

## VOLUME 23

1907

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JANUARY, 1907.

NO. 263

THE CHRISTADELPHIAN  
•••••  
ADVOCATE.

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

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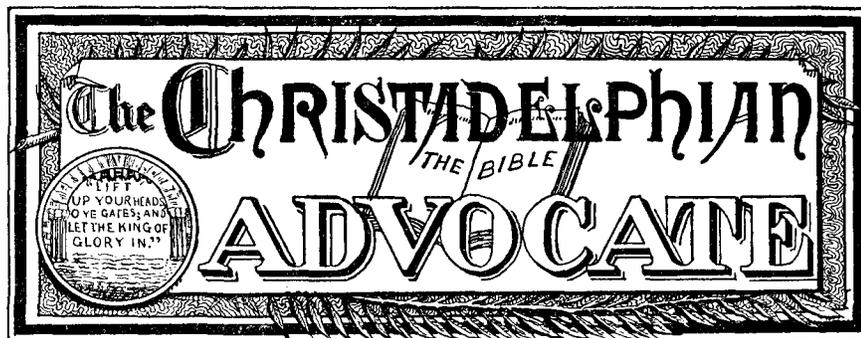
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JANUARY, 1907.

No. 263.

### PART IN THE FIRST RESURRECTION.

Rev. 20:6.

It is claimed by those who reject the Bible doctrine concerning the judgment that this passage of Scripture teaches the coming forth from the graves of only one class of persons at the beginning of the millennium. What are the facts? Let us suppose, for the sake of argument, that such is the doctrine of this portion of the Word of God. Then we shall have one portion of the Scriptures arrayed against another, and instead of harmony we shall have confusion. If all Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, and for discipline in righteousness, and the Scriptures can not be broken, then there will be a rising from the graves of two classes of persons at the return of Christ. Let us hear his own testimony. There can be no doubt as to the truth of the statement from the lips of Jesus, when He said, that "the Father \* \* \* hath given him (the Son) authority to execute judgment also, because he is the Son of man." He then continues, "Marvel not at this (the fact just stated): for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:26-29.) There we have the following facts:

1. Authority to execute judgment has been given to Jesus by the Father. The execution of this judgment will involve a vast mass of persons who are now in the graves, being dead. Hence it will

be necessary to bring from the graves those who are now therein, in order that they may be judged. Therefore,

2. He will cause his "voice" to be heard, and all that are in the graves that are amenable to his judgment, hearing his voice, will come forth. As to the meaning of the phrase "come forth," the reader is referred to John 11:43, where Jesus said to Lazarus, then four days dead, "Lazarus, come forth," and in the following verse it is said, "And he that was dead came forth."

3. As to the classes who shall come forth at hearing the voice of the Son of man, Jesus says they will be "they that have done good \* \* \* and they that have done evil." And it appears that their coming forth is related to what they have done, whether good or evil.

4. As to the time when the two classes "shall come forth," the Lord said, "The hour is coming in which all \* \* \* shall come forth: they that have done good \* \* \* and they that have done evil." "The hour" in which this shall transpire is one that "is coming." There is no doubt as to the time when the resurrection shall take place. Not only did the sister of Lazarus understand that "the resurrection" shall be "at the last day (John 11:24), but Jesus Himself taught most clearly that He will raise certain ones up "at the last day" (John 6:39, 40, 44, 54)—namely, those who have been drawn and given to Him by the Father, and who have eaten the flesh and drunk the blood (mentally and morally) of the Son of God. And in the passage under consideration he teaches that this will include both those who have done good and those who have done evil; and both in the same "hour" which "is coming."

5. The results "unto" which both classes "shall come forth:" While one comes forth "unto the resurrection of life," the other comes forth "unto the resurrection of damnation;" and the doing of either "good" or "evil" prior to such coming forth determines whether "the resurrection" "unto" which they shall come forth will be one of life or "of damnation." We see, therefore, that merely to "come forth" is not "the resurrection," but this term contemplates the state or condition that succeeds the coming forth, whether of life or damnation. As they that have done good are not said to come forth with, but "unto the resurrection of life," so they that have done evil do not come forth with, but "unto the resurrection of damnation." Coming forth precedes in both cases, and resurrection, determined by "good" or "evil" previously "done," follows, as the result of the "judgment" executed by "the Son of man." Thus we have from the teaching of Jesus explicit testimony showing that two classes both related to the judgment, come forth simultaneously, and each receives either "life" or "damnation" according to the "just judg-

ment" of Him who is the Father's representative and executive officer.

Would this same Jesus, in "the revelation which God gave unto him" at a later period (Rev. 1:2), contradict what he had so clearly set forth in the Scriptures just considered? Such a thing is not at all presumable. In one instance He said, "As I hear I judge" (John 5:30), and in the other He spoke according to "the revelation which God gave unto Him to show unto His servants the things which must shortly come to pass."

We come, then, to consider what is "the first resurrection." And the question is in order, Does the term resurrection, as here employed, denote nothing more than coming forth from the grave? Let us look closely at the subject. It is said, "THIS is the first resurrection." What is meant by the adjective element "this"? Attention is drawn to a particular thing, distinguishable and distinct from others. The antecedent of "this" is to be found in the 4th verse, where the seer beholds certain "souls" occupying "thrones," living and reigning "with Christ a thousand years." "THIS is the first resurrection," and a "blessed and holy" is pronounced upon him "that hath part" in "this": Living, sitting on thrones, and reigning with Christ a thousand years. "The first resurrection," then, is a condition, a state, in which men can either have part or lot, or from which they can be excluded; and hence it is not merely the act of emerging from the grave. Nowhere did Jesus or the apostles teach, or even intimate, that "blessed and holy is he that hath part in the first coming forth from the graves." For all the responsible who are in the graves shall come forth in the hour that is coming, but alas! some shall "come forth unto the resurrection of damnation." They are not "blessed" because they are not "holy," and though they come forth from the graves, do not have part in the first resurrection, which is to live and reign with Christ a thousand years.

Those who have died, but shall be judged worthy of the kingdom of God, must, of course, come forth from the graves, in order to have part in the first resurrection, but if emergence from the grave is all that is required to constitute a part in the first resurrection, then there will be some saints who can not have such part, for they will be living at that time and have no need of being brought forth from the graves. Will they not "have part"? Most certainly they will. In what way? By being counted worthy of the kingdom of God when the judgment shall sit, and having their nature changed from corruptibility to incorruptibility, and from mortality to immortality, the same as those who come forth unto the resurrection of life; for "we shall not all sleep, but we shall all be

changed," and that in the epoch of the Lord's coming, and in the same "moment" of time (1 Cor. 15:51, 52).

It is said at verse 5, "But the rest of the dead lived not again until the thousand years were finished." From this the inference is drawn that only the approved are the subjects of resurrection at the beginning of the millennium, while the rejected are left over until the end of that period. If this be the case, we should find a resurrection of all wicked or disapproved persons at the end of the thousand years, but of such procedure not even a shadow can be found in this chapter or anywhere else. Besides this, the theory against which we are contending makes emergence from the grave, instead of the judgment, the line of separation between the approved and the rejected. It leaves no purpose and no place for the judgment of the dead small and great, according to their works, as shown in verses 11-15.

Another item calling for attention is the peculiarity of the term, "the first resurrection." Why "the first"? Because it is "first" in dignity or importance, as those who will have "part" in it will be joint rulers with Christ during the thousand years, participating with Him in putting down all rule, and authority and power, and finally blessing all nations according to the purpose of God as set forth in the promise made to Abraham—a dignity to which, in the nature of the case, no others will be admitted. This makes it "the first (chief or principal) resurrection." No other or subsequent resurrection can be like this one.

It is said that on such who have "part in the first resurrection," "the second death hath no power." Then we infer that on such who do not have part the second death shall have "power." Who are these? In the letter to the church at Smyrna, "the first and the last, which was dead, and is alive," sends word unto the churches, "He that overcometh shall not be hurt of the second death" (Rev. 2:8, 11). Those of "the churches" are admonished to "overcome," and in case of victory will be awarded the honors and emoluments promised by "Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth," when he "shall give every man according as his work shall be" (Rev. 22:17). At the same time when the overcomer shall "eat of the tree of life" (2:7); not be "hurt of the second death" (2:11); "eat of the hidden manna, and receive a new name in a white stone" (2:17); be clothed in "white raiment," his name retained in "the book of life" and confessed before the Father and his holy angels (3:5); be a pillar in the temple of God (3:12); sit down with Jesus in his throne (3:21); and "inherit all things" (21:7):—at that time he that does not overcome shall be hurt of the second death. How is this proven? John saw, at the end of chapter 20:

1. A great white throne, and him that sat upon it, from whose face the earth and the heaven fled (v. 11) anyone familiar with the symbolic character of the book of Revelation need not be told that "earth and heaven" as here employed, refers to the political order of things now existing. This order shall flee away when Jesus shall sit on his great white throne.

2. The dead small and great stand before God, and the books are opened, and another book which is the book of life; and the dead are judged out of those things which are written in the books, according to their works (12,13).

3. These dead came from the sea, and death and hades (13).

4. They are "judged every man according to their works" (13), whether those "works" are good or bad. And they are not all bad, for there are some who are written in the book of life, and some who are not.

5. Whosoever was not found written in the book of life was cast into the lake of fire (15). This lake of fire is the second death (14). The second death has no power over those who have part in the first resurrection (v:6), and he that overcometh shall not be hurt of the second death (ch. 2:11); therefore we conclude that he that does not overcome shall be hurt of the second death.

If this refers to the end of the thousand years, why are those whose names are in the book of life left all this time in the sea, death and hades? If their names are in the book of life at the end of the millennium, they must have been there at the beginning. And if they were not there at the beginning, who placed them there at the end of that period, and why? If this refers to a transaction just prior to the reign of Christ on the earth, it shows how those "souls" come to have "part in the first resurrection;" how they are exalted to be priests of God and of Christ, and reign with Christ a thousand years. Thus the only passage which is made to do service against the Scripture doctrine of the judgment, and for the theory of a thousand year interval between the emergence from the grave of the approved and the rejected, is proven to be in perfect harmony with the general tenor of Bible teaching on the resurrection and judgment, and not one shred of evidence can be found in the entire Bible to show that the household of faith, whether faithful or not, shall not stand at the judgment seat of Christ, to give account to God (Rom. 14:10-12), and that thus standing, the appearers shall either be approved or rejected; the approved receiving in body for the good they have done, eternal life, and the rejected also receiving in body for the bad they have done, death and corruption (2 Cor. 5:10; Gal. 6:7, 8).

In addition to this, I wish to call attention, somewhat more in detail, to the difference between the act of coming out of the grave

and this corruptible putting on incorruptibility, and this mortal putting on immortality. In John 5:28 certain ones are said to be "in the graves," because, in an accommodated sense, they are there, having been deposited there by burial. This term "graves" represents the state and place of the dead. From this state and place they must "come forth," in order that they may be judged, and that the "good" they may have done may be rewarded, or the "evil" they may have practiced may be punished. In other words, they must come forth from the darkness, silence, and unconsciousness of the graves: they must come to light, life and consciousness. And they must be themselves again who lived before they went or were placed into the graves; they must again possess those mental and moral characteristics by which they formerly distinguished themselves from others. Their character must re-appear; if they have "done good," they will come forth in a morally "good" condition; and if they have "done evil," they will appear in a morally "evil" character, corresponding with what they practiced before. The physical condition in which they "come forth" will be such as to require and be capable of putting on incorruption and immortality, hence it is a corruptible, a mortal body which comes forth. Such a body comes forth "unto" (eis, for or with a view to) something. The coming forth is one thing; the destiny, state, or condition unto which it comes forth, is another. It may be unto the resurrection state of life, or unto the resurrection state of damnation. But why use the phrase "resurrection state"? Because "resurrection" here does not refer to the coming forth from the graves, but to that which, in either case, follows. It is a state or condition described as either "life" or "damnation." The "life" is elsewhere qualified as "eternal" or "everlasting," and will be granted, according to the words of Jesus, in "the world (or age) to come" (Mark 10:30; Luke 18:30). The "damnation" for the other class is likewise designated as "eternal" (Mark 3:29). This damnation is elsewhere expressed by the term, "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9).

"Unto" either of these results they that are "in the graves" shall come forth; they do not bring them with them, there being neither life nor damnation in the graves. They are results which follow the judgment and the pronouncement of the sentence in both cases.

Now we come to consider the putting on of incorruptibility and immortality. The former is a quality or condition of being which renders its possessor proof against corruption or decay; while the latter describes a condition meaning deathlessness, not subject to death. Thus that which is corruptible, liable or subject to corruption, decay or dissolution, is to put on a condition in which this liability to corruption disappears, in which its possessor is not sub-

ject to death; in other words, can not die. It is a fact, to be observed at this point, that the basis of mortality is corruptibility, and corruptibility, when this tendency continues unchecked, results in death. God has designed that man, now corruptible and mortal, shall be made incorruptible and immortal, and in order to this, man must do good. The time when the corruptible and mortal body shall be invested with incorruptibility and immortality, will be at the coming of the Lord, when he shall reward every man according to his works. The mortal body having come forth from the grave and appearing before the judgment seat of Christ, the sentence of the Judge is that the appearer having run with patience the race set before us, he is entitled to the stephanos of righteousness, which he receives from the righteous Judge (2 Tim. 4:8). The corruptible puts on clothing itself with incorruptibility, and the mortal likewise puts on immortality, thereby changing the corruptible to incorruption, and the mortal to immortality. According to 1 Cor. 15:51, 52, this "change" awaits "all" who are worthy of it, whether they have fallen asleep or remain alive unto the last trump.

Thus we have immortality bestowed upon a living being, in full possession of every power of a living personality, conscious of the approval of the Judge and of the change thus wrought by divine energy, and the reason why all this has been done. The view that spiritual beings come out of the earth; that incorruption is put upon something before it is a body, before it becomes a conscious personality, and before appearing at the judgment seat of Christ and being approved, deprives the judgment of all solemnity and utility, and reduces it to a meaningless performance altogether out of harmony with the fitness of things everywhere manifest in the dealings of God with men.

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#### A FALSE PREMISE AND ITS CONCLUSION.

Christ as a descendant of Adam, according to the flesh inherited, like others, the consequences of Adam's transgression, the mortal, deathful nature. "We inherit by birth the consequences of Adam's transgression; this is mortal, sinful nature, for we are his offsprings." —Messenger, pp. 54, 55.

It is true we inherit mortal nature, but this is only part of the truth. This mortal, sin-stricken nature is unclean in the sight of God, and must be atoned for and cleansed, first legally, or as provisionally viewed by Diety, and second, physically, by a change of the "vile body." If the result of Adam's sin upon his descendants is only a state of nature, when that state is atoned for "by natural death," as the Messenger alleges, it should cease, and then it would follow that the dead should not emerge from the grave mortal.

Editor.

### IMPUTATION—HOW?

Dear Bro. Zilmer:—

In your address at Chicago, as published in the September *ADVOCATE*, you are quoted as saying that Christ's death and righteousness are imputed to believers. This is something which I do not understand very well. I would be grateful for an explanation with Scripture references, if you have the time to help me. This imputing of another's righteousness or sin to another has never been plain to me.

Thanking you in anticipation for your assistance, with fraternal greetings, I am yours faithfully in the Lord,  
Pomona Cal. James T. Irwin.

Dear Bro. Williams: Not having the time to answer this as fully as it should be, I refer the same to you, and shall be glad to have you write an answer.

Yours in hope,

A. H. Zilmer.

#### Answer.

It required the perfect righteousness of Christ to bring salvation to all who were lost. There was no one else who could render to God what He required. The salvation of every one who will be saved will be by reason of Christ having rendered a perfect obedience. Therefore every one will be indebted to the perfect righteousness of Christ for his or her salvation. Therefore every one will have received of the efficacy, the redeeming power, of Christ's righteousness. Therefore what Christ did, and what they could not do, serves for them, not without their doing something; but without their doing what Christ did, and which they could not do. Therefore the righteousness of Christ is counted for them, it is applied to them, it was received for them, it is imputed to them. Without it we could not have been saved; with it and by it we can.

Abraham's belief in the gospel, which could come into force only through the righteousness of Christ, was imputed to Him for righteousness. If Abraham's salvation had been by His own righteousness, there would have been no imputative righteousness needed. The apostle adds (Rom. iv:20-25), that the fact of Abraham's having his belief in what Christ would do and what he could not do imputed to him for righteousness was not recorded simply to inform us of what occurred in Abraham's case, but it was recorded for our sakes to whom the same shall be imputed, "if we believe on Him that raised up Jesus our Lord from the dead." To say, as an able brother did, that "The righteousness of Christ was his own righteousness and nobody else's," is to throw the means of our salvation to the winds. It was His own to procure His own salvation, true; but it

#### IMPUTATION—HOW?

was His to procure ours also, and it was the only purchase price of redemption. Therefore it is true, "That no flesh should glory in His presence." But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i:29-31). We are therefore "His workmanship, created in Christ Jesus unto good works" (Eph. ii:10). In harmony with this we sing (Hymn 61):

Fulfill in us Thy faithful word,  
Through Him who died to make it sure,  
Our mercy-seat, our righteousness,  
Who lives again to die no more.

Now as to imputed sin, which is the "visiting of the sins of the fathers upon the children unto the third and fourth, and often the tenth generation," the evidence is so abundant that specific proof should be needless. The fact that we are all under death is not due to any real, personal sins on our part, yet the same sentence is upon us that was passed upon him who was the personal sinner whose sin brought the sentence. To say that we are dying because we inherit the death nature is only part of the truth; for we must know that this inheritance was decreed and not an unavoidable accident. If it was decreed that a hundred generations should die as the result of the sin of one ancestor, especially since one who was not a personal sinner was required to make a sin offering for his own redemption, it follows that the causative sin must follow down the stream and in this sense he "imputed." The sin of a father followed through his illegitimate son to the tenth generation, to the extent of exclusion from the congregation of the Lord (Deut. xxiii:2). "An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever; because they (their forefathers) met you, not with bread and water in the way, when ye came forth out of Egypt" (Deu. xxiii:3, 4). See also Ezek. xlv:10. The Levites here are to "bear the iniquities" of their forefathers of nearly three thousand years before. What better word can be employed here than "impute"? But if it is the word that is offensive, change it. The fact will still remain. Now since the matter before us is Christ versus Adam, and we have shown how the righteousness of Christ stands related to us, it will be well to say a few words about Adam's sin in relation to us. In Rom. v:12, the apostle says that the reason we are all dying creatures is because "That all have sinned," or, "in whom all have sinned," as in the margin. That we are born into this dying state needs no proof; and that this is the effect of the cause, which is that "all have sinned," needs no proof. The only thing we have to seek for is the sin which was

the cause of the death; and this we find in the words, "Wherefore as by one man sin entered into the world." Now we are compelled by these statements to harmonize the "sin by one man" with "for that all have sinned." The former is easily understood to be Adam's personal sin; the latter we are compelled by the facts to view as our sin in him federally. When it is seen that even Jesus was required to atone for himself, to make a sin offering for himself, it is very difficult to see how this could be without, in the sense explained, viewing the sin for which he had to atone for himself as imputative. Again, however, if an offensive meaning has been attached to the word by Rome, and weak ones cannot eat meat without associating it with the idols, that is, if they cannot use the word "impute" only in the sense in which a corrupt theology has used it, then substitute another word. It is the truth earnest men want, and they will not stickle for words that will hinder an understanding thereof.

Editor.

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#### THE MESSENGER ASTRAY.

Bro. Brode continues to advocate that the death of Christ was not an offering for Himself, only for the personal sins of the people. Quite frequently he asserts that natural death atones for Adamic condemnation. To atone is to satisfy Him who requires atonement. If the individuals of Adam's race are required to atone for a sin—produced condemnation—they are thereby required to atone for the effect which the sin of their ancestor produced; yet the editor of the Messenger seems to dislike the thought of federal sin. The condemnation which he says natural death atones for is the condemnation which came by Adam's sin; therefore if natural death is an atonement it is an atonement for an inherited sin, and not for a personal sin. There is, therefore, here an acknowledgement of the Scripture principle of an inherited sin and atonement therefor. Now this principle being (perhaps unwittingly, but truly, nevertheless) admitted, the mistake is reduced to the question of what death possessed the atoning power. The editor's definition of natural death is, "such as die before the return of Christ; die because nature gives out." Would such a death, absolutely devoid of merit, atone for anything? Let our editor carry this admitted necessity of atonement for inherited sin to Christ and him crucified, and there he will see the only death that possessed atoning power. Natural death will not unite us with this atoning of Christ; but voluntary death on our part will; and of this voluntary, obedient death the apostle Paul says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized **into his death?** Rom. vi;3. Then he explains this by adding, "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the

glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for He that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him." This, dear brother Brode, is the only death possessing atoning power. Pray do not attribute the blessing of atonement, which this—the death of Christ and our baptismal death into His death alone can give—to a natural death which no one would die if it could be escaped, and which is, as you put it, "because nature gives out." This dangerous theory that "natural death atones for Adamic condemnation" is identical with the Buffalo claim that every one must die for himself to pay the Adamic penalty; that Christ's death has nothing to do with it; but that what Christ's death saves us from is the penalty of the second death; and all that baptism is for is to remove the penalty of the second death, which, strange to say, is said to come upon us by learning and believing the gospel. Ask yourself the question, Is not the second death for personal sins only? Did Christ die to save Himself out of the death state Adam's sin plunged the race into? Did Christ die the second death? The death He died is the death we are baptized into—a death from which there is a resurrection, of which baptism is a sign—a "form of doctrine." Since there is no resurrection from the second death, how can baptism be a sign of it? Beware of "another gospel, which is not another; but there are some who trouble you and pervert the gospel of Christ. But though we or an angel from heaven preach any other, let him be accursed."

Editor.

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#### A PARTING HYMN.

Now may He who did create  
 Heaven and earth and sea and sky  
 Help us, brethren, on our way  
 With His comfort from on high.

May He help us still to keep  
 All His precepts pure and well  
 And uphold His glorious truth  
 Wheresoever we may dwell.

May his loving hand provide  
 Strength to guide us in the way,  
 Give to us our health and food  
 And our raiment day by day.

A. J.

## SPIRITUALISM EXPOSED.

London, Oct. 9.—What possibly may come to be known as the £1,000 spook was materialized in St. George's Hall today by J. N. Maskelyne, whom London has known and highly respected for forty years as a conjurer and exposor of Spiritualistic frauds. Maskelyne's performance was in response to a challenge issued last April by Archdeacon Colley, who offered to pay £1,000 if Maskelyne would produce by trickery any one of several things he and the late Dr. Monck witnessed in a Spiritualistic seance twenty-nine years ago. Archdeacon was perfectly satisfied that the wonderful thing he and Dr. Monck saw were the work of spirits, and he didn't consider he was in any danger of losing his £1,000 when he issued his challenge. Maskelyne selected one of the things described by the Archdeacon and undertook to fulfill all the conditions in respect to it set forth in the challenge. He appeared on the stage in the role of Dr. Monck, and his colleague impersonated Archdeacon Colley. They were dressed in clerical garb and talked in low, solemn tones, while the orchestra played slow music. Two chairs were placed in the center and the rear of the stage, and the back of the platform was covered with dark cloth. Three electric bulbs in the wings above the chairs provided the necessary light. The Archdeacon professed to be haunted by an evil spirit. Monck spoke some reassuring words, and then sitting in the chair went into a trance, the Archdeacon occupying the other chair. Presently a little smoke appeared to be issuing from Dr. Monck's side and gradually it increased in volume. A moment later the smoke died away, and to the left of Dr. Monck a light was seen. This light slowly changed into the head and shoulders of a woman, then the bust was outlined and very soon the complete form was disclosed, and finally, while the Archdeacon gazed in amazement, the spirit tripped daintily to the footlights and revealed itself as a most attractive young lady. Maskelyne will forthwith call upon Archdeacon Colley for £1,000, and several persons who saw today's performance tell me his claim is valid and indisputable.

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A REPRESENTATIVE—There is a great difference between a representative and a substitute. A representative is not disconnected from those represented. On the contrary, those represented go through with him all that he goes through. But in the case of a substitute, it is otherwise. He does his part *instead of* those for whom he is substituted, and these are disconnected from the transaction. Christ suffering as the representative of his people is one with them, and they are one with him. In what he went through they went through. Hence Paul says believers are crucified with Christ, and baptized into his death."—R. R.

**COFFEE AND CAKE INSTEAD OF THE SCRIPTURES.**

Coffee and cake will likely be served out after the Sunday night services in the Methodist churches of Toronto during the coming winter. The object is to attract the young people. It is likely other churches will follow the example.—Toronto Star.

So Christ has lost his grip, has He, and it's coffee and cake instead?

The cross, that story old, yet, they say, ever new; the cross at Calvary; that does not attract. And coffee and cake will now be tacked on to the benediction.

Coffee and cake for Christ's sake. Just for Christ's sake, coffee and cake. Does the heart lie in the stomach?

So the churches of Toronto confess that with their splendid choirs, paid singers, eloquent preachers, free pews cushioned and easy, they have lost their grip upon the young people, the young people who come to town and who board and room away from home. Lost their grip upon the young woman or the young man who to-day are spending their idle hours in other pleasures than the church affords. So it is coffee and cake for them. This is a lamentable admission.

"God helping me, I will try and get over my stupidity in the future," says Rev. C. O. Johnston, while speaking on this point and endorsing the coffee and cake idea.

The writer takes no stock in Johnston at all, but is willing to overlook his theatrical ways and long hair if he only gets over his stupidity and grabs the gospel and drops the cake basket and coffee pot.

This great round world is hungry for something, and it's not coffee and cake. It looks to the theater and it is not there; it tries the supper afterward, the cold bottle and the hot bird, and it is not there; it looks to the dance and the card party, it is not even here in the witchery of the dance, for there comes the cold grey dawn of the morning after, and it is not there; it takes a swing at the glass; joy? yes, but remorse is always added; it sits by the grate amusing, dreaming and planning, and rising unrestful, unsatisfied. This great old world of ours, those young people in Toronto that the churches will endeavor to reach with coffee and cake, it desires, they desire, more than that.

Drop the coffee and cake idea, parsons; drop it, you young people, and grab your bibles instead.

They say the old-time martyrs were made and fortified on a stronger diet than coffee and cake.

### A GOOD GRIP.

With deep interest during many years in Christ's blessed promise to come again, and so coming, to reign and judge with equity, I attended the lecture of Mr. Thomas Williams in this village last evening, and was intensely gratified. There is no occasion here to say all I should elsewhere of his remarkable ability on the rostrum. After introducing matter of various reasons why Christians should look for and hasten unto the Master's return, the lecturer said that signs of the Coming being near were manifest in the recovering of high place among men by Hebrews; their general gaining of personal property, and securing of civil rights, all being in line "according to the promises," some of which were made when the chosen people were under adverse conditions even as harsh as now suffered by them in Russia. At this point he noted effectively that the Sultan of Turkey had recently dealt with Zionist representatives in a manner much more liberal than had been his custom and predicted Jewish resumption of recognized nationality soon, with the House of David occupying the throne.

Forceful points made here recalled to my mind an incident of history occurring over half a century ago, The Mortgage of Palestine. As I read it at the time (1852), in the famed struggle between Russia and Turkey, resulting in the Crimean War, involving the several powers of Europe, Turkey felt more than its usual need of money. (As Mr. Williams said, "The Sultan is always needing money.") Offers of a large premium were freely made in all the world's money markets, but no loan could be effected; financial journals discussed and moralized over the fact, as also did many men who were not financiers. But just when the discussion was turning on the question in a new form, "What will 'the Powers' do if Turkey hauls down?" the Ishmaelites moved forward with abundant supplies, purchasing equipments and paying up army accounts with real ready money, to the surprise of the watching world. Now the public mind found its chief mystery in, "Where did the Turks get the money?" Slowly the explanation came—the house of Rothschild had furnished it! A Jewish syndicate! That individual, private money-lenders could hand over millions for defense even to an unfriendly ruler could be believed, as lenders deal in money for premium; but "how can they collect?" was the question—simple when known. A mortgage on Palestine had been recorded by the Bank of France from the Sultan of Turkey in favor of the Hebrew bankers for a specified consideration, on which the compound interest is steadily growing, apparently, as sure as "the Sultan always needs money," the security will soon pass into "satisfaction."

The Jew has a grip on "the inheritance," as men reckon such parchments; none may discount the promise of the Lord safely, but it may interest some to note the process of making good, some who have not known (or recognized) that he can count money.

—Joseph Joyce.

Bronte, Ont., Nov. 1, 1906.

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(Written for a local journal.)

**OUR HOPE IN VERSE.**

Pray for the peace of Jerusalem,  
Ye saints of God most high:  
Double hath she received; and now  
Redemption draweth nigh.

On that fair spot the eyes of God  
Are fixed with jealous care:  
It pleased Him well, He hath declared;  
"His dwelling place is there."

On Mount Moriah's virgin soil,  
Abram, God's favor won:  
The Father of the faithful there  
Offered his only son.

The patriarch from God, received,  
Reward for that noble deed;  
The promise of inheritance,  
And blessing through his "seed."

And there again, in after years,  
Jesus was crucified:  
The precious blood of God's own Son,  
That promise, ratified.

There the God of heaven decreed,  
And swore by Self alone;  
David should never want a man  
To sit upon his throne.

King David's son built God an house  
Of polished stones and gold:  
Tradition says, 'twas on the spot  
Where Abram stood of old.

The throne we see long since cast down,  
 The house no longer stands;  
 His people scattered far and wide,  
 Strangers in other lands.

Then what becomes of faith and hope  
 In such a time as this;  
 Why hath God given grief and woe  
 When He had promised bliss?

The answer, friends, a lesson holds  
 That we should heed to-day:  
 It was because of unbelief  
 They've fallen by the way.

Hath God forsaken Israel then,  
 The people He foreknew?  
 Oh no, but through their lack of faith,  
 Salvation comes to you.

"The Son of Righteousness shall rise,  
 With healing in His beams:"  
 And through Great David's Greater Son,  
 God's mercy ever gleams.

He shall return and right the wrongs,  
 Wherewith the nations groan:  
 With might restore the former wastes;  
 And set up David's throne.

The humbled seed of Israel then  
 No more their God shall mock;  
 He that scattered will guide and keep,  
 As shepherd doth his flock.

Jerusalem, though long oppressed,  
 A blessing then shall be:  
 The promised seed of Abraham  
 Shall ride from sea to sea.

All nations shall submit to Him,  
 All war and strife shall cease;  
 For on Mount Zion with power supreme,  
 Shall reign "The Prince of Peace."

Jerusalem shall then be called  
 The throne of God most High:  
 Ephraim there with Judah dwell,  
 And Gentile nations nigh.

They shall go up, from year to year,  
 To praise the God of Heav'n;  
 And worship in the Temple there  
 For all the blessings given.

Ye that call on Jehovah's name  
 Oh give your God no rest,  
 Until He make Jerusalem  
 The joy of nations blest.

Pray for th' peace of Jerusalem,  
 She shall no more transgress;  
 From that day forth her name shall be  
 The Lord our Righteousness.

C. T. S.

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A PRAYER.

By Florence Louise Hoag.

Give me, Father, from thy storehouse,  
 Feed me on thy bread of life,  
 Let me drink from thy clear fountain,  
 Then will end this daily strife.

Strife for food and drink and clothing,  
 Strife for honors, wealth and fame.  
 I am hungry, Lord, and thirsty,  
 Naked, blind and poor and lame.

All that mind or flesh can give me,  
 All that fills the world's great mart,  
 Are but dregs and filthy garments,  
 Cold and hungry is my heart.

Feed me, Father, lest I perish.  
 Father, Abba, hear my cry.  
 I am sad and cold and weary,  
 Clothe me, take me, else I die.

*Hillsdale, Mich.*

## EDITOR'S TOUR.

(Continued from page 368.)

Our work in Rochester, N. Y., has been reported by Bro. Vredenburg in the Intelligence columns of THE ADVOCATE for November, and therefore little remains for us to say. Our visit was a very pleasant one, and the interest manifested in the meetings was cheering. The ecclesia has a very nice and convenient hall for all their meetings, which seemed to us to be near enough to the center of the city. There were visitors from Norton, Seneca Falls and from country places around. No act of kindness was overlooked by Bro. and Sister Vredenburg in making our visit in their cozy home most comfortable and pleasant. They are of long standing in the Truth, and know its latter day history thoroughly; and it is a delight to talk with them on the battles we have fought; and to rejoice together in the fact that our trials have not moved us away from the firm foundation. God grant that our steadfastness may continue to the end of our probation, and that the pleasant associations of the present may be extended into the glorious kingdom for which we wait, when nothing shall sever us one from another for ever.

From Rochester we proceeded to Seneca Falls, N. Y., and were met at the station by Bro. Short. As usual, our sojourn was with him and Sister Short, where we never suffer from restraints which will sometimes, in spite of one, impose a feeling that you are in the house of others. The ecclesia here is small, smaller than it would have been, had not the "warfare" element busied itself to tear asunder on the pretext that the question of how and when God will deal with "enlightened Gentile rejectors" is a first principle of the gospel. Two representatives of this faction, as missionaries of the newly formed so-called "Amended Statement of Faith," visited Seneca Falls, and were successful in dividing the little body, leaving each part small enough to be unable to keep the Truth in a home public and open to the people. Not much time had passed till the "amended" meeting dissolved, and since then those who hold fast to the old and well-tried position of fellowship meet in private houses.

On the occasion of our visit, a nice hall was rented and the lectures were advertised, but after a division had taken place upon such a flimsy excuse, it was not to be expected that the citizens would care to attend the meetings of a people who, to them, appeared to quarrel and separate over trifles. The people of the town could not be expected to know the merits of the case, and the consequence is that the few faithful ones are bearing the sins of those who seemed for a time to delight in a "warfare" that was much in evidence so long as there seemed any prospect of dividing ecclesias.

The result was that the attendance at the lectures was very poor. Still, some seemed interested and on their way towards an acceptance

of the only hope that satisfies. Some of the members of the Seneca Falls Ecclesia live in Geneva, nearby, and others in Waterloo, nearer yet. Trolley cars are convenient, however, and they are able to obey the injunction, "Forsake not the assembling of yourselves together." There were visitors from Rochester and Auburn, among those from the latter city were Bro. and Sister Thos. Turner, whom we were specially glad to see, for although at the beginning of the late controversy Bro. Turner wrote us a lengthy list of questions on Adamic condemnation, original sin, etc., which seemed to place him among our opponents, yet he never was so afflicted, as many are, with prejudice as to become unbrotherly. The renewal of acquaintance at this time was to us a pleasure, and our brother's attitude towards us was so different from that of most of the leading "amendment" brethren, that it was like a rift in a dark cloud. Perhaps the time may come when the mutual goodwill may extend to a renewal of the fellowship which is now, we think, hindered only by artificial ecclesial barriers, rather than by any real difference of belief upon any doctrine essentially affecting fellowship.

It may not be out of place to say here, that of all that has been written by those of the "amended" party on Adamic condemnation, not one writer has kept to the point and penetrated the real issue as clearly as was done in the lengthy list of questions asked by Bro. Turner. We think we answered them scripturally. We know of no different answers that we should deem it necessary to make now, though experience may enable us to do the work more skillfully. Garbled extract writers of the "Warfare" cult have snatched certain words and phrases and tried to make them appear ugly, always concealing the fact that these were inherited in the Truth's vocabulary and employed by us in the sense in which they originated. Among these were the phrases, "guilty of Adam's sin," "forgiveness of original sin," etc. These and other phrases had been in our literature for years, but their use never became a *sin* until a stampede was started to "put down the whole ADVOCATE fraternity," to use the words of one of the writers who was among the first in the evil effort. While the blind rush into "Warfare" reached the God-dishonoring conclusion that the knowledge of the gospel brings the sentence of the second death upon the believer, and that all that baptism does is remove the penalty of the second death; and that the sacrifice of Christ had nothing whatever to do with Adamic condemnation; and that Christ did not atone for his own sinful flesh, etc.—while, I say, the frenzied "Warfareists" stumbled into these false doctrines, we are thankful to find that many who are among them because of ecclesial hedges (with thorns in them), repudiate such errors, among whom we fully believe is our brother, Thos. Turner. We shall still hope, and work to that end, that such brethren will yet so realize the danger of the second death theory as to flee from it as "another gospel" which will bring a curse instead of a blessing.

Our readers will remember that Seneca Falls is the home of Bro. Mickley, who has sent out several pamphlets, the last one on the formula to be used and recognized at baptism. We are sorry to say our brother, his wife and son deemed the crotchet of sufficient importance to separate them from the Ecclesia. Bro. Mickley complains that we reviewed his pamphlet too severely, and that we even misrepresented him. As to this we are willing to let our readers judge. Indeed he is the only one from whom such a complaint has come. While commendation came from several. While we were in Seneca Falls our brother sent us an invitation to go to his house to talk the question over. There were considerations which made it seem to us better to meet upon neutral ground, and so we replied that we would meet him in the home of Bro. and Sister Staunton, by their consent. This was declined by Bro. Mickley, and there the matter stands with no present prospect of his return to his first love. A peaceful return, with such crotchets abandoned and important matters kept uppermost, would be gladly welcomed by the little body in Seneca Falls; but a return with no assurance of safety from being hampered and harrassed by a persistent harping upon words to no spiritual profit would be anything but desirable.

From Seneca Falls we went to Worcester, a snow storm had delayed the train, and our train missed to make connections at Albany. Instead of arriving in Worcester about five o'clock in the evening, it was nearly eleven o'clock. Even then, however, Bro. Mowry was at the station waiting for us. It had been arranged that we should sojourn with Bro. and Sister Jones who reside in Lester, a village about eight miles out of Worcester; but it was too late to go there that night. So Bro. Mowry conducted us to a nearby hotel, until the following day, when our brother conveyed us to Bro. and Sister Jones' home in the country, where again we settled down, in comfort. Here was our widowed Sister Bemis, too, Sister Jones' mother, as firm in the Truth as ever, and anxiously waiting for "the Consolation of Israel." Bro. Jones has travelled much and is widely known. He could not be anywhere long without knowing and being known, both in a friendly sense and a brotherly sense. Those who do not want the hope of Israel, and the signs of the times talked about will find it necessary to keep out of hearing distance of his voice—quite a distance, too, for his voice is strong. Two lectures on Sunday had been provided for, and the rest of our work was to be among brethren. In Worcester there are a few who hold to the doctrine that Christ is God, the only one true God, and that He was the one God in assumed personal form. Then there is an "amended" party there also. Invitations were extended to all to attend the first meeting held, at which we were to speak upon the disputed questions, and also answer any questions that may be asked. Only members of the first party named above responded.

Consequently we devoted most of the time to their theory. No questions were asked, but a marked friendliness indicated good results in the future, and Bro. Jones will continue in friendly interviews with these brethren. At a meeting to be held the following night there were to be several from the "other party" who were not fully satisfied in their present situation and who desired to have some difficulties explained. Unfortunately we failed to get to the place of meeting through a snow storm delaying the cars. To make amends for this, arrangements were made after the lecture Sunday night that we should postpone our departure for Providence till Tuesday in order to attend a meeting at the house of Bro. Owens, of the "other party," to which all were invited. Only four members of the "amended" party were present. We exposed the fallacy of the second death theory, and explained the subject of Adamic condemnation and the sacrifice of Christ in relation thereto, and then invited questions. After answering all the questions asked, some expressed themselves well pleased, and again there was a friendliness which indicated an improved condition of things, which we hope will yield the results desired—a restoration of fellowship upon the old basis which obtained before the so-called "amendment" performed its schismatic work.

There were visitors from several other towns on Sunday, among them Bro. Cradock and one of the Sister Barlaws, of Providence and Sister Seaborn and daughter, Sister Appleyard, from Brookline near Boston. Sister Seaborn, having spent much time in Chicago, her appearance in the meeting at Worcester seemed to transport us back to our "home, sweet home."

(To be continued.)

(Bro. and Sister Williams arrived home Dec. 19th after nearly a three months' tour.)

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### THE ONWARD MARCH OF EVENTS.

As we pass out from the old year, 1906, into the new year, 1907, events are marching on in a way to encourage the hope that the coming day of gladness is not far off. Surely the giddy, pleasure-seeking, reveling world has quite nearly reached the climax—"filled up the measure of its iniquity." The pompous cry of "prosperity" is heard throughout the land, and society is gloating over the "greatest revelry" here and there. The popular religion, which had restraints in days of ignorance and consequent superstition, has lost its power and is laughed at, and the world being ignorant of the true religion of the Bible is plunging into secularism, scepticism and infidelity. If the sin of the Antedelu-

vians was in being almost totally absorbed in "marrying and giving in marriage," with its attendant extravagant display, and this was what brought their fearful destruction, surely there is enough of this in our days to bring a well-deserved visitation of Divine wrath. Let those who are seeking life in better and more secure days be careful that they are not drawn into the whirlpool of the present commercial and social evils.

The harlot is being thoroughly "hated," and her "flesh is being eaten" by nations that not long ago were her most zealous supporters and admirers. Particularly is this true of France, who is ridding the nation of the burden which the cunning officers of Rome have been making heavier and heavier for many years. The demands of the government are such as to be most humiliating to Rome. Who would have thought that a nation which, up to 1872, kept troops in Rome to protect the Pope would now be arrayed against him and compelling the church to go on her knees and beg to be permitted to conduct her services? Then, too, when the firmness of the French government was shown in a determined enforcement of the law, from Rome itself were sent words of congratulation and encouragement. How the "man of sin" must wince and whine, and writhe under such manifest humiliation, yea, degradation! Spain, too, is developing a "liberal party," bent upon wresting out of the hands of the monopolistic power of the Roman Church over marriage and funeral rites; and throughout Italy the Masonic Order is busy supplanting the religious power of the Church. All this is evidence that the time is hastening on when the "man of sin" will go down into a well-merited oblivion, and the "Man of Righteousness" will arise to purify the atmosphere which for ages has been fouled by the sickening odors of corrupt and corrupting Rome.

Russia's hands are still tied and she is hindered from proceeding with the final work prophetically allotted her—that of making her way towards "planting the tabernacles of her palace between the seas in the glorious holy mountain;" but the "hooks in her jaws" are keeping her back, which is a necessary part of the program, since it leaves the Sultan of Turkey free from the bear's pressure to open the door to the Holy Land for the Zionists, who are taking advantage of the opportune moment.

This will fill the land of promise with a people "having gotten cattle and goods, and silver and gold," which, in turn, will intensify the temptation for Russia to hasten her part to "go into the land of unwalled villages to take a spoil, and to turn her hands upon the desolate places that are now inhabited." Then will the sling-stone strike down the taunting giant, and the earth be cleared of all political, social and religious rubbish, and the glory of the Lord shall fill the earth as the waters cover the sea. All hail the coming day!

But "be ye ready; for in such an hour as ye think not the Son of Man cometh"—Brethren, ARE WE READY?

For the new year many are making new resolutions, most of them soon to be dissolved. The world suffers from spasms. It is not healthy. It totters and sways to and fro like a drunkard. God does not want spasmodic service. We must be every day and all the time workers. Still, we can improve with time and experience; and if at this time of the year we can make new resolutions, and keep them, by all means let us do so. In the true sense, we gladly say to our readers:

A Happy New Year to you all!

But let us all strive to make our calling and election sure, so that we may spend ages of happy new years in a work that shall glorify God and bless mankind; performing it free from all evil hindrances and filled with ecstacy and unspeakable delight in the performance thereof.

THE ADVOCATE LATE.—The December number of the *ADVOCATE* was late, caused by rush of holiday and indirectly by our absence. On this account we thought it better to let the holiday excitement pass before attempting to issue the January number. Therefore this number is late, and will reach our readers, no doubt, when they will be the more free from domestic cares to read its pages.

Subscriptions for 1907 are coming in encouragingly, and we thank those who have sent, for their promptness; and we hope all will be as prompt as possible for the reason given last month.

PAPERS RECIEVED.—Upon our return home after an absence of three months, we found a large lot of papers sent by kind friends. We cannot separately acknowledge all these, and take this means of thanking those who so kindly remembered us. They all help.

THE PATON-WILLIAMS DEBATE.—It is now definitely arranged that our debate in Chicago with Mr. John H. Paton, editor of "The World's Hope," of Buchanan, Mich., is to take place on the nights of January 28 and 29. The hall engaged for the purpose—Assembly Hall, 100 and 102 Randolph street, Chicago. This is in the central part of the city, and convenient for every part, also for those coming from surrounding towns.

The propositions to be discussed are as follows:

1. Resolved, That the Bible teaches that all mankind shall finally be saved. Mr. Paton affirms; Mr. Williams denies.

2. Resolved, That the punishment of the wicked will result in their final destruction. Mr. Williams affirms; Mr. Paton denies.

Mr. Paton has been an editor for many years, and is the author of a four-hundred-page book entitled, "Day Dawn," and other smaller works. We are informed that years ago he was connected with Mr. Russell, of the "Watch Tower," but through difference of opinion as to the "broadness" of the way, they separated.

THE KENTUCKY DEBATE.—As previously stated, Mr. Hardy,

the Baptist preacher we met in debate in Sebree, Ky., refused to fulfill his agreement to prepare his part for the printer. He and his friends refused, before the debate took place, to unite with us in the expense of a stenographic report and publication, but they did promise that if we decided to publish the work, Mr. Hardy would revise his part. For a while after the debate had taken place, Mr. Hardy pretended to be quite anxious for its publication, and declared that he was progressing with his part of the work. We had prepared a large part of ours, and were ready for the first part of his, upon receipt of which the printer could proceed. Then, quite suddenly, Mr. Hardy became conscience-stricken. His conscience would not permit him to fill in words omitted by the stenographer and let the book go out as a verbatim report, and he would not proceed to revise his part. We were not at all surprised, for we had been wondering what sort of an excuse the poor man would fall back on when he saw that we fully intended to publish the debate. There will be very few of those who heard the debate who will be surprised that the gentleman has found an excuse. While the debate was in progress, Mr. Hardy was shown part of the reporter's work; but no complaint was made. Not until no other excuse presented itself did he conclude to hide his folly and failure behind an innocent stenographer. But we were determined to deprive the gentleman of his unmanly excuse. So we wrote him that we would not object to his using a free hand in supplying omitted words, and he might even improve his work quite freely if he wished. Then, to quiet his conscience, he could write a preface explaining to the reader what he had done, and that would add to the value of the book, since no slips of the tongue in the heat of debate would appear and all would have the benefit of calm deliberation. But this did not suit the gentleman's sensitive conscience, and so there the matter stands.

He thinks, however, we had better have another debate, and try again. But he will not spend a cent in reporting and publishing, and he knows we would not add two or three hundred dollars to what has already been expended and have nothing but another promise from him that he would revise and sanction his part of the debate. Besides, while we fully intended to publish the debate, the brethren having gone so far in expending money on it, and there being many who desired to see it in print, we do not consider the competency of the gentleman worthy of the time and expense of another debate. If we have another, let the Baptists produce a man that will command respect from those who appreciate reverence and a reasonably correct use of the English language.

Some one seems to have feared that we would publish the debate despite Mr. Hardy's backdown, and a letter appeared in the "Green River News" stating that Mr. Hardy spoke so rapidly that the stenographer could not keep up with him, while Mr. William's part of the debate was better reported. To this the stenographer replied: "If the party who is authority for this statement will kindly peruse the copy now in pos-

session of Mr. Eblen at Robards, Ky., he or she will find that Mr. Hardy was not a more rapid speaker than Mr. Williams, and the difficulty experienced by the stenographer was mainly with Mr. William's speeches, he being a Welshman, speaking with rather a foreign accent and very rapid, going about 200 to 250 words per minute. Mr. Hardy would become rapid in his reviews, and most of his speeches were reported correctly, while, no doubt, he would not like them published in book form verbatim, since the references were very much mixed, when compared by two stenographers, also by one person in the audience having taken the references and submitted them to the stenographer, in whose possession they are now. The concordance helped the stenographer to overcome this difficulty, and by a careful perusal of the copy now in the hands of Mr. Eblen you will find that no sentence was left out of the speeches of Mr. Hardy."

To those in Sebree whose interest in the Truth was awakened and who have since expressed a desire to hear more of it, we hope the opportunity will yet permit your desires to be gratified. If you feel disappointed in being deprived of the reading of the debate you heard, and would like to read one or two others, in which our opponents were incomparably more competent than Mr. Hardy, we can supply you with the Grant-Williams or the Hall-Williams debate. For particulars, inquire of our friends in your neighborhood.

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#### INTELLIGENCE.

BARNBURY HALL, LONDON, ENGLAND.—Since last report, we have not been idle, and have endeavored to keep the light brightly burning. During the summer our hall was decorated and the electric light installed, which has improved it. We have been encouraged by the immersion on Nov. 4th of Mr. John Barber (formerly Church of England), and on Nov. 7th of Miss Emma Hart (formerly neutral), sister in the flesh to our Sister Hart of Yarmouth. We trust our new brother and sister will press on towards the mark for the high calling of God in Christ Jesus.

We are now in the middle of our autumn campaign as will be seen from Lecture programme enclosed. The attendance is not as large as we should like to see, but even in this respect there has been an improvement

of late. The South District Committee of the Up and Be Doing movement is now at work with a view to some pioneer work in new districts in the coming year, if all is well. Some of the London brethren and sisters are looking forward to visiting Leeds at Easter for the Fraternal Gathering and we do not lose sight of the prospect of seeing Brother and Sister Williams again (D. V.) in the summer of 1907.

JOHN OWLER,  
Recording Brother.

#### LATER.

It is with deep regret that we have to chronicle the death of our Bro. Thos. Carr, which took place on Saturday evening, November 24th. Our brother, who entered the Saving Name, about 30 years ago, had for some years been a great sufferer from asthma, and this disease eventually af-

fecting his heart, and now he has fallen asleep. He is to be buried on Thursday, 30th inst., at Finchly Cemetery, and probably Bro. R. D. Ford will officiate at the graveside. Our prayers and sympathies are for our Sister Carr and family in this hour of bereavement, but we sorrow not as others, who have no hope. Bro. Carr was for many years one of our arranging brethren, and only ill health compelled him recently to give up the position.

On the other hand we have been cheered by the immersion of Mr. E. Hodgkin (husband of our Sister Hodgkin, who was immersed about two years ago) on Nov 25th. This event is particularly encouraging as both Bro. and Sister Hodgkin have embraced the Truth as the direct result of an open air effort made by three or four of our brethren some four years ago in Victoria Park in the east end of London.

JOHN OWLER,  
Rec. Bro.

CAMPELLO, MASS.—Agreeable to plans previously made, Bro. Williams of Chicago arrived here on a morning train Nov. 29, and was taken in a carriage to the home of Bro. J. E. Curtis, where he and Sister Williams made their stopping place during their visit in this city. That evening Bro. Williams gave the first of a course of lectures which the Ecclesia here had advertised. His subject was: "The new Birth, what is it, and when does it take place"? Bro. Crowell presided. There were 65 present including brethren from Boston and Quincy and about 40 Aliens.

Nov. 30th—The subject was Spiritualism—Its illegitimate birth, its deceptive life and its well earned death." The Bro. presented the matter in a

very strong and forcible manner and so complete as to leave no room for questions, which the audience were informed, would be answered if desired. Bro Lindquist presided. Dec. 1st Bro. Williams met with brethren of the Ecclesia in our "Ecclesial Room," and our regular weekly meeting was held. The 6th chap. of Hebrews was read and Bro. Williams gave us a splendid exhortation and exposition on the subject of the chapter.

After the formal meeting was closed, a short session was spent by the brethren in discussion on some points of doctrine that were not previously clear to all present, and the meeting closed in a very satisfactory way for all concerned. Bro. J. E. Curtis presided.

Dec 2nd—Lecture this morning at 10:30 by Bro. Williams, "Worlds that have ended, Worlds that are to end, and the World that is to come." Bro. Huntress presided and there were present brethren from Taunton, Quincy, and other places near here. Some of the alien expressed their pleasure in having listened to the lecture.—At 12:30 our Memorial service was held. Bro. Huntress presiding.

There were exhortations by brethren Williams, Pinel, J. E. Curtis, Alger, and Jones, of Quincy Ecclesia. Bro. Williams address was a great treat to all present, and the meeting was marked with greater interest in speaking and singing than for quite a season past. There were 36 brethren present at the table, beside several aliens and members of different fellowship who remained to hear and see.

The closing lecture of the course was on the "Signs of the coming of Christ, as seen in Rome, Constantinople, St. Petersburg and Jerusalem."

Bro. Huntress presided and there were present brethren from Quincy and many aliens from this vicinity. Bro. Williams gave a vivid picture of the great approaching event, and made a decided impression on all present. This meeting concluded Bro. William's service with us here at Campello, and the general sentiment of the brethren was, that he had been a great help, and a stimulus to future co-operation and advancement.

J. E. CURTIS, Sec'y.

COLLINGWOOD, ONT. — Though we have no addition to our members to report but rather losses, owing to the removal of Sister Hoy, who with her family went to Wolseley, Sask. and Bro. Hamilton now residing in Toronto, I write a few words to say that we have had several public lectures through the past few months, by Bro. Hill of Toronto, Bro. Ellam of Dundas and Bro. A. E. Williams of Hamilton all on good subjects and well delivered though the audiences were small. We also had the great pleasure of a visit from Bro. and Sister Williams of Chicago, Bro. Williams delivering two lectures one on "Signs of Christs coming as seen in Rome, Jerusalem, St. Petersburg and Constantinople," — the second on "Worlds that have ended, worlds that are to end, and the World that is to come." Both lectures were listened to with rapt attention by large audiences and much interest was aroused. Though, we see no fruit as yet, it is ours to sow, He will give the increase so let us do our part faithfully.

Yours in the Hope of Israel,  
JAMES CAMPBELL.

CONWAY, ARK.—Things are warming up about Ozark. Mo., and if all things, go well, there will be a discussion there beginning Dec. 21st, be-

tween Mr. Joe S. Warlic, of Dallas, Texas, and myself. I have just received six propositions from Brother S. T. Blessing, who has been working up the debate between us, I enclose them to you, and if not too late, give notice of the same in the Advocate. Mr. Warlic is the Champion of the "Christian Church," and Editor of the "Gospel Guide," published at Dallas.

Propositions:—

1. The Scriptures teach that the Kingdom of Heaven or the Kingdom of God, preached by Christ, and his apostles during his personal ministry, was set up, established, on the first Pentecost after the resurrection of Christ.

JOE S. WARLIC, Affirms.

JOHN W. TEAS, Denies.

2. The Scriptures teach that the Kingdom of Heaven or the Kingdom of God, preached by Christ, and his Apostles, is yet future, and will be established at the second coming of Christ.

JOHN W. TEAS, Affirms.

JOE S. WARLIC, Denies.

3. The Scriptures teach that those who die in wilful disobedience to the gospel of Christ, will, at the Judgment, yet future, continue to live, and go into endless punishment.

JOE S. WARLIC, Affirms.

JOHN W. TEAS, Denies.

4. The Scriptures teach that all that constitutes man will be totally unconscious from the time of death till the resurrection.

JOE S. WARLIC, Affirms.

JOHN W. TEAS, Denies.

5. The Scriptures teach that there will be a general resurrection, of all who die, of the whole human race.

JOE S. WARLIC, Affirms.

JOHN W. TEAS, Denies.

6. The Scriptures teach that the final punishment of all who are not

accepted at the Judgment seat of Christ is total extinction of being.

JOHN W. TEAS, Affirms.

JOE S. WARLIC, Denies.

DENISON, TEXAS.—As the time has arrived for the renewal of our subscription for the *ADVOCATE*, I gladly do so by inclosing P. O. for the *ADVOCATE* for 1907. Should I attempt to tell you how much I enjoy pursuing its pages, I would fail in doing so. I have not missed one number since it started. It has had many hard battles to fight, and, in my judgment, it has always been the winner. I have always been pleased with the Christian-like, and brotherly way that every question of the difference has been dealt with, and above all the convincing way it has of referring to a thus saith the Lord to prove all things. I often feel like writing a few words of encouragement, but when I think of how many of the brethren there are that can express themselves so much better than I can, I hesitate to write—I received one of those Smallwood pamphlets which I read thoroughly. I then marked the first six pages and wrote on the front pages and told him that it was like schoolboy bluff. I marked about 20 other places and asked him why he did not answer the questions that were asked him, and also why he did not prove his own assertions. Also why he taugth one thing at the top of page (think) thirteen and denied it at the bottom of the same page. I then returned the book to him.

H. O. AUSTIN.

HUDDERSFIELD, ENGLAND.—We are pleased to report the immersion of Mr. Jacob Butler on Wednesday Nov 7th, 1906. Our brother had been attending the Sunday evening lectures for some time past. We are encouraged in seeing some fruit to

our efforts. May the seed sown spring up in him and all of us unto eternal life.

JOHN HIRST.

HOLLYWOOD, CAL.—We have to report the addition to our Ecclesia here of Bro. and Sister Clarence Smead, from Iowa. Making eight in the Hollywood Ecclesia. Three at Santa Ana and Thirteen at Pomona, one at San Barnadino. Total 25. We were much edified by lectures last spring on the Glories of the Kingdom of God and the Glories of the future age by Bro. Warner. He had a good turn out and much interest was manifested. We expect him here soon to resume his labors he began last spring, and hope and have reason to expect quite a few obeying the truth.

Fraternally yours,

JOHN S. ADAMS.

INNERKIP, ONT. — On Sunday, Nov. 11th, 1906 Sister Laird and my self were made very glad indeed.

On that morning our daughter Sadie was baptized into the Holy name of Yaweh, the name of the Father, and of the Son and of the Holy Spirit. With the pure affection of her young heart, and the good understanding of her instructed mind, she yielded obedience to the saving truth and command of the Deity. Voluntarily, yea joyfully, yet with a due sense of responsibility she closed her eyes in symbolic death to the old Adamic relationship to sin and death, and arose from the symbolic burial to the new relationship to righteousness and life eternal through Christ. A daughter before, after the order of the flesh, a sister now after the order of the Spirit, adopted into the Royal family of the Deity! How earnestly we pray, how deep is our hearts' desire that her faith shall grow with the growing years, and that the affection of early

life may deepen and broaden until of her it shall be said; She loves the Lord her God' with all her heart and all her soul and all her mind.

Such a love as this the Father desires. Yea such a love He requires of all who are to receive His priceless gift of an endless life. Such a love may be acquired by daily meditation upon Himself and upon His holy word. May it be her joy, and ours, and the joy of all of us to bring the fullness of this priceless offering to lay at our Master's feet on the judgment day.

JAMES LAIRD.

LAWRENCE, MASS.—It is some time since you heard from me, but I have not forgotten. Four years ago I moved from Lawrence to Nashua, N. H., and during that time I have tried to show Nashua people the good news of a coming Kingdom, through the local Telegraph and two books, "Christendom Astray" and "The World's Redemption," presented to the Library here. I have advertised those two books once a week for about a year, and once in two weeks, and once in four weeks about another year, with apparently no results other than to raise the ire of a preacher who called himself an Ambassador of Christ.

Dear Brother, we should naturally expect an Ambassador of Christ to endorse what Christ said in Matt. 19: 28, and what the angel Gabriel said to Mary, Luke 1: 33, and what John says in Rev. 20: 4, and verses 7 and 8. This so called ambassador denies the above testimonies, and warned his flock to beware of "Winds of Doctrines." Of the 24 thousand people in Nashua about one-half are French Canadians and they are well looked after by those who have "charge of their souls." James says (5: 16),

"Confess your faults one to another." My confession is this: I have been a believer about 18 years and in all that time I have not found one single person to believe the truth as it is in Jesus. Brother, what can be said of such a Steward?

(You have done your share with others.—Editor.)

Well, dear brother, I have been very sick, and I had to give up my position in the mill and have a rest, so we moved back to Lawrence, our old home, and I am trying to build myself up.

Let me say to the brethren in America and in England, that Lawrence, Mass., is one of the best places I know of for a working man in all the various industries. Here is the Arlington Mill employing about 5,000 hands. Goods made, worsted and cotton. Pacific Mills, employing about 8,000 hands. Goods made, worsted and cotton. Atlantic Mills, employing about 2,000 hands, all cotton goods. Washington Mills, employing about 5,000 hands. Goods made, men's underwear etc. Pemberton Mill, employing about 2,000 hands, Goods made, all cotton, men's wear etc. Duck Mill, employing about 1,500 hands. Goods made, sail cloth, all cotton. Kunhardt Mill, employing about 1,000 hands. Goods made, men's wear, woolen. And the New Wood Mill, the last one built. Probably this is the largest mill in the world. Thomas Lipton says, there is nothing like it that he knows of. Lipton was taken through the plant recently. 5,000 hands will be employed when all is in running order. About one-third of the plant is started up. There are other industries, such as foundries, machine shops, and paper mills etc.

Your brother in Christ,  
JOSHUA EASTWOOD.

MILWAUKEE, WIS.—It is a long time since you have had any communication from the Milwaukee Ecclesia. Brother Teas, of Conway, Ark., was with us the first two weeks of September. He lectured to us a number of times, at the houses of the brethren. He did not come to lecture, but to get a much needed rest. But we could not allow him to rest all the time, for we did not want to lose such an opportunity of listening to words of comfort from our brother, nor did he disappoint us. It gives us pleasure to report the obedience to the truth, in baptism of Dr. B. F. Baker, whom Bro. Teas immersed Sept. 12, Brother Baker read "The Great Salvation. In that the Truth, was set forth so plainly that, he at once began to seek for more light, and he is now in the race with us for eternal life. The Lord grant that we may all run so as to obtain the prize. We have also had the pleasure of welcoming Sister Fitzpatrick, of Washington, D. C., as one of our members. We have recently rented a Hall in the central part of the City, Brother Roche, of Chicago, was with us Nov. 25th. He expressed himself as being very much pleased with our new quarters, and has promised to be with us or send a substitute the last Sunday in each month. Milwaukee is a growing city of about three hundred and fifty thousand, and is fast coming to the front as a manufacturing center. We hope some one of the brethren, either in this country or England, will be guided this way. We are sadly in need of some one to speak to us every Sunday. L. W. BAXTER.

THE BOSTON FRATERNAL GATHERING.—During the visit of Bro. and Sister Williams to New England in December it was decided to have a fraternal gathering in Boston, consisting of the New England Ec-

clesias. This was to be Bro. Williams last public appointment in this part of the country. So on Sunday Dec. 9th, there were present brethren from Worcester, Lowell, Providence, (R. I.) Quincy, Boston, Campello, Franklin, New Haven, (Conn.), Lawrence, and various outlying places. The morning meeting was devoted, first, to a lecture by Bro. Williams. Then followed the meeting for worship, presided over by Bro. Rileigh, and addressed by Bro. Whitehead, followed by Bro. Williams, with a few closing words of comfort.

After lunch, in a nearby restaurant, the afternoon meeting was presided over by Bro. Jones, of Quincy, and several speakers occupied the time. The last meeting was devoted to a lecture by Bro. Williams on "The Signs of the Times." The attendance was good, and much interest was manifested by brethren and aliens. A day of spiritual up-building was spent, and all seemed sorry to part. But part we must in this day of sojourning, pressing on to win the prize of our high calling of God in Christ Jesus. In ample time for advertising the meeting a very neat programme was circulated, the substance of which is as follows:

**FRATERNAL GATHERING OF  
CHRISTADELPHIANS**

In Russel Hall, Deacon's Building  
1651 Washington Street, Boston, Mass.  
Sunday, December 9th, 1906.

**Program.**

**At 10:30 A. M.**

**Lecture—By Thomas Williams, of Chicago.—Subject: "The Resurrection in the Old and New Testaments, and Its Importance in the Divine Plan of Redemption."**

Hymn Selection for this service  
Pages 276 and 288.

Presiding Brother J. B. Rileigh.

**At 12 M.**

**Breaking of Bread—Presiding Brother J. B. Rileigh.** — Bro. Whitehead, of Hartford, Conn., will occupy 40 minutes on "Types and Shadows of the Mosaic Law." Closing remarks by Bro. Williams.

Hymn selections for his service, Pages 190-75-84.

Dinner and Recess Until 3:30 p. m.

**At 3.30 P. M.**

**Fraternal Session—Presiding Brother, Arthur Jones, of Quincy—Speakers:** Bros. Heeley, Huntress, Judd, Pinel, Thompson.

Hymn selections for this service, Pages 195-47-205-38A 191 69.

**At 7 P M.**

**Lecture—Mr. Williams** — Subject: "Signs of the Coming of Christ, as Seen in Rome, Constantinople, St. Petersburg and Jerusalem."

Hymn selections for this service, Pages 94-210.

Presiding Brother, A. L. Lindquist, of Campello.

**Pianist for the Day, Sister F. Jones, of Quincy.**

TORONTO, CANADA. — We are pleased to report the following additions to our ecclesia:—Brother Purkis, by removal from Victoria, B. C.; Brethren James Goodall, and Hiram Lehigh, formerly members of Forum Hall ecclesia; (Mrs.) Kate Trim, who after a good confession of the faith was baptized on October 8th into the only name under heaven given among men whereby we must be saved; and Clarence E. Rutland who was baptized on October 6th.

Bro. Rutland had first heard the truth on the occasion of Bro. Williams' visit here in February, (for the Massay Hall lectures). He subsequently came in contact with our dissenting brethren at Forum Hall, and was by them immersed in water

with a view to removing the penalty of the second death, which condemnation he was supposed to have incurred when he learned the gospel!

Upon attaining a more accurate knowledge of the scriptures, he realized the gospel to be indeed as in name, Good News, promising "deliverance from death by resurrection, and bodily glorification at the coming of Christ;" "Ransom from the power of sheol," by him who "came to seek and to save that which was lost," who, himself, was "saved from death"—"not left in hades," but "brought again from the dead by the God of peace," and given "the keys of death and of hades;" that "the gates of hades should not prevail against his called out ones." These simple, but glorious, truths are not at all comparable with the idea that salvation consists in deliverance from the second death. No one will ever sing "O, second death, where is thy sting?" "O, Gehenna, where is thy victory?" Christ will never ransom anyone from the power of Gehenna.

The apostle never speaks of "The law of the spirit of life in Christ Jesus" as a means of acquiring freedom from the second death. Brother Rutland, therefore regarded as a nullity the ceremony intended for that purpose.

It now becomes my pleasing duty to record the visit of Brother Thomas Williams who spent a busy week in our midst from October 6th to the 12th. Eight addresses were given; four public lectures, and four addresses to the brethren; the first of which was on Saturday eve., October 6th at the house of brother Craighyle, on the occasion of the baptism of Mr. Rutland.

On the following day nearly all of our ecclesia were present at the hall, to unite with brother and sister Wil-

liams' in partaking of the appointed memorial bread and wine.

Brother Williams gave the exhortation in his usual clear and forceful manner. At night the hall was filled to hear the lecture on "The True God, Is He a Unity or a Trinity? The truth concerning Father, Son, and Holy Spirit."

On the next evening a considerable number of brethren and sisters met at the house of brother Lehigh on the occasion of Mrs. Trim's baptism. The comparatively short time in which our sister had obtained a clear and comprehensive knowledge of the truth gave evidence of diligent study and of a ready mind. We pray that she may go on unto perfection.

On Tuesday evening, October 9th. Broadway Hall (holding six hundred people) was filled to hear the lecture on "Spiritualism, It's Illegitimate Birth; It's Deceptive Life; and It's well deserved Death." This lecture was largely advertised by posters on bill boards, and street cars; also by newspaper notices, and numerous small cards.

A majority of the audience were in sympathy with the speaker. This was evidenced by the liberal applause given when some of the deceptions practiced by spiritualistic mediums were exposed. Some turbulent spirits were present, however, in corporeal completeness, and brother Williams' frank admission that he had never attended a "seance" was greeted with derision.

The next night was devoted to the interests of the brethren. An invitation to attend had been sent to each member of the Forum Hall ecclesia whose address was available. Two responded.

Brother Williams gave an excellent address, ably setting forth some of

the controverted truths in a manner delightful in its simplicity, and, although part of the object was lost owing to the absence of our opposing brethren, yet those present were strengthened, and felt that it was good to be there.

"World's that have ended; worlds that are to end; and the world that is to come," was the subject of Thursday night's lecture. The attendance was good, and the interest created was manifest by the large number of questions asked, which Brother Williams answered with characteristic skill.

The last lecture of the series was given on Friday night on "Signs of Christ's second coming as seen in Rome, Constantinople, St. Petersburg, and Jerusalem." That solemn, dreadful, glorious event was shown to be near at hand. Let us therefore "watch and be sober" that our Lord's coming may be to us the fulfillment of all our hopes.

We have lost by removal Bro. Holdsworth, who has gone to Buffalo to live. Being alone in that large city, he will doubtless make frequent visits to nearby ecclesias to whom we commend him.

JAMES M. CRAIGMYLE.

WEIPPE, IDAHO.—From this place Bro. Marshall writes a most pitiful and heart-rending account of the death of his little five-year old boy, Alfred. The little fellow fell into a scalding tank, and although pulled out in a moment by his father, could not be saved. After suffering for two days, death finished its work, and a father and mother were left with bleeding hearts. Dear brother and sister Marshall, try to bear up in your deep sorrow. Hundreds of brethren and sisters will sincerely and deeply sympathize with you.

# BIBLICAL PUBLICATIONS

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**NO. 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

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VOL. 23—NO. 2

FEBRUARY, 1907.

NO. 264

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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PUBLISHED BY THE EDITOR,

THOMAS WILLIAMS,

Englewood, Ill.

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JAMESTOWN EXPOSITION FUND.—Previously reported in Jan. number, \$348.00, additional contributions; Norfolk, Va., Ecclesia for December \$44.95; Camp Douglas, Ecclesia, \$5.00; Pittsburg, Ecclesia, \$5.00; Kankakee, Ecclesia, \$12.00; Bro. and Sister Hahn, \$5.00; Sister Geo. D. T. Laxton, \$5.00. Total \$424.95.

1607. JAMESTOWN EXPOSITION. 1907.

**To the Christadelphians at large.**

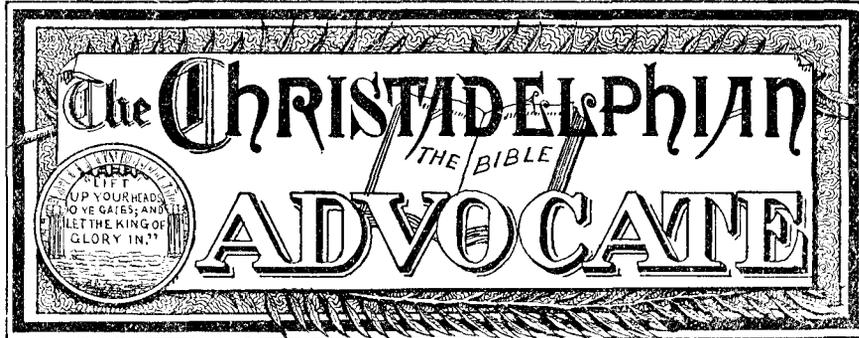
Inasmuch as it is proposed to hold an Exposition here next year, commemorative of the First permanent English settlement on American Soil, national interest has been aroused, by Congress having appropriated a substantial amount and in a number of States having declared their intention to participate by the erection of State Buildings, for exhibits and State receptions. The Marine Feature will embrace a rendezvous of the Navies of the World; International Yacht Races; a reproduction of the encounter between the Merrimac and the Monitor; The landing of Capt. John Smith and his party, from boats, being fac similies of the "God Speed," The "Constance," and The Discovery," and his reception of Powhatan, and his Indian Warriors, bringing vividly to mind occurrences of Three Hundred Years ago. The Marine electrical displays etc., will of itself greatly contribute to the attraction, and draw thousands of visitors. In view of this opportunity, the Norfolk brethren have resolved to undertake to disseminate a knowledge of the Gospel, among those who have ears to hear and dispositions to obey, by public lectures, and a systematic distribution of literature. As it will require considerable funds for the purchase of literature, and the renting of halls for lectures (which shall be delivered by only those who are fully qualified to speak the Oracles of God in no uncertain sound) the effort will be governed largely by the ability at our command. Therefore, a cordial invitation is extended to all to participate in this proposed work for the Truth, by lending financial aid, and by all means, your supplications to the Father, for his blessing upon our effort.

The following brethren have been appointed to perfect arrangements in order to the execution of the proposition.

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VOL. 23.—No. 2.

FEBRUARY 1907.

No. 264.

## A ROMANCE BY AN OPTIMIST.

(A paper read at Barnsbury Hall (Eng.) Bible Class.)

Some time ago in what may be called a 'day-dream,' fancy pictured for me a glimpse of the Kingdom of God.

I propose to tell you this evening what, in imagination, I saw in that new constitution of things, and perhaps, at least I hope, you will be as encouraged as was I.

A king reigns, graceful yet stately in demeanor; energetic to a degree, he is the master of the arts of organisation and of achieving great ends; physically incorruptible; in regard to life, immortal; so far as power is concerned, irresistible; in point of righteousness, perfect; having a presence radiant with glory and majesty—His Name, indeed a household word.

With the Creator of the Universe for His Father, He was the descendant of Kings through his mother. Crucified some two thousand years ago, He was raised from the dead, and exalted to His Father's right hand, but now has returned to reign where once He lived as a prophet and a teacher.

His dominion is from sea to sea; from the river Euphrates unto the ends of the earth, and the uttermost parts of the earth are given to Him for His possession.

Associated with Him in the government of this vast realm are a great number of friends who had qualified themselves for positions as subsidiary kings and priests in His kingdom by faithfulness during a period of probation; having overcome the sinful tendencies of their

nature in the days of their flesh, they have been exalted to be like Him, and are now immortal, all-righteous and all-powerful.

At the time I speak of, the earth was recovering from the effects of a great and terrible war, in which kingdoms, empires and republics had been swept away, and everywhere, from pole to pole, from what was then known as Britain, over Europe, round to America, His power and authority are acknowledged and respected.

The government of this kingdom, supervised by His personal direction, provides for all the wants temporal and spiritual of the remnant of the human race who are constituted its subjects and as a consequence there is "Glory to God in the highest, peace on earth and good-will among men."

The earth itself has been relieved of the curse originally placed upon it on account of sin, and now it "yields its increase" so that the "wilderness and solitary place are made glad and the desert doth rejoice and blossom as the rose.

The subjects of the Kingdom are happy and contented; they enjoy the work of their hands, so that every man is able to sit under his vine and under his fig-tree and none doth make them afraid.

From this general picture of the Kingdom of God, you may gather somewhat of its grandeur; somewhat of the glory attaching to the Great King and His co-adjutors; somewhat of the blessedness of the people who have the privilege of living under His sway and in accordance with His laws.

Assuming that you do, let me now depict some of the incidents I saw therein. They constitute the romance of an approved son of God.

But, first of all, let me introduce Him to you, to the best of my ability.

His name was, or rather I should say, had been Epœnetus, which being interpreted means 'laudable' or praiseworthy. What his name really was at the time I am speaking of is not known to me. All I can tell you is that it was a "new name," which no man knoweth saving he that receiveth it.

As to his appearance, I can only describe it in words applied to David of old: "He was \* \* \* withal of a beautiful countenance and goodly to look to." That aptly describes him, for there certainly was something noble about him. He was arrayed in white raiment and had a golden coronal wreath upon his head. He did not appear to be very old, yet there was in his face the intelligence of age, and he gave one the impression of being "a prince among men." Indeed, I discovered that this Epœnetus, who is but representative of a class in this kingdom, had been given "power over the nations" as he and they were brethren of the Great King. I was given to understand, however, that this was not because of any undue favoritism. It was the reward of merit. Epœnetus and the others, quite a large company indeed, "by patient continuance in well doing," during several years of probation, had sought for glory, honor and

immortality; and in accordance with a long-cherished promise made to them by their Father, He had rendered unto them eternal life.

At the time my day-dream came to me, Epœnetus was holding converse with a certain young man, who was listening intently to every word that fell from his lips.

The subject of their conversation was this: The young man had enquired "What meaneth these things that have happened upon the earth?" and Epœnetus explained them thus:—

"Know then, O young man, that the righteous judgments of God have been poured out upon the nations, and in His mercy, thou hast been preserved. Think not that the things which thou hast seen have happened by any chance. The Great God hath fulfilled that which He did cause to be written for a witness against men that He might be justified and the justifier of them that believed. Dost thou remember ought of the mighty Gogue or of the great Tarshish? Where are they now? The God of heaven hath set up His Kingdom and it hath broken in pieces all those Kingdoms, and it shall stand forever."

Then said the young man, "Tell me, I pray thee, why the Great God hath so sorely vexed the nations? What evil had they done?"

Thou asketh wisely, since thou art but a young man. I will advise thee as thou desirest. Know then that righteousness exhalteth a nation, but sin is a reproach to any people. The kingdoms which were and are not, all did grievously sin against the Most High over a long period of years. The great God was longsuffering and patient, but their thoughts were only evil continually, and now He hath visited and destroyed them, and will make all their memory to perish. Some of these nations, notably the great Gogue, did sorely torment and afflict the ancient people of God, now as you see restored to their own land; the merchants of Tarshish were proud and haughty, ascribing their greatness to their own power and strength and forgot God in their ways. Moreover, these kingdoms, not content, did maintain hosts of men and mighty ships prepared for war; they engaged in conflict for the mastery causing devastation and ruin, pestilence and famine. Other nations, not a few, did follow in their pernicious way and have suffered the like judgments. Then a terrible and powerful apostacy from the right ways of God did arise and held sway for more than 1260 long years and poured out the blood of the saints of the Most High. It sought to change times and laws; it spake great swelling words against the Most High; it made all nations drunk with its false doctrines and practices, and it polluted the fair earth with its wickedness and brought upon all people the curse of strong delusion so that they all believed a lie, in that when death was their portion they were falsely promised life; and, horror upon horrors, all this was done, as it was said, in the name of the Lord of Hosts. Praise Him, then, for that He hath made an end of such as did corrupt the earth."

Epcenetus stopped, but the young man was an anxious enquirer. "Now tell me, I pray thee, since thou hast spoken of an apostacy, were there none found that did keep the right ways of the Lord?"

"My son, if thine heart be wise, hearken, and I will tell thee what thou askest, for of a truth I perceive that thou art discreet and thoughtful. Understand then that as soon as sin did mar His creation, the Great God in His infinite mercy was prepared with a remedy. He made certain promises, which provided for the ultimate salvation of such as had faith in them. For many years these did look for a Redeemer, and in the fulness of time that Redeemer was manifested. But He had a work to perform which necessitated His death and resurrection. This He accomplished and for two thousand years He has been at the right hand of His Father in heaven. Now has come the time I have already advised thee of, when His Father hath made His foes His footstool and now He reigns the great Messiah, "in celestial glory crowned." While He dwelt with men, He taught them the way of righteousness and called them to His kingdom and glory. Some there were who heard Him gladly; many there were who rejected His words and turned their back upon Him. In process of time, after that He had died and risen again, He sent them apostles and teachers, and caused mighty works to be done in His name. Again there were some who kept the confidence of their faith firm unto the end, and there were others who did despite unto the spirit of grace, and during those twenty centuries the word of God had but few witnesses, though never altogether without them, until and it seems but yesterday, a sect everywhere spoken against arose and preached again the things concerning the Kingdom of God and the name of Jesus Christ. For a time they did run well; persecutions only made them the stronger, but as they grew in strength and in numbers, even amongst them there came a falling away; some of them neglected the assembling of themselves together to remember the great work of their Redeemer, now King Jesus; some did not sufficiently appreciate their privilege in being sons and daughters of the living God, and went back into the ways of the world. Some there were who through great tribulation did fight the good fight of faith and now they have received the reward of their work, for the Kingdom has come, and the will of God is done and shall be done on earth as it is in Heaven."

Again he paused and again the young man was ready with a question.

"Be patient with me, I beseech thee, but I would know this. How is it that though I have had many teachers I have heard none of these things before that I might have served the Great God?"

"I will answer thee gladly, O young man, that thou mayest understand what the Great God doth require of thee now. Thou art but a youth, and truly as thou sayest, thou hast not heard of these things ere this, I will tell thee why. Thy teachers were but blind leaders of the blind;

for they being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves unto the righteousness of God. They glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise, they became fools, and changed the truth of God into a lie; and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Their sins reached unto heaven, and God remembered their iniquities and strong was the Lord God who judged them and thou shalt find them no more at all."

When Epœnetus had finished, the young man remained silent, lost in thought. It was only for a moment, however, for soon he exclaimed:—

"Then surely our fathers did inherit lies, vanity and things wherein there is no profit."

"Thou sayest it; from henceforth then, let thy desire be to walk in the light as God is in the light, and I will instruct thee more perfectly concerning the things that have been, the things that are, and those that shall be hereafter!"

Upon hearing this, the young man lifted up his voice and said:

"O Lord God of heaven, whose mercy hath preserved me through the evils that have come upon the earth, and brought me into the blessedness of thine everlasting Kingdom, so enlighten me concerning thy Truth, and grant me strength to perform thy will that I may serve thee faithfully and dwell in thy courts for ever!"

At this heartfelt outburst, Epœnetus exclaimed, "Thy prayer is heard; and the very God of peace shall sanctify thee wholly, for that it was in thine heart to ask this of Him. I will talk with thee again on this matter. Fare thee well."

So saying, he vanished out of the young man's sight. The latter went home and pondered these things in his heart.

There were other occasions on which I had the privilege of meeting with Epœnetus, but I will content myself by mentioning that which I consider the most striking.

He was the center of a happy concourse of friends who were enjoying the prospect of a place of broad rivers and streams, and as they contemplated the scene, I seemed to hear him say:

"Many, indeed, O Lord God, are thy wonderful works, which thou hast done, and thy thoughts which have been to us ward; they cannot be reckoned up in order unto thee, O Stephanas"—and here he turned to one of his companions, "How have the times and seasons changed!"

"Thou speakest truly, most noble Epœnetus. Our God who doeth all things well hath brought to pass, as we know, the saying that was written, 'Behold, I create new heavens and a new earth, and what do we see? The kingdoms of men have become the kingdom of our Lord, the Christ.'"

“How are the mighty fallen, and the weapons of war perished!” observed another.

“Even so, beloved Thebe, now can we say in truth, ‘Sing, O daughter of Zion, shout O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem, for the Lord hath taken away thy judgments; he hath cast out thine enemy; thy King, even the Lord, is in the midst of thee; thou shalt not see evil any more!’”

Another friend then broke in with, “Did not our hearts burn within us, beloved Stephanas, while He talked with us and said, ‘Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world?’”

“Aye, Apelles, approved in Christ, I could scarce believe mine ears for joy. True, as our beloved brother Paul was proud to acknowledge, we were the first fruits of Achaia unto Christ, but as we pressed on towards the mark for the prize of the high calling of God in Christ Jesus we did but render our reasonable service.”

“Thou sayest it, Stephanas, but dost remember that it was written, ‘our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory?’”

“O Apelles,” said Epœnetus, “thou art to me as Onesiphorus to our beloved brother Paul, and now again, as co-laborers with God, we must be about our Master’s business. Whither goest thou?”

“To meet Linus and Claudia. We three with some others, go to that land which did o’ershadow with wings till our Lord broke its proud spirit and humbled it in the dust.”

“’Twas a mighty nation, Apelles, as nations went in those days, but what shall we say when we see the remnant according to the election of grace, gathered as a shepherd doth his flock?”

“Jeremiah did fittingly comment on the things we have witnessed of late: ‘Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee! He hath visited and redeemed his people, for His mercy endureth forever.’ Fare thee well.”

So saying he and several others departed, leaving Epœnetus and Stephanos alone. The latter walked on together for a short distance, passing down a delightful avenue of overhanging trees. This, I fear, is beyond my description. One would require to use a seeming extravagance of language to give an adequate picture of the scene, and even then I question whether language is capable of presenting to the mind the beauties the eye could detect and revel in. Suffice it then to say in the words of Solomon: “The winter was past, the rain was over and gone, the flowers had appeared on the earth, the time of the singing of the birds had come; the vines with their grapes gave a good smell, and everywhere there was a sense of restfulness and peace.”

At length they emerged from this beauty spot and came out upon the brow of a hill. Below them was a scene the like of which had not been since the days of Solomon. Thousands upon thousands of busy workers were engaged in building. The picture was fascinating in the extreme. There appeared to be no confusion, no unnecessary excitement; everyone worked as if impelled by intelligence and design. The building was of stone made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building.

As the two came out of the solitude of the glade and their eyes fell upon the picture before them, one thought their whole being was enthralled by an ecstasy of admiration and a thrill of intense thankfulness. At least, so it seemed to one as Stephanas said:—

“Behold, Epœnetus, the tabernacle of God that shall be with men!”  
 “Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out!”

“Verily, Stephanas, the sight is glorious,” came the reply. “Here, indeed, shall be Glory to God in the Highest, peace on earth and good will among men!”

“See how they have a mind to work! Well did the psalmist say, ‘Thy people shall be willing in the day of Thy power.’”

“Ah, Stephanas, we knew some who did run well for a time, but the cares of their age did hinder them, and they obeyed not the Truth and now, what have they lost!”

“The word preached did not profit them, not being mixed with faith in them that heard it.”

“Thou speakest truly, and yet thou knowest that God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, did in those last days speak unto them by His Son, and by our beloved brethren, Paul and Peter, Timotheus and John—of whom they were not worthy.”

Epœnetus—“They had a name to live but were dead.” At this moment their conversation was interrupted by the approach of two other friends.

“Peace be unto you,” said one of the newcomers, and in the same breath Epœnetus and Stephanas replied:

“Hail to thee, David! Hail to thee, Paul!”

Their attention was directed to the scene below, and all stood for a few moments intently watching the work going forward which should end in the establishment of an “house of prayer for all nations.”

At length the silence was broken and it was Paul who said:

“Truly this is a noble sight.” Then turning to David, he added: “Thou art indeed a happy man today! The Lord thy Son doth sit on thy

throne before thee! Behold, the house He builds for the name of our God!"

"I see it! I see it!" was the reply. "My cup runneth over! Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness."

It seemed so appropriate for such a company in such circumstances to give vent to their inmost feelings of adoration and gratitude that it occasioned me no surprise as I heard them singing in majestic cadence and exquisite harmony:

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty; for all that is in the heaven and the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all."

When the last strains of this song of praise had died away, the company moved on together down the hill, and as I saw them passing out of sight, there came into my mind these words:

"Sing, pray, and keep His ways unswerving,

"So do thine own part faithfully

"And trust His word: though undeserving

"Thou yet shall find it true for thee!"

and methought they had a connection with the picture I had seen \* \*  
\* and I want to keep them in mind. Will you do so too?

Brethren and Sisters.—I have entitled this paper 'O Romance by an Optimist.' As I have explained, it is pure imagination, but has been written with a purpose. If I try to the best of my ability to look on the bright side of things, I hope to benefit accordingly in having a more encouraging outlook than would otherwise be possible.

So, by this paper, my endeavor has been to suggest to your minds, in a new way, the glories of the "age to come," and incidentally to remind you that we all must "give earnest heed to the things we have heard, lest at any time we should let them slip." Ephraenetus, whose name means "laudable" or "praiseworthy," stands for those whose praise, in that day, is not of men, but of God; and Stephanas is but the type of all such as prove worthy of the "coronal wreath."

If therefore, by this paper, I can awaken in you the same enthusiasm as it has aroused in me, my effort, such as it is, will not have been in vain.

JOHN OWLER.

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#### A WORD FOR "THE WORLD'S REDEMPTION."

To my mind it is the best work out for the alien. Surely those with "ears to hear" cannot fail to comprehend the important subjects dealt with. I am glad for the movement which will increase its circulation and give it a long life.—S. Burd.

## IMPUTED RIGHTEOUSNESS.

That imputed righteousness is taught in the scriptures is clearly evident from a consideration of various testimonies. That our brethren who have withdrawn from us have no satisfactory understanding of it is publicly admitted in the *JANUARY ADVOCATE*. Bro. James T. Irwin surely would not have asked assistance from the excommunicated portion of the brotherhood if a scriptural solution could have been obtained from any in his own fellowship. Presumably they do not believe the scriptures teach the imputation of Christ's righteousness to believers.

We desire, first of all, to express our very high appreciation of the very brotherly spirit shown in Bro. Irwin's letter. He is "more noble" than very many, inasmuch as he in effect says: "Come, let us reason together," with the scriptures as our basis. We have so often pleaded for this from those who have cast us out and pleaded so often in vain, that we cannot too cordially welcome Bro. Irwin's Berean attitude. We do not write with the idea of improving on the answer already given or of bringing any hitherto unconsidered testimony forward for our investigation or instruction. We are satisfied to say in another form what has been already said, with the hope that, in some degree, it may be contributory to the object of Bro. Irwin's letter.

Our first inquiry, then, is What is the meaning of the word "Impute?" One meaning is, "To reckon to one what is not properly his." In the moral relations of mankind it is evidently unjust to "impute," or charge another with something not properly his. For example, if A commits a misdemeanor it is evidently unjust to "impute," or ascribe the action to B; likewise if A performs a meritorious action, it is equally as unjust to attribute the action to another. This principle of procedure is everywhere recognized as just and true, practiced in the common relations of life and commanded in the word of the living God.—Ezekiel xvii:20.

With this aspect of the word "impute" in view, Bro. Roberts was undoubtedly right when he said, "The righteousness of Christ was His own righteousness and nobody else's." But this aspect of the case was never a question of disagreement. Did Bro. Roberts believe that this natural personal aspect of the righteousness of Christ was the only one exhibited in the scriptures? The careful reader of his writings cannot answer this in the affirmative. The evidence is the other way, and so likewise with Dr. Thomas and the scriptures themselves.

While Adam and Christ are presented to us as individual men, with characters developed through trial, which were and are and ever must be their own as private individuals, yet it is no less true that they are presented to us as the heads of two different orders of men. Adam is the head of the present or natural order of men. Christ is the head of the future or spiritual order of men, "The beginning of the creation of God." Rev.

iii:14. Natural men and women everywhere are members of the body of Adam. In the corporate sense the members of the body share the good or ill of their head. For example, did Adam the head sin? Yes; then all sinned.—Rom. v:12. Did Adam suffer toil and pain? Yes; then the “whole (Adamic) creation groaneth and travaileth in pain together until now.”—Rom. viii:23. Was Adam the head exiled from God? Yes; then all the members of his body are “far off,” exiled also. Was Adam under condemnation? Yes, then judgment came up all men to condemnation.—Rom. v:18. Did Adam die? Yes; then death hath passed upon all men, yea, death hath reigned.—Rom. v:14. Here is imputation as shown in the Scriptures, which is not weakened one particle by the fact that men and women everywhere are sinners by their own volition, and as such are worthy of all that has come by inheritance from Adam. Will our opposing brethren probe this question to its root, or reason it to its last analysis; and tell us if the Bible does not teach that Adam is the head of the race, and that the race sinned in him, was condemned in him, and that all generations are but the members of his body, sharing the death that came by him, they likewise are reckoned as sharers in the sin that came by him.

But all men are not natural men merely.—Rom. viii:9. Natural only to the human eye.—1 Cor. ii:15; but spiritual to the eye of God. How did they attain to this exalted position? Can that condition be reached by our own efforts? No, it cannot; for “all have sinned and come short of the glory of God.”—Rom. iii:23. Here is a testimony which calls for careful thought. If every individual has sinned and has come short of the requirements of the Great Eternal, upon what principle is salvation possible for him? Evidently not on the principle of his own individuality, and yet the salvation must be individual to be of any benefit. It is perfectly evident that salvation was designed for sinners and far more evident that salvation is unattainable by the unaided efforts of any one who has ever sinned. To this it may be replied, a sinner’s faith and obedience are imputed to him for righteousness.—Rom. iv:24. Very true. The individual’s *faith* and *obedience* are *IMPUTED to him* for righteousness. *This* is *his* righteousness and does not suffice for another. But it does not make his former sins righteous actions by any means. His faith and obedience are *imputed* for righteousness, and his sins are forgiven him. This is his moral standing in the sight of God; but it does not in any degree change the fact that as an individual he is a sinner and has come short of the glory of God. No faith and obedience on the basis of a sinner’s own individuality could by any possible means render him righteous in the sight of God. Thus it is written, Acts iv:12—“Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.” This is the teaching of scripture and of pure reason.

What then is this name of salvation? Is it the name of the historic Christ merely? or is it the name of Christ the head of a new creation? The latter undoubtedly (Col. i:18). "And he is the head of the body," is the apostolic definition. Hence when a sinner's faith and obedience are of that character that results in his acceptance of the name (Acts xv:11) he is part of the Yahweh name and has become joined to the Head (Col. ii:19), and being thus joined whatever is affirmable of the Name and the Head in all its moral relations, is likewise affirmable of that which is included in the name and is joined to the Head. Did Christ die? Yes; then it is reckoned or imputed to us that we died too.—Rom. vi:8. Was Christ crucified? Yes; then it is imputed to us that we are crucified too. Gal. ii:20. Was Christ buried? Then it is imputed to us that we are buried also.—Rom. vi:4. Was Christ raised from the dead? Then it is imputed to us that we have risen with him.—Col. iii:1. Did Christ live a life of complete righteousness? It is imputed to us that we are complete in Him.—Col. ii:10. Is Christ of the seed of Abraham? Then it is imputed to us that we also are Abraham's seed.—Gal. iii:29. Is Christ free from all condemnation? Then there is no condemnation resting on us.—Rom. viii:1. Was Christ circumcised? Then it is imputed to us that we are circumcised, as it is written, "In whom also ye are circumcised \* \* \* by the circumcision of Christ."—Col. ii:3. In short, as before said, whatever is affirmable of Christ in the moral sense is imputed to those who are Christ's. In this moral sense we are now the beloved sons of God, when Christ who is our life shall appear, we shall be like him in the physical sense.—1 John iii:2; Col. iii:4. Beloved of the Father for His Holy Name's Sake.

Concerning this word "impute" we wish to say that no better word exists in the language to express the idea under consideration. The word is not by any means an innovation in the history of the truth! It is nearly forty years ago since "Eureka," Vol. 1 was published. Knowing the high regard that Bro. Irwin entertains toward the beloved author of "Eureka," we will conclude with a brief quotation from this inestimable treasury of divine exposition.

Eureka, Vol. 1, page 226:7, 8: "Believing men and women, slaves and freemen, Jews and Greeks, are all one in Christ; and being in Jesus, share with Him in all His national, official, and divine relations. He is a *Jew*; therefore all in Him are Jews. He is *Son of the Deity*; therefore all in Him are Sons of God. He was *circumcised*; therefore all in Him are circumcised by the circumcision of Christ. He is *King and High Priest*; therefore they are kings and priests for God. He is *the Christ*; therefore all in Him are His body, the mystical Christ. He is the seed of the woman, and of Abraham and of David; therefore all in Him are their seed also. The righteousness of the law was fulfilled by Him; therefore the righteousness of that law is likewise fulfilled by all in Him who walk not after

the flesh, but after the spirit. In short, as no one can inherit the kingdom and glory of the Paradise of the Elohim unless he become of the Jew, who is the circumcised son of Abraham, David and the Deity; priest, king and anointed one of Israel; and the subject of the righteousness of God; and as men of all races are but sinners under sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of “the Jew” and therefore Jews, elementary parts of a majestic whole, by putting on Christ, by entering into Him, and so being in Him. By this arrangement, though by nature naked and destitute, become complete, as saith the apostle: “Ye are complete in Him who is the Head of all principality and power; in whom also are ye circumcised.”—Col. ii:10, 11.

In the continued elaboration of this doctrine, which is simply the doctrine of imputation on divine principles, Dr. Thomas uses the very word imputation on page 228.

To Bro. Irwin we may say: “Art thou a master in Israel and knowest not these things? The death of Christ must be imputed to us, because the death of Christ is the only death that could avail in the plan of redemption. How can it be imputed to us? By entering into Him.” His righteousness must be imputed to us, because unrighteousness cannot attain the Glory of God. How is it possible for His righteousness to be imputed to us? “By entering *INTO* Him” and thus “becoming *an elementary part of a majestic whole.*” It may be replied that we *partake* of these things by entering into Christ. But how can we partake of them unless they are given to us, and how can they be given except by imputation?

In conclusion, we must respectfully urge Bro. Irwin to give this subject and subjects related to it a careful reconsideration. We would welcome an article from his pen in the pages of the ADVOCATE. Every earnest brother desires above all things to believe the truth. In all honor and good conscience we have tried to show the scriptural teaching on this subject. We appeal to Bro. Irwin to show, if possible, a more excellent way.

JAMES LAIRD.

### SOPHISTRY EXPOSED.

Nov. 29, 1906.

Dear Bro. Walker:—

Your “retort” to R. S. under heading, “Sin of Ignorance and of Presumption.” (See CHRISTADELPHIAN, Nov., p. 508) constrains one to address a few thoughts to you. Your method of replying to your correspondent does not seem calculated to help one to an understanding of a subject deemed by you of such importance as to be placed among the first principles of the Truth, and made a test for fellowship. To place one set of texts, as you do, apparently in conflict with another is not “rightly dividing the word of truth,” and in nowise does justice to the subject at issue.

When R. S. quotes Jesus—"They know not," you would have us believe, upon the words of the same witness, that they were not "blind," but did "see" or know. When Peter's testimony is brought forth—"Through ignorance ye did it," you suggest that according to Peter in reality they "knew." There can be no doubt but that these various texts are all descriptive of truth, and in nowise contradict when we apply them to Israel as intended by the Spirit. If we misapply, confusion is the result.

True, you suggest by way of explanation that "they knew what Jesus had said and done," and "they were wilfully and wickedly and knowingly antagonistic to God and His beloved Son." And again you say that "had not known," means "They knew not the Father nor the Son in the sense of receiving not intelligently and affectionately the word of God in Christ in the obedience thereof that they might be saved." But this will not do. It is true "they knew what Jesus had said and done in the land;" but that did not make them comprehenders of His doctrine, nor believers of His claim, or acceptors of His teaching. True again, they were "antagonistic to God and His beloved Son;" but in rejecting Jesus, would you have us conclude that they rejected one *whom they believed* to be the son of God? Yet again it is true "They *knew not* the Father nor the Son in the sense of receiving not \* \* \* the word of God \* that they might be saved. But did not their lack of knowledge go further than that? Did it not extend to the fact that they *KNEW NOT* the Father nor the Son, in the sense of the latter being a manifestation of the former, and the One through whom redemption in Israel should be wrought? Would you, Bro. Walker, have us conclude that whilst they "knew not" in the sense of not accepting, nevertheless they knew, as a matter of having knowledge, that He was the Son of God—the Messiah? Might I ask your attention to what appears to be a more consistent explanation of the Scriptures you quote, alongside of which I will deal with those of your correspondent.

Quotation by Bro. Walker from Jesus—"If ye were *blind*, ye should have no sin; but now *ye say, we see; therefore* your sin remaineth" (John ix:41.)

To catch the spirit of this testimony it is necessary to take into consideration the whole of the circumstances, as recorded, which gave rise to the utterance. These pertain to a certain man, who at the word of Jesus washed in the pool of Siloam, and although "born blind," he "came seeing" as the result. When questioned by the Pharisees he testified of that which Jesus had wrought upon him; and upon being questioned a second time, he asked, "Do ye also wish to become his disciples?" To this they replied, "*We are Moses' disciples: we have known that God hath spoken to Moses, but this one—we have not known whence he is.*" Nevertheless, the man (although he knew not that Jesus was the Son of God) declared, "If this one were not from God, he were not able to do anything." Enraged at his reply "they cast him out." Jesus found him, and said, "For judgment I to this world did come, that those not seeing may see, and those seeing (i. e., thinking that they do so) may become

blind." To whom did this last sentence apply? "*Those of the Pharisees who were with Him* heard these things, and they said to Him, ARE WE ALSO BLIND?" Had the haughty and self-righteous Pharisees suddenly become humble and submissive, that they knelt at the feet of Jesus, to be taught of Him? Or think you not rather that their question partook of the same spirit manifest in their query of him who was born blind, when they say, "Dost *thou* teach us?" (verse 34.) In the same spirit came the answer of Him, who on another occasion told them He "came not to call the righteous"—"If ye were blind (i. e., to the full) ye were not having had sin, but now ye say, We see, therefore doth your sin remain." The words of Jesus, however, were not idle; they declared a truth. Israel sinned in rejecting Jesus, even though they knew him not as the Messiah. They to whom the word of God was given—who were "nigh unto Him"—had long rejected the goodness and mercy of the Lord. Jesus appeared when they were suffering because of their sin. Throughout their cities and villages He went, preaching the "good news" unto them—"for therefore am I sent," said He. He was manifested unto Israel as "the Lamb of God to *take away* the sin of the world." Had Israel accepted Him as the one "whom Moses and the prophets did say should come," their sin would have been taken away. But instead of so doing they "filled up the measure of their iniquity;" hence their "sin remained." The language employed by Jesus in His answer to their query, "Are we also blind," is an exhibition of His method of condemning "out of their own mouth." They sat in Moses seat, Matt. xxiii:2; they had "the form of knowledge and of the truth in the law." Rom. ii:20; and boasted in being "Moses' disciples." THEY said "*We see*," but when they refused Him of whom Moses wrote, He told them that because of their profession, which was unaccompanied by works, "their sin remained." If they had been "blind," or "without the form of knowledge and truth," they would not have had sin. But the law of God *under which they lived*, and by which they "were nigh," required that they should accept Jesus when "God sent forth His Son, born under the Law, that He might redeem those who were under the law."

Your quotation of John ix:41, Bro. Walker, is given in support of the Resurrectional Responsibility Amendment. It does not, however, meet the case. The Amendment teaches that all who hear, understand and *believe* the testimony of Jesus are amenable to resurrection and judgment. Unless you are prepared to affirm that the Pharisees rejected Jesus through believing in His claims, your quotation fails and renders no support to your Amendment.

John xv:22 is a similar passage to the foregoing. We can only see the force of its statement when looked at in the light of Israel's relationship to God when Jesus spoke unto them. So also with verse 24 which you quote. "Now they have *both seen and hated both me and my Father*." You italicise the words "both seen," etc., with a view to nullifying the force of the quotations given by R. S.—"they know not," "have not known the Father nor me." But when Jesus affirmed that the Jews "had seen and hated," he did not declare that they *perceived* the truth of the manifestation of the Father. On the other hand He made the im-

portant declaration—which you fail to quote—“All these things they will do unto you for my name’s sake, BECAUSE THEY KNOW NOT HIM THAT SENT ME. Verse 21.

The quotation from Jesus by R. S. must likewise be understood in full view of the facts of the case. The Jews knew very well that they were crucifying Jesus of Nazareth. They delighted in doing so. They had cried, “His blood be on us and our children.” When, therefore, Jesus said, “They *know not* what they do,” He doubtless referred to the fact that they did not realise the truth concerning himself.

“They have not known the Father nor me,” affirms their ignorance of the Truth, as a consideration of John xvi:1-3 clearly shows. “The time cometh that whosoever killed you (the disciples) WILL THINK THAT HE DOETH GOD SERVICE.” Of course they could not think that *if they knew* the Truth; especially if they *believed* it. But the reason why they would think they did God service is given by Jesus, whose words are best understood when taken as recorded. “These things they will do, BECAUSE THEY HAVE NOT KNOWN THE FATHER NOR ME.”

Your quotations from Peter, Stephen and Paul, Bro. Walker, astound me. Acts ii:22, in nowise supports the idea of enlightened Rejectionism. The men of Israel were amazed when they saw the manifestation of the Spirit, as recorded in the early part of the chapter. In presenting the Gospel to them, Peter drew their attention to the miracles and wonders wrought by Jesus in their midst, and appeals to them that these things had been done, saying, “As ye yourselves also know.” True “they denied the Holy One and the Just,” as many do today who are outside the category of “Enlightened Rejectionists.” They said Jesus had a devil. They delivered up Jesus, *not because they believed Him to be the Son of God*, but because they thought Him to be a blasphemer.

“Ye do always resist the Holy Spirit,” does not affirm that they understood and believed the “truth as in Jesus.” They could and did, resist the Holy Spirit in their ignorance.

The explanation I have given of your quotations from Jesus, Peter and Stephen, is in strict accord with the emphatic utterances of Jesus, Peter and Paul, quoted by R. S. The words of Jesus I have already dealt with.

As for Acts iii:17, Peter in addressing the men of Israel with a view to winning them for Christ, testifies that they “killed the Prince of Life.” And then, as though not to appear too harsh, he continues, “And now, brethren, I wot that through ignorance ye did it, as did also your rulers.” The meaning of Peter’s words is made more clear by the statement of Paul, quoted by R. S. from 1 Cor. ii:8. The apostle writes concerning “Jesus Christ and Him crucified,” of which he says, “We speak *the wisdom of God* in a mystery \* \* \* *which none of the princes of this world knew*; for had they known, they would not have crucified the Lord of Glory.” The Apostle testifies to the same thing in Acts xiii:27. Israel knew not the day of her visitation. “*They knew Him not.*” And although the prophets were read “every Sabbath day,” they “knew not the voices of the prophets,” which testified of Him. And instead of seeing

in Jesus the "one who should come," they fulfilled the testimony of the prophets concerning His sufferings and death.

One is led to wonder, Bro. Walker, why you quote 1 Thess. ii:15-16. Your comments upon the remarks of Mr. E. H. Cook, and your answer to R. S., are evidently for the purpose of supporting your Amendment attitude upon Resurrectional Responsibility. But where can such come in, if already "*the wrath is come upon them* TO THE UPPERMOST "

Your advice to R. S., "Do not put some words of Christ and the apostles against others," is good; but in your articles you appear to fall into that very error. "Wresting the Scriptures to support the presumptuous enterprise" is that which condemns your amendment. I do not know who your correspondent is, but let me say this, I know not any of the brethren, whom your amendment has cast out of your fellowship, who would "take to excusing the inexcusably wicked." Nor should we be ashamed to join hands with the merciful Jesus, in His noble prayer, "Father, forgive them." And to be classed with Peter and Paul, will not move us now, or take away our portion in the future. Perhaps it was their leniency, knowing that they themselves were in need of mercy, which caused them to say to the "inexcusably wicked," "I wot that through ignorance ye did it," and "Had they known it, they would not have crucified the Lord of Glory." Be that as it may, we take our stand with the Apostles and feel quite safe in their company. My chief reason, brother, for addressing you again is to show that your "evidence" is not conclusive, and that try as you will, you are not able to justify your attitude upon the amendment. You are in a great measure responsible for the unholy and sinful attitude of many of the ecclesias toward others upon this question of Resurrectional Responsibility, and it is my earnest hope and prayer that you may be brought to a more reasonable position than has hitherto been exercised over God's heritage.

Awaiting the King of kings, I subscribe myself to be on Zion's walls a watchman, and your brother in Him, ALBERT HALL.

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## EDITOR'S TOUR IN CANADA AND THE EAST.

(Continued from page 18.)

From Worcester we went to Providence, R. I., where Bro. Alfred Pride had a carriage ready at the station to convey us to the home of Bro. and Sister Heeley, whose kindness we appreciated during our visit. Providence seems like an English city, and the Ecclesia is almost entirely composed of "old country" people, most of them from Birmingham. There is never a large audience in that city, but the attendance this time was above the average. Here, again, more work was done in addresses to the brethren in private houses than in public lectures. Various subjects which had come up for discussion seemed to have been reserved for us to grapple with, and these were introduced by questions put in such form as to guide us in the desired channels in our answers. Some

of these were of a serious character, fraught with evil results if not cautiously managed ecclesially and still more cautiously agitated by those who seemed to be sincerely venturing upon a dangerous brink. No doubt the sincerity of the mistaken and the intelligence and prudence of the members of this ecclesia of affectionate brethren and sisters will combine to steer the ship clear of rocks and reefs. The Lord guide them in the paths of peace is our humble prayer.

Mr. Russell, of "Watch Tower" fame, has quite a following in Providence and some of them were at our public meetings, among them a leader who seemed an intelligent man and disposed to be just and fair, judging from his vindication of Christadelphians from the false report that had been sent out by Mr. Russell that we believed that Jesus was the natural son of Joseph. This gentleman had seen our remarks in the *ADVOCATE* in which we had said that we did not now much regret that Mr. R. had refused to meet us in public debate, since his name had gone far and wide under a cloud of what the newspapers represented as odious divorce proceedings; and so he asked us if we would reconsider the matter and meet Mr. R. if he could prevail upon him to meet us, which he thought he could do? We answered that if the debate could be arranged for in a place where good results promised we would, and he could proceed with his correspondence with Mr. R. and report results to the Providence brethren, with whom he seemed well acquainted. This is the last we have heard of the matter, over a month having elapsed since. The Josephite excuse was the last Mr. Russell offered, and we are of the opinion that he will fall back upon another when his mistake is corrected in this. His former excuse was that we believed that Jesus was under Adamic condemnation, and therefore, as he imagined, could not be a "ransom," that is, a ransom in the Russell sense. The novelty of this excuse is that Mr. Russell will not discuss with us because we do not accept his theory of "ransom," which is a childish begging of the question; for if we agreed with him, there would be nothing to discuss. It is a strange attitude to maintain, that, since you do not agree with me I will not discuss with you; but if you do agree with me, I will."

Mr. Russell was in Worcester the Sunday we were there and on Saturday a placard on the street cars announced his lecture, "To Hell and Back." There were many people waiting at the open space where all the car tracks intersect for cars to visit the cemetery. At last the question arose, does this mean that we, in going to the cemetery, are going "To Hell and Back?" Many, so the newspapers said, became indignant. The title is an attractive one, and is used to draw a crowd to hear the author's flesh-flattering, sin-pampering delusion that all in hell (the grave) will come back to another life to undergo a probation under better and far more favorable conditions than during the present life time. Of course such a theory must make many converts, and the enterprise has

proved to be a great financial success, as evidenced in the flood of literature pouring out over the world from the poisonous fountain.

From Providence we went to Lowell, only for a short visit. Bro. Evison, Junior, met us and had a cab ready at the station to convey us to the home of Bro. and Sister Evison, "old country" folks, with whom we are again hospitably cared for, and can talk of the "old folks at home." I never met one from the beautiful isles in America yet who did not brighten his eyes and loosen his tongue when our native land became the topic of conversation. Here we met our new brother, a namesake, who rejoices that he has found the truth. Bro. Williams is from North Wales, but never heard of the Truth till he heard it in Lowell. It seems to make him happy, and there is nothing else that will make any of us truly happy. "Happy are the people that know the joyful sound."

Only one lecture was given in Lowell to a small audience, the rest of the three days being devoted partly to conversation on a subject that has caused considerable uneasiness in New England and somewhat limited the usefulness of an intelligent, zealous and useful brother. The danger seemed to us to be gradually disappearing, and we hope it will soon be gone and forgotten. The last evening of our visit was spent in the home of Bro. and Sister Hoyle, where various aspects of the Truth were the topic of conversation.

Thanksgiving morning we left Lowell for Campello, by way of Boston, where Bro. Huntress had come from Campello to meet us and guide us through intricate Boston and to our destination. At Campello our lively and industrious Bro. Curtis was ready with a cab to take us to his comfortable home, where, notwithstanding that Mrs. Curtis is not one of us, but a Baptist, we are made welcome and comfortable whenever we visit that city. The audiences were very appreciative, and our pleasure was increased by the presence of visitors from surrounding cities, Sunday bringing the entire ecclesia of Quincy to unite in the praises of God and the memorial of His love, as manifested in our Lord Jesus. From Taunton came Sister Helt, with as friendly a face as ever and an affectionate heart; but when the Lord's death was being remembered by partaking of the memorials, it was sad to see her take a back seat, and why? Yes, why? Well, the "amendment" brethren of Boston had, several years ago, when land and sea was being compassed to proselyte to Birmingham new decrees on fellowship, visited Taunton and by means of the usual pressure got the four or five believers to resolve to withdraw fellowship from all who could not sign their names to the so-called "amendment," and there was the barrier, to step over which in order to unite with the brethren in Campello, would leave Sister Helt out in the cold world as unfit for fellowship with those in Taunton, her home, who had surrendered to political revolutionising of "amendment" missionaries.

We were glad to learn that our old and faithful brother, Hardy, of

Doon, Ont., who since the death of his sister wife has made his home in Taunton with his son, had the courage to refuse to yield to the high-handed schismatic work, and to protest against the further departure into the second-death theory hailing from Buffalo and either winked at or welcomed in Birmingham and its tributaries. Bro. Hardy is able to teach the few in Taunton to their advantage, yet he is cut off from fellowship; and the strange procedure is that he must stand back while the few members partake of the memorials, and then step forward to exhort and instruct them. They ought to be, and no doubt are, thankful for the help Bro. Hardy is to them; but what can one say of the inconsistency of their attitude towards him? Brethren, throw aside the artificial obstacles which this new innovation has forced in your way, and open the arms of your affection to those who have borne the heat and burden of many struggling days of the Truth's history. Why will you allow new hands that know not how to use a power and prestige which an accident has forced into their possession—why will you allow such hands to put a burden upon you which older and more experienced men regarded as “a pity to trouble you with,” and fortold that such methods would reduce the true and the faithful to “a corporal's guard?”

Since Bro. Curtis has so well reported the work done in Campello, we will not stop there any longer, but take train to the nearby ancient town of Quincy, of “Quincy Adam's” fame. At the station are outstretched welcome hands from the Walter Pinell house, which is a meeting place for many of the one faith, none of whom is ever allowed to feel anything but the warmest welcome, and unstinted hospitality. This was our home, and we had been here before and were well acquainted with this affectionate family; a large one, and those not yet in the Truth scarcely distinguishable from those who are. The Quincy Ecclesia seemed as much interested in the success of those of the surrounding cities as in that of their own, and therefore limited the work in their town and helped in others. Bro. Jones of Quincy and Bro. Curtis of Campello, were the committee entrusted with the work of arranging most of the tour in New England. At least, they did most of the corresponding, and all went well. There was not a large attendance in Quincy, and we seemed to have more work in the way of conversation than in public lectures.

It will be remembered that years ago Bro. Alfred Pinell, with many who followed him, was withdrawn from by the Boston Ecclesia for teaching doctrines which supported the Free Life theory. During our visits to Quincy, where the Alfred Pinell meetings were held, we made several efforts to restore these brethren to a pure fellowship. Several did see their way out of the mistake that had been made, and quickly put themselves right, but most of them remained in error till recently, when instead of changing from bad to good, they went from bad to worse, and now the few who have not scattered are, under the leadership of Bro. Alfred Pinell,

persuading themselves that Jesus is not the Son of God by miraculous begetting, but a son of Joseph and Mary—a mere man, an arm of flesh and not the arm of the Lord. By request, we tried again to show these brethren their error, but the meeting was taken up with the old feature of the controversy, and, as usual, Bro. Pinell insisted that he is not understood. He seems to have some sort of a theory which he is unable, he says, to make people understand. The result of the confusion is that this faction is now reduced to about ten members, and we fear, and are sorry to say, there is no hope of their returning to their first love of the pure Truth.

There were several days' grace allowed for us between the finish of our work in Quincy and the fraternal gathering at Boston, Dec. 9th. By the kindness of Sisters Scaborn and Appleyard, who had met us at several cities on our tour, it was arranged that these days should be days of real rest, at the beautiful home of Bro. and Sister Appleyard in Brookline, which is what they call "a village," where the well-to-do Bostonians have their mansions, their automobiles, their—well, everything that can be had to make life comfortable, yes, luxurious. This village is connected with Boston by trains and trolley cars, on the latter, about a sixty minute ride; and such a large place to be called a "village," strikes one as most strange, especially one who has traveled in the southwest, where a few shanties are called a city. But "by being a village" Bro. Appleyard explained that there is an escape from the taxation which often is enforced by dishonest politicians, collected from the people and expended—where? Not in cleaning the streets, of Chicago, for instance. But this will all be properly attended to when the administration of the world's heavenly laws is in the hands of a people who will have no use for "graft," and who will not hold office by that thing they call the "suffrage of the people," a "suffrage" which in many cases is bought for a cigar or a glass of beer. When the veil is torn away, what a spectacle this world will be to behold!

Well, our rest could not be any thing but complete in the Appleyard home, and it helped to strengthen us for the work of the following Sunday at the fraternal gathering, a good report of which has appeared in our intelligence columns from the pen of Bro. Curtis, and we will not attempt to improve on it or add to it.

During our few days of rest we had time to think over the past history of the late work of division in Boston. On our previous visit in 1903 the Boston Ecclesia, by a very small majority—we think the casting vote of the chairman, and that after eleven o'clock at night, when some of the friends of fairness had been compelled to leave to catch their cars for the suburbs—refused the appeal of a number of its members when asked that we should be given a fair hearing before the Ecclesia. This resulted in the formation of the present ecclesia, which stands upon the old basis with the so-called "amendment" left out, and the Buffalo baptism for

removal of the penalty of the second death theory denounced as subversive of the true gospel.

After we had returned home from our visit of four years ago, and those who had been aroused to a sense of the evil conditions of the Boston Ecclesia were forsaking that body and uniting upon the old basis, that which had been refused us was, in a manner, offered us. We were asked whether we would return to Boston and engage in a discussion with the editor of the "Warfare." We answered yes, and asked for the propositions to be discussed. We did not care to travel thirteen hundred miles back to Boston without knowing definitely the forms of the propositions to be discussed. It developed that there was a disposition to quibble about this and the time of the discussion, till Bro. Clough, who was the medium through which the correspondence passed, withdrew and left those in Boston who had proposed the debate to write to us direct. This ended the matter.

Now that we were on the spot, we thought the matter had better be reopened, so that if there was a real desire to have the differences discussed it may be gratified; while if the proposition was only a stroke of policy, it might be made manifest. So we wrote the following letter:

Brookline, Mass., Dec. 7, 1906.

DEAR BROTHER MITCHELL: About four years ago, soon after I had returned from Boston to Chicago, you wrote me asking whether I would come back to Boston to meet Bro. Bruce in debate upon the questions which divide the two bodies in Boston. I was willing to respond, but for some reason the matter fell through. Now I am in New England again, and deem it opportune to inform you that I am ready to meet any one in a fair and brotherly discussion of the subjects. I am addressing you officially as the Recording Brother of the Ecclesia you meet with, and will meet any one, or a committee from your side, in any convenient place in Boston to-morrow or Sunday next.

Please answer whether you think my offer will be accepted, since if there is a probability that it will, I will postpone my departure for New York, otherwise, I must go there Monday next.

Address me care of Bro. Appleyard. I shall be at Russell Hall, 1651 Washington street, nearly all day Sunday.

Faithfully yours for the Truth,

TITOS WILLIAMS.

Desiring to get an idea of the probabilities in order to prearrange our programme for New York, the next day after the foregoing letter was written we conversed with Bro. Mitchell over the telephone, and were told that we had better proceed with our arrangements for New York, since there could nothing definite be arranged for the discussion, but he would write me a letter, and on Sunday the following letter was handed me at the meeting:

South Boston, Dec. 9, 1906.

DEAR BROTHER WILLIAMS:—In reply to your note requesting a meeting to discuss matters of doctrine which separate us, we beg to say that while you maintain your present attitude as to the teaching of God's word upon the subjects of Adamic condemnation and Resurrection to judgment of rejectors of God's Truth, we must decline any discussion. But when you are ready to accept the Bible teaching on these doctrines, which teaching is embodied in the statement of faith of the *one body*—we shall be most happy to hear and receive you.

We exceedingly regret the painful situation that exists, but faithfulness to the Truth must be maintained.

As to the debate you refer to in your note, it was not an ecclesial matter, as no doubt you are aware. You will remember that it fell through because you refused to discuss certain propositions very essential to the subject.

If you will consent to debate the propositions as tendered at that time, I *think* I can arrange with Bro. Bruce to met you.

Yours faithfully for the Truth,  
E. F. MITCHELL, Recorder Boston Ecclesia.

On Monday we again called up Bro. Mitchell on the telephone, and told him that since we were on the spot we were not particular what form the propositions were made in, knowing that the hearers would be aware of what the real issues were, and would not be diverted from these by any technicalities that may be introduced. So we were ready. When could they be ready? He did not know; could give no definite answer of any sort, and thought we had better go on our way. We answered that we expected to be in New York next spring or early in the summer, and if they could arrange by then we would go to Boston and meet any reasonable arrangements they may make. There the matter rests for the present, rather, there it halts, for rest it never will till wrongs are exposed and the right vindicated, either by those concerned or by the unerring wisdom of Him who will do all things righteously.

(To be continued.)

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NOTE.—Several items of intelligence are crowded out, and must be held over till next month—Guelph, Chicago, Steelton, Ont., Rochester, (an item overlooked several months ago), etc.

# The Christadelphian Advocate.

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No. 2.

THE JAMESTOWN EXPOSITION MOVEMENT.—Papers are coming to this office from the "Press Department" of the exposition which indicate that there will be new features never possible in any other exposition on account of the locality. It is thought these will bring an extraordinary attendance from all parts of the world. There is a plan on foot to establish a line of the large ocean steamers direct between Norfolk and Europe.

With the extraordinary prospects in view of sending the Truth to all parts of the world, the brethren in Norfolk who constitute the Exposition committee, are putting forth every effort to meet the opportunity. In this laudable work they deserve the unstinted help and hearty co-operation of all the brethren of America.

So far, the contributions have been coming in slowly, many, perhaps, thinking there is time enough; but it is now that arrangements must be made, and since the amount of work to be done during the Exposition depends upon the contributions, the committee must know months in advance what means will be at their disposal.

In all such movements as this every member of the one body should take part, regardless of whether that part is small or large. Let the amount be according to the ability. A small amount from many makes a large sum, and becomes a power for good. All contributions should be sent to Bro. B. F. Dozier, Sec. No. 15, Granby St., Norfolk, Va.

We have been asked whether we would advise that our brethren in the British isles be requested to contribute; and we have also been asked from the other side of the Atlantic whether the brethren over here would be expected to contribute. Our opinion is that only the American brethren should be expected to contribute. Our brethren in England are struggling to recover from the excommunicating blow they received from Birmingham when those in power "amended" their statement of faith in a manner to cut off the few who would not submit to new tests of fellowship tyrannically invented and enforced. The money power, generally speaking, went with the excommunicating power, as it mostly does, therefore the cast-out "few in number a little flock," need all they have to carry on the work of the Truth in their own land. Of course, if there should be a few possessed of more than ordinary financial means, there is nothing to hinder them from sending help from over there, nor to hinder receiving it over here.

## THE WORK TO BE DONE.

We received a letter from the secretary, Bro. Dozier, stating that the

committee would depend upon us to do most of the work in the matter of lectures to the public, and asking us what time we could devote, in view of our contemplated departure for England. We replied that we would suit our departure to what would be required of us at the Exposition. To this we have received answer that, "In view of the spring and fall months being our busy seasons, and several other reasons of equal importance, the brethren here (Norfolk) have decided on the time between June 20 and throughout July for our principal work in the movement. Of course there may be some change in the time."

To some extent the committee must be governed by the Exposition managers, since they hope to have the use of the Auditorium building on the grounds during afternoons. We hope, however, the time can be earlier than named, since July in Norfolk is a month of hot weather, and if possible, we would like to sail for England in July.

The committee has sent us an order for a special edition of "The Great Salvation," of five thousand copies to start with. A special preface has been sent us by Bro. Dozier, and the title page is to be made appropriate to the occasion. In the Chicago and St. Louis Expositions, the fourth part of the book—"The Explanation of Difficult Passages"—were omitted; but our Norfolk brethren have thought best to send out the book in its complete form, and we have agreed to supply it at considerably reduced rate in the form of what commercialism terms a "job lot."

We have now given a brief account of the work, so that all may know that the movement is moving. Now let all take part—let us be "Up-and-Be-Doing."

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#### MANUSCRIPTS RECEIVED AND NOT YET PUBLISHED.—

An article by Sister Nungasser referring to the one entitled "The First Resurrection" in the *ADVOCATE* for January, which she had supposed was by the editor, and that it implied that there would be no resurrection at the end of the millennial reign of Christ. The author of the article is Bro. Zilmer, his name having been omitted by him, and while he does not rely upon the words, "Blessed and holy is he that hath part in the first resurrection," as proof of a post millennial resurrection, it is our impression that he believes in it, as do we also. Bro. A. E. Williams writes denying some of the statements of facts made by Bro. Smallwood in his pamphlet recently published. Comments on the pamphlet received at this office show that the bitter spirit which it manifests will cause those who may have the patience to read it to give but little credence to such yarn-spinning as represents brethren running away from the author, while he stands monarch of all he surveys. We think the personal reflections of the pamphlet unworthy of notice; and with intelligent brethren of the right spirit they will suggest the question, can we expect to find truth in the doctrinal parts of the book, to be breathed by such a froward spirit? Bro. Chart

declared to us his intention to reply to the pamphlet, and we advised him to confine himself to an exposure of the false doctrine it contains, ignoring all personal thrusts and insinuations. There are parts of the book which we may deal with shortly.

Bro. Joyce, by the suggestion of brethren who heard it read at the breaking of bread, sends us a very good exhortation on "Holiness," which our readers shall soon have the benefit of.

Bro. C. A. Burton, of Birkenhead, England, writes approvingly of the articles which have appeared in our columns from Brethren Zilmer and Ford on the "Resurrection," adding some other thoughts which he thinks are to be found in 1 Cor. 15, which chapter "teaches an even deeper lesson to us, which we arrive at by the 'golden rule'—of interpreting scripture by scripture." No doubt God's wisdom revealed in His word is *many fold*, and truth is to be found on the surface and beneath the surface. At this time of the year our brethren are more industrious in supplying us with matter for publication than at other times, which, perhaps, is due to the long evenings of winter time. This necessitates apparent delay in publication, and some times creates the impression that articles have gone into the waste basket, when they are only waiting an opportune time. Let all be patient, and let them not wait to see one of their articles published before sending us another. The best of writers and speakers can do better some times than they can at other times. We are thankful to Brethren Tompkins, Campbell, Watkinson and Little, for articles which have come to hand in addition to those mentioned in the foregoing. Bro. Banta has sent us further elaboration of his views on the "New Covenant," which he hopes will cause a change in the chapter on the "Confirmation of the Covenants" in the future edition of "The World's Redemption;" but no one has yet indorsed his position in any letters we have received. Several have objected to it, and one brother says, "Do not for the world change that part of 'The World's Redemption'." We hope soon to have room for some of these letters, and to give our impressions resulting from what has been said.

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THE PATON-WILLIAMS DEBATE—This debate has just ended, and as the *ADVOCATE* is a day or two late, we can say Mr. Paton and his friends declined to unite with us in reporting and publishing. Since several had expressed a desire to have it in print, we engaged a reporter, who is now transcribing the matter, and we hope to publish it, but cannot yet state the price. We may be able to announce particulars next month.

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THANKS.—There has been promptness this year in renewing subscription, as well as liberality, in helping towards those who cannot afford to pay. Letters have all been kind and encouraging. Thanks to all.

## SUBSTANTIAL, NOT IMMATERIAL.

We choose all *substance*, what remains?  
 The *mystical*, sectarians gain.  
 We choose the earth, the air, the sky,  
 And all the starry worlds on high.  
 Gold, silver ore, and precious stone,  
 And bodies made of flesh and bone.

An immaterial God they choose,  
 An immaterial heaven and hell.  
 For such a God we have no use,  
 In such a heaven we cannot dwell.  
 Our God, like us, can see and hear,  
 Feel, taste and smell, eternally.

Immortal brain through which to think,  
 Organs to speak and eat and drink,  
 Such is our hope, our heaven, our all,  
 When once redeemed from Adam's fall.  
 All things are ours, and we shall be  
 The Lord's to all eternity.

—Selected by Bro. J. D. MARTIN.

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 DEATH.

Death is not the gate to endless joy,  
 Nor opening key to heaven;  
 Nor a bright angel from the sky  
 In boon and mercy given.

Nature will mourn departed friends,  
 And shake at death's alarm,  
 Its not the voice that Jesus sends  
 To call us to his arms.

Its Satan's ally sent abroad,  
 To execute his will,  
 Permitted by a righteous God  
 His purpose to fulfill.

But death and he who has its power  
 Shall be at last destroyed,  
 And saints by them, oh, joyful thought!  
 Shall be no more annoyed.

Selected by Bro. J. D. MARTIN.

## INTELLIGENCE.

ERIE, ILL.—Under date of Jan. 8, Bro. Mason, of Erie, Ill., wrote us as follows:

Dear Bro. Williams:

My wife, Sister Libbie, is in a very dangerous condition, and the doctors told me that it was impossible for her to get well, and they think she cannot last more than three or four days. It is her request that you conduct her funeral."

We answered at once that we would respond to a telegram. This came on the 12th. Our letter arrived in time to assure Sister Mason that we would meet her request, and this helped to soothe her in her dying hours. By accident, her sister, Mrs. Wakeley, of Harvard, Ill., went to Erie on her way home from the West, not knowing, that Sister Libbie was nearing death; and this was a consolation to the suffering, sister; but sorrowful, indeed, to Mrs. Wakeley, who little thought she was going to Erie to see her beloved sister die—a sorrow which had fallen to her lot before, for she had witnessed the death of her mother, Sister Soothill and her Sister Delia.

Bro. Mason seems very much broken by his tender care and loving devotion to his beloved wife. But if one can be consoled in such sad hours, there were many things to make rifts in the dark over-hanging clouds. Erie is a town of about one thousand inhabitants, and during the funeral the stores of the town were closed as a mark of the high respect in which the family was held. The floral emblems of love and respect were most beautiful; and the attendance at the funeral seemed to indicate that all Erie was there.

To add to poor Bro. Mason's sorrow, his only daughter, Lois, had scarcely recovered from a long spell of sickness that took her quite close to the edge of the grave, and still more, a short time before, death and snatched away the beloved wife of their only son.—Dear Bro. Mason, do not forget while you are passing through these dark hours of night, that a morning cometh, full of joy and gladness, and of life for ever more. Following is part of the report which appeared in "The Erie Inde-

pendent," in which part of our address is also given:

## Funeral of Mrs. George N. Mason.

Mrs. Geo. N. Mason who had been ailing for the past three years, died Saturday afternoon, Jan. 12th. Everything that could possibly be done for her by physicians, change of climate, tender care from husband and family to alleviate her suffering was accomplished, but all to no avail. The deceased was a homebody and lived for her home and family, but was ever ready to do her share in any good work and contribute to any case needing assistance. As a tribute of respect our business houses closed during the funeral services and the home was filled with friends of the family. The sympathy of our people will go out to the family in their deep sorrow, and particularly to the bereaved husband, who has had more than his share of grief to bear during the past year. The funeral was held Tuesday afternoon at her late home. Many beautiful floral offerings were sent by friends. The remains were laid at rest in the Erie cemetery the following acting as pall bearers, J. Y. McCall, C. C. Fuller, R. L. Burchell, J. T. Kirkland, John McNeil, Geo. W. Byam. The funeral was in charge of W. L. Booth.

Elizabeth Soothill Mason was born in Halifax, Yorkshire, England, July 26, 1855. She came to America with her parents when nine months old. They settled in Harvard, McHenry Co., Ill., where the deceased lived until her marriage to Geo. N. Mason on the 9th day of March, 1880, moving then to Erie, where they have resided ever since. To this union two children were born, Chas. S. and Lois May, both of whom survive her. Besides, she leaves one sister, Mrs. Jennie Wakeley of Harvard, Ill., three brothers, Fred H. of Anderson, Calif., Joseph and Fred H. Soothill, of Harvard, Ill., and one little granddaughter, Marjorie: Mrs. Mason's mother and sister Delia died 17 years ago, and her father three years ago. She was baptized into the Christadelphian Faith, when twenty-two years of age, and remained a firm and faithful member of that body throughout the remainder of her life. Her father and mother and sister Delia were also of the Christadelphian body,

her father being an able exponent of their doctrine both as a writer and public speaker.

By request of the deceased, the services were conducted by Mr. Thomas Williams, editor of "The Christadelphian Advocate." Mr. Williams read the following selections of scripture. Job. 14: 1, 2, 14, 15; chap. 19: 25—27; 1 Cor. 15: 12—21 and verses 51—58, after which he said in part. Here we are, friends, in the presence of death, witnessing the grief, sorrow and aching hearts of bereaved ones. A husband and children and brothers and a sister and friends are here weeping. Why is this? The word "death" is the answer. Death reigns over mankind universally. Wherever you see a city of the living, near by there is a city of the dead. You cannot persuade the heart-broken husband, or wife, or mother, or child that death is a friend. Nature declares it to be an enemy whenever it reaches its cold and withering hand into our homes to snatch from our throbbing bosoms of love our near and dear ones.

Whence this relentless enemy? Has it always been doing its evil work? Will it always continue its heartless ravages among mankind? There can be no effect without a cause; remove the cause and the effect must follow. "The heavens declare the glory of God, and the firmament showeth forth His handy work," and in view of the wisdom manifest in these, it cannot be that this evil life is an end. It must be a permitted means to a glorious end.

There was a time when there was no sickness, sorrow and death. This was at the beginning before there was sin. The end ought at least to be as good as the beginning and everything was declared to be "very good" at the beginning. The Bible is a Revelation from heaven concerning this earth past, present and future; not to guide us to other worlds above, but to guide us in the way of life here in order to fit us for a glorious life hereafter.

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Sister Mason "was baptized into the Christadelphian Faith". What does that mean? That it does not mean anything bad is evident from the presence of so many of you here this

afternoon, and from the exceptional respect which your city has manifested. This all shows that the deceased lived a life deserving of the honor and respect and love you have so abundantly manifested. Her faith as revealed in her practical life must therefore be a good one.

It was sister Mason's request that I should conduct these services, and I am sure if I had asked her what I should say, she would have said, "Tell my friends of the faith I lived in and died in." Well, her belief was that death came into the world by sin, the sin of one man, and that it will be removed by righteousness, that of the second Adam, the Lord Jesus Christ. Death being an enemy, the result of sin; robs us of life, and if ever the question, "If a man dies, shall he live again?" is answered, it must be by resurrection; for death is not "transition to a better life, but the cessation of life, the cessation of all the vital functions. Hence God has declared: "Put not your trust in princes nor in the son of man, in whom there is no help; for his breath goeth forth, he returneth to his earth, and in that very day his thoughts perish," Psa. 146: 3. And again, "The living know that they shall die; but the dead know not anything." Eccl. 9: 5.

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Our sister who lies dead in our presence is therefore not conscious of the sorrow and suffering of her weeping husband and children. You tender hearted mothers, do you think you could be happy anywhere, even in heaven, while looking down upon your little orphans suffering at the hands of a cruel world, with no mother's love to console or father's hand to guide? There are some who from impulse cry out that if we must be dead and lie dormant in the grave till the resurrection, what a cold cheerless future to contemplate! But do you not think it better than to try to be happy while in a state fully conscious of man's inhumanity to man? Job cried out, "O, that thou wouldst hide me in the grave, and keep me secret until thy wrath be passed, and appoint me a set time and remember me. Thou shalt call and I will answer thee, for thou wilt have a de-

sire for the work of thine hands. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." The day of wrath will then be past and God's people will rise from death to enjoy an everlasting inheritance in the earth "filled with the glory of the Lord as the waters covers the sea."

This, my friends, is the only reasonable and scriptural solution of the world's problem, the healing balm of Gilead in the hands of the great physician alone can cure the world's diseases, heal its wounds, and bring joy and gladness in the place of sorrow and pain. Our sister's repose in the sleep of death is but brief, to her but the flash of a moment, when the trumpet sound will bring her forth. Meanwhile it is the privilege of husband, children, brothers, sisters, yes, of all, to follow the example she has left, believe the Truth, which alone can make us free, and walk worthy of the high calling so that in the presence of the Lord we may meet our sister again, yes, meet to part no more forever.

\* \* \* \*

Our sister's faith, therefore, was in the resurrection of the dead at the return of our Lord to the earth, to effect the "restitution of all things spoken by the mouth of all the holy prophets since the world began." But to awake to another life of sickness and sorrow would not be a glorious hope. Therefore "this mortal shall put on immortality, and then shall be brought to pass the saying that is written. Death is swallowed up in victory." There will then be no more of the evils which sin has brought; for the Lord returned to "see of the travail of his soul and to be satisfied," when the "pleasure of the Lord shall prosper in his hands," to the full will reign till the last enemy, death, is destroyed, and God shall be all and in all."

In behalf of this bereaved family I take pleasure in returning heartfelt thanks to you all for the help rendered and the kindness shown in this hour of sorrow. God grant that this event may stir us more than ever to a realization of the uncertainty of this

life, and the wisdom of preparing for the glorious life that is to come.

LONGTON, KANS.—Dear Bro. it becomes my duty as well as a privilege to remit to you for the *ADVOCATE*, which is such a comforter and instructor to us in our isolated situation. "The World's Redemption," "Great Salvation," and other Christadelphian works, being the only Bible help we have ever had, having never heard a lecture by one instructed in the Truth. Dear brother, the manner in which you wield the sword of the spirit is so forceable, yet gentle and kind. Yes indeed, Christlike that I trust to sometime hear you on the platform, but if I am denied this privilege, God grant that we may meet at Christ's soon coming is my prayer. Inclosed P. O. order for \$2.00 for *The Advocate*. God grant that your valuable life may be long spared to hold forth the blessed and only saving truth to a perishing world.

Yours in hope of life eternal,

—B. M. Edwards.

LONDON, BARNSBURY HALL, ENGLAND.—For the first time in the history of the *Ecclesia*, we did not hold our usual Tea Meeting on Boxing Day, but instead we had a Fraternal Gathering on New Year's evening when about sixty brethren and sisters were present.

Bro. Owler was in the chair and addresses were also given by brethren Ford, Whitehead and Overton. The subject of the evening being "The Prospects of the Truth in Our day." Reference was made to the prospects in connection with the Jews, the Land and the coming Advent of the King. We were also reminded of the need to watch our way both ecclesially and individually, and our minds were carried forward to the time when a great Reformation will have become an accomplished fact.

Altogether a very profitable evening was spent and it was admitted by all that the change of date had been justified in the great attendance, so that while the Master is not here, a Fraternal Gathering on New Year's evening may become an institution with us.

The accompanying booklet will let you know "what we are doing" over here.

—John Owler, Rec. Bro.

LESLIE, ARKANSAS.—We rejoice to state to the brother-hood, that there is now an ecclesia at Leslie, Ark., where the Truth had never, till recently, had a presentation to the public. Brother and Sister E. B. Bedford, of Dallas, Texas, came to sojourn with us last Nov. Brother and Sister W. H. Button, of Liberal, Mo., has joined our number, as permanent helpers, having Sister Holsclaw with us, also, we number seven in all. We have a Bible class every "first day," at 3 P. M., followed by memorial service, as set forth in Apostolic faith and practice. We are especially thankful to the above named brethren and sisters for their helpful presence and co-operation in the work of holding forth the "one hope" to our perishing friends, by words and deeds, which bespeak to the world that we are taught of God. We herein invite others of the one faith to join us, if desirous of removal to a country, where cheap but good homes can be had, in connection with public works and good wages, in factories at Leslie. With sincere gratitude to our heavenly Father for so many blessings, we as one man join in fraternal greetings, cheer and good hope, for the able work done by brother Williams, and all other brethren, who have been so industriously engaged in the Master's work last year. Brethren, let us utilize the "golden moments" as they pass this 1907th year since our Lord's birth. This year will be the last year's labors for some of the house-hold. Who shall it be? Let us watch, labor and pray, for Israel's deliverance.

Affectionately in the Lord,

—A. C. Edwards.

PARNASSUS, PA.—According to previous arrangement we had brother and sister Williams visit us on Dec. 4th to Wednesday morning of the 19th, and their visit was a source of great pleasure and comfort to us. On Sunday morning, Dec. 16, we held our meeting for Breaking Bread, and exhortation, at which we had Bro. Wil-

liams address us, and when the beauties of the Truth were unfolded, and the words of encouragement were given, and the high position to which the Truth invites us, we could not refrain from shedding tears. Their visit, and his comforting words will make a lasting impression, and will create a desire that it will not be the last time that they will visit us. On Sunday afternoon at 2:30, Bro. Williams lectured in New Kensington Y. M. C. A. Hall upon the subject, "Worlds that are to end, and the World to Come." In the evening at the same hall at 7:30 he also lectured on the subject, "The Home of the Christian, Is it in Heaven or upon the Earth?" On Monday evening at 8 o'clock in the same hall, on the subject of "The Trinity." The first two lectures were fairly well attended, but the last on Monday evening, we had a very small audience. We felt sorry to see so few show any desire to hear such grand truths, and glorious news to a perishing world as set forth in those lectures; but we have done our duty and will leave the result to our Heavenly Father. We may see some good results, although not visible now. On Tuesday evening we spent a very enjoyable time at the home of Bro. and Sister Fred Williams, and had the Company of Bro. and Sister Williams, of Chicago, also. Our sisters had arranged that we all take tea together, after which we spent the evening in singing and conversation; but like every other enjoyable thing in this age, it came to an end, and we had to leave for our homes. The next morning Bro. and Sister Williams left for home on the 5:50 train leaving behind them a warm place in our hearts for them. Since Bro. William's lectures, we have continued our evening lectures every Sunday, but with very poor attendance outside of the brethren and sisters; but we are glad of the promise: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. 25: Then they will say, "Our fathers have inherited lies, and things wherein was no profit." May God hasten the time.

Your waiting brother.

—A. Cooke.

PITTSBURG, PA.—We are pleased to report that on Nov. 8, 1906 Mr. Bonjon, age 52, formerly Methodist, was baptized into the saving name of Our Lord Jesus Christ. Mr. Bonjon was raised a Catholic; but later embraced Methodism. Through the efforts of our Bro. Garite he came to understand the truth, and understanding it, was desirous of obeying it. Our hope is that our new brother may so run the race, that the prize at the end of it, Eternal Life, may be his at the return of the Master. Bearing in mind the injunction to sow beside all waters, the ecclesia a few weeks ago presented a copy of "The World's Redemption" to the Carnegie Library of this city. We trust with the blessing of God it may be the means of opening the eyes of some honest souls to the light of the Gospel who now walk in darkness.

On Dec. 16th last the brethren of this Ecclesia had the pleasure of breaking bread with brother and sister Williams of Chicago upon the occasion of their visit to Parnassus. It was quite a treat to us to listen to the words of exhortation by Bro. Williams, and we all regretted we could only stay to hear one of the three lectures given by him.

CHAS. W. HARDY, Sec.

ROCHESTER, N. Y. — On New Year's eve the children of our Sunday school had their annual treat and gave us an entertainment afterwards that we will not soon forget. It comprised of recitations and singing by the younger children, and all were rendered in a manner that reflected great credit upon themselves as well as their faithful teacher, Sister Hastings, who spared neither time nor labor in the effort to secure proficiency. Two fine violin solos by Master David Renshaw were well received. The event of the evening, however, was the confession made by quite a number of children, all speaking as one voice. The impressiveness of such words from the lips of children is not easily described. Let it be said that it was most profound, and the writer felt that if they only realized the fullness of what they expressed, they were surely "not far from the Kingdom of God." It is entitled, "The Message of Faith:" "We believe in

the covenant of promise, preached to Abraham, that 'in thee and in thy seed, which is Christ, all the families of the earth shall be blessed."

We believe in the name of Jesus, who is coming to set up his kingdom on this earth, which was the gospel preached to Abraham. He was prophet, is now priest, will be king, when he comes to set up his kingdom on this earth.

We believe in the resurrection of the just and the unjust, who have believed his truth, which consists of the gospel preached to Abraham, and the things concerning the name of Jesus, and have obeyed by baptism (immersion in water). Those who have walked worthy of inherit eternal life, and those who have walked unworthy eternal death.

We believe that there is to be a reign of one thousand years, when Christ shall set up his kingdom on this earth, and the saints shall rule with him in righteousness over all the nations of the earth, for "the law is to go forth from Zion, and the word of the Lord from Jerusalem. At the end of the thousand years the kingdom will be given up to the Father that God may be all and in all."

The writer feels that he is under great obligation to make an important correction, necessitated by the broad statement made by him at the Fraternal Gathering held in Rochester on Sept. 1st last. It will be recalled that he said "the Rochester meetings had no statement of faith," taking for granted that the brother who informed him was correct. At our business meeting the first of the year, having again called attention to the fact that we were without a statement, it was learned from the records of our Rec. Bro. that we were under the original Birmingham basis or statement of faith, and have been so since 1898. Of course there was nothing to do but acknowledge the mistake in uttering such a statement before the Fraternal Gathering; and it is hoped that the many brethren in Canada will accept the writer's apology, since he now realizes that had he inquired further he would have saved much annoyance to those at home, and avoided the surprise ne-

cessarily created in those present from abroad.

—C. C. Vredenburg.

LONDON, CAMBERWELL. — We at Camberwell still maintain the fight for the truth as it is in Jesus, by the help of and guidance of our Father which is in heaven, by lectures; and we keep in memory the death of our Lord and Savior Jesus Christ week after week until He comes by the will of God to take up his great power and to reign over the nations of the earth, and bring about that peace on earth and good will amongst men that every brother and sister of Jesus Christ look and long for.

We held a fraternal gathering at Surrey Masonic Hall, Camberwell New Road, on the day termed Boxing Day, and sent out invitations to the brethren and sisters of Barnsbury Hall, Islington, and to the Manor Park Excelsior. We had a very good attendance. The afternoon was devoted to a lantern entertainment for the children of brethren and sisters, and in the interval between that and tea, which was served in the hall, the children had a romp which was heartily joined in by some of the elder and robust brethren and sisters, whilst the others sat or stood enjoying the amusement quite as much as the youngest of the children. Then all sat down to a tea with apparent good appetites for the good things provided for the natural man. Then in the evening we all adjourned to the upper hall and settled down to enjoy a feast of fat things for the upbuilding of the spiritual man. Bro. Nettleford took the chair and opened the meeting with a hymn of praise and a prayer to God for help and guidance. The subject before the meeting was the first three verses of Dan. 12. Bro. B—— (name not clear—Ed.), of Manor Park, gave a very interesting discourse on the words, "And at that time shall Michael stand up, the great prince which standeth for my

people." Then followed our Bro. Hookham on the subject, "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Then Bro. Jencock gave us a very comforting address on the subject of, "And at that time thy people shall be delivered, every one that shall be found written in the book." Afterwards, when we had lifted up our voices in another hymn of praise to our heavenly Father, who has called us out from the world of darkness into the glorious light of the Gospel truth, Bro. Ford of Barnsbury Hall, addressed us upon the subject of, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life; and some to shame and everlasting contempt." Then our Bro. Elcomb gave a stirring exhortation on the subject of "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Finally we all with one united voice sang a hymn to the praise and glory of Almighty God for His goodness and loving kindness towards us, a short prayer and the meeting came to a close and we all wended our way to our homes, greatly comforted and built up in our most holy faith; strengthened and refreshed and renewed, and encouraged to go on fighting the good fight of faith, looking forward to the next meeting, if the Lord will, of a similar sort on Good Friday in the coming year.

We are very glad to report the obedience to the gospel by Mr. David Hall of Turnbridge Wells, brother in the flesh to our brother, S. Hall of this meeting, who recently put on the saving name of Jesus Christ by immersion, after a good confession of the things concerning the kingdom of God and the name of Jesus Christ.

Yours fraternally,

Thos. Foote,

Recorder to the Ecclesia meeting in Surrey Masonic Hall, Camberwell, S. E. London, England.

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out" a people preparatory to the Coming  
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To the Christadelphians at large.

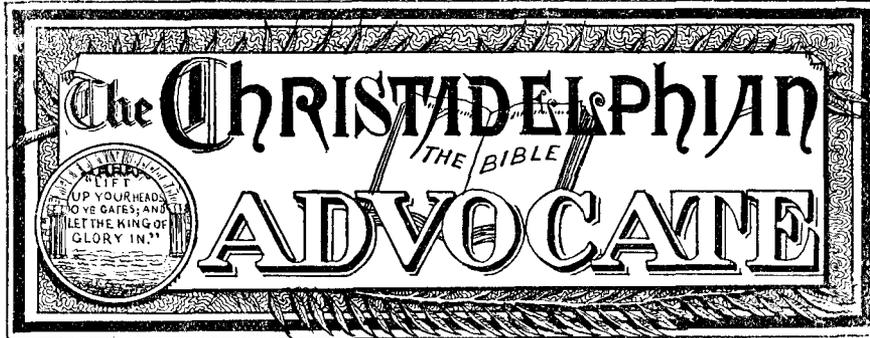
Inasmuch as it is proposed to hold an Exposition here next year, commemorative of the First permanent English settlement on American Soil, national interest has been aroused, by Congress having appropriated a substantial amount and in a number of States having declared their intention to participate by the erection of State Buildings, for exhibits and State receptions. The Marine Feature will embrace a rendezvous of the Navies of the World; International Yacht Races; a reproduction of the encounter between the Merrimac and the Monitor; The landing of Capt. John Smith and his party, from boats, being fac similies of the "God Speed," The "Constance," and The Discovery," and his reception of Powhatan, and his Indian Warriors, bringing vividly to mind occurrences of Three Hundred Years ago. The Marine electrical displays etc., will of itself greatly contribute to the attraction, and draw thousands of visitors. In view of this opportunity, the Norfolk brethren have resolved to undertake to disseminate a knowledge of the Gospel, among those who have ears to hear and dispositions to obey, by public lectures, and a systematic distribution of literature. As it will require considerable funds for the purchase of literature, and the renting of halls for lectures (which shall be delivered by only those who are fully qualified to speak the Oracles of God in no uncertain sound) the effort will be governed largely by the ability at our command. Therefore, a cordial invitation is extended to all to participate in this proposed work for the Truth, by lending financial aid, and by all means, your supplications to the Father, for his blessing upon our effort.

The following brethren have been appointed to perfect arrangements in order to the execution of the proposition.

WM. M. MURPHY, (Chairman.)      ROBT. C. HENLEY,  
 JAS. W. DOZIER.                      B. F. DOZIER, (Sec.)  
 CHAS. W. CARHART, (Treas.)

All communications to be addressed to the Sec. No. 15, Granby St., Norfolk, Va.

PRIVATE CHECKS.—Many are in the habit of sending us checks on their local banks. There is a law, now strictly enforced by the large city banks, that all such checks must be taxed a collection fee. The result is that we are charged on these more than it would cost the sender for Post Office or Express orders. It has been quite a tax on us this year. Your local checks are good for their face value at your home banks; but not in distant cities. Send by draft on Chicago or New York, or by Post Office or Express Orders. If you do send private checks, add costs for collection.



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## HOLINESS—WHAT IS IT?

**W**ORDS spoken at the meeting of the Bronte Ecclesia. The Bible lesson being the first eighteen verses of the nineteenth chapter of Leviticus, and the first chapter of I. Peter—"Without holiness no man shall see the Lord." Then it is something as essential to an inheritance in the kingdom of God, as would be a railroad ticket, or a railroad fare to travel on the cars. We see it is something we must possess before we can enjoy the favor of God, or dwell in the presence of the Lord. "Without holiness no man shall see the Lord." That is, no one shall dwell in the light of his countenance; if they do behold his countenance it will be an angry countenance accompanied by the words, depart, I never knew you, the opposite of the words of the eighty-ninth Psalm, "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance." To walk in the light of his countenance as we read it in the eighty-ninth Psalm, is to see the Lord as we read of it in the twelfth chapter of Hebrews. Again he says in the seventeenth Psalm, "I will behold thy face in righteousness." The question before us is, What is holiness? It is righteousness, or right doing; but not only doing right in a legal sense, or according to the letter of the law, but doing right according to the spirit of the law, or as we read it in Romans i: 4, according to the spirit of holiness, that is the righteousness that will behold his face, and the holiness without which no man shall see his face.

If we cultivate that spirit of holiness and develop a righteous character, then we shall behold his face in righteousness and be satisfied when we awake in his likeness, and there is a world of meaning in those few words, *I shall be satisfied*. When David wrote the words he could not then have been satisfied or else he would have written, I am satisfied. No, he writes, "I shall be satisfied when I awake," and the time of the awakening we read of it the twelfth chapter of Daniel, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If we apply the words of the seventeenth Psalm to David's greater Son, and that is just where they properly do apply, then we see Jesus, "who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." He has awakened in God's likeness; in the express image of his person; in the likeness of the invisible God, and is now satisfied in his likeness.

Isaiah, in the fifty-third chapter, writing of the same one David writes of, says, "He shall see of the travail of his soul and be satisfied." And again, in the Psalms, "My soul shall be satisfied as with marrow and with fatness, and my mouth shall praise thee with joyful lips."

Peter speaks of exceeding great and precious promises. Surely that is one of the exceeding great and precious promises, that his people shall be satisfied, for who is satisfied now? We find life full of dissatisfaction and disappointments. Man is born to trouble, and trouble is our experience; trouble is far from satisfying and not at all to our liking. He who has awakened to everlasting life, and has "seen of the travail of his soul," and is now satisfied in the likeness of God, was once "a man of sorrows and acquainted with grief;" but He is now exalted to the right hand of the throne of God. And how? By a life of holiness, and "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."

"Ye shall be holy, for I the Lord your God am holy"—Lev. xix : 1. What is the holiness taught here? It is just practical righteousness, doing right because right is the right thing to do; following in the steps of him who shall be called, "The Lord our righteousness," whose judgments are true and righteous altogether. That is the holiness of the Bible, practical good living, not a sentimental something that no one can attain to. It is that up to the limit of human possibility we copy after the pattern of him who "did no sin, neither was guile found in his mouth."

Having these things in view, Peter exhorts us to be holy in all manner of conversation. He says, "As he who has called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy;" and Peter here seems to quote from Lev. xix; and there, as

we have already said, we have a lesson on practical holiness, or right rules of living; and one notable thing connected with the holiness taught in Leviticus we find in Chap. xix : 32—"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God, I am the Lord." It is quite common to hear it said that honor to old age is getting out of date; but it should not be so with those who wish to attain the holiness set before us by the apostle Peter.

Then again, it is Peter that tells us that in old times "Ho'y men of God spake as they were moved by the Holy Spirit." So in the present times, if we speak according to the written word of God, which holy men of God have written for our learning and admonition, we too, will become God's holy men, if we speak and act according to his holy word; for he "is just in all his ways, and holy in his works each one."

While the apostle Peter is before us we might do well to notice the characteristics of the *man* Peter. On one occasion, at least, Peter used what we may call "unprintable words." And we do not bring this forward as any excuse that we should do so, only to show that the apostle was what we might call a very human man; not a sanctimonious sort of a man, but just a plain every-day sort of a man; and not just the kind we would expect to meet with in an up-to-date holiness association. By some people of his own times he was called an ignorant and unlearned man. But of Peter and John in the fourth chapter of Acts it is recorded that the people "took knowledge of them that they had been with Jesus." So being with Jesus must have made a great difference in them; it at least made a noticeable difference. And this is where the difference lay; they were holy men, men chosen of God. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." This Peter, the unlearned fisherman, was one of the chosen ones, and if one of the chosen ones, he was also one of the holy ones; and we hear him, this same Peter, speak to us in these words: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into the marvelous light." Right here we get an insight as to what constitutes the chief peculiarity of these peculiar or holy people. They have been called out of darkness into light, and they show forth the praises of him who hath brought life and immortality to light. The holy nation Peter speaks of is made up of holy individual men and women, and of every kindred and tongue and people and nation, and in the aggregate make that holy nation spoken of by Isaiah where he says, "Shall the earth be made to bring forth in one day, or shall a nation be born in one day? for as soon as Zion travailed she brought forth her children." Again, he says, "They shall call them the holy people, the redeemed of the Lord."

There are people inclined to scoff at the idea that a person living in 1907 should aspire to living a holy life, or profess holiness, and not much wonder when we consider the nonsense and even the downright foolishness that passes off as religion; but nevertheless if we would be included in that holy nation which is to be, when King Jesus is reigning "in Mount Zion and in Jerusalem, and before his ancients gloriously," I say, if we would be included in the number that made up that holy nation, we must be holy now. For are not these the words of the King himself, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Then we see it is only those who have given heed to the word of exhortation which speaketh on this wise, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." You see, to attain an inheritance in the kingdom of God, which is yet future, we must in this present day, this time or day of grace, as it is sometimes called, we must now attain to a character of holiness, for so it is written, "He that is holy, let him be holy still." It is not he that is going to be, but he that is; and in this we see the force of our Lord's words, "Be ye also ready, for ye know not what hour your Lord doth come." What is the important point concerning his coming, in what way are we to be ready? It is in having already developed a holy character and disposition; and then at his appearing and kingdom he will clothe such with immortality and that they will live forever, holy and incorruptible beings, made "equal to the angels." This will be the fruits of holiness.

Paul, speaking of the fruits of holiness in Rom. vi: 22, says, "But now being made free from sin, and become servants unto God, ye have your fruits unto holiness, and the end eternal life." Agreeing exactly with Rev. xxii: 11—"He that is holy, let him be holy still." So Paul teaches the fruit of holiness is eternal life.

Now to reach an end we must keep on the road or in the way that leads to that end. Paul, in Rom. vi: 22, speaks of the end of that road, or way, to eternal life. Isaiah speaks of the way, and of the manner of people that walk in it. He says, "an highway shall be there, and a way, and it shall be called the way of holiness." Then he goes on to show who are found in it. He says, "The unclean shall not pass over it, but it shall be for those the wayfaring men, and fools shall not enter therein." The way of holiness is so well marked that the simple and unlearned need not err therein; and if we give heed to the word, he says, "And thine ears shall hear a word behind thee, saying, This is the way walk ye in it."

[The quotation from Isaiah refers to the age to come—Ed.]

So then to walk in this way of holiness, to walk circumspectly and not as fools, it is necessary that we give heed to the word.

In the lighthouse book for guidance in lake navigation we have a list both of day marks and lights for nights. Paul speaks of the present time as night; he says, "The night is far spent, the day is at hand." For our guidance in this night of darkness now far spent, we have the "sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place." And we read, "The entrance of thy word giveth light." Having light, let us walk in the light. "God is light and in him is no darkness at all." We call God our Father. Then if God is light, we are sons of light. How beautifully fit it in the words of I. Thess. v : 5 to those who have come out of darkness into the light: "Ye are all children of light, and children of the day." Being children of light, and sons and daughters of the Almighty, what is the King's business that we should be about? What is the Father's business? Jesus when a child said, "Whist ye not that I must be about my Father's business?" If we ask, What is the business I must be about? we may read it in Luke i : 74-75 : "That we may serve him without fear, in holiness and righteousness all our lives." Wherefore, "Come out," he says to those that are in darkness, come out into the light. "Be ye separate." To be separate in this sense is to be holy; for this is the separation implied here. We read it so in Heb. vii : 26 : "For such a high priest became us who is holy, harmless, undefiled and separate from sinners." We see, then, that to be separate from sinners is to be holy; that is the example set by him who is given us to pattern by—"Holy, harmless and separate from sinners." Then he says to those who separate themselves, "Ye shall be my sons and daughters, saith the Almighty." Then he goes on to say, "Having these promises"—but we wish to emphasize the promise. What promise? Why, those of being sons and daughters of the Almighty. No greater promise could be given. Sons and daughters of Almighty God! Joint heirs with Christ, joint heirs with him of all his possessions. Having these wonderful promises, Paul exhorts us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." I wish to call attention to the fact that it is not only filthiness of flesh, but also of the spirit, that we must be cleansed from; and what the filthiness of the spirit is one may learn from Rev. xvii : 4,5. It is filthiness of false doctrine, described by Jeremiah xvi : 19 as "lies, vanity, and things wherein there is no profit." Having cleansed ourselves from this vanity and things wherein there is no profit, we can call God our Father, and must be to him sons and daughters. To be sons and daughters of God requires holiness on our part, and again, what is holiness? It is doing right, speaking truth, "living soberly, righteously and godly, looking for

that blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ." It is doing the will of God from the heart, believing that whatsoever good thing any man doeth the same shall he receive of the Lord. Practical good living, prompted by a love for the goodness of God—that is the definition I would give of the word holiness as applied to man—the holiness without which no man shall see the Lord nor behold the King in his beauty. This King, whom it is our hope soon to see, has said, "Neither pray I for these alone, but also for them which shall believe on me through their word." Paul is called the apostle to the Gentiles. We believe in the Lord Jesus to a great extent through the words of Paul, and to those through whom Paul's words have come down to us. So it seems fitting on this occasion to bring our word of exhortation to a close by the beautiful benediction or prayer of Paul for holiness, found in the thirteenth chapter of Hebrews: "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect (OR HOLY) in every good work, to do his will, working in you that which is well-pleasing in his sight, to whom be glory and honor forever and ever. Amen."

BRO. JOHN JOYCE,  
Bronte, Ont.

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## THE CHRISTADELPHIAN HOPE.

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"And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews."—Acts xxvi: 6, 7.

THE memorable defense of the Apostle Paul before King Agrippa, from which these words are taken, should be firmly implanted in the mind of every true christian. The picture presented to the mind's eye—that of Paul, after many years' service in the Lord's name, standing before one who dared to judge him for his religious deeds, pleading not only his cause, but our cause, the cause of Christianity—is too vivid to be effaced by the process of time. Indeed, let us rather hope that it may be constantly before us, as a true record of a true follower of Jesus Christ. Such words as could touch the heart of the king of the Jews to that extent that he uttered those memorable words: "Almost thou persuadest me to be a christian," are words, indeed, that should be treasured in the very depths of our hearts. And why? Because they contain the very essence of true christianity, the hope of Paul and the hope of Israel. As we look about us, out upon a troubled world, full of sin and devoid of

truth, we fain would ask ourselves the question, Wherein is the hope of mankind, apart from this sin-cursed world?

In answer to this question, let us look at the verses submitted to our attention. Let us try to discover the *hope* that Paul gloried in and then determine to follow in his path and so inherit the same blessing. The words are so simple as to leave no room for doubt, for he himself says he was being judged "for the hope of the promise made of God unto our fathers," and which "he *hoped* to come." Let us turn back to the promise made of God unto our fathers and discover what it is. Abraham, we know, was the one man whom God trusted most in early times, and hence it was to him that the promise was given. Here it is, in words too simple to be mistaken: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee"—Gen. xiii:14-17. Here, then, was the promise of God made unto Abraham, renewed with Isaac (Gen. xxvi:3) and again with Jacob (Gen. xxviii:13, 14)—the promise which Paul was being judged for and the promise we are looking for. This promise is open to us, because as followers of Jesus Christ, we become the seed of Abraham, and hence heirs to the promise of God. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. iii:29.

What could be more simple than this declaration? And yet thousands and thousands of so-called christians will not believe it. Taught from childhood days in belief inherited from Paganism, they attempt to spiritualize this promise so as to conform to their doctrine. But plain statements cannot be contraverted. It was the land of Canaan that was promised (Gen. xii:5-7) and not a land beyond the skies. Failing in the effort to spiritualize the land of Canaan with a heavenly abode, they search high and low for proof that the land was inherited by Abraham's seed. What an assertion to make! Even let us grant the statement for a moment and see where we stand. First, we would have Paul deceiving himself, for he said he was hoping for the promise *to come*, while orthodoxy tells us the promise had already been fulfilled. Here, then, we have an apostle of Jesus Christ, inspired by God to teach the Gentile nations, and yet, he knew not what he said! What a woeful position, indeed. Secondly, the promise was made to *Abraham* as well as his seed. Even if Abraham's seed did inherit the land (which we have for the moment granted), then we claim the promise is still unfulfilled, in that Abraham and many other

worthies never inherited the promised land. For proof of this, we have only to look at Steven's words when he speaks of Abraham as follows: "And he gave him *none inheritance in it*, no not so much as to set his foot on; yet he promised that he would give it to him for an everlasting possession and to his seed after him, when as yet he had no child -- Acts 7:5. Here, then, we have God making a promise to Abraham which he never fulfilled! Is this consistent with Paul's words, in reference to the Creator, "God, that cannot lie"? Is it consistent with the God we claim to believe and worship? Shall we believe God or man? Verily, let us say with Paul, "Let God be true, but every man a liar"—Rom. iii:4. Thirdly, God promised the land for an *everlasting* possession. Let us ask the orthodox teachers of to-day, Does the seed of Abraham possess the land now? They cannot answer yes, because the seed of Abraham is scattered throughout the length and breadth of the earth. Is further proof necessary to convince us that Paul was justified in his hope for a future restoration and inheritance of the land? If it is, then it is finally settled in the convincing words: "These all died in the faith not having received the promises, but having seen them afar off"—Heb. xi:15. And so we conclude that the ancient worthies never inherited the promised land, but looking down the course of time, saw a future inheritance and so, fell asleep, there to lie until awakened by the trump of God into a glorious inheritance of the earth.

In this promise of a future inheritance lies the glorious hope of the true follower of Jesus Christ. Year by year, month by month, we look for his coming as did the believers of old when they asked of our Saviour, "Wilt thou at this time restore the kingdom to Israel?"

And now, we as Christadelphians stand face to face with the same ordeal as did Paul before us. It is true, we have no actual persecutors in the sense that Paul did; no actual human judges as he did, nor are we in present danger of our lives as he was; and yet *we are on trial* just as he was. We stand face to face with so-called christianity, daring to dispute the religions of the present day, believing, as did Paul, in the glorious promises of God. Paul before us pleaded our cause—the cause of true christianity—and so, if we are to be true followers of the cross, we must endeavor to follow him in his teaching. He died for the hope of Israel, so too, if necessary, must we die for the same cause. We stand to-day as "a peculiar people," unnoticed by the world at large and scorned by not a few. Is it our personal delight to stand off and be scoffed at? Not so. We take no pleasure in separating ourselves from other denominations, we little desire to stand alone; but what can we do? God's call to us is clear and decisive: "Come out from among them and be separate," and hence duty to God overrules the love of man. And so, being estranged to

Christendom, the question more forcibly presents itself, "What hope have we?" If we are true followers of Christ, then our hope is equal to that of Paul's, for he says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise;" and since, as we have already shown, the promise remains to be fulfilled, then our hope lies in being called to take our place among the "meek who shall inherit the earth"—Matt. v: 5. We claim to be followers of Christ, and we claim to hold the TRUTH; yea, we have the Truth and are able to defend it. At all times we court the fullest investigation into our doctrines and stand prepared to "prove all things" pertaining to the gospel of Jesus Christ. It is true, our religion is regarded as heresy by many, but Paul was also called a heretic, and so we join with him when he says: "And this I confess unto you, that after the way they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets"—Acts xxiv: 14. We, too, are pleased to be called "heretics," when the "heresy" we believe in is taught by the great apostle of old.

To some of us it means much to stand by our God—loss of position loss of worldly power and loss of friends, combine to make the journey rough. To some of us, indeed, the stand we take brings no end of sorrow and keenest disappointments and robs us of all worldly pleasure. But oh! what glorious hope we have! Christ suffered untold agony for our sakes—died that we might live—and in return, what have we done for him? Picture to yourself our blessed Saviour, kneeling in the garden of Gethsemne, sweating great drops of blood, and hear him call upon our heavenly Father in words of agony, "O my father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." And why should he die? In order that we might live. "I gave my life for thee—what hast thou given for me?"

Can we not endure the trials, the disappointments and the sorrows of this life for the hope of the promise God has given us? Paul says, "For the hope of Israel, am I bound with this chain," and so, for the same hope we are bound by the chains of worldly loss. All the powers of Christendom should not swerve as in our path, but rather let us stand as the mighty rock, unmoved by the waves of derision that beat against it, prepared to endure the sufferings of this life "which are not worthy to be compared with the glory that shall be revealed in us"—Rom. viii: 18. "For nothing can separate us from the love of God, through Jesus Christ our Lord"—Rom. viii: 49. Because "Abraham believed God, it was counted unto him for righteousness"—Rom. iv: 3, and so we should believe on him to the very end. What a glorious hope we have—we who are despised by the world as Paul and Christ were before us—a stone of stumbling and a rock of offence!" It is as a ray of light in a darkened and sin-cursed world.

On every side is sin and unbelief, the curse evoked upon man in the garden of Eden. But so sure as we stand firm to our convictions, just so sure will the coveted reward be ours.

Christ has gone to prepare a place for us; but just so sure as he has gone, will he come again (Acts i: 11) to receive us unto himself. "Little children, yet a little while and I am with you"—John xiii: 33. Can we wait? Can we endure the derision of the world for Christ's sake? Only a little while and then the Master's joyful words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." We have the truth now and we are told, "That which you have already, hold fast till I come"—Rev. ii: 25. And so, "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God"—Heb. xii: 1, 2. Are we more righteous than Christ? Verily, no. Then let us also endure the shame of the world, for his sake. Our reward has been promised in words that cannot be mistaken: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." God grant that we may continue to walk in the narrow way that leads to life eternal and so enjoy the glorious reward—an everlasting inheritance in the land promised to Abraham and to his seed.

J. PERCY PAGE,

Bronte, Ont.

[Written by a young man beginning the battles of life under the banner of the Truth. "God speed thee, brother, on thy way"—EDITOR.]

### THE THIRD DAY.

**T**HE words of the apostle Paul in his epistle to Timothy, II. iii: 15, 16, concerning the Holy Scriptures being able to make wise unto salvation through faith in Jesus Christ, and that all scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, are gladly exemplified in the sayings and doings of our Lord Jesus in the days of his flesh. How often we find him feeding the multitudes, healing the sick, cleansing the leper, raising the dead and many wonderful works in the midst of the twelve chosen disciples, who accompanied him, filling them with astonishment, and confirming their hopes, that he was the long-looked-for Messiah that was to come, Peter even declaring when asked the question, "Whom do you say that I am?" "Thou art the Christ, the Son of the living God!"—Matt. xvi: 16. And yet we find, when Jesus declared to them that he must go unto Jerusalem and suffer many things of the elders, chief priests

and scribes, and be killed, and be raised again the third day, they understood none of these things, and this saying was hid from them, neither "knew they the things which were spoken"—Luke xviii: 34. Even when he had risen from the dead, and the women who had visited the sepulchre told the apostles he had risen, their words seemed to them as idle tales. Also as the two journeyed to Emmaus, talking of these things which had happened, they were joined on the way by Jesus, whom they took for a stranger, and as one who did not know the things that had come to pass in Jerusalem in these days, and who asked when questioned, What things? And they said unto him, Concerning Jesus of Nazareth who was a prophet, mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel, and besides all this, to-day is the *third day* since these things were done. Then Jesus said unto them, O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory; and beginning at Moses and the prophets, he expounded unto them in all the scriptures the things concerning himself. After that he appeared to the disciples in Jerusalem, and opened 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*—Luke xxiv. We read of Joseph of Aramathea, begging the body of Jesus from Pilate, after the crucifixion, and placing it in his new tomb (wherein never man was laid) and rolling a great stone to the door of the sepulchre and departing. "But the chief priests and Pharisees came to Pilate, desiring a watch, and sealing the sepulchre, saying, This deceiver said, After *three days* I will rise"—Matt. xxvii: 63. The stone was sealed, the watch was set, but without avail; for the angel of the Lord descended, rolled the stone from the door of the sepulchre and the keepers became as dead men. This "deceiver" (as was supposed) rose from the dead the *third day, that the scriptures should be fulfilled*; and for forty days after spoke to his disciples concerning the kingdom of God, till his ascension to the Father, who will send him again, for the "restoration of all things spoken by the mouth of all his holy prophets since the world began"—Acts iii: 20.

How emphatic Jesus was regarding his rising the *third day*. The reason is obvious. "He spake as one having authority and not as the scribes." His power lay in the understanding of the Scriptures. "Not one jot or tittle shall pass till all be fulfilled." How often he quoted, "It is written." "How then shall the Scriptures be fulfilled?" "Have ye not read in the Scriptures," to those Pharisees who derided him, who sat in Moses' seat (Matt. xxiii: 1), and who said, "We be Abraham's seed, and

Abraham is our father." To whom Jesus replied, "If ye were Abraham's children, ye would do the works of Abraham." "Your father Abraham rejoiced to see my day, he saw it and was glad. Ye seek to kill me, is did not Abraham."

As we turn to the record, in Gen. xxii, we see the reason and also the sequel to the emphatic declaration of Jesus, relative to his rising the *third day*. In chapter xxi: 12 it is recorded: "God said to Abraham, In Isaac shall thy seed be called." Yet in Gen. xxii: 2 we find God saying to Abraham, "Take thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him for a burnt-offering on a mount that I will show thee." What thoughts entered Abraham's mind as he viewed his only son in whom all his hopes were centered on account of God's promise, that "in Isaac shall thy seed be called," we cannot realize. One thing is certain, that son was good as dead from the moment the command came to offer him up, and no doubt was the cause of great mental agony to Abraham and a trying test of his faith. But we read this grand old patriarch "staggered not at the promise through unbelief, but was strong in faith, giving glory to God, that what he had promised he was able to perform"—Rom. iv: 20.

With this assurance and conviction he started on his journey, and we read in the fourth verse, "The *third day* he saw the mount. Here we see the importance of understanding the Scriptures, and the reason of Jesus being confident of rising from the dead the third day. Isaac was dead in Abraham's eyes three days. The *third day* he saw the mount, and that same day he offered him up, and that same day received him back in a figure (Heb. xi: 19), "Now to Abraham and his seed were the promises made, he saith not to seeds as of many but as of one, and to thy seed, which is Christ"—Gal. iii: 16. And, "in Isaac shall thy seed be called"—Gen. xxi: 12. Abraham died in faith, not having received the promises, but having seen them afar off"—Heb. xi: 13. "Now this I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers"—Rom. v: 8. He died and rose again, according to the Scriptures, he being "the first-fruit, afterwards those that are his (Abraham and those of like faith) at his coming" (I. Cor. 15) to take possession of the earth and restore Israel as spoken by the prophet Hosea (vi: 1, 2), "Come let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up. After two days (1,000 year days) he will restore us, in the third day he will raise us up, and we shall live in his sight."

This time is near at hand, as revealed in the Scriptures, and corroborated by history. Many following in the steps of the so-called "Deceiver," have likewise borne the same name, and are now lying asleep in the dust. But

the Lord Jesus himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Then those who sit in the seats of the Roman abominations will become as dead men and shake. Why? Because they understand none of these things recorded in the Scriptures, viz: That this mortal must put on immortality, at the hands of that "Deceiver," who said, I will rise the *third day* according to the Scriptures. Sequel—Brethren, search the Scriptures. "Man lives not by bread alone, but by every word which proceeds from the mouth of God."

A. J. WATKINSON,  
Victoria, B. C.

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### "CONSIDER JESUS."

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**A** PASSAGE familiar to all those who know the Truth is Acts viii:12: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

By this we see that the gospel consists of two groups of facts—things which concern the kingdom, and things which concern the name—one the end and the other the means to the end. That either of these features of the gospel is equally necessary to be understood in order to the knowledge of salvation, should at once be evident to all.

The things which concern the kingdom of God have to do with that happy time when political, social and physical—collective and individual—evils shall have alleviation and termination, and there be individual glory to God in the highest of heavens as the result of the thousand years' reign of Christ. This is the joyful end to which the things which relate to the name of Jesus are the all-sufficient means. If the end determined to be accomplished by immutable God is important to be known that it and its Author may be loved, is it not also essential that the means to the end should be duly apprehended and acquiesced in? The things which concern the name of Jesus Anointed are only good news to us, if they afford us an entrance into the kingdom. And if they do really constitute the means to the end, then how can we obtain the end without the necessary means?

"Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Eternal life and a place in the kingdom are always associated, one and inseparable; and Christ declared to the Jews, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The children of Rome pretend to partake of the "true, real, and substantial body and blood, together with the soul and divinity of the Lord Jesus Christ;" but with the children of God it is only

by faith that they can eat of His body and drink of His blood; and to speak of faith without knowledge is a contradiction of words. So that to fulfill the requirement of Jesus, we must have an intimate knowledge of the things of the name. Let us consider briefly, then, the nature of Christ, and the condition of that nature during His sojourn among men.

What constitutes an animal organism? and what is the difference between a *healthy organism* and one that is *diseased*? Man is a creature composed of minute cells; his flesh, bones, etc., are simply an aggregation of tiny cells. The blood nourishes, restores, these cells and eliminates from the system the continual waste. Disease of any description is due to a defective cell structure. The strong are strong because of the condition of the structure of the tissue of which their bodies are composed. The weakness of the weak is due to the same cause. Adam in Eden was in a condition "very good." *His cell organism was perfect. He was not weak; he did not have pain or other infirmities. He was perfectly balanced mentally and physically. If his cell structure wasted, which I do not doubt, it was constantly equally rejuvenated. As long as he remained obedient, that is, so long as he continued in the "very good" condition, he did not tend to the feebleness of old age and the corruption of the grave. Each day did not leave its mark upon him in gradually diminishing powers, and there was no cause for aught but peace. But can we affirm the same of Christ? Was he not "touched with the feeling of our infirmities"—the very same imperfections of nature which we experience? Did He not "take our infirmities, and bear our diseases?" Was He not "a man of sorrows?" and was Adam that in Eden?*

It is written that Christ was "obedient unto death, even the death of the cross." If He had not died that death would He not have been *disobedient* to the great behest from above? Was He *obedient* to so cruel a death for the expiation of no penalty but ours? Did God, all of whose ways are just and equal, *require* Him to pay a debt which He did not owe?

It is true as true can be that Christ came in our condition of nature "that he might redeem us," but no measure of emphasis on this fact can nullify the equal fact that His condition necessitated the forfeit of His life for Himself. He came condemned that He might carry away all condemnation in Himself—"bear *our sins in his own body* to the tree."

Christ was "touched with the *feeling* of our infirmities," and He could not feel *our* infirmities without that disturbance of His mental and physical structure which we experience. Until we can allow that "infirmities" are "very good," we must consent that Christ was not in the condition which obtained in Eden.

Christ came as a *mediator*. All will admit that as such He had unique

qualifications for the office. His adaptness must of necessity consist in an experimental relationship to both parties to the mediation. God, party of the first part, is all-wise, almighty, holy, unchangeable, immortal. Man, party of the second part, is frail, fallible, sinful, mortal. Christ, mediator between God, party of the first part, and man, party of the second part, must, in order to the disposal of the duties of His office, realize the sovereign attributes of the Deity, and equally to sympathize with the infirmities of man. Agreeable to the first, He was begotten of the Holy Spirit, taught of the Holy Spirit in the word, anointed with the same at immersion, and finally exalted to incorruption by its power. Agreeable to the second, He was made, born, of a woman, nurtured among mortals, worked at a human occupation, saw and felt mortal imperfections, wept as mortals weep, and died as mortals die. Christ as mediator held, as it were, the righteousness of God in one hand and the flesh of sin in the other. Christ, as mediator, in service to party of the first part, was holy, harmless, undefiled and separate from sinners." As mediator, in His fidelity to the party of the second part, He was made "like unto his brethren," "touched with the feeling of our infirmities," "bore our griefs, and carried our sorrows." As the representative of men, Christ was "obedient unto death"—obeyed in dying; and as the representative of God, "it was not possible that death should be holden of him." His relation to man took him into the grave; his relation to God brought him out again. His relation to man, was to man in his fallen, estranged condition, in which alone there is the expediency of a mediatorial service. His affinity would have been a vain one had it been the same as Adam in a "very good" condition sustained towards us, for how could He in a very good condition of nature duly sympathize with the infirmities of a very evil condition of nature?

Christ, as a mediator, is the Son of God. Christ, as a mediator, was the Son of man. Neither aspect of his mediatorial position must be emphasized to the neglect of the other. He was "cut out of the mountain," Israel, "of whom, as concerning the flesh, Christ came," "without hands," "through the Eternal Spirit offering himself without spot unto God."

Christ was made under the law. Not outside or above the law, but *under the law*. The law was not made for man in Eden, but for man a wanderer in the earth. The law was not made for man when all was serene and delightful, very good, but for man when there are thorns and thistles, sorrow and crying, pain and death. The law was not given to man reconciled, but to man beguiled, defiled. The law in its every ordinance cried aloud of the need for wisdom, righteousness, sanctification and redemption. And Christ was "made under the law." The law imposed the offering of sacrifices because of sin. And the law caused the blood of tens of thousands of victims to be shed for atonement. And Christ was

made *under* the law. The blood is the life of all flesh, and without the shedding of blood there is no remission of sins, and "the blood of bulls and of goats can never take away sin;" but *Christ was made under the law*. It was necessary for him to offer the sacrifice which the law enjoined. "Without the shedding of blood there is no remission," and it is conversely equally true that where there is no sin there is no need for the shedding of blood. But Christ was made under the law and had to offer an acceptable sacrifice; and "this he did once, when he offered up himself." And now, having "died unto sin once, death hath no more dominion over him," which is implied proof that death did have dominion over him under the law, "in the days of his flesh."

There is something about the law which, while it is very much spoken of by the apostle Paul, is not usually considered by the superficial. If the law were in force to day, it would have precisely the same effect as in the days of old. The reason is, that the flesh is the same now in Gentiles as it was then in Jews. In subjecting Israel to the law, God illustrated something which is just as true now as ever it was, viz: the weakness of the flesh. Hence for Christ to remove the law was for Him to relieve us from the infirmities of the flesh, by faith. It is declared by Paul that the law was nailed to the cross of Christ; which it was, in the flesh of Christ. He was the embodiment of the law—"the end of the law." To nail Christ to the cross was to nail the law to the cross. Christ escaped from under the law by meeting its every requirement. "Having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in himself." The law has proved the whole world guilty before God, and we escape the otherwise inevitable sequence of our guilt by being "crucified with him." Viewed thus, we can appreciate the full meaning of the words, "God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," and have an inheritance among His children.

The "sending forth" mentioned in this passage expresses one feature of the "things of the name;" and "under the law," another. And the comprehension and acceptance of them both is the means by which we may hope to gain an inheritance "among all them that are sanctified."

"The just shall live by faith;" and faith must cover the means, things of the name, as well as the end, things of the kingdom. In fact, *faith is the means. Consider Jesus.*

BERTON LITTLE.

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## EDITOR'S TOUR IN CANADA AND THE EAST.

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(Continued from page 54.)

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THE time had come to change our course. For over two months we had been traveling eastward and northward, and now it was "Westward, ho!" with our home, Chicago, the objective point, and only two stopping places along the line of about thirteen hundred miles.

Sister Lasius had written us, requesting that we give two lectures, setting forth the "first principles of the Truth" in her neighborhood, City Heights, Jersey City, the last earthly home of her father and mother, and the one she has clung to in her lonlieness since death deprived her of the company and care of her loved ones. We had promised to do our part in bearing testimony for the Truth as she desired, and we had also a duty, as we regarded it, to perform in the city of New York. Bro. and Sister G. T. Washburne had sent us a kind invitation, as they had done many times before, to make our home with them in Hoboken; but the peculiar mission we had in view in New York City rendered it advisable that we go to a hotel, and thence radiate as circumstances demanded.

Under the guidance and untiring care of Sisters Seaborn and Appleyard we were put on the right train in Boston and were off on about a five hours run to New York. Arriving at the Broadway Central hotel, here was our ever busy and most active Bro. Craddock, of Providence, R. I., who had arrived there the night before, and, being well acquainted in that house, had given hints which secured for us good attention and comfortable quarters proportionate to our purse.

After the night's rest we visited Sister Lasius, and it was arranged that her neighbors be invited to hear two lectures in her house. The first night our small audience consisted of a few brethren and sisters with not one alien. We changed our plan accordingly, and spoke words of exhortation, finishing with a brief review of the signs of the times. The indifference of the neighbors made it inadvisable to make any effort the following night, and they were left to grope in their self-satisfying darkness, while Sister Lasius had the satisfaction of knowing that "she had done what she could."

The following afternoon we took tea with Sister Lasius and a Virginia sister who lives in the upper flat of Sister Lasius' house, but whose name has fled from our memory. Then a pleasant, short visit with Bro. and Sister G. T. Washburne, which ended our duties and pleasures on the New Jersey side of the river.

Our readers will remember that for some time there has been a movement in New York City in behalf of the Truth among the colored people,

through the instrumentality of two intelligent colored brethren, Bro. Nelson and Bro. Benjamin, the former having learned and obeyed the Truth by the help of the Richmond, Va., and Washington, D. C., brethren; and the latter in some part of the British dominions in the West Indies.

When this movement began, we were requested to publish in the *ADVOCATE* a prospectus, setting forth the aim and the manner thereof, and appealing for the co-operation of the "white brethren" generally. It seemed to us to be a big thing on paper, reminding one of starting a stock company, with numerous officers and officials with big names. We advised that Bro. Nelson (Bro. Benjamin had not yet arrived in America) quietly proceed to enlighten those of his race in the Truth. Then, when his labors bore fruit, send in intelligence unostentatiously in accordance with the simplicity and humility of the gospel workings in these "days of small things." But we were misunderstood, and were supposed to be prejudiced against the colored race; and we were informed that those engaged must be allowed to know best how to manage the colored people; and that those people required rigid organization and official leaders in order to ensure success. Our prejudice was not against the colored people, though experience and observation had not been at all encouraging; but we had no taste for the extravagant official names, and our dislike and refusal to give them room in our pages left us misunderstood and misjudged to the extent that we were even said to be "cruel."

Upon Bro. Benjamin's arrival in New York he united in the movement with Bro. Nelson and the work went on until there was quite a body there. Then a dispute arose and these two leaders separated, each having sympathizers and—yes, we venture to say, followers. Part of our mission in New York City was to meet these brethren and get the rights of the situation if possible, and show that our attitude was not because of prejudice against the colored race, though still not very sanguine of the real and permanent success of the Truth among them in their present state and status. We think we removed the misunderstanding of our attitude, but to remove the estrangement between the two leading brethren was impossible. We spent some time with both separately, and heard enough hard sayings from each against one another to make clear that fellowship was out of the question, and any attempt at even union, to say nothing of unity, would end in total failure.

Bro. Nelson had started a paper in which to publish his doings, and he came to the conclusion that they had better be left to do the work among the colored people their own way without help or interference from the white brethren. This met our approval, since we confess that if the movement requires the ways, means and manner followed, and published in Bro. Nelson's paper, we could not give place thereto in the pages of

the *ADVOCATE*. The trouble between the two hostile brethren, so far as we were concerned, reduced itself to a question of veracity. So there they are, at work separately, Bro. Nelson with quite a number, Bro. Benjamin with very few, the former with the ostentation which he says is adapted to the race; the latter seemingly more humble with much less success—at least, so far as numbers are concerned.

But Bro. Benjamin has no paper to make known what is being done. He is the weaker one in this respect. So if intelligence should come to us from the little body he is with, written free from the swelling words which have been the cause of most of the misunderstanding of our attitude, we should deem it our duty to publish it; and by this we do not mean that intelligence of a like character would be refused if it came from those with Bro. Nelson. As to their personal troubles they are beyond our power, and we leave them to an infallible judge, hoping that these brethren will not devour each other, but try to save each other.

It was suggested to us by several that our visit to New York City would afford a good opportunity to have an interview with Bro. ———, who belongs with those who have departed from the old position on Adamic condemnation and made a new test of fellowship on the question of resurrectional punishment of unbaptized enlightened Gentiles. It was also our desire to meet the brother and have a friendly talk over the matters which separate us. It is by his request that we omit his name. In response to a short and brotherly note from us, he came to the hotel, and we had several friendly interviews. He did not seem to seriously object to our position, and was more desirous of fully understanding it than he was to oppose it. It all culminated in his submitting to us several written questions, asking for written answers, all of which will follow presently. We suppose that it was the fact that it had been proved possible to have a friendly interview on the questions which have caused considerable warm discussions that suggested to the brother the possibility of such an interview between Bro. Bruce, of the "Warfare" notoriety and Bro. Williams. So he asked in substance, "Would you care to have Bro. Bruce call, should he think it advisable to call?—I do not know that he would wish it, but I am asking the question." Our answer was, "Certainly, if Mr. Bruce will call, I shall be glad to talk with him as I have with you." This ended our pleasant interviews with Bro. ——— and Bro. Bruce did not call.

The questions submitted by the brother to us and our answers are as follows:

1. Do baptized believers pass out of Adam, free from Adamic condemnation?

Ans. Yes, from condemnation arising from uncleanness of mortality,

but not from the physical state till he change to immortality.

2. Do you believe that Adam's sin is imputed to his race, and that the race is responsible for it?

Ans. (a) "Imputed" is an objectionable word, because it has been used in different senses. I would prefer to say that Adam's sin in its effects—sinful, *diabolos* flesh—with condemnation because of its uncleanness, is *inherited*. (b) No, not "responsible" for it, but required, nevertheless, to avail ourselves of the provisional cleansing by the "washing of the water by the word" in order to communion with God in Christ.

3. Do you believe that the enlightened rejecter of the gospel is not responsible to the resurrection judgment?

Ans. Yes. "Them that are without, God will judge;" but not necessarily by "resurrection judgment."

4. Are there any present results at baptism but moral ones, and a change of relationship from the sin constitution of things to the righteous constitution of things, and the forgiving of individual sins that are past, and an entrance into God's favor in Christ?

Ans. No; understanding this question to include two things—*change of relationship*, and remission of personal sins.

5. Do you believe that any will be brought to resurrection judgment from these times who have not been baptized?

Ans. No, I do not *believe they will*; but I do not think it is right to say that God cannot raise them to punishment. It is a question I believe we should leave to God's will, and not make it a test of fellowship, because it is not a "first principle."

Question 4 shows that this brother, who had no active part in the late discussion, had not mentally accepted the new departure—that baptism has to do only with the remission of personal sins (Bruce pamphlet), or is for the removal of the penalty of the second death (see Buffalo Statement). The question shows that the "present results at baptism" are, first, a "change of relationship from the sin-constitution of things;" second, "the forgiving of individual sins that are past." Then the last part of the question shows that these two "present results" of baptism effect "an entrance into God's favor in Christ." This clearly implies that there are *two* things which keep men out of favor with God—relationship to a sin-constitution of things, and individual sins; in other words, racial sin, which is the sin-constitution of things, or, as Dr. Thomas terms it, "Satan's kingdom; and personal sins. This is far from the theory that baptism and the sacrifice of Christ have nothing whatever to do with Adamic condemnation, for where is Adamic condemnation to be found if it is not in the sin-constitution and the relation of the race thereto, and in the physical effects, mortality? The "present results" are legal and moral, while the

future completion is the physical change of the Adamically inherited evil body. The vileness or uncleanness of this body is legally or provisionally cleansed at baptism, so that God views all in Christ as "no longer in the flesh," "clean through the word," "new creatures," "citizens," instead of "aliens."

In all the two aspects of sin—racial and personal—are kept in view, and hence the truth of Bro. Sully's statement in the "Temple Plan," which he has since contended against, having been forced down with the stream of modern new departures: "There are two kinds of sins to which we stand related—racial and personal; baptism has to do with the former, and sacrifices have to do with the latter," referring to the future age. There is an error, however, in separating the application of baptism from that of sacrifices, but this does not affect the truth of the statement that racial sin is to be considered, and that baptism deals with it.

We had finished the work which called us to New York City, and a run on the Pennsylvania railroad of about nine hours took us to Pittsburg, where we were to take train for a short distance to Parnassus. We had counted the few minutes we had to make the change of trains, and were hoping no oversight on our part would hinder us from reaching Parnassus that night, but at the Exit gate here was our beloved Bro. A. Cooke, having come from Parnassus to guide us and make sure that we complete the journey. Then all went well, and once more we were among the warm-hearted brethren and sisters of Parnassus, making our home, as usual, with Bro. and Sister A. Cooke.

Now what shall we say of our visit there? Bro. Cooke has written intelligence of our work and of the pleasure our visit was to them. Mutual is the word here. Perhaps another would help to express it—reciprocity. But words cannot express or define the true love which comes from the fountain of love, "the love of God which passeth all understanding." To see this exemplified Parnassus is a good place to go. As to details of our most pleasant visit, we will not try to improve on Bro. Cooke's report, a report which we know came from the heart, and a heart whose flame of love is fanned by a good share of Welsh zeal and energy. There is a lot of Welsh blood in Parnassus. One can soon realize it by the singing. If you live among the Welsh you must love music—you cannot help yourself, the sweet strains will charm you and the outbursts of thrilling songs will lift you into the realms of music joyful and glorious. There are a few in Parnassus who are not of Welsh blood, but they are all one family now—one real, united, loving family; and what a delightful thing it is to hear them all sing, and how enthusing to see the expressions of the heart manifested in glowing countenances! The thought comes, What will it be to be there, brethren—in that mighty throng of the

redeemed, when immortal voices will ascend to God in praises and the countless multitude of happy faces will be all aflame with the light of Jehovah's countenance? "Then shall the righteous shine forth in the kingdom of their Father." This expresses it as far as words can serve, but to *feel* it, to experience it—well, we must be there for that. Shall we be part of that happy throng? We are trying. Let us continue, and add effort to effort, zeal to zeal—Press on toward the mark of our high calling of God in Christ Jesus." Cheer up, press on, and we shall at last *know* "What will it be to be there."

Time for parting had again come, when emotions seemed determined to throb the heart and moisten the eyes. But it must be so in days when "Time and change are busy ever." So, Farewell it must be. "God be with you till we meet again," and we are off and homeward bound. The last appointment of a three months' tour is filled. Our vocal powers had served us wonderfully well, but they are tired now. The realization of the strenuous demands of duty kept us braced for the work as long as a single appointment remained to be filled; but now that it is finished, relaxation comes on and we are tired. Notice from the office had warned us that much work awaited our attention, but that would be a change, and "a change of work is as good as play." The five hundred miles distance from Pittsburgh to Chicago was travelled fairly comfortably and we were again permitted to be with loved ones at home safely. Almost daily we had been reading of railroad wrecks and many people mangled and killed, and we had often wondered whether in so much travelling as falls to our lot Bro. and Sister Williams may not some day fall victims to such a shocking end. True, we are told that God "will never leave us nor forsake us;" but this does not always spare God's people from bodily harm. It is useless to fear the future possibilities of this sort. "Trust in God and do the right" as it lies before you is all we can do, knowing that days when fearful railroad and ship disasters, and all other calamities will shortly end, when the steady hand of wisdom divine shall guide and govern all things to the glory of God and the wellbeing of mankind. Amid all this world of trouble

"The eye of faith sweeps wider range,  
It leaps the bounds of loss and change;  
No minor note, no pensive strain  
O'er shattered hope and effort vain,  
In hollow of God's sovereign hand  
Are held the years His grace has spanned:  
His shuttles running to and fro  
From human skein His patterns grow.  
O, Weaver, if from thread of mine  
Come aught of good, the glory thine!  
I lay my head and veil my face,  
And meekly own thine hand and grace."

## Editorial.

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**W**E are living in days of disaster—railroad wrecks, shipwrecks, explosions and conflagrations, with suffering and loss of life the most heartrending. Nature, too, seems to act in accord with the extraordinary results of human carelessness and recklessness. The world of mankind is running over itself, in the mad and greedy rush for gain. The “many inventions” which are the fruit of the “running to and fro and increase of knowledge” have come too suddenly, catching the world unawares and unable to quickly adapt itself to new ways and to a new method of living. Inventors and mechanics and commercial men are like children touching the fire and the stove to learn what heat is; and it is largely a “playing with the fire and getting fingers burnt.”

Some suppose that it is no worse than it always has been, but that since the world has been permeated with telegraph, wireless and wire, the occurrences are made known as they never were before. There is truth in this, but in the olden ways of life there were not the dangers which attend modern inventions, and some of the accidents that occur now were impossible in days before the discovery of explosives and means of “running to and fro.”

What does it all lead to? It points to the handwriting on the wall that the world has been weighed in the balances and found wanting; and the time is near when the chaos and confusion of reckless men will give place to peace and tranquility.

The earthquakes, are they part of the signs? Why not? There have been earthquakes in all ages. True, in a sense “all things have continued the same from the beginning;” but what has been in a way to be regarded as normal may become abnormal when He who holds the universe in the hollow of His hand sees fit to warn a heedless world that He is about to effect a revolution.

The revolution is coming, for how otherwise is the “restitution of all things spoken by the mouth of all the holy prophets” to be accomplished? “What I say unto you, I say unto all, Watch!”

The newspapers tell us that all the civilized world is reading the account of the Thaw murder trial now going on in New York City; and preachers are advising people to read it, while there is some talk of the President censoring the newspapers to prevent such sickening details from being poured into the minds of the young. But here is another uncontrollable thing. A “free press” cannot be muzzled, and as for the “news,” the people love to have it so, if only to satisfy a morbid curiosity. But what

a spectacle is presented to a few who are astonished and to many whose lamentation is, not that such wickedness is going on under cover of dazzling wealth and pomp and outward display, but that it is being revealed; for the sin, with such people, is not in the doing of wicked things, but in being found out and exposed. That cursed spot called a "garden" is only one of many; and under the name of "art" how shameless have men and women become. Art, indeed! Even in museums called "respectable," what are exhibitions of "art?" Museums of obscenity would be a more appropriate name. It is under cover of names gilded with popularity and "artistic pride" that thousands of innocent young girls are cunningly, craftily and cruelly led to ruin, disgrace and eternal death. Talk about Carrie Nation and her hatchet with which she smashed the windows of the liquor dens, one could wish for the authority and the power to smash the disgusting figures that "adorn" the "gardens" and museums and which flaunt in the faces of the young that which transforms shame into "respectable admiration of the beauty of art." God speed the day when shall go forth the command concerning Aaron's work of "art" about which he gave that absurd excuse: "I put it in gold and it came out a calf"—"Break it in pieces, grind it to powder, and cast it into the brook."

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THE more one sees of the corruption of the world the more nauseating this life becomes and the keener the appetite for the day of purity. A feeling sometimes steals over one temptingly suggesting a taking refuge in some secluded corner out of hearing and out of sight of it all. But where is that corner? is the question. A scattered people must God's servants be, lights here and there, until the gathering time comes; for in the midst of it all there is a work to be done. Let not, therefore, the evil spectacle of a corrupt world deter us from doing our duty, but rather let it cause us to make haste to finish our work and be ready for that "rest which remaineth for the people of God."

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OF late we have been having the printing of the *ADVOCATE* done in an office where the type is set up by machines. We have found many difficulties, especially in keeping out errors and in being prompt in mailing our paper on time—the first of every month. Matters have now taken a turn in various ways, resulting in a return to our own little office, where we have discontinued the work of general printing and purpose to do only such as belong to the Truth's literature. We are hoping thus to have a cleaner paper and to be more prompt in publishing monthly. If we are not on time this month, however, it will be because of the work of getting the office in order for the new start.

BRO. CHART has sent us the manuscript of his reply to the Smallwood pamphlet, and urges the printing thereof as quickly as possible. As soon as the March number of the *ADVOCATE* is mailed we hope to hurry the work to a finish, and we will report progress next month, the Lord willing.

SEVERAL of our pamphlets have run out of print—"The Problem of Life," "From Darkness to Light," and "Thoughts on Heaven." A new edition of the first named is nearly ready, when all standing orders will be filled. It will be some time before we can supply the other two.

#### INTELLIGENCE.

A QUESTION.—While in conversation with a brother I made the assertion that some knowledge of Gentile history as written by themselves, was absolutely necessary to salvation; that without this aid prophecy would be unintelligible; that had we no history of the times that have preceded us, all past prophecy could not be known to be past, nor that which is yet future interpreted with any degree of certainty; and that the first principles of the gospel itself requires some knowledge of past events as recorded only by Gentile writers. I am aware that Paul says to Timothy, the Scriptures are able to make wise unto salvation; but did he have only inspired scriptures, or writings, in mind? Did not the assertion include other writings? Am I right?

Referring to the present startling relations between the Vatican and France, if I understand Dr. Thomas a right, the two frog-like spirits have already gone out of the beast and dragon, but not out of the mouth of the prophet. Is it not probable, nay, is it not most certain that the differences at present existing between the Pope and French government will culminate in the frog-like spirit from the Pope's mouth stirring the nations into beligerent activity? Please answer in *ADVOCATE* and oblige.

Your brother in Christ,  
R. CLARK.  
Charlie, Tex.

[We will, for the present, leave these questions to be answered by any of our readers who feel able.—EDITOR.]

BOSTON MASS.—Since our pleasant meeting with you and Sister Williams death has entered our home and taken my mother, Sister L. A. Dalton, who, after some years of weakness physically and mentally, had an attack of La Grippe which gained the victory, and she fell asleep on Dec. 31st, and we laid her away to await the call of her Master, who, we trust, will give her a body that will know no pain or weakness, "neither can they die any more." She was 78 years old. Bro. Joseph McKeller, who had known her many years as a member of the St. John, N. B., Ecclesia, spoke words of comfort and consolation to the believers assembled.

We have also good news; on Feb. 14th, Miss Edith Cobban and Miss Rubina Smith, after a good confession, were buried in the likeness of Christ's death, and rose to walk in newness of life." Our lectures are very well attended and we have every reason to rejoice, even in tribulation, at the work we are able to do for the Master. Hoping you and Sister Williams may be blessed with health to carry on the work,

I am your brother in hope of eternal life,

JOHN B. RILEIGH,  
23 Bailey St., Everett.

CHICAGO, ILL.—Since our last intelligence we have been made glad by the addition to our members of Bro. Grove and his daughter, Sister Eva, who have moved here from Springfield, O., where they have been members of the Ecclesia in that city for a number of years. We have been further cheered by the obedience to the Truth of Mrs. H. Kluge, who, after giving evidence of an intelligent understanding of the gospel, was inducted into the sin-covering name on Jan. 18th. Our new sister has been a regular attendant at our meetings for several months past, having had her attention directed to the Truth by her uncle, Bro. W. H. Lowe, who will, no doubt, be rejoiced to learn that the seed sown by him has borne fruit. May she so run as to attain to the prize of eternal life.

Recent visitors who have met with us at the Master's table have been Bro. A. H. Zilmer, Plymouth, Ind., who gave us a very interesting lecture on the subject, "Following Jesus--its Meaning and Reward." Also two Sisters Chester, Bonfield, Ill.; Bro. B. Little, Belvidere Ill.; Sister Helen Bennett Churdan, Ia.; Sister Annie Dunn, Freeport, Ill.; Sister J. A. Norman, Braw, Mich.; Bro. and Sister Spencer, McHenry, Ill.; Bro. H. Skilling, White Cloud, Mich., and Bro. Paul Wood, Springfield, O., Ecclesia, who is attending the University here and meets with us for the present.

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LEEDS, ENG.—It is some time since any intelligence appeared in the ADVOCATE, but it must not be surmised that no progress has been made in the Truth's warfare. On the contrary, we are pleased to see signs of greater activity amongst us, and the future is full of promise. On April 11th of last year Bro. Bramham and Sister Lillian Battye were united in marriage at our meeting room, Bro. Hall officiating. They have our best wishes for their future welfare. In June the writer was pleased to again be amongst his fellow-soldiers of the

Lord Jesus Christ after being so long in isolation in Nottingham and Leicester, where meetings do exist in the Temperance Hall, Birmingham side, and from many of the brothers and sisters sympathy was expressed, but practical sympathy was non-existent. While it was a trouble to me, it would have been a greater trouble had I given up that freedom, which cost our Lord so much in order to disentangle us from the yoke of bondage, the outcome of man's devices and the machinations of his own evil heart.

Mrs Taylor, daughter of our Sister Gaunt, was immersed after a good confession of her faith and received into fellowship on August 2th. Also on Dec. 12th we assisted Fred Porter and Harold Frederick Rowbotham (both scholars of our Sunday School) to put on Christ by passing through the waters of baptism. May they so run as to obtain the prize of eternal life and the kingdom of God. Since Dec. 16th we have had the following additions of brothers and sisters, late of Basinghall Street Ecclesia: Bro. and Sister Suggitt, Sister Annie Smith, Sister Annie Patchett, Sister Laxon, Sister Day and Sister Kinghorn.

We are looking forward to the proposed United Fraternal Gathering at Easter, to be held in Leeds & Sowerby Bridge, when we hope to spend a good time in the company of brothers and sisters from the south of England, and any others who can make it convenient to be with us. The arrangements are not yet completed, but will extend from Good Friday to Easter Monday or Tuesday.

Fraternally yours in behalf of the Gt. George St. Ecclesia,

ARTHUR T. DUDGING, Rec.

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MORRILTON, ARK.—A little more than one year ago we moved from Martinville to this place. Since coming here several changes have taken place, some for joy, some for sorrow. Our

stay has been, in the main, a very pleasant one, surrounded, as we are, with twenty-three kind and loving brethren, most of them being very zealous. In the past year we have had several well-attended lectures by the following brethren: R. S. Burnett, of this place; O. L. Dunaway Prescott; J. D. Martin, Martinville; A. C. Edwards, Leslie, and a number of well-attended lectures by Bro. Williams, of Chicago, on his return from the Arkansaw annual gathering. The fruits of the labor of the brethren at this place that can be seen are the immersion of two last August, namely: Bro. L. T. Riggs, son of Bro. and Sister Riggs, and Bro. J. N. Winburne, husband of Sister Dica Winburne, for which we feel very thankful and feel sure they will keep in that strait and narrow way that leads to eternal life in that most glorious coming kingdom of God. The brethren of this place meet every first day of the week to partake of the memorial bread and wine in memory of our absent Lord "until He come." We also have a lively Sunday School at 9:30 a. m. each Sunday, which is well attended; and the study of the Scriptures each Sunday evening. The sisters meet from house to house each Thursday afternoon for a Bible class. These meetings are well attended by a few friendly aliens which we hope to call brethren in the near future. In November Bro. R. S. Burnett held a debate with a "Christian" preacher at Center Ridge, Ark., a Mr. Fulkerson, on the following propositions: 1--The Kingdom. 2--The Promises. 3--Resurrection. On account of Bro. Burnett getting sick the third proposition was not discussed; but by mutual agreement it was to be discussed later on--the time to be set by them; but now Mr. Fulkerson refuses to meet Bro. Burnett unless he can get as much as nine days time, which Bro. B. willingly grants.

We are sorry to report the death of our much beloved and aged Bro. H. L.

Jennings, which occurred, after a lingering illness, Jan. 8. He was taken from here to Clinton, Ark., for burial. He leaves a sister wife and eight children, four of which are in the Truth. Also on the 15th of Jan. death laid hold on our young Bro. Rennie Roberts, son of our much beloved Bro. W. T. Roberts. It will be remembered that our deceased brother and wife were immersed into the Saving Name at the annual Fraternal Gathering last August. While we are made sad by our loss, yet we "sorrow not as others who have no hope"--I. Thess. iv: 13; but hope at "that day" they, with all of us, may hear that welcome applaud, "*Well done*, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over *many* things: enter thou into the joy of thy Lord."

Yours in hope,  
I. T. SLOAN.

NEW KENSINGTON, PA.—We are most happy to announce to the readers of the *ADVOCATE* that Sister Frank Hindmarch has returned to fellowship, having left us in April, 1901, on account of the responsibility question, believing then that it was her duty to withdraw from us because we would not make the resurrection of the enlightened rejector a test of fellowship; but she has considered the matter since, and came to the conclusion that it is wrong for us to take such extreme measures; and requested to be one with us again and leave it an open question. We would be very glad to see some others take the same step and come to the conclusion that it is not a "first principle" of the gospel.

Fraternally yours,  
A. COOKE.

NEW YORK.—Greetings in the Lord. We are still meeting around the table of the Lord at our little place at 213 West 60th St., exhorting one another in our

most holy faith. We are pleased to report that the true spirit of Christ is dwelling in our midst, and we pray that it may long continue to do so. We extend a hearty invitation to any brother or sister who may be in New York to meet with us, and partake of the emblems which keep us in constant relationship with our heavenly Father; and we rejoice, not as those who are without hope in the world, whose end is destruction, but we rejoice in the hope of eternal life. We pray that we may be guided by our Father who is able to succor us at all times, and we pray that at the appearing of our Master we may be found worthy to receive from Him a place in the kingdom. The writer sends his greetings to the brethren at Quincy and Boston, Mass.

Yours in Israel's hope,  
 DAVID MELVILLE,  
 306 W. 126th St., New York.

**PITTSFIELD, MASS.**—*Many greetings to you and to the brotherhood. I feel as if I must write a few words to help encourage and cheer you on in the greatest race that it is possible for us to enter into—to win glory, honor and immortality. David exclaims (Psa. xlv:16), "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." What a beautiful, perfect hope! Jesus Christ is the one we should follow. Read and study what he has left for us to mentally eat and digest. Now, brethren, how is it possible for the weakest and strongest of us to keep our hands steadfastly to the plough if we do not read the infallible and wholly inspired scriptures? Let us read the Bible daily, and we will grip the plough more tightly than ever, and trouble which frightened us when we did not have the invigorating food will seem small and insignificant.*

When Bro. Roberts got up "The Bible Companion" he performed a good work. We should be so thankful that we have

such good books to read. What a prize we have in "Eureka!" John Thomas was a great friend to all who find the pearl or great price. Let his name rest. I should love to meet him in the kingdom. May we all seek for aionian life. I have just finished reading Bro. Williams' book, "The Origin of the Bible," and I strongly advise the brethren to read it. It will help to present a good argument when confronted by infidels. Also, "Russellism Refuted" puts the flashlight on Mr. Russell's theories, and exposes his second chance foolishness. We are glad to see the brethren publishing the only hope.

Our Ecclesia is composed of a few who commemorate our Master's death on the First Day.

Pittsfield is a beautiful city, 1,035 feet above sea level. I have many books loaned out, and hand out many tracts. Some see the Truth, but the associations in secret orders prevent their coming out. Let us sow; we shall reap in time. God knows whom he wants. Rome holds sway here, about half the population of 25,000 souls, hence the darkness.

Brethren, see the signs, this burning of the harlot's flesh, and the return of the Hebrews. What does it all mean? Well, let each one of us look into it.

Brethren who differ from us on the Condemnation and Responsibility questions will see with us a little better if we write and speak to them kindly. How I wish that our Bro. Jones, of Worcester, Mass., could go out among the brethren and speak of *peace and love*. Bro. Jones, why don't you write a good article on Peace and Love, and have Bro. Williams publish it? I know it would do good.

Yours, striving to follow Jesus,

JAS. MORRISON,

Rec. Bro.

**SOWERBY BRIDGE, YORKSHIRE, ENG.**—Greeting in the Lord. I herewith send report of our annual Tea and Fraternal Gathering, which was

held on Christmas day, Dec. 25th, when brethren, sisters and friends assembled together from the surrounding ecclesias, to the number of 119 and partook of tea in our meeting room, Tuel Lane. The afternoon meeting was presided over by Bro. Briggs, when addresses were given, interspersed with the singing of hymns and anthems, by the following brethren, viz.: W. G. Hayes, Heckmondwike; J. Hirst, Huddersfield; A. Hall, Leeds; J. Robinson, Elland; and T. Standeven. All passed off well, the tea and meeting being much enjoyed by all present. Since then death has visited and taken away our sister Florence Cockroft, who died on Dec. 29th, after suffering several months' illness, patiently borne. She was laid to rest on Jan 1st in Mount Zion graveyard, Illingsworth, five or six miles from her home; the weather being severe. Bro. Briggs performed the service at the house, the minister officiating at the grave side. In hope of the speedy return of the Master to awake his sleeping ones, I remain,

Your brother in Christ,  
F. HANSON, Sec.

WASHINGTON, D. C.—I desire to note the death in Covington, Ky., of Bro. Abson, the father of our Sister Vince, wife of Bro. W. G. Vince. Bro. Abson died Jan. 23d, being over 80 years old, an Englishman by birth. He began to take an interest in the Truth, and the study of it, while living with his son-in-law here about six years ago, yielding ready obedience to it in baptism, and

soon after removed to Covington where his son was located. He continued faithful unto death though in isolation, observing by himself the remembrance of the Lord's death till he come, every first day of the week.

I desire also to state a hypothetical case and get the opinion of the ADVOCATE, and as many of the brethren who have positive conviction on the subject and have the time and mind to make them known. What should be the attitude of an ecclesia towards a brother, who embraces the Truth after middle life, and who, having been a mason for twenty-five years, should continue his membership with them, not because of any lingering endorsement of their religious tenets or respect for their ritualism, or regard for their non-spiritual fraternalism, but because a formal severance from their membership, after having discontinued all attendance of meetings, and immunity from the payment of dues on account of an age limit, would deprive his non-believing wife in the event of his death from life insurance benefits for which he has already paid, and entrance into the widows' Masonic home? Is a brother, in the opinion of earnest, intelligent Christadelphians, by pursuing such a course, endangering his success in the race for eternal life, and if he persists in it should his ecclesia withdraw fellowship from him?

GEO. A. WHITFORD.

[Answers on Postal cards would be elaborate enough, we think. Will the brethren express themselves?—Ed.]

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#### HELD OVER FROM LAST MONTH.

GUELPH, ONT.—It affords us pleasure to again write you recording matters of interest regarding our progress in the common salvation. In October last we had a season of refreshing by a visit from Bro. and Sister Williams among us for one week at which time Bro. Williams delivered six lectures to the alien and two

to the Brethren which were comforting and strengthening to the brethren and enlightening, to the alien, awakening an interest in divine things unprecedented in our city. The audiences were good and most attentive, particularly manifest in the many written questions handed in to be answered at the close of each lecture,

some seventeen in all, which were answered in Bro. Williams' clear and masterly manner, and gave a complete digest of our faith we so dearly love and cherish. Such times of refreshing we hail with the utmost satisfaction as it cannot fail to assist in taking out a people and preparing them for the coming of the Lord, as since that time God has given us the increase of six more, being added to our number who, after witnessing a good confession, were baptized into the death of Christ. "That like as Christ was raised up from the dead by the glory of the Father, even they also should walk in newness of life." Planted together in the likeness of His death that they also may be in the likeness of His resurrection, and our prayer is that they may so run the race for eternal life that they may as well as ourselves receive the rich reward and priceless gift of immortality. The candidates were:—Mary Allan, daughter of Sister Allan; Ellen and Edna May Tolton, daughters of Sister Andrew Tolton; Mrs. Lomenburg, wife of Bro. Lumenburg, Tessa Maud Conling and Mrs. Robert Dawson, both sisters in the flesh to Bro. Chas. Conling. These six sisters being added to our number is quite encouraging to our Ecclesia and the best of all evidences that our labor is not in vain in the Lord in sowing the incorruptible seed of the word of God. Do but sow it, you shall reap, Israel's God the seed doth keep; Do but sow it, it may grow, though the way we may not know." Regarding the sowing it will be interesting to state that the former three sisters were Sunday school scholars of Sister Hles' class (the senior class in our Sunday school) which speaks well for her ability in instructing in the things concerning the Kingdom of God and the all saving name of our Lord and favourer Jesus Christ. We also held our annual entertainment for our Sunday School on New Years evening in our own Hall, where upwards of sixty partook of a social cup of tea, after which the Sunday school children acquitted themselves in a credible manner in their recitations and etc., which was interspersed with singing; thus showing that our Sunday Schools are

one of the most important factors in the work of the truth in instructing in the things of the kingdom and name of Jesus anointed. We have also had substantial help in the way of lectures from visiting brethren from Hamilton, Toronto, Berlin and Galt. Last Sunday Bro. Wyatt, of Hamilton, gave us a good exhortation in the morning, and lectured acceptably in the evening to a good and attentive audience on "The Jews and the Close of the Gentile Times," and the previous Sunday we had Bro. A. E. Williams, of Hamilton, who also gave a very practical and seasonable exhortation in the morning, and lectured in the evening on "The Enemy of Man and the Friend of God," and previous to this other brethren from the above named places have been with us on Sundays according to the appointments of our lecturing plan, which plan we can assure you (as we have every reason to believe) is doing a good work, especially here in Guelph, and for which we feel most thankful. May the good work go on until the Master comes, who will then plentifully reward all His faithful servants. We are now beginning to shape ourselves for our fraternal gathering, which is to be held here next Labor Day and the previous Sunday, which we trust will be even a greater success than any previous one, which is saying a good deal. Yours in the patient waiting for Christ's return.

DAVID TOLTON.

ROCHESTER, N. Y.—It affords me great pleasure to say that on August 18th we immersed Mrs. Esmack and Mrs. Duell into the *only name that saves*. The baptism took place at sundown in the blue waters of Lake Ontario. Both witnessed the "good confession" before a number of the brethren the night previous. They had been acquainted with the things of the kingdom and name for a long time, but at last concluded that it was time to obey "while it is called to-day." They are at present residing in Seneca Falls. It had been our hope that they would have taken up their residence here, but circumstances prevented. We trust they may be kept unto the kingdom. The prize is

worth striving for, and by their action this mother and daughter (in the flesh) have said they will make the effort. Just now their presence will be a gain to the brethren at Seneca Falls. C. C. VREDENBURGH.

(This was received in September, and got into the wrong place in the office. Will Bro. Vredenburgh pardon the oversight.—Editor.)

STERELTON, ONTARIO.—We send you our best wishes for the year we have entered upon, I trust that the Lord will give you strength to fight the good fight of faith as it has been granted you in the year that has just ended. I am sure it gives me encouragement to witness for the truth when I see your willingness to go long distances to contend for the faith once delivered to the saints. Having been somewhat out of health last year, I went out to Southern Alberta and am quite improved. While out there I met with some who had ears to hear the truth and to whom I gave of our books to help them in the way.

Your brother in hope of Israel,  
—J. B. Allan.

#### IN GOD'S OWN KEEPING.

##### A GREETING.

What shall my wishes be for you,  
This coming year,  
What shall be best?  
Just this, that Life be glad,

That Faith and Hope be near,  
Friends that are Real and True,  
Life's checkered path to cheer  
With God the rest.

What can I send to you in greeting for  
the day?

Words that are true, to tell you that for you  
I think, I hope, I pray,  
And if 'twere mine to do,  
I'd straighten out the way  
On earth for you.

Could I with finite sight  
Just plan for you aright

Your happiness,

Then would I choose for you  
All that is fair and bright,  
Life without sorrow's night,  
Nor storm nor stress.

But as I may not choose  
A faithwinged wish shall speed,

O'er Hill and Wold,

That God's unceasing care  
Supply your every need.

His voice through doubtful paths  
In ways of peace may lead  
His love unfold.

Dear Bro. —I had these words sent me on a card, they are by Fanny Goddard, and I could not think of anything more suitable for my greeting to you and Sister Williams during the present year.

With love,

From MABEL.

#### FALSE AND TRUE.

FALSE.—That the believer dies out of Adam at his literal death (and not symbolically in baptism) and thus pays the Adamic *penalty*, or condemnation. —A. D. S.

TRUE.—“Christ bore our *sins* in his own body to the tree” —I. Peter ii:24, and he “put away *sin* by the sacrifice of himself” —Heb. ix:26. Hence sin in the flesh was put away by his sacrificial death, and as sin in the flesh originated in Adam it is known as Adamic sin; and inasmuch then as we are “buried with Christ by baptism into his (sacrificial) death, we shall also be in the likeness of his resurrection” —Rom. vi:4, which death puts away Adamic (or federal) *sin*; therefore baptism puts away Adamic *sin* (or federal condemnation), or otherwise we would not have been planted in the likeness of Christ's death; but “being planted in the likeness of Christ's death,” that “like as Christ was raised up by the glory of the Father, even

so we also should walk in the newness of life"—Rom. vi:5; and "if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin"—I. John 1:7, which includes both personal and federal sin.—D. T.

FALSE.—The redemptive work of Christ had nothing whatever to do with Adam's sin" meaning that one sin that brought death into the world.—A. D. S.

TRUE.—"By one man (Adam) sin entered into the world and death by sin, and so death passed upon all men, in whom all have sinned—Rom. v:12. It was by man (Adam) death came; even so by man (Christ) came the resurrection of the dead— I. Cor. xv:21, which is the antidote of Adam's sin, in redeeming therefrom. Hence the redemptive work of Christ has to do with *Adam's sin*.—D. T.

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RECEIPTS. J. Giddings, B. Campbell, G. W. Spencer, S. E. Smead, E. A. Slipper, R. A. Jones, B. McCreary, A. North, C. J. Birget, W. H. Clough, C. J. Cole, G. Mason, G. Ellis, R. B. Bacon, J. Struthers, J. H. Laird, R. M. Anderson, J. M. Craignyle, D. Cole, J. T. Sloan, J. Dickers, F. Skinner, E. J. Elsas, E. B. Browne, H. W. Haroun, M. J. Pully, L. W. Baxter, A. L. Benjamin, H. Hahn, J. F. Garing, A. C. Edwards, P. Graham, E. Spencer, A. Chester, G. A. Whitford, A. E. Andrews, A. Dodgson, H. H. Kiltner, R. Fredbury, W. L. Curtis, L. C. Wade, E. F. Mitchell, J. L. St. John, R. Golden, E. Robins, L. H. Knigge, T. A. McGee, A. Cooke, F. E. Utter, W. C. Shewmake, E. K. Biscoe, J. Cook, D. Holtsclaw, L. K. Renshaw, F. A. McGee, E. E. Craddock, E. Gregory, J. B. Rieligh, J. Blair, C. O. Walker, G. G. Trnssler, P. Graham, E. Barlow, M. Drake, J. M. Presley, J. W. Warrington, E. Gregory, T. Dawson, H. H. Rich, J. E. Curtis, R. M. Anderson.

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VOL. 23-NO. 4

APRIL, 1907

NO. 288

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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Englewood, Ill.

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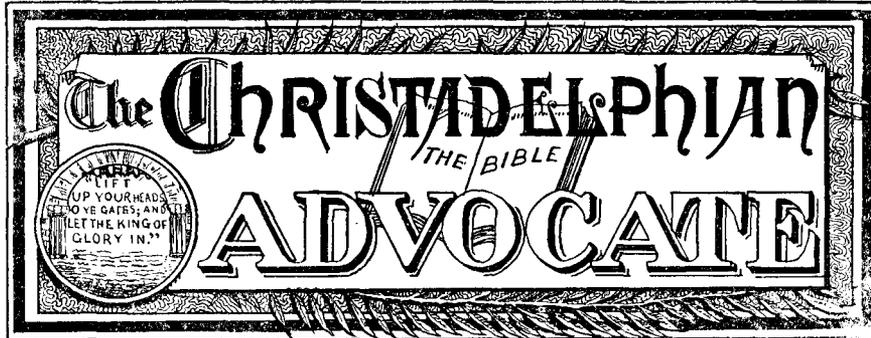
**To the Christadelphians at large.**

Inasmuch as it is proposed to hold an Exposition here next year, commemorative of the first permanent English settlement on American Soil, national interest has been aroused, by Congress having appropriated a substantial amount and in a number of States having declared their intention to participate by the erection of State Buildings, for exhibits and State receptions. The Marine Feature will embrace a rendezvous of the Navies of the World; International Yacht Races; a reproduction of the encounter between the Merrimac and the Monitor; The landing of Capt. John Smith and his party, from boats, being fac similies of the "God Speed," The "Constance," and The Discovery," and his reception of Powhatan, and his Indian Warriors, bringing vividly to mind occurrences of Three Hundred Years ago. The Marine electrical displays etc., will of itself greatly contribute to the attraction, and draw thousands of visitors. In view of this opportunity, the Norfolk brethren have resolved to undertake to disseminate a knowledge of the Gospel, among those who have ears to hear and dispositions to obey, by public lectures, and a systematic distribution of literature. As it will require considerable funds for the purchase of literature, and the renting of halls for lectures (which shall be delivered by only those who are fully qualified to speak the Oracles of God in no uncertain sound) the effort will be governed largely by the ability at our command. Therefore, a cordial invitation is extended to all to participate in this proposed work for the Truth, by lending financial aid, and by all means, your supplications to the Father, for his blessing upon our effort.

The following brethren have been appointed to perfect arrangements in order to the execution of the proposition.

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VOL. 23.—No. 4.

APRIL, 1907.

No. 266.

## THE OIL OF REPROOF.

WORDS AT THE BREAKING OF BREAD AT THE NEW YORK ECCLESIA.

**D**EAR BRETHREN AND SISTERS—The theme of to-day's discussion is "the tongue." It is in the mouth of each one of us; and there is never the danger of its being forgotten, or becoming withered through a lack of exercise. Unlike the things of the Spirit, it needeth not to be brought into a remembrance. You and I never forget that we have a tongue, and it is rarely we fail to use it—I had almost said abuse it.

Thus you will perceive, brethren, that my purpose to-day is not to bring things to your remembrance in the ordinary sense, but to sound a warning—and men do not utter warnings except against approaching, impending or existing evil.

And now, you will suffer me to say that I am satisfied that the best possible use has not been made of our tongues in the past, and I am also convinced, that unless there comes a speedy and sincere change for the better along this line, many of the members of "the one body" will sooner or later awake to the appalling discovery that they have spent their lives in a fool's paradise. No one questions your right to expect fruit if you have digged and sown but you certainly are not warranted in looking forward to a bountiful harvest of wheat if you had before assiduously cultivated the noxious tare. No more can you feast on sour grapes and not have

your teeth set on edge. And so by this inevitable rule, if you use your tongues like foolish men and women, death and not life will be your reaping bye-and-bye. And, in passing, there is such a thing as ecclesias becoming weak and sickly and finally settling down into the spiritual sleep, moral inertia, and, I verily believe, that when the judicial findings of the judgment seat of Christ become known, it will be perceived that the tongue (let us pray neither yours nor mine) will have played an important part in the awful work of destruction in the house of God.

My attention has for a long time centered on the wantonness of characteristics of our speech, and by wantonness I mean *unrestrained*—irregular—wandering from rectitude. My position then is this: There exists, and has existed among the members of the one body, a wandering from rectitude with the tongue.

David's care was that he sin not with his tongue, Psa. xxxix : 1. There is perhaps no form of sin into which we lapse with more ready facility than the sin of the tongue, and yet we possess no member more powerful for good. Solomon declares that "death and life are in the power of the tongue," Pro. xviii : 21. The believers in the kingdom and the name are brought to realize this in the proclamation of the gospel, wherein is revealed the terms upon which the Creator will bestow eternal life upon the descendants of a sin-cursed ancestry. Had the knowledge of this gospel and the terms it embraces died with the apostles, it would simply have meant that they alone of the christian dispensation would be amenable to the resurrection of unending life. But you yourselves know that the knowledge which they had received from our Royal Master, their tongues were all their lives employed in imparting unto others; with the excellent result that from the deepest caves of the ocean, from the deserts and the lonely plains, from the valleys and the mountains an innumerable company shall rise to die no more. Thus, in this sense the power of death and life was in their tongues. God grant that it resides in yours, too, and that it may continue there.

The same thought is presented in different phraseology in John xx : 23—*"Whosoever sins ye remit they are remitted.* The obedience of faith is the exclusive basis of pardon and reconciliation. But where there is no knowledge of this just and unalterable condition, even He in whose hand is the breath of all mankind cannot unseal the grave for the purpose of bestowing eternal life, whatever else he may elect to open it for. The apostles were the depositaries of the knowledge of this all-important preliminary. To have kept it to themselves would have been in effect to stay the hand of the Almighty God from granting His Sovereign pardon and reconciliation—the indispensable precursors of immortalization. This statement of the case is not any too vigorous to those who know the truth.

Popish jugglery has obscured this all import teaching of the scriptures, and in this like unto the Phariseism of the past. The Pharisees of Christ's days shut up the kingdom of God against themselves and against those who were under their tutelage. Thus far we have escaped from the Roman Lady's snares. But there are senses in which the power of death and of life reside in the tongue other than that passed in review.

Solomon says, Pro. xv:4, "A wholesome tongue is a tree of life;" and in chap. xii:18, "The tongue of the wise is health." The encampment of the saints in this day of humiliation is the habitation of tribulation. There is nothing in this to excite amazement. Wherever you find the gospel of the kingdom in its purity, there also you will find tribulation. 'Twas ever thus, and thus 'twill be until the mystery of God is finished in the earth. We behold the Apostle Paul and his co-laborers retracing their steps into Lystra, Iconium and Antioch for the purpose of confirming their brethren, of exhorting them to continue in the faith and of preparing them for the inevitable tribulation their acceptance of the truth would bring upon them. He tells the Thessalonians, "We are appointed thereunto"—I. Thess. iii:4. In this they proved themselves worthy ambassadors of the Great Teacher who had himself before taught that "in the world ye shall have tribulation"—Jno. xvi:33. *There can be no doubt* that his was the language of experience; for the Spirit in the 69th Psalm testified for him saying, "They that hate me without a cause are more than the hairs of my head." But because he was the Son of God we fail to realize to any appreciable degree the effect of this hatred of the Jews, in all its cruel variations, upon the Christ. But let it be known that this hatred, and persecution arising from it, had the same distressing effect upon him it would have had upon any other son of God—yes, brethren, it moved him to tears, and tears such as ordinary man never shed, for neither before him nor after him, was man born possessed of such capacity for profound feeling. His was the ardent nature, to him life was real, life earnest. And the great problems it presented bore heavily over his shoulders.

What you read in Psa. xlix:3 is no verbal extravagance. And if there was any feature of this great sorrow more pathetic than another, if there was a feature more commanding, it was his consuming grief because of the prevailing disregard in the world in general, and in his own nation in particular, of God and of the things of God. You do not see men "grieving to death" to-day because God and his institutions are neglected and profaned. But the spirit of Christ in the prophet testified of him on this wise, "The zeal of thine house hath eaten me up;" and again, "For thy sake I have borne reproach." From whence we perceive that he who "takes the highest station" in the kingdom, is the same who endured great

contradiction of sinners against himself in all its multifarious gradations of suffering and shame (Heb. xii : 2, 3).

And, do you understand, beloved, that this inevitable tribulation is the Father's Refinery of the human soul? But oh! How sad it is to reflect that many who enter therein will never leave it with honor. There is the dross and the impurities of the flesh and its thinkings to be expurgated. And, alas! some of us are all dross, and our proper place will be with the impurities of the dumping ground. Brother! Sister! Can you desire this? I trow not. Well, then hark. It is whilst that the saints are being mercifully subjected to this necessary refining process that opportunity is afforded for the noblest use of the greatest member of the body, *i. e.* the "wholesome tongue."

Not the least among the gifts that "He who is coming" received for men, is "the comfort of God," concerning which Bro. Paul hath thus written : "Blessed be God \* \* \* the Father of all mercies and the God of all comfort, who comforteth us, (the apostles) that we may be able to comfort them which are in any trouble—II. Cor. i. So, then, a very important duty of the gospel ministry is to dispense the comforts of the Father of love to His "groaning" children.

Bro. Paul and other apostolic brethren could not comfort the saints, if they were themselves strangers to the comfort of the spirit. But they were not without it; for Paul emphatically declares, "who (God) comforteth us in all our tribulations;" and to the Thessalonians he wrote, "Our Lord Jesus Christ and God, hath given us everlasting consolation and good hope"—II. Thess. ii : 16.

Those who are perpetuating in the work which the apostles begun, stand in the position of the apostles, and the obligations which devolved upon them, rest upon their followers in the proclamation of the gospel. I offer no apology for this statement. But God help the man whose heart is so destitute of the subtle comfort of that gospel that his tongue is forever leading him into indiscretions which gender heart-ache rather than comfort among the saints; strife rather than peace; hatred and distrust rather than love and confidence; estrangement rather than unity. God help such a minister of the gospel, I say, and I would pray Almighty God to remove me far from this service, rather than that I should at any time be the occasion of stumbling to any of those lambs for whom Christ gave his life. And I have wondered in the more sober days of my christian experience whether those who would be adepts in the art of tongue pugilism would care about their lingual "knockouts" in the days of Christ's coming, or like to own the glories of controvertial triumph. However plausible may be the excuses for this course, it can never be justified at the judgment-seat. And we may trust the Righteous Judge to fittingly

reprove these offenders. That he will so reprove we are assured, for said he many years ago: "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea. \* \* \* Woe to that man by whom the offense cometh."

Ninety per cent of the offenses in the world emanate from the tongue; because of its relation to the thinking part of man—the tongue gives verbal expression to the thoughts, and men will almost invariably speak thrice before they act once. Well did the apostle style it the unruly member. It is unruly not alone because of the undue frequency with which it comes in evidence, but in its notorious capacity for over-riding the limitations of prudence and discretion. Now you shall not misunderstand me. By prudence I mean an intelligent caution in word and in action.

The man in Christ who scoffs at the brotherly or sisterly whisper in the ear, pleading with him to cultivate and practice prudence is in danger of diminishing his power for good over men.

Where there is a sound and healthy conception of what is essential religion there also is the ever present watchfulness. David spoke about muzzling his mouth. And like him you and I need to implore the Father, "Set a watch, O Lord, before my mouth; keep the doors of my lips"—Psa. cxli.

When this stage is reached and you have occasion to smite, as there must come a time so to do in the work of bringing many sons and daughters to glory, those you smite will feel in your stroke a true expression of kindness. Your reproof also will be to them as soothing and healing oil. This is the sentiment of David: "Let the righteous smite me, it shall be a kindness; let them reprove me; and it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamity." The legitimate office of the tongue is to dispense the truth and the comforts of the truth.

There are mortal souls to save. But our work is but begun when we bring them, or rather, when God through us leads them to obey the gospel. If we are solicitous about them *before* they obey, if we are gentle and considerate with them *before* they become members of our body, how much more ought we so to be *after* they have obeyed and become with us joint heirs of the manifold grace of Yahweh?

The Spirit through Hosea entered into the following expostulation with the people of the covenant: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud; and as the early dew, (so) it goeth away—Hos. vi:4.

You have doubtless seen with what rapidity the clouds seem to chase each other; with headlong impetuosity they appear to hurry from the presence of the wind; they have no abiding place. Please note also on the first dewey morning, how hastily the dew appears to gather up itself and vanish before the rising rays of the sun. These are very fitting representations of the instability of Jewish goodness or kindness.

Shall we forget that God sent Christ to comfort all that mourn? Do we need to be reminded that the work of Christ is, within certain limitations, the work of his brethren? What saith the Scriptures? "Comfort one another." It seems to me that if our hearts are fully set to do this it would be impossible to have the time or the disposition to wound and tear with our tongues. Methink I hear a voice. Hark! 'Tis Bro. Paul. He speaks—"If ye bite and devour one another, take heed that ye be not consumed one of another"—Gal. v : 15. To this my very soul says, Amen.

The glories of the kingdom have dazzled the eyes of the most of us. Few of us carry level heads half the time; and the co-relation of things are half the time lost to view. Now I shall just read you one co-related text and then I am done: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."—Hos. i : 20. Amen.

A. T. LIONEL BENJAMIN.

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### THE HOPE OF ETERNAL LIFE.

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TO the believer in the popular doctrine of the immortality of the soul and consciousness of the dead one who denies these theories is an infidel and a "materialist," the latter word being used to represent wickedness as great as the former. To deny the popular theory is to its zealots to deny a hereafter and to hold man to be no better than the beasts of the field. Since, as we have seen, death is death, if there is only death and no future life by resurrection, there is some excuse for the indignation the popular theorists manifest. But they generally run off with uplifted hands shouting only half the truth—that part of the truth which is the sad and sorrowful experience of all men; and when to this half they add their own misrepresentation by the use of the alarming word "infidel" the indignation of their hearers is soon aroused and the power of prejudice and falsehood excited against truth. If we show that death is real, we also show that there is resurrection. If we show that in death life ends, we also show that in resurrection life again begins. If we teach that a man dies, we also teach that he may live again. If we, in harmony with Scripture, set forth that man has not now the power of endless life, we also show that if he complies with the conditions he "might not perish, but might have

everlasting life." Surely this is more consistent than to teach that every man, good, bad and indifferent, is in possession of the power to live for ever. Reason would say that those only who are fit to live for ever ought to live for ever. There is a fitness for eternal life set forth in the Scriptures, and where this fitness is not, eternal life is not given. Everlasting life is therefore a matter of promise and may be hoped for by those only who believe the promise and do the commands. All must admit that salvation depends upon belief of the gospel. The principal promise in the gospel is eternal life. Now if one believes that he is in possession of eternal life, or a "never-ending soul," by birth independently of the gospel, he cannot believe the true gospel; for how can he hope for that which he already hath? The Apostle Paul says: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—Rom. vi: 23. Here is death on one hand and life on the other. The "orthodox" theory is that all men will live for ever, the only difference between the good and the bad being in the place where they live. They say the good will live in "heaven" and the wicked will live in "hell;" and when they are asked how long will the wicked live in "hell" they answer, *Just as long as the good live in heaven, and that is eternally.* Therefore the wicked have been given eternal life to live in "hell" and the good have been given eternal life to live in "heaven;" so that Paul's words should be changed to read, the wages of sin is eternal life in hell and the gift of God is eternal life in heaven. With them the gospel is not to save men from perishing and to give them everlasting life; for they are "never-dying souls" and therefore never perishing souls; but according to the Word of God it is that they "might *not perish*, but have everlasting life," that God has sent His son.

Now that eternal life is a matter of promise to the righteous only the following testimonies will clearly show; and these carefully read and studied will make manifest that man by nature is not related to the law of life and immortality—only to the law of sin and death; and that if he ever obtains eternal life it must be by becoming related to the law of life, which he can do only in the way God has marked out in His Word.

#### ETERNAL LIFE A HOPE AND PROMISE.

And this is the *promise* that he hath *promised* us, EVEN ETERNAL LIFE, through *Jesus Christ*—I. John ii: 25.

Paul an apostle of Jesus Christ by the will of God, according to THE PROMISE OF LIFE which is in *Jesus Christ*—II. Tim. i: 1.

IN HOPE OF ETERNAL LIFE, which God that cannot lie *promised* before the world began —Tit. i: 2.

That being justified by his grace, we should be made *heirs according to* THE HOPE OF ETERNAL LIFE—Tit. iii: 7.

Who will render to every man according to his deeds; to them who by patient continuance in well-doing *seek for glory, honor and immortality, eternal life*—Rom. ii: 6, 7.

For ye are dead, and *your life is hid with Christ in God*; and *when Christ, who is our life, shall appear*, THEN shall ye also appear with him in glory—Col. iii: 3, 4.

All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life—John v: 28, 29.

He that soweth to the spirit shall of the spirit *reap life everlasting*—Gal. vi: 8.

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

Could anything be more clear than these testimonies? God “hath promised us eternal life through Christ,” not given it to us by natural descent from Adam; Paul was an apostle “according to the promise of life which is in Christ Jesus;” not a life in us regardless of promise. “In hope of eternal life,” not in possession of it. “Heirs according to the hope of eternal life,” not yet inheritors of it; to those who seek, God “will render eternal life;” not that it is the possession of all without seeking. “Your life is hid with Christ in God;” not hid in us in the form of an immortal soul—hidden so that it was never seen by anyone;’ “Shall come forth unto the resurrection of life;” not that they are in possession of it when dead and do not need resurrection to it; “Shall of the Spirit reap life everlasting;” not that it comes through fleshly inheritance without sowing or reaping; “Shall be accounted worthy, \* \* \* shall die no more;” not that they will never die whether they are worthy or unworthy.

In the struggle to escape the force of these testimonies the immortal soul theorist falls back upon his inventive powers and produces a meaning for the words eternal life that is as much opposed to the Scriptures as the dogma he seeks to sustain. The meaning of eternal life, he says, is not a living without end, but it is happiness. No doubt if he were allowed to revise the Bible he would make many improvements (?) in the phraseology of the prophets, Christ and His apostles; and if his theory is the true one the words of inspired men need much revision—no; not revision, but radical change. When the angel declared to the Prophet Daniel that some who “sleep in the dust of the earth shall awake to everlasting life,” according to this “orthodox” invention that the meaning is happiness, the angel should have said “come forth to everlasting happiness.” The Saviour’s words, “Strait is the gate and narrow is the way that leadeth unto life,” should have been “leadeth unto happiness;” for the popular belief is that those who go in the “wide way” that our Saviour says “leadeth to *destruction* do not go to destruction, but to a life that lasts as long as that of those who go in the “narrow way.” Those however who reverence the Word of God will never allow such changes to be made by uninspired men. They

will not charge men who spake as they were moved by the Holy Spirit with using the word life instead of happiness. They will believe that the "narrow way leadeth to *life*" and the "wide way to *destruction*," and that eternal life is what the gospel offers to the good; and eternal destruction, not eternal preservation, to the bad. Of course eternal happiness will be the boon of those who are given the power of endless life; for only those worthy of happiness will be allowed to live for ever; and therefore the great object is to get life through Christ, in whom eternal life is hid till He appears. When this life is obtained at the appearing of Christ, "then shall ye also appear with him in glory" (Col. iii:4), and that glorious life will necessarily bring happiness.—By T. W. Selected.

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### THE NATURE OF CHRIST.

BY A. COOKE.

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**T**HE nature of Christ is a subject that has caused more or less controversy ever since the days of the apostles. It may be of interest to us to read a little historical account copied from "Good Company." Bro. Roberts there says, on pages 87, 88:

Both Paul and John allude pointedly to the activity and popularity of false teachers. Paul, writing to Titus, says, "There are many unruly and vain talkers and deceivers," Titus i: 10. He speaks of their deceiving the hearts of the simple by good words and fair speeches (Rom. xv: 18). To Timothy he says, "All they of Asia be turned away from me," II. Tim. i: 15. John, writing at the end of the century, says, "Even now there are many anti-christs. They went out from us because they were not of us. \* \* \* Many false prophets are gone out into the world \* \* \* and the world heareth them," John ii: 18; iv: 1-5. These men, who were vigorous enough to supplant the influence of the apostles during their lifetime, naturally figure conspicuously in the ecclesiastical writings that came into vogue when the apostles had passed off the scene. They were mostly speculators who tried to bring the gospel into the mould of natural philosophy, with the result of corrupting and destroying it. Prominent among them was Simon Magus, of Samaria, who was alienated from the apostolic enterprise from the very beginning of things, through Peter's rebuke of his mercenary views (Acts iii: 20). He appears to have been the father of the Gnostics, or knowing ones, and other sects who took their rise from them. The leading peculiarity of the Gnostics was the denial of Christ's reality as a man. They maintained his life and sufferings to have been a mere appearance. Cerinthus did not go quite so far, but far enough to destroy the apostolic doctrine. He allowed Christ to have a real human nature, but maintained that Joseph, the husband of Mary, was his real father and that Christ was an invisible divinity, descended from heaven and united himself with the man Jesus. The Ebionites were a degree further removed. They held that Jesus was a mere man, the son of Joseph

and Mary; a man of the utmost excellence, but of nothing divine in origin. As the natural corollary of this, they denied that there was any efficacy in the shedding of his blood, and labored to establish the doctrine of justification by the works of the law. They rejected the divine authorship of Paul's epistles, and struck out the first two chapters of Matthew and Luke from their copies of the gospels.

So we see how natural it would have been for the early christians to have been drawn away from the apostolic faith, through the false teaching of those that claimed to take the place of the apostles as teachers; and we need not be surprised to see the same thing to-day. It is not long since I received a pamphlet by mail, and I looked it over very carefully and learned from it that the very same doctrine was being taught to-day, namely, that Christ was the Son of Joseph, etc.; and during the time of our own connection with the Truth there has been false teaching introduced into our assembly. Some of us can remember when Edward Turney advanced the idea that Christ was not under the Adamic condemnation, or the sentence of death, but that he had a life uncondemned, or in other words, termed a "*free life*," and as far as himself was concerned there was no necessity for his sacrificial death. This has been termed "The Free Life Theory." We know how this doctrine has been discussed in our periodicals for many years, and especially how Bro. Roberts fought it; but there were many taken away with it, and made shipwreck of their faith, and there are many that believe it among us to-day. Some time ago I was looking over some of the back numbers of the *Christadelphian*, and there I saw the account of Bro. Roberts' contention with some who were advocating the doctrine that Christ was the Jehovah of the Old Testament, and that he came down into the flesh, and was Jehovah manifest in flesh, and had no will of his own, as far as disobedience was concerned, for he had no other will than his Father's, for he was the Father manifest in flesh. They were called "No-Willists."

But it is not so much my desire to discuss views that have been advocated in the past upon the nature of Christ as it is to refer to it to show that it has been a question of much controversy, and that many have been led astray through an erroneous teaching upon the subject. We are told in Rom. i: 3 that "Christ was made of the seed of David according to the flesh;" also in Heb. ii: 14, 16, 17, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, \* \* \* "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. \* \* \* Wherefore in all things it behooved him to be made like unto his brethren." So we see from these testimonies that he was of our fleshly nature, and if of our fleshly nature, How could he be free from the desires and inclinations of the flesh? And how could he be free from the condemnation to death? Job says, in

ch. xiv:4, "Who can bring a clean thing out of an unclean? not one." So if *all* human flesh is unclean because of sin, so must Christ's be as well as the rest of the human family, or he would not be one of the "all." Paul says, Rom. v:12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom (margin) ALL have sinned." Some might ask, Do you mean to infer that we are sinners because Adam sinned? or is Adam's sin or disobedience imputed to us? In answer I would say that there has been so much misrepresentation upon that subject that we had better qualify our language a little in answering. Suppose we look at it in this way, for the sake of simplifying: When Adam became disobedient through sin, he became a sinner, did he not? Answer, Yes. And because he was a sinner he was driven out of the Garden? Yes. And the sentence of death was pronounced? Yes. And he lost God's favor? Yes. We still ask, What put him out of favor? The answer must be, Sin. Now there are children born to Adam and Eve. Can they be born in the garden of Eden? Answer, No. Can they be in any other condition, or under any other constitution than their father and mother were in, which was subjection to the law of sin and death? No, for as Paul says, in Rom. v:18, "Therefore as by the offence of one judgment (or sentence) came upon *all men* to condemnation." So it is plainly shown that sin brought us into this condition or constitution; and there is no necessity of asking the question, Whose sin? for we all know it was Adam's. So in this way we understand that Adam's sin is imputed to us. We may ridicule or scoff at it, but there it is, how are we going to get away from it?

So Christ was there with the rest of the human family, and just as soon as we maintain that Christ was not under the *Adamic condemnation*, we are classed with John's antichrists, II. John, verse 7, "For many deceivers are entered into the world, who confess *not* that Jesus Christ is come in *the flesh*; this is a deceiver and an antichrist."

Some will say, Oh, I believe that Christ was in the flesh, but not under condemnation. Beware of such! for they deceive and are being deceived, although they may not know it. We quote again, "Can a clean thing come out of an unclean? Did any one ever hear or read of the *Adamic* nature producing anything but a fleshly nature? or can it be the *Adamic* nature and not be a fleshly nature? Can we conceive of any other from Adam? I think not, for as Christ said, "That which is born of the flesh *is* flesh," and Paul says, "In me, that is *in my flesh*, dwelleth no good thing." How brethren can stumble on this point I don't know, for the scriptures are plain enough, I should think; and it is well worth our while, brethren and sisters, to be well posted upon this subject of vital importance; for I think there are more in the body to-day believing erroneous

doctrine than we are aware of, namely, that Christ was not under Adamic condemnation, and because he had no personal sins he did not need to die for himself. Right here a few words from the "Law of Moses," by Bro. Roberts, will apply very nicely. He says, on page 159, referring to Christ:

The statement that he did these things "for us" has blinded many to the fact that he did them for himself—first, without which he could not do them for us; for it was by doing them for himself that he did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new creature of healthy life, in which we must become incorporate before we can be saved. The antitype of the cleansing of the holy things with blood is manifest when we look at Christ as he now is, and contrast him with what he was. He was a mortal man; he is now immortal. He was a sorrowful man; he is now full of joy, with the Father's countenance. He *was an Adamic body of death, corruptible and unclean*; he is now an incorruptible body, pure and holy. What is between the one state and the other? His own death and resurrection. Therefore by these he has been *purified*.

On page 165 he says, when speaking of our nature being derived from Adam:

"Christ partook of this nature to deliver it from death, as Paul teaches in Heb. ii: 14, and other places: "Forasmuch then as the children are partakers of flesh and blood, it became him likewise to take part of the same, that *through death* he might destroy him that had the power of death, that is the devil." Understanding by the devil the hereditary death-power that has reigned among men by Adam through sin, we may understand how "He put away sin by the sacrifice of himself." We may also understand how "Our old man is crucified with him that the body of sin might be destroyed"—Rom. vi: 6; and how he "died unto sin once, but now liveth unto God, to die no more," verses 9, 10. All of which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical capacity, had to be touched with blood, as well as anointed with the holy oil before entering upon his work. When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself, but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all; for it only operates "*for us*" when we unite ourselves with him in whom, as the first-born, it had its first effect.

These are Bro. Robert's words, and we would think that such language was too plain to be misunderstood. I am very glad that Bro. Roberts lived to publish this, his last work, for it is a powerful weapon in our hands to defend this truth.

There is another point on the nature of Christ that I wish to notice, which is, that no other nature would do to accomplish the work of redemption; for it was human nature that transgressed in Eden, and it must be

the same nature that should suffer the penalty. Paul says, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin (margin) condemned sin in the flesh." Could any other nature accomplish the same object or purpose? certainly not, and why not? because when the fleshly nature of Christ was hung upon the cross it was put there because of sin, or in other words, it was sin that condemned him to death, and it was just in the eyes of the Deity that he be put to death because of sin; He required the life of one of the human family (as a representative of the rest) as a sacrifice for sin, to atone for the sin in Eden (as well as all other sin) that brought death into the world, and it must be a spotless offering as far as the moral aspect was concerned, and also in the same nature; if Christ was not free from the personal sins, then the condemnation of sin would hold him in death also, for "The wages of sin is death," always.

When Christ was nailed to the cross, and when he hung there, it was a public exhibition of what was due to all flesh, and it was impossible for any one of the rest of the human family to atone for sin by sacrifice, because all were defiled by personal sins, and this is the way Christ "put away sin by the sacrifice of himself." *He cleansed himself by the shedding of his own blood, and also all those that die with him, by being baptized into his death.*

We can readily see why the nature of angels would not do, because that was not the nature that sinned and was condemned to death. We should also be able to see how absurd it is to say that Christ was not in our condemned nature, for in that case he could not have accomplished the work of redemption at all. Christ overcame all sin, and as a representative of the human family who were all held captive by death because of sin, he put away sin by putting the sin nature to death. Having no personal sins to hold him in death, he sacrificed his life because his nature was condemned to death. So after he was laid in the grave, there was nothing to hold him there according to the justice of God, for justice was satisfied, the flesh had paid the penalty in giving up a life that was forfeited in Eden; for no flesh deserved to live since then, hence the necessity of us all dying for "He that has died is freed from sin"—Rom. vi : 7. Peter said, referring to Christ, "It was not possible that he should be holden of death." We ask why? Answer, No sin, no death. How is the death of Christ going to affect the rest of the human family? Here is where the great wisdom of the Deity is manifest in his wonderful plan of redemption. It is by our identifying ourselves with him in his death. We are "buried *with* him by baptism into death." *His was a literal one; ours a sacrificial or symbolic one, but accepted as literal by the Deity nevertheless, and we are thus sin-covered with Christ. What a grand provision! In him we stand approved*

before Jehoyah; for he is our covering for sin, therefore in him we are "free from sin," consequently free from the sentence of death, as Bro. Roberts says, "Through death he abrogated the law of sin and death in himself, and for all those that identify themselves with him" (Ecclesial Guide).

While we plainly see that it was necessary for Christ to be in our weak nature, to be an acceptable sacrifice for sin, I would think that it was also manifest that we could not be baptized into Christ's death if baptized for personal sins only; for in his death Christ destroyed him having the power of death. How? By putting to death the nature that sinned. What does our baptism into *his death* accomplish for us? First, death to the nature, or it cannot be a baptism into Christ's death; and also because of our many personal sins, which are all forgiven. So when our "old man is crucified with him," the same will apply to us as Christ: "He that has died is freed from sin"—Rom. vi:7. In whatever sense Christ was freed from sin, the same must apply to all that are crucified with him.

It may not be amiss to say a few words about the conception of Christ, while speaking of his nature. A few words from the "The Law of Moses," by Bro. Roberts, on this point, would not be out of place, he says:

Some experience a difficulty here, they say that if the begettal of Jesus by the Spirit had such an effect as this, he was not of the same nature as ourselves. The simple answer may suggest itself in the question: Are there not different sorts of the same nature in everything? Contrast a Crab-apple with a delicious Blenheim; a worn-out cart horse with a high-blooded charger; a mumbling Maori savage with a British peer—different sorts but all the same nature. Jesus was a man, but not as other men in his powerful affinity for God, and his abhorrence for everything in opposition to His will. He was human nature mentally washed by the Spirit in this sense. If it were not so, to what can we attribute his spotless divinity of character? It is there; was it an effect without a cause?

We all know there are some very low types of manhood and womanhood, and we are told that some of the human family are born into this world inheriting some very low traits and evil tendencies of character, so much so that some are natural born thieves, and some drunkards and liars, and so forth. If that be true, why not the same rule work both ways? There is no doubt but Mary was of a virtuous family; it may be for some generations back, and God being Christ's Father, he would undoubtedly be the highest and noblest type of human nature; and we must also remember that he was given the Spirit without measure, his mind was the same as his Father's; for at the age of twelve he said, "I must be about my Father's business." Where else did we ever hear of such a thing? Where did he get his learning from? Undoubtedly from his Father, through the angels; nevertheless he was of our nature, and conquered. After all is said, we must say with Paul: "And without controversy great is the mystery of

godliness. God was manifest in the flesh ; justified in the spirit ; seen of angels ; preached unto the Gentiles ; believed on in the world ; received up into glory"—I. Tim. iii : 16. Brethren, let us hold fast to the one and true faith till the Master come.

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### FROM DEATH UNTO LIFE.

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When our Lord said "he who believeth on Him shall not "come into condemnation, but *is passed from death unto life,*" He showed clearly that only those who believe are in any way related to the law of life and immortality. Before they "passed from death unto life" they stood related to the law of sin and death only ; and therefore the only way one can pass into a relation of eternal life is by complying with the conditions laid down. This goes to more fully establish the fact that eternal life is conditional and not a natural inheritance. But the words, "*is passed from death unto life*" are sometimes used in the hopeless attempt to prove present actual possession of eternal life, and the conditional feature of the text is ignored. We have said sufficient to show that *actual* possession now is out of the question ; and it is necessary under this heading only to show how the words in question can be understood in harmony with the facts in the case and the general teaching of the Scripture.

We often say of one condemned, "He is a dead man," as soon as the law has proven him guilty, though the execution may be put off for a considerable length of time. By this we mean that legally the man is dead, and his actual physical death is, as a consequence, only a question of time. When such a person is pardoned by the mercy of the officer having the legal power we can truthfully say, "He is passed from death unto life." We are, of course, speaking of his relation to law. Under the sentence the person is legally dead, having no rights as a citizen. When he is pardoned he passes back into the relation he once was in and is again a living *citizen*, having the rights of a citizen, and is, as lawyers say, "known in law."

Now the Apostle Paul says : "By one man sin entered into the world, and death by sin ; so death passed upon all men, in whom all have sinned." So we are all born under the sentence of death that was passed upon Adam, he being the whole race in one man, and the condemnation following him as he became multiplied generation after generation. Men are thus "*by nature* children of wrath" (Eph. ii : 3). In addition to this all adults are sinners by personal transgression. Thus are all men by nature and by actions under the just condemnation of God, "born in sin and shapen in iniquity" and "*dead* in trespasses and sins" (Eph. ii : 1). Here is relationship to the law of sin and death. Now when we by belief of the

gospel and baptism into Christ pass out of this hopeless state and in Him who is our life are "made free from the law"—the condemnation or the sentence—"of sin and death" there is "no condemnation." We are "in Christ Jesus." The "law of the spirit of life in Christ hath made us free from the law—the condemnation—of sin and death" (Rom. viii: 1, 2) and the "dead in trespasses and sins are quickened" or made alive (Eph. ii: 1). We were dead legally and morally; now we are alive legally and morally. When we were dead legally and morally we were waiting death physically without hope of life; now that we are alive legally and morally we are awaiting the "redemption" of *the body*" (Rom. viii: 23). Legally and morally it is therefore true of one in Christ that "he *is* passed from death unto life;" and if he continue faithful he "shall not come into condemnation."

To understand the sense in which we are said to be alive in Christ now we have only to consider the sense in which we were dead in Adam before we were baptized into Christ. It will then be seen that the *present* phase of the subject has to do only with our *relation*, our legal and moral status, while the future has to do with the physical change of our "vile bodies." The passing from death unto life in the former sense is essential to that of the latter.

But some ask, If we have passed from death unto life legally and morally why do we die? This question manifests a short-sighted view of the subject. Salvation in Christ is not necessarily to save men from *dying*, but to save them *out of death*. This will be clearly seen by the words of Heb. v: 7, where it is said Christ "offered up prayers and supplications with strong crying and tears unto him that was able *to save him from death* AND WAS HEARD." His prayer was not that He be saved from *dying*; for in that He was not heard, for He died. It was that He be saved *from death* or out of death; and in that He was heard.

Those who are alive when the Lord comes will necessarily be saved from dying; but that is only an incident in the working of the great plan of salvation which is to save us out of death. While mortal man is walking about the earth or lying in the grave he is in death; and when deliverance comes he will be saved out of death in whatever part of its domain he may be found. The final salvation out of death into immortality will be for those only who stand in the relation of things expressed in the words "passed from death unto life," and who have thereby entered into the atonement provided in Christ by the goodness and mercy of God.

How necessary, then, that we should make haste to place ourselves in a right relation now; put off our relation to the law of sin and death and pass into that of the law of the spirit of life in Christ Jesus, which is the law of life and immortality.—By T. W. Selected.

## "THE FUTURE JUDGMENT."

**I**N the *Restitution* of Oct. 3, 1906, there is an article by W. H. Wilson under the above heading, in which the writer tries to prove that believers shall not come into judgment; that immortal bodies come out of the earth, and that there will be a judgment of some from record, while they themselves are still in the death state. In the same article the writer has a great deal to say about "mortal resurrectionists" and their "theory," all of which was done to create prejudice against the doctrine of the resurrection and the judgment, as held and taught by Christadelphians. Has the writer of the above mentioned article proven his points? We say he has not proven one of them. He admits that there will be "a Great Day of Judgment." Hence we need not prove that there will be a "future judgment." But he is mistaken in his claim that believers shall not come into judgment. For whom and for what purpose is this "future judgment?" Let the Apostle Paul tell. In the fourteenth chapter of his epistle to the Romans he remonstrates with the brethren against judging one another (v. 10). But why not judge? "For we all shall stand before the judgment-seat of Christ." Then there will be a "judgment seat of Christ," and "we shall all stand before" that tribunal. How does the apostle prove this statement concerning our standing before the judgment seat of Christ? By an appeal to that which is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (v. 11). Having thus amply substantiated his statement by that which is written, what is the conclusion the apostle draws from these premises? "So then every one of us shall give account of himself to God" (v. 12). Then it is a fact, is it not? that "every one" of the "we" and the "us" of the household of faith shall stand before the judgment-seat of Christ, and there give account of himself to God. Is not that coming into judgment? Standing before a judgment-seat and giving account are not necessarily bad, or an indication of guilt and condemnation. If the account that every one shall give of himself to God is a good one, then every one will "have boldness in the day of judgment" (1. John iv: 17). Such need not be "ashamed before him (the Judge) at his coming" (1. John ii: 28). It is only where there are evil deeds to be "confessed" in the "account" that shall be given that there need be apprehension. But of this there can be no doubt, that "every one" of the household of faith, whether faithful or otherwise, "shall stand before the judgment-seat of Christ," and that so standing they shall "give account" to God.

Again, in II. Cor. v: 10 we read, "For we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." this "judgment-

seat" is the same as referred to in Rom. xiv : 10-12 ; but here we notice that in addition to the "account" that shall be given, certain "things" shall be received by those appearing in that presence, and those things accord with what was done, whether good or bad. If good was done, things corresponding with the good shall be received ; if bad, things corresponding with the bad shall be received. And the "we" to whom the apostle was writing "MUST ALL APPEAR before the judgment-seat of Christ." Hence, if they do not "stand" there, they cannot "give account ;" neither can they "receive the things in body, according to that they have done, whether good or bad." "We shall all stand." "We *must* all appear," clearly fixes the fact that the "we" of the household of faith will have a personal part in the "future judgment." Will "the things" be received prior to the giving of "account?" It is not in harmony with the fitness of things, nor with the Scriptures, to first award the things according to what was done, whether good or bad, and then require an account of the recipients. Inasmuch as both the account and the things to be received relate to what was done, the accounting is first, and then the things are given according to what was done. From the testimony it is evident that at least two things or kinds of things shall be received by the doers of good and bad. It is further evident that none of "the things" that shall be "received" have been either granted or received prior to appearing before the judgment-seat of Christ. In fact, appearing before the tribunal is, among others, for this purpose, "that every one may receive the things in body," etc. What those "things" are that shall be "received" is not stated in this text ; but we know, from other testimony, that eternal life and an inheritance in the kingdom shall be "received" by those who have done good (Mark x : 30 ; Luke xviii : 30 ; Jas. i : 12 ; I. Pet. v : 4 ; I. Cor. ix : 24, 25 ; II. Tim. iv : 1, 8 ; Jas. ii : 5 ; Heb. xii : 28 ; Rev. ii : 26, 27). And both these are dispensed in the "day of judgment" (Rom. ii : 5, 7 ; II. Thess. i : 5). Therefore they are also "received" by those who shall be "accounted worthy" in "the day of wrath and revelation of the righteous judgment of God," or, before "the judgment-seat of Christ." What does this "future judgment" do relative to those who shall appear before the judgment-seat of Christ? It brings those who are amendable to it, whether living or dead at that time, before the tribunal of Christ, and deals with each one according to what he has done. It judges, or passes sentence upon each one according to his works. It will pronounce a "well done, good and faithful servant," upon those whom it approves ;" but the disapproved will hear the words, "Thou wicked and slothful servant," and "Depart from me." It will render eternal life to those who, by patient continuance in well doing, sought for glory, honor and immortality ; but indignation and wrath, tribulation and anguish, to those who do not obey the truth, who

do evil (*Rom. ii: 5-9*). It gives reward to prophets, saints, and them that fear God's name, and destroys them that corrupt the earth (*Rev. xi: 15-18*). What is rendered or awarded on the part of the Judge is "received" by those who appear before the judgment-seat of Christ.

Let it be borne in mind that the things are received in body, according to what was done, whether good or bad. Therefore we conclude:

1. That if "*the things*" relating to what was done are "received" before the judgment-seat of Christ, none of those things have been received prior to such appearing.

2. If the things are "received in body, according to what was done, whether good or bad," that body is one which is capable of receiving things which accord or correspond with either good or bad.

That body, whether that of a saint who died hundreds of years before the judgment, or one living at that time, is not in the earth at the time of such appearing at the judgment-seat of Christ, but must necessarily be out of it. In either case it is an earthly body. It is not an immortal body that appears, because it is one capable of receiving either good or bad, according to what was previously done. Although this result follows as a legitimate conclusion from the premises furnished by *II. Cor. v: 10*, yet we are not restricted to the process of reasoning to reach this conclusion. It is stated as an axiomatic truth in Paul's masterly argument on the resurrection in *I. Cor. xv*, that that which is of the earth is earthy. This principle, which was true at the time of the creation of "the first man Adam," is still true, and will continue to be true. Inasmuch as many of the sleepers in earth's dust are to awake (*Dan. xii: 2*), and those who are in the graves are to come forth (*John v: 28, 29*), therefore they, like the first man Adam, are earthy bodies when they emerge from the grave. If the heavenly body came out of the earth, it would first have to be placed there. It is not there. It is in heaven where our "life is hid with Christ in God" (*Col. iii: 4*). It comes "from heaven," and swallows up mortality, or (*to thneton*) the mortal. That which is swallowed up is not dead or in a state of decomposition, but "mortal"; alive, but liable to death. Thus also with the passage in *I. Cor. xv: 53, 54*, where the apostle says, "*This corruptible must put on incorruption and this mortal must put on immortality,*" etc. That which puts something on is "corruptible" and "mortal," but not dead, much less inorganic dust. The result of this putting on is an incorruptible, a glorious, powerful, spiritual, heavenly body, in which death is swallowed up in victory. It is the result of the change that must come to all who are made incorruptible, whether they sleep or not.

In *Phil. iii: 21* the apostle speaks of "our vile body" as the subject of a "change" at the coming of our Saviour Jesus Christ. Something is changed; that is styled a body, and is further designated as a vile body.

Neither a corpse nor inorganic dust answers to this description ; hence the body that is changed is a living body, either having remained alive until that time, or brought forth from the grave to appear before the judgment seat of Christ.

A. H. ZILMER.

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### THE END OF SIN AND DEATH.

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A CORRECT understanding of man's relation to the law of sin and death and of life and immortality opens the way out of the dreadful and God-dishonoring thought of the perpetuity of evil, sin and sinners, and leads out into the light of Scripture and reason by which is to be seen the final end of evil in all its forms, leaving a world filled with the glory of the Lord as the waters cover the deep. In the brightness and glory of this view God is seen to be triumphant over all that defaces the beautiful work of His creative power and wisdom, and everything is removed that interferes with the exquisite joy and eternal well-being of the righteous. Why should it be thought for one moment by civilized, not to say reasonable, people that if there is an Eternal God there must be an eternal devil? Why should it ever enter the minds of intelligent men that if there is an everlasting heaven of happiness there must be an eternal hell of misery? Does the existence of God depend upon the existence of the devil? Does His shining brightness depend upon the deep darkness of a monster of wickedness and woe? Does the happiness of the everlasting and glorious kingdom of God depend upon eternal and indescribable misery of a kingdom of satan? Away with such heathen thoughts. They are clouds of darkness to be dispelled by the sunlight of truth and reason; and when their thick darkness and depressing gloom are removed the mind can bask in the bright prospect and exhilarating anticipation of the day when *every* enemy, the *last* enemy, death, shall be destroyed and "God shall be all in all."

If immortality is the nature of the fabulous devil of "orthodox" religion, of course he must exist as long as God exists; and if wicked and depraved human beings are immortal souls, as much in possession of immortality as the righteous will ever be, of course their existence must be co-equal with that of the good and the pure. But what a reflection upon the character of a wise and omnipotent Deity it is to entertain such heathen dogmas. The horrors of an eternal burning hell were conceived in the savage heart of heathenism and used by the "philosophers" as a "pious fraud" to frighten into submission brutes in human form whose depravity made reason and moral suasion absolutely useless and powerless. The theory was "with the people equally true, with the philosopher equally false, and with the statesmen equally necessary." As with modern

Jesuitism, the policy with the "learned" was to "do evil that good might come," in pursuance of which Plato declared: "If falsehood be indeed of no service to the gods, yet useful to men in the form of a drug, it is plain that such a thing should be touched only by physicians but not meddled with by private persons. To the governors of the state then (if to any) it especially belongs to speak falsely for the good of the state." "Not to deceive for the public good is wrong" was Cicero's teaching, it is said, upon the authority of Plato.

The savage doctrine of endless misery found fertile soil in what Luther terms the "Roman dunghill of decretals." As some of the profligate emperors of Rome "exhausted the whole art of pleasure, so that a reward was promised to any who should invent a new one, so have Romish persecutors exhausted all the art of pain; so that it will now be difficult to discover or invent a new kind of it which they have not practiced upon those marked out as heretics." What was to be expected of men whose practices were so in this life, but that their theory of the future would manifest the same savage revenge on the one hand and a reveling in luxury and fleshly pleasures on the other? The powers have overcome and subdued the power of priestcraft and put a stop to its wicked practices so far as the infliction of physical suffering goes; but the theory of the thing is still abroad, not only in Romanism, but in so-called Protestantism. Public sentiment is against the present execution of the laws of this abominable doctrine; but the skeleton is still in the closet, and frequently is exhibited in the pulpits of so-called orthodox churches. If the "earth has helped the woman" and the "two witnesses" have shut the heathen heaven that it may not rain fire and brimstone upon the "heretics" now, the messengers of darkness fail not to give expression to their inmost souls in picturing up the "infernal regions" of heathenism and the horrors they expect to witness in an "eternal hell," while they enjoy in heaven the spectacle throughout eternal ages. "Listen," they say in their lurid pictures of the future, "to the tremendous, the horrible uproar of millions and millions of tormented creatures mad with the fury of hell. Oh! the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair from millions on millions. There you hear them roaring like lions, hissing like serpents, howling like dogs and wailing like dragons," and so on in language so overwhelmingly dreadful that the pen almost refuses to write. If there is a mind that can really believe this how can there ever be a smile? How can there ever be a peaceful moment in this life? Why did nature make a moment of this life sweet and become possessed of the power to sing or experience a moment of rejoicing? If it be said that it is so because of the possibility of a "few being saved," how can the few, even with the hope of their own salvation,

spend one moment of peace of mind with the thought of witnessing or of even knowing that such a thing is as the eternal torture of mothers, fathers, children and friends, or even of creatures of their own nature and feelings whom they never saw? No rational mind can believe such a horrible thing: it is not for belief; it is for delusion, not of civilized minds but of heathen, whose slavish subjection can be accomplished only by fears and frowns.

True the doctrine of endless misery is kept behind the scenes when "refined" audiences are addressed from the pulpits of our times; and some of the leaders are inclined to be ashamed of the common red pictures of some of the painters of the past; and this being looked upon as an artistic age the pulpit artists are softening the colors to suit the taste of modern religious art. The result is a modification in their teachings. But with all their fine art and soft colors they still will have an eternal hell of eternal misery. Change it, if you please, from hot coals and burning brimstone to a deathless worm gnawing the conscience and you still have eternal misery, and you still keep the blot upon the character of a wise and just God. Some, it is true, of the "orthodox" leaders have renounced and denounced the doctrine; but they still hold to its parent theory, the "immortality of the soul;" the one that is the root of all evil. So long as you keep in your creed the immortality of the soul you are bound to one of two conclusions, both of them bad, but one worse than the other—eternal torment of the wicked or their salvation in spite of themselves. That which is indestructible cannot be destroyed; and if the wicked are indestructible souls they must exist eternally somewhere and in some condition. The fact is, there is no escape except in relegating the fabulous thing to the myths of a superstitious, benighted past, and in letting the light of Bible truth reveal to reason that man is a destructible being, and his destiny, if unfit for perpetuity, is destruction; and that only those who will be an honor to God will be allowed to survive and enjoy the power of an endless life.—T. W. Selected.

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#### FROM DEATH TO LIFE.

THE important question now is, How we may escape sin and death and obtain life and immortality? There are two representatives of these two laws—Adam and Christ. Adam brought sin and death and Christ will bring life and immortality. It was Adam's sin that started the law of sin and death into operation, and it was Christ's righteousness—prospective before His death and resurrection—that set the law of life and immortality at work. Now which of these laws are we under? is the important question. If we are under the first, in Adam, our condition is thus described: "Wherefore remember, that ye being in times past Gentiles in the flesh, \* \* \* that at that time ye were without Christ, being aliens

from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world"—Eph. ii: 11, 12. This is a hopeless state indeed. We are Gentiles by nature, and as such we are by nature under the dominion of sin and death. If we remain under the law of this dominion we shall continue citizens of the dominion of sin and death; and death, yes, eternal death is all we may ever expect. If ever we hope to escape this sad end we must change our citizenship, by passing out from under the law that Adam placed us under by sin to that which Christ only can place us under by righteousness. If this change from one law to another, from one dominion to another takes place, we shall then be under the law of life and immortality, called the "law of the spirit of life in Christ Jesus" (Rom. viii: 2); and if we are loyal to its requirements so long as our probation may last we shall finally secure the glorious possession of life and immortality. We must therefore change our relation to law; we must change our dominion. We must put off Adam's dominion and put on Christ's. We must pass out of Adam and into Christ. How can we do this? The Apostle Paul answers: "For ye are all the children of God by (the one) faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—Gal. iii: 2-29. Baptism, upon belief of the gospel, is therefore the act required to effect our transition from under the law of sin and death to that of life and immortality. The same apostle further says: "In whom (Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him by baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead"—Col. ii: 11, 12. This is called a new birth, a being born of or out of water (John iii: 5). And when the change is thus effected we have put off the old man and put on the new; we have put off the law of death and put on the law of life; and "now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God"—Eph. ii: 13, 19. Being now under the law of the spirit of life in Christ Jesus we are made free from the law of sin and death and waiting the time when we shall pass from these sin-and-death bodies into those of life and immortality; for now "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. iii: 20, 21). What a glorious hope this is! Well might we exclaim, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God;" for "now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he is pure" (I. John iii: 1-3). If the reader and the writer shall be at last blessed with a realization of this glorious hope happy, happy shall we be. Amen.—  
T. W. Selected.

# Editorial.

## SCIENTIFIC FOOLISHNESS.

**N**ATURALLY, it was taken as a joke when the newspapers announced during the month that scientists in the East had weighed a soul and found its weight to be one ounce. Naturally, one would conclude that the newspapers had rendered themselves liable to a suit for damages by the professors, for associating their names with such a foolish story. Did these scientists threaten suit? Not they; for it actually proved to be true, that they had placed a dying person on the scales and watched with scientific (?) anxiety to see if the departure of the soul would diminish the weight of the person at the moment of death. And—tell it not in Gath—these men, these professors, these scientists, actually, with all the solemnity and seriousness their scientific selves could command, declared to this boasted, intellectual twentieth century that the soul of that person weighed one ounce!

Before the advent of these ingenious scientists, it had been the part of pulpit scientists to protect their theory of the soul from profane inquisitors, who demanded evidence, by gravely declaring that the soul was immaterial and therefore could not be seen, felt, measured—and surely not weighed. To assert the materiality of the soul was to them sacrilegious; but of late years the spirit of investigation and research has been so impertinent and so cruel in its demands for an explanation of facts that, upon the principle of “any port in a storm,” the advent of scientists who can demonstrate (?) by a pair of scales the separate existence of the soul is welcomed; just so it is a soul, it will do now, even minus immateriality, and even though the little thing weighs only one ounce.

The next thing for those scientists to do is to enclose dying persons in a glass case and catch a supply of these scientifically discovered one ounce souls, and sell them to the preachers for microscopical exhibitions for the edification and upbuilding of their secularly inclined followers. But there, every enterprise has its drawbacks; and now other scientists have spoken out in school and declared that long ago science had demonstrated that death diminishes the weight of a mouse. What can poor laymen do in the face of such scientific profundity? Do? Exclaim, “What fools these mortals be!” Then, too, since these men have demonstrated (?) that the soul of the person they experimented with weighed only an ounce, it is reasonable to conclude that their souls would weigh no more, and what can we expect of one ounce souls? Expect? Nothing, but “scientific

foolishness." Thank God, dear reader, that you have in the Bible a revelation and a science that delivers your mind from such ridiculous confusion.

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THE RISE AND FALL OF RELIGIONS.—Mrs. Ella Wheeler Wilcox, writing in the *Chicago American*, says that all the great religions of the world radically changed from what they were originally, and always for the worse. Most of them were, in measure, remarkably good at the start; but gradually sank into degradation, shrouding themselves in mystery and generating a superstition that could be used to pamper the greed of leaders. As a rebuke to this "mystery" which disguising leaders hide themselves behind, she says of Christ: "He walked among men, and was as simple as a child. There was no mystery, no secrecy about his methods. He was accessible to the common fisher people, and there were no formalities to go through for those who wished to see him. He left those empty honors for mere earthly kings and rulers."

Then of christianity as compared with the history of other religions she says: "His religion, too, is becoming (she might have said, has become) corrupted by purse-proud clergymen and egotistical ecclesiastics, who conduct themselves with much pomp and pride. The form" (not even that), "not the spirit of His religion, is most observed by thousands of His" (but not His) "churches to-day."

Decadence has been the history of religion true and false. It has been. Rise, decline and fall. To some extent this is sadly true of the reappearance of the Truth in the nineteenth century. That a decadence has set in in various ways is painfully evident to those who keep in close touch with the Truth in its purity; and now is the time for all faithful watchers to cry aloud from the housetops, yes, and go down into the streets and work, yes, *work*.

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DOWIE DEAD.—At last death has shown the world that the man, Mr. Dowie, who blatantly declared himself a Divine healer of others could not heal himself. While hundreds of anxious people were beseechingly looking to Dowie to heal them and save them from death, death struck him down; tantalized him for months like a wild beast playing with its living but dying prey, and then took away his last breath under the eyes of his helpless praying and grievously disappointed people who had been cruelly deceived for a consideration in cash. Death is a dreadful thing; but there are worse things in the world than death, if we make a comparison of evils. One evil is necessary to counteract another. If the Herods, the Neroes, the Smiths, the Youngs (of Mormon notoriety) and the Dowies were masters of death as they are of the pride, passions and

pockets of thousands of poor deluded people, life would be intolerable for decent men and women.

Sin having come into the world to perform its pranks and to sow the poisonous seeds of evil in all the channels of human life, how wise it was of the Great Creator to appoint Death as an armed and irresistible sentinel to say, Thus far shalt thou go, and no farther.

It is a wonder that the impudence of Dowie was allowed to go as far as it did; but it illustrates that Providence allows "Pride to go before destruction, and a haughty spirit before a fall." Dowicism fell first, just as it should in order that the vanity of the man might be rebuked; and then Dowie himself fell to rise no more, and the world is better off. Another page of comedy and tragedy has closed—but, alas! closed with, "To be continued." Who will be the next great deceiver? What will be the next great deception? But, "Fret not thyself because of evil doers, neither be thou envious because of the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb."

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THE POOR JEW AGAIN.—This time it is in Rumania that vengeance is spending its cruel force upon the helpless and despised Jews; and that of our own time it can be truly said, "It is even the time of Jacob's trouble" is becoming more and more evident. Though the rescuing hand may seem to be withheld too long, it will yet be extended, "for he shall be saved out of it. For it shall come to pass in *that day*, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bands, and strangers shall no more serve themselves of them; but they shall serve the Lord their God, and David" (The Beloved One) "their king, whom I will raise up unto them"—Jer. xxxi: 7-9. O Jerusalem, Jerusalem! May thy God hasten the day, the gladsome day, when "Peace shall dwell within thy walls, and prosperity within thy palaces."

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THE COMING OF MR. BRYCE, the new ambassador from London to Washington has been the occasion of much empty flattery—for policy sake, no doubt. Still, amid all, there is the reassurance of such a unity of feeling and interests between Great Britain and America as will array them side by side in the final crisis under the caption, "The ships of Tarshish with all the young lions thereof." The stakes are being set; the ground is being slowly, but surely, measured for the coming day of war, which will end in the peace and tranquility of the kingdom of God, triumphant and everlasting.

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CHALLENGED BY SOCIALISTS.—We have been asked by a Socialist, who seems to be an earnest man, to engage in a public debate

with a representative of their cult on the question, "Will Socialism Succeed?" How could we answer? "Succeed" in what sense? To what extent? What would be the authority from which to *prove pro or con*? If socialism is providentially permitted to counteract some of the gross evils of a monopolistic and tyrannical world, in these evil times of human usurpation, why should we put a straw in its way? We have not the time nor the desire to enter the arena in a battle on the comparative merits of human flash-in-the-pan "reforms;" and to discuss the merits of Socialism as compared with the things concerning the kingdom of God would seem like folly. The Bible is our text book, and the only authority we accept. From its pages we endeavor to show suffering humanity that the only cure for the world's evils is Christ in the earth again, glorious, triumphant, and peaceful. Against this, Socialism will hardly oppose itself, for it is a creature of the present, the limited; not of the future, the eternal. If it prove its right to live it must do so by comparing the probabilities of what it might accomplish with the failures of other methods of human ways. Its data is therefore uncertain, almost an unknown quantity, an experiment. What is there tangible, then, for us to go all the way to Pennsylvania to discuss? So we wrote the respectful and earnest gentleman that if they could formulate a proposition which would allow us to embrace an opportunity before a good audience to set forth a crisis and a reform that would abolish all human governments and bring peace on earth and good will among men through the reign of the Lord Jesus Christ, we would gladly do all in our power to respond to the call of duty. There, no doubt, the matter will end.

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THE PATON-WILLIAMS DEBATE.—We now have the stenographer's report of this debate complete. We intend to give Mr. Paton an opportunity to revise his part, and as soon as our work will allow, proceed with the printing. The time occupied in this debate was too short, and Mr. Paton did not introduce all the passages he relies upon; and this left us no opportunity to expose the fallacy of his interpretation of such passages. To make the published work more complete, we intend asking Mr. Paton to write his argument on these texts and we will occupy equal space in replying. This will make the book more complete. Until we determine the extent this written part of the discussion will run to, we cannot state the price. So far we have personally borne all the expense, and must hope for returns when we can state definitely the price of the book.

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STILL ANOTHER DEBATE.—Through Bro. Hoglund, of the Chicago Ecclesia, we have been put in communication with Mr. Scott, of

the Latter-Day Saints Body, with a view of having a public discussion in Knox, Indiana. We have not been able to agree on the propositions yet. The gentleman desires what is called, "The Church Proposition," which allows one to wander where he pleases, and keep the issue indefinite before the audience. We insist upon having specific propositions, and upon discussing one thing at a time. We are waiting for a reply from Mr. Scott at present. If the debate takes place, it must be quite soon, before the farmers' busy time comes, for Knox is a country town.

**THE ALASKA YUKON EXPOSITION.**—Bro. Ferrell, of Everett, Wash., writes us that inquiries from him have met with hearty responses from some on the question of asking Bro. Williams to visit the North Western part of this great continent during the Exposition in 1909. This seems a long time to look ahead, but if a visit is desired by those concerned, and possible by us, we shall be ready to do all in our power.

**EVIL SURMISING.**—Our colored brother, Nelson, who has been at work among the colored people in behalf of the Truth, has taken offense at what we wrote in our tour last month. He complains that he endeavored to get the advice of leading white brethren as to how to proceed with his work and failed to receive response. Because we did not advise him he now indulges in evil surmisings and evil insinuations. Now, really, we saw no necessity for advice—if he proceeded in the humble work of teaching the people of his race the Truth; but since he craved advice and help in the ostentatious plans he published, we could give no advice, except such as we gave, namely, abolish your high-sounding prospectuses and your official names, and go to work with that humility which the Truth requires. The brother taunts us now with the insinuation that we assume to dictate, and yet he condemns us because we refused to dictate in response to a three-year request on his part. The fact remains, that Bro. Nelson's work has been too much of the brass-band method; and now that he has entered the journalistic field, who can read his paper without being painfully impressed with "Yellow Journal" style, in which the editor pompously relates his victories over the "Rev." this and that, men who are incapable of speaking the English language? Such methods may succeed in gathering a crowd for assumed leaders to lead; but will they convert people to the Truth in its simplicity and sincerity?

**ECCLESIAL DIRECTORY.**—The committee of the Jamestown Exposition of Norfolk, Va., who intend distributing a large number of "The Great Salvation" at the Exposition, intend publishing the Ecclesial Directory on the cover of the book. If there is any error in the Directory as it appears on the last page of this issue this month, we would like to be advised of the same. Address this office.

## INTELLIGENCE.

BALTIMORE, MD.—I have the pleasure of announcing an addition to our Ecclesia. On Feb. 20, 1907, Thomas D. Grosscup, a son of our Sister Elizabeth Grosscup, having witnessed a good confession, was duly baptized into Christ, the only name whereby we can be saved. May he, in good faith, continue the race for an endless existence and a glorious inheritance of the kingdom of God. Slow, but sure, God is taking out of this evil world a people for "HIS NAME." When the number is full the door will be shut, the years or cycle allotted to the Gentiles will be complete; Zion's King will appear, comfort his brethren, and speak peace to all nations. Let us who are clothed with His righteousness in faith, hope, love and patience look forward to that glorious event. May we find grace in His sight, and be accepted in that day.

Yours in the Lord,

LOUIS YOUNG.

CLOUDCROFT, NEW MEX.—Dear brother in hope of a better life. Here I come a little late renewing my subscription for the *ADVOCATE*, but I surely want it. It is always full of good things. Through its pages we hear from brethren in foreign lands as well as in our native land, and it is encouraging to have words from brethren always telling us to press forward for the prize that is in store. There is no stopping place, but always something to do. If one cannot speak in public, there always is a place and a time to speak a good word for our Saviour, remembering what he did for us when we were without hope and without God in the world. "Greater love hath no man than this, that he lay down his life for the friends," but there was a man lived some 1900 years ago that laid down his life for the sins of the world. It reaches back to our first parents; up to the flood, after the flood down to the present time and forward to the

generations yet unborn. He did the good work, the perfect work. He said, "It is finished." He died once for all and made the way so complete that we being the wild olive tree, wild by nature, might be grafted into the good olive stock and partake of the root and fatness thereof; yes, even with Abraham, Isaac and Jacob and David and all the ancient worthies. "They without us shall not be made perfect." Therefore we are Abraham's seed and heirs according to the promise, the called out ones, called from a state of alienation to a state of reconciliation in Christ Jesus, and honored to be called the sons of God. So, brethren, let us be up and doing. Our time is not ours, we have been bought with a price.

Love to all the faithful ones,

C. O. WALKER.

GUELPH, ONT., CANADA.—It is again our pleasing duty to report another immersion in the person of Chas. Murray, son of Bro. Robert Murray, of Avening (age 20), was baptized March 19th. He has been a regular attendant at our lectures and other meetings, and is also one of our Bible class. He has been for upwards of two years a student of the Ontario Agricultural College here, and we have therefore had the pleasure of knowing him since his coming to live at Guelph, whom to know is to esteem for his many good qualities; and now having put on the sin-covering name so early in life he has everything in his favor to successfully run the race for eternal life. May he with us so run that we may gain the priceless gift of immortality.

Your brother in Christ,

DAVID POLTON.

HENDERSON CO., KY.—Once more we must report sorrowful news from this part of the vineyard. As it was intimated in our intelligence in the Dec. No. of *ADVOCATE* that the great enemy was about to win other victories in our midst, so it came to pass that on Dec. 15th our beloved brother, Achilles Griffin, after

a lingering illness of several years duration, which was borne with much patience and fortitude, "fell asleep," to await the gladsome resurrection morning, when he will "come forth," and let us hope, be able to exclaim in triumph "I am sick no more!" Bro. Griffin was about fifty years old, and had for several years been a member of our ecclesia, but on account of great feebleness of body he was seldom able to attend the meetings, but when it was possible he was greatly delighted to do so. He leaves a sister wife and one son to mourn his loss. Bro. W. F. Jones conducted the funeral service the next day in the City of Henderson.

Scarcely had we become reconciled to the loss of Bro. Griffin, when the news reached us of the death of our much beloved Bro. Robert T. Connaway at the hospital in the City of Evansville, Ind., whither he had gone from his home in our midst about two months before. His death occurred on Dec. 22, 1906, just one week later than Bro. Griffin's. He, too, had been in failing health for nearly two years, but it was not thought his trouble was serious, nor that his end was near. Bro. Connaway was fifty-five years of age, and had been a member of our Ecclesia for about twenty years. As he was one of our best singers and musicians he will be greatly missed in our assemblies. He also leaves a sister wife and four children to mourn his loss. His funeral was held on Dec. 24th in Presbyterian Church at Ridgewood (near his home) Bro. R. C. Green discoursing to a large concourse of people, setting forth the many beauties of the "Truth as it is in Jesus," and the glorious hope of our calling. Thus it happened that during one short twelve months we suffered the loss of four of our "little flock" by death's cold hand; and were cheered by the obedience of two others in baptism.

Who knows what the record will be during the ensuing year? Brethren, let us be diligent, be watchful and be ready.

W. J. GREEN.

HERIOL BAY, VALDEZ ISLE, B.C.

—DEAR BRO. AND SISTER WILLIAMS,  
Your good and kind letter received, and I am so grateful for its contents. Yes, dear brother, the little help that we have received from different members of the household has been of great benefit to us, and now I feel it, not only my duty, but my heart-felt pleasure to express my thankfulness and gratitude to all who have in time of need lent a ready hand and a willing heart. We hope now, with the aid of divine guidance, to be able to "keep the wolf from the door." May the days of our pilgrimage now be few, is the prayer of yours faithfully in the Lord,  
EMMA YEATMAN.

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QUINCY, MASS.—It has been some time since you have had intelligence from the Quincy Ecclesia, nevertheless we are still holding fast to the one faith delivered to the saints. Our public lectures are held every Sunday evening; lectures delivered by brethren Huntress and Lindquist, of Campello, and brethren Jones, Collins and Pinel, of Quincy. The attendance has not been very encouraging, although of late it has been better and we hope that the work will not be in vain, but that the words spoken will sink deep in some honest hearts and be fruit meet for acceptance at the appearing of the Master. We regret to say that the enemy, death, has visited us, this time taking from us our aged Sister Norris, who, you will no doubt remember—Sister Pinel's mother. She passed away on Feb. 20, '07, and was laid at rest on the 22nd. Having been in the Truth for a long time, the services were very largely attended, there being brethren and sisters from Boston, Campello and Providence Ecclesias, as she was well-known. She died strong in the faith, looking forward to the coming of the Lord. Therefore we can say, "Sorrow not as others who have no hope;" for her hope was in the Lord. Our sister was eighty-six years and three months

old. Bro. J. B. Rileigh, of Boston, spoke words of comfort, and also words that should be a lesson to the unbelievers who were present at the services. With these few words we trust that the light may continue to shine at all times that people may be able to see the folly of their ways and turn to the strait and narrow way. Awaiting a speedy return of the Master, I remain your brother in the one hope of eternal life,

ARTHUR G. PINEL,  
Rec. Quincy Ecclesia.

SANTA ANA, CAL.—Knowing that you would be interested in hearing from the brethren in Southern California, I thought I would tell you of a most enjoyable gathering at Hollywood on March 10th. Brethren from Pomona, Los Angeles and Santa Ana were entertained by the Hollywood Ecclesia at the home of Bro. and Sister Jake Bickley. Those present were, Bro. and Sister McCloud, Bro. McCloud, Bro. and Sister Adamson, Sister Reid, Bro. Whitehead, and Bro. Howell, of Pomona; Sister Mashmire and Miss Zillah Bradley, of Los Angeles; Sister Elliott and Elsie, of Santa Ana; Bro. and Sister Jake Bickley, Bro. Adams and his son Darwin, Sister Ussher, Sister Snashall, Bro. Fosdick and wife, Bro. and Sister Glenny and Mr. Glenny, of Hollywood.

The meeting was presided over by Bro. Adamson, who gave a most helpful and interesting address. At the close of the meeting a bountiful dinner was served. These gatherings are most pleasant and profitable and we hope to have more of them in the future.

Papa and mama join me in sending kind regards to yourself and Sister Williams.

Your sister in Israel's hope,  
ELSIE E. ELLIOTT,  
419 W. 17th St.

[The Elliott family a few years ago removed to California from Osage, Iowa. About twenty years ago we gave a

lecture in a Campbellite Church near Osage on the Kingdom. Bro. Elliott, as a Campbellite, came with a list of questions written, to be handed to us at the close of the lecture, but did not present them, confessing frankly that every one of them had been answered in the lecture. Soon afterwards he heartily obeyed the Truth, and has maintained it heartily. Sister Williams joins us in sincere love to you all in California. We are personally acquainted with nearly all those named by Sister Elsie.—EDITOR.]

SPRINGFIELD, O.—The announcement of the death of our Sister Mary Burr will sadden the hearts of our brethren and sisters, as well the laying away of anyone who has become endeared to us, by having been given the words of life. As is known among you, Sister Burr was a great sufferer, and was in search of health in the South when overcome by death.

We feel satisfied that in the time of our redemption our sister will be rewarded for her faithfulness to God's revealed word. The confident words of Mary and Martha occur to us in regard to our sister, "Lord, if thou hadst been here our brother had not died;" and we also rejoice to know that God will raise her up at the last day, for there is a promise that the dead in Christ shall hear his voice when they awake to fullness of life. Jesus said, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live."

Yours in Israel's hope,  
E. A. PARKER.

BRO. WHITFORD'S HYPOTHETICAL QUESTION.—Only four have sent answers to Bro. Whitford's question, two answering on one side, and two on the other. Such questions are not difficult to answer in the abstract; but when their application in some exceptional and local sense is in question there are

few who care to commit themselves, deeming it wiser to allow the ecclesia directly concerned to decide, since it must be supposed to have a better understanding of the local facts involved. All questions are not of such a nature as to admit of an unqualified yes or no. Of circumcision Paul said, "If ye be circumcised Christ shall profit you nothing;" yet he required or permitted the circumcision of Timothy. Did he condemn himself in this? No. In the one case he was dealing with the question from the religious point of view, in its effect upon a proper estimate of the work of Christ in bringing the law of Moses to an end; in the other there were circumstances which, while the act would not nullify the mission of Christ, it was permissible and expedient. All the circumstances must be soberly and cautiously considered in cases that are aside from the broad and well defined rule, and after all there must, in these evil days of many uncertainties, be many things left to the responsibility of the particular ecclesia involved in an intricate case; and after the ecclesia has done all it can in forming a conclusion sufficient to

*advise* (not command), even then many such questions must be left, so far as their practical application is concerned, to individual responsibility. It is very dangerous to be hasty in withdrawing from a brother because of a difference of opinion, not on the broad principle involved, but on the application of it under the unique conditions. Unrestrained zeal, with good intentions, would have withdrawn from those eating meat offered to idols; but the Apostle Paul exhorted to moderation in the case, and advised action according to circumstances. The recorded cases of actual withdrawal are such as allowed of no difference of reasonable opinion; but forbearance is evident throughout the New Testament to a large extent. In intricate questions, it is well to give due consideration to the *moral* effect the attitude of a brother will have in relation to the welfare of the Truth; and while one brother would feel that the attitude of another would jeopardize his salvation, and feel it his duty to warn his brother, after that it is often necessary to conclude with the thought: "To his own Master he standeth or falleth."—EDITOR.

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RECEIPTS.—W. H. Clough, M. E. Greenlee, N. Woodruff, E. C. Stanwood, C. W. Hardy, W. S. Cooke, F. Skinner, T. Turner, J. Pritchard, R. Trussler, P. Graham, J. Joyce, G. A. Thilow, K. Bradley, J. Locke, P. A. Jones, M. M. Hamilton, J. Morrison, F. C. Welshman, A. Bickley, L. T. Riggs, M. E. Otey, W. Woliscroft, M. E. Kelley, G. A. Whitford, A. J. Watkinson, D. Tolton, W. H. Owler, A. Harding, T. W. Ladson, D. E. Miller, J. E. Griffin, E. Spencer, B. F. Dozier, H. R. Wilker, E. T. Ray.

LETTERS.—W. Hardwick, H. H. Rich, E. J. Lasius, (2), R. Bacon, R. M. Anderson, J. Laird, J. J. Heckman, W. L. Curtis, O. L. Bonney, W. J. Green, H. O. Austin, F. Skinner, I. M. Nungasser, H. L. Baker, J. Eblen, H. C. McDaniel, A. E. Trussler, B. F. Dozier (2), A. H. Zilmer, J. M. Paul, T. Lloyd, A. Hall, E. T. Ray, E. Yeatman.

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JAMESTOWN EXPOSITION FUND.—Previously reported in March Advocate, \$511.8. Additional contributions—Norfolk, Va., Ecclesia, \$24.60. Total from Norfolk, \$228.95. W. R. Renshaw, \$5.00; Mrs. Bomberger, \$1.00; Henderson, Ky., Ecclesia, \$7.50; Kelsey Ecclesia, \$10.00; Longston Ecclesia, \$5.00; Lanesville, Va., Ecclesia, \$16.00; Mason City Ecclesia, \$25.00; R. B. Harrison, \$1.00; Thos. M. Dobson, \$5.00; Tunis (Ont.), \$25.00. Total to date, \$636.95.

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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.

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

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GUELPH, ONT. Hall above Metropolitan Bank, entrance on Quebec St. 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 all 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 Eric Sts. Every Sunday at 10:30 a. m.

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

MILWAUKEE, WIS.-Oddfellows Hall, Cor. 5th & Grand ave., 4th floor. Take elevator. Meeting 9:30 a. m. every Sunday.

PARNASSUS, PA.-Bowen Hall. Sunday school, 9:45 a. m. Breaking of Bread, 11 a. m.

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 G. L. Tibbs, No 1115 22d St. Every Sunday at 10:30.

PROVIDENCE, R. I.-America Hall, 266 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

QUINCY, MASS.-Laxton Hall, Chestnut Street, 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 Smith and Frank Sts. Services at 10:30 A. M.

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

SPRINGFIELD, OHIO. Christadelphian Hall, Mason St., near Stanton Ave., North side. Meeting for worship every Sunday at 10.50 a. m. Sunday School at 9.45 a. m. Lecture at 7.30 p. m. Bible Study, Wednesday Evening, 7.30.

TORONTO, ONT.-Occident Hall, corner of Queen and Bathurst Sts. Every Sunday at 11 a. m. and 7 p. m.; and Wednesday Eve. at 8:15.

VANCOUVER, B. C.-The brethren can be found at Bro. Bowes, 440 Granville street.

VICTORIA, B. C.-Laxor Hall, Douglas St Breaking of Bread 11 a. m. Lecture, 7 p. m.

WASHINGTON, D. C.-Naval Lodge Hall, 330 Pennsylvania Avenue, South East. Between 3rd and 4th Sts. Lecture at 11.15 a. m. Breaking of Bread 12 m. G. A. Whitford, 3369, 18th St., N. W.

WATERLOO, IOWA.-Meetings at 10:30 for breaking of bread every First Day; and at 7:30 p. m. Sunday and Fridays for bible study at 119 Washington street.

WINNIPEG, MAN.-Address. L. Davies, Park St., or S. Drew, 479 Alfred Ave.

WORCESTER, MASS.-Thule Hall, Thule Bldg., 184 Main St. Lecture every Sunday at 10:30 A. M. Breaking of Bread immediately after.

VOL. 23—NO. 5

MAY, 1907

NO. 267

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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THOMAS WILLIAMS,

Englewood, Ill.

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## 1607. JAMESTOWN EXPOSITION. 1907.

### To the Christadelphians at large.

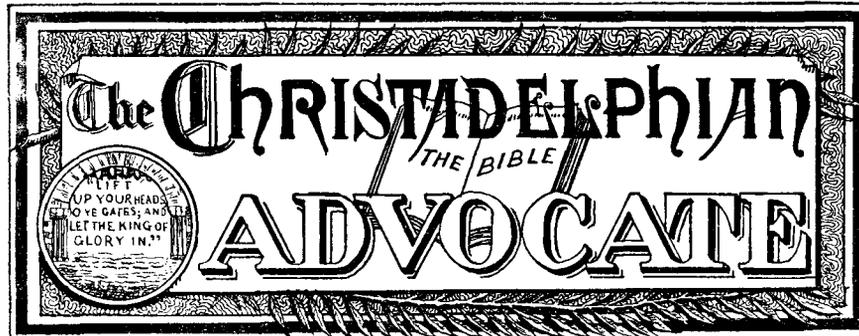
Inasmuch as it is proposed to hold an Exposition here next year, commemorative of the First permanent English settlement on American Soil, national interest has been aroused, by Congress having appropriated a substantial amount and in a number of States having declared their intention to participate by the erection of State Buildings, for exhibits and State receptions. The Marine Feature will embrace a rendezvous of the Navies of the World; International Yacht Races; a reproduction of the encounter between the Merrimac and the Monitor; The landing of Capt. John Smith and his party, from boats, being fac similies of the "God Speed," The "Constance," and The Discovery," and his reception of Powhatan, and his Indian Warriors, bringing vividly to mind occurrences of Three Hundred Years ago. The Marine electrical displays etc., will of itself greatly contribute to the attraction, and draw thousands of visitors. In view of this opportunity, the Norfolk brethren have resolved to undertake to disseminate a knowledge of the Gospel, among those who have ears to hear and dispositions to obey, by public lectures, and a systematic distribution of literature. As it will require considerable funds for the purchase of literature, and the renting of halls for lectures (which shall be delivered by only those who are fully qualified to speak the Oracles of God in no uncertain sound) the effort will be governed largely by the ability at our command. Therefore, a cordial invitation is extended to all to participate in this proposed work for the Truth, by lending financial aid, and by all means, your supplications to the Father, for his blessing upon our effort.

The following brethren have been appointed to perfect arrangements in order to the execution of the proposition.

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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.

VOL. 23.—No. 5.

MAY, 1907.

No. 267.

## FRUITS OF THE SPIRIT.

“**B**EHOLD, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?”

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.”

“The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.”

Except we are “autumn trees without fruit, twice dead, plucked up by the roots,” we are more or less fruitful with the fruits of the Truth which is by the Spirit. God will have us to be fruitful with the greatest possible fruition; and will “purge” us to this end, as indicated by our Master’s words above. There is a love in the world, but not of the Spirit, a joy, a peace. We must distinguish between the love, the joy, the peace, which are merely natural fruits; and the same which are fruits of the Spirit—supernatural fruits. Though the same phrenological faculties are employed in their manifestation, it must be remembered that the fruits of the Spirit, like all spiritually discerned things, are subject to spiritual definitions. I have already enumerated these fruits as mentioned in the Revised Version of Paul’s letter to the Galatians, and now let us proceed to analysis in the order written.

### LOVE

comes first on the list, and well it may; for love is the basis of all God’s dealings with men, and the foundation of all men’s dealings with God. A

reciprocity of love is the leaven of the whole plan of salvation. The first commandment is to love God perfectly; and the second like unto it, to love those who love God as we love ourselves who love Him. In the world there is parental love, conjugal love, social and moral love, and there is what we may call intellectual love; and it is this last named, in relation to the purpose of the Deity, which is a fruit of the Spirit. It is all a matter of intellectual coincidence, and not a question of personality. "God accepteth no man's person," and neither does the love which is a fruit of the Spirit. Though never having seen the personal Christ, we love Him above near friends because He is more to us than they, and we are one with Him in the fortune and fame of the Truth. This love, intellectual spiritual love, is the "bond of perfectness," and the one thing greater than all which shall "never fail." When parental, conjugal and other kinds of love have been for millions of years of meager memory, love, the fruit of the Spirit, will still be the mainspring of the universe.

JOY.

"Blessed are the people who know the joyful sound." How becoming, indeed, is joy to those who know the joyful sound of life and peace declared. Their's is a joy all peculiar to those who have received the glad tidings of great joy—a "joy unspeakable and full of glory." The sons of Deity rejoice under circumstances which would be a source of weeping to those who are prompted merely by natural feelings. Their joy is predicated on hope—the infallible HOPE. Joy, a fruit of the Spirit, is a joy which all the world cannot take from us. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

PEACE,

again, as spiritually defined, is not known to any save to those who have the Truth—to them a peace, "which passeth all understanding." Their's a peace in the midst of strife and danger; a peace, like their joy, superior to all adversity; a peace expressed in the bold assurance, "If God be for us, who can be against us?" a peace so well said in the touching, tender words of Jesus, "Peace I leave with you, peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." In storm or calm, "great peace have all they which love thy law."

LONGSUFFERING.

Those who are to live forever can well afford to suffer long in the service of Him who first suffered for them—their Saviour. As He was "made perfect through suffering," so they may even "glory in tribulation:

knowing that tribulation worketh patience; and patience, experience; and experience, hope." As "followers of God," we should imitate Him in His patience with the ungodly, for it is His longsuffering to usward that is to result in our salvation. And also, we should "consider Him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds;" even Him, who, "when he was reviled, reviled not again; when he suffered he threatened not; but committed himself unto Him that judgeth righteously."

## KINDNESS.

is next in order. What a power is kindness! Kindness, like pity, is "akin to love." As the kindness of God causes the sun to shine and the rain to descend upon the righteous and the wicked alike, so we by kindness may bring them to love the Author of our kindness divine—kindness prompted by the service of the Truth, willing to overlook the faults of ignorance.

## GOODNESS,

is a kind of general word. "Do good to all men, especially to them who believe," says Paul. How much of Christ's time was occupied in the performing of kindly acts among the people, as He "went about doing good." And also of God it is written, "The Lord is good to all: and his tender mercies are over all his works." Benevolence, kindly advice and ministration, is an ornament to every one of wisdom's children.

## FAITHFULNESS,

consists in loyalty to our King; and fidelity to His cause, the Truth. It requires great patience and perseverance to remain faithful in a service so antithetical to natural bent, and to be found at last among those who have "kept the faith." But the cause is glorious, and the reward sure, surpassing grand. "Be thou faithful unto death, and I will give thee a crown of life."

## MEEKNESS.

"What have we that we did not receive?" no matter what it may be, and meekness is befitting all gifts. When we become self-satisfied, we cease from self-perfection. True meekness fills us with aspiration; and we may ever aspire, until we are "perfect as the Father in heaven is perfect." "Unto this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." "Blessed are the meek (such meek ones), for they shall inherit the earth."

## TEMPERANCE.

We may be intemperate in dress, drink or diet. We may be extreme in ideas, extravagant in the use of words, or immoderate in conduct. If we are given to gluttony, that is intemperance; if to covetousness, it is intemperance; if to unwarranted anger, that is intemperance; and so on. We

are to be moderate in all things, and to let our moderation be manifest to all men. Intemperance is eccentricity, fanaticism, insanity. Temperance is what Paul calls sobermindedness. If our lives are a blend of the "fruits of the Spirit," our conversation will be a delightful exhibition of temperance. "Every man that striveth for the mastery is temperate in all things."

CHRIST

is the embodiment of the fruits, and the best definition of their meaning. He manifested the ideal love, the ideal meekness, longsuffering and fidelity, when in the agony of Gethsemane He so graciously said, "Not my will, but thine, be done." His love, His fidelity, His meekness, kindness, goodness, temperance, were all marvelously displayed when He laid down His life for His friends, prayed for His enemies, and forgave the penitent thief on the cross. As a matter of relationship, He was "a man of sorrows, and acquainted with grief," but there were doubtless many occasions of supreme joy and peace in His life, as witnessed by "the songs of Zion," of which He is "the pleasant theme."

THE MAN

in whom God is well pleased, experiences and exhibits love that passeth knowledge; joy unspeakable and full of glory; peace that passeth all understanding; innocent longsuffering; kindness and goodness towards friends and enemies; meekness and lowliness of heart in the acceptance and obedience of the Truth of Jehovah; temperance in all things—"the fruit of the Spirit."

BERTON LITTLE.

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## LATE DEPARTURES EXPOSED.

EXTRACTS FROM BRO. CHART'S REPLY TO THE SMALLWOOD PAMPHLET.

Why you should vigorously antagonize this subject I fail to understand. It is a truth permeating Christadelphian literature and easily proven from the word of God. Its denial yields but one result, and that is that Christ was not comprehended in his own sacrifice. In the pamphlet under consideration, inherited alienation is branded as a dogma "friend Chart" has got from Rome by way of Chicago, and again, "inherited alienation is a phrase not found in the Bible, nor is the idea found there either; the phrase and the idea it represents are equally absent from the writings of Dr. Thomas."

Such statements do no credit to one who professes a knowledge of the Bible and a familiarity with the writings of Dr. Thomas upon this pre-eminently important subject. We would earnestly recommend you to take the writings of Dr. Thomas, and with the Bible in hand give this question

your careful study, and show yourself "a workman having no cause to feel ashamed, rightly dividing the word of truth." If the writings of Dr. Thomas demonstrate one truth more clearly than another, it is that there are but two states—alienation and reconciliation. By natural generation and birth we are the subjects of alienation; by being born again we become reconciled to God and in the atonement. Dr. Thomas says, "There are two states or kingdoms in God's arrangements which are distinguished by constitution, these are the kingdom of Satan and the kingdom of God. The citizens of the former are all sinners; the heirs of the latter are all saints. Men cannot be born heirs by the will of the flesh, for natural birth confers no right to God's kingdom. Men must be born sinners before they can become saints, even as one must be born a foreigner before he can be an adopted citizen of the States. Children are born sinners, or unclean, because they are born of sinful flesh, or sin. Hence the apostle says, 'By Adamic disobedience the many were made sinners,' that is, they were endowed with a nature like his, which had become unclean as the result of disobedience. And by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors before they were able to discern between right and wrong. Upon this principle he that is born of sinful flesh is a sinner, as he that is born of English parents is an English child. Such a sinner is an heir to all that is derivable from sin. Hence new born babes suffer all the evil of the peculiar department of Satan's, or sin's, kingdom to which they belong." "The destruction of infants and sucklings is especially commanded in divers parts of scripture, not because they were responsible transgressors, but on the same principle that men not only destroy all adult serpents that come in their way, but their threadlike progeny also; for in these is the germ of venomous and malignant reptiles" (Elpis Israel, p. 116).

With such evidence in our possession what can be more misleading than to say that Dr. Thomas did not teach inherited alienation? If in God's arrangements there are but two kingdoms, the kingdom of Satan and the kingdom of God, and mankind by natural birth are natural born citizens of Satan's kingdom, the conclusion is unassailable, that they must by natural birth be aliens to the kingdom of God. "All mankind are born of corruptible parents into a state of sin; by this natural birth they become members of this sinful and evil state and heirs of all its disabilities. By virtue of this birth they are constituted sinners. It was through the disobedience of one man (Adam) the many, his descendants, babes and adults, were constituted sinners; and so it was by the obedience of the one (Christ) the many, or true believers, are constituted righteous. In this life, then, there are two states in relation to God and the children of Adam, the

one is a state of sin and the other a state of favor. The former is occupied by constituted sinners of all ages, from the babe to the old man of every shade and variety" ("Revealed Mystery"). The writings of Bro. Roberts are in agreement with the Doctor's upon this subject: "The gospel that Paul preached teaches us that men are either justified saints, through the faith and obedience of the gospel, or they are unjustified sinners, without hope. There is no middle ground" (*Christadelphian*, 1876, p. 318). "All who are in the first Adam are the children of the devil, because they are the progeny of a serpent-devil contaminated paternity" (*Christendom Astray*). "Our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity, apart from the recognition and acknowledgement of which the burnt-offering was the form required and supplied" ("Law of Moses," p. 218).

The question arises, how does mankind get into this unclean state? Are they not born into it? and if they cannot approach God in that state they must be alienated. The apostle in addressing the Ephesian brethren calls to remembrance that in time past they were "Gentiles in the flesh," and in that condition they were "aliens from the commonwealth of Israel." *How did the Ephesian brethren become Gentiles? Were they not born Gentiles? Most assuredly. Then they must have been born aliens.* The same apostle again speaks to the Ephesian church "of Gentiles who walk in the vanity of their carnal mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them." If the carnal mind is the subject of alienation, what have we to do to obtain it? Commit personal transgression? Or does natural birth confer it upon us? *It is surprising that one esteeming the sayings of Jesus should repudiate inherited alienation.* The Saviour of men taught that there were but two roads, the one broad, the other narrow; the one leading to destruction, the other leading to that celestial "city which hath foundations, whose builder and maker is God." Who with a knowledge of the plan of salvation will affirm that natural birth plants our feet upon the narrow path? If we are born in the "broad way," then we must be aliens to the "narrow way." The word of God enlightens us regarding two laws—the law of sin and death, and the law of the spirit of life in Christ Jesus. By natural birth we are related to the former; and by being born again we form a relationship with the latter. The conclusion is impregnable, that we must by natural birth be born aliens from the law of the spirit of life, as it would be an impossibility to be related to the two laws in the same sense at the same time.

You can scarcely have forgotten my calling your attention to the twelfth chapter of Revelation. I asked you to define who the woman's seed were that kept the commandments of God. You replied that they

were saints. I then asked, If the woman's seed are the saints, who are the serpent's seed? You hesitated, and you hesitated, but you finally acknowledged that all mankind are the serpent's seed by birth. What can this be but inherited alienation? "Sin in the flesh is hereditary and entailed upon mankind as the consequence of Adam's violation of the Eden law. The tribe of Levi paid tithes to Melchisedec many years before Levi was born." How could Levi, not being born, pay tithes to Melchisedec? Only upon the federal principle of being in Abraham's loins. "Upon the same federal principle all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of original sin, because they sinned in Adam" ("Elpis Israel" p. 115).

The apostle to the Romans has declared, "By one man's disobedience many were made sinners, and by one offence judgment came upon all men to condemnation." We ask, can there be condemnation where there is no sin? and in the condemned sinful state there must be alienation. The apostle emphatically declares, "men are born sinners." Then they must be born alienated. The evidence is overwhelming, that by fleshly descent the entire human race is in a lost state, members of satan's kingdom, under condemnation, alienated from God. Men of candor and intelligence will acknowledge that we have amply sustained our case, not only from the word of God but from standard Christadelphian literature.

Let us now consider the relation our Saviour bore to condemnation, alienation and redemption. In the August *ADVOCATE* we charged you with being a renunciationist, and a follower of the late Edward Turney. The contention of Edward Turney was that Jesus had a free life, was not under condemnation, and a sacrificial death was not necessary for his own redemption. If Edward Turney were now living the only reason that I can see why the kiss of fraternity could not be exchanged between you must stand to the credit of Edward Turney, who never endorsed the appalling and monstrous heresy that Christ died as a substitute for God. You have repudiated the Birmingham Statement, which says, "Jesus abrogated the law of condemnation for himself," that He did not offer for himself for sin. You contend that the only alienation the Bible deals with is a moral one. Such was the contention of Edward Turney, who said sin could only be applied to character. The answer given by Bro. Roberts to Edward Turney in the "Slain Lamb" applies with equal force to your contention to-day: "What piece of new-born wisdom is this which applies sin to character and not to the substance which produces character?" You say, "This nature is styled flesh of sin because it is the cause of sin." It never caused sin in the case of Jesus, and therefore according to your premise should not be called sin. What is this but a denial of sin in the

flesh? You have described as a "priestly notion Jesus offering for himself for ancestral sin." With such incontestable evidence as this we leave it with our readers to decide who is the Renunciator. It is no marvel that you were recently called to account in the house of your friends for your wild speculations on the nature and sacrifice of Christ. The writings of Dr. Thomas and Bro. Roberts, supported by the sacred volume, abound with evidence that Jesus was under condemnation and comprehended in his own sacrifice: "I will show you before I am done that he had not a free life, but bore our condemnation in his own person as much as any of us, necessitating his death before he could be justified from the curse" ("Slain Lamb"). "That these promises had reference to Jesus of Nazareth, who was raised up in the condemned line of Abraham and David, and who though wearing their condemned nature was to obtain a title to resurrection by perfect obedience, and by dying abrogate the law of condemnation for himself and all who should believe and obey him" (Birmingham Statement). You have discerned the impossibility of harmonizing the above with your gospel of the second death, and have forsaken the Birmingham Statement.

Dr. Thomas says, "Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those he died for. Speaking of the conception and preparation of the seed the prophet as a typical person says, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' This was nothing more than affirming that he was born of sinful flesh, and not of the pure and incorruptible angelic nature. Sinful flesh being the hereditary nature of the Lord Jesus" ("Elpis Israel" p. 114).

"Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now the sons, in the accident of birth, are all subject to vanity with inherent propensities and relative inticements, inticing them and tempting them to sin. A captain whose nature was primarily consubstantial with the Deity could not be touched with the feelings of our infirmities; hence, then, it became the Deity to make the Captain of the salvation of his many sons perfect through sufferings, and to effect this he must be of their primary nature, that when the great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience motivated by faith and maintained in opposition to incitements from within and enticements from without" (Eureka vol. I. p. 107).

"Under apostolic guidance, we see Christ both in the bullock, in the furniture, in the veil, in the High Priest and, in brief, in all these Mosaic patterns which he says were of things to come (Heb. 8:9). All were both atoning and atoned for. There is no counterpart to this if Christ

is kept out of his own sacrifice as some thoughts would do. He cannot so be kept out if place is given to all testimony, an expressed part of which is the sum total of the things signified by these patterns. He was purified with a better sacrifice than bulls and goats, viz., His own sacrifice. If He was purified there was a something to be purified from, what was it? Look at the hereditary death taint as the son of Adam through whom death entered into the world by sin, and there is no difficulty" ("Law of Moses" p. 167).

"Some who admire Christ are horror-struck at the idea of His having been a partaker of the Adamic condemned nature, a nature defiled by death because of sin; the power of death was there that it might be destroyed. If it were not there it could not be destroyed. This is the mischief of what may be truly called the Papal view. By denying that Jesus came in the very dying flesh of Adam it changes the character of the death of Christ into a martyrdom" ("Law of Moses" p. 243).

"The holy things we know in brief are Christ. He must therefore have been the subject of a personal cleansing in the process by which he opened the way of sanctification for His people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state through derivation on His mother's side from a sinful race? If not how came they to need purifying with His own better sacrifice" ("Law of Moses" p. 158)?

The above quotations from the last work of Bro. Roberts clearly teach that Jesus was under condemnation and was purified by the shedding of His own blood. Bro. Walker quite recently in his Magazine referred to that able work ("The Law of Moses") as Bro. Roberts maturist writing. The views presented in this latest work and those taught in the Buffalo Statement and the Canadian Declaration are as wide apart as the Poles Asunder. The apostle in writing to the Hebrews regarding the high priest of our profession says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. Wherefore it behooved him to be made in all points like unto his brethren." "He himself also is compassed with infirmity, and by reason hereof he ought, as for the people so also for himself to offer for sins." We are informed that the Aaronic high priest offered sacrifice daily, first for his own sins, then for the people's. Whatever the high priest did often Jesus did once, when he offered up himself. In the sixth chapter of Romans it is said, "He died unto sin once," and that "He that is dead, or died, is free from sin." We would implore those who deny Adamic sin, or ancestral sin, to enlighten us to what sin Jesus died unto, and to what sin he is freed from. It is further testified, "For the joy that

was set before him, he endured the cross." What joy was set before the Saviour of men, that He was to obtain as a result of enduring the cross? Surely it was deliverance from his Adamic body of death. And in his homeless wanderings over the vineclad hills of Palestine, "a pilgrim on the world's highway," He was heard "crying aloud with tears to him who was able to deliver him out of death" (Diaglott). Thus it is said, "That great shepherd of the sheep was brought from the dead by the blood of the everlasting covenant," or as expressed by Dr. Thomas, "The first one of the flock of the Deity which He purchased with His own blood." And again we read, "He was made perfect through sufferings." What was imperfect in the guiltless Son of God? Was it his character? Never. Language fails to describe the loveliness of that character developed under the sorest trial. So beautiful in its simplicity, so perfect in its suffering, so dignified in its humility, and upon which no shadow of imperfection ever casts a withering blight. Yet there was something imperfect in the lowly Nazarene. Both reason and scripture unite in telling us that it was his nature, or body of death, which he inherited from the federal sinner of the sinning race. In this scriptural elucidation of the nature and sacrifice of Christ, type and antitype shine forth in all their beauty. In the type we have the purification of the altar with blood; in the antitype we have Christ the antitypical altar purified with his own blood. "He entered into the holy place by his own blood, having obtained eternal redemption" (Diaglott). In the type we have the offering of the firstfruits; in the antitype "Christ the firstfruits of them that sleep." And, again, we have in the type the waving before the Lord of the first sheaf of ripened grain; in the antitype we see Jesus the true and faithful witness, the first begotten from among dead ones, the beginning of the creation of God; that new creation redeemed from Adam's race with Jesus at their head and Captain or Shiloh-in-chief, who will shine forth with matchless splendor and fill the earth with light and glory.

It seems fitting that we should here consider that if Jesus was under condemnation and the subject of alienation, when was the condemnation removed? and when did reconciliation obtain? That Jesus should in any sense be reconciled to God under the evening and morning sacrifice is considered by you "too purile" for your consideration. If it is too purile for your consideration, it is not too purile for the Great Eternal in whose hand the thunder and the lightning do sleep. For He enjoined it upon the nation of his choice for upwards of a thousand years. Is it too purile for your consideration? or is that a convenient method of evading a question you either do not understand or cannot harmonize with your ever conflicting opinions? The Mosaic Law is spoken of as a "shadow of things to come, but the body is of Christ." Under the law given at Sinai we

have the burnt-offering, the sin-offering, and the trespass-offering.

On page 218 of the "Law of Moses" Bro. Roberts gives an exposition of these offerings, and says that the burnt-offering was for the "sin of the natural state or constitutional uncleanness." We learn from the scriptures that the evening and morning sacrifice was a burnt-offering. It is called in Exodus xxix. "a continual burnt-offering to be offered throughout your generations." The fact is established that upon the very day Jesus was born, a sacrifice was made for sin of natural state, and thus He was justified in type or shadow from sin of natural state or constitutional uncleanness. He was circumcised upon the eighth day according to the requirements of the law. Circumcision was undoubtedly a sign of the crucifixion. To cut off a piece of human flesh signified the future cutting off of the Messiah by death (Dan. ix:26). Jesus "put away sin by the sacrifice of himself." If circumcision was a type of the crucifixion, then whatever sin was put away in the crucifixion must necessarily have been put away in type at His circumcision.

Did our Saviour keep the national day of atonement? That he did cannot be questioned. "For whatever soul it be that shall not be afflicted in that same day he shall be cut off from among his people." The first sacrifice that was offered on that holy day was a burnt-offering, a recognition of sin of natural state. If Jesus did not require justification from sin of natural state his offering on that day was simply an idle ceremony, and a mockery. What was the significance of Christ's baptism? Quite truly you answer, "To fulfil all righteousness." We would ask, Why was it a right thing for him to be baptized? Why was it necessary for Him to endure the ignominy of the cross? Was it not that God might be just and the justifier of them that believe? Upon what principle of justice could God demand the death of His Son if he were not connected with sin in any sense, when it is a Divine principle that the wages of sin is death? Whatever was accomplished in His sacrificial death was shadowed forth in His baptism; for He was baptized into His own death burial and resurrection. And from heaven was heard the approving words, "This is my beloved son in whom I am well pleased." We feel intrenched in this position that our Lord was typically justified and reconciled under the ordinances of the law and his baptism by John. He was justified lawfully, or legally, in his death and resurrection. He rendered to the law of sin and death all that it could claim. "The law hath dominion over a man while he liveth; when he is dead he is a free man." He was justified as a physical fact when he was elevated to an equality with the angels—"Made not after the law of a carnal commandment, but after the power of an endless life."

The "Law of Moses" is in perfect harmony with the sublime truths we

have set forth, and on page 159 we read, "The antitype of the cleansing of the holy things with blood is manifest when we look at the Christ as He now is and contrast Him with what He was. He was a mortal man; He is now immortal. He was a sorrowful man; He is now full of joy with the Father's countenance. He was an Adamic body of death, corruptible and unclean; he is now a spiritual body incorruptible, pure and holy. What lies between one state and the other? His own death and resurrection. Therefore by these he has been purified."

*If our conclusions are unscriptural, the opportunity is at your disposal to show us a more excellent way.* We write you at a season convenient to yourself to meet us before the Christadelphians of Toronto and make manifest our error. If the apostolic testimony be true that Jesus was under condemnation and was redeemed by his own blood, the conclusion is irresistible, that if the Lamb of God's providing, who had no personal sin, required redemption from a lost state, then we who are personal sinners require, in addition to the forgiveness of our personal sins, redemption from a lost state.

The question of vital importance is whether there is any provision made for our escape from this inherited condemnation, and if so, where does the provision lie? We get full directions in the sixth chapter of Romans, where it is made abundantly plain that by burial with Christ in baptism unto death we destroy the body of sin symbolically. In the watery grave we bury the old man the flesh of sin, we come forth in the likeness of Christ's resurrection, a new creature. A wonderful transformation. Before baptism we were related to death, we are now related to life, or, as expressed by Bro. Roberts in the Responsibility Debate: "At baptism we obtain a clean slate, everything that stands against us was wiped out, whether from Adam or ourselves." And again in "Christendom Astray": "By the gospel and baptism we pass out of Adam into Christ." And by Bro. Williams in "The World's Redemption": "In the sense of relation or constitution, baptism is, when preceded by a belief of the gospel, a passing out of Adam into Christ. Dr. Thomas: "While a believer is out of Christ he is in his sins, he is under sentence of death; for the wages of sin is death. As soon, however, as his sins are forgiven through Christ's name in the act of forgiveness, he passes from under the sentence of death, and as there is no middle or neutral position, he comes under the sentence of life and rejoices in the hope of the kingdom of God" ("Elpis Israel," p. 283).

Bro. Sulley in "The Temple Plan" taught, "There are two classes of sins from which the human family need deliverance, those to which men are related by racial descent, and individual trespasses. In baptism there is a recognition of the first."

The two classes of sins here spoken of are recognized by the apostle in writing to the Colossians: "And you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses." Two things are here mentioned as causing the dead condition preceding baptism—personal sins, and uncircumcision of the flesh. By baptism this dead condition is succeeded by a quickened condition. Thus by baptism we are forgiven our personal sins and justified from uncircumcised flesh, or inherited sin.

In Col. iii. the believer is said to have "put off the old man with his deeds." If the deeds are personal sins, the "old man" must have reference to sin in the flesh. The same truth is presented in Heb. x.: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." If the heart is sprinkled from an evil conscience by the forgiveness of personal sins, what can be the significance of our "bodies washed with pure water?" Is not the body of a baptized believer the temple of the Holy Spirit? In other words, the body is washed or cleansed of inherited sin or Adamic sin.

In the eighth chapter of Romans the apostle, after seven chapters of the most profound reasoning to be found in the Bible, declares, "There is therefore no condemnation to those in the Anointed Jesus, for the law of the spirit of life in the Anointed Jesus liberates me from the law of sin and death" (Diaglott). The liberation the believer obtains at baptism is a lawful or legal one, first legal, afterwards physical. "Legally a man is freed from Adamic condemnation at the time he obeys the truth and receives the remission of sins; but actually its physical effects remain till this mortal is swallowed up in the life that Christ will bestow upon his brethren at his coming"—Robert Roberts, in *Christadelphian* 1878. "Baptism is a legal union with the name"—"Declaration," until it was secretly changed a few years ago.

According to the Buffalo Statement and Canadian Declaration, instead of baptism being for a legal union with the name, it is for a deliverance from the penalty of the second death. From the Buffalo Statement we read that "The only thing baptism does for us is remove the penalty of the second death." In the first number of the "Truth's Warfare" Bro. Strickler asserts: "It is no provisional deliverance either, but an actual deliverance from the penalty of the second death." In a letter indorsing Bro. Strickler's second death theory you say, "It will be seen that those who make sport of what they are pleased to call Bro. Strickler's second death theory are the worst kind of fools the world has known." According to your premise he alone is a wise man who believes in actual deliverance, at baptism, from Gehenna death. If Bro. Strickler's contention is

sound, that natural death redeems from the Adamic penalty, and at baptism there is an actual release from the penalty of the second death, it would be interesting to hear you, in the profundity of your wisdom, explain how you escape from believing in immortal immergence.

Christadelphians have always pronounced as foolishness the procedure of apostate Christendom in sending ambassadors to heathen lands, to make proselytes, and when he is made "they make him two-fold more the child of hell than themselves;" but it is no more foolish than the operations of those who traverse sea and land to make people responsible to the penalty of the second death, and then baptize them for the removal of the penalty they themselves have brought upon them.

To make manifest the error of this gospel of the second death, we need only ask ourselves, What is baptism? Why, it is the symbol of a death, burial and a resurrection. Whose death? Christ's death. The question therefore forces itself upon us, Was Christ under the sentence of the second death? He certainly was not. He was under the sentence of a death from which there was a resurrection; from the second death there is no resurrection. The Psalmist, speaking prophetically of him, said: "Thou wilt not leave my soul in hades." The true and faithful witness speaking through his servant John declares, "I was even dead, but behold I am living for the ages of the ages, and have the keys of death and of hades" (Diaglott). The blessed assurance has been given by the Saviour to his called out ones that "The gates of hades shall not triumph over them." There is not a line, not the slightest intimation within the two covers of the Bible, of any deliverance from the penalty of the second death. When that sentence is once passed upon us it is unchangeable, irrevocable, and eternal. What folly could be greater than to baptize persons for deliverance from a sentence they were not under, and if they were under it there could be no release from it.

The apostle exclaims, "O wretched man that I am, who shall deliver me from this body of death?" and he thanks God that a way of escape had been provided through Jesus Christ. Let us inquire, What death was the apostle seeking deliverance from through the blood of Christ? And in the fifteenth chapter of first Corinthians we get the answer. The inspired penman seems to anticipate the times in which we live, when a cardinal principle of divine truth would be antagonized, and he places himself on record in such a simple and plain manner that we marvel that even a babe in Christ should misunderstand him: "By man came death, by man came a resurrection of the dead." "In Adam all die; in Christ shall all be made alive." The apostle further informs us that the Corinthian brethren were baptized for a resurrection from the dead. What death did the Corinthian brethren require a resurrection from? The second death? Let us ask

the apostle, and he seems to answer, Did I not tell you of Adamic death that "In Adam all die?" And we hear the redeemed singing: "O death, where is thy sting, O hades, where is thy victory?" Mark you, the victory is over *hades*, not *Gehenna*, or the second death. The foregoing truths are in harmony with the Birmingham Statement, which says, "That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man." Going back to the beginning of the stream of human life, when man came fresh from the Creator's hands, all things were pronounced very good; soon things became very bad, divine law was transgressed and a separation was made between man and his Maker, the sentence of death was passed upon the first man. Was it the second death? Who will answer in the affirmative? Whatever death was passed upon Adam, was the death man required deliverance out of, and such deliverance is provided through the blood of Christ. After Adam sinned there appeared upon the scene "the lamb of God that taketh away the sin of the world." The record says, "Unto Adam also and his wife did the Lord God make coats of skins and clothed them" (Gen. 3). Clothing we know is for a covering. Thus saith the Psalmist, "Blessed is he whose transgression is forgiven and whose sin is covered." In Revelation we read that Christ was "slain from the foundation of the world." How was Christ slain at the foundation of the world? There is but one answer. He was slain in type; thus Adam's sin must have been typically covered and a way provided for redemption from the death his sin had brought upon him. Those who endorse the exposition of Dr. Thomas upon the Edenic Sacrifice can never countenance the colossal absurdity of baptism into Christ for deliverance from the penalty of the second death. The apostle to the Romans says that saints in Christ Jesus are free from condemnation, "for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of sin and death in your pamphlet you define to be the second death. You and the apostle are not in agreement, for he says: "By one man (Adam) sin entered into the world and death by sin; so death passed upon all men." "By offence of one judgment hath passed upon all men unto condemnation." The freedom believers obtain at baptism from the law of sin and death is legal, or that pertaining to law. If you could only discern between condemnation and the effects of condemnation, between condemnation as a matter of law and a physical fact, much confusion would be eliminated from your mind, and we would not find you contending for anything so ridiculous as the law of sin and death being the second death.

We have met those who were afflicted with the disease of immortal-soulism, who, wherever they read "soul" in the Bible contended that it

meant "immortal soul." You seem to be afflicted with the malady of the second death, death in its most violent form, to the extent that wherever you read "death," of course it must have reference to the "second death." How men even instructed in the first principles of saving truth could endorse the gospel-nullifying heresy of baptism for deliverance from the penalty of the second death is an impenetrable mystery.

Absurdity follows absurdity, and we find you teaching a gospel of destruction instead of the gospel of redemption. You have clearly shown that when a man departs from the beaten paths of truth, there is no limit to his wanderings from the old habitation. What marvelous words of wisdom are these?

"His offering was his own flesh, not that it might be saved, but destroyed. What became of the lambs and other animals offered under the law? Did not their offering in sacrifice result in their destruction? Assuredly, and did not Christ's offering result in the destruction of sin's flesh in him as a representative sufferer? Undoubtedly. What then becomes of the theory that he died to atone for inherited natural sin, otherwise sin in the flesh? Human nature, or flesh of sin, is, as we have seen, the cause of sin. Sinful impulses and thoughts which lead to overt transgressions are an essential quality of our nature and inseparable from it. For this reason it cannot be purified, the taint of sin cannot be extracted, eradicated, cured, as fever and other disorders of the flesh are cured. The only way to get rid of sin, and that which is the cause of sin, is by the destruction of the flesh, which is the stronghold of sin."

John Wesley gave the destruction of the heavens and the earth a literal application. With a superficiality, Wesley, like you, fails to distinguish between flesh and sin in the flesh. Wesley, seeing the rocks ahead, cried: "When heaven and earth have fled away, Oh, where shall I appear?" We would ask, If the flesh is destroyed, Oh, where will the author of the "Truth Defended" appear? If you destroy the flesh what is going to be *redeemed*?

"The word sin is used in two principle acceptations in the Scripture; it signifies in the first place the transgression of law; and in the next it represents that physical principle of the animal nature which is the cause of all its diseases death and resolution into dust" (Elpis Israel, p. 113). That fixed principle of the flesh is described by the apostle to the Romans as a "law of sin in his members" and as the "carnal mind," or serpent mind. It is spoken of as lust or evil desire. Of the Saviour of men it is said that he "condemned sin in the flesh;" that is, he yielded not to its impulses. Thus it is testified, "He was tempted in all points like as we are, yet without sin." This fact you have denied when you said before witnesses, "To say that Christ could be tempted from within shows a lack of spiritual discernment."

Jesus said of himself, "I have overcome the world" or "the lust of the flesh, the lust of the eye, and the pride of life." "He put away sin by the sacrifice of himself." Did he put away his flesh? The apostle in the Hebrews informs us what was accomplished in his death: "That through death he might destroy that having the power of death, that is the devil," or sin in the flesh. That the flesh of Jesus was not destroyed over five hundred brethren at one time bear testimony to the veracity of the Eternal, that the flesh of his Holy one was not destroyed. Thomas adds his testimony by being permitted to place his hand in the mutilated side of the Christ of God. And the prophet has foreshadowed a time coming when the nation of Israel will look upon him whom they crucified and will ask, "What are these wounds in thine hands?" and he will answer, "Those with which I was wounded in the house of my friends; and they shall mourn for him as one mourneth for his only son." You ask, "What became of the lambs and other animals offered under the law?" Most certainly they were consumed in the burnt-offering. Bro. Roberts, page 218 "Law of Moses," says, "The burnt-offering was for sin of natural state or constitutional uncleanness." Jesus Christ was the great antitypical burnt-offering. Did he offer himself for the destruction of his flesh, or for atonement from sin of natural state and constitutional uncleanness? The latter undoubtedly. Faithful watchmen on Zion's watch-tower anticipate, not the destruction of their flesh; but its *redemption*, glorification and the immortalization of their mortal body, and with the patriarch Job will ever exclaim, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, *yet in my flesh* shall I see God." David exclaimed, "My flesh also shall rest in hope"—in hope of what? Destruction? Assuredly not, but of a glorious *redemption*. This was the earnest desire of the Apostle Paul, "To be clothed upon with his house from heaven that mortality might be swallowed up of life." The following from the *Christadelphian* will show he did not sympathize with your gospel of destruction: "He came simply to destroy the works of sinful flesh, not the flesh itself. He came to improve the flesh as he improved his own, by applying the mighty power of God's written word to repress his lustful desires and so purify his flesh. The flesh of man is not in its essence impure. It is only degenerated by hereditary sin, and in the age to come will be regenerated by God's word" (*Christadelphian* 1868). A most strenuous effort has been made by you to elevate the responsibility of enlightened rejectors to the judgment-seat of Christ to a first principle of saving Truth. With this object in view no less than sixteen pages have been devoted to this question. In your labored effort, passages without the slightest relevancy to the subject are advanced, statements addressed to saints in Christ Jesus are applied to Gentiles "afar off." Surely a subject which requires such maneuvering to give it prominence can hardly be considered a vital principle of the One Faith.

### MOSES' SEVEN TIMES.

BY BRO. J. CAMPBELL, NEW ZEALAND.

Just a few lines on the times of Moses, as given in Lev. xxvi: 24, etc. Accepting the same to mean seven times 360, it equals 2520 years, assigned as a punishment of Israel's sin. It is a double period. The first half thereof covers the chastisement of Israel by the four great powers of the past, and may be summarized thus :

Babylon,	-	-	-	-	-	90 years.
Medo-Persian,	-	-	-	-	-	200 "
Greece,	-	-	-	-	-	304 "
Rome,	-	-	-	-	-	666 "

1260

which is a period represented by "a time, times and half a time." It began with Nebuchadnezzar and ends at the fall of Jerusalem on the 31st of August, 637.

The second half of Moses' seven times is given by the angel in Dan. xii: 7 on oath, under the formula of time, times and one-half, "when he shall have accomplished to scatter the power of the holy people." Be it observed that the ending of the second 1260 does not bring about, nor refer to, the coming of Christ. No, nor even the restoration of the Jews to their own land. It only brings us to "the end of the scattering." The end of the scattering can only mean *the beginning of unity*. The angel's time should begin where the first half of Moses' time ends; and this does bring out a very singular and exact ending, even to the year, the month, and the day. Thus the four great powers ended the desolation of the land on the 31st day of August, 637.

The first Jewish congress was held at Basle on the 29th, 30th and 31st of August, 1897—the long period intervening between those two events is exactly 1260 years. It was not on the 29th or 30th, but on the 31st day of August that Dr. Herzl said, "To-day we have become a nation"—a nation without a home, but seeking one; and it was the *third* day of the congress.

Virtually all Jews are now headed up in the Zionist Congress, which is a fully representative body, with an Executive, wise and energetic. All the delegates sent there represent (each) an hundred Jewish electors, and all these electors paid up each half a shekel, *i. e.* a shilling, before voting.

It was on the third day of the week that Israel came up out of Egypt. It was the third day after the passover that Jesus rose from the dead. So it was on the third day of the congress that Dr. Herzl's announcement surprised and delighted all there and then present. So it will be *on the third day* after Jesus comes down from heaven that Judah and Jerusalem shall be delivered. It is written in *days*, not in *years*. "On the third day he

(Jesus) will raise us up, and we shall live in his sight"—Hosea vi:2. But who are the "we" of this text? Answer, primarily, the Jews in the land—the third part referred to in Zec. xiii:8, 9. But it also applies to the resurrected; they too "shall live in his sight." This great and notable event will take place on Sunday morning, and this Sunday morning will be the third day after Christ comes. They are to be "first-fruits unto God," being raised from the dead as their Head was on the day of first-fruits—on the day after the Sabbath following the passover, or—will I venture to say?—1928. But this, by the way, to sum up: The angel's time began when Jerusalem fell, on the 31st of August, 637 A. D. Jewish unity proclaimed and asserted by Dr. Herzl on the 31st day of August, 1897, and so has the scattering of Israel come to an end as foretold on oath. It ended Moses' seven times to the day, month and year, and it began that further period of thirty years named "The time of the end."

#### SENATOR BEVERIDGE ON THE PASTORS.

INDIANAPOLIS, Ind., April 3.—Senator Beveridge, Monday, delivered an address on "The Bible as God's Literature," before the Protestant Ministers' Association, in the course of which he said:

"I have some views on preaching, and they are simple ones. Four years ago, on my way to Colorado, at different times and places, I met four preachers of different denominations. They were out there for their health. To each of these I presented the same questions, and asked that the answer be yes or no.

"Do you believe in God, a person, a definite and personal existence? Each one in his answer began to qualify. 'Do you believe that Jesus Christ was His Son, and sent by Him to save the world?' And again the answer was not direct. "Do you believe that when you and I are dead our definite consciousness will still live so that we shall know who we are?' 'Upon that subject,' the answer began, 'The latest is'—and not from one of them could I get a straight answer.

"I said, you are talking about the decadence in church attendance. How do you expect to draw men to you? Do you expect to Christianize the world when you are engaged in metaphysical speculations and in entertaining an ordinance?"

He referred to the laws of Moses as antedating by many centuries the laws now on the statute books regarding the killing and inspection of cattle. Later, he read with great dramatic force the address of Paul to the men of Athens, which he characterized as the greatest oration ever made by a mortal, with Lincoln's address at Gettysburg coming next in point of excellence.

Of the twelfth chapter of Romans he said that the best that Emerson ever wrote was but a dim candle to the blazing sun compared with it.

"The Bible," he said, "is the most human of books. In its humanity, its breadth, its toleration, it is wonderful. \* \* \* I note in the churches an absence of the spirit of worship. Congregations come to hear the lecture called a sermon. The pulpit is becoming a lyceum. The three things for the pulpit are God, Christ and immortality. Everything else is incidental."

### THE INSPIRATION OF PROVERBS.

Some who are called Christadelphians deny the inspiration of the Book of Proverbs. I do not think the answer to an enquirer in the *Christadelphian* for April on Prov. xxx. will give much light. With your permission I would like to offer a few suggestions.

The names given in verse 1 are evidently sign names, like Antipas and others, and the prophecy is contained in them in the form of enigma. This is not unusual in eastern lands. If we look at the signification of the names we find that Agur means gatherer; Jakeh, who fears God; Ithiel, God is with me; Ucal, I will prevail. This being read in the order in which the names are given would mean, the gatherer is the Son of him who feared God, and God is with him; therefore he will prevail.

Now see Jacob's prophetic blessing, Gen. xlix:10—"Unto him shall the gathering be." David was pre-eminently one who feared God, and Jesus is frequently called Son of David. Now in John xvi:32 Jesus says, "I am not alone, for God is with me." Then read Isa. xlii:13 and Rev.v:5: The "humility" of verse 2 may seem to western minds exaggerated, but we must remember that the contrast here is between the creature and the Creator. Many stumble at the sayings concerning Jesus, but observe Ps. xxvi:6, which, taken altogether, applies to Jesus Christ in the days of his flesh; but Eastern and Western notions are quite different. The eastern will prostrate himself in the dust before a superior, while the attitude of the western is well illustrated by an American writer who lately said that man is immortal, and therefore he should stand up before all creation and say, "I am." Thus putting himself on an equality with the Creator of the universe. But we should remember that the last lesson but one that Jesus taught on earth was humility, when he made himself a servant of servants and washed the feet of his disciples. In John xiii; I. Pet.v:6. Verses 5 and 6 agree with Rev. xxii:18. Verses 7 to 9 agree with the prayer Jesus taught: "Lead us not into temptation," and then follows a vivid description of the generation, or class, with which this "Gatherer" would have to deal. Psa. xlix:19 compared with Psa. cxii:2 shows that the word "generation" is used in the sense of a class, which the prophet calls "The generation of Jehovah's wrath." See Psa. xiv:5; xxii:30; xxiv:6; lxxiii:15; Isa. liii:8; I. Pet. ii:9. In verses 12 to 14 we find an exact parallel of Jesus' description of the Scribes and Pharisees in his days. Following this we have human nature figuratively described, and the prophecy closes with an admonition of verse 32. In conclusion, let me say there is often great significance in Scripture names we do well to observe. See Korah-Dathan Zeal for self; Phineas, Zeal for God; also, David and his mighty men, who made names for themselves by faith—II. Saml. xxiii:11.

Yours in the hope of Israel,

GEORGE AMBURY, Hamilton, Ont.

# Editorial.

## WORDS VERSUS ACTIONS.

**W**HAT an inconsistent thing this world is. Every where men of rank are talking and talking of peace, peace. Eloquence is taxed to its utmost in clubs and conventions here and there and every where in crying aloud, Peace! peace! peace! At the same time the pens of ready writers are vying with one another in praising the wonderful display of the warships of all nations in Hampton Roads upon the occasion of the opening, by the President of the United States, of the Jamestown Exposition. In talk, it is peace; in action it is war. Talk is cheap; war is dear.

And what are we promised in place of war? Arbitration? Was there ever such a thing as arbitration where the two parties were satisfied with the decision? If the decision of arbitration were ever gracefully submitted to, it was because the dissatisfied party was not strong enough to wage war to secure its claims. With the present mode of national life, with the active and forceful hand of Heaven kept out, war is the only court of final appeal. Peace shouters are talking about what they can never accomplish. The Lord Jesus returned to the earth is the only one wise enough and strong enough to "make wars to cease to the ends of the earth." All hail the coming day!

**THE PEACE CONFERENCE.**—Bro. Louis Young, of Baltimore, sends us a clipping from the *Baltimore Sun* at part of which he appropriately pencils: "There is no peace saith my God to the wicked"—Isa. lvii: 21. The writer of the article says: "A very curious phenomenon is the disinclination of the powers to have the coming Hague conference so much as discuss disarmament. *They all want peace. Peace is a universal interest. Their armies and navies are bankrupting them. But they don't want their present programs for army and navy enlargement interfered with.* Germany finds the proposal of diminished outlay charming, but thinks an international arrangement would create embarrassments. France protests against disarmament as a hallucination of the pacifists." Austria likewise longs for the period when war will be no more, but declines to take the proposed step towards hastening its arrival. Italy and Japan will favor an international arrangement for arresting the development of armaments after a while—after they get their army and navy up to a standard, but not at present. No doubt President Roosevelt will second the British Premier's proposal for a discussion, at least, of dis-

armament, but will he meanwhile arrest the activity of our gun factories or shipyards?

The trouble seems to be that the powers distrust each other. Each fears that the other will gain some unfair advantage. If an agreement to disarm is made, on what basis will it proceed? Shall there be a horizontal reduction of appropriations for war purposes of, say 30 per cent.? or shall armies and navies be cut down to some such extent? If either method be adopted, who will see that each power reduces its forces fairly according to the agreed percentage? An international commission might be charged with the task, but no great power would wish to be controlled from outside in a matter affecting its self-defense. A refusal of any power to obey the requirements of an international commission could not be met effectually without making war—the very thing everybody wants to prevent. It is not easy to conceive of a commission from the Hague overruling the Emperor William II, in regard to the number and size of ships permissible to Germany, or correcting England's ideas as to the proper size of the channel fleet. William would fear that a scheme was on foot to benefit Holland, Belgium and Denmark, for example, at his expense, and London would apprehend a trick for facilitating an invasion. Politics, in other words, might, it is feared, get possession of the Hague conference and poison its decision. War, say the objectors, is bad, and maintaining large forces is expensive, but each power is the best judge of its own needs, and regulation of armaments by an international commission might cause more evils than it would cure. There are other more practical measures, it is urged, that can be discussed to the exclusion of the thorny subject of disarmament. *Still, lovers of peace can see no harm in talking about it.* It is begging the question to assume that a discussion of the expediency of a voluntary diminution of armaments would effect nothing. Disarmament is an aspiration of modern humanity which will not cease to seek its realization.

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THE GREAT SALVATION COMMENDED.—Bro. Hadley, editor of the *Visitor*, has the following good words to say for this book, as we are informed by the kindness of Bro. A. W. Linnecar, of London: "It is not always that we find ourselves in agreement with Bro. Thos. Williams, of Chicago, but we are glad to insert a word of commendation for his pamphlet, "The Great Salvation." It was prepared for wholesale distribution at the U. S. International Exhibition, and consists of an exhibition of the first principles of Bible teaching, with proof passages and comments. An appendix treats of difficulties, such as The Thief on the Cross, etc., etc. It is an exceedingly good treatise, and specially commends itself to us by its accurate statement of the views it opposes."

We may be permitted to add that the committees of three Expositions have used this little book in preference to all others for the World's Fairs, Chicago, St. Louis, and now for the Jamestown Exposition, Norfolk, Va. More good reports have come to this office of the work of this book than of any other we know of—in actually teaching the Truth to the extent of resulting in obedience. A short time ago we printed the (I think) tenth edition. We have now an order for five thousand copies—a special edition, with the possibility of another five thousand. This will make fifty-nine thousand copies of the paper-bound, in English; and about two thousand have been printed in Swedish, the translation having been done through the instrumentality of the Worcester, Mass., brethren represented by our deceased Bro. Carlson; I think one thousand in German, by Bro. J. Miller, of Waterloo, Ia., and a Bro. Larson, of Minnesota, translated it into the Norwegian language, but how many copies he printed we have not been informed. We have also a special edition printed in heavy superior paper, bound in cloth. This is the fruit of a suggestion of Bro. Leask's and it is termed a "Presentation Edition," intended for the library and friendly and a holiday present. Of this edition, five hundred only were printed. We can supply all these editions, except the one in the Norwegian language. It is our prayer that the little messenger may continue its fruitful work to the glory of God and the rescuing of the perishing.

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THE KENTUCKY DEBATE.—The publication of this has been made impossible by Mr. Hardy refusing to prepare his part, his excuse being that the report is not a good one. We offered to allow him a free hand in revising it, but this did not suit him. He preferred to defeat the publication. Now a letter has come from the Baptist committee proposing another oral debate on the same propositions, and asking that we bind ourselves to get a proper report and receive their sanction before publishing. This, of course, means that they are graciously willing for us to spend *our* money and depend upon their whims as to getting any returns; for Mr. Hardy is just as likely to repeat his flimsy excuse as he was to hide behind it in the first place. If they were to offer to put themselves on an equal footing with us in all the expense they would appear to be more sincere than they do in making their one-sided offer. The fact is, it is quite questionable if any reporter can take Mr. Hardy's speeches, since he has a way of throwing "ac a, ac a" between his words, and sometimes goes into spells that can only be termed spasms, instead of intelligible speeches. One of these spasms nearly frightened some of us, for we feared serious consequences to the poor man who seemed to be in agony. Our astonishment having been observed, a gentleman at the close of the meeting

remarked, "You evidently are not acquainted with the methods of Primitive Baptist preachers." It would be utterly useless for a reporter to try to report such an outburst, for very few words were uttered. Taking all into consideration, we would *not* indorse the spending of a cent upon reporting another debate with the gentleman. There seem to be some who were impressed with the truth we set forth, and they are sorry the publication of the debate fell through. For their sakes and for the sake of getting a good hearing for the Truth, we would be willing to meet Mr. Hardy again in the same town, but this would have to be after our return from England, perhaps the fall of 1909, if our lives are preserved till then. In this we would make no effort to report or publish.

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FAIRNESS AND FRANKNESS.—We are credibly informed that recently a division took place in Canton, Ohio, among those who separated from us on Adamic condemnation and responsibility. The cause of it was that some contended for the Buffalo theory that Jesus did not shed his blood to atone for his own sinful flesh; and others contended (rightly) that He did. We are informed that Bro. Walker took the part of the latter against the former, and that finally the views of the latter were accepted and reunion took place. Now this was a good result; but the conclusion reached is the one we have been contending for all through the late discussion, as against Bro. Strickler and the "Warfare" supporters; and now these brethren are arrayed against the Buffalo heresy along with us, for which we rejoice, since it is another case of truth triumphing over gross and deceptive error. But should not frankness and fairness cause these brethren to declare that they have turned away from the Strickler heresy, and fallen in line with us on this important subject? We rejoice with you, brethren, in the happy outcome of your trouble; but it would add to our joy were you to frankly and fairly tell us of your agreement with us thus far. Do you not think that an acknowledgement of one step nearer might help towards another step in the same direction?

All this having occurred, a reasonable question now is, Do you in Canton consider yourselves in fellowship with the Strickler party in Buffalo? And Bro. Walker having indorsed your present position and condemned those who separated on the Strickler side, another question is, Does he now consider himself in fellowship with you and with the Strickler party? If so, he has been running with the hare and holding with the hound; and the example of Paul withstanding Peter "to the face because he was to blame" should be followed by some one who has the courage. Let us have frankness and fairness, brethren; and let there be no respect of persons before God.

**BRO. CHART'S OPEN LETTER.**—This is a reply to the Smallwood pamphlet, and is a thorough exposure of the errors of facts and doctrines set forth therein. A lengthy extract from Bro. Chart's pamphlet appears herein, by which our readers can judge of its merits. It is really an excellent vindication of the stand all faithful brethren have taken in the defense of the Truth against the false doctrines set forth in the Buffalo pamphlets, the "Warfare," the "Canadian Declaration" and in the *Christadelphian*, on Adamic condemnation and the sacrifice of Christ in relation thereto. The many quotations from the writings of Dr. Thomas, Bro. Roberts and others show that we stand on the old foundation as established in the general writings which preceded the innovation. The more the subject is discussed, the clearer does the Truth shine in all its harmony and beauty; and the more absurd, deceptive and dangerous appear the Buffalo, Birmingham and Toronto new inventions.

We have printed for Bro. Chart a supply for his use, which he intends to freely distribute, and with his permission we printed one hundred extra copies to supply any demands that may come to this office. To help meet the expense we have put the price at five cents per copy, including postage. Orders will be filled in their turns as they are received as long as the supply lasts.

**A MISTAKE CORRECTED.**—Several months ago we stated that Bro. Strickler, of "Baptism for second death notoriety," had issued another pamphlet. We are now informed that he has not, and we are more willing to make the correction than we were to make the announcement. The correction comes to us in an indirect way, and it seems that our mistake aroused anger. To us this is a good sign, for it signifies that if some who have separated from us are angry because we said Bro. S. had published another pamphlet, they surely would not approve of his doing so, nor of his actually having published two already. Two brethren in Toronto told us of the "new publication," handing us a copy that had just come to hand. We glanced over it, and remarked that it seemed a repetition of one previously published. Its arrival at that time was what caused the supposition that it was "another pamphlet." Well, it is far better that we make a mistake than it would have been if the brethren had been compelled to see another frenzied effort to set forth the heresy that the gospel imposes upon a believer the sentence of the second death, and that all that baptism does is remove the sentence. It is better, too, that the garbling and misrepresentation of pamphlets already issued from Buffalo have not been repeated.

**VISITS OF THE EDITOR REQUESTED.**—We have been requested to give lectures in several places when we go to Norfolk, Va.,

which is now quite likely to be from June 1st till about from the 15th to the 20th. Many matters prevent us from setting dates when we can go to the several places, but if the brethren who have written us (from Washington, D. C., and Richmond, Va., especially) will extend their patience, we hope to write them definitely soon. In these matters we realize more than ever that we must keep in mind, "If the Lord will," for so many unforeseen circumstances arise to remind us of the difficulties of meeting many and varied circumstances. One day, we plan our future work; the next day often vetoes it all. The health question, family cares, and much work of various sorts often almost bid us defiance, but we must all do the best we can in whatever sphere of life we may be thrown, remembering that ours is not a hard Master, but one who can and will make allowance for all circumstances and conditions.

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THE SORT OF JUDGE NEEDED.—Of late the world has witnessed great trials in criminal courts, most remarkably the Thaw trial. What a lamentable spectacle! The Judge differing from the lawyers, lawyers differing among themselves, expert witnesses and common witnesses contradicting one another, and jurymen in a deadlock! Money, time and talent are consequently wasted, law manifested as a toy for men to play with, and justice often defeated. What is needed? What is the remedy? A judge that will not judge after the sight of the eye, nor by the hearing of the ear. A judge that will not depend upon witnesses, and one who can dispense with a jury. A judge who can detect the heart, and who can in a moment decide and administer justice, and mingle with it mercy where it is deserved. The Lord Jesus is this judge. He will soon take his seat. Let all the world rejoice!

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THE DEBATE AT KNOX, IND.—After a lengthy correspondence with Mr. Scott, the Latter-Day-Saint, whom there was a prospect of our meeting in public debate, through the efforts of Bro. Høglund, the gentleman at last informed us that he could not engage in the debate before the 25th of May. This is about the time we must go to Norfolk; and so the matter must be left for a more convenient season. Had the gentleman given us this information at the time the correspondence began, considerable time would have been saved. The revealing of this after much quibbling on the propositions arouse a question whether the debate is desired by Mr. Scott.

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ALPHA, IOWA.—The brethren will sympathize with our aged Bro. Clark, of Alpha, Ia., in the loss of his beloved wife. A lonely lot will be his the rest of his life; but, dear Bro. Clark, "joy cometh," and you

will say, "O that it were come!" Our dear old brother has nearly finished his course, but he has a bright and living hope, and he can rejoice that Sister Clark's repose in death is but short. Should his lot be to sleep in the dust for a brief moment, the happy morn will renew them both to a life of joy when death can never part them again. Sister Clark, according to a report in the *Waucoma Sentinel*, died Feb. 24, 1907, at the age of seventy-five.

THE PROBLEM OF LIFE.—We have now completed a second edition of two thousand copies of this pamphlet. The first edition was printed from type used first in the "Truth Gleaner," which enabled us to put the price at 10cts.; now we must change the price to 15cts, by mail 18cts. It is over eighty pages the size of the *ADVOCATE* and the same type. We have filled all standing orders, and are now ready to meet all demands for the book.

AFTER carefully looking around, Bro. Zilmer has concluded to make Milwaukee, Wis., his home. He and his family are now settled there, and the Milwaukee Ecclesia is glad to have the good help our brother is able to render in setting forth the Truth and helping to grow in knowledge, obedience and love.

Bro. Zilmer's address is now 113 25th St., Milwaukee, Wis.

THE PATON-WILLIAMS DEBATE.—We have this now complete in manuscript form, Mr. Paton having revised his part. It is ready for the printer, but our busy time from home is coming now, and the work cannot be hurried out. It must come in between other regular work.

#### INTELLIGENCE.

##### A LONDON BROTHER AND BRO. WALKER.

The following sadly shows that while very much time was found to divide the ecclesias in England on a non-essential subject, there is no time to try to restore those who are considered strayed sheep. It is a great pity, and a heavy responsibility rests upon those who forced the division and who will not lift a hand to remove the evils they are the authors of.—EDITOR.

Bro. Warwick would like to have a half hour's chat with Bro. C. C. Walker (if he will make it convenient to call before returning to Birmingham), over the truth. Address you will find at bottom of enclosed tract. Don't say or think it will be no good, but come 'round. Act from duty, not from your opinion of results, for Christ's sake. From one of "the poor of this world, but rich in faith."

73 Kellett Rd., S. W.

April 8, '07.

DEAR BRO. WARWICK:

My leisure is so little that I cannot arrange an interview. If I thought it

was a "duty" and had time I would see you. Bro. F. G. Jannaway tells me you have had several interviews with the brethren. We cannot all see eye to eye in this imperfect state. When the Lord comes we shall all be taken in hand with divine authority.

Hoping with you for this, sincerely your brother,

CHAS. C. WALKER.

73 Kellett Rd.,

Brixton, S. W.

8-4, '07.

DEAR BRO. WALKER:

I was surprised to receive your letter this afternoon, as I have not written to you, nor has anyone else done so with my authority or knowledge. Therefore you will see by this that I have not asked you to "arrange an interview," nor pointed out to you a "duty."

You intimate that you have been informed that I have had several interviews with the brethren. This is not true. I have had neither several interviews with any brethren, nor one interview with any brother in his official capacity.

Those with me on the old unaltered Chaistadelphian basis, unitedly with myself, wrote to the Brixton Ecclesia pointing out the unscripturalness of their attitude, but our last letter to them remains unanswered and unanswerable, as it was based on the unassailable "It is written."

No, we don't expect to "see eye to eye" with all our brethren till "the Lord brings again Zion," but that is in itself not necessarily a reason why we should debar them from our fellowship and call them "heretics," and their belief a "heresy," as certain of your London brethren have done.

It is a matter for profound grief to view the household of faith scattered and divided as it is.

Is there no need to pray that we may be delivered from blood guiltiness? Is it a light thing with you to say, "Thus

saith the Lord" when the Lord has not spoken? If you say "He has spoken," to justify your withdrawing attitude, are you prepared on a public ecclesial platform, in London or Birmingham, to produce your strong reasons for examination?

If you are not so prepared, do you know of a brother who is? Or are you afraid to see your stronghold attacked by "The sword of the spirit?" "To the law and to the testimony," etc.

May our Father forgive you for the work of destruction you and others have been the means of effecting.

Your brother in Christ,

THOMAS WARWICK.

*Copy of Reply from C. C. W.*

21 Hendon Rd., Birmingham,

April 10, '07.

DEAR BROTHER WARWICK:

There is some mistake about the matter somewhere. I received the enclosed at Bro. Jannaway's house on Monday morning. I am unable to revive the controversy.

Sincerely your brother,

CHAS. C. WALKER.

CONWAY, ARK.—Dear brethren and sisters in Arkansas and elsewhere, greeting. By the request of Sister M. A. Weeks of Rose Bud, I report the death of her beloved husband, Bro. S. F. Weeks, which occurred Feb. the 13th last, after a painful illness of five days. Bro. Weeks was 64 years of age, and had been a faithful lover of God's precious and saving truths for about twenty years. Sister Weeks writes that his faith was strong in the promises of God and of the resurrection of His people. He had expressed a desire for the last several years to meet with the brethren and sisters in the fraternal assembly at Martinville, but owing to poor health, he could not. This is the fourth one of our loved ones cut down by the enemy death, since our last gathering, and if

the blessed Lord delays His coming much longer, the most of us will cease from our labors; and may it be said of us, that we have died in the Lord,, and with all those who have been faithful, come to a resurrection of life eternal. This hope cheers and comforts you, dear Sister Weeks, and all the rest of like faith. Let us labor to live and lead a righteous life, which is so essential for a welcome into the joys of our Lord, when he will come to judge us in righteousness.

Faithfully I am yours in the gospel bond of this one blessed and only hope,

JOHN W. TEAS.

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 HUDDERSFIELD, ENG.—On Easter Monday we had a fraternal gathering in our own room in consequence of the postponement of the Leeds fraternal gathering from Easter to Whitsuntide. Brethren and sisters from Leeds, Sowerby Bridge, Elland, Heckmondwike, etc., were present. After partaking of refreshments for the outer man, we were refreshed in the inner man at the evening meeting, with addresses by the following brethren: Bro. Whittaker, of Leeds; Bro. Egerton, of Sowerby Bridge; Bro. Hemingray, of Nottingham; Bro. Briggs, of Sowerby Bridge; Bro. Rushforth, late of Abergavenny. Bro. Ingham occupied the chair. All the addresses were truly for the exhortation, edification and comfort of those present.

Suitable hymns and anthems were sung between the addresses, and all seemed to enjoy the meeting. Bro. and Sister Rushforth, of Abergavenny, are meeting with us at present, and we hope they will be able to permanently settle down here.

JOHN HIRSH.

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 MCCOOK, NEB.—We have made a change of residence since our last communication; we have rented the farm and moved to this place, hoping to be instrumental in doing more good for the cause of the Truth. Our little ecclesia

here now numbers seven persons, and we think the prospect very favorable for acquiring other accessions to this number. We hope and pray that the seed of the kingdom may fall on good soil and bring forth fruit many fold. We have not seen Sisters Bishop and Benedict, who reside at Trenton. I realize that your labor in the Lord's service is one of constant exposure and trial. May the good Shepherd watch over you and guide you into all the truth that you may always be able to resist the adversary.

My wife joins with me in wishing you and Sister Williams success in the noble work of spreading the glad tidings to those who are still out of the ark of safety. May God bless you both in the good work is our sincere and fervent prayer.

Yours fraternally,

F. E. UTTER.

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 PALERMO, ONT.—We can now look back over the history of our ecclesia at Bronte for over twenty years, and rejoice, that we who are but a little flock, have, during all that time, been trying to keep a light burning in this otherwise dark place. We rejoice that we have stood fast during all that time, and now we are getting help from brethren of other ecclesias. The Canadian brethren have what is called "A Lecturing Plan," and according to that plan, each ecclesia gets a speaker from some other ecclesia once a month. The plan seems to be working well, and by it we are getting better acquainted with each other, and it is improving the speakers very much, as they prepare their subjects before going to speak. Last fall we had the honor of a visit from Bro. and Sister Williams. Bro. Williams gave a lecture in the Orange Hall, which left a good impression on the people of Bronte. Since then we have had Bro. Craigmyle, of Toronto, with us, who gave us an excellent address, contrasting the failures

of the kingdom of men with that perfect kingdom that is to be set up by the God of heaven, to which the gospel invites us. Dear brother, come again.

On the evening of March 23d, we had with us Brethren E. H. Chart and Goodall. Bro. Chart gave us a lecture in the Orange Hall that night on the subject: "The Destiny of the British Empire, Exhibited in the Light of Prophecy." We were surprised and delighted with the large audience that turned out to hear our esteemed brother. As he has a very clear voice and is a very able speaker, he was listened to with close attention throughout. We did not have to listen to him very long before we realized that we had a *reliable Chart*, as he demonstrated what he said by a thus it is written. At the close there was some hand shaking, and all seemed well pleased with his lecture. Then the next day (Sunday) there was another feast for us, at our meeting for the breaking of bread. Bro. Goodall exhorted us on the great necessity of watchfulness, on the words of Paul, "Watch ye, stand fast in the faith; quit you *like men*, be strong." As Bro. Goodall has been a soldier under the British flag for a number of years he is able to tell us much about setting the watch, and what the duties of the watch are and what an awful responsibility rests upon him if he should fall asleep while on duty and the Captain come along and find him asleep. He would be shot. Not only is his life at stake, but the lives of the whole regiment depends upon his vigilance. Then again, he explained to us that when any new territory was captured from the enemy, their standard was placed upon it, and a watch set, so the enemy could not take it again. So we having taken the true gospel out of the hands of its enemies. The Bible being our standard, we have to watch and hold fast to that which we have till our Captain comes. And I think many of us will thank our heavenly Father that Bro. Williams and others have kept

such a diligent watch on this good old book the Bible. For it seems to me that the greatest danger comes from those who claim to be its friends, who are wise above what is written. I think Bro. Goodall would be doing a good work, if he would write his exhortation and let the brethren have the benefit of it, through the *ADVOCATE*.

The time set for Bro. Chart's second lecture was 4 p. m. Subject: "After Death, What?" We were surprised, indeed, when we reached the hall to find that it was already filled almost to the door. I think I never saw a better behaved audience in my life. Bro. Chart, by his pleasing voice and concise expression of thought, held the audience spell-bound from start to finish, as he preached Jesus and the resurrection the only hope of man.

One man told me that that lecture had turned the popular doctrine upside down. Others say that they would like to hear lectures of that kind once a week.

Well, all these things put together, and the two letters that appeared in the *MARCH ADVOCATE*, from Bronte, have well nigh filled our cup of joy to overflowing.

With love to all in Christ Jesus,

T. G. PAGE.

SANTA ANA, CAL.—In reading over my letter in the *ADVOCATE* for April I find that I omitted the names of Bro. and Sister Smead, who came from Iowa to Hollywood several months ago, and are now members of that Ecclesia.

Word came to us from Osage, Ia., of the serious illness of Bro. Pattengill, which we are very sorry to hear.

Yours in the one hope,

ELSIE E. ELLIOTT.

[Yes, with sorrow we have heard of the illness of our much beloved Bro. Pattengill, and our deep sympathy is with him and Sister Pattengill. We hope to hear of our brother's recovery, but if God's will be otherwise, there is no

reason "to sorrow as others who have no hope." Pro. P. has honored the Truth.—EDITOR.]

SOWERBY BRIDGE, YORKSHIRE, ENG.—I have to report an interesting and pleasing event, which took place in the presence of a large number of brethren and sisters and friends, in our meeting room, on Saturday morning, March 30th, when Sister Emily Hannah Hitchen and Bro. John William Halsted were united in the bonds of holy matrimony by Bro. Briggs, who spoke words of exhortation and encouragement to the happy pair. This being the first wedding solemnized in our meeting room, our young brother and sister were the recipients of a beautiful present, being a handsomely bound Bible, with a suitable inscription inside. Bro. Egerton, on behalf of brethren and sisters, made the presentation, in suitable terms, to which Bro. Halsted briefly replied. The following is the inscription:

“PRESENTED TO

Bro. and Sister J. W. Halsted, on the occasion of their marriage, by the members of the Christadelphian Ecclesia, Sowerby Bridge, in the earnest hope that the abounding consolation of this sacred volume may prove a 'lamp unto their feet and a light unto their path.' And that finally an entrance may be ministered unto them abundantly into the kingdom of God.”

FRANK HANSON, Sec.

VICTORIA, B. C.—Labor Hall, Douglas St.—I am pleased to inform you that since we started our meetings in the above hall it has been the means of bringing a few together who had met for the breaking of bread in their own rooms. Not only so, it is also a light-stand for the Truth in the midst of the darkness that prevails. Although from a human point of view it seems useless to put forth the Truth Sunday after Sunday without any returns or any en-

couragement, yet we glance back at Noah and others and see the same results. Shall we forbear to proclaim the Truth because people take no heed? No, no, it is God's work, not ours; and the day of the Lord's appearing will reveal to us astounding things. Therefore we pass on. We number now sixteen, and we meet on the Birmingham Statement of Faith, and a wholly inspired Bible. Our efforts have not been without some fruit. On the 19th of January last we immersed our Bro. Geo. Tuesley, (22), into the saving name of Jesus the Christ, and on the 29th of March, we also had the pleasure of immersing into the same name the three daughters of Bro. and Sister Watkinson, Regina (20), Elizabeth (18), and Agnes (16). Our prayer is may they be kept by the power of the word, faithful unto the end.

A. J. WATKINSON, Rec. Sec.

THE PASSING OF APRIL.

At last, young April, ever frail and fair,  
Wooed by the playmate with the golden hair;

Chosed to the margin of receding floods,  
O'er the soft meadows, starred with open buds,

In tears and blushes sighed herself away,  
And hides her cheek beneath the flowers of May.—O. W. H.

IN AFTER DAYS.

In after days, when grasses high  
O'ertop the tomb where I shall lie,  
Though well or ill the world adjust  
My slender claim to honored dust,  
I shall not question nor reply.

I shall not see the morning sky,  
I shall not hear the night-wind sigh,  
I shall be mute, as all men must,—

In after days.

And yet, now living, fain were I  
That some one then should testify,  
Saying—*He held his pen in trust  
To Art, not serving shame or lust.*  
Will none? \* \* \* Then let my memory die

In after days.—A. D.

## BRO. CLARK'S QUESTION.

In the March No. of the *ADVOCATE*, Bro. Clark, of Texas, asked whether he was right in saying that the understanding of the plan of salvation depended upon secular writings, especially the understanding of prophecy. No one has answered. Doubtless God has taken into consideration self-evident and facts that would exist in the secular world, and adapted Revelation accordingly. The use of the Greek language was a fact in the times of Jesus and the apostles. The New Testament therefore did not proceed to teach the language, but employed it in revealing the truth to the world. So with history, the Bible does not teach profane history, but it adapts Revelation so that a comparison of the one with the other will yield the instruction to students which God intended.

This is another evidence of the divinity of the Bible, the fact that future events could be foreseen and Revelation made accordingly. No fallible writer can do this. So we think Bro. Clark was quite right, and the more the subject is studied in detail the more evident it will become, that while providence controlled facts and the development of knowledge of various sorts, Revelation was adapted to all in such a way as to compel diligent reading and study; for this, too, is necessary, to exercise the mind and make it quick to perceive and reason. So all things are of God and all things are utilized by Him in His wonderful ways.—EDITOR.

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LETTERS.—B. Puttock (2), B. F. Dozier (2), E. J. Lasius (2), R. C. Henley, T. G. Page, A. H. Zilmer, E. J. Elsas, F. C. Welshman, H. A. Austin (2), J. W. Teas, E. H. Chart, B. Tarber, E. B. Sanders, E. Low, J. A. Robins, W. Kimman, A. H. Mowry, F. L. Florence, J. Haudaker, W. W. Pattison, E. W. Chart (2), C. T. Spencer, G. Ambury, L. Passmore, A. H. Zilmer, A. S. Trussler, J. M. Paul†, E. F. Stobaugh, L. Jeffries, E. E. Elliott, A. W. Linnecar, J. A. S., D. W. Smead, B. McCreary, J. M. Cheaney.

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JUNE, 1967

NO. 238

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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Englewood, Ill.

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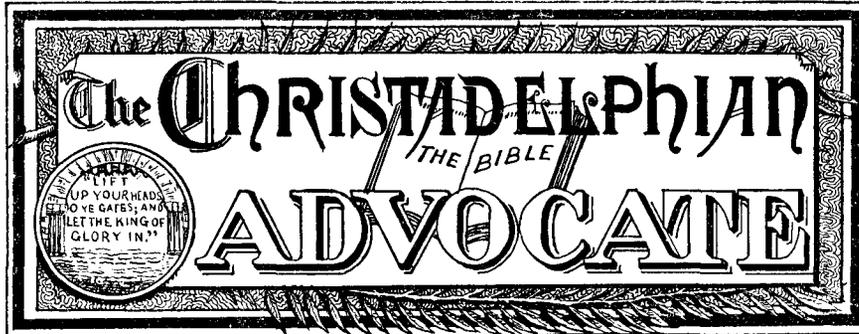
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COMING ACROSS.—A note and the receipt of "The Christadelphian Herald," from Bro. Albert Hall, of Leeds England announces that he and Sister Hall and their little one are on their way to Toronto, Canada, with the intention of remaining on this side the Atlantic. As to the future of the "Herald" nothing is said, except that "Items of intelligence, until further notice, must be sent to Bro. Whitehead, Laurel House, New Romney, Kent, Eng.," Bro. Hall will be heartily welcomed in Toronto; but the brethren in England will miss him, for he was an indefatigable worker in the affairs of the Truth, and especially in the Up-and-Be-Doing-Movement. The *ADVOCATE* extends to Bro. and Sister Hall a hearty welcome.

WE have just shipped to Bro. Dozier, for the Jamestown Exposition eleven hundred pounds of printed matter—"The Great Salvation" and sundry tracts. So the "planting and watering" are going on.



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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.

VOL. 23.—No. 6

JUNE, 1907

No. 268

## WHAT CONSTITUTES BAPTISM INTO CHRIST?

**A**S this is written for persons who hold that baptism can only be performed by the immersion of persons in water, it will not be necessary to speak of that phase of the subject, which is styled by some writers "the mode of baptism." They, for whom these lines are intended, believe in immersion as baptism.

Neither is it necessary to discuss the question whether or not baptism is necessary to bring persons into Christ, it being quite generally held that baptism is necessary to induct aliens into Christ. The question we are to consider is, What amount of knowledge is necessary antecedent to baptism in order to bring strangers into covenant relation with God?

It is admitted that a knowledge and belief of the gospel is necessary to make baptism valid; in other words, that a valid baptism is preceded by a correct faith.

The commission, as recorded by Matthew, contemplates that the "nations" shall first be taught; then baptized. To teach is to instruct, to inform, to communicate to another knowledge of that of which he was before ignorant. Thus teaching has to do with the communication of certain knowledge to those nations; after this they shall be baptized. What those nations were to be taught as antecedent to baptism is not stated by Matthew. But the commission as given by Mark directs that the gospel shall be preached to every creature, to which is appended the statement,

“He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” It is clear, therefore, that in order to believe any doctrine or proposition, it is necessary that the doctrine or proposition be first communicated to those persons who are to believe it. Now let us see whether this precept of Christ upon so important a matter, thus vitally affecting the salvation of nations, was faithfully executed by those to whom it was commanded. The first instance which demands attention is the action of the apostles, and notably Peter as the mouth-piece of “the rest of the apostles,” upon the day of Pentecost. We are told that “when they (the assembled throng of “Jews, devout men out of every nation under heaven”) “heard this, they said, \* \* \* Men and brethren, what shall we do?” To this the response was made, “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” (Acts ii: 37, 38). “When they heard this” (which had been set forth by Peter), they manifested both a desire and a willingness to “do” anything within their power that might be required of them. What was it “they heard?”

1. That the speaking with tongues by the “Galileans” was not due to the effect of new wine, as they supposed, but was the result of the operation of the Holy Spirit which Jesus had promised to send upon them; and “He hath shed forth this which ye hear and see” (v. 33).

2. This was proof that, though they as a nation had compassed the crucifixion of Jesus, God had raised him from the dead, in accordance with the prophecy of David, that his soul should not be left in hades.

3. The purpose for which God had raised up Christ was that He might set Him on David’s throne. And the apostle drove home this truth with peculiar force: “Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom they have crucified, both Lord and Christ” (v: 36). That God intended to raise up one of David’s descendents to sit upon his throne, the “Jews, devout men,” knew very well—much better, in fact, than very many modern “devout” persons who regard themselves as being much better informed on things religious than those Jews. Neither was it necessary that Peter should enter into a lengthy argument with those well-informed Jews to prove that the person to occupy such a prominent place in the house of David, is the Christ, or better, the Anointed. When Jesus asked of the Pharisees, “What think ye of Christ? whose Son is he?” they responded without hesitation, “The Son of David” (Matt. xxii: 42), thus showing plainly that they knew what position the Christ is to occupy, and how he is related to David. It was therefore only necessary to show the relation of Jesus to David and to the purpose of God, and they were ready to accept Him as God’s Anointed. With them it was not a question of what position that Anointed was to

occupy in the purpose of God, what work He is to perform; they, as "devout Jews," who were familiar with the oracles of God and the prophecies and promises relating to the Christ, knew that He shall occupy the throne of David; that He shall reign over the house of Jacob, in the land covenanted to Abraham, and that through Him, as the seed of Abraham, all the families of the earth shall be blessed. With them it was solely a question of identity: Who is the Anointed? Has He appeared or do we look for Him in future? When it was shown that God had made Jesus of Nazareth, who had been crucified and raised from the dead a short time before, both Lord and Christ, they "gladly received the word" of the apostles, and were baptized about three thousand of them. Thus we see that these persons were first taught: *a*—That *Jesus* is the Anointed to sit on David's throne; *b*—That God raised Him from the dead; *c*—That He is now at God's right hand; *d*—That He was the cause of the reception of the Holy Spirit on the part of the apostles; *e*—That repentance and baptism into the name of Jesus Christ are necessary for the remission of sins; *f*—That the promise of God pertained to them and their children, as well as others whom God should call; *g*—That it was needful for them to save themselves from the untoward generation by a hearty belief of and practical obedience to the gospel and its requirements. In addition to this we are told that "with many other words did he (Peter) testify and exhort." No "words" that were necessary to be said or known were left unsaid before those persons were baptized.

We notice, in the next place, the preaching of Philip at Samaria (Acts 8). It is said that upon the persecution which arose at Jerusalem after the death of Stephen, "they were all scattered abroad throughout the regions of Judea and Samaria except the apostles. \* \* \* Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." Thus far we see two things: 1. They "preached the word." 2. This word related to "Christ," or the Anointed. What was the result of this preaching? "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (v. 12). Before their baptism, those Samaritan men and women believed two distinct, yet closely related, kinds of "things:" 1. The things concerning the kingdom of God. 2. The things concerning the name of Jesus Christ. The former involves the Ruler in this kingdom (Christ); its subjects, the twelve tribes of Israel; its territory, the land promised to Abraham; its capital and metropolis, Mount Zion in Jerusalem; its purpose, the blessings of all nations and the permanent establishment of peace upon the earth. What are "the things \* \* \* concerning the name of Jesus Christ," which were believed by those Samari-

tans prior to their baptism? Why did Jesus appear among men? Because of sin. He "appeared to put away sin by the sacrifice of himself" (Heb. ix : 26). "Christ died for our sins according to the Scriptures" (I. Cor. xv : 3). What is the result of sin? "The wages of sin is death" (Rom. vi : 23). "By one man sin entered into the world and death by sin ; so death passed upon all men, in whom all have sinned" (Rom. v : 12). Thus the appearing of Christ was made necessary by the fact and presence of sin in the world. Sin killed man, rendered all his powers useless, consigning him to the dust from which he was taken. This result came by man. "By man came also the resurrection of the dead" (I. Cor. xv : 21). But the resurrection of the dead did not come by the same man who is charged with the introduction of sin and death. Why not? Because the redemption of man required that one who is related to the law of sin and death, yet a sinless one, as far as individual action is concerned, should, through obedience, work out the problem of life from the dead. Who could solve that problem? It was Christ who "suffered for sins, the just for the unjust, that he might bring us to God" (I. Pet. iii : 18). He, in his own person, abolished death, and brought life and incorruptibility to light through the gospel" (II. Tim. i : 10). His soul was not left in hades, because He was God's Holy One (Acts ii : 27, 31). He was raised from the dead, now no more to return to corruption, according to the sure mercies of David (Acts xiii : 34), pledged by the everlasting covenant (Isa. lv : 3). Thus he obtained "the name which is above every name, that at the name of Jesus every knee should bow, \* \* \* and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii : 9, 10); and He is "Lord both of the dead and living" (Rom. xiv : 9). These are the things concerning the name of Jesus Christ which were preached by Philip at Samaria, and things which the Samaritans, "men and women," believed prior to their baptism. If they were necessary antecedents to baptism, then baptism, in order to be valid, must be preceded by a belief of those things now.

One more instance. We have Peter and the six men at Cesarea (Acts 10). Peter preached to Cornelius and his household, setting forth the following facts :

1. After the introduction (verses 34, 35), Peter relates the circumstances of the proclamation of peace by Jesus Christ to the children of Israel, and says, "That word ye know" (36-38).
2. We are witnesses of what Jesus did and taught.
3. After the crucifixion of Jesus, "God raised him up the third day, and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead."

4. He commanded us (the "witnesses chosen before God") to preach unto the people, and to testify, that it is he which was ordained of God to be the Judge of the quick and the dead (39-42).

5. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (43).

It will be seen that an element not previously named is here mentioned, namely, that of Jesus being "ordained of God to be the Judge of the quick and the dead." This the "witnesses" were "commanded" to preach unto the people, and to testify. When was this command given by Jesus? We have no direct statement that a commandment to preach the judgment of quick and dead was given by Jesus to the apostles. But they *were* "commanded" to "go and teach all nations;" "preach the gospel to every creature;" hence we infer that the proclamation of the gospel message includes this testimony concerning the judgment of quick and dead. But we are not left to inference with reference to this matter. Jesus himself had most clearly taught that the Father had delegated the power of raising from the dead and judging those coming within His jurisdiction, and of giving eternal life to the worthy, and consigning the unworthy to "damnation," to the Son (John v: 21, 22, 27-30), and these were some of the "things" which the Holy Spirit subsequently brought to the remembrance of those witnesses who heard Him (John xiv: 26). Besides this, the Apostle Paul distinctly announced that "God shall judge the secrets of men by Jesus Christ *according to my gospel*" (Rom. ii: 5-16); Rom. xvi: 25; II. Tim. ii: 8. According to the Scriptures, I. Cor. xv: 3, 4. He charged Timothy his "dearly beloved son" in the gospel, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," to "preach the word" (II. Tim. iv: 1), thus showing that this judgment of the quick and the dead shall be at the appearing and the kingdom of Christ.

I wish, at this point, to draw attention to the language of Paul to the Hebrews. He complains of their slow progress towards perfection, saying that when they ought to be teachers, they have need of being taught again, "which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. v: 12, 13). What are these first principles of the oracles of God? What is this "milk" of the word? The apostle continues (ch. vi: 1), "Therefore leaving the principles of the doctrines of Christ, or the word of the beginning of Christ (margin), let us go on unto perfection; not laying again the foundation"—of what?

1. Of repentance from dead works.
2. Of faith toward God.
3. Of the doctrine of baptisms.

4. Of laying on of hands.
5. Of the resurrection of the dead, and
6. Of eternal judgment.

Thus the "eternal judgment" (or the judgment upon which "eternal" issues are suspended) is placed among the first principles of the doctrine of Christ. The apostles could not "fully preach the gospel of Christ" (Rom. xv : 19) without complying with the command to preach, along with other items, also this important "principle" of it; and no more can a person be in the faith, or in Christ, in whose faith this item is wanting. And a "baptism" which was administered in the absence of this clearly revealed and important truth, can, at the very best, but be exceedingly doubtful. It is a risk which no person who seriously desires to "lay hold on eternal life," can afford to assume.

This may appear as if we are attaching undue importance to this one item of the truth; in fact, some soundly condemn "the idea" that men should know something about the judgment before baptism. But why not? Did not Peter prominently mention it in the first gospel discourse that was ever delivered before an audience of Gentiles? And did he not, at the council at Jerusalem, state that the Gentiles, by his mouth, heard the word of the gospel, and believed (Acts xv : 7)? And did not James, on the same occasion, say that this is "how God did visit the Gentiles to take out of them a people for his name" (Acts xv : 14)? If it was required of Peter to preach and testify that it is Jesus who was ordained of God to be the Judge of the living and the dead, to *begin* the work of selecting from among the Gentiles a people for the name of Jehovah, why should not the same principles that were in operation "at the first" continue to operate during the whole of the present dispensation? And was not that which was proclaimed by Peter, all of it, of course, by himself styled "the gospel"? And did not the Gentiles who heard it from his mouth "believe" what he preached? And can we believe the gospel while our faith does not embrace this item of it? And is not the thought that we must all stand before the judgment-seat of Christ that every one may give account of himself to God (Rom. xiv : 9-12), and then receive the things in the body according to that we have done, whether good or bad (II. Cor. v : 10), a thought that tends to beget a feeling of solemnity because a day is coming in which all our works shall be rewarded according to desert? Is not the idea that "the Judge standeth before the door" (Jas. v : 9), one that is calculated to incite the true believer of it to constant watchfulness? Surely, there can be no other than an affirmative answer to these questions.

It is said, "This is a non-essential matter." Who says it is? Is the judgment labelled "non-essential?" Is anything which God has revealed "for our learning"? If it is, it is because it has been done without

authority. Do you consider one has been baptized into Christ who, at the time of his immersion, believed in the immortality of the soul? You say in theory that you do not. You make men believe that they must have a correct faith concerning the nature of man in order to valid baptism. You do not, in theory, regard as valid the immersion of a person who believes that the kingdom of God will be "beyond the bounds of time and space." Nor of one who believes the doctrine of eternal torment. None of these do you accept, if you are consistent with your position. Why not? Because you say, and correctly, too, that the holding of such beliefs is not the result of intelligent apprehension and hearty belief of the gospel; that, in fact, those views neutralize the gospel, making it of none effect.

When a person is immersed who holds that the dead come out of the graves immortal (a thing certainly not even hinted at in the Scriptures), thus obviating the necessity of the judgment of the quick and the dead so specifically and clearly set forth in the scriptures of truth, that immersion cannot, in the nature of things, constitute a lawful and valid baptism into Christ, because it sets aside one of the very "principles of the doctrine of Christ." What is it to be baptized into Christ? Does the mere immersion of a person in water, and the pronouncement of the words, "I baptize thee into Christ," constitute such baptism? It cannot be, for the reason that nothing can be baptism into Christ which does not include the first principles of the oracles of God. How can we "go on unto perfection" (Heb. vi: 1, 2), as long as we be ignorant of "which be the first principles of the oracles of God?" In the construction of a building, you are not ready for the superstructure until you have built the foundation according to the plan and specifications. Think you that in the rearing of the spiritual edifice, which is to reflect credit upon the Architect, the Builder and Maker will be less exact in the matter of adherence to His plan than are men to adhere to theirs? It was said to Moses, "See that thou make all things according to the pattern showed to thee in the mount" (Heb. viii: 5). If the believer in the immortality of the soul, of eternal torments, a kingdom in the skies, is not in the Bible "way of salvation," according to your understanding of the matter, no more are you in that way unless you believe that gospel which the apostles "commanded" to preach, and by which God is taking out of the Gentiles a people for His name. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii: 14). The way must be sought, which requires effort; and "few," comparatively, have either the resolution or persistency to continue their efforts until they find that way and walk in it. Many play at religion because others are religious, and not because they have any personal interest in the matter. "Many will seek to enter in, and shall not be able" (Luke xiii: 24). Are you of the "few" who "enter in at the

strait gate," or of the "many" who go with the crowd, possibly condemning others who seek to find the way and to lead others into it, for being "too narrow?" Would it not be well, before condemning others who seek to know the right ways of the Lord, to examine yourselves whether ye be in the faith or not? Do not be afraid to investigate this matter in the light of the Word of God. Such a course may not, and in all probability *will* not, receive encouragement from those who say, "We are rich, and have need of nothing." It may expose you to adverse criticism and the charge of being "exclusive and narrow;" but consider Him 'who for the joy that was set before Him endured the cross, despising the shame, and is now seated at the right hand of the throne of God' (Heb. xii : 2).

Objections are raised against requiring a knowledge of the judgment and other matters of revealed truth, of candidates for baptism, on the ground that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." While growth *in* grace and *in* such knowledge is much to be desired, the person must first *be* "in grace and in the knowledge," etc. Growth *in* these elements cannot take place while persons are "alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. iv : 18). The persons who are admonished to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," are such who have "obtained the like precious faith (with the apostles) through the righteousness of God our Saviour Jesus Christ" (II. Pet. i : 1). They are *in* the faith, *in* grace, *in* the knowledge of our Lord Jesus Christ, and *in* such grace and knowledge they are to grow; but not *into* them. They to whom the Apostle Peter wrote this second epistle to stir up their pure minds by way of remembrance, were, at the time of writing, familiar with the exceeding great and precious promises of God by which they were to be made partakers of the divine nature; they had believed those promises; but they were to go on unto perfection, by *adding* to their faith virtue, knowledge, and the other graces enumerated by the apostle (II. Pet. i : 1-11).

This has been written because eternal interests are involved. I dare not deceive you. You must not deceive yourself. You should know the truth, however humiliating to human pride its appearance and obedience may seem, however grievous the cross may appear. Remember, Jesus said, "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke xiv : 27), or, as given by Matthew, "And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. x : 38).

A. H. ZILMER.

## THE CURSED TREE.

**O**F judicial modes of putting criminals to death, hanging has been most popular among Gentile nations from the very earliest times, the outcome of man's natural ingenuity, cruelty and depravity. That form of hanging known as crucifixion was introduced among the Jews by the Romans. The victim was either tied or nailed to a cross, and left to die of suffering, exposure and weariness. This has been unanimously considered the most shameful, horrible and cruel of all deaths. The judgments of offenders against the Mosaic law included stoning and burning to death, but not hanging. Incidental reference is made to it in Deut. xxi: 23, and provision made for the burial of the body. The disregard of this injunction by King David led to Rizpah's faithful and devoted act, and the careful observance of it, secured for our Lord the necessary burial at the hands of Joseph of Arimathæa, thus fulfilling his own prophecy - Matt. xii: 40.

Most criminal offenses under the Mosaic law were to be punished by stoning. No matter what we may superficially think, since it was God's enactment, it must have embodied justice, wisdom and mercy. It was a violent manner of exemplifying the Edenic sentence, the righteous doom of all mankind: "Dust thou art and unto dust shalt thou return." It was necessary that the accusers should be most prominent in the tragedy from beginning to end; not only should the decree of death be owing to their evidence, but their hands should cast the first stones. There were no paid officers to do the disagreeable part. Notice how few cases are recorded of death in this way, and they at God's command or by the frenzy of the mob. The crimes enumerated meriting it are evidence that some barriers existed that made the law inoperative and gave security to the transgressor. Self-righteous, as the Jews in their generations were too apt to be, they could not but feel themselves condemned by a code that said, "Cursed is every one that continueth not in all things written in the law to do them." Jesus gave expression to the wisdom and mercy hid in this judgment, "Let him that is without sin cast the first stone." Truly "the law was weak through the flesh."

Our Lord and Saviour was put to death on the cross; not by the Jews, his accusers, but at their instigation, by the Roman authorities. If he were really a blasphemer, as they declared, he should have been stoned. A violent death in this way would have satisfied the Edenic sentence; and, if his blood had been shed by this method of "cutting off," an atonement would have been made for sin."

No judicial death inflicted, according to the Mosaic law, could bring an innocent man under its curse. Jesus, though holy, harmless and undefiled,

died under the curse of *the law*: for it is written, "Cursed is every one that hangeth on a tree." Solomon has declared, "The curse causeless shall not come." With men a curse is a volley of words, that seldom effects more than to show the bitter feeling of the speaker; but, with God, a curse is a real, tangible punishment for sin, personal, racial and national. As Jesus always did what was pleasing to His Father, the curse did not overtake Him because of personal sin. Racially he partook of the sin-condemned nature of all the children of Adam; hence was subject to its Edenic curse of sorrow, pain and death. Besides, he was a Jew; therefore, whatever of sin, shame or curse dishonored the Jewish nation he must as a citizen share it. We all know the history of that nation: because they had set at nought God's statutes and abhorred His judgments, most of the curses predicted in Lev. xxv. and Deut. xxviii. had come upon them—"a king that hated them ruled over them," and they were forced to submit to "laws that were not good." Along with Roman decrees and courts of justice were introduced Roman forms of punishment, notably, crucifixion for the worst criminals. Do we doubt that Jesus felt the nation's humiliation when he was tempted in the wilderness to assume the kingship of the Jewish states, when he so scathingly denounced the Scribes and Pharisees, or when he wept over the fate of Jerusalem? Numerous are the allusions in the prophets to his condition as a sin-bearer and sufferer for their nation: "Hide thy face from my sins, and blot out all mine iniquities" (Ps. li:9); "I will bear the indignation of the Lord, because I have sinned against him" (Mic. viii:9); "He hath borne our griefs and carried our sorrows;" "For the transgression of my people was he smitten" (Isa. liii:4, 8). In passing, there are many instances of righteous men identifying themselves with the sin of the nation: Isaiah, Nehemiah and Daniel are examples.

But it was specially by His death *on the cross* that Jesus became the curse or scapegoat for Israel, bearing its sins into an uninhabited country. He was the antitype of the bullock burnt without the camp for the sins of the congregation. For its sins God had given Israel over to the wild beasts of the earth; now it was being torn by the eagle's talons, the Roman power. The cross became, to faithless Jews, a symbol of Roman rule and oppression; to faithful ones, of the nation's sin and its curse. Had there been no broken *law*, there would have been no foreign governor, no *cross* in the land. The guilty would not have been punished in this way, and the innocent would have been shielded from harm. Jesus was unwittingly offered a sacrifice and made a curse by his own people, through suffering the shameful, agonizing death of the cross. Caiphas uttered more truth than he understood when he prophesied that Jesus should die for the nation. Sad and significant are the apostles' references to it: "Who his

own self bore our sins in his own body on the tree;" Christ hath once suffered for sins, the just for the unjust (I. Pet. ii: 24; iii: 18); Christ was once offered to bear the sins of many" (Heb. xviii: 28). Without this sacrifice on the nation's behalf there could be no hope for a restitution of Israel; for "without the shedding of blood there is no remission of sins," though forgiveness is always predicated on repentance and submission.

A. S.

### THE KENTUCKY DEBATE.

This Debate took place in Seebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

#### MR. WILLIAM'S FIRST SPEECH OF HALF-HOUR.

*Mr. Chairman, Gentlemen Moderators and Respected Friends:*

JUST a few words before we proceed, in reply to what our friend has said in his preliminary remarks. We have come together to discuss vital questions, I hope in the true spirit that should actuate all in the discussion of important matters. I never had the pleasure of meeting my friend before, and therefore I can have no personal feeling against him, and I hope we shall be able to conduct this discussion without unnecessary friction. I shall endeavor on my part to manifest the spirit of kindness, and will hope that our meeting and parting will be pleasant, though we differ upon the important questions before us. We shall endeavor to abide by the rules which have been read by the Chairman, and so conduct this discussion for the advancement of truth before this people, and in the fear of God. Now to the point at issue.

In the first place, I regret to have to say, my friend is not informed in what our belief is concerning soul and spirit. He has successfully, but needlessly, proven that there is such a thing as a soul, and there is such a thing as a spirit. Christadelphians never thought of denying these facts, never. If the gentleman had read the works of Christadelphians circulated throughout this country and other countries, he would have seen that we believe in soul and spirit as much as we believe in a body, that we believe that man has a soul and that sometimes he is spoken of as a soul. He is also spoken of as being a spirit, and the Scriptures show that he has a spirit; this as clearly as he is spoken of as having a body. We have never thought of denying this, therefore our friend would have saved himself time and trouble if he had informed himself as to our belief upon this

question. Then you will ask, What is the dispute about? It is not as to whether there is a spirit, nor as to whether there is a soul, but as to whether the soul is immortal, and as to whether the spirit of man is an immortal, conscious, separate, intelligent entity surviving the death of the body. What is the kind of soul Christadelphians, therefore, believe in? Man was formed of the dust of the ground, formed or created a material, substantial, earthy being. The spirit of life was breathed into his nostrils, by which he became a *living soul*, not an immortal soul. That which was breathed into his nostrils was the *breath* of life, breathed *into his nostrils*, mark you, and is the spirit of "lives," and not an immortal entity that survives the death of the body. It is, therefore, the kind of a soul that is now at issue, and so a large part of what our friend has devoted his time to is irrelevant.

Now I will ask you, Have you listened carefully throughout our friend's address? Have you heard him quote a single portion of scripture which says that the soul is immortal, or which says the spirit of man is immortal? We shall be here now throughout the week discussing these questions, and if the doctrine of the immortality of the soul is a scripture doctrine our friend ought easily to find the same in the Bible. The expressions "immortal soul" and "immortal spirit" cannot be found from Genesis to Revelation. You will find the word "immortality" occurring five times and it is spoken of as that which belongs to God, as having been brought to light through the gospel, as that which we must seek for. It is spoken of as that which man will put on at the resurrection, when "this mortal shall put on immortality;" but it is never spoken of as man's inherited nature.

I must call your attention to the peculiar belief of our friend, in which he differs from the popular theory of what is called the "natural immortality of the soul." His proposition is that the child of God is in possession of an immortal spirit or soul that survives the death of the body. That does not mean that all souls are immortal. The beasts of the field and fowls of the air are said in the Bible to have souls; therefore, the mere word soul does not convey the idea held by those who teach the doctrine of the immortality of the soul. If the theory that man has an immortal soul is implied by the word soul, then the same is true of every creature that has a soul. I would like my friend to say in his next address whether he means that the child of God is in possession of an immortal soul, and that the child of the devil is not; and therefore that the immortality of the soul belongs to christians only and not to the bad and the indifferent. The wording of his proposition, you will notice, limits the immortal soul to the child of God. If it is a possession of christians only, and not of any until they become children of God, are men and women

born christians when they are born into this world? Our friend will not attempt to prove this. Our Lord says we must be born again before we can become christians, and if you must become a child of God before you can have an immortal soul, then it follows that you did not have an immortal soul when you were born naturally, into the world; therefore all those who have not become christians have no immortal souls, our friend has it, if he means what his proposition states.

Now the Christadelphians have been contending in this country for nearly fifty years with their friends of various denominations that man is not naturally in possession of an immortal soul, or spirit, and they have been opposed, which means that the claim is that all men by nature have immortal souls.

Some years ago we had a discussion in Zion, Ky., when my opponent, Mr. Hall, affirmed that all men have immortal souls. If our friend means what his proposition states, we have progressed to the extent of driving our opponents to deprive the largest part of mankind of immortal souls, and our friend, by his proposition, has surrendered the largest part of the issue; he has surrendered the thought that all men have immortal souls, and confines such a possession to those who are christians. This is quite a step in the right direction.

If our friend really takes this ground, as his proposition states it; if he claims that christians only have immortal souls, let it be so, we shall meet him upon his own ground, and that respectfully and kindly; and now the question is, does he prove his theory by the scriptures? Our friend began with the text in the Psalms where David said, as our friend puts it, "he actually had a soul." Certainly he had a soul, but of what kind? Go to the beginning of the book, to the first chapter of the book of Genesis where you have the first time the word soul is used; read the 20th verse: God said, "Let the waters bring forth abundantly, the moving creatures that hath *life*, and fowl that may fly above the earth in the open firmament of heaven." Now, if you have reference Bibles, which no doubt you have, I know my friend has, and if you will look in the margin you will see that the word "life" is rendered "soul." Now it follows that all creatures, all living, moving things, had a soul. God says, "Let the waters bring forth abundantly the moving creatures that *hath life*." In the margin the "moving creatures that hath *souls*, 21st verse. "God created great whales and every living creature (living soul) that moveth which the waters brought forth abundantly after their kind, and every winged fowl after its kind." In the 24th verse you have the same thing. Now this form of words, "living creatures," or living souls, occurs thirteen times, the two words together; living creatures, living souls, occurs, I say, thirteen times, and out of the thirteen times eleven times the phrase is

applied to the beasts and only twice to man. We admit, my friend, not only that man has a soul, but that beasts and fowls have souls; but not immortal souls; and not one text our friend has quoted says the soul survives death and cannot die. "The soul that sinneth it shall die" Ezek. xviii. There is a soul that can die, but here I presume, upon the basis of this proposition, that my friend means that the soul of the wicked can die, but not the soul of the righteous. You can say this, but can you prove it? The term soul proves nothing as to the soul's immortality. The definition our friend has given of "immortal" is that it is that which is not subject to death. Now we will proceed to note the novel method our friend has adopted in a vain attempt to prove his peculiar proposition; and this seems to confirm the thought that he really limits immortal souls to those he terms children of God. Here we have the most strange argument. He quotes a part of the proposition, the spirit which is immortal (as he has it) is the possession of man that is born of God who sinneth not. He quotes, "He that is born of God sinneth not, he cannot sin because he is born of God." Now what does this lead to? What is the argument that our friend is trying to make? A child of God cannot sin, therefore he thinks that inasmuch as the child of God cannot sin, and since the wages of sin is death, the child of God shall never die; therefore my friend thinks he has a soul that shall never die. Is that the case? Does the soul of the child of God die? My friend says it does not and has quoted and misapplied a passage of scripture, but we must not set the scriptures against themselves. We must not make the Bible contradict itself. My friend's doctrine contradicts the Bible, as we shall see when we come to examine it carefully. We shall find in what sense it is that he that is born of God cannot sin. John is speaking of "walking" in sin, one cannot do this and be called a child of God. One that is born of God does not "walk" according to the course of this world" (Eph. ii:2). He cannot do this and be truly a child of God; but to say that he cannot commit a single sin is to contradict facts and set John against himself; for he says, "If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1. John i:8, 9).

But suppose we admit, for the sake of testing the argument, that a son of God cannot and does not sin, does that prove that he has an immortal soul—a soul that cannot die? Now I will call your attention to Him who was a Son of God in very deed, and let us see whether he had an immortal soul, whether his soul could die. I will call attention to the Son of God himself, the Lord Jesus Christ, of whom it is said, "He poured out his soul unto death" (Isa. liii:12), and we are told his soul was not left in sheol, hades, or the grave. The righteous One poured out his soul unto

death, and his soul went to hades, the grave, that soul was not living after it had been poured out unto death until it was "redeemed from the hand of the grave" (Psa. xlix : 15). Therefore the argument goes for nothing that because a soul does not sin it is immortal and cannot die. If you will read a few verses previous to that quoted, for instance, I. John v : 6, 7, 10, you will find John says, "He that saith he sinneth not maketh God a liar." John is speaking of walking in sin, and does not mean that men in this life, who are weak naturally, cannot commit a single sin. To say that man in this frail life cannot commit an act of sin is to contradict what John says, "If you say you have no sin you deceive yourself. I write unto you that you sin not;" but our friend says, according to his theory, he cannot commit one sin. If they cannot, if it is a matter of absolute impossibility, John is contradicting himself, but, my friends, he is not, by any means. He says, "My children, I write unto you that you sin not," be as free from sin as it is possible for you; but, says the Apostle Paul, "when I would do good evil is present with me, therefore I cannot do the things I would." Then John says, "If you sin" (in trying not) "you have an advocate with the Father, Jesus Christ the righteous; and if we confess your sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So we may well question the mortal that presumes to say he can live a life without sin, for if such a man exists he has no use for Christ as an intercessor. So the argument that my friend has presented is not based upon truth, and falls to the ground. But now the other argument, it seems to have some charms for my friend. I refer to his deduction from our Lord's answer to the Sadducees. This is really the first argument our friend has made that is relevant to the question under discussion. This passage is always used by advocates of the immortality of the soul; and I give my friend credit for coming to the point at last in the case; and yet after all, like all who misconstrue this passage (Luke xx : 35-38), our friend missed the very point in our Lord's argument. Here is an argument that is generally used in an endeavor to show that Abraham, Isaac and Jacob were not dead. Did our Lord say they were not dead? Were they dead? Let us see. In the eleventh chapter of Hebrews, speaking of Abraham and many faithful ones, Paul, in the thirteenth verse, writes, "These all died in faith, not having received the promises, but having seen them afar off." My friend may say only their bodies died; but Paul says, "These," these men that I have been writing about to you, who were men of faith, "*these* all died in faith," not, these all live in the realization of their faith; but they died in faith, in hope, looking for the fulfillment of the promises. "Not having received the promises, but having seen them afar off," and we will find presently how far off. Did they not *die* in that faith? In the last part of this same chapter, 39th verse,

we read: "And these all having obtained a good report through faith, received not the promises; God having provided some better thing for us that they without us should not be made perfect." Where shall they be during the interval? These all *died* in faith, and we are told, "They were gathered to their people—they were buried" (Gen. xxv:8). But what about the phrase, "all live unto him?" The important thing that my friend overlooked was that our Lord did not say, "Now that Abraham is alive and does not need resurrection," but, "Now that the *dead are raised*" --are to be raised. Here we have the words of the Lord (Luke xx:34-38). "And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and *the resurrection from the dead*, neither marry nor are given in marriage: neither can they (then) die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. *Now that the dead are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living; for all live unto him."

Remember, it is the case of the woman that had seven husbands, and the question was whose wife should she be *in the resurrection*? How is it to be then? It is a question of resurrection, therefore, that is here being considered. Now keep this fact in your minds, and let us read, "But they shall neither marry nor be given in marriage, neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection." The words, "now that the dead are raised," are proof that they will be raised, and the Lord would say, I have proven to you by what God said to Moses in the burning bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," that these men, though they are dead, they shall live. Abraham, Isaac, and Jacob died. God is not the God of the dead; therefore he must raise them to life; and therefore I prove the resurrection of the dead. I prove that they are dead and not yet resurrected. Let us see what Paul says in the fifteenth chapter first letter to the Corinthians: "I declare unto you the gospel which I preached unto you, how that Christ died and was buried, and was raised again from the dead." If Christ be not risen, what are we preaching for? What are we declaring? There is no living Christ if there is no resurrection of the dead; inasmuch as Christ died, and you say he is still dead and not risen, we have nothing but a dead Christ. We ask, then, What is your idea, Paul? My idea is this, that inasmuch as Christ was buried, his soul poured out unto death, inasmuch as He went to hades, the grave, and was dead and not living, we have no Christ if he was not raised, and what is the use to be baptized for a dead Christ?

“If Christ be not risen, then our preaching is vain,” because death with us is death, total unconsciousness. This is the state of Abraham, Isaac and Jacob; and our Lord’s conclusive argument proved their resurrection, and not that they were alive without the resurrection. That Christ’s soul was poured out unto death and that it was made an offering for sin, reminds us that that which was offered for sin had blood, and it was not therefore an immortal soul. Is it not an established fact then Christ poured out his soul unto death? Was his soul (himself) put to death? And if his soul went to hades but was not “left in hades,” it must have been there, in the grave, and raised from the grave. If he has not been raised, Paul’s argument is that there is no living Christ, therefore there is no foundation for affirming that there is an “immortal soul or spirit that survives the death of the body.”

But we must finish the argument in I. Cor. xv. Are these that I am now going to read of children of God who have immortal souls that survive the death of the body? “If there is no resurrection of the dead,” says Paul, “then is not Christ raised,” and what then? “Then *they also which have fallen asleep* in Christ have perished” (verse 18). How could they perish if they were immortal souls? And why does Paul place all dependence upon resurrection if they, as immortal souls or spirits, had survived the death of their bodies? As Daniel says, they were “asleep in the dust of the earth” (Daniel xii:2), hence depended upon resurrection for future life.

Soul is spoken of throughout the scriptures, and so is spirit, and so are bodies; and animals are called souls, but, as I said before, not once do you read of immortal souls. If you can find immortal soul in the Bible then I will stop this discussion at once, but there are no immortal souls there. Now as my time is nearly up let me leave Paul’s argument clearly before you. Paul, we want to know where the children of God are, whether they have survived the death of their bodies and can live independently of their bodies, or whether you teach that they are depending upon resurrection for their future life. His answer is, “For if the dead rise not, then is not Christ raised; and if Christ be not risen ye are yet in your sins.” If Christ is not risen there is no resurrection of the dead. Our gospel is based upon the resurrection of the dead, and since God’s children who have died are dead, and not alive, are “asleep in the dust of the earth,” and not living as immortal souls or spirits, if there is no resurrection for them, they “have perished.” Do you, my friend, think Paul would thus write if he believed that those “fallen asleep in Christ” were not asleep, but were living more intensely out of their bodies than they ever did in their bodies? Let us be reasonable.

Now we are treated to another argument. My friend quotes, “He that hath the Son hath everlasting life, and cannot die,” etc. Hath eternal life

where? Turn to the fifth chapter of I. John, tenth verse: "He that believeth on the son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his son; and this is the record, that God hath given to us eternal life, *and this life is in his son.*" You have eternal life in you and you can never die is what my friend says; but John says, "And this is the record that God hath given to us eternal life, and this life is"—in you, is it? No, it is not in you. If it said, "And this life is in you," my friend would have the best of the argumet; but it reads, "And this life is in his son." And the apostle says that to deny this record, that God hath given us eternal life, and to deny that this life is in His Son—to deny this record is to make God a liar; and surely to say it is in us now is a denial of these words, "This life is in his son." When shall we have it in us, Paul? His answer is, "And when Christ who is our life shall appear, *then* shall we also appear with him in glory." Then we shall have eternal life in us.

[*Time called.*]

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### LATE DEPARTURES EXPOSED.

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EXTRACTS FROM BRO. CHART'S REPLY TO THE SMALLWOOD PAMPHLET.

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IF the responsibility of enlightened rejectors is a first principle of the One Faith, then the Birmingham Statement, until a few years ago, was defective in a vital principle. Up until about ten years ago the statement referred to, which was then said to comprise the whole counsel of God, taught: "That at the appearing of Christ, prior to the establishment of the kingdom, the responsible, faithful and unfaithful, dead and living of both classes, will be summoned before his judgment-seat to be judged according to their works, and receive in body according to what they have done, whether it be good or bad." Mark you, "faithful and unfaithful of *both* classes, not *three* classes, was considered vital truth.

What shall be said of that grand old soldier, John Thomas, was his faith defective in a vital point? He never considered the responsibility of enlightened rejectors a first principle, and in the preface to "Anastasas" he says to believe in two classes is sufficient: "To believe in the resurrection of the just and unjust, and that *both* these classes will appear in the presence of the righteous Judge to give an account of themselves to him."

"It is a pity to trouble yourselves as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not. It is salvation an earnest man is after. It is this he will try to work for himself and others if he can. If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment" (*Christa-*

*delphian*, Feb. 1882). Would Bro. Roberts counsel us not to trouble about a first principle of Truth? "Rejectors of the word who do not come under the law of Christ by belief and obedience may be reserved till the close of the thousand years. It does not seem reasonable that those who put away the counsel of God from themselves should be passed over without judgment, and yet, since they do not become constituents of the household of faith, their resurrection at the time when account is taken of that household would seem inappropriate; may they not be dealt with at the end" ("Christendom Astray" p. 79). Who will charge Robert Roberts, that bold exponent of Christadelphian teaching, with speaking in such uncertain language regarding a vital element of the gospel of Jesus Christ?

The sayings of Jesus must be searched in vain for evidence that Gentiles will co-mingle with saints at His judgment-seat.

The Psalmist, speaking prophetically of Christ's judgment-seat, says, "Gather *my saints* together unto me, those that have made a covenant with me by sacrifice." And our Saviour himself, in referring to that mighty event, says, "He shall send his angels and they shall gather *his elect* from the four winds, from one end of heaven to the other." "And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing, but should raise it up at the last day." And again, "All that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." Who are the "all" here spoken of? Surely those in Christ. When does the doing good and evil commence? When we enter into covenant with him by sacrifice. The teachings of Jesus are emphatic, that account will be taken at his judgment-seat of *faithful and unfaithful saints*; wise and foolish *virgins*; just and unjust *stewards*. Those who make Gentiles responsible to Christ's judgment-seat a vital principle of the one faith cast a reflection on the greatest teacher the world has ever known; for while the merits of this vexing question may be open to discussion upon this point, there can be no divided opinion that it was not a cardinal feature of Christ's teaching.

If the responsibility of enlightened Gentiles to Christ's judgment-seat be a first principle of the faith, then that great apostle to the Gentiles who shunned not to declare the whole counsel of God should have made it a prominent feature of his public proclamation. He declares that "Christ shall judge the quick and the dead at his appearing and his kingdom," and that "there shall be a resurrection of the just and the unjust," and, "The Lord shall judge his people." A reference to the context of the passages referred to will make manifest to any unprejudiced mind that they apply to saints in Christ Jesus. If the apostle believed that Gentiles would co-mingle with saints at Christ's judgment-seat, he certainly did not give

it a prominent place in the labor of his life. "Contending earnestly for the faith once for all delivered to the saints," that Christ at his coming will judge his household is a vital principle of the one faith; and the apostle informs us: "Them that are without God will judge." Let us leave that judgment of those who are without in God's hands, the judge of all the earth will do right, and let us not cause division upon the question of what God will do with a few outsiders, which neither in scripture nor reason can be elevated to a cardinal principle of saving truth.

Your unscriptural theory that Christ died as a substitutionary testator of a testament God was supposed to have made with Abraham was exposed in the Aug. ADVOCATE as follows:

Now Bro. Smallwood, if "Jesus did not die for himself for sin," what did he die for himself for? and in your rescript or edict of Nov. 1902, you presume to answer. Truly a wonderful document, yet denied access to the pages of the *Christadelphian*. On the 9th page of that article you say, "The recorded life of Jesus which we are privileged to possess in the New Testament, attest the truthfulness of Daniel's prophecy. It witnesses to the fact that Jesus was free from sin, and consequently never estranged from his Father. In what sense then did he require to offer for himself? Let us consider. In Bible teaching concerning the new or Abrahamic Covenant, we are informed regarding the details of a will, which the Deity made in favor of Abraham and his seed, bequeathing to them the everlasting possession of the Holy Land and the dominion of the globe; which covenant he confirmed by an oath (Gen. xxii: 16; Ps. cv: 9; Heb. vi: 13). All men whether Jew or Gentile may inherit the earth with unending life, honor, riches and power, by fulfilling the stipulated conditions of this testamentary deed of inheritance. As it is a well-established principle of law that no will is of force while the testator liveth, it was impossible the Creator of all things should die. He therefore in the exercise of His sovereign prerogative provided a substitute in His beloved son Jesus."

In summing up your argument you add: "This way of looking at it makes manifest why Jesus had to offer for himself as well as for his people, as the substitutionary testator of his Father's Will. The way for him to unending life and glory under the provisions of that Covenant, was through suffering and death."

Little did we think until we read your article that there could be found in the Christadelphian body one, with even a superficial knowledge of the Divine mind, let alone one reputed to be mighty in the Scriptures, teaching the unscriptural, unreasonable, long ago exploded heresy that Christ died instead of God.

Do you not know that a will is a thing unknown in Hebrew law and a testament is foreign to the Hebrew Scriptures? Any ordinary dictionary supplies the information that a covenant is a mutual engagement between parties respecting their subsequent relation and conduct towards each other. A testament is the declaration of a person's will respecting the disposal of his property after his death. According to these commonly received definitions a divine covenant is a perfectly conceivable transaction. A divine

testament is an absurdity. You are reported to be a master of languages. In your eagerness to escape from the simple truth that Jesus offered for himself for ancestral sin, you have overlooked the fact that neither the Hebrew nor Greek word for covenant under any system of juggling give countenance to the idea of a will or testament. Stroud, Dr. Adam Clarke, Wakefield and every other lexicographer of repute recognized that it was a covenant God made with Abraham, and Jesus Christ was the covenant victim. Wakefield translates Heb. ix : 16, 17 thus: "For where a covenant is there must be necessarily introduced the death of that which established the covenant, because a covenant is confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive." On this Dr. Adam Clarke says: "This is undoubtedly the meaning of this passage, and we should endeavor to forget that testament and testator were ever introduced, as they totally change the apostle's meaning." The translators of the New Testament believed in substitution, and they endeavored to weave in that theory. It is admitted that the first requisite of a good translator is an understanding of his author. We submit that the first requisite of a good teacher is an understanding of his subject. You have clearly shown that upon the nature and sacrifice of Christ you need that one "teach you again the first principles of the oracles of God."

If our position on this question is unsound why did you not meet the issue instead of evading it? You endeavored to confound the question by introducing "will" as the purpose or design of God. We did not call in question, will, as the design or *intention* of the Great Eternal. What we called in question was the idea of a Will as a Testament, a thing dependent upon the death of the maker, being associated with God who hath no beginning of days or end of life.

A divine Testament we have characterized as an absurdity. A Testament is a manifestation of the weakness, selfishness, and mortality of inferior beings, and is incompatible with the attributes of Him for whom and through whom and for whom are all things, who alone hath immortality. As the absolute Lord and Proprietor of all things, He abdicates none of his rights, and in the consummation of the eternal purpose all things will be subject to the Father, that God may be all and in all. A divine covenant is a manifestation of God's love to a lost world, in providing an arrangement whereby man can be brought back to Him, and become related to those exceeding great and precious promises and escape the corruption that is in the world through lust.

In your effort to make out a case you ridicule the idea of an agreement being associated with covenant. Was there not an agreement between the father of the Hebrew race, Abraham, and his God, to perform the work assigned to him, and his God to bless him? Was there not an agreement between the children of Israel and Israel's God? Did they not exclaim, "All that thou hast said we will do?" By keeping the covenant they were to obtain a blessing; by violating the agreement, the punishment God had

appointed would be showered upon them. Do we not enter into an agreement with God at our baptism? Do we not agree to keep his holy covenant and the name wherewith we are called unsullied, and does not God agree that if we do our part He will clothe us with immortality?

In your endeavor to overthrow our statement that a testament was a thing unknown in Hebrew law, you introduce the case of Hezekiah, where he "was told to put his house in order for he was to die;" and you ask your readers to believe he made a will regarding the disposal of his property. If you would acquaint yourself with Hebrew law you would learn that among that nation, while they were familiar with covenants, they knew nothing of testaments or wills, because the transmission of property after death was determined by law and not by the testament of the previous possessor; and in the Old Testament the words "testament" and "testator" do not once occur.

We have affirmed that neither the Hebrew nor Greek word for covenant under any system of juggling give countenance to the idea of a will or testament. You have attempted the "juggling," but how signally you have failed in the endeavor. The Greek word, according to Parkhurst and others, signifies "a disposition—appointment or institution of God." The Hebrew word is *berith*, which denotes a purification or purification-sacrifice. The meaning is simple, an appointment or arrangement for purification through sacrifice. The declaration that every lexicographer of repute recognized, that it was a covenant God made with Abraham, and Jesus Christ was the covenant victim or atoning sacrifice, stands unassailable. We might have added to the list previously given, Dr. McKnight, Keyworth, Parkhurst, Rotherham. You are left alone in your contention that it was a testament God made to Abraham, and that Jesus Christ was the substitutionary testator. Why did you not quote from Bro. Walker? He has placed himself upon record on this question. Was it because he sympathized with "friend Chart" and described your absurd and impossible conclusions as "unscriptural?"

*The wise man truly said, "He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him."* Did you think your readers would not know that Bro. Walker had rewritten "Elpis Israel" and had left out the word "testament" and "substitutionary testator?" Do you not think it would have reflected more to your credit to have mentioned this matter than to have kept silent, giving the impression that Bro. Walker was in sympathy with you?

The Greek word for covenant is *Diatheke*, and occurs thirty-three times in the New Testament. In twenty places it is rendered covenant, and in thirteen places it is rendered testament. If all the passages are examined it will be seen that covenant is perfectly intelligible in them all,

and where the word testament has been used by the translators, covenant would be more fitting. As a test of our statement let the word "will" be substituted for covenant and in many places a total want of propriety will be apparent.

The narrative informs us that God promised or covenanted to Abraham and his seed the everlasting possession of the earth upon well defined conditions. For a man to be in everlasting possession of the earth, he must necessarily have everlasting life, and that can only be obtained through God's appointment or arrangement, "the blood of the everlasting covenant," or atoning sacrifice. In Heb. ix : 18, "A covenant is firm over dead victims, since it is never valid when that which ratifies it is alive" (Diaglott). Jesus as the covenant victim "ratified and made sure the promises made unto the fathers," in no sense as a substitute, but as a representative. Jesus said, "This is my blood of the new covenant (or Abrahamic covenant) which is shed for many for the remission of sins. Before the blessings of the covenant could be realized, a fitting sacrifice had to be made for sin, for it is a divine principle that "without the shedding of blood is no remission of sin." Jesus in his death recognized the justice of the Edenic law in condemning man to death for sin; but by reason of his faultless character Divine justice brought him out of the grave. Divine love and mercy justified him from all sin and constituted him the basis of justification for those who have faith in him as the atoning sacrifice, or "lamb of God that taketh away the sin of the world." Your contention that Christ died as a substitute for God is untenable, and is designed with but one object, and that is to account for the death of Christ upon another principle than an atoning sacrifice for sin in the flesh. The evidence is against you, and your vagaries in the light of the scripture crumble to pieces like a rope of sand.

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#### RUSSELLISM REFUTED.

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Bro. W. Linnecar, London, Eng., sent us the following, clipped from "The English Churchman" of March 28, 1907 :

"ZION'S WATCH-TOWER SOCIETY."

SIR—In response to Mr. A. W. Linnecar's offer to send a copy of "Russellism Refuted," I applied for one, and find it is a reply from the Christadelphian standpoint to the "Watch-Tower" teaching; so a reply from the Christian standpoint is still needed. J. W. WALKER.

Maisonette, Grosvenor Road, Watford.

It would be interesting to see "a reply from the Christian standpoint." So-called christians occupy a standpoint which forbids a reply to Russellism.—EDITOR.

## HEBREWS UNITING.

NEW YORK, May 1.—Hebrews in New York are building the foundations of a nation. Although they will continue to dwell among other nations, the Hebrews may soon have an international ruler, with an international congress. For the first time in twenty centuries, since they were driven from Jerusalem, the race has promise of attaining unity.

In the minds of the enlightened Hebrews the ideal of national unity has been gaining strength for a long time. It was voiced in the dream of reclaiming Palestine, and again building it up as the home of the Hebrew people. Then followed the plan to establish a great Hebrew nation in some other part of the world. Great Britain offered to set apart a vast territory in Africa, but investigation showed that country to be unfit for colonization and the project was abandoned. The idea of national unity grew on these failures, until in New York and other American cities it has finally taken the form of an active propaganda.

Already the movement has a membership of 8,000 in this city, and as many more in other cities, although it was inaugurated only a few weeks ago. In a short time, delegates will be sent abroad to Russia, Germany, France, England and other countries, to interest the Hebrews there in the plan, and within a year it is fondly hoped that the dream of the founders of the project will be realized.

It has not been finally determined whether the Hebrews shall name a ruler of the race, who shall have authority over its destinies, subject to the acts of the congress, but this is not improbable if the other features of the plan prove feasible. So far only one public meeting has been held, but it was enough to satisfy the promoters of the enterprise that they have struck a popular note. Defense against oppression is the chief purpose of the projected congress. Except in Russia, it is admitted by those who are fathering the movement that the Hebrews are at least holding their own, and as individuals are in no need of assistance, but it is believed that if there was a central authoritative body, representing Hebrews in all parts of the world, much more effective resistance could be made to such misfortunes to the race as the Kischineff massacres.

[We are thankful to Bro. Evans for the newspaper containing the foregoing. This movement of the Hebrews is a most feasible one, and adds another bright star to the signs of the times. Zionism will take a sufficient number into the Holy Land to fulfil Ezekiel's prophecy concerning the "dwelling without bar or gates, having gotten cattle and goods;" and this movement will bring the "shaking bones" together in a union of sentiment, while the people will remain in all parts of the world to be "brought through the wilderness of the people," for the "purging out of the rebels" by the "Prophet like unto Moses." EDITOR.]

# Editorial.

## A WILD WORLD.

THE world is wild to-day, especially in its religious sphere. There is romance and fiction without end. The inventions in religion keep pace with those of the mechanical world, the difference being that the latter are real, and, perhaps, beneficial; while the former are fictitious and deplorably harmful. Immigration and education are responsible for the wildness of the world to-day. There has been an exchange of conditions from ignorant contentment to intellectual restlessness.

Both these states are evils, and it is a question which is the greater. In the days of old few men travelled beyond the parish or county in which they were born, lived and died; there was a humble, ignorant laity humbly submissive to a dominant clergy, the latter seeming to take care that the former did not gain too much knowledge, only just enough to appreciate the blessing (?) of having guides to direct them through a life of toil into heaven. The world was not a wild world then. It was an indifferent, sluggish, lazy world, held down, religiously, to what the leaders arbitrarily denominated "Orthodoxy." But inspired prophets had foretold a change, a breaking loose, a "running to and fro," and it came. Education came with leaps and bounds; new continents opened up to stifled millions, and there was a general stampede, and so the world is wild to-day. There is no king in Israel, no guide, no restraint, and consequently every romancer is given an open field for his inventions. So here come the Smiths, the Youngs, the Schwenfurths, the Teeds, the Dowies, the Russells—and now it is a "Rev. R. J. Campbell" who holds the fort in the "City Temple" in London, defiantly tearing hoary creeds in pieces and opening up his artillery upon the "Orthodox" creed makers and supporters to their dismay and confusion. Truly the religious world is a wild world to-day.

What are the conditions that produce these religious romancers? The conditions are such that vanity vainly seeks for fame in the old "Orthodox" channels, and fame it must have somewhere. The preacher finds life too quiet, with no gratification of vanity in his ordinary pulpit. "Orthodox" doctrines have no power to attract attention to the blower of the pulpit trumpet. There must be a blast that will turn the heads of the rushing populace towards the man who must have his vanity gratified if it takes dynamite to do it. Literal anarchists use literal dynamite; pulpit anarchists use another sort, and it seems that the "Rev." Campbell has gone into this sort of dynamite business, and succeeded in "booming" himself to the extent that men who follow the profession of "writing-up" vanity seekers

have found it profitable for the circulation of their newspapers to write—

In another age, Reginald John Campbell, pastor of the City Temple, would have been burned at the stake as a heretic. And there are those to-day, perhaps both in the United States and Britain, who believe that he merits such a punishment, who cheerfully would help pile the faggots around him and light the pyre

A big religious controversy is raging, and the Rev. R. J. Campbell is the storm center. Although Mr. Campbell had expressed his views as early as September of last year it was only at Christmastide that his message was set forth fully in the public press. The world was startled. Here was no shrieking demagogue, no blatant charlatan. It was a confession of faith in science by an earnest minister of the gospel, a man of tried and proved sincerity, the successor of the famous Dr. Joseph Parker, the holder of the pastorate of London's great City temple. To his own astonishment, apparently, Mr. Campbell was suddenly hoisted into the position of chief apostle or the new theology, although he abominates the title.

What is this new "message?" It is simply socialism, socialism appropriated by a pulpiteer as a means to the end he has gained, as exemplified in this and thousands of other newspaper puffs. How easily this wild world is deceived! Why is it? It is because of its deplorable ignorance of the Book which is the only protection, the only guide, the only source of comfort, peace and tranquility in this wild world to-day. Alas! how ignorant this wild world is of the Bible, that a religious romancer can trample this God-given Book under his feet while he boasts of socialism being the kingdom of God, and of his antics being promotive of the "furtherance of the kingdom of God," and a means, instead of sending people to heaven, of "bringing heaven to the people."

With such a spectacle as this—and hundreds of others of a similar sort before our eyes, impatience seems almost to be a virtue—but, "Be patient, brethren, unto the coming of the Lord." The world does not know it, but the despised few who have come out from the wild world of to-day to prepare for the world to come that cannot be moved, are the only people who can be patient and abide the Lord's time.

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EDITOR'S TRAVELS.—It has developed that the first part of June will be too soon for the lectures in Norfolk to be of the best service. Consequently our visit there is postponed till the first part of July, and also our sailing for England is postponed accordingly. Not having time between coming to this decision and the issue of the *ADVOCATE* for June to correspond with Washington and Richmond, we make our arrangements in the hope they will be suitable, as follows:

- 1.—Leave Chicago Friday, June 21; arrive in Washington June 22.
- 2.—Leave Washington Tuesday, June 2; arrive in Richmond June 26.
- 3.—Leave Richmond Monday, July 1; arrive in Norfolk the same day.
- 4.—Leave Norfolk Thursday, July 25; arrive in New York on the 26th.
- 5.—Sail from New York on the S.S. "Lucania," Cunard Line, Saturday, July 27, due in Liverpool Saturday, Aug. 3.

Any slight changes arising from local demands can be made by correspondence.

## INTELLIGENCE.

CHICAGO, ILL.—Since our last intelligence we have had nothing of a very interesting character to report until recently, when we have been pleased to again have with us Bro. and Sister Beasley, who, after an absence of sixteen months in Washington, D. C., have returned to this city, and we hope that affairs may so adjust themselves that they will remain with us. Sister Annie Dunn has also returned here from Rockford, Ill., and has been meeting with us for some time, we trust she also will remain with us. We have recently been compelled to withdraw fellowship from Sister A. Louis because of the unscriptural ideas held and advocated by her on marriage relationship. Sisters V. Barnes and J. A. Norman, who have spent the greater part of the winter in this city, have returned to their homes in Michigan. We have recently had the pleasure of the company of the following visiting brethren at the Lord's table: Bro. J. Spencer, McHenry, Ill.; Bro. B. Taubar, Guyandotte, W. Va.; Bro. J. W. Peake, Louisville, Ky.; Bro. Kerwin, Hamilton, Ont.; Bro. Pottinger, Kankakee Ill. Bros. Spencer, Peake and Kerwin spoke words of exhortation on the occasions of their visits which were very acceptable to the brethren. Subjects of recent lectures by Bro. Williams have been: "The Greatness of our Calling"; Sowing the Natural body, Raising the Spiritual body"; "Bodily Identity in the Resurrection," "Bible Truth compared with Popular Error." We regret that we are about to lose the company of Bro. and Sister Williams, who are contemplating a somewhat protracted visit to England and Wales, principally in the interest of the Truth. We trust their visit may be instrumental in good results. Our prayers will be offered on their behalf for their safe keeping and safe return.

J. LEASK, Sec'y.

GREENE, IOWA.—It has been quite a long time since any report has been received for the *ADVOCATE* from this part of the wilderness of the people. It is always bad news to have to write about death, because it is not "the voice that Jesus sends to call us to his arms." But it is an enemy, and is the result of sin. And it is the last enemy that is to be destroyed. We have lost another one of our dear old and long tried members of this ecclesia, our much beloved Sister in Christ, Mary E. Sneath. She died on Saturday, April 2 th, at 3:30 p. m. She had outlived the allotted time of three score years and ten. If she had lived till the 15th of July next she would have been 80 years of age. Bro. George Moyer, of Clarksville, Ia., conducted the funeral service at the house on Monday, April 22. The funeral was largely attended by relatives and alien neighbors. Also Brethren Miller and J. Adams, and Sister C. Bennett, of Waterloo, Ia., were present. We laid her to rest in Rosehill Cemetery, along side of Bro. Sneath, who fell asleep in Christ seventeen years ago, April 18, 1890. It matters not to them how long it is, for our brother Abel has been dead nearly 6,000 years, and when they are raised to life again it will be but a moment of time to them as well as all who have fallen asleep in Christ. "For the living know that they must die, but the dead know not anything"—Eccl. ix:5. Our sister's only hope of a future life was in the second appearing of our Saviour Jesus Christ to this earth to raise the dead to life again, and to reward all those that have kept the one faith, for there is but one true faith that saves, and one hope and one baptism. Sister Sneath first learned the Truth from Dr. John Thomas, about fifty-six years ago. In this long time she had seen many changes, but was never carried away by any wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but kept to the one faith firm unto the end.

Sister Sneath had been in failing health for a long time with the dreaded disease, diabetes, and for the last few months became quite helpless, and she longed to be laid at rest. She was sister in the flesh to our much beloved Bro. Jas. Wood, of Chicago, Ill., who died about a year ago. Paul, in speaking to the Hebrews in his time (chap. xi: 39, 40), tells us about all who "have obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect." And in Rom. viii: 17: "If so be that we suffer with him, that we may be also glorified together."

GEO. ELLIS.

LOWELL, MASS.—It gives me much pleasure to write you that the Lowell Ecclesia has had three immersions on March 23rd, all young men. Mr. Hector Decoteau (aged 29), and also Mr. Aime Leblond (aged 18), both of Lowell, were examined and found to have a sufficient knowledge to put on the saving name and were immersed in the presence of many witnesses. Also, on April 1st, we examined Mr. Nelson Winslow (aged 17), of Chelmsford Centre, Mass., and he passed a very good examination and was immersed on Saturday evening, April 6, in the presence of witnesses. We thank God for the increase and hope that they all may, with us of the same like faith; run the race with patience and be found waiting and watching when the Lord comes to take his jewels. There are some aliens attending the lectures and we hope to see more coming to the light out of the gross darkness which now exists upon this earth. Hoping you and Sister Williams are well, and with love to all of like faith.

Your brother in Israel's hope,

BENJ. HOYLE.

MILWAUKEE, WIS.—Since I wrote you last we have had a very substantial addition to our little Ecclesia by the re-

moval of Bro. and Sister Zilmer from Plymouth, Ind., to this city. They came here on March 21st. Soon after arriving Bro. Zilmer found employment, and they are now nicely settled in their new home on Twenty-fifth St.

We meet every first day to remember the death of our Lord until He come, and it is an unspeakable pleasure to us to listen to our brother's lectures and exhortations. He is indeed a workman who does not need to be ashamed, for he divides the word of truth with great ability. We have a very fine hall now, and would be glad to welcome any brother or sister of like precious faith who may be passing this way to our fellowship.

We are very grateful to our heavenly Father for directing our Bro. Zilmer to this city, and we hope now to be able to "cry aloud" to the people of this benighted place to emancipate themselves from the despotism of sin and death by coming to and embracing the "truth as it is in Jesus."

With love to all who love our Lord Jesus Christ, I remain yours in the Truth,

L. W. BAXTER.

NEW YORK.—Since our last notice appeared in the ADVOCATE, we have changed our place of worship, from 60th St. to 26 W. 134th St., where the surroundings are much better. Our meetings, which are held for breaking of bread, are fairly well attended, still there is room for improvement in this respect. We should ever be around the table of the Lord, to remember our Lord and Saviour in his sufferings and his death. Our gospel meeting, which commences at 7:30, is also being well attended, and we trust that the seed sown will, in the Father's good time and pleasure, bring forth fruit in abundance. We again extend a hearty invitation to any brother or sister who may be visiting New York to meet with us and share the rich spiritual feasts which the scriptures are

able to give us. May the Master soon appear to redeem the worthy ones, and may we all find a place in his glorious kingdom.

DAVID MELVILLE.

OSAGE, IOWA.—On May 1st we received a telegram asking us to go to this city to the funeral of Bro. Pattengill, whose illness was spoken of in intelligence from California last month. Death claimed our beloved brother at last. He leaves Sister Pattengill and son to mourn his loss, and his death leaves only three sisters in Osage to represent the Truth. There was quite a large assembly at the funeral, to whom we set forth the hope in which our brother died, and which he had honored by a life of strict integrity.

Bro. G. G. Bickley, of Waterloo, accompanied Sister Williams and myself to Osage. En route homeward, matters detained us in Waterloo, and a week was cut off from the busy and brief time left us to prepare to go to Norfolk, Va.—EDITOR.

#### TRUTH AND LOVE REJECTED BY COLD HEARTS.

We are glad that our brethren throughout the world who stand upon the old foundation manifest no fear of rigid investigation, and that they have such an appreciation of duty as will not allow wrongs which ought to be made right to slumber. They are doing and are willing to continue to do their part in trying to effect a return to the old foundation of fellowship, and if their efforts prove unsuccessful the responsibility will lie at the doors of those who, with almost silent contempt, refuse the invitation, "Come and let us reason together." We are to-day confronted with the same attitude on the part of brethren which we have found and always complained of in the sects of the world. It is an attitude arising from a consciousness of the possession of the power of a majority, which is a very dangerous thing to trust in.

The following correspondence shows how unceremoniously reasonable offers can be evaded and loving appeals ignored by those who have become a party to a godless excommunication of faithful brethren, whose consciences refuse to subscribe to technicalities.—EDITOR.

73 Kellett Road, Brixton, S. W.

20th Oct., 1906.

DEAR BROTHER PURSER:

Will you please state if the accompanying expression of our minds is considered by your meeting as sufficient for faith and fellowship on the points enumerated?

This question is asked on behalf of the brethren and sisters meeting at the above address.

Your brother in Christ,

T. WARWICK.

"We believe that Christ will, at His return, gather His household for judgment; that these will comprise faithful and unfaithful servants, just and unjust; and we further believe that no one has the right to tamper with the prerogative of Diety, who can, and will, raise besides, those whom he thinks fit. We believe that in the coming age will be fulfilled the Scripture which says of the then glorified saints: "All are yours, life or death," to dispense: and if this be so in the saints, how much more so in God and Christ?

We likewise believe that saints can say, "There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. viii: , 2), and, therefore, they are LEGALLY FREE FROM THE LAW OF SIN AND DEATH."

Those not free from this law will remain in death, unless they are raised apart from the sacrifice of Christ.

This statement of our belief was submitted to the managing brethren of the Brixton Ecclesia (in Acre Lane) in consequence of several members of that meeting, stating, in personal conversation with us, that many of their members

were of the same mind as ourselves, and that, therefore, they saw no reason why we should be away from them.

Fifteen days afterwards we received from the secretary, Bro. Purser, at the request of the presiding brethren at Brixton (Brethren A. T. and F. G. Jannaway, Evans, Eastwood and Meakin) a copy of statement (which was signed some time ago by brethren and sisters who joined Brixton from Peckham), and asking us if we were prepared to endorse it. The following is a copy of it:

"We believe that Light (irrespective of baptism) is the ground of resurrectional responsibility; and that all who are enlightened (God being the judge as to where enlightenment exists) will be raised; we refuse to fellowship any who deny this doctrine; further, having read through the statement of faith, forming the basis of the Brixton Hall meeting we are prepared to endorse it."

REPLY.

73 Kellett Rd., Brixton,

11th Nov., 1906.

DEAR BRO. PURSER:

Please accept our thanks for your letter of the 4th inst., which I am directed to state is no reply to our letter to you. We submitted for the approval of your managing brethren the expression of our minds on the much vexed question of resurrectional responsibility, "in words which the Holy Spirit teacheth," but all we submitted has been totally ignored in your reply from your presiding brethren, and, in lieu thereof, we are asked to endorse a very human and fallible statement, for which there is not a shadow of proof throughout the sacred oracles of Deity. It is an utter impossibility for you to give one single shred of evidence that any one will appear before the judgment-seat of Christ, apart from covenant obligations; and therefore you have no right to endeavor to "bind" upon the brethren "burdens grievous to be borne"

We think it very unjust and unkind of brethren to make the hearts sad of those whom God has not made sad, and to divide the household of faith by such fleshly conditions of fellowship as you exhibit. "These things ought not so to be," and in the years gone by they were not so.

Our late beloved Dr. Thomas said, HE DARE NOT refuse fellowship to those who differ from him on the matter in which YOU HAVE DARED to refuse brethren in other respects with you. We know you are of those who "compass sea and land to make proselytes," but you are asked, lovingly and earnestly, what efforts or effort are you making to restore unity in the scattered household of faith? It is no justification for your abstention from efforts to effect reconciliation, to say that efforts have been made in time past; you might as well say that lectures have been delivered in times past to the alien, and that therefore you will cease to lecture any longer.

The exhortation to sons of light are, "Occupy till I come;" "Work while it is day;" "Endure to the end," etc., etc. We are not pleading for those who deny the testimony, but for those who are anxious to abide by every "jot and tittle."

We are not those who aver "no power in heaven or in earth can fetch an unbaptized person out of the grave;" nor would we knowingly fellowship such; and it is on this account we are thus isolated. We ask you in the spirit of our Divine Master, and yours, to accept us on the confession of faith and mind as to fellowship, which was considered all sufficient at the time we "put on Christ."

The truth has not altered, we have not altered, have you altered? If so, why not revert to the old standard, to the joy of those who long for "one heart and one mind" to prevail on all essential matters?

Of course, we know that not till "the Lord bringeth again Zion" will agree-

ment on all lesser matters obtain. Surely, then, now is the time for bearing and forbearing with each other, remembering how we have been borne with. Further, we do not advocate a peace apart from purity. Formerly brethren differed, and agreed to differ, on meaning or application of certain scriptures; and, as our late much loved Bro. Roberts said, so we say, "Why should the Lord's friends trouble on the subject of what He will do to his enemies? It is his own salvation an earnest man is after obtaining;" and we submit that this can be accomplished by working for the good of others INSIDE as well as outside the bonds of the brotherhood.

Please accept this letter as from heart to heart. We do not write you in a contentious spirit, nor have we any party or personal purpose to serve.

An ecclesia is made up of units, and we venture to believe that if each unit in your meeting was swayed only by the fear of God, and acted upon his honest convictions, a happier state of things would prevail; "The power and pomp of man would lie low, and God be all in all." May this state of affairs soon obtain to the glory of our heavenly Father.

Yours in Christ,

T. WARWICK.

83 Abbeville Road, Clapham Pk.

13th Nov. 1906.

DEAR BROTHER WARWICK:

I am in receipt of yours of the 11th, which I will hand to the presiding brethren on Wednesday. Yours, etc.,

H. E. PURSER.

COPY OF REPLY AFTER WAITING  
ONE MONTH.

83 Abbeville Rd., Clapham Pk.

10th Dec., 1906.

DEAR BRO. WARWICK:

Your letter of Nov. 11th has been seen by the presiding brethren. I am requested to refer you to my last letter,

which clearly states the attitude of the Brixton Ecclesia on this question. From what you say, it is evident that you are not in agreement with us. We hope the time will come when you will be able to accept the truth in this matter.

Faithfully your brother,

HENRY E. PURSER.

73 Kellett Rd., Brixton, S. W.

Dec. 23rd, 1906.

DEAR BRO. PURSER:

I am directed to acknowledge the receipt of your letter dated the 10th inst. You remark therein, "It is evident that you are not in agreement with us." Who the "us" are to whom you refer you know best yourself; but we "know of a surity" that many of "the rank and file" in your meeting cannot be truthfully included in the "us," who are not of our mind.

Many believe as we do on the doctrine, and we are in agreement with the attitude as to fellowship of the late beloved Dr. Thomas, as expressed in his last visit to England. This can be proved by witnesses now living at Halifax, in Yorkshire. Also, we heartily endorse his remarks in his preface to "Anastasis," page 14, bottom par.: "Having emerged from sheol, 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: 0) as the result of their having been angelically 'gathered together unto him' (Matt. xxiv: 31); II. Thess. ii: 1). Adam, at the bar of Diety, in Paradise, had arrived there, THROUGH PROBATION and emergence from a hiding-place, whence 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 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).

We believe the daughter of Dr. Thomas is of our mind to-day. We are also in agreement with our late Bro. Roberts' attitude, as expressed in his "Guide to the conduct and formation of Christadelphian Ecclesias."

This contains "the truth of the matter;" will you abide by it without addition or subtraction? (See page 47, prop. 25 and 26).

We believe every word on the subject in the "Old Declaration;" if you are willing to adhere to this as containing "the truth on the matter" then a pure and loving unity of heart and hand will prevail in the household of faith to a much larger degree than at present.

You CANNOT INTELLIGENTLY AND CONSISTENTLY refuse us, without condemning your own action, for many years past. One of your most prominent presiding brethren was fellowshipped by you whilst holding the belief we now entertain; if it was right for you to receive him then, it cannot be wrong for you to receive us now; time does not make truth error, or error truth.

If, however, you will not lift a little finger in the direction of old foundation truths, as being sufficient for faith and fellowship, then we must await the tribunal of Him who will reward on the basis of "Inasmuch as," etc.

Your brother in Christ,

T. WARWICK.

Bro. Warwick writes us: "If you publish this, perhaps your remarks in April ADVOCATE, 1904, page 414, would come in after the quotation from Dr. Thomas."

The remarks are as follows:

"This question gives the true basis of responsibility to the judgment-seat of Christ, and 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 from the judgment-seat of Christ who have not entered upon probation for eternal life or second death. "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.

WINNIPEG, MAN., CANADA.—I have returned recently from a visit of several months to Victoria, B. C. There are a number of faithful brethren and sisters there meeting in the Labor Hall, who have adopted the old Birmingham Statement as a sufficient expression of the Truth and for the order of the ecclesia, and who are zealous in good works and in proclaiming the truth to the aliens. There is also an ecclesia meeting in the A. O. U. W. Hall who will not accept that statement, it not being in accordance with their views on the inspiration of the Scriptures of Truth. There are also a few who will not fellowship their brethren unless they adopt the recent Birmingham amendment. I have often wondered how and with what justification and excuse these brethren and sisters expect to render an account before the judgment-seat of Christ for disfellowshipping their faithful brethren and sisters on account of non-acceptance of this "Birmingham Amendment." It should cause good and honest hearts serious reflection and judgment as to whether they can be justified in such action on account of an amendment which is not a first principle of the truth nor necessary to salvation.

Your brother in Christ,

J. DREWE.

PUBLICATIONS - CONTINUED.

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CHRISTADELPHIAN MEETING-PLACES.

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

BOSTON, MASS.—Deacon Hall, 1651 Washington St. Memorial at 5:30 and Lecture at 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., 106 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.—Royal Arcanum Hall, 316 Carroll St. Every Sunday, 10:30 a. m.

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

GUELPH, ONT. Hall above Metropolitan Bank, entrance on Quebec St. 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

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

MILWAUKEE, WIS.—Oddfellows Hall, Cor. 4th & Grand ave., 4th floor. Take elevator. Meeting 10:30 a. m. every Sunday.

Newport News, Va.—At residence of G. L. Tibbs, No 1115 22d St. Every Sunday at 10:30.

NEW KENSINGTON, PA.—Banquet Hall Odd Fellows Bldg., 5th Ave. Sunday School at 9:45 a. m. Breaking of Bread at 11 a. m.

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

PARNASSUS, PA.—Bowen Hall. Sunday school, 9:45 a. m. Breaking of Bread, 11 a. m.

PROVIDENCE, R. I.—America Hall, 266 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

QUINCY, MASS.—Laxton Hall, Chestnut Street, 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 Smith and Frank Sts Services at 10:30 A. M.

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

SPRINGFIELD, OHIO. Christadelphian Hall, Mason St., near Stanton Ave., North side. Meeting for worship every Sunday at 10:30 a.m. Sunday School at 9.45 a.m. Lecture at 7.30 p.m. Bible Study, Wednesday Evening, 7.30.

TORONTO, ONT.—Occident Hall, corner of Queen and Bathurst Sts. Every Sunday at 11 a.m. and 7 p.m.; and Wednesday Eve. at 8:15.

VANCOUVER, B. C.—The brethren can be found at Bro. Bowes, 440 Granville street.

VICTORIA, B. C.—La. or Hall, Douglas St Breaking of Bread 11 a. m. Lecture, 7 p. m.

WASHINGTON D. C.—Naval Lodge Hall, 330 Pennsylvania Avenue, South East. Between 3rd and 4th Sts. Lecture at 11.15 a. m. Breaking of Bread 12 m. G. A. Whitford, 3369, 18th St. N. W.

WATERLOO, IOWA.—Meetings at 10:30 for breaking of bread every First Day; and at 7:30 p. m. Sunday and Fridays for bible study at 719 Washington street.

WINNIPEG, MAN.—Address, L. Davies, Park St., or S. Drew, 479 Alfred Ave.

WORCESTER, MASS.—Thule Hall, Thule Bldg., 184 Main St. Lecture every Sunday at 10:30 A. M. Breaking of Bread immediately after.

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JULY, 1907

NO. 269

THE CHRISTADELPHIAN  
•••  
ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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PUBLISHED BY THE EDITOR.

THOMAS WILLIAMS.

Englewood, Ill.

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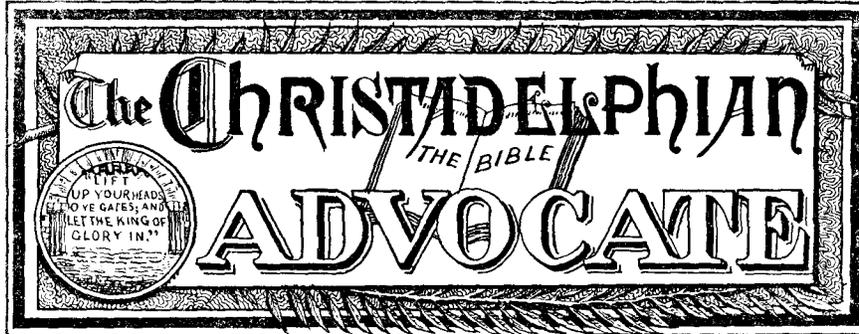
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No. 269

## THOUGHTS FROM THE PROPHETS.

BY BRO. R. A. STRANGE, LONDON.

**W**E have all felt the influence, it may be, of those of deep spiritual nature, those who have a large acquaintance of divine truth; whose delight it was to do the law of the Lord. It is an elevating thing to seek the society of men and women of noble and exalted character. It has a refining, ennobling, spiritualizing effect upon the character and the life.

The word prophet is just simply the Greek word translated, that is, spelt with English letters. Among the Greeks it was used to denote one who spoke before, that is, standing before another. It is from *pro*, before, forth, and *phemi*, to speak.

Abraham was the first to be called a prophet, that not by man, but by God Himself. In Gen. xx:7, God says to Abimelech, "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee." He was the man who lived "before God," and walked "before God," and spake "before God." In Ex. vii:1 God, speaking to Moses of Aaron, says, "Aaron thy brother shall be thy prophet." In Ex. iv:16 God says of Aaron to Moses, "He shall be thy spokesman." In Neh. ix:30 it is written, "Yet many years didst thou forbear them, and testify against

them by thy spirit in thy prophets" (compare II. Chron. xxxvi ; 12). Hence it was the Lord who spake by His spokesmen, whom God dignified by putting His spirit upon them ; it was the Lord who testified against those to whom the prophets were sent, speaking by His spirit in His prophets. He it was who said to Ezekiel (Ezek. iii : 17), "Son of man, I have made thee a watchman unto the house of Israel ; therefore hear the word of my mouth, and give them warning from me." He it was who said to Jeremiah (Jer. xv : 19), "Thou shalt stand before me, and if thou take forth the precious from the vile, thou shalt be as my mouth." Thus we see that the prophets of the Bible were God's spokesmen.

If any will be a faithful spokesman for God, it cannot be but that he must appear to be against man, because Jehovah's thoughts are not man's thoughts, nor are men's ways like His ways, as we read in Isaiah lv : 8. It is impossible, therefore, for any one to be a faithful witness for God without appearing to be against man. See how clearly this fact is stated in the opening words of the prophet Jeremiah, "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee ; be not dismayed at their faces, lest I confound thee before them, for, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land. Against the king of Judah, against the princes thereof, against the priests thereof, and against the people of the land, and they shall fight against thee ; for I am with thee, saith the Lord, to deliver thee" (Jer. i : 17-19). Hence the prophets were never popular, they were men who must never shrink from danger ; they must never mind reproach ; they must never be too mindful of their own reputation ; they could never swim with the stream ; their path could never be easy and smooth ; they could never look upon success as their end, or make popularity their aim. Their success could not be measured by the way in which their testimony was received. They must not regard the fear of man, neither must they seek the praise of man ; for they were, presumably men of God, and they were to fear only Him and seek only His praise. The measure of their success was the measure of their faithfulness before God as his spokesmen.

This is our position to-day, as God's children, always bearing witness to the truth, both in our walk and conversation, being witnesses for Christ. The prophets were raised up and called by a divine call. Some were summoned from a position of comparative retirement and obscurity to undertake the much more important duties and heavier responsibilities of the prophetic office. They would have from the first a conviction that the life would not be a very peaceful or pleasant one. Indeed, living in such an age, and among such people, and living among them as the representatives and vindicators of divine order and law, and righteousness, they

could not avoid coming into conflict with many of those around them, and even with those most closely related to them. Now to live such a life, to engage in such a work, must have been very trying to them; for they seem to be men of peaceful dispositions, men who would rejoice to live a quiet, thoughtful, contemplative life, and who would recoil from scenes of noise, strife and excitement. Yet we find men of retiring dispositions called to the great work of testifying for God and his righteousness in a most eventful period of the nation's history. They had to carry on their ministry as prophets, not only in the midst of a sinful nation, but also in the midst of a degenerate priesthood. Both priest and people were trying to persuade themselves that things were in a favorable or hopeful condition. It was their work, if possible, to undeceive them, and in doing this work they had to contradict the belief, the wishes, the prejudices of the entire nation. By their plain speaking they awakened the animosity of those who were busy saying, "Peace! peace! when there was no peace. Their faithful and outspoken ministry soon brought forth for the prophets the bitter fruit of both secret and declared opposition. It was a hard thing that they should be thus wounded in the house of their friends, and that some of their worst foes should be reckoned among their familiar acquaintances. But while this is unquestionably hard to bear, God teaches them that they are not to make too much of their difficulties, and shows them in many ways that they were not to allow themselves to be unduly disturbed or discouraged by them. They were not to consider that these things happening against them were the worst that could happen, but rather as the beginning of troubles. There were heavier troubles awaiting them, or some of them; and by wise and submissive behaviour under them they were preparing themselves for those severe trials of faith and patience they would have hereafter to encounter. These lessons God conveys to the prophet Jeremiah (ch. xii: 5), by means of two proverbial sayings—"If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do it in the swelling of Jordan;" as though He would say, if these lighter things weary thee, and thou art run out of breath, and ready to lie down and discontinue the race, what wilt thou do when greater things come upon thee?

Passing then from the application of these words to Jeremlah, let us consider one or two important lessons suggested by them to ourselves. We gather that throughout our life we may expect to have our character tested, not only by successive trials, but by trials which may be of ever increasing severity. We can take for granted that while we are in this life we may lay our account with trials and difficulties. These differ very widely, not only in character, but also in extent and degree; and as a rule

we meet with the lesser trials first, and may expect greater trials as we proceed. Have we been running with footmen? We may have by-and-by to contend with horses. Have we had our little troubles in the land of comparative peace and tranquility? We may look forward to more serious troubles in the "swelling"—the pride—of Jordan. We need scarcely remark on a fact so obvious as that life throughout is one extended season of probation and yet this fact, perhaps because we so readily assent to it, is one by the significance of which we are but little impressed. We are apt to limit our attention to the greater and more strongly marked, and exceptional trials of life, whereas in reality God is putting us to the test every moment; everything which happens to us, and which affords us the opportunity of doing right or wrong, is a trial, a moral, a spiritual test, and by all that occurs to us in the way of our pilgrimage, God is dealing with us as he did with his people in the past. He is trying us, proving us, making it to appear whether we have it in our hearts to keep his commandments or not, the prosperities, not less than the adversities, the pleasures not less than the pains of life, are trials. Everything that touches and affects our conscious existence in its degree reveals what we are. The slightest and most inconsiderable things happening around us in private and public, in social and domestic life, may develop hitherto hidden excellences of character, or make manifest unsuspected faults. Innumerable things occur in the course of a single day which discover our self-control, or our lack of it; our humility, our pride; our candor, or our insincerity, our courage, or our cowardice; our calmness of spirit, or our hastiness of temper; our modesty, or our self-assertion; our selfish anxiety to further our own interest, or our self-forgetting readiness to serve others; and whether in all this we are seeking to please God, or to please men and to please ourselves.

The little things of life afford revelations of character not less distinct than those of greater moment; indeed, you may often more truly estimate a man's character by noticing how he behaves in the ordinary course of life, than by observing his conduct on rare occasions of exceptional difficulty. We have learned a great lesson when we have learned that every circumstance is impressing upon our life a distinguishing and indelible character, and that every moment in its silent passage is leaving us better or worse. If this be the view we take of life as a whole, is it not reasonable to expect that our faith, our strength, our character, will be tested by trials of ever-increasing severity? And so as years roll on, faith, and strength, and patience—moral or spiritual character—are subject to a more and more severe strain. The running with footman is followed by contending with horses, and the troubles of a land of tranquility by those that may be compared to the swelling of Jordan. And we are not to imagine

that any are exempted from trial. Many are exempted to a large extent from *trouble*, who are not exempted from *trial*. Perhaps their exemption from trouble is their trial; for example, here is a man whose course through life is rough and troubled, whose history throughout is disastrous. The dark and overhanging clouds are but rarely broken by pleasant sunshine—poverty and adversity are his constant and most familiar companions. We are all ready to admit that man's life is a trying one; yes, God is trying that man, manifesting what he is and how he behaves himself under the sharp test of poverty and adversity. Here is another man rich and prosperous, and with whom everything goes well throughout life—God is trying that man, manifesting how he behaves himself under the not less severe test of increasing wealth and unvaried prosperity, noting whether he is becoming proud, and hard, and selfish, and self-indulgent, or whether in kindness and charity he is becoming more and more ready to act as God's steward and almoner. Both men are tried; the one, by ever deepening poverty and distress; the other, by ever enlarging wealth and prosperity. Let us, then, remember that whatever is our position in life, we may expect to be tried. Let us remember that we are ever being tried; and by everything that goes to make up our conscious existence. Our trials will be very various in character and degree. We shall, as it were, have to contend with both footmen and horses. We shall have our troubles in land of comparative peace and quiet, and we cannot hope to escape the "swelling of Jordan." We shall have, we can have, no exemption from trial till we pass the flood and enter the land of promise, which we are certain to do at our Master's return if we are found faithful, when we shall have our rest from all our enemies round about.

#### TORREY CONDEMNS HIMSELF.

Rev. Dr. Torrey, the evangelist, on being asked a question by a man in the audience at one of his meetings in Montreal, shot back an answer at the interrupter, which the latter chose to regard as injurious to his character, and next morning legal proceedings were instituted against the evangelist. This is, of course, liable to happen to any platform speaker who has to defend himself against interrupters, but Rev. Dr. Torrey's comments on the affair, if correctly reported, are worth considering. He intimated that if he were detained in Montreal for some days by this action somebody would have to pay for his lost time, and warned the man who started the proceedings to figure for himself what the cost would be of keeping him there for a few days or a week at a loss of one hundred and fifty dollars per day.

Can it be possible that Rev. Dr. Torrey's business of converting sinners and rousing communities to holier living, yields him one hundred and fifty plunks per diem? Can it be untrue, when he mentions the amount himself? It's a lot of money—so much that one is forced to think that he was speaking of his gross, not his net, earnings. No doubt from the sum mentioned he must deduct rent, fuel, lighting, interest on plant wages, advertising and incidentals, yet when you consider that he has no large amount of capital tied up in the business, runs no risk from fire, while raw material abounds, he seems to be engaged in a pretty good line. Could he not afford to reduce rates a little?—From *Toronto Saturday Night*.

Is there any comparison between Paul and Torrey—EDITOR.

## THE ARM OF THE LORD.

AN ANTIDOTE TO JOSEPHISM.

BY BRO. S. T. NORMAN.

### SECTION I.

**T**HE prophet Isaiah said, "Who hath believed our report, and to whom is the arm of the Lord revealed?" He proceeded to describe the unpleasant things, also the sufferings and death of the person thus characterized and his final victory.

There is no doubt that this is a prophecy of Christ, and as Jesus is the Christ, it bears direct reference to him.

The object of this writing is to show that Jesus was, and is, "The Arm of the Lord," stretched forth for the salvation of men, and that had he been a mere arm of flesh, although raised up from the seed of David, he would not have been able to accomplish his purpose; but would have failed through the weakness of that flesh, and its inability to keep God's commandments.

David in the fourteenth Psalm says, "The Lord looked down from heaven upon the children of men. to see *if there were any* that did understand and seek God," and he continues, "They are *all* gone aside," and there is *none* that doeth good, no, NOT ONE." This language is confirmed in many other scriptures. It is evident then that man, who had brought sin and death into the world, was not able, of himself, to "bring in everlasting righteousness," because none was perfect in the sight of God, and therefore none could "redeem his brother, or give to God a ransom for him."

Isaiah speaks of this in chap. lix : 16, thus : "And he (God) saw that there was no man, and wondered that there was *no intercessor*; therefore his own arm brought salvation unto him."

God's "arm" plainly here refers to some one whom he would specially raise up by an unusual exercise of his power, and who should have "help laid upon him," which no other man could claim. This is indicated in Psa. lxxxix : 19, as follows : "Thou spakest in vision to thy *holy one*, and saidst, I have *laid help* upon one that is mighty, I have exalted one chosen out of the people." This help was not complete in David's case, for he proved imperfect; but he was a type of a mightier one, in the person of Jesus, "The *lamb of God*," who came to take away the sin of the world, and *who did no sin*. The lambs under the law, which were offered in sacrifice, must be *without blemish* or they would not be accepted; and so the "Lamb of God," thus typified, was "without blemish and without

spot," and it is by this lamb we are redeemed, or not at all (I. Pet. i : 18, 19). There must have been a help therefore in Jesus' case, different from that in David's, the one exhibiting the weakness of the flesh, the other the power of God. This help commenced with his conception, and in a manner which would seem improbable to most people; hence the question, "Who hath believed our report, and to whom is the arm of the Lord revealed?" He was conceived by Divine power, acting upon a virgin of the house of David, whose name was Mary. He was therefore the seed of David as far as the flesh was concerned; but as a son naturally reflects the character and attributes of his father, so Jesus was "Holy, harmless, undefiled and separate from sinners," and is very properly referred to in the scriptures as the "Holy one"—"Thou wilt not suffer thine *holy one* to see corruption." Being begotten by Divine power, he was also called the Son of God. Being "made of a woman," he was physically constituted son of man, but with mental and moral powers which could proceed only from God.

But here the question arises, "Why do you believe he was son of God in this miraculous way? Could not God 'lay help upon him' without this?" Possibly he could; but we ought to accept what is written without suggesting to the Almighty some other way.

## SECTION II.

We will examine some of the scriptures that teach, or point to, what is generally called the miraculous conception of Jesus. We should bear in mind that God does not always reveal his truths in plain statements, but leaves them partially concealed that they may be searched out by those who are anxious to know his will. He did not teach the resurrection in plain terms for many centuries, but it was implied when God told Abraham he would die, and yet promised him an everlasting possession.

1. The first hope of a Saviour is indicated in Gen. iii : 15, under cover of a curse on the serpent: "I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise his heel." All genealogies in the scriptures are traced through the man, and mention the woman only in rare exceptions. The fact that the seed of the woman only is mentioned here, prepares us for something unusual in fulfillment.

2. A little more light is shown us in the case of Abraham and Sarah, to whom the promised seed did not come until they were past age—(see Gen. xvii : 17 and xviii : 11; also Rom. iv : 19). The birth of Isaac, then, was a *miraculous birth*, and a fitting type of his more glorious seed, the Christ, to whom Paul directly applies the promise in Gal. iii : 16. As Jesus is greater than Isaac, we may expect to find a greater miracle in his birth, the antitype being more wonderful than the type.

3. In II. Sam. vii: 12-14 we read God's promise to David, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom *forever*. I will be his father, and he shall be MY SON." This promise was partly fulfilled in Solomon, as we read in I. Kings viii: 20. But Solomon did not claim to be the son of God in a special sense, and, proving unfaithful, his kingdom was overthrown. So the promised Son of God had not yet come, for "He shall not fail nor be discouraged." A thousand years later, Jesus said, "Behold a greater than Solomon is here." He is "The Branch," of whom Zechariah said, "He shall build the temple of the Lord, and shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. viii: 12). Jesus himself is "the chief corner stone" of this greater temple, and *in him* the whole building, composed of apostles, prophets and saints, as "living stones, fitly framed together, groweth into a holy temple in the Lord" (Eph. ii: 20-22). Of him Paul wrote to the Hebrews, "Moses was faithful in all his house, *as a servant*," "but Christ *as a son* over his *own house*, whose house are we" (Heb. iii: 5, 6).

4. The next testimony, (Isa. vii: 14), gives us a more distinct idea of what miraculous conception really means. "The Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Some have said that the word virgin used here means simply a young woman, and not necessarily an unmarried one. But a *sign* means something unusual or wonderful. We have an instance in the sign given to Hezekiah, when the shadow on the sun-dial went back ten degrees, as an assurance to him that he would recover (II. Kings xx: 8-11). How could the conception of the child in the ordinary way be such a sign? But if a new thing should be seen, the child of a virgin, the prophet's words would be well confirmed. Young's Concordance says the original word here translated virgin is "Almah" (meaning concealment), and indicates an unmarried female. So, also, says Dr. Adam Clarke, in his commentary on this passage of scripture.

We have then both common sense and good authority for the statement that he whose name is Immanuel was born of a virgin, in the literal English meaning of that word. Some objection to the application of this prophecy to Jesus will be noticed later on.

5. Jeremiah xxxi: 22 reads thus: "How long wilt thou go about, O thou back-sliding daughter? for the Lord hath created *a new thing* in the earth, A woman shall compass a man." This statement is a little abrupt and indefinite, but the prophet is speaking of the redemption of Israel, and the only reasonable explanation of this new thing is the conception of a man child by Divine power exercised on a virgin, who thus encompassed

a man. And so would the arm of the Lord be revealed to bring redemption, which the flesh, unassisted, could never accomplish.

6. We also see something more than an ordinary man referred to by Zechariah (xiii: 7), where he says, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts." Fellow, as used here, evidently means a companion, or coadjutor; and here it applies to Jesus, in the days of his flesh, when pierced with the sword of Roman soldiers. Of course this passage proves nothing in regard to Jesus' conception, except as a link in the chain of evidence.

7. But one passage has not yet been mentioned, which bears on the question at issue, viz: Dan. ii: 34, "Thou sawest till that a stone was cut out *without hands*, which smote the image upon his feet that were of iron and clay, and brake them to pieces."

8. Now connecting this with the last quotation, we have allusions to "The shepherd, the stone of Israel" raised up by the mighty God of Jacob—not by human agency—as referred to in Gen. xlix: 24. The language is there addressed to Joseph, a beautiful type of the good shepherd, and of the stone which the builders rejected; because he also was hated by and separate from his brethren. The prediction, however, in this case refers to Jesus, and not to Joseph. The latter was "made strong by the hands of the mighty God of Jacob; *from thence* is the shepherd, the stone of Israel."

Now let us sum up what we have found in the old covenant books of the Bible:

1. The *seed* of the *woman* was to crush the serpent seed.
2. The birth of Isaac was of a miraculous character.
3. David's seed was to be God's Son.
4. A virgin was to conceive and bear "Immanuel."
5. The Lord was to create a new thing, a woman to encompass a man.
6. The Shepherd of Israel is God's fellow or companion.
7. The stone that smote the image was cut out of the mountain without hands.
8. The Shepherd and Stone of Israel to emanate from God.

Do not these testimonies prepare us for the appearance of our Saviour as the Son of God by birth and generation? Knowing these things, should we not be likely to exclaim on seeing him, as Nathanael did, "Rabbi, thou art the *Son of God*, thou art the king of Israel!"

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## THE KENTUCKY DEBATE.

This Debate took place in Sebre, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAM'S SECOND SPEECH OF HALF-HOUR—FIRST PROPOSITION.

*Mr. Chairman, Gentlemen Moderators and Respected Friends:*

OUR friend commences by asking the question, "Supposing when I return to my home I say to my wife, Bro. Clark was at this meeting, would I mean thereby that there was no one else here?" Certainly not. He has answered what I asked for, and I thank him for it; but he thereby shows that he believes that all men have immortal souls, because his illustration about Mr. Clark means that all of you were present as well as Mr. Clark, and therefore his belief is that all men, wicked men, have immortal souls as well as these he calls the children of God. So I say of this proposition if he meant that only christians have immortal souls, there would be nothing in others to survive the death of the body; but now I take this answer to mean that all men whether christians or not, have immortal souls. Therefore it comes to this that my opponent believes that christians have immortal souls before they are christians and do not come into possession thereof by being made christians, or by being born again, so that now his principal argument, the reason that souls of christians are immortal and cannot die, because they cannot sin, as he claims, goes for nothing. Now his illustration shows that he believes that those who do sin have immortal souls; and the question of their sinning or not sinning has nothing to do with the subject. All that he has said on that, too, goes for nothing, as to whether the soul is immortal. If it is immortal in the wicked as well as in the good, it can no more die in the one than in the other. So our friend has fallen back on the old theory that the souls of the wicked cannot die, even if they do sin. It is because some souls do sin that they die. But we understand better now where our friend stands.

Now we come to another statement. I asked for a statement in the Bible where it says the soul is immortal, and my friend says he does not affirm that the Bible *says* the soul is immortal, but that the Bible *teaches* the soul is immortal; but I cannot conceive how the Bible could teach it without saying it. But does he not admit, my friends, by this explanation that he cannot find the words "immortal soul" in the Bible? But *he thinks* it does "teach it." If you can distinguish between the two, very well.

Passing that over, we come to the thief on the cross, and he repeats this several times, and seems to place special importance upon it. Now I ask the question in regard to this, Who was it that our Saviour made this promise to? It was a *thief*—the “thief on the cross.” And this was the promise of salvation; yet our friend labored hard to show that he that is born of God, that is a child of God, cannot sin, and therefore because he cannot sin is an immortal soul that survives the death of the body. After all this he refers to a thief. Even if you could find a soul that could not sin, that soul would die. The thief had sinned; do you believe that this thief was a christian? Then that christian could and did sin, he confessed his guilt. Do you believe this thief was a christian, a child of God, while you have been quoting scripture to show that the man that is born of God cannot sin? Here we have a man that was born of God, who is a child of God, and who had become a thief. I will prove to you that this man was a child of God when we come to the proposition on baptism. Now did he die or did the Lord promise that he would go to Paradise that day—with the Lord Jesus Christ? What was the request of the thief? Let us look at the facts in the case. As I said before, we must not make the Bible contradict itself. Our friend tells us that the thief, the very day our Lord uttered these words—he pointed up, which I suppose means that Paradise with him is heaven—that very day our Lord uttered these words the thief went with Christ to heaven; and yet we have seen that Christ died and was buried—“poured out his soul unto death,” and his soul went to hades, or the grave, but was not “left in hades.” In the thirteenth chapter of John thirty-third verse we read, “Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go *ye cannot come*; so now I say to you.” I can go to heaven, you cannot go, and yet our friend makes him say that the thief could go to heaven. When our friend says that Christ went to heaven the very day he uttered these words he forgets that we have shown that when Christ died he poured out *his soul unto death*, and that he was not raised until the third day, and that therefore he could not go to heaven that day. Further, it was three days after the promise was made to the thief that our Lord said to Mary, after his resurrection, “Touch me not, for *I am not yet ascended* to my Father; but go to my brethren and say that I ascend unto my Father and your Father, to my God and your God”—John xx : 17. Now my friend will impeach the Saviour if he says that he promised that on the day of his death he would go to heaven, for three days after that the Lord said, “I am not ascended to my Father,” Then if he had not ascended three days after, he could not have been with the thief in Paradise that day. So again we have confusion in our friend’s theory. Christ says, “Whither I go you cannot come,” for Christ went into heaven as

high priest, and the type teaches that the people could not enter the Most Holy of the tabernacle, but they waited the return of the Priest to bless them. Therefore instead of the thief going to heaven he went into death, into the grave to wait till Christ would "come into his kingdom." "No man hath ascended up into heaven but he that came down from heaven"—John iii: 13. This same truth is also taught in Luke xix, in the parable of the nobleman, where our Lord says: "The kingdom of heaven is like a nobleman going into a far country to receive for himself a kingdom and to return." Before he departed he gave "talents" to his servants. That means that Christ went to heaven and will return. Before leaving he commanded them to "occupy *till I come*." "Whither I go ye cannot come." I will return to you but you cannot come to me. I am coming back to you to this earth, but you cannot come to me in heaven. "And when he was returned having received the kingdom he called his servants together." Does he call his servants together in heaven and then bring them back and judge them at the last day? Are we to make him say that he will take his servants to heaven and after that judge them? Matthew xxv: 31 says, "When the Son of man *shall come* in his glory and all the *holy angels with him*, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth the sheep from the goats; and to those on the right hand he will say, come ye blessed to my father, inherit the kingdom prepared for you from the foundation of the world." Prepared from the foundation of the world in God's plan or purpose, but established at my return for your inheritance. Then there is the very prayer that our Lord taught us to pray: "Thy kingdom come, thy will be done, on earth as it is in heaven." Why hope to go to heaven and yet pray for the kingdom to come to the earth? Why not be satisfied to be where God's will is done as it is in heaven? Then we shall have Paradise restored, where there was a Paradise lost, and there never was a Paradise lost in heaven. When the kingdom does come, the thief's prayer will be realized and not before; for God does not reward men first and judge them afterwards. It is when the Lord comes he will judge his servants, and then "reward every man according as his work shall be," in his glorious kingdom that shall fill the whole earth with the glory of the Lord. Hence we read—let me give you the chapter and verse—II. Tim. iv: 1: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead—and the *dead*—at his appearing and his kingdom." At his appearing and his kingdom he will judge and reward. He will not take them to heaven first and reward them afterwards; but when he comes to judge the quick and the dead he will judge them first and reward them afterwards. Therefore Paul says, "I have finished my

course, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that love *his appearing*." You die and go, like the thief, to heaven, says my friend. Paul did not say that. My friend imagined that I would say that the grave was Paradise. No, no, my friend, the grave is not Paradise. There was a Paradise upon the earth in the beginning; that Paradise was lost by the first Adam, and that same Paradise is to be restored by the second Adam. It never was in heaven, and never will be. When Christ comes he will restore the Paradise that was lost, then many "shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of their Father;" and the prayer will be answered, "Thy kingdom come, thy will be done on earth as it is in heaven." Then will be fulfilled the glowing words concerning the restoration of the lost Paradise: "The Lord shall comfort Zion; he shall comfort all her waste places, and make her wilderness like Eden and her desert like the garden, or Paradise, of the Lord;" then the Lord will come into his kingdom, and the thief will be with him in the kingdom, or in Paradise. Though he had committed a theft the Lord forgave him, and it is a heart-touching thought that in the dark gloom that surrounded the tragedy of the cross the Lord in his mercy should, while suffering upon that cross, forgive a penitent man with his dying words. But, of course, if he was a christian and could not sin, as my friend claims, there was no sin to be forgiven. The thief's intelligence in the death, burial, resurrection, ascension, and return of the Lord into his kingdom manifested in the request shows that the man understood and believed the gospel, and that he regarded Jesus as his intercessor; and all this shows him to have been a follower of Christ, except that he had committed the sin he was being punished for.

Now I want to call your attention to Psa. xlix:14, here I think my friend will admit with me there is a prophecy of Christ, but it does not matter, so far as the force of the argument is concerned, whether it is David or Christ: "Man being in honor abideth not, he is like the beasts that perish; like sheep they are laid in the grave, and death shall feed on them; fifteenth verse, "But God will *redeem my soul from the power of the grave*, for he shall receive me." Here is the soul of a child of God in the grave and to be redeemed from the grave, which certainly shows that the soul is not immortal and survives the death of the body. So when Christ died, he, according to this, his soul, which is himself, was not in heaven, but in the grave. If the soul is immortal, and does not go into the grave, the words, "God will redeem my soul from the grave," are meaningless. So you see that every passage makes it clear that death is

death, and death takes us to the grave and not to heaven. What brought death into the world? Sin brought death. If death takes you to heaven then you are indebted to sin for that death which takes you to heaven. Sin brought death and the grave; resurrection will bring us out of the grave to a future life, and then the meek shall inherit the earth, not heaven. See Matthew v : 5.

Our friend returns again to the Lord's argument for the resurrection of Abraham. He seems unable to see the force of the argument. We have shown that Abraham died and that the Lord was not proving that he was alive, but that he will be raised from the dead. My friend again refers to the fact that "God is not the God of the dead but of the living," and he would have it this way: You, the Sadducees, deny the resurrection of the dead. Well let the dead go, for Abraham and Isaac and Jacob are living and in heaven without a resurrection from the dead. This is how our friend would have it, but Jesus says, "God is not the God of the dead but of the living," therefore I have proved the resurrection of the dead by these words. I prove to you that God will raise these dead men. He seems to appeal to them thus: You know God says he is not the God of the dead, but of the living. You know that Abraham, Isaac and Jacob are dead. God having said he was the God of the living and not of the dead, I prove thereby the resurrection of Abraham, Isaac and Jacob. This does not suit the immortal soul theory, and so my friend perverts our Lord's words by taking them to prove that these fathers were living without the resurrection of the dead. I am sorry to say he will not accept the Lord's words, but I hope he will before we finish this discussion.

"It is the body that has fallen asleep," says our friend. Then we are asked, "Was there ever a time when they had no Christ?" No, but if there had been no resurrection they would have had no Christ. If Christ be not risen, as Paul said, there was no future life, which excludes the thought of an immortal soul surviving and living without the body better than in the body. Paul did not say the body of Christ died, but that Christ died, whatever constituted Christ, died, and that same Christ who died was buried, that soul went to the grave, and that soul was not left there, he or it was redeemed from the grave. Since Christ died and was buried, if there is no resurrection, Christ was not raised, then you have no Christ. But if Christ has been raised then you have a Christ, and there never was a time since the fall of man when we had no Christ, either in promise or in fact. Christ's death was a necessity to His resurrection; and upon Christ's resurrection depended the future life of all who had fallen asleep in Christ. For he said, "If there is no resurrection, then they also who have fallen asleep in Christ had perished." Resurrection was the only thing that would bring them to life again. Moreover, Paul

declares that, inasmuch as Christ died and was buried, if he has not been raised, then you have no Christ to save you; and what is the use of your baptism? What is the use of being baptized for a dead and buried Christ who has not been raised? Baptism is a figure of death, burial and resurrection, and since Paul predicates all upon the resurrection what is the use of an argument as applying to the body separate from the real person if the real person lives without the body. My argument is this, that inasmuch as Christ's death was absolute, and Paul proves his resurrection by the fact that he was seen after his death and burial, it follows that if he had not been raised he, according to Paul, could not have been seen. Therefore when He (or his soul) was in the tomb he was nowhere else, and there was no immortal entity that survived the death of the body. Inasmuch as he was seen after burial and he was dead absolutely, he must have been raised, and it was not merely the house that he lived in for thirty-three and a half years, but it was Christ Himself that died, was buried, and the same Christ was raised. Do not have it reduced to the absurdity that it was the body as a house that Jesus lived in that was not left in the grave, that it was the body that went to the grave, while the soul that was, as our friend supposes, Christ Himself, separate from the body. If that was the case, Christ did not die at all, was not buried, but continued to live, and so you deny the death of Christ. Now if Christ was an immortal soul that kept on living and did not die at all you have no sacrifice for sin; but He made His *soul* an offering for sin. I repeat, that which constituted Christ died, the very same Christ that died was buried and this is the only Christ that Paul knows of and preaches. So it is also with all those who have fallen asleep in Christ. They are dead and in the dust of the earth, but they have not perished forever because they have a resurrection to life.

My friend asks the question, "Did God die?" No, my friend. I apprehend from what he said that he believes in the Trinity, that Christ was God, co-equal with the Father. Such a Christ could not die, and again the death of Christ is denied by a theory that makes him co-equal and co-eternal with Him who cannot die. Christ was begotten of the Father, was born of woman, grew in stature, in knowledge, and in power; and received His power from the Father, saying, "Of mine own self I can do nothing." He was the Son of God by Divine begetting and the Father dwelt in Him by the Holy Spirit; but in nature he was "made of a woman," "made in all points like unto his brethren." Therefore the Son died, but the Father who was in the Christ reconciling the world unto himself, of course, did not die. When Christ died, He cried out, "My God, why hast thou forsaken me?" And Christ died. He delivered up His spirit, His life, to God; but Christ died, and when He was dead He was dead;

but God raised Him from the dead by returning His spirit, His breath, His life, to Him, when He that was dead was made a living Christ again, who said, "I am he that liveth and was dead; and behold, I am alive for evermore, Amen, and have the keys of hell, hades, the grave, and of death—Rev. i: 18.

Now I must again notice what my friend has said on I. John v: 10, for he does not seem to understand what I mean. There are two things which, if we deny, we make God a liar. What are these two things? "This is the record," John says, "if thou believe not this record you make God a liar." If we deny either of them we make God a liar. I do not think my friend will do it intentionally. Come, my friend, with me now and let us find what the two things are that John states, which if we deny we shall make God a liar. What are they? He says, "This is the record, that God hath given us eternal life." Then if we deny that God hath given us eternal life we make Him a liar. Now what is the next thing? "And this life *is in His Son.*" If we deny that this life is in His Son by saying that it is in us we shall make God a liar. If we deny that it is in Christ and say that it is an immortal soul or spirit in us we shall deny the record and make God a liar. God hath given eternal life to all who believe the gospel, but for the present it is in Christ till we have finished our probation and are judged worthy for to receive it in ourselves. God has given the Son the power to impart it to us at the set time. That time is clearly set forth in the apostle's words to the Colossians, iii: 3, 4—"For ye are dead, and *your life is hid with Christ in God*; and when He who is our life shall appear, *then* shall ye also appear with him in glory." Also in Phil. iii: 29, 30, "For our conversation is in heaven, *from whence* also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." This same time is called the last trump: "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 trump shall sound and the dead shall be raised incorruptible and we shall be changed; for this corruptible must put on incorruption, 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 saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then we shall have the life in us that is in Christ.

For the present man is an earthy creature—"of the earth, earthy," destitute of immortality. But at the resurrection the worthy ones shall be "raised spiritual bodies," that is, they will then become immortal. If my friend had read carefully he would have seen that the real man is of dust,

and not an immortal soul. Our friend again refers to Phil. i:20-25 to prove his theory. He thinks Paul expected to be with Christ as soon as he died; but he has yet failed to carefully study what the apostle says. There were three things before the apostle's mind. So he says, There are two things that I am in a strait about, and these are the two things, namely, whether it would be better for me to live or to die—to die, mark. If I die, my sufferings would end, for I am in bonds. For me to live is Christ, because I can continue in the work of Christ. Between these two—life and death—I do not know which I would choose, I am in a strait; but there is a third thing about which I am not in a strait. What is the third thing? “I have a desire to depart and to be with Christ.” I have already shown that the Greek word *anulusia* means to loose again and was employed in speaking of a ship loosing anchor to depart from a foreign port and return home. Therefore it could be rendered depart when speaking of leaving the foreign port and it could be rendered return when speaking of coming home. I have also shown that this word is rendered return in Luke xii:36: “Be ye like unto men who wait for their Lord when he shall *return*,” etc. In accordance with this I again read from the Diaglott as follows: “I am indeed hard pressed by the two things (life and death). (I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred”). In a foot note the author of this translation gives indisputable facts to substantiate the correctness of his meaning of the word rendered “depart” in our authorized version, by “returning” in his translation, and “return” in Luke iii:36 in the authorized version. Our friend ought to have investigated this, and explained facts in relation to the word, but that would not have suited his theory. The words in Luke, “when he shall return from the wedding” shows that the meaning of the word Paul used is return, even as shown too by the fact that the translators of the authorized version rendered it return. Therefore again I repeat, Paul did not expect to be with Christ till Christ returned. Hence to the Thessalonians he said, “Ye have turned to God from idols to serve the true and living God; and to *wait* for his son from heaven” (I. Thess. i:9, 10). To the Colossians, “When Christ who is your life *shall appear*, THEN shall ye also appear with him in glory” (Col. iii:3, 4). To the Hebrews, “To them that look for him shall he appear the second time without sin unto salvation” (Heb. ix:28). To the Corinthians, “At the last trump,” “every man in his own order, Christ the first fruits; afterwards they that are Christ's *at his coming*” (I. Cor. xv:23, 52). And this hope the angels gave to the anxious disciples at the ascension of Christ, “This same Jesus \* \* \* shall so come in like manner as ye have seen him go” (Acts i:11). All these testimonies show that Paul's hope was not that he would go to heaven to

be rewarded first and then judged at Christ's coming. No such a foolish thing entered his mind. His hope centered in the return of Christ and that should be our hope also.

Oh yes, I see, we are referred to the souls under the altar. It seems a strange thing for a man to quote this text to prove the immortality of the soul. These souls have blood. Immortal souls have no blood. Surely this scene cannot be in heaven. Will my friend ask us to believe that there is an altar in heaven under which souls that have blood cry for vengeance? This is a symbol, a picture, showing John "what should be hereafter" (chap. iv:1). John saw this vision about A. D. '96. These souls are seen during the fifth seal, which was from A. D. 303 to 313. Therefore they were not yet born when John saw the vision. So he heard souls crying who were not yet born; and this is not strange to those who understand that things of the distant future were "signified" to John (chap. i:1); especially when it is remembered that John also saw the resurrection and heard all the redeemed singing the song of their redemption, thousands of whom were not yet born. John even saw the reign of Christ and the saints for a thousand years, and yet he did not live a hundred years. Nothing that he thus saw in signs, symbols or visions in any way proves a separate existence of immortal souls; and it is evident that my friend plunges into matters in which he becomes enveloped in his own confusion. [ *Time called.* ]

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#### FALSE AND TRUE.

**FALSE.**—Denying the efficacy of the Edenic sacrifice in provisionally covering sin.

**TRUE.**—From the fact that the scriptures plainly state, their "nakedness (alias sin) was covered," therefore "Blessed is the man whose transgressions are forgiven and whose sins are covered"—Psa. xxxii:1; Rom. iv:7.

**FALSE.**—"The redemptive work of Christ had nothing whatever to do with Adam's sin," meaning that one sin that brought death into the world.—A. D. S.

**TRUE.**—"By one man (Adam) sin entered into the world and death by sin, and so death passed upon all men, in whom all have sinned (Rom.v:12). It was by man (Adam) death came; even so by man (Christ) came the resurrection of the dead (I. Cor. xv:21), which is the antidote of Adam's sin, in redeeming therefrom, hence the redemptive work of Christ has to do with Adam's sin.—D. T.

**FALSE.**—When God forgives a sin he immediately removes the penalty.

TRUE.—The penalty, in its physical effects, is removed after probation, but not immediately. Were it removed immediately there would be no room for probation.

FALSE.—If Adamic sin was remitted at baptism then the candidate would not die.

TRUE.—Remitting sin does not destroy its effects either federal or personal, as we suffer *the effects of both* after baptism; hence, “we groan within ourselves waiting for the adoption to wit the redemption of our body”—Rom. viii : 25.

FALSE.—That our own wicked works are the only means which alienate us from God, therefore personal sins are all that are remitted at baptism.

TRUE.—“We are conceived in sin and shapen in iniquity”—Psa. li : 5. We “are estranged from the womb” (Psa. lviii : 3), “For as by the disobedience of one (Adam) many were made sinners” (Rom. v : 19), consequently are born in a state of alienation and sinners both by nature and by practice; therefore baptism being for the remission of sins must bear away both in order to effect reconciliation and make us “free from sin” or justified from sin.—Rom. vi : 7 ; xviii : 22.

FALSE.—That we are still *in Adam* after baptism inasmuch as we are still mortal.

TRUE.—“As many of you as have been baptized *into Christ* have put on Christ” (Gal. iii : 27), and he that is in Christ is a “new creature” (II. Cor. v : 17), *in Christ Jesus*, and therefore is not *in Adam*. *In Christ* and *in Adam* are terms which do not apply physically, otherwise *in Christ* would mean immortality.

FALSE.—That we are born in a middle state between alienation and reconciliation.

TRUE.—That we are born in a hopeless and godless condition “aliens from the commonwealth of Israel and strangers to the covenants of promise having no hope and without God in the world” (Eph. ii : 12), and were by nature children of wrath even as others”—Eph. ii : 3.

FALSE.—That enlightenment brings *resurrectional responsibility* independent of baptism, and sins committed before baptism incur the penalty of the second death; hence baptism removes those sins and thus *removes the penalty* of the second death.

TRUE.—“As many as have sinned without *law* shall *perish* without *law*; and it is only those who “sin in the law” who will be amenable to be judged by the *law*” (Rom. ii : 12); hence it is those unforgiven sins committed on probation or under the *law* that will incur the penalty of the second death. “Those that are without God will judge” (I. Cor. v : 13). “The judge of all the earth will do right”—Gen. xviii : 25.

FALSE.—That Adamic condemnation is not removed by baptism into Christ.

TRUE.—“There is therefore *now no condemnation* to them that are *in Christ Jesus*, who walk not after the flesh but after the spirit; 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). If not we would return to the dust and remain there, “For dust thou art and unto dust shalt thou return” (Gen.iii:19). This favor (and victory) is “through our Lord Jesus Christ”—I. Cor. xv:17).

FALSE.—That the believer dies out of Adam at his literal death, and not symbolically in baptism, and thus pays the Adamic penalty, or condemnation.—A. D. S.

TRUE.—“Christ bore our *sins* in his own body to the tree” (I. Peter ii:24), and he “put away *sin* by the sacrifice of himself” (Heb. ix:26). Hence sin in the flesh was put away by his sacrificial death, and as sin in the flesh originated in Adam, it is known as Adamic sin; and inasmuch then as we are “buried with Christ by baptism into his (sacrificial) death, we shall also be in the likeness of his resurrection” (Rom. vi:4); which death puts away Adamic (or federal) *sin*; therefore baptism puts away Adamic *sin* (or federal condemnation), or otherwise we would not have been planted in the likeness of Christ’s death; but “being planted in the likeness of Christ’s death,” that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life” (Rom. vi:5); and “if we walk in the light as he is in the light we have fellowship one with another, and the blood of Christ cleanseth us from all sin” (I. John. i:7), which includes both personal and federal sin.

FALSE.—That Christ’s righteousness was his own and no person’s else.

TRUE.—To say this is to put Christ at variance with the Father and *vica versa*—as he is called “the *Lord our Righteousness*” (Jer. xxiii:6), which covers his saints as a robe. “I put on righteousness and it clothed me” (Job xxix:14), therefore they are made the righteousness of God *in Christ*” (II. Cor. v:21) in the sin-covering name, and it is then our life business to keep this garment.

FALSE.—That we do not deny that Christ’s blood was shed for his own redemption as well as ours. But when you make this one offering of Jesus for Adam’s sin and not for *his own sins* then we disagree.—C.C.W., II. S.

TRUE.—Christ was only related to sin through his progenitor, Adam, *the fountain and source of it*, and had to offer for himself as well as others to redeem from that fallen state; but personally he was “holy, harmless, undefiled, and separate from sinners” (Heb. vii:26), a perfectly righteous and sinless character.

FALSE.—That the light of the gospel discerned is the ground of responsibility to a resurrection judgment, and that therefore men and women who have been brought to a knowledge of God's will and pleasure concerning them as revealed in the gospel and refuse to obey, will be raised from the dead (should they die before the Lord returns) for condemnation and punishment in the epoch of resurrection and judgment.—“Canadian Declaration.”

TRUE.—Man can only be placed under responsibility by giving him freedom of choice, to accept the right and to reject the wrong, or accept the wrong and reject the right. So if any persons rejecting the gospel as enlightened sinners must be resurrected and punished; even so any person accepting the gospel (and is cut off) as an enlightened sinner must be resurrected and rewarded; making just and unjust enlightened sinners. Also knowing that the just and unjust in Christ will be raised and receive in body according to that which they have done in body whether good or bad, therefore, if responsibility must operate on those out of Christ, and we know it will on those in Christ, this is making just and unjust out of Christ, and just and unjust in Christ, four classes, while the scriptures only recognize two. Which is right? The amended Birmingham statement or the truth? Judge ye.

D. TOLTON.

#### SOMETIME WE'LL UNDERSTAND.

Not now, but in the coming years—  
 It may be in the better land—  
 We'll read the meaning of our tears,  
 And there, sometime we'll understand.

We'll know why clouds instead of sun  
 Were over many a cherished plan;  
 Why song has ceased when scarce begun;  
 'Tis there, sometime, we'll understand.

Why what we long for most of all,  
 Eludes so oft our eager hand;  
 Why hopes are crushed and castles fall,  
 Yes there, sometime we'll understand.

God knows the way. He holds the key,  
 He guides us with unerring hand;  
 Sometime with tearless eyes we'll see;  
 And then we'll know and understand.

Then trust in God thro' all thy days;  
 Fear not! for He doth hold thy hand.

To Bro. and Sister Williams, by  
 Sister Edith Hoyle, Sowerby Bridge, England.

## Editorial.

**B**RO. and SISTER WILLIAMS leave home this morning, June 21st, for Washington, D. C., the beginning of a long journey. The parting from the brethren and sisters in Chicago this time has been the hardest of any time in the past. While hard to bear, we take comfort in the thought that years of continued association socially and in the work of the Truth has increased that sincere love which the Truth alone can beget in the hearts imbrued with its sweetness. Letters from various parts of the world have come bidding us Godspeed in our travels on land and sea. These cannot all be answered personally, and we take this means of thanking all for their kindly spirit and encouraging words. These necessary partings belong to this age of evils and uncertainties, but if we press on in the good work, the time will come to us all when distance will be no separation; but all dwelling in the halo of one spirit divine bodily separations will not sever.

Yes, dear brethren and sisters, so much travelling does seem to subject us to many dangers, and the dreadful accidents occurring through the great haste of great corporations to add to their wealth and to gratify their pride in showing what they can do sometimes make one shudder; but where can one find safety in this uncertain life? Come what will, we must "trust in God and do the right." Then by whatever means we may be deprived of the present life matters but little since the "life secure" will be at last given us by Him who holds our destinies in His hands, and who has promised that He will "never leave us nor forsake us."

**ATONEMENT WITHOUT ALIENATION.**—Bro. A stands off and says, "I will not fellowship you because you do not believe that Jesus' death atoned for his own sinful flesh." Bro. B replies, "I am willing to believe that Jesus' death did atone for his own sinful flesh, but not because his flesh was alienated." "Very well," says A, "I will accept of that, and let us reunite." "All right," says B, "united we are."

Now will Bro. A and Bro. B suffer a word of exhortation? Will you just think for a moment, and ask yourselves the question, Is it reasonable to believe that Jesus was required to atone by death for that which was not alienated? Just think a little about the word "atone." It means, as you well know, at-one. Now if one thing is made at-one with another, are the two things at-one before they are made at-one? If something must be done to make two things at-one, does it not follow that before they are

made at-one they must be (let me coin a word) at-two? If they are "at-two" to the extent of requiring the shedding of blood to make them "at-one," does not the fact of the necessity of shedding blood make it certain that sin is an element in the case in some manner? Now our coined word "at-two" in this connection, where sin is the cause must mean that estrangement exists, and what is this but alienation?

We commend the disposition to hold up Christ in the lofty sphere to which he *morally* belongs; but this has been confounded with the physical state or nature by the Catholics to the extent of driving them to the theory of immaculate conception. If Christ's nature was sin's flesh it was sinful nature, and until God's justice in condemning sinful flesh is acknowledged in some manner, the condemnation must remain; and what is this condemnation but alienation? God had arranged for the making of provisional atonement in the law. Parents could act for babes in securing the benefit of these provisional means of atonement; and these served their provisional and conditional purpose until the subject could act voluntarily and intelligently, sincerely and faithfully. The law of Moses was complied with in the parental representative aspect, and the law of the spirit of life was complied with in the personal, voluntary and faithful intelligent act of the subject.

If Jesus was an exemplification of the powers by which God and man were to enter into a state of at-one-ment, He must begin along side of man in his non-at-one-ment state, and from *there* pass through the process to the at-one-ment state. Since there is *no* immortal soul, no separate spirit entity, a babe born of a woman has *no* personality, no identity, except as a little body of flesh and blood. Since there is no flesh and blood except that which comes from Adam and Eve in a sin-stung state, Jesus began his personal existence in this state. At the start there was no immortal soul there, no spirit entity, no character to constitute an identity, or a personality; it was entirely a personal being of sinful flesh, unfit for the kingdom of God; and God had so arranged that before He could be just and yet justity, or allow a sin-flesh person to become at-one with Him, there must be an acknowledgement of His justice in condemning sinful flesh, which acknowledgement is made by compliance with the law wherein are the types.

Now do not allow sophistry to drive you away from this by saying that an infant is only a little corrupt body of flesh that cannot be considered in the case; for this is a reflection upon God's requirements of careful attention to the rites of the law in relation to infants. They were a "known quantity" to the extent of making their lives dependent upon the observance by the parents of carefully revealed and strictly enforced laws; and these laws had to be complied with in the case of Jesus, beginning with

the legal cleansing of the mother after the birth of the child, the circumcision of the child, and "continuing in all things to do them" until the child reaches the years when he could recognize the law of the spirit of life, when he would pass to a higher plane, reaching the climax when the flesh is literally purged of sin and immortalized. Viewing Jesus as passing through this process, yet absolutely free from any personal act of sin, we can see how he was practically "*the way* the truth and the life." Let unity take place on this basis, and there will be no compromise of truth.

FLATTERY AND POLICY OF ROME.—The United States has proven to be a land of liberty for the religiously oppressed. It helped largely by its influence and by its open door to the subjects of Roman tyranny to bring about the fall of the temporal power of the Pope. Well knowing the strength of this country to resist Popish interference, the Pope lavishes his fulsome flattery upon the United States; and some of the citizens of this Republic are foolish enough to think that they are greatly honored when the Pope condescends to receive them and to bestow upon them what he calls a "blessing." They may easily see what he would do if he could by observing his attitude toward France, and noting what he tried to do with Italy. Following is what an able writer says:

The French republic, after long waiting, announced its determination to put an end to the outworn alliance between church and state, and to establish perfect sectarian liberty. The Greeks, the Jews, the Protestants in France found the new laws satisfactory and many Roman Catholics were willing to accept them; but the Vatican said no, with the results which we have seen. Thereby it has virtually declared that religious liberty and equality are incompatible to it—at least in France; for the "religious liberty" to which the Vatican has recently expressed its devotion is really nothing but religious monopoly, and American Catholics are disingenuous, to say the least, when they declare that the Vatican insists on securing in France only such freedom as Catholics enjoy in the United States.

The resumption of friendly relations between the Vatican and Quirinal is of course officially disavowed on both sides; but it is an undeniable fact, and indicates tacit recognition by the papalists that they need the kingdom of Italy. The one thing indispensable to the Roman Catholic Church is that its headquarters shall remain at Rome. Some fifteen years or so ago, when the politicians of the Vatican were plotting to incense the Catholic world against the Italian government, they thought they could strengthen their case by threatening to remove the Pope from Rome as a sign that his "imprisonment" had become intolerable. Thereup Crispi sent word to Leo that, if he wished to quit Rome and Italy he should be escorted with sovereign honors to the frontier, that every courtesy should be shown to him, but that neither Pope nor Curia should ever come back. Leo heeded the warning. He knew that Crispi meant what he said and was the man to carry out his purpose; he knew, too, that were the Roman

Church to hail from Barcelona, or Avignon, or Graz, or Baltimore it would cease to be Roman. cease to speak *urbi et orbi*, and inevitably sink into a second-rate institution. Since then there have been no threats of seeking a more congenial home for the Holy See.—*Christian Safeguard*.

OFFICE ROUTINE DURING EDITOR'S ABSENCE.—We leave a reliable man, Mr. E. Jackson, in charge of the mechanical work of the office, who will be responsible for the various work of issuing a clean respectable paper. Bro. S. T. Norman will have charge of our business affairs, attending to all orders, correspondence, etc. Bro. S. Roche will help with the proof reading as much as his time will allow after his regular business times. Bro. Leask, who in times past has so freely and faithfully looked after our affairs during our absence, has reached the head of his department with Marshall Field & Co., and consequently his duties and responsibilities are many and greater than they were, and we cannot ask him to add to the strain he is under: but he will always be ready to advise and help in emergencies and in general matters when needed.

Letters, money orders, manuscripts, etc., should be addressed precisely the same as if we were at home. Any change from this would cause confusion. All manuscripts except, "Intelligence" will be forwarded to us from this office. "Personal letters" should have "personal" on the envelopes.

Our address, while in Norfolk, Va., will be in care of Bro. R. C. Henley, 417 Clay Ave. Letters intended to reach us after we leave Norfolk and before we sail should be addressed in care of "Caronia" Cunard S.S. Co., New York, N. Y. Letters addressed in care of "Caronia" Cunard S.S. Co., Liverpool, England, will be delivered to us before we land. Our permanent address in England will be Mumbles, South Wales, England.

EDITOR'S TRAVELS.—Leave Chicago Thursday, June 20; arrive in Washington 21st. Leave Washington Wednesday, June 26; arrive in Norfolk June 27. Arrive in Richmond July 19. Arrive in New York July 26 or 27. Sail from New York on S.S. "Caronia," Cunard Line, Tuesday, July 30. Due in Liverpool Aug. 7 or 8.

#### THE SPIRIT OF FELLOWSHIP.

It has often been said, and perhaps truly, that there are no two individuals exactly alike: no two people; no two sheep; nor even two blades of grass, just alike. With no reason to discredit this conclusion, we are persuaded that there are no absolute fellows—no such thing as an absolute fellowship. But to the extent that people have characteristics in common, to this extent they are equals, fellows, friends, brethren. They may be fellows in business, or fellows in toil; fellows in politics, or fellows in faith; fellows in wealth, or fellows in poverty; fellows in morality, or fellows in sin; fellows in wisdom, or fellows in folly. None among the living is without a fellow in the world; whose ways tend upwards or down-

wards with his own. There is no love without a fellow love; no joy without a fellow joy; no peace but that is common to another. Wherein you and I are common and equal, therein we are fellows—brethren. If we love common objects, and hope for common ends; if we work for common interests, and have a common zeal, then we are fellows indeed; and shall come to common share in the fruits of our love and labour. “Brother” is but a term of the endearment of fellowship. If we are fellows we are brethren. To love as He loved, and to serve as He served, is to be fellows of the Man who is the Deity’s fellow—brethren of Christ: “Whosoever shall do the will of God, the same is my brother.” The Father’s business is the business of all the fellows of Christ; their meat and their drink, to do His will. “He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” Our fellowship is measured by our devotion. The measure of our fellowship with the Father and with the Son is the measure of our faith, our hope, and our love. If we serve God “with singleness of heart,” we are sons of the Eternal, and brethren of the Man of His right hand.

BERTON LITTLE.

#### INTELLIGENCE.

##### BREAD ASKED FOR—WHAT RECEIVED?

12 Paddock St., Nottingham,

May 22, '07.

DEAR BRO. WILLIAMS:

Greeting in Christ Jesus: The brief correspondence between Brethren Warwick and C. C. Walker, appearing in the *ADVOCATE* just received, moves me to send you the following correspondence between Bro. Walker and myself. If you think it worth publication, you have liberty to do so.

Jan. 16, '06.

DEAR BRO. WALKER:

Would you kindly quote for my careful consideration the passages of scripture you believe *clearly teach* that the “enlightened rejector” will be present at the “judgment-seat of Christ” along with, and at the same time as, the faithful and unfaithful servants of God for judgment?

Faithfully yours in Jesus Anointed,  
EWARD HEMINGRAY.

To the above we received the following by return post written in pencil:

See John iii: 19; xii: 48; Deut. xviii: 19; Rom. ii: 9, 16. See, also, F. P. No. 45, enclosed, and “Resurrection to Condemnation” p. p. 10-12. “Rebel against the light,” Job xxiv: 13. “Servants”—“Neb. my servant,” Jer. xliii: 10. Medes and Persians, “my sanctified ones,” Isa. xliii: 3. The rebel against the light is an unfaithful servant. God says, “Repent and be baptized for the remission of sins,” and he, in effect, says, “I will not.” This is sin,” James iv: 17.

Jan. 24, '06.

DEAR BRO. WALKER:

I thank you for sending me the scripture proof asked of you. And am I right in concluding that before you can fellowship me, I must believe with you that Nebuchadnezzar the king of Babylon will be raised from the dead, to appear before the judgment-seat of Christ along with, and at the same time as, the faithful and unfaithful servants of God; and also certain “sanctified ones” of the Medes and Persian period? I trust that you will be patient with me. I want to have a clear understanding of your mind on this important subject.

Faithfully your brother,

EWARD HEMINGRAY.

Jan. 25, 1906.

DEAR BRO. HEMINGRAY:

Of course, you would not be right in concluding that before I fellowshipped you I should require you to believe that Nebuchadnezzar and the Medes and Persians would rise from the dead to appear before the judgment-seat of Christ. The reason for my reference to these men was to show that, although aliens and Gentiles, they were, in a sense, God's "servants." You know it has been contended that the unbaptized were not Christ's "servants," never having been baptized into him. Against this, I maintain that all are servants to whom the "command" to "Repent" comes, and unfaithful servants if they do not obey it.

Faithfully your brother,

CHAS. C. WALKER.

12 Paddock Street,

Jan. 30, '06.

DEAR BRO. WALKER:

I thank you for yours received. I have always looked upon "Nebuchadnezzar my servant" (Jer. xliii: 10), Medes and Persians "my sanctified ones" (Isa. xliii: 3) in the light of Dan. iv: 7. Like Pharaoh of old, and the world rulers of the past and of the present age, they were but the instruments in the hands of the Most High in the carrying out of His pre-determined purpose, and when done with—by Him placed on oneside.

While I have never denied the right and the power of God to raise the "enlightened rejector" for punishment, I have been unable to see that those outside of covenant relationship can be termed "Christ's servants"—they never having become so by baptism into him. This has been my trouble all along. The late brother Dr. Thomas, from what he wrote in "Elpis Israel" (a work along with Eureka I prize very much), on p. 117 seems to strengthen me in my view. Am I right, therefore, in concluding that before you can fellowship me, I *must* believe with you that the unbaptized rejectors of

the word are also unfaithful servants of Christ Jesus?

Faithfully your brother,

EDWARD HEMINGRAY.

Jan. 31, 1906.

DEAR BRO. HENINGRAY:

All flesh belongs to God. He has given power over all flesh to Christ, and the nations are his inheritance, and the uttermost parts of the earth his possession. It surely seems reasonable, therefore, that when the gospel becomes known to men they are specially responsible to Christ, to the extent of the rejection of his words being required of them, if unhappily there is such rejection on their part. Look at Abraham the idolater in Babylonia, and you see the principle we have striven for. When God spoke Abraham was bound to obey. So in Christ, if a man hear the voice of Christ in the gospel, he is bound to obey under pain of special consequences if he refuse. In this sense, if a man refuse he is an unfaithful servant. I do not care to discuss personally with you such fine points about fellowship. When you have become reconciled with Nottingham I shall, no doubt, find myself in perfect harmony with you. I would it were so. Yours in Christ,

CHAS. C. WALKER.

Feb. 5, 1906.

DEAR BROTHER WALKER:

I quite agree with you that all flesh belongs to God. And that He has given power over all flesh to Christ Jesus. I would like you to quote me positive scripture for my careful consideration, showing that those outside of covenant relationship can be rightly termed Christ's servants unfaithful servants. I would like also to know your mind in regard to the view held by the late brother Dr. Thomas as expressed in "Elpis Israel," p. 117.

Would you also quote me scripture to prove that Abraham was really an idolater before he obeyed the heavenly calling. I should say that the words uttered by God to one of his faithful servants of later date would equally apply to Abra-

ham—"Before I found thee I knew thee, I sanctified thee, and I ordained thee." This being so, the eternal would preserve him (though he, Abraham, was in the midst of an idolatrous people) from the evils around him. And when the call came—probably by angelic message—*he gladly obeyed*. What may have happened had he not obeyed we need not trouble about. The joyful fact placed before us in the Divine word being very clear—strong faith in God, and willing obedience on the part of Abraham.

I regret to read that you do not care to answer my question on fellowship, seeing that you have rendered help to others in order to cast me out of ecclesial fellowship, and to be looked upon as an "heathen man and a publican." Will you therefore in place answer me the following: Is it essential for salvation to believe as a first principle of Divine truth, that the unbaptized will be gathered by Christ Jesus at his coming, along with the faithful and unfaithful "servants of God," before his judgment-seat for punishment and death? If you and I could agree, Nottingham would not be slow in throwing open the door for me to enter. I would it were so.

Faithfully your brother,  
EDWARD HEMINGRAY.

Feb. 8, 1906.

DEAR BRO. HEMINGRAY:

I cannot re-open a correspondence on this twelve-year-old controversy. You would see good reason why, were your soul in my soul's stead for a time.

It is quite true that the scriptures do not speak of enlightened rejectors as Christ's servants; but it does not follow, as some have said, that such will not be raised to judgment. And against this foolish harping upon the term "servant" I have pointed to Gentile "servants" of God, as Neb. of old. If all flesh belong to Christ, when Christ speaks (in the gospel call) men must obey. If they won't then they *sin* as James says, they "know to do good and do it not."

And it is for the warning of such that God has allowed this controversy. Such is my belief.

I am of one mind with Dr. Thomas in "Elpis Israel," p. 117, which I have reproduced in *The Christadelphian*. He says if men refuse to eat of the tree of life they are doubly condemned, *i. e.*, to "the second death." This I believe and teach. Abraham an idoleter joshua xxiv:2, 14, 15. See also Elpis, p. 203.

As to Nottingham, I have nothing to do with what you call their casting you out. You challenged me when I was coming to Nottingham in a way altogether unnecessary, and compelled me to choose between cancelling my engagement or appearing to be a time-server, as others alleged. You sought to commit Nottingham to the open toleration of the Andrew-Williams denial of resurrectional responsibility. So far as I was concerned I would have none of it. Nor will I now. Our basis of fellowship is in print. I decline to be drawn into hair-splitting discussions. Where men are really of one mind fellowship is inevitable.

This letter, and those preceding it, are not for publication, either in the ADVOCATE or any Yorkshire circular. There has been more than enough written and printed, and I have gone out of my way at the eleventh hour to write thus to you.

Sincerely your brother,  
CHAS. C. WALKER.

Feb. 13, '06.

DEAR BRO. WALKER:

I do not wish to "re-open a correspondence on the twelve-year-old controversy." My reason for writing you two years ago was in order to let you see that there was one in Nottingham that did not approve of the course you were then presenting—inserting intelligence in *The Christadelphian* reporting expulsion from brotherly fellowship worthy brethren and sisters because they could not conscientiously bow to the dictation of others

and say "God will" raise "them that are without" to Christ's judgment-seat along with, and at the same time as, the faithful and unfaithful servants of God.

I sought to commit neither you nor Nottingham to the open toleration of Bro. Andrew's unscriptural "God won't," "God cannot" views. You know that Bro. Williams does not, and never did, entertain Bro. A's "God won't," "God cannot" views. And I am astonished and surprised at you constantly linking the two names together in the manner you do.

I am fully aware that Dr. Thomas believed and taught the resurrection of those outside of Christ; I am also fully aware that he refused to make belief in the same test of brotherly fellowship. *And so are you* aware of this. You know equally with myself that Bro. Roberts "hesitated, and had a fear of offending against Christ in passing judgment on those whom Christ may not condemn." Why have you not the same fear? Are you more enlightened in the purpose of God than the two brethren above named?

Bro. Andrew has made belief in his view a test of fellowship. Both you and I would be equally refused by him. then what are your reasons for refusing to fellowship those whom Brethren Thomas and Roberts could fellowship without any scruples whatever? You treat all who dare to openly differ from your action on the responsibility question as sailing in the same boat with Bro. Andrew, and yet you must be aware that there are large numbers in your own meeting (as in Nottingham) that differ from you; but keep quiet, do not let it be known outside the borders of the Temperance Hall.

I should really like an answer to the question I asked of you. Is it essential for salvation, etc.? Personally I fail to see any reason whatever why I should be separated from the meeting here, and thus prevented from doing needful, useful work therein. The responsibility

for casting out of fellowship those who love God and the truth revealed equally with you is to me a very serious one. The seriousness of which I think that you along with others do not fully grasp.

Faithfully your brother,

EDWARD HEMINGRAY.

To the above letter we received no reply. A few days after we again wrote, pressing for an answer to one or two questions, and on the 15th of March we received the following:

DEAR BROTHER:

I really cannot continue this correspondence. Everything is in print, over and over again, for the twelve years past. Get right with your own brethren.

Sincerely your brother,

CHAS. C. WALKER.

NOTE.

Is it "rightly dividing the word of truth" to quote Job xxiv: 13 to prove enlightened rejection of the truth, and consequent appearance with the saints for judgment? The chapter begins: "Why, seeing times are not hidden from the Almighty, do *they that know him* not see his days?" Of such the 12th verse says: "Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them." Then follows the proof text (?) given by Bro. Walker: "*They are of those that rebel against the light, they KNOW NOT THE WAYS THEREOF*, nor abide in the paths thereof." Are these the men that are to appear with the saints to be judged by the gospel? Did ever an "orthodox" man more badly misapply scripture? Wherever the word "servant" occurs the context must decide in what sense it is used; likewise with the words "just and unjust." The occurrence of these words does not imply that all so called are amenable to the judgment-seat of Christ. If the word applied to "unjust" out of Christ means that they will appear for punishment, then the word "just" applied to those out of Christ would mean the

appearance of such for reward. Cornelius was "a just man" before he knew the gospel. There are, therefore, "just and unjust" and "servants" in Christ and out of Christ; but they are not related to the same law nor stand in the same responsibility. The king of Assyria was a "servant" of God as a rod to punish Israel (Isa. x) and he performed his work. Yet he was punished for the reasons given in the narrative. But this has no more to do with the appearance of the saints at the judgment-seat of Christ than has the matter of the Medes and Persians and Nebuchadnezzar. As to Abraham, how matters have changed with the change of editors! The former editor wrote of Abraham that out of the covenant relation "he was his own, to go into an irrevocable grave." Besides, Abraham was commanded to go from one country to another, a command any one could obey though ignorant of the gospel. Had he refused to go it would not have been rebellion against the light of the gospel; for this light was not given till long after the command to change his place of sojourn.

The difficulty is that many fail to distinguish between a command that requires no faith and love, and one that is an invitation which cannot be responded to in the absence of a "good and honest heart" which must possess the required spirituality before there is a fitness to enter the sanctuary. Kings "command" when often the response is left optional. If King Edward were to offer every man of a certain height the privilege and honor of becoming a body-guard of the King, he would "command" that such should be the case; yet if the honor were not accepted by some who were tall enough it would not be rebellion. God made provision for Gentiles to avail themselves of the blessings of Israel, and even for their being saved through those provisions, but those who did not avail themselves of the blessings were the losers, a loss which is a punishment

enough to any one capable of appreciating the great blessings offered. If King Edward were to tell one of his subjects that if he would go to a certain place he would have a fortune of a million pounds, and the person were to neglect it and prefer to remain in poverty, the King would not imprison him as a rebel, he would conclude that the poor man was not capable of appreciating such an offer. Let us view the gospel as an invitation, an offer of release from bondage, as an olive branch of love and peace, not as a dagger in the hands of one who says, "I know you are a poor suffer,—a dying creature, and if you do not obey me I will restore you to a second life and kill you again."—EDITOR.

**CHICAGO FRATERNAL GATHERING.**—To the Christadelphians scattered abroad: Greeting:—The Chicago Christadelphian Ecclesia purposes, D.V., to hold its annual Fraternal Gathering at the Masonic Temple, Chicago, Ill., commencing at 1 a. m., on Saturday the 24th, and continuing over Sunday, the 25th of Aug., 1907. The meetings will be held in the following halls: Saturday morning and afternoon, Oriental Hall, 17th floor; Saturday evening, Hall 210, 2nd floor; Sunday, all day, Oriental Hall, 17th floor.

Brethren, you are cordially and heartily invited to attend and help us make our gathering a success. As we travel through the "valley of the shadow of death," we should help each other to "press forward to the mark of the prize of our high calling," and thus to make our "election sure."

The committee of arrangements desire to know in advance how many can come, in order to be able to make provision for your wants.

Please address all communications to the Secretary. On behalf of the Committee of Arrangements.

S. F. ROCHE,  
333 E. 41st St., Chicago, Ill.

**FRATERNAL GATHERING IN TEXAS.**—The Fraternal Gathering of the Christadelphians of Texas will begin, D. V., Aug. 7, 1907, at the Junction School-house, two miles west of Hye, in Gillespie Co., and continue to the 11th. All are invited to attend. The original Birmingham Statement of faith will be recognized as sufficient for fellowship. J. O. TANNER.

**HENDERSON CO., KY. — DEAR ADVOCATE:**—Once more it becomes our sad duty to report the death of another one of our little flock. Our ever faithful and well-beloved Sister Virginia Sewell fell asleep in the "full assurance of faith" on the 11th day of April last. Her illness was of short duration. She left her home in the early morning to visit some friends a short distance away, apparently in her usual good health, but in the afternoon she suddenly became seriously ill and was hurriedly conveyed to her home where, in a few more hours, she quietly yielded back her life into the hand of Him who gave it. Our sister was nearly seventy-one years old, and had in her younger days belonged to one or two of the so-called orthodox communions, but about twenty-five years ago, after much study and diligent research of the Word, she accepted the Truth in all its beauty and harmony, and renounced forever all the errors, fables and delusion of apostate Christendom, and faithfully followed the requirements of the Truth to the end of her probation. "Precious in the sight of the Lord is the death of his saints."

Her funeral was conducted by Bro. W. J. Green the next day at her home in the city of Henderson, and the burial was at Fernwood the same day.

We are pleased to report that the interests of the Truth are being served and kept alive in various ways, and at different places in this county. First, we desire to note that our good local paper "The Henderson Daily Gleaner," has lately been kind enough to print in

full two lectures by Bro. Thos. Williams, viz.: the Toronto lecture on "Hell Torments;" and "The Kingdom of God in relation to the Plan of Salvation."

This publicity of the Truth was brought about by one brother putting the lectures in manuscript form and another brother using his good graces with the editor, who kindly consented to publish. The matter very naturally attracted considerable attention.

There are also regularly maintained in this county three first-day meetings for the breaking of bread at as many different places—all these working in peace and harmony, however, and all deploring to hear of the schismatic efforts of leading brethren throughout the world.

We are endeavoring to set forth the Truth according to our several ability.

We are now engaged in making extensive improvements on our meeting-house at the "Barrens," preparatory to a special effort to set forth the Truth to the public later on.

W. J. GREEN.

**TORONTO, ONT.**—I see by the June *ADVOCATE* the London, Eng., brethren have failed to re-unite. The correspondence between brethren T. Warwick and Henry E. Purser, on behalf of the Ecclesia, seems to me a strife "about words to no profit."

On the one side it is admitted, and apparently earnestly asserted, that those who are without covenant relationship, God will judge, and that God can and will raise (beside his faithful and unfaithful household) those whom he thinks fit. The logic of this pre-supposes responsibility of those judged and raised.

Those represented by H. E. Purser say, "We believe that light (irrespective of baptism) is the ground of responsibility; and that all who are enlightened (God being the judge as to where enlightenment exists) will be raised." The meaning of this is the same as the above statement, and yet Bro. Purser avers in a further letter, "From what you say it is evident you are not in agreement with us." This seems to have arisen from

the attitude of those with Bro. Warwick on the question of fellowship, of being more anxious about acquiring saving truth for their own good than contending interminably about God's prerogative, which really is none of our business, except as far as it concerns ourselves individually. Every true child of God, having come to enlightenment, must feel, what we felt, to have a duty to perform which could not be resisted; and like Nehemiah, "For the fear of my God" and the joy set before us, were baptized.

The correspondence shows they both, like Solomon, recognize that to every purpose there is a time and judgment, and again, "a man's judgment cometh from the Lord;" but it does seem to us a shameful waste of time to be continually prodding the brethren about what they believe about the wilfully disobedient Gentile. For the glory of God why cannot the cudgel of this silly, shallow, spiritually blunting controversy cease, and let us all devote our energies to maintaining *our freedom from the condemnation of the judgment to come?*

The reply of Bro. Purser seems to have an air of obsequiousness, as though they must use a certain form of words to be orthodox, which we have shown mean logically the same truths, but they seem to sacrifice their brethren on words. This is evident to all who will analyze the correspondence. One says, "God can and will raise whom he thinks fit;" the other says, "All who are enlightened will be raised." From this can we by common reason determine the difference in faith of the two ecclesias? They both admit the (possibility of—EDITOR) third class being raised, and neither assert when. This seems to me to present common ground. [But Birmingham insists that the "when" is with, and upon the same basis as, the saints—EDITOR.]

Still, there seem in all these endeavors of conciliation a falling back on the supposed attitude of the Birmingham Temperance Hall Ecclesia on this question as

a justification for their extreme attitude, simply because a medlesome few in Birmingham succeeded in coaxing the Ecclesia to alter one of the sections of the statement of faith, an alteration better left undone, for it really amounts to nothing, or amounts to the same as before the alteration, a change without a different meaning, except it has developed hair splitters in words, and obsequious growths among the body, who pipe up, "Are you in fellowship with the Birmingham Amended Statement?" which, for all, the Birmingham Temperance Hall Ecclesia is not responsible; if they are they make a very poor showing of their consistency, as they send their intelligence to the Editor of the *Christadelphian* with whom they are in reputed agreement, who sells the "Ecclesial Guide" by which Bro. C. C. Walker sets forth, by the able pen of Bro. Roberts, on what basis men and women form themselves into an acceptable ecclesia. This Guide contains the very clause, unamended, and here we have the very anomalous situation, of the Editor of the *Christadelphian* selling the very basis of faith these satellites are excommunicating their brethren on.

I see, dear Bro. Editor, you are sailing shortly for England. May I ask you to go first and see Bro. E. Challinor 100 Gerrard St., Lozells, Birmingham, not as Editor of the *ADVOCATE*, but as simple Bro. Williams, as I am inclined to think that you and the Birmingham Ecclesia would be brought to see eye to eye, and all strife of words would be ended, and may God's speed go with you.

Your brother in Israël's hope,

EDWIN HILL.

Be assured, dear Bro. Hill, that there is no brother in England or in the world that we would not make haste to meet as you suggest. Our difficulty so far has been that our opposing brethren will not meet us—perhaps Bro. Challinor will. If so, we will travel a hundred miles to see him, as we did with Bro. Walker.—EDITOR.

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VOL. 23—NO. 9

AUGUST, 1907

NO. 270

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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Englewood, Ill.

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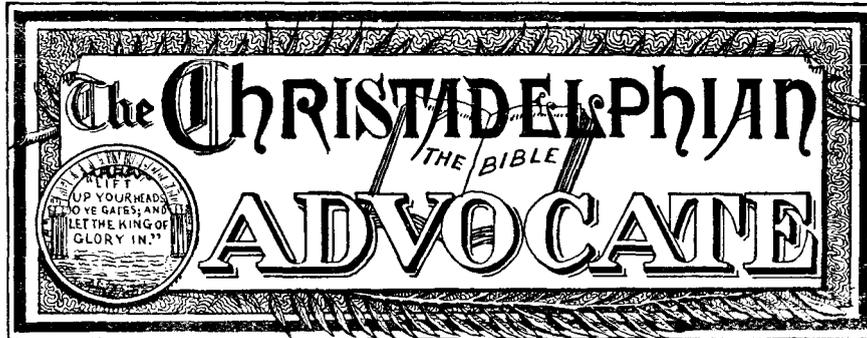
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VOL. 23.—No. 9

AUGUST, 1907

No. 270

## THE SOLDIER'S WATCH.

BY ONE WHO HAS BEEN A SOLDIER FOR KING EDWARD, BUT IS NOW FOR KING JESUS.

AN EXHORTATION TO THE BRONTE ECCLESIA, MARCH, 1907.

**W**ATCH ye, stand fast, quit ye like men, be strong"—I. Cor. xvi : 13.  
 The words of the above text are what might come from the lips of a commander of an army in time of battle or danger. One of the most important duties a soldier has to perform is "watching." On his viligance depends, not only his own life, but the lives of his comrades.

The duties of a soldier in time of battle or danger will enable us to understand the duties of the people of God, who serve in the army of the living God, and enable us to form a correct idea of the apostle's words when he says : "Watch ye, stand fast, quit ye like men, be strong."

The Apostle Paul very often came in contact with soldiers, and likens the people of God to soldiers. Writing to Timothy he says, "Thou, therefore, endure hardness, like a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life ; that he may please him who hath chosen him to be a soldier"—II. Tim. ii : 3, 4.

Then again, some of our Lord's disciples were sailors ; and sailors, like soldiers, learn the lesson of watchfulness, for the lives of all on board are

depending upon the watch; and especially is this the case at night, or in stormy weather, or in dangerous waters. Our Lord appeared to his disciples walking on the sea about the fourth watch of the night—Mark vi:48.

The Jews were taught the lesson of watchfulness in their march through the wilderness towards the promised land. They must have felt the necessity of placing a strict watch around their encampment at night, in order to guard against surprise from their enemies. It was in the morning watch the Lord destroyed the Egyptians in the Red Sea; and in the middle watch, Gideon put to flight the Midianites.

Those that watch are called "Watchmen:" God appointed watchmen over his people. Thus saith the Lord to his wandering people, "Return ye to the old paths. I set watchmen over you, saying, Harken to the sound of the trumpet, but ye would not hear. Therefore I will bring evil upon this people, even the fruit of their thoughts." God sent the spoilers among them—the Babylonians—and many were slain, and the rest carried into captivity; and a voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children and would not be comforted—Jer. xxxi: 15-17.

The Prophet Isaiah, as a watchman on Zion's tower during that dark night of the Jewish captivity, watching for the deliverance of his people, saw in vision the approach of the Medes and Persians and the fall of Babylon. "I stand continually upon the watch tower. Watchman, what of the night? The morning cometh." The prophet's faithful watch was rewarded. The morning after the long, dark night of the captivity saw the victorious Medes and Persians in possession of Babylon; whose victorious entrance was like the rising of the sun, shedding its rays of light everywhere, dispelling the darkness of a long and dreary night. If the Babylonians had watched the soldiers of King Cyrus as closely as the brave and faithful soldiers of King Cyrus watched the Babylonians at their watch on the plain below, Babylon would never have fallen; and the brave and faithful soldiers of King Cyrus would have died at their posts watching.

The position of those faithful Jews in Babylon, praying and watching for the morning of their release from Babylonian bondage, is the position of God's people during the dark night of Gentile bondage, waiting for their deliverer, King Jesus.

"But now we watch and struggle,  
Yet now we live in hope,  
While Zion in her anguish, with Babylon must cope."

When the commander of an army appoints watchmen in time of battle or danger, they must watch faithfully and well. Any neglect of their duty may mean the defeat of the army and the loss of thousands of lives, as

well as their own. When God appoints watchmen it is the same; they must watch well. In Ezekiel, chap. xxxiii., we have the duty of God's watchmen: "Son of man, speak to the children of thy people. When I bring a sword upon the land, the people shall take a man of their coasts and set him as a watchman, \* \* \* ver. 7, thou, O son of man, I have set thee as a watchman over the house of Israel: therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." The duty of God's watchmen is to reprove and warn the unruly of his people. Paul says, "Have no fellowship with the unfruitful works of darkness; but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light. For whatever doth make manifest is light. Wherefore he saith, Awake thou that sleepest; arise from the dead, and Christ shall give thee light"—Eph. v: 11-14.

We have an example of watching, in the rebuilding of the walls of Jerusalem. Apart from a strict watch being kept on their enemies who opposed them in the work, the walls could not have been rebuilt. Therefore the Jews made their prayer unto God and set a watch against them day and night; and they watched and laboured with their weapon by their side. Neh. iv. The example of the Jews teaches us a lesson in spiritual watching. The sword in one hand and the shield of faith in the other, are the only sure protection from our enemies, the world and the flesh, as we labor in the work of the Lord. Our weapons are not carnal, but spiritual. Though we walk in the flesh, we do not war after the flesh. "The weapons of our warfare are not carnal; but mighty through God to the pulling down of the strongholds" of satan—II. Cor. x: 3-5.

How often our Lord inculcated the lesson of watchfulness to his disciples: "As it was in the days of Noah, so shall it be in the coming of the Son of man. \* \* \* Watch, therefore, for ye know not what hour your Lord doth come"—Matt. xxiv: 37-42. And in the parable of the ten virgins, "Watch, therefore, for ye know not the day nor the hour when the Son of man cometh." Here we have a lesson, in that some will not be watching when he comes, to take warning and hearken to the word of the Lord.

"Hear the watchman's cry,  
The great Millennial day draws nigh;  
In which the Lord revealed in fire,  
Will make the ungodly know his ire,  
Who would not know his will.

"O then what fearfulness shall seize,  
Those virgins who have lived at ease,  
Nor thought the bridegroom near."

Then in Gethsemane, the hour of trial and watching. The command to his disciples, the reproof for not watching. "What! Could ye not watch with me for one hour?"—Matt. xxvi: 36-41. Our Gethsemane, is the world in which we live, waiting and watching for his return. "Watch, lest coming suddenly he find you sleeping." "Let our loins be girded about, and our lights burning; like unto men that wait for their Lord." "Blessed are those servants, whom the Lord when he cometh shall find watching."

The cause of the apostasy was the result of not watching. That faithful watchman, the Apostle Paul, warned the Ephesian brethren of false brethren teaching false doctrine: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears"—Acts xx: 31. And because there were many who received not the love of the truth that they might be saved, God sent them a strong delusion that they should believe a lie: That they all might be damned who believed not the truth.—II. Thess. ii: 10-12.

The apostasy among believers at the present time is the same as in the apostle's time. We must watch our faith: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"—Heb. ii: 1. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame"—Rev. xvi: 15. We put on the robe of righteousness in baptism, for the scripture says, "Blessed are they whose iniquities are forgiven, and whose sins are covered"—Rom. iv: 7. "Blessed is the man to whom the Lord will not impute sin." We may again expose our nakedness by following after the things of the flesh, the world and the devil; and by turning away from the truth to "Gentile philosophy" or "science, falsely so-called." "Of the times and the seasons ye have no need that I should write unto you. For the day of the Lord cometh as a thief in the night. \* \* \* Therefore let us not sleep, as do others; but let us watch and be sober. \* \* \* Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation"—I. Thess. v: 1-9.

Stand fast: "Hold fast, that no man take thy crown"—Rev. iii: 11. In the Russian and Japanese war, over every tract of country the Japs captured from their great and powerful enemy, the Russian, they placed a strict watch and stood fast, and made secure the land they had won at so great a sacrifice. It was the same with the British in South Africa; as they drove the Boers before them they placed a strict watch over the land they captured. The patience and firmness of both British and Japs, and their firmness and determination to stand fast to what they captured from the enemy, should characterize the people of God in their fighting against the world, the flesh and the devil. We need to place a strict watch and

hold fast to the ground we have won, if we would hope ever to come into possession of the promised land—the hope of our inheritance.

Our first victory was in obedience to the truth in baptism. We planted our flag upon the enemy's ground, with a foundation that can never be moved, which is in Christ Jesus. While we watch and stand fast, we have an impregnable position; which will enable us to fight the good fight of faith, and ward off the attacks of our ever present enemies—the world and the flesh. Our position is of no use apart from watching, more than the "Rock of Gibraltar" would be to the British, if they did not place a watch and stand fast. The fact that we have such a foundation, so sure and steadfast, should not give us the liberty to stop watching and standing firm at our posts. If we lie down and sleep, how can we defend our position? Our very lives are dependent upon our watching and standing fast in the truth. "Watch, lest coming suddenly he find you sleeping."

The early believers, on the strength of his parting promise, looked oft for his chariot wheels; expecting that he would come again to Olivet. Year after year they looked for him who mounted the skies, and died at their posts on the beacon heights. And we take their place, but he tarries yet. Courage, ye watchers in him, he promises he will come again; "watch, for the night is flying, the great millennial day draws nigh. Hark, 'tis the watchman's cry: Watch, brethren, watch. Sleep is for the sons of night, we are the children of the light. Be as men that wait always at their Master's gate. Clear is our Lord's command: Watch. Let us call to each wakening band," to every ecclesia in Canada, the States, and the Old Country, Watch, brethren, watch! Long has been the night of watching, soon the dawn shall bring its light. "His coming like the morn shall be, as dew upon the tender herb, diffusing fragrance round; as showers that usher in the spring, and cheer the thirsty ground." "The watchmen on the heights are crying, Watch, brethren, watch." Midnight hears the welcome voice,

"Come forth, ye virgins, night is past, the bridgroom comes—awake:  
Your lamp with gladness take; and for the marriage feast prepare,  
For ye must go and meet him there."

JAMES GOODALL.

---

**Remember the Land.**

"A land of corn, and wine, and oil,  
Favor'd with God's peculiar smile,  
With every blessing blest."

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## THE ARM OF THE LORD.

AN ANTIDOTE TO JOSEPHISM.

BY BRO. S. T. NORMAN.

### SECTION III.

We will now examine the new covenant books for more explicit statements in regard to the birth of Jesus.

Was he Son of Joseph, an arm of flesh or Son of God, "the arm of the Lord?" First, let us notice the testimonies as they stand in the authorized version; afterwards the objectors shall be answered.

Matthew (first chapter), gives us the genealogy of "Joseph, the husband of *Mary* of *whom* was born Jesus, who is called Christ." The above quotation would be enough to point out that Joseph was not the father of Jesus, except in a legal sense. But it is clearly stated in verses 18 to 21, "Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, *before they came together*, she was found with child of the Holy Spirit." Joseph, believing she had been guilty of wrong-doing, designed to put her away; but the angel of the Lord, in a dream, reassured him saying, "Fear not to take unto thee Mary thy wife, for that which is conceived in her, (Diaglott, "that being formed in her"), is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." The chapter concludes by stating that Joseph took unto him his wife: and knew her not till she had brought forth her firstborn son." The above testimony needs no comment, as it teaches distinctly that Jesus was really Son of God. Therefore when he came to John the Baptist, the latter said, "I have need to be baptized of thee, and comest thou to me?" Why should he say this, if Jesus were not better and mightier than he? Why should he feel so much inferior to one who had not yet commenced his public ministry? (chap. iii: 11-14). And why should Jesus himself assume greater authority than Moses, if he, like Moses, were only a servant? as illustrated in Matt. v: 31, 32: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: *But I say* unto you, that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery."

If we allow that he was Son of God (as stated in the first chapter), we can understand where his authority came from; otherwise it would be unaccountable, especially in one so meek and unassuming as Jesus was.

In chapter sixteen we find Jesus asking his disciples, "Whom do men say that I, *the son of man* am? And Simon Peter answered and said, Thou art the Christ, the *son of the living God*." Now if he were not, at

once, Son of man, and Son of God, this statement of Peter should have been corrected. But Jesus gave his approval by saying, "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

We have also the word of God himself on two occasions—first at his baptism, later at his transfiguration, "This is *my beloved son*, in whom I am well pleased; hear ye him." This explains where he received his authority. (See Matt. iii: 17; xvii: 5).

Proceeding to chapter xxi: 33-39 we find a distinction made between God's servants (the prophets) and his son. "Last of all he sent unto them *his son*, saying, They *will reverence* my son." This suggests two pertinent questions. First, why should Jesus be called God's Son, while the prophets were called his servants, *if they all were God's sons*, in the same way? Second, Why should they *reverence this son* any more than the others? Clearly the design is to show that one is *God's son and heir* by birth, while the others could not claim such a distinction.

Next we read in Matt. xxvii: 43, that Jesus himself made the claim to be Son of God. "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. Also the centurion who witnessed the strange happenings at the crucifixion, was led to acknowledge his claim, saying, "Truly this was the Son of God" (verse 54). It is plain that the Jews understood his claim to be the Son of God by birth, for they themselves claimed to be sons of God by virtue of being heirs of the promises, as Abraham's seed. If he had not meant what they supposed, he would not have allowed himself to be crucified on a misunderstanding.

Now we will sum up Matthew's testimony.

Chapter 1.—He was born of a virgin, by Divine power, while as yet her husband knew her not.

Chap. 3.—John the Baptist recognizes Jesus as greater and better than he.

Chap. 5.—Jesus assumes authority greater than Moses.

Chap. 16.—Peter calls him Son of God, and Jesus approves.

Chap. 17.—God announces, "This is my beloved son."

Chap. 21.—After sending various *servants*, God sent *his son*.

Chap. 27.—He himself said, "I am the son of God."

It will be seen that Matthew's teaching, in relation to Jesus as Son of God does not depend on any one chapter, but there is a general recognition of the fact throughout the book.

Now what does Mark say? He does not give a detailed description of the birth of Jesus, but announces, "The beginning of the gospel of Jesus Christ, *the son of God*;" and also repeats the statement of Matt. iii: 15, "Thou art my beloved son, in whom I am well pleased." Notice, he is

called Son of God and also Son of man. It is, The gospel of the Son of God; it is, The Son of man who had "power on earth to forgive sins" (chap. ii: 10). It is because he is Son of man (being Mary's flesh and blood), that he could be heir to David's throne, and seed of Abraham to inherit the promises. Because he is Son of God, he had power to overcome sin in himself; otherwise, how could he forgive the sins of others, or be a sacrifice for sin?

We read in chap. iii: 11 that those who had unclean spirits, when they saw him, "Fell down before him and cried, Thou art the Son of God." Did he tell them they were mistaken, or that he was the son of Joseph? No, no; "He straightway charged them that they should not make it known;" thus acknowledging the truth of their statements.

Mark repeats the parable of the vineyard (as told by Matthew), with a slight variation, saying, "Having yet therefore *one son*, his well beloved, he sent him also last unto them, saying, they will reverence my son" (chap. xii: 6). Let us note here, God had many servants, but only one son-- and this is the heir.

Chapter xiv: 61 relates that the high priest asked Jesus, "Art thou the Christ, the son of the Blessed? And Jesus said, I am; and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven."

Here again we see the double claim; Son of God, and Son of man. So we find that Mark is fully in accord with Matthew, in teaching that Jesus is Son of God.

#### SECTION IV.

Luke's teachings in regard to the Arm of the Lord are clear and unquestionable. The angel Gabriel, he says, was sent "To a virgin, espoused to a man whose name was Joseph, of the house of David." There can be no question of what "virgin" means here. It is not a married woman, but a pure maiden, betrothed to Joseph. Then the announcement, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 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," etc. (chap. i: 26-35). Mary was astonished, and asked, "How shall this be, seeing *I know not a man?*" This question shows she well understood that the conception was to occur without marriage, or before her marriage. The angel explained that it would be the result of Divine power exercised upon her. Now notice the result; "*Therefore* also that *holy thing* which shall be born of thee, shall be called the *son of God.*"

If Gabriel had the ordinary mode of conception in his mind, he would have considered Mary's question as ridiculous, and informed her that her

marriage to Joseph would remove all difficulties. But how, in such a case, would that have entitled him to be called Son of God, or constituted the being thus begotten, holy? There is further evidence of miraculous begetting in verse 49. Mary went to visit her cousin Elizabeth shortly after the angel's visit, and explained her condition thus: "He that is mighty *hath done to me great things*: and holy is his name."

The second chapter, verse 5, corroborates the above statement. It says Joseph went to Bethlehem "To be taxed with Mary his *espoused wife*, being great with child." It is evident they were married as far as legal requirements were concerned; otherwise, there would have been no need for her to go with him to be registered; but the word espoused is used to indicate that the real union which constitutes husband and wife one, had not taken place. Or, in Matthew's words, he "knew her not, till she had brought forth her firstborn son."

It does not seem that Luke's account needs so much explanation, it is so explicit; and it is hard to understand how some who read it can still believe that Joseph was the real father of Jesus.

In the light of these first and second chapters we can better understand the words of God, "Thou art my beloved son; in thee I am well pleased"—first at his baptism, afterward at his transfiguration, as already noticed in Matthew and Mark, and repeated by Luke. It means a real, not an adopted son.

Luke also records the following saying of Jesus, "No man knoweth *who the son is*, but the Father: and *who the Father is*, but the son, and he to whom the son will reveal him." (See Luke x: 22; also Matt. xi: 27). Had he been Joseph's son, *they would have known* all about him, and his Father also. A summary of Luke's teachings is as follows:

- 1.—Announcement that a *virgin* should have a son.
- 2.—Her conception caused by overshadowing Divine power.
- 3.—*Therefore* he should be Son of God.
- 4.—Mary's statement, "He that is mighty hath done to me great things.
- 5.—Mary was Joseph's *espoused* wife when Jesus was born.
- 6.—No man knew the Son, but the Father.

The authenticity of Luke's first chapters will be considered in a later section.

#### SECTION V.

John, in his gospel, speaks of Jesus as Son of God, but does not mention the miraculous conception in plain terms. The inference, however, is unavoidable from a consideration of the language used.

The first chapter speaks of the "Word," which was with God from the beginning, and by which, we are told, God created the worlds; and says, in verse 14, "The Word was made flesh and dwelt among us, and we

beheld his glory, the glory as of the *only begotten of the Father*, full of grace and truth." It would be difficult to understand the above language as applying to a son of Joseph; but in the light of the eighteenth verse we may see its meaning: "No man hath seen God at any time; *the only begotten son*, which is in the bosom of the Father, he hath declared him," or as the Diaglott reads, "Made him known." Now this does not refer to him after his resurrection, but before it. If, then, Jesus were the *only begotten* son of God, he must be in a closer relationship than all the other sons of God, so-called. There was a glory which no other son of God possessed; not a glory of personal appearance, but a manifestation of grace and truth, a reflection of the Divine character. So John the Baptist said, "I saw and bare record that this is the Son of God" (verse 34). It would be difficult to understand this also as applying to Joseph. Notice, that this man who was the "Word made flesh" is still identified as the Word, and speaks of himself as the true bread from heaven. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the *bread* that I will give *is my flesh*, which I will give for the life of the world" (chap. vi: 51). So we see he was an embodiment of that Word of God, by partaking of which we may live forever. The only explanation of these saying is in the fact of his Divine origin. He did not claim to be God, but said, "I proceeded forth and *came from God*."

When he called some of his disciples, Philip, being one of them, went and told his friend Nathaniel, "We have found him of whom Moses, in the law and the prophets, did write, Jesus of Nazareth the son of Joseph." Much has been made of this statement by those who favor the human paternity of Jesus. One of his own disciples called him son of Joseph. They forget that this disciple was, as yet, uninstructed. Later on, he was better informed, as we read in chap. vi: 69, and xvi: 28-30, "His disciples said unto him, Lo, now speakest thou plainly and speakest no proverb, and "By this we believe that thou *camest forth from God*."

Nathaniel seems to have been a more discerning student of the scriptures, for, as soon as he talked with Jesus he exclaimed, "Rabbi, thou art the *Son of God*, thou art the king of Israel" (chap. i: 49, 50).

We have a clear testimony from Jesus himself in chap. iii: 16, "God so loved the world, that he gave *his only begotten son*, that whosoever believeth in him should not perish, but have everlasting life." Jesus, then, being the *only begotten son*, all the other sons of God, who had lived, and died previously, were only adopted sons. But Jesus is THE son, and "He that believeth on *the son* hath everlasting life; and he that believeth *not* the Son, *shall not see life*, but the wrath of God abideth on him" (chap. iii: 36). How important it is, therefore, that we should see the Arm of the Lord revealed in this only begotten Son.

The Jews said, "We know this man whence he is; but when Christ cometh, no man knoweth whence he is." Jesus admitted, "Ye both know me and ye know whence I am" (chap. vii: 27, 28). Now it happens that in chap. viii: 14 he says what appears to contradict the above words: "I know whence I came, and whither I go; but ye *cannot tell* whence I came or whether I go." They did not believe he was the living bread which came down from heaven. So Jesus added, "Ye judge after the flesh." Judging after the flesh, they knew whence he came, for he was the son of Mary, and partaker of her flesh and blood, but they did not realize his Divine origin; consequently, in a more important sense, they did not know whence he came. Had he been the son of Joseph, as they supposed, they would have known him just as well as they knew John the Baptist or any other prophet sent from God in the ordinary way; then Jesus' later statement would have been untrue. So it is clear that Jesus referred to a miraculous conception.

We pass now to John ix: 35. After giving sight to the man that was blind, he asked him, "Dost thou believe on *the Son of God?*" and explained, "Thou hast both seen him, and it is he that talketh with thee." The formerly blind man had previously understood that Jesus was of God, and and it was his confession of that fact that had caused his expulsion from the synagogue. He had not known that Jesus was *the Son* of God in a particular sense; when he learned that he said, "Lord I believe. And *he worshiped him.*" Does not this worship mean something more than the deference usually shown to one of God's prophets? The Jews believed that all true Israelites were sons of God: "We be not born of fornication," they said, "we have one Father, even God" (John viii: 41). So if we accept this account of the blind man as true, there is only one conclusion: he believed that Jesus was *the Son*, (the only begotten Son) of God. And the Jews also knew that Jesus meant a different kind of sonship from what they recognized, or they would not have accused him of blasphemy. "For a good work," they said, "we stone thee not, but for blasphemy: and *because that thou, being a man, makest thyself God.*" The Pharisees were like the modern people know as Josephites: they could not believe God *could* beget a son—made of a woman—of the seed of Abraham and house of David, the same physical nature as ourselves. And yet this is plainly what Jesus taught, or he would not have asked, "Who do men say that I the *son of man am?*" Jesus explained this to the Jews; "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am *the son of God?* If I do not the works of *my Father* believe me not" (chap. x: 33). Mark then, *not God*, but Son of God. This is the way Paul understood, when he wrote "There is *one God*, and *one mediator* between God and men, *the man Christ Jesus*"

(I. Tim. ii : 5). Finally John said (chap. xx : 31), "These (signs) are written that ye might believe that Jesus is the Christ, *the Son of God*; and that believing, ye might have life *through his name*."

Does it seem reasonable that the son of Joseph could be a mediator between us and God? or that we could obtain eternal life through believing on *the name* of the son of Joseph?

The following summarizes the teachings of John's gospel :

- 1.—Jesus was the Word made flesh.
- 2.—John the Baptist testified Jesus was the Son of God.
- 3.—Jesus styled himself the *only begotten* Son of God.
- 4.—He also stated that by believing on *the Son* we may have everlasting life.
- 5.—He also said the Jews did not know whence he came.
- 6.—He claimed to be the bread of life, from heaven.
- 7.—The Jews said Jesus blasphemed by saying he was *the* Son of God, yet they claimed to be children of God themselves.
- 8.—John says that by believing on the Son of God, we may have life *through his name*.

The evidence of John is overwhelming, as corroborating the statements of the other three evangelists.

(Complete in fourteen Sections.)

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## THE KENTUCKY DEBATE.

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This Debate took place in Sebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the *Primitive Baptists* and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAM'S FIRST SPEECH OF HALF-HOUR—SECOND SESSION—

FIRST PROPOSITION.

*Mr. Chairman, Moderators and Respected Friends:*

As our friend has been dealing with "Paul's desire to depart" again in his last words, and that is fresh in your memory, I will reply, first, to what he has said on that, though it has become quite repetitious. He was very careful not to read the translation in the Diaglott, he simply read the literal word for word translation of the Greek words; but of course you will not get any sense out of that unless you have the full English translation and adjustment of the words. I wish he would read what is translated in the right hand column as I quoted it this morning.

Mr. friend is in the affirmative of this proposition, and I suppose it is my duty to follow him, even though it seems monotonous to go over the same ground so many times. Now the apostle says, "I am indeed hard pressed by the two things. I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." This is the translation, and the word rendered "depart," let me say again, is here rendered "returning." My friend has not offered to show that the meaning of the word is not as I gave it. The author of the Diaglott explains in a foot note his reason for rendering it "return," and he tells us that the radical meaning of the word is "loosing again," referring to the loosing of an anchored ship so that the ship may set sail from a foreign port to return home; therefore the illustration is, that Christ is in heaven, he is our hope. As the hope of friends is that the ship, on board of which are loved ones, which shall loose anchor and return, so, I Paul, hope for Christ to return that I may receive my reward and my blessing. This hope of Paul's as expressed here is what I have quoted in his letter to Timothy where he says, "Now I am ready to be offered, now that the time of my martyrdom has come." Do you expect to leave this your body and go to heaven, or do you expect that Christ will come back to earth and you will be rewarded here? His answer is clear, it cannot be changed, my friend can find no immortal soul going to heaven at death here; his answer is, "I have fought a good fight, I have finished my course, I have kept the faith," and at the day of his appearing, "that day," when he shall come to "judge the quick and the dead," then, the apostle says, when he comes to establish his kingdom, I shall receive my reward. When I have finished my course, henceforth, from that time there is "laid up for me a crown of righteousness, which the Lord the righteous judge shall give me"—when? "At that day"—not this day, the day of my death. What day, Paul? Have I not told you? he would ask us, when I said Christ should judge the quick and the dead at his *appearing*? At that day of his appearing, when he comes into his kingdom, then I shall be judged and rewarded, and it is the same with all—"Not to me only, but to all them also that love his appearing."

Now I am trying to follow my friend and perhaps I had better go back over the ground as I have commenced in the last part of his address. Again your attention is called to the nineteenth chapter of Luke. He asks me the question, Did the Lord receive his kingdom in heaven, represented in the chapter as the "far country," to which he went to receive for himself a kingdom and to return? The text says, "When he *was returned* having received the kingdom, then he called his servants together to judge them." Now the point is here, that it is when he returns from heaven he calls his servants into his presence. Where are his servants then when he

returns? Are they here in the earth and on the earth, or are they there in heaven? Notice the words, please, "When he was returned, having received the kingdom, he called his servants together;" not when he went to heaven or Paradise, as my friend calls it, for he thinks Paradise is in heaven. Why are we told that when he was returned he called his servants together? Because before he took his departure he said to them, "Occupy till I come"—not occupy till you come to me, but till I come to you. Therefore when he comes from heaven they are here and not there. They are not, therefore, called to heaven where he is at all, but, I repeat, yes, I repeat it a thousand times, "when he was returned," then it was that he called his servants together, and then it is that the judgment takes place; and therefore we go to the twenty-fifth chapter of Matthew and there we are told that, "When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats. Therefore when he comes back here some of his people will be dead, some will be living; but he is coming to judge the quick and the dead. Therefore to the Thessalonians he writes, "Now we beseech you, brethren, *by the coming* of our Lord, and by *our gathering together unto him*, that ye be not soon shaken in mind, or be troubled, as that the day of the Lord is at hand; for that day shall not come except there come a falling away first." Now the point is here, the apostle speaks of the coming of the Lord and of the gathering together of his people when he comes. So that he is to come back to gather the people together unto Him. Therefore He does not gather them together unto Him *there* but *here*, and He further says that in the interval between His going and His coming the man of sin would arise whom, now mark, the Lord shall consume with the spirit of his mouth and destroy with the brightness of *His coming*."

Still again our attention is called to Abraham. The gentleman seems determined to keep repeating the words, "God is not the God of the dead but of the living; but why will he not accept the argument of our Lord for the purpose for which it was used against the Sadducees, who denied the resurrection of the dead? Why does he not notice what our Lord used the argument for, that it was not to prove that Abraham, and Isaac and Jacob were living at that time, but it was to prove the truth of the very thing which the Sadducees called in question, namely, the resurrection of the dead. "As touching the resurrection of the dead" he says, "Now that the dead are raised," he says. Not, Now that they are living independently of resurrection. We have already proven repeatedly that Abraham, Isaac and Jacob were dead. What does the Bible mean when it says they were dead? Let the Bible be its own interpreter. Let us

take the meaning given in Psa. cxlvi:3—"Put not your trust in princes nor in the son of man in whom there is no help, for his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." There you have a scriptural definition of death. In that sense Abraham, Isaac and Jacob are dead, and yet our friend has the presumption to say they are living more intensely than they were before they died, and their thoughts are more lively while they are dead than they were before they died. Let us ask, Are these in a living, conscious condition when they are dead? Let the scriptures settle it forever: "The living know that they shall die, but *the dead know not anything.*" Therefore with this scripture definition of death the case of Abraham, Isaac and Jacob is clear, showing that they are dead and in the dust, absolutely dependent upon the resurrection of the dead for a future life. With this so clearly before our minds what is to hinder us from understanding the apostle when he says, "These all died in the faith, not having received the promise, God having provided some better thing for us that they without us could not be made perfect."

Now since our friend persists in harping upon the words, "God is not the God of the dead but of the living," perhaps I had better devote a little time to explaining the meaning of the phrase "the dead." There are some dead ones whom God is not the God of. They are dead in deed and in truth, and will remain dead. Therefore the Psalmist says, "They are like the beasts that perish, like sheep they are laid in the grave, and death shall feed on them." That is the last of them, surely. Such testimonies belong to our next proposition, when I will deal with this aspect of the subject more elaborately. For the present one more passage will be sufficient. The prophet Isaiah, in the twenty-sixth chapter, speaks of certain ones as follows: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish." These are dead ones, and as the Psalmist says, "death feeds on them." They will never be restored to life. God is not the God of these. Therefore they will not have a resurrection. Now this thought adds force to our Lord's words that God is not the God of the dead, but of the living for, says the Saviour, "They all live *unto him.*" Why use the words "live unto him?" Is it not to show that with God that which is not, but is sure to be, is spoken of as though it were? Therefore in the purpose of God they live. This is because he purposes to raise them to life, and not because they are actually alive without resurrection.

We are next directed by our friend to John iii:3: "No man hath ascended up to heaven but he that came down from heaven, even the son of man who is in heaven." On this my friend, struggling to evade its force, says that Jesus was the first to go to heaven from this earth. Now

I will ask him to tell us in his next speech where all his imaginary immortal souls went from the time of Adam down until the time when Christ went to heaven. If they did not go to heaven, will he kindly tell us where they all went? If they did not go to heaven before Christ went there, have they gone there since? You see, my friends, he is compelled to take this position in order to evade the force of the words in John iii: 13, "No man hath ascended up into heaven but he that came down from heaven." Perhaps he has the old Roman idea that these imaginary immortal souls of those who died before Christ went to heaven were in Limbo, and that since Christ's ascension they have escaped and are gone to heaven. But we press the question, If your imaginary immortal souls have been going to heaven at death since Christ's ascension why did they not go there before his ascension?

Paul's first letter to Timothy (chap. i: 6-16), we have quoted several times; but now let me bring it clearly before you. In speaking of God the apostle says, "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." God is in heaven and these words declare that no man can approach unto him, that no man hath seen him, that no man can see him. And now let me call your attention to the fact that these words were uttered a long time after Christ ascended to heaven and a long time after the thief went there, according to our friend's theory. He says heaven was the Paradise to which the thief ascended with the Lord the day of his death; and yet the apostle wrote long after that time and said no man could approach unto God, no man had seen God, no man could see God. Now again let me beg of my friend to learn the simple lesson in the type concerning the high priest going once a year into the Most Holy place of the Tabernacle, or the Temple, to make an offering for the people. The priest *alone* went there, the people, never. So Christ, our High Priest, has gone to heaven "now to appear in the presence of God for us and to them that look for him," not to them who expect to go to him, but, I repeat, "to them that look for him shall he appear the second time without sin unto their salvation." Until our High Priest shall come out from the Most Holy Place, even from heaven itself, the blessings of salvation will not be conferred upon his people. He is to come with the blessing. They are to wait for the blessing until He comes. So it is not a question of their going to him, but of his coming to them.

In replying to what I said on John xiii: 33, "Whether I go ye cannot come," our friend refers to verse 37, which reads as follows: "Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou

hast denied me thrice." Superficially viewed, our friend seems to have a point here, and he tries to show that the meaning is that when our Lord said, "Whither I go ye cannot come," he meant that they could not go with him to heaven then, but after a while they could go. Let us look at it carefully. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." This surely means that he was going to heaven and that they could not follow him there, as shown by the first part of the following chapter. He was preparing them so that their hearts would not be troubled when he would go to prepare a place for them; because, He adds, "If I go and prepare a place for you, I will *come again and receive you* unto myself." This going then evidently means going to heaven, and of this going He said, "Whither I go ye cannot come" any more than the Jews could come. Now the question is, where was it that Peter could not follow Him now, but could some future time? It evidently was not to heaven, because the Apostle Paul has settled this by saying of God, "whom no man hath seen nor can see, whom no man can approach unto." The meaning is clearly shown in the words of Peter, "I lay down my life for thee." Peter meant that he was willing to follow the Lord to the cross, to be martyred; and the Lord answered him that he could not follow him to the cross or to martyrdom then, but that he should do so some time in the future. So he answered Peter, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee—impetuous, over-confident Peter—that instead of following me to the cross or to martyrdom, thou shalt this night deny me thrice."

I wonder if my friend will admit that Peter was a child of God up to this time. He cannot deny it. So here is the man who had been born of God and yet he denied his Master. Although he was a child of God yet he committed a sin.

Coming back to the matter of Peter's following the Lord to death, to martyrdom, let me call your attention to John xxi: 18: "Verily, verily, I say unto thee, When thou wast young thou girdest thyself, and walkest whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." Therefore in this sense Peter, our Lord said, cannot follow me now, but he shall follow me afterwards.

Sometimes our friend seems to be a little in doubt as to whether the righteous go to heaven at death, and seems to intimate that Paradise is somewhere else. But has not told us that the thief went with Christ? When he was saying this he was pointing upward and quoting the words, "To-day shalt thou be with me in Paradise." According to my friend

wherever Christ went the thief went; and he believes that Christ went to heaven that day, but we have shown that he did not—had not ascended three days afterward.

I asked my friend whether the thief was a child of God, and his answer is that he was not while he was a thief, because a child of God cannot sin, he claims. Now I do not think that my friend will deny that David was a child of God; and we all know that David sinned grievously. I do not think that he will deny that Peter was a child of God; and yet we know that he denied his Master in an hour of weakness and under very trying circumstances. In the case of the thief we have an exemplification of the sublime words of John, which we have so frequently quoted. Let us apply those words to the thief among other children of God: "My little children I write unto you that you sin not," that is, let the object of your lives be not to sin. "But if you sin you have an advocate with the Father, Jesus Christ the righteous. And if you confess your sins, He is faithful and just to forgive you, and to cleanse you from all unrighteousness." Surely such words as these imply that possibility of those "little children" committing sin. Therefore in the case of the thief we have a confession of the sin he had committed, and a manifestation of the mercy of God in forgiving him that sin, and in promising him that he should be with the Lord when the Lord should come into His kingdom.

Our friend returns to the statement that he does not affirm that the scriptures emphatically say that there is an immortal soul or spirit; but he still thinks the Bible teaches the doctrine—the Bible teaches it but not in so many emphatic words, and then my friend caught himself and added, "I think I shall be able to show after all, before this discussion is over, that the Bible does emphatically teach it." He told us first that the Bible did not teach it in emphatic words, and afterwards that he will show me that the Bible does teach it in emphatic words. Perhaps he will tell us in his next speech what he means, and in which of these statements he is saying what he means.

Again my friend returns to the souls under the altar, and he asks the question, "Did you ever hear of dead souls crying?" Yes, my friend, I have, and if you will come with me for a moment I will show you an innumerable company of souls standing in the presence of Christ and singing the song of their salvation, a song that has not yet been actually sung. John heard this song in the year 96 A. D., but it will not be sung actually until all the redeemed stand approved and are rewarded at the judgment-seat of Christ. Come with me to Revelation v:5, "And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof.

When I beheld and lo, in the midst of the throne and of the four beasts and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all *the earth*. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and *we shall reign on the earth*." Now I suppose my friend will admit that this represents all the redeemed from the time of Adam down to the time when Christ comes to judge his people. Therefore he must admit that those who have been saved since the time of John and who will be saved from now up to that day of judgment are included in that throng. So now in answer to his question, "Can dead souls cry?" I again say, yes, in symbol and sign and vision they can be made to appear and they can be represented as singing and; here is an innumerable throng of them whom John heard singing, yet some of them were dead, some of them were not born; and none of them actually and literally sung the song. Let my friend study this book of symbols until he understands this and then he will not so triumphantly cry out, "Can dead souls cry?"

Bible souls can be slain, but immortal souls, of course, cannot be slain. Let me prove to you that Bible souls can be slain.

[*Time called.*]

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#### The Head and the Tail.

It sounds strange to us to read, "He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou the tail. The following will explain:

"The 'head' and the 'tail' are common forms of expression in the East, to denote the most elevated and the most degraded conditions. Mr. Roberts, in his 'Oriental Illustrations,' observes, 'It is amusing to hear men of rank in the East speak of their dependents as tails. Has a servant not obeyed his master, the latter asks, Who are you? Are you the head or the tail? Should a person begin to take food before those of higher caste, it is asked, What, is the tail to begin to wag before the head?'"

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## Editorial.

### PEACE! PEACE! WHEN THERE IS NO PEACE.

**W**HEN the builders of the tower of Babel undertook to obstruct the hand of Providence, they were confused by various tongues. It would seem that a similar thing is occurring in the Hague Convention, where the members are talking one thing and pretending to practice another. "Peace" is the supposed watchword of this "Peace Convention." Put an end to war, by submitting all national disputes to arbitration, is the ostensible object. Yet while talking peace, their tongues run into war talk, and they endeavor to regulate warfare by enacting rules concerning the declaration of war and what must be done before the first shot is fired, and how the victim is to be treated by the victor, etc. This does not sound a bit like peace. It is a glaring inconsistent procedure. Why are intelligent men so inconsistent?

There can be no peace so long as mortal men are rulers of mortal men. Israel clamored for a king like other nations, and in doing so they rejected God. Therefore the reign of Saul was a time of trouble and war, ending in the disgrace and death of the king. God gave them what they asked for, and they had to take the consequences, of which they were forewarned.

Man has fallen from communion with God, and he has assumed to rule his fellow man, and the subjects are proud of their rulers, and applaud and flatter them, while God is scarcely acknowledged, and when He is it is only in an incidental and formal manner in which there is more insult than honor. During the reign of sin and death God is allowing the world of mankind to have what it asks for, and so the people must take the consequences—war, war, war.

If the Hague Conference could bring peace, they would steal that which God has reserved for the honor of the Prince of peace. Therefore there is confusion of tongues among them; they are preaching one thing and practicing another. If the nations represented believed in the theory of the conference, they would disarm; but they do not.

Instead of this being a time of peace, it is the time when the prophet's words must be fulfilled in the "weak saying, I am strong," and in the great nations of the earth "beating their plowshares in swords and their pruning hooks into spears." When the warring nations have had the full dose, as an emetic, they will be willing to give to God the glory due to His name, and to acknowledge that mortal man is not fit to rule mortal man.

INSPIRATION AND FELLOWSHIP.—A brother's removal to this country from England has once more compelled an ecclesia to guard against compromise on this question which is the trouble to-day without and within. His complaint to us left us no alternative but to answer as follows :

Norfolk, Va., July 3, 1907.

DEAR BRO. LEA :

Yours of the 20th inst. with questions, has been forwarded to me here, but I am in the rush of work in connection with the Exposition lectures every night besides other matters. I am sorry the situation is such that you are deprived of the fellowship of the brethren in Springfield, where I suppose you have settled, but you have been identified with a branch of the brotherhood where, apart from the inspiration question, many false doctrines are held and tolerated, such as no sin in the flesh ; Christ did not die to atone for sin in the flesh ; immortal emergence. I am not saying that you hold these views, but the brethren over here will not allow themselves to be linked to a faction holding or tolerating these false theories. It is since the inspiration division the looseness of these matters has developed. These were some of the obstacles I found in the way four years ago when I tried to find a meeting point on the inspiration question in England. But now as to the questions you ask. They have been answered many times, and yet they do not strike the real issue, except that No. 6 comes quite near it. You suppose a person saying "I do not *in any way* concern myself about original manuscripts which neither I nor any one living has ever seen or ever hope to see." How can any one say this when the truth of the whole matter of the plan of salvation depends upon the foundation truth that God inspired the Scriptures? Then, too, you have overlooked that we were not troubling ourselves about the original manuscripts, but taking it for granted that all believed in the inspiration of all the original Scriptures and therefore in their absolute truthfulness, until some "troubled" themselves to teach that parts were inspired and other parts were not ; and (others) that though they were all inspired they were not infallibly true, and they contained errors. This came from the side of the division with which you are identified, and this is the source of the trouble about which you are now complaining. We have implored the brethren you have been associated with to remove these dead flies from the ointment, and trouble not about theories of inspiration, but admit that whatever errors may have stolen into copies, the foundation (the original Scriptures), was solid needed not that any one search to differentiate between errors and truths, as we have to do to some extent in copies. For one to say, "I do not in any way concern myself about the original manuscripts," is to say he is not concerned as to whether God inspired them or

not; or, if He inspired them, whether He thereby secured absolute truthfulness or not. Those who trust in copies do so upon the basis of inspired and truthful originals. To put trust in copies and "not be concerned about the originals" of the copies, is like the man who sawed off the branch of the tree upon which he was sitting, forgetting that its power to support him depended upon its connection with the trunk of the tree.

Your questions overlook the principle involved. One party is contending (some) for a mixture of inspired with uninspired parts in the original Scriptures, with no means of separating these parts; others of the same party are contending for an inspiration which, though total, did not necessarily exclude errors. We regard this as an unintentional questioning of the veracity of Him who inspired the Scriptures, for surely you will admit that He had the wisdom and power to wholly and truthfully inspire. In refusing to fellowship those who hold and advocate these theories, we do not presume to declare any brother "outside the pale of salvation," for we must leave such an important and solemn question to Him who will judge us all, and it is our hope and prayer that all such will be saved; but in the matter of fellowship we must do what seems right and safe now, until there is a King in Israel. Therefore, when you ask how we can expect to walk with you in the future when we refuse to do so now, our answer is, if the Lord were here now and cleared the mist away, we would gladly "walk with you" now; if when He comes He rebukes us for being too fearful of unsound fellowship, and declares his approval of you and of us, we shall be glad and rejoice.

A word further as to fellowship. You know that we are commanded to refuse fellowship to those holding false doctrines. What is our authority for refusing? Your answer will be the Scriptures. Now if upon the authority of Scriptures we must refuse to fellowship those who teach contrary to what the Scriptures teach, are we not logically compelled to refuse fellowship to those who say that parts of that which is our Authority are human and false, and there is no one to divide the false from the true? Moreover, are we not compelled to refuse fellowship to those who say that our Authority, though divinely inspired may have contained some of the errors which we find in copies?

Now let all theories as to the mode of inspiration go to the winds, and admit that as a matter of fact, since God cannot err, and since He inspired the original Scriptures, therefore, they (as a fact, not a theory) were free from error. Demand that the veracity of Inspiration shall be protected, and refuse fellowship to those who question it, and we can walk together now.

Hoping that you may be able to see your way clear to do this, and thus become united with the brethren in the land to which you have come to sojourn, I am

Yours striving to do the right in the fear of God,

THOS. WILLIAMS.

SOMEWHAT MISLEADING.—Under this heading the editor of *The Christadelphian* complains as follows :

Minorities that are not in fellowship with the general body of the brotherhood ought to be careful in the matter of their announcements, and of information given to the newspaper press. The Yorkshire movement that was recently noticed in the *Yorkshire Post* is in no sense representative of Christadelphianism of the United Kingdom. The stranger reading of “about 300 delegates,” and of Birmingham, where there are about 2,000 Christadelphians would naturally suppose that the former, or some of them, were in some way representative of the latter. Such, however, is not the case ; and it was a little embarrassing to have to explain this to a gentleman from Leeds the other day. It is well to avoid the appearance of sailing under false colors.

This must mean that the editor of *The Christadelphian* would have “minorities” that have been excommunicated by the Temperance Hall brethren in Birmingham, enter into an explanation to newspaper reporters of the inside workings of the ecclesias, explaining that they are “minorities,” for instance, who have been excluded from fellowship by a Birmingham majority, because they refused to sign an “amendment” to a statement of faith under which they had fellowshiped for many years. Does it not seem that numbers flatter and puff up, and that minorities are despised? Has not the Truth always been among minorities? How could a general report of Christadelphians throughout the United Kingdom suitable for a newspaper make it “a little embarrassing” to the editor of *The Christadelphian*? Does it not seem that Birmingham is imitating Rome? Rome compelled the Jews to wear badges to indicate that they were Jews —“minorities that were not in fellowship with the general body ;” and God’s “minorities” of saints have been subjected to all sorts of indignities at the hands of majorities. Is this spirit revived in Birmingham? Does the editor of *The Christadelphian* want brethren who belong to “minorities” to wear badges, or to delay newspaper reporters to inform them that, while they are Christadelphians, believing in all the fundamental doctrines and leading upright lives, they belong to “minorities” and that because a Birmingham change of the basis of fellowship made them “minorities”? How can reasonable men regard this editorial squib except as adding insult to injury? The editor of *The C.* feels puffed up, evidently, in having a majority large enough to make minorities, and this makes him bold to write squibs such as one might expect to issue from Rome. Is he forgetting himself? Does he know that “counting noses” in making majorities avails nothing in the Truth? Credit belongs to men and women who have the courage of their conviction; and the fact that there are “minorities not in fellowship with the general body” is proof that some still survive who deserve this credit.

What constituted the “general body” for all the years up till the “amendment” was made in Birmingham? It consisted of people who

never allowed this misnamed "amendment" to divide brother from brother. This unity was broken by the Birmingham "amendment," and a "minority" still stands where the "general body" stood until the Birmingham sin of schism was committed. The fact that they are in the minority is in their favor if history is worth anything. So if newspaper reporters must have the inner matters of Christadelphians explained in order that they may be held up to a scoffing world, the explanation should come from our complaining editor; and if those who have departed from the old times of fellowship must wear a badge in order to save an editor from fudging "it a little embarrassing to have to explain to a gentleman from Leeds," then it must fall to the lot of the majority and not to the minority to wear the badge. It is a pity to see men struggling for breath because others breathe; and it is a blessing that some men have not the power to carry into execution the desires they express in words. Those who are Christadelphians know it, and they will claim the right to say so to all the world, and no "embarrassed" editor can ever prevent them. They are the survivors of the many true martyrs who have practically said, "Give me liberty or give me death."

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**BRO. J. J. ANDREW DEAD.**—Death has at last claimed a devoted, faithful and able brother. Our beloved and highly esteemed brother, J. J. Andrew, died early in the month of June. Perhaps of him it can be said as Paul did of himself, "For him to die was gain," since for five or six years he had been sadly afflicted with paralysis, affecting him physically, mentally and vocally. This affliction, almost at its first attack, brought to a close a long life of usefulness in the Truth, and, as we believe, almost terminated that probation which will receive the approval of the Lord when the time of dispensation of rewards comes. It was up to that time it could be said of our dear brother that he had fought a good fight, he had kept the faith, he had finished his course. The lingering days that followed till death came may not be counted.

For nearly forty years Bro. J. J. Andrew has been a power for good in the work of the Truth, both by pen and by tongue, and especially by example as seen in a life that adorned the doctrines he was so well able to forcefully, yet calmly, and logically set forth. In the battles which *The Christadelphian* fought for years for the purity of the Truth, who did more able and valiant work than Bro. J. J. Andrew? While others rushed in and, perhaps, vehemently met the first onslaughts, it was Bro. Andrew's calm, logical work of clearing up all difficulties and removing all obstacles that helped more than anything else to fortify and establish the strongholds of the Truth. He was so constituted that whatever he took in hand to do, it must be done thoroughly. He was a veritable

embodiment of precision, and so long as he was spared affliction he was able to largely counteract the tendency of this characteristic to run to extremes. Toward the latter part of his life the Christadelphian world had the sad opportunity of witnessing how suddenly friends could become bitter foes. But aggravating as were some of the tongues that "set on fire of Gehenna," our dear brother, who is now at rest from it all, never retaliated, but made it manifest that he had well learned the lesson of the Master, who, "when he was reviled, reviled not again." Take your rest, dear Bro. Andrew, in death's silent and undisturbed repose. Our turn may come ere long; but our prayer is that when the trumpet shall sound to wake the Lord's sleeping ones we shall be as worthy as we believe you are to receive the longed-for words from the lips of our absent Lord, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

EDITOR IN NORFOLK.—Accompanied by Sister Williams we left home for Washington June 21st. The lectures in Washington were not very well attended on account, it was thought, of the extreme hot spell they were passing through. A few heard the gospel and received answers to questions which may help them to come to a knowledge of the Truth. The meetings with the brethren were pleasant and, we believe, profitable.

Our first lecture in Norfolk was in a very fine theatre. The subject was, "War ships the Pride of Nations, Their Present and Future as Revealed in the Bible." The audience was estimated to be between four and five hundred. At this writing, July 3rd, the work in various parts of the city is fully arranged for by the brethren who constitute the Exposition Committee. They have worked diligently against many difficulties. The work now promises to go on smoothly, both as to lectures and distribution of books and tracts.

We have received letters of kind invitations from various ones in Richmond and King William County, and a word of explanation is appropriate. There are divisions in these places on matters not doctrinal. A local committee investigated the trouble and gave a decision which some refused to abide by. Private letters sent us we cannot accept as officially conveying the facts. We cannot presume to step in where a committee of intelligent brethren have, by request of the parties, devoted much time and sifted the facts. The only course, therefore, open to us was to respond, where time allowed, to the invitations coming from those who occupy the places and stand in the position in which they stood when we last visited this State. In doing this, we visit those who accept the decision of the local committee. Our time had been fully arranged for before some of the invitations came to hand, among them one from a place we visited the last time we were in the State. In view of the deplorable condition in that neighborhood, it is

a question if lectures to the public would do any good, for it is a country place where everybody knows of the situation. When the work of the Truth is thus hindered there is a great responsibility resting upon those who are the cause of it. Brethren, awake to a realization of this, and make haste to put your house in order before the Lord call you face to face in his presence.

HO! ye members of the Peace Convention, while you are deliberating on how one strong nation should behave towards another, will you not give a little attention to the question, how strong nations and their subjects should behave towards the exile, wandering Jew sojourning among them? What think ye of that contemptable thing called a "Jewbaitor?" In any event, remember that,

"Though dimm'd be Israel's glory now—  
Forlorn but not forsaken—  
Hope doth impart a fervent glow,  
The breath of prayer to waken,  
That still the bright and morning star  
May shed a healing ray;  
The harbinger, to realms afar,  
Of Israel's happier day."

### REPORT OF THE JAMESTOWN MOVEMENT.

**B**ELOVED ones of "the Jamestown Exposition Movement," Greeting:— Knowing that you would be expecting, and would gladly welcome any information regarding our movement and the progress we are making, and feeling it to be a duty devolving on us, as your fellow-servants to look after this end of the work, take this means of informing you of the arrival in Norfolk of Bro. and Sister Williams, from Washington, D. C., Thursday evening, June 27th. Announcement having been made several times through the *ADVOCATE* that Bro. Williams had been invited and would lend a helping hand, by giving a series of lectures in this city during the Exposition period, accordingly, all necessary arrangements for this feature of the movement were perfected. Having been advised by telegram that they would leave Washington by the day boat, in the early evening we went over to "Old Point Comfort" to join them.

Arriving in Norfolk, we were met at the wharf by Bro. Henley and driven to his home, whose guest they will be during their temporary sojourn in the city.

According to announcement in the newspapers, and also by display cards in the windows of prominent business houses of this and adjacent cities, we gave our first lecture Sunday evening, June 30th, at the Colonial Theatre, (a leading play-house), the subject being, "War Ships, the Pride of Nations: Their Present and Future as Revealed in the Bible."

In view of the extensive advertising of this opening subject, and the intense interest now being manifested by almost every visitor to our city, over the great international fleet of war ships now stationed in these waters, one would naturally have expected to see a large attendance to hear this question of such momentary interest discussed. But as indiffer-

ence to divine matters appears to reign supreme, people are not concerned about "The things of the Truth," and therefore only a fair audience was present.

The speaker was given marked attention throughout the lecture, and some interest was manifested afterwards which we trust may prove to be from those of "the good and honest heart." "The Great Salvation" was freely offered to any one promising to read its contents; quite a few availing themselves after the lecture.

With but few exceptions since then Bro. Williams has been speaking nightly in different parts of the city, where it was thought the people could be reached; but we regret to say that in none of these sections has the attendance been large.

There are times when one feels so discouraged at the manifest indifference and ignorance of the people, that it nearly reaches the point of disgust, when Paul steps in and declares, "Wherefore, remember, that in times past ye were like," etc., and so we press faithfully on doing our duty regardless of results.

Realizing the extent of the work yet to be accomplished, and the responsibility resting with us, of placing the literature into honest, investigating hands, in the time before us we trust to be equal to the work in hand, and that much fruit may be the result of our well spent labor.

Faternally,

B. F. DOZIER, Secretary,

Jamestown Exposition Movement.

The following is a clipping from a Norfolk newspaper, sent us by Bro. Dozier:

"At the Colonial Theatre last night there was quite a large gathering to hear Thomas Williams, of Chicago, who is here to deliver a series of addresses under the auspices of the Christadelphian Ecclesia, of this city. He was introduced by Mr. B. F. Dozier, of that denomination, who presided over the meeting. Mr. Williams has spoken in Norfolk on two previous occasions, and hence was not a stranger.

His subject was "War Ships, the Pride of Nations: Their Present and Future as Revealed in the Bible." The underlying thought of the address was that this earth is the place where those of its inhabitants who are to be saved will spend the future life.

While believing that armies and navies are Providential, and that President Roosevelt is right in his doctrine that the only guarantee of peace is preparation for war, he still believes war to be dreadfully cruel and that the day is coming when "plowshares and pruning-hooks" will take the place of "swords and spears;" that the great preparation for war now evident throughout the earth is an indication of an approaching crisis preceding the second coming of Christ.

Mr. Williams speaks at Kern Hall, in Portsmouth, to-night and to-morrow night, and will deliver addresses in this section nightly during the next two weeks. His subject to-night will be "Immortality a Conditional Gift to the Righteous Only." Mr. Williams will answer, the following night, any written question that is handed or sent him. He speaks at the Masonic Temple, Norfolk, on Wednesday and Friday nights of this week."

## INTELLIGENCE.

CANTON, O.--I am one of the brethren that separated from the Canton Ecclesia upon the sacrifice of Christ. There are four of us, two brethren and two sisters, contended for the Buffalo doctrine that Christ did not shed his blood to atone for his own sinful flesh in any sense whatever. After the separation one of the brethren sent intelligence to Birmingham stating what they believe upon the sacrifice of Christ. This brother writes as follows: "Our absent brethren and sisters take issue with us for saying that Christ died to atone for sin's flesh. What we understand and also teach on this question is, that the sacrifice was necessary, not only for the forgiveness of personal offenses, but also for the state and condition brought into the world by or through the transgression of our first parents." And again he says, "The brethren who have left us say that the shedding of blood required by God through all the Mosaic dispensation was to atone for sinful deeds or acts, and never because of sinful flesh," which was the result of transgression in Eden was it not? We say it was for an unclean state brought about through sin. Also for personal offenses. Is this true?" And again I ask, Is it true to say that Christ died to atone for sinful flesh, or is it not true? Bro. C. C. Walker indorses this in the *Christadelphian* for December, 1906.

Bro. Strickler says that to teach that Christ died to atone for sinful flesh is erroneous doctrine; an abominable doctrine; and yet brethren and sisters come from Birmingham to this country and walk into the Buffalo Ecclesia. What a shame it is to carry on like this. How can those who believe that Christ atoned for his own sinful flesh nature meet with the Buffalo Ecclesia? Another separation took place in Canton on the 12th of this month upon the sacrifice of Christ. I have not met with the Canton Ecclesia for a long time, as I

would not mix up with both sides. Dear Bro. Williams, I am perfectly convinced that what you teach upon the sacrifice of Christ is in harmony with Dr. Thomas, and I would like you to make it known in the *ADVOCATE*, that I am in fellowship with it; and I hope the brethren and sisters who contended with me for the Buffalo teaching will soon find that it is not true. I know that they have the ability, if they will only cool down and investigate a little more on the question. There are only five in the Canton Ecclesia, three brethren and two sisters, all believing that Christ died to atone for sinful flesh yet I cannot meet with them on account of the responsibility question.

The Brother who is the head of the Canton Ecclesia is an able brother, but he does not believe in baptism for the removal of Adamic condemnation. This is strange that one who believes that Jesus Christ was brought again from the dead through the blood of the everlasting covenant. What was Adamic condemnation? In short, that he should go back to where he came from. Did God mean that he should remain there? Dr. Thomas says he would if God had not made other arrangements. The doctor says in "Elpis Israel," page 117: "Now if the Lord God had made no other arrangement than that expressed in the sentence upon the woman and the man, they and all their posterity in all their generations would have incessantly gone to dust, and there have remained for ever."

What would that be but eternal death, if they remained in the ground for ever? Dr. Thomas says, on page 138, "Until he ate of the forbidden fruit there was no breach of friendship, no misunderstanding, no alienation between him and the Lord God. There needed not, therefore, any means or system of means for the reconciliation of estranged parties. But as soon as the good understanding was interrupted by disobedience to the Eden law-sentence of condemnation to the dust was pronounced upon the offenders, and means were instituted to put them

at-one again with the Lord, that He might bring them back from the ground. What were the means? On page 144 the doctor says, sacrifice, the shedding of blood. To understand the doctor right he is teaching that blood was shed to make atonement that he, Adam, might come back from the ground. I hope the brethren and sisters of the Canton Ecclesia will see that they ought not to cut me off from fellowship, seeing that Dr. Thomas teaches so plainly that apart from the shedding of blood Adam and his posterity would have remained in the ground for ever. Let this brother in Canton who is contending for the Buffalo doctrine send the "One Great Offering," written by Bro. Strickler, to Birmingham and see if Bro. Walker will in-dorse it; then he would be able to see how he stands.

Your brother in the one hope,

A. W. WOOLLSCROFT.

**CHICAGO FRATERNAL GATHERING.**—To the Christadelphians scattered abroad: Greeting:—The Chicago Christadelphian Ecclesia purposes, D.V., to hold its annual Fraternal Gathering at the Masonic Temple, Chicago, Ill., commencing at 11 a. m., on Saturday the 24th, and continuing over Sunday, the 25th of Aug., 1907. The meetings will be held in the following halls: Saturday, morning and afternoon, Oriental Hall, 17th floor; Saturday evening, Hall 210, 2nd floor; Sunday, all day, Oriental Hall, 17th floor.

Brethren, you are cordially and heartily invited to attend and help us make our gathering a success. As we travel through the "valley of the shadow of death," we should help each other to "press forward to the mark of the prize of our high calling," and thus to make our "election sure."

The committee of arrangements desire to know in advance how many can come, in order to be able to make provision for your wants.

Please address all communications to the Secretary. On behalf of the Committee of Arrangements.

S. F. ROCHE,  
333 E. 41st St., Chicago, Ill.

**CONWAY, ARK.** The Arkansas Annual Fraternal Gathering, (D.V.), will begin at Martinville, on Thursday night, Aug. 22d, and will last three days. You will note a change has been made from the usual time, owing to the lateness of the crop season. We extend to you one and all a hearty invitation to come and bring your friends. Those who come by train, if from the East, will get off at Conway, and those from the West, at Morrilton, both of these places are situated on the Little Rock & Fort Smith Railroad. The Committee is at your service and will gladly give any assistance possible.

We are yours in the one hope,

DR. J. S. MARTIN, Morrilton, Ark.

JOHN J. SCROGGIN, " "

JOHN W. TEAS, Conway, " "

Committee of Arrangements.

**FRATERNAL GATHERING IN GUELPH, CAN.**—The Canadian Fraternal Gathering will be held at Guelph, Ont., this year on Labor Day (Monday) and the Sunday previous, being September 1st and 2nd. This particular time will afford the United States as well as the Canadian brethren an excellent opportunity to attend, cheap railway rates being on their side. The Guelph Ecclesia extend to all of like precious faith a cordial invitation to attend.

For further particulars apply to Bro. D. Tolton, Box 476, Guelph, Ontario, secretary of the Guelph Ecclesia. Printed programs can be obtained early in July upon application to above address.

The June *Advocate* is to hand bearing its useful quota of profitable articles of the Truth as it is in Jesus, and heralding the progress of the work of the same precious Truth, which seems, as each succeeding *Advocate* appears upon the

scene, more rich and precious, and therefore the more we appreciate its monthly visits as time rolls on. It is also cheerful to read the intelligence, keeping us in touch with all our brethren and the good work that is going on among us, and their fidelity to the truth in its purity, and zeal for the advancement of the same in this benighted age. Through this means and medium we are the more closely drawn together in the unity of the spirit and the bonds of peace.

We notice that you and Sister Williams will leave on the 21st inst. for the East where you will have a large and long field of labor before you in the services of the Master. May you long be spared to continue this good work and find true and faithful brethren everywhere, who will, with a cheerful heart and a willing mind, co-operate with you in the good work, affording you that comfort and strength so needful to sustain you in health and strength until your noble work be accomplished in behalf of our heavenly Father and the eternal well-being of man. We all have our allotted work to do according to our several ability, and therefore, as an ecclesia, have forwarded a small donation to the Jamestown Exposition Fund direct to Bro. Dozier. We should have sent more but having the Canadian Fraternal Gathering here this year, will tax our ecclesias pretty well; but knowing the liberality of our many earnest and faithful brethren everywhere, we have no fears. As they have on previous occasions, so will they again, ecclesially respond in this good work. We are, in this number of the *ADVOCATE*, making the announcement of our Gathering and are pleased to say that we have secured the best hall in the city for the purpose, which will be held on the 1st and 2nd of September next, to which a cordial invitation is extended to all the brotherhood. We are now busy drafting the programme which we trust will be in the hands of all (whom we expect to con-

tribute to the good work) early in July. Other matters are also being attended to for the convenience and comfort of those who attend the gathering in a manner, we trust, that everything may be done decently and in order, and, as on former occasions, we may all feel that it has been good for us to have been here.

We are also much encouraged with the fact that Bro. and Sister Alex. C. Renshaw and family, of Berlin, Ont., will soon be with us and make quite a help and an addition to our ecclesia; and later we expect Bro. and Sister Chart and family, now of Toronto, Ont., to be also residents of our city which will add more to our number, and that strength and comfort which are so necessary to our upbuilding, spiritually, Bro. Chart being a noble worker in the Truth which he loves and at all times is ready to defend. The same can be said of Bro. Renshaw, so that we can with grateful hearts thank our heavenly Father for the circumstances which directed their course to become partners in a business which will be conducted in this city where they will become residents. God grant that much good may attend their presence with us to His praise and honor and our eternal well-being.

Yours in the one blessed hope,

DAVID TOLTON.

GALT, ONT.—Our little ecclesia mourns the loss of our aged Sister Watson, who passed away on June 3rd, in her seventy-sixth year. Our sister had been an invalid for nearly two years, being unable to attend our meetings. We arranged at intervals to meet at her home to remember the covenant of the Lord in the breaking of bread.

Our sister's faith never faltered during her long probation, extending over forty years, but remained undimmed to the end. As her bodily infirmities increased her faith seemed to shine forth with greater brilliance. Death had no terror for her, but was a happy release from

all the infirmities of the flesh, knowing that shortly she would arise, and be freed from the cares, anxieties and bodily infirmities common to mortal flesh.

Our sister looked forward to the time, with ever-increasing joy and hope, when the apostle declares this corruptible must put on incorruption and this mortal must put on immortality, when she can say, "O death, where is thy sting? O grave, where is thy victory?" Bro. James Laird, of Innerkip, conducted the services, and impressed upon the friends who were gathered the glorious hope set before us in the word of God. Our sister's remains were taken to Doon, Ont., where the greater part of her life was spent, and interred in the Doon cemetery. Sister Watson was sister in the flesh to Sister H. Cole, of Doon, Sister D. Cole, of South End, and Sister Trow, of Stratford. Our earnest desire and prayer is, we may fight the good fight of faith, and when we lay down our armour experience the assurance of our sister who made her peace with God.

Your brother in patient waiting for the promised blessing,

JOHN H. LAIRD.

GRAND JUNCTION, COLO.—

If you please you can put my address in the column of the meeting-places, so that if any of the brethren come this way they can break bread with me and my wife, who has put on the saving name of Jesus Anointed. Breaking of bread at 2 p. m.

H. EDWARDS.

LEEDS, ENG.—I am very sorry to have to report that we have lost by the hand of death our respected and esteemed Sister Lillyman, which occurred March 18th last. Bro. Hall officiated at the graveside, and many of the brethren and sisters of both meetings assembled to pay their last respects in connection with this earthly constitution of things. They also assisted in attesting to "the faith" she died in—a *faith* in the Son of God—of a glorious resurrection to be made

"like Him" when we shall see the eternal King in His beauty and participate in the blessings of the kingdom of God at the second coming of Christ to the earth. Our sister suffered much and was a model of patience while undergoing her great trial of suffering.

What a terrible enemy death is? But "thanks be to God who giveth us the victory through our Lord Jesus Christ." We pray that He may soon come.

Also, on June 5th, Bro. Hardwick was removed from us by the same common enemy—death. We are constantly reminded that "life is the time to serve the Lord," and that when death comes, all opportunities to serve our Creator will be gone; therefore let us "fear God and keep His commandments," that we may have right to the tree of life, which is in the midst of the Paradise of God and to enter into the city, whose builder and maker is God.

During the Whitsuntide recess, we have had a splendid time together with the brethren and sisters of London and south of England, Nottingham, Lincoln, Lancashire and Yorkshire meetings, when we held our second United Fraternal Gathering of the "Up-and-be-doing" movement in Leeds and Sowerby Bridge. This gathering extended from the Saturday to Tuesday following and began in Leeds. Saturday morning and afternoon were spent in sight-seeing in the city and delegates meeting. Then tea was served in our meeting room and afterwards several addresses were given by various brethren, and also reports by the different committees on the progress of the Up-and-be doing movement, and also the financial aspect. On Sunday afternoon we had the memorial service, when about 200 brethren and sisters were present. Brethren Lord, of Lumb, and James Briggs, of Sowerby Bridge, gave the words of exhortation. Then we had tea in the room above, and in the evening Bro. R. Ford, of London, gave a discourse on the subject, "Jesus the

Lamb of God," followed by Bro. Whitehead, of New Romney, on the subject, "Jesus the Lion of the Tribe of Judah."

On Monday we took the train to Halifax and then went by special electric car to Hebden Bridge, visiting the beautiful scenery of Hardcastle Braggs, partaking of luncheon there and having various photographs taken of the party. The weather was very unsettled, but all enjoyed themselves, appreciating the handiwork of God and the society of those who were called upon to praise Him. We returned by car and wagonette to Sowerby Bridge, where we partook of tea—afterwards going to the town hall, where the Spiritual Man was regaled with those things which only those who know the purpose of God can estimate the value of. We returned to Leeds the same evening and saw the London brethren and sisters off for home.

The following day was spent in and around Leeds, Roundhay Park, Kirkstall Abbey, etc. Bidding farewell to brethren and sisters, trusting that God may be with us till we meet again, and that pleasant memories may be associated with them of the Fraternal Gathering held in Leeds and Sowerby Bridge.

Your brother in Christ,  
ARTHUR G. DUDGING, Rec. Bro.,  
St. George St. Ecclesia.

POMONA, CAL.—We are happy to report the following additions to the Pomona Ecclesia, viz: Bro Harry Whitehead and wife, Bro. and Sister Alex. Hodge, all from Weyburn, Canadian North West; Bro. and Sister David Young, son and daughter, from Dundee, Scotland; Bro. and Sister Clarence B. Smead, removed from Holliswood, Cal.

We also enjoy the presence of Sister Anna Heller, whom many of us knew when we lived in Waterloo, Ia. Sister Heller is a teacher in the Spokane, Wash., School, and is spending her vacation at Holliswood as the guest of Bro. and Sister Jacob Bickley.

We also have to announce the marriage of Bro. Chester Ferrel to Sister Marjory McLeod, daughter of Bro. and Sister Donald McLeod; also the absence, for about four months, of Sister E. Reid, on a visit to her father and brother at Walkerton, Ont.

Last Sunday we had our annual gathering at Pomona. Our little hall, that was amply large two years ago, was packed full. Bro. David Young gave us a fine exhortation at the breaking of bread, followed by a discourse from Bro. Adamson. After the services we all assembled at Bro. Adamson's Eucalyptus Grove, where we enjoyed a picnic dinner in friendly greetings and getting acquainted with our new brethren and a social good time. We hope to have these gatherings oftener.

JOHN S. ADAMS.

ST. PAUL, MINN.—A great calamity has fallen to the lot of Bro. Dillon Lemon, of this city. His wife (Sister Clara Lemon), and their elder son, Clarence (aged fourteen), were both struck by lightning and instantly killed, on June 24th, while removing clothing from a wire clothes-line, which was fastened around two large trees in the yard adjoining the house. Sister Lemon seeing the storm was coming had called her two sons to help her get in the clothes. The younger son was standing a few feet away from the line when the lightning struck one of the trees; so he was spared to his sorrowing father, but horrified to see his mother and brother fall dead.

Bro. Lemon was at work at the time, but being called home by the telephone, his grief on realizing his great loss can be better imagined than described. He has the comfort of knowing that his wife was a faithful follower of Christ, and only sleeps until the coming of the Lord, when joy and gladness shall fill our hearts, and sorrow and mourning shall flee away. He has also the sympathy and affection of all the brethren and sisters who know him. The funeral took place on June 27, Bro. S. T. Norman, from Chicago, conducting the services. He spoke of the uncertainty of the present life, its joys and sorrows suddenly ending in death and unconsciousness; and called attention to the glorious hope of the gospel, and its promises of everlasting life, and glorious inheritance in God's kingdom. The sad procession to the cemetery with two hearses, side by side, should surely cause some to meditate on these things.

There are only a few brethren at St. Paul and Minneapolis who meet together every first day of the week, and would be glad to see visiting brethren or any who may wish to locate there. Bro. Lemon's address is 879 Atlantic St., St. Paul, Minn.

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SEPTEMBER, 1907

NO. 271

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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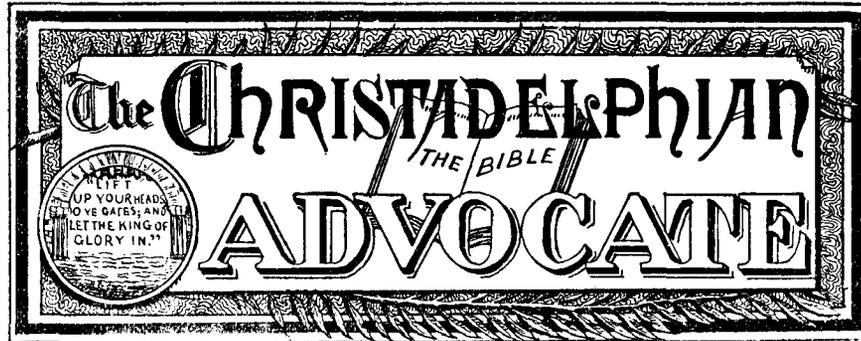
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VOL. 23.—No. 10

SEPTEMBER, 1907

No. 271

## THE HARMONY OF THE BIBLE.

(From notes of an exhortation before the Chicago Ecclesia. Chapter read: II. Pet. i.)

**B**ELOVED BRETHREN AND SISTERS:—The question of the harmony of the Bible must be of the greatest possible moment to us, as we predicate so much on its authenticity; and I am sure, therefore, that my remarks will be acceptable to you by way of exhortation. It is perhaps needless to say that the harmony and the authenticity of the Scriptures go hand in hand: they stand or fall together. If the Bible is not harmonious, it is not, of course, the word of God; and if it is His word—a revelation of the Almighty to men—we shall expect it to be marvelously, divinely harmonious. In the brief time at my disposal, I trust to be able to demonstrate its harmony; and therefore its divinity: that it can, in fact, be nothing less than an inspiration of the All Wise.

There are several classes of people in the world, in relation to this matter: There are those who reject the Bible entirely, as considering it confusing, contradictory, and utterly unworthy of credence. There is a more numerous class, which, while allowing it is in a certain sense the word of God, yet set the New Testament against the Old, and the Old against the New, as though (as our beloved Bro. Williams recently remarked) as though God could not tell the truth in Old Testament times as well as in the New. Then there are some among even those who go by the name

of Christadelphians, even some who bear this name, that maintain that there is a human element in the Word: those known to us as "Partial Inspirationists." And finally, there are doubtless few among our very selves who have a due appreciation of the wonderful harmony of this precious book.

These various estimates of the harmony of the Word correspond precisely with the measure of light possessed by those of the various opinions. Those the least informed in the matter are the skeptics. Show me the man who declaims against the authenticity of the Bible, and I will show you every time a man who is ignorant of the Bible. The pronounced rabid infidel, must, in the very nature of the case, be a man ill-informed as to the teachings of the Word. On the other hand show me a man who is really conversant with the Scriptures, and there you have a man who bows thereto, in loving, humble admiration: more light more love. You will find no people who admire so much the beauty of the Bible as do the Christadelphians. Why? Because they are better informed than others; and the greater measure of information, the greater measure of admiration. The Bible, The Book; everything in it is worthy of God; as the General Napoleon once said, "Everything in it is grand and worthy of God." The beauty of its harmony is almost beyond the power of words to express. Daily meditation in its exalted precepts will compel the admiration of everyone who is susceptible to finer influences. Such cannot long defer to exclaim with the Apostle Paul, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Or to breathe in sweet serenity with the Psalmist, "Thy word is very pure, therefore thy servant loveth it."

I wish now to present a few superficial harmonies from the New Testament. First let me remark, that in literature, it is a prime requirement that a writer should know his subject; it is very necessary that one should know whereof he writes. Let me illustrate this point. One could not, for instance, describe a beautiful sunset in a manner to affect you and me, if he never saw a sunset. Nor could one tell of the delights of spring-time, of delicate tints, of gentle breezes, of fragrance, flowers, and the birds—of their sweet mating songs—if he had spent all his days in the regions of eternal ice and snow. In consideration of this fact, where then, ever lived the man with the necessary qualification to be the author of the New Testament? Whence one competent to be the author of the life of Christ, or of Paul? Where was there ever the man to live as Christ lived? If there never was such a man, there was never one so gifted as to give us a true, sentient story of such a life. Or if we should find one so gifted, or of such experience, would he not be the last to defraud us with such an account? But man cannot counterfeit the divine, and the Bible is

divine: it is divine in its teaching, and divine in its harmony. Think of this: You remember that Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Now just that would be a precisely necessary experience for the man who would give us the life of Christ. And if one were to live such a life until qualified to write the account under our hand, he would in the meantime have inaugurated a revolution in the affairs of men as great as that which Jesus of Nazareth has wrought: for he would have to walk for years in the shadow of the cross; he would have to go at last up to Calvary; he would have to burst the barriers of the tomb; he would have to ascend into the firmament with a company of angels. Adequate to his task, he would have to combine in himself the experience of Matthew, Luke, John, James, Peter and Paul; for the individuality of these men is indelibly impressed upon their writings. For though the records are by inspiration of the holy spirit, the diverse characters of the writers are plainly manifest. It is so, as I believe, for a wise purpose; in fact, this very purpose, that we may not doubt that these men once actually lived and had experience of whereof they write. How, for example, could one write with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," how could one write that, if hope had not died with the death of his Master, and been revived with Him when He was raised from the dead? *How?* And *why?* "Motive" is a great thing in law. The motive for a crime is always diligently sought. If no motive can be found, the probability is strong that the accused is innocent. No sane man does anything without a motive; the man who would do a thing without a motive would either be a fool or otherwise irresponsible. What motive could prompt the forging of such accounts as we have in the New Testament? And would not a man capable of writing like that, be the last to impose such a cruel fraud upon us? Both Peter and Paul are unanswerable arguments in proof of the authenticity of the New Testament. What less than the resurrection of Christ from the dead could cause the learned Apostle Paul, the Paul who had learned so many things at the feet of Gamaliel, and was doubtless, by the evidence of his epistle, familiar with the writings of other nations, why should he say, "I determined not to know anything among you, save Jesus Christ, and him crucified?" And the Apostle Peter: eliminate him if you can from your mind's eye; then go read of him in the New Testament; put together all you can find concerning him, and I am sure that he will not stay eliminated: the conviction is irresistible that he was an actual personality. Consider the humanity of the man; how true to life is he. "Impetuous Peter," he has well been called; and his character is consistent in all the record. He was

usually the first to speak upon any question. When Christ told how He must suffer rejection and death at the hands of His people, it was Peter who said, "This be far from thee, Lord." And when Christ enquired of His disciples, "Whom do men say that I am?" it was Peter who responded, "Thou art the Christ of God." It was Peter who asked, "Behold we have left all and followed thee; what shall we have therefore?" It was Peter who drew his sword and cut off the ear of the high priest's servant; and Peter who denied Christ. Peter was the first man at the sepulchre after the resurrection, running all the way to get there. And at the sea of Tiberius, when some one indicated that the Master was on shore, it was impetuous Peter who girt his fisher's coat about him and leaped into the sea. It was Peter who spoke on Pentecost; and he the first to bear glad tidings to the Gentiles. And here is another thing: We to-day embrace the Hebrew religion. We have the oracles which were committed alone to them. As Christ said, "Salvation is of the Jews." And so God said by one of the prophets, "You only have I known of all the families of the earth." We embrace the Hebrew religion; and we have out-Jewed the Jews in receiving their Messiah whom they rejected. You cannot account for this fact without such men as the Apostles Peter and Paul; and you cannot account for Peter and Paul without allowing that Christ lived, moved, and had being among us; died and rose again from the dead. Think of Paul, of the "straitest sect of Pharisees," being "apostle to the Gentiles," and disciple of one whom his sect helped to crucify! Or, to return to the life of Christ, what an impossible forgery and imposture it would be. With what impossible precision, would one have to weigh the results of action? We who follow Christ know that the definitions fit our own experience, as far as we have gone, as water fits a goblet. One could never be the author of those so many beautiful sayings of Christ, except out of the abundance of his own throbbing, bleeding heart. One could never conceive the touching words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," one could never write or speak those sad, beautiful words, unless he had wandered for years in self-denial of a home. Nor could one ever conceive that other so pathetic, beautiful saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" never that without a genuine, heart-felt "compassion on the multitude;" a compassion generated by an affinity with them in all their grievous travail. Then, again, it is said, "Blessed are ye that weep now, for ye shall laugh;" "Blessed are ye that mourn, for ye shall be comforted." You remember how Christ wept over Jerusalem, and at the death of Lazarus; and by the authority of the Psalmist, we know that he often wept in the solitudes of the night, "I make my couch to swim with tears." Those who "follow in his steps,"

know what it is to weep. We have not followed Him very far if we do not. But we know that there is no virtue in mere sadness; if we follow Jesus, we shall know why those who weep shall be comforted. To have learned to hate to abhorrence all the ways of sin and folly; and then to have them thrust upon our attention daily by contact with others and the impulse of the carnal mind, must sometimes start the fountain of tears. And then, all the misery of a fallen world; true benevolence—kindness of heart—not only tries to alleviate evil, but is equally distressed by all the evils which it cannot help—cannot remedy; and our hearts are wrung with pain, and the bitter tears will fall, as we sigh, “O Lord, how long?” “O that salvation were come out of Zion.” “Blessed are ye that weep, for ye shall laugh;” “Blessed are ye that mourn, for ye shall be comforted.” That’s a living truth that nothing but actual experience could beget; and we cannot, in justice to our own intelligence and reasoning powers, ignore the fact.

Now the “Partialist” would have the Bible to be partly the word of God and partly of men—partly strong and partly broken—a mixture of gold and clay, if you please. Just think of it, brethren, because they are incapable of harmonizing the Word, they claim that it has a human, erring element; and yet they cannot tell us, they have never pretended to say, as to where the divine leaves off and the human begins; cannot tell us as to which is by inspiration of the infinite All Wise, and which is from the pen of finite, erring man. In all the works of nature we behold the power and wisdom of God; we are lost in admiration as we view the starry heavens above; we are awed by the illimitable expanse of sea or sky; the appointments of day and night; the calm and storm; of seasons and centuries; fill us with reverence and wonder. When the Creator of all this speaks to men, we should be justified in expecting something equally wonderful and harmonious—something as high above man as the heavens are high above the earth—but the Partialist cannot distinguish between the word of the All Wise and the word of finite man. “Who hath known the mind of the Lord, or being his counsellor hath taught him?” The Partialist must admit that some things in the Word are too wonderful for human authorship; they must allow for a divine element as well as a human. If they were better informed in the matter, they would find it all divine. There is ample proof of inspiration; but one word from Jesus, in whom we have such implicit trust, will more than suffice my present purpose—“*The scriptures cannot be broken.*”

I now come to a part of my discourse which will perhaps be more appreciated by you all. I now wish to speak of some deeper harmonies—some harmonies between the Old and New Testaments. And I wish at this point to suggest that they are few indeed who duly value the harmony

subsisting between the Testaments. There is scarcely a word in the New but that has some connection or reference to the Old. The Old Testament gives us an account of the origin and history of a literal nation—the nation which Paul calls “Israel after the flesh;” the New Testament is the account of an antitypical, spiritual nation—“the Israel of God.” The Israel of the Old Testament had their Moses; and we, “a prophet like unto Moses.” Their Moses went into the Mount Sinai to receive laws and ordinances for their observance; our Christ has ascended into heaven, of which Sinai was a figure, to deliver rules and precepts for our guidance. And so the analogy runs. They had real warfare with real weapons, against nations literally uncircumcised; our warfare is with spiritual weapons, against sects and denominations, those who are uncircumcised in heart. We, as well as they, are a commonwealth—have a prophet; have a tabernacle; have an altar; have offerings, incense, and all. The Mount Sinai, where Moses received “the patterns of things in the heavens,” was also typical of the kingdom of heaven. You know that the kingdom is likened in Daniel to a great mountain filling the whole earth. Hence Paul says in Hebrews, “Ye are not come unto the mount that might be touched, and that burnt with fire, nor unto blackness, and darkness, and tempest. \* \* \* But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.” The mount of transfiguration was a symbol of the same thing, when they saw in vision a representation of things which will be witnessed in the kingdom of God. Thus it was that Moses saw “patterns of things in the heavens”—the “new heavens, wherein dwelleth righteousness,” whereof Isaiah, Peter and others speak. And so with the Apostle John, in Patmos; he was carried away into an exceeding great and high mountain, representing the kingdom; and he was “in spirit,” because flesh and blood cannot inherit the kingdom,” and he saw the New Jerusalem. All of this, you will agree, is very beautiful; but now we come to something which seems to me to be, if possible, more beautiful. We must find something in our service to the Deity to correspond with all which was foreshadowed in the service of Israel. In all that appertains to their service, we find two elements. These two elements correspond with the faith and works of our service. Paul especially emphasizes faith; and James, works; both are typified in the ordinances of Israel’s worship. The hangings of the tabernacle, and their various colors, represent what we have by faith in Christ—the fine needle-work of the hangings represents “works.” So with their offerings—there were the regular sacrifices, as the evening and morning sacrifice; and there were vows and free-will offerings. And their sacrifices were savored with salt, which is the “works” element of the sacrifices; as Paul says, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” Or, as

Christ says, "Have salt in yourselves ; and be at peace with one another." All the details of the **service** had the "faith" and "works" elements. For instance the candlestick—the candlestick proper was a symbol of faith and truth ; but it was adorned with knops and flowers as an emblem of "works." Then again, the priest's garments were "for glory and for beauty." We glorify God by intelligent faith ; and the beauty element typifies what the Psalmist calls "the beauty of holiness." Then there was the breastplate with thummim and urim—the breastplate of faith and of love, as Paul calls it. In this we have the two elements again : thummim is fullness and urim is lights. We have fullness in Him in whom it pleased the Father that all fullness should dwell, who has become unto us wisdom, and righteousness, and sanctification, and redemption. The light refraction was the beauty element of the breastplate, and represents the works of love. "Let thy fullness and thy light be of thy Holy One," said Jacob in blessing Levi.

Now, brethren, I have given you enough to illustrate, and to emphasize the surpassing beauty, and the divine harmony of the Word. I submit that it can be nothing less than the word of God ; and that we can ask nothing more under this hypothesis. I submit that it is only a question of information, to overflow with unspeakable admiration, "O how I love thy law ! it is my meditation all the day." And that's the man to love the law—the man who makes it his meditation all the day long. The man who does that cannot help but love the law. Brethren, the Bible *is* harmonious, the Bible is divine ; and with this precious book true, what cause have we for courage ; what cause have we for joy. Nothing in this sad evil world should daunt us ; we can face it all with a bold heart and a strong hand. "I will never leave you, nor forsake you," saith our God.

BERTON LITTLE.

#### **The Holy Roman Empire.**

Among the most ridiculous stories that have ever found their way across the Atlantic is that to the effect that Pius X. had offered to bestow upon J. Pierpont Morgan the dignity of a prince of the holy Roman empire. Aside from the fact that Mr. Morgan is about the last man in the world who would be willing to accept a foreign title of this kind, it may be pointed out that the holy Roman empire came to an end at the close of the eighteenth century, when it was wiped out of existence for all time by Emperor Napoleon. Consequently, there have been no princes, or counts, or barons of the holy Roman empire created since then. The pope confers the title of prince, but it is a purely papal honor, and, instead of being "of the holy Roman empire," it is merely "of the court of the Lateran and of the Apostolic palace." Nor is it necessary that Mr. Morgan should become a convert to the Roman Catholicism in order to obtain an honor of this kind. For there are quite a number of Hebrew financiers in Paris who, by gifts to the church and by the payment of the heavy registration fees at the vatican, have obtained without difficulty the papal title of count.

## THE ARM OF THE LORD.

AN ANTIDOTE TO JOSEPHISM.

BY BRO. S. T. NORMAN.

### SECTION VI.

Our next reference is to Acts viii:35-39. After Philip had preached Jesus to the eunuch, he acknowledged his belief by saying, "I believe that Jesus Christ is the Son of God."

In the ninth chapter we read of Paul's conversion, and a few days after he went and "preached Christ in the synagogues, that he is the Son of God." Why should so much importance be attached to his being Son of God, if he was only a nominal, not a real son. It may be said this was after his resurrection; but it has been shown that equal importance was ascribed to that fact, before his death.

Paul again refers to this in Acts xiii:32, 33, where he says, God "hath raised up Jesus, as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee." The word "again" is properly omitted from the above (it is also left out of the Revised Version and the Diaglott), for it does not refer to the resurrection, but to his first appearance; this is proved by verses 34 to 37, where Paul proceeds to prove the resurrection by other scriptures.

The same apostle wrote to the Romans (chap. i:3) "Concerning his (God's) Son Jesus Christ, who was made of the seed of David according to the flesh, and declared to be the Son of God, *with power*, according to the spirit of holiness, by the resurrection from the dead." This is often represented to mean that Jesus was not God's Son, until he was declared to be such by his resurrection. But the text says *the son of God* was made (or begotten) of the seed of David. And it was of the man thus produced that God said, "This is my beloved son," as already quoted. First, then, he was Son of God in weakness; afterward, Son of God with power.

But let Paul explain his language. He says the law (of Moses) could not free men from sin and death, "In that it was weak, through the flesh," but, "God sending HIS OWN SON, in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

This settles two questions: first, that man could not redeem himself, because the flesh was too weak to keep the commandments; and second, that Jesus was *God's own son* in the days of his flesh. Now God's own son is not Joseph's own son, because a man cannot have two *real* fathers. He may have his own father, and a father-in-law, or legal father. Joseph

was never described as Jesus' *own* father, but God is so called: because if Jesus was God's own son, God must of necessity be Jesus' *own* Father. Consequently, here is sufficient proof that Joseph was only the *legal* father, and God the *real* father, of Jesus. Such being the case, *the Divine or miraculous conception is a fact*, even if Matthew and Luke had not plainly said so.

Here, then, is the way in which God "Laid help upon one that is mighty," enabling him to overcome the weakness of the flesh, that he might be "The lamb of God that taketh away the sin of the world," as John the Baptist said he was.

For further confirmation read Gal. iv : 4-6, "When the fulness of time was come, God sent forth his son, made (or born) of a woman, made under the law, *to redeem* them that were under the law, that we might receive the *adoption* of sons. And because ye are sons, God sent forth the spirit of *his son* into your hearts, crying Abba, Father."

The above is not hard to understand. This "seed of the woman" was sent to redeem those who were not able to redeem themselves; and because he is *God's own son*, we may receive the *adoption* of sons. How? By induction into his name in baptism. "For as many of you as have been baptized into Christ, have put on Christ." "Ye are all *one* in Christ Jesus." "Ye are all the *children of God by faith in Christ Jesus*."

But Jesus himself is (and was) Son of God *in fact*, as Paul has abundantly set forth. We are sons, but Jesus is "His Son," or "His own Son."

Attention has already been directed to the epistle to the Hebrews, where Moses, as a *servant*, is compared with Jesus, as a *son*, who is therefore worthy of more glory than the servant. (See chap. iii : 5, 6). It is also said in chap. v : 7 that "In *the days of his flesh*," "THOUGH HE WERE A SON, yet learned he obedience by the things which he suffered." This evidently implies a superior being, as compared with all his brethren, who also have striven to obey.

This epistle (Hebrews) contains many other references to Jesus, as Son of God. It is the writer's purpose to quote only those that are most pointed and convincing.

We turn now to Peter's first epistle, chap. i : 16. He writes, "We have not followed cunningly devised fables," etc., "but were eyewitnesses of his majesty," "When there came such a voice from the excellent glory: This is my beloved Son in whom I am well pleased."

John also gives evidence in his first epistle, "For this purpose *the son of God* was manifested, that he might destroy the works of the devil" (chap. i : 8). And again, "In this was manifested the love of God towards us, because that God sent his *only begotten son* into the world, that we might live through him," and "To be the *propitiation for our sins*." In

other words, as the flesh could not redeem itself, the Arm of the Lord was stretched forth to redeem it (chap. iv : 9, 10). Therefore, "Whosoever denieth the son, the same hath not the Father," because he is setting aside God's plan of redemption.

We have previously summarized the teachings of the Old Testament on this subject. Here is a brief synopsis of the things learned from the New Testament.

1. Matthew and Luke both say Jesus was born of a virgin, miraculously.
2. Jesus spoke with authority, and John said he was greater and better than he.
3. Peter called him Son of God, and Jesus approved.
4. The voice from heaven saying, saying, This is my beloved Son.
5. People would not believe the prophets, so God sent his Son.
6. In announcing the birth of Jesus by Divine power, the angel said *Therefore* he shall be called Son of God.
7. Mary's acknowledgement, He that is mighty, hath done to me great things.
8. The Word made flesh implies more than an ordinary man.
9. Jesus called himself the *only begotten Son* of God, and bread from heaven.
10. He also said the Jews did not know whence he came.
11. The eunuch was baptized in belief that Jesus was Son of God.
12. Paul's first preaching proclaimed Christ as Son of God.
13. He also said *God's Son* was made of the seed of David, according to the flesh.
14. He also wrote that what the unassisted flesh could not do, God sent his *own Son* to accomplish, viz., to condemn sin, and bring salvation.
15. He made a distinction between "His son" and adopted sons.
16. A comparison of Moses and Jesus; the one a *son over his own house*; the other a servant.
17. Peter said it was no fable, but he heard the voice from heaven, This is my beloved Son.
18. John wrote, God sent his *only begotten son* into the world, that we *might live through him*.
19. He who denies *the son* has not the Father, or in Jesus' own words, "He that believeth not the Son, shall not see life."

From the many statements in regard to Jesus, the conclusion that he was Son of God is unavoidable, even if Matthew's and Luke's first chapters were left out. But there are several reasons why these chapters should be considered authentic, as we shall see later on.

## SECTION VII.

We will now proceed to examine some of the objections raised by people who prefer to believe that Jesus was Joseph's son. Perhaps the chief among these is their idea that Jesus being of the seed of David, according to the flesh, precludes his being born of a virgin; because, it is alleged, if he were son of Mary, and son of God, he would be neither man nor God, but a composite of the two natures. This is a very flimsy argument, because it limits the power of God, and is based on the idea of fleshly begetting in the usual way. The scriptures say he was actually made of Mary's substance, and not a combination: "God sent forth his son made of a woman" (or begotten of a woman, if preferred), and born under the law. He must, of necessity, be either corruptible or incorruptible nature; he could not be both. The power of God, as overshadowing Mary, was of a formative character, and not to be compared with the heathenish stories of idolatrous and adulterous priests. There was another case of the overshadowing power of God, when the spirit of God moved upon the face of the waters, and the result was the formation of the earth in its present state, together with vegetable and animal life. Now was it not just as easy to form man of the substance of Mary, as it was to form man of the dust of the ground? Or to form woman from a rib taken out of man? Adam said of the latter, "This is bone of my bones, and flesh of my flesh." How much more should Jesus be bone of Mary's bone, and flesh of the seed of David (as she was), when he was born of her, in the ordinary course of nature? Adam was a creation from inanimate clay, but Jesus a begetting from a living organism. Adam, though physically good, was without character; Jesus was endowed with mental and moral power possessed by no other mortal. Adam was called by Luke "Son of God;" but Jesus was "the *only begotten* son of God."

David, speaking prophetically, in Psalm 139 says, "Thou hast possessed my reins, thou hast *covered me* in my mother's womb," and again, "Thine eyes did see my substance, yet being imperfect, and in thy book, all my members were written, which in continuance were fashioned, when as yet there was none of them." Also in Psa. xxii:9, "Thou art he that took me out of the womb; thou didst make me to hope when I was upon my mother's breasts." Isaiah speaks in similar language (chap. xlix:1). "The Lord hath called me from the womb," "And he hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me, and made me a polished shaft." Again in verse 5, "And now, saith the Lord that *formed me* from the womb to be his servant, to bring Jacob again to him," etc.

Here, then, is a superior being, but "made in all things like unto his brethren." Isaiah also calls him, "A rod out of the stem of Jesse," and "A Branch out of his roots." Also Jeremiah says in chapter xxiii., "I will

raise unto David a righteous Branch, and a king shall reign and prosper." "And this is his name whereby he shall be called, The Lord our righteousness."

Now, if God formed Jesus from the womb, and endowed him with the spirit of wisdom and understanding, in the fear of the Lord, as described, who will deny that the language of the second Psalm applied to him from birth? "Thou art my son, this day have I begotten thee." Again, as God formed him from the womb, it was not Joseph who formed him, and consequently (denied or not), the fact remains that he was Son of God.

But apart from all this reasoning, if the scriptures declare, on some occasions, that Jesus was Son (or seed) of David, and on other occasions, that he was Son of God, we are bound to believe it, whether we are able to explain it or not. We find him quite frequently styled Son of God, and Son of man, almost in the same sentence; and this occurs evidently by design, to indicate the double relationship. For instance, Jesus asked his disciples, "Whom do men say that I, *the son of man* am? And Peter's statement in reply, "Thou art the Christ, *the son of the living God*," was approved by him. Again in Mark xiv:61, 62, "The high priest asked him and said, Art thou the Christ, the son of the Blessed? And Jesus said *I am*, and ye shall see the *Son of man* sitting on the right hand of power, and coming in the clouds of heaven."

But here the objection is raised, that he could not be Son of man if Joseph was not his father. This is absurd, because, on the same principle, he could not be son of David, unless David was his father. If he could be son of David, by tracing back several generations, he could also be Son of man by going back one generation—to his mother's father. But does not son of man mean son of mankind? In the story of the creation, we find the following statement: "So God created *man* in his own image, in the image of God created he him: *male and female* created he them." So male and female are both included in the term man, as a name for the whole race.

#### SECTION VIII.

The objectors do not think Isaiah's prophecy, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," has any reference to Christ, but was fulfilled in the days of Ahaz, king of Judah. It is true there was a partial fulfillment at that time; but some prophecies have a double application, and this is one of them. There was a child raised up at that time, as a sign of deliverance to Ahaz, but his name *was not Immanuel*, nor anything that could be construed to mean "God with us." Therefore the fulfillment of the prophecy was not complete, any more than the return of the Jews from Babylon was a complete fulfillment of Jeremiah's and Ezekiel's predictions of the final restoration of Israel.

There is another prophecy in II. Sam. vii : 12-14 which, it will be seen, has a two-fold signification. God said to David, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall *build an house* for my name, and I will *establish the throne* of his kingdom *for ever*. I will be *his father*, and he shall be *my son*." Solomon succeeded his father, and "sat on the throne of the Lord as king." He also built a house (the temple) for God's name. But he was unfaithful; therefore the prophecy was not complete in him (as already noticed in Section 2.)

The everlasting covenant was not confirmed to him, nor did he prove a worthy son of God. So it was left for "the man whose name is the Branch" to "build the temple of the Lord, and bear the glory;" of whom it was said, "*This* is my beloved Son, hear ye him." So to him (Jesus) we look for a final and complete verification of the prophecy.

In like manner the prophecy of the virgin's son had a more important significance than was seen in the case of Mahershalalhashbaz. The eighth chapter of Isaiah shows the destruction of Rezin and Pekah's kingdoms; but it also points to trouble for Judah from an Assyrian source, and also to later deliverance. It is significant that the fourteenth verse of this chapter is applied to Christ by both Paul and Peter. (See Rom. ix : 33; I. Pet. ii : 7, 8.)

The ninth chapter continues the subject, and there undoubtedly refers to Christ, as all will admit: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and *his name* shall be called Wonderful, Counsellor, *The Mighty God*, The Everlasting Father, The Prince of Peace, etc. This is where "Immanuel" is revealed; the child born of a virgin—Wonderful—and his name Jesus (Yah-shua, God our Saviour) certainly implies God with us (which is the interpretation of Immanuel) for the purpose of bringing restoration and redemption; not only to Israel, but to the Gentiles upon whom God's name is called.

As to the word virgin, the writer knows of no place in the scriptures where it is used to convey any other meaning than that generally understood by the English reader; except in Joel i : 8, where it is applied to a widow, and is evidently used in a secondary sense, expressive of purity in a lone woman, who has no husband. We often use words apart from their primary meaning, as, for instance, "Dead in trespasses and sins," where literal death is not considered. It has already been shown (Sec. 2) that the best authorities say "virgin" means an unmarried female.

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**Quite Fitting.**—Dr. A. Clarke says that the Latin tongue is more foreign than any other to the structure of the Hebrew.

## THE KENTUCKY DEBATE.

This Debate took place in Sebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAM'S FIRST SPEECH OF HALF-HOUR—SECOND SESSION—

FIRST PROPOSITION.

*Mr. Chairman, Moderators and Respected Friends:*

This time we will commence where our friend commenced. He asks us the question with reference to the souls under the altar, "Did John actually see what he said he saw, or was it a falsehood?" It was not a falsehood, my friend, but a truth. But, come now, be reasonable, did John actually see souls that were not yet in existence? Of course, no one could actually see souls who were not yet born, but he could see them in vision; and the first part of this book reads, "The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and he sent and *signified* it by his angel unto his servant John." To thus signify is to show by signs and thereby bring the future back and cause it to panoramically pass before the vision. It was in this way that the four great empires of the world were represented to the prophet Daniel. The fourth empire was the Roman, and Daniel saw a brief history of that empire reaching down to its destruction at the return of Christ to the earth. Now supposing I ask my friend the question, did Daniel actually see the Roman empire, or did he tell a falsehood? He did not actually see it, my friend, neither did he tell a falsehood. John on the isle of Patmos saw the downfall of pagan Rome and the uprising of papal Rome. Did John see these things or did he tell a falsehood? He did not actually see them, my friend, neither did he tell a falsehood. Did John actually see the resurrection of the dead, or did he tell a falsehood? He did not actually see it, neither did he tell a falsehood. All these things were seen in vision and thus "God in sundry times and in divers manners" has revealed the future to man. How absurd it would be for one to ask the question, Did John actually see the saints reign with Christ for a thousand years, or did he tell a falsehood? Be reasonable, my friend, John, of course, did not actually see a thousand years reign of Christ during the short time he was upon the isle of Patmos; yet he did see a thousand years reign of Christ as he said he did, and he did not tell a falsehood. Let us have no more of such foolish questions.

Once again our friend returns to the thief on the cross. You see that it does not suit my friend to believe that the thief was a child of God before he sinned, because he has a theory of his own, a groundless one too, that one who is a child of God cannot commit a single sin. Let me explain to my friend what I meant when I said that the knowledge manifested in the request which the thief made showed him to be intelligent in the gospel of the kingdom of God and the name of Jesus Christ. For him to request to be remembered when Christ would come into His kingdom, in view of the fact that he knew that Christ was then dying upon the cross, shows that he understood and believed that Christ would die, be buried, be raised from the dead, ascend to heaven and return to establish His kingdom on the earth. This was the real gospel believed in by the children of God, and into which they were baptized. I claim, therefore, that the thief had believed this gospel and had been baptized, and had afterwards fallen to the extent of committing the sin which he confessed. We must not suppose that because he was being crucified he had been a very wicked man, and an habitual thief. His general course of life may have been good, and this may have been his only crime; for the Romans crucified men for trivial offenses, comparatively.

Occasionally our friend brings up a passage which, superficially viewed, seems to help his theory. I am willing to give him credit where credit is due; and so now he refers us to II. Cor. fifth chapter, where the apostle speaks of the earthly house of this tabernacle being dissolved, and of having a building of God, an house not made with hands eternal in the heavens. This is a passage that is nearly always quoted in a vain attempt to support the immortality of the soul; but, you will observe, that neither the word soul or spirit occurs in this passage. The important point overlooked in this case is that Paul is groaning in the present body, the house of this fleshly tabernacle; and that his desire is not disembodiment, for that with the Apostle Paul was an impossible thing. His desire therefore was to be "clothed upon with our house which is *from heaven*." What can this desire of the apostle's mean but the change from this mortal nature to the immortal nature? "The house of this tabernacle, in which we groan," is a figure of speech representing our present mortal suffering state; and the "house which is from heaven" so ardently desired by the apostle means the future immortal state, of which he speaks in I. Cor. xv., when he says, "It is sown a natural body, raised a spiritual body." Here are two bodily states, the first the one in which man now exists, and the second, the one in which he may exist after the resurrection of the dead. To be absent from the spiritual body is to be present with the natural body, as we are now, and the apostle expresses it, "at home in the body." But his desire was to be absent from this body in which he was groaning,

and to be present with the Lord, not in a bodiless state, but in that spiritual body which he calls "our house which is *from* heaven." That is the apostle's meaning you will see by the words, "clothed upon with our house which is from heaven"—now mark—"that mortality might be swallowed up of life." The apostle tells us in I. Cor. xv. that "there is a natural body, and there is a spiritual body." "Howbeit," he says, "that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." When we pass into the spiritual body out of the natural we shall have the fulfilment of the words of this same apostle, "Our conversation is in heaven, *from* whence also we look for the Saviour, the Lord Jesus, who shall *change our vile body* that it may be fashioned like unto His own glorious body." This is what it is to be absent from the body—this present mortal body—and to be present with the Lord—in this future glorious body. Now the best way to get at the apostle's meaning is to ask him, When do you expect to be present with the Lord? His answer is, "When Christ who is our life shall appear, then shall we appear with him in glory." His answer, further, is I shall receive my crown of righteousness at His appearing and His kingdom, which He will give, not to me only, but unto all them also that love His appearing; "For to them that look for him shall he appear the second time without sin unto salvation." When, Paul, do you hope for your mortality to be swallowed up of life? His answer is, "So when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory"—in other words, then shall I be clothed upon with my house which is *from heaven*, and then mortality will be swallowed up of life.

We are now referred to John 14th chapter, first verse. "Let not your heart be troubled; ye believe in God, believe also in me. 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," "that where I am ye may be also"? Is that how it reads? That is how it ought to read to suit my friend's theory, but he overlooks the very pith of the passage. The Lord says, not, "If I go I will take you to where I go;" but, "If I go, I *will come again and receive you unto myself*." This passage clearly teaches that the Lord was to go to heaven, that He was to return from heaven, and that at His returning, not at his going, or after He would go, but, I repeat at His return, He will receive His people unto himself. Now, my friends, can you see anything in this to prove that there is in man an immortal soul or spirit that survives the death of the body? I am sure you cannot. If His disciples were to go to Him at death, the words, "I will come again and receive you unto myself" would be utterly without meaning. But taking it as it is do you not see how beautifully it is in harmony with all the

passages which we have quoted, showing that the hope of God's people is in the glorious return of their Lord to fill the earth with the glory of the Lord as the waters cover the sea? The part of this passage over which our friend stumbles is that which says, "I go to prepare a place for you." He thinks that these words must mean that He was going to prepare the place in heaven; but such a view of the passage would imply that heaven was in an unprepared state, an absurdity that cannot be entertained for one moment. You will find before we get through with this discussion that my friend believes that good men had been going to heaven from the time of Adam down till the ascension of our Lord as well as after His ascension. Now if it is necessary for Him to go to heaven to prepare heaven for these disciples to whom He speaks, then all who had previously gone to heaven must have gone there before it was prepared. But it is simply absurd to talk about preparing heaven. It is the earth, through sin, that is under a curse and in an unprepared condition; and it is in the earth, when God's kingdom is established, places or positions will be prepared for God's people; for the promise of our Lord is, "Blessed are the meek, for they shall inherit the earth." Let it be remembered that although our Lord is in heaven He is at work here in the earth providentially shaping the course of things preparatory to the establishment of His kingdom which will take place when "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Another point that our friend stumbles over is that he thinks the term "father's house" is used for heaven; but he forgets that the Lord has had a house upon the earth, and our Saviour says, "You have made my father's house a den of thieves." David's kingdom was called the kingdom of the Lord; and that kingdom is also called David's house, and God promised David that He would raise up Christ to sit upon his throne, and adds, "Thy *house* and thy kingdom shall be established forever before thee; thy throne shall be established forever" II. Sam. vii: 16. Now this "father's house" in which the Lord promised to prepare a place for his people is spoken of in Isa. ii: 1-4. Let me read: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the *Lord's house* shall be established (in the margin it is, "prepared") upon the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, *to the house of the God of Jacob*; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation neither shall

they learn war any more." Now, my friends, do you not think that this is a beautiful description of that glorious kingdom for which we are taught to pray in the words, "Thy kingdom come, thy will be done on earth, as it is in heaven"? Is not this the kind of a house, or kingdom, that this sin-cursed earth of ours sadly needs? With this glorious picture before us, do we not see the fitness, the grandeur, the beauty, involved in the promise of our Lord when He says He will prepare for us a place in such a transcendently glorious house as this? What is your fictitious, imaginary flight of never-dying souls to the sky compared with this? Let these beautiful words of our Lord stand as the Rock of the Ages. Quibble not. Pervert not with your platonic traditions. This being the house that our Lord is preparing, we may ask, when will it be prepared? And when will His disciples take the places prepared for them? We have the answer in the 25th chapter of Matthew's gospel: "And when the son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory; and before Him shall be gathered all nations, and he shall separate them," etc. Now here we have the righteous ones on the right hand and what does the Lord say to them? "Come ye blessed of my father inherit the kingdom prepared"—ah! it is *prepared* now—"come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world." In the purpose of God, in His plan, it was prepared from the foundation of the world, but Christ's mission is to carry that plan into execution, and so at His second coming He will have actually prepared or established His Father's house or kingdom in the earth; and then His people will enter their various places, as the apostle says, "One star differing from another star in glory, so it will be at the resurrection of the dead."

Our friend now makes a very strange remark. He says, "I never said they went to glory. I said they are under the altar." I don't know whether you, my friends, understand this or not. I don't understand what he means by saying that they go under the altar. Does he mean that this altar is in heaven and that they all go there and lie under that altar and cry out for vengeance? I do not think you know what he means by this any more than I do. Perhaps he will tell us in his next speech what he means about departed immortal souls not going to glory, but going under the altar. To speak of the altar that John saw in symbol where souls that had blood cried out for vengeance as being in heaven is very absurd indeed. The bloody work of Rome imbruing its guilty hands in the blood of the martyrs of Jesus is what is pictured before us in that symbolic scene represented in the book of Revelation. But to add to the strangeness, not to say the absurdity, my friend tells us now that he did not say that they went to heaven, but that they went under the altar; and yet when

dealing with the thief on the cross he persisted in saying that the thief on *the day of his death went to Paradise*. But now he won't say that the immortal soul of the good go to glory. One would think that to go to Paradise would be to go to glory, for Paradise surely is a glorious or glorified place. So you see when my friend is talking about the thief on the cross it suits him to say that the thief went to a place as glorious as Paradise; but when he is talking about souls under the altar he won't say they go to glory, but they go under the altar, whatever that might mean, I leave you to judge if you can. For my part I cannot conceive of Paradise without glory, and a Paradise destitute of glory would not be worth going to. Let me call your attention to a passage of scripture that will make this whole matter clear to you. In Rev. xi: 15 we read, "And the seventh angel sounded." Here is the sounding of the seventh trump. Paul, in the fifteenth chapter of first Corinthians and the fifty-second verse says, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump." This takes us to the resurrection of the dead, does it not? Now what takes place (going back to Revelation xi.) at this time? "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." At the time of the resurrection of the dead then, all the kingdoms of this world will be transformed into the kingdom of our Lord. Now what else takes place at this time? The 18th verse says, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." When does the time of the dead that they should be judged come? At the time of the seventh trumpet, the last trump, the resurrection of the dead. What else takes place at that time? "and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which corrupt the earth." It follows, therefore, that God's kingdom will not be set up until Christ comes, that the time of the dead that they shall be judged will be when He does come, and that the prophets and the saints and all that fear Jehovah's name will not be rewarded until that same time. Now, my friends, do you see any room in such declarations as these for the existence of disembodied immortal souls or spirits which are supposed to exist in a conscious state between death and resurrection?

I see my friend forsakes the real issue, and he seems more at home in talking upon the question whether *christians can sin or not*. But he is quite careful not to answer my question whether Peter was a child of God before he denied his Master; whether David was a child of God before he committed his sin. But since he is determined to harp upon this, I suppose it is my duty to follow him, for I am in the negative of this proposition. Now let the Apostle Paul forever settle this question. Let us

turn to Heb. vi: 3, "And this will we do if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Now we ask, Is the apostle supposing a thing that was impossible? Do you think He would say, "If they shall fall away it is impossible to renew them again to repentance," if their falling away was an absolute impossibility? Look again at Heb. x: 26, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." My friend would rebuke the Apostle Paul for ever supposing that a christian could sin wilfully; but Paul spoke by inspiration of God and we must accept his words. But my friend keeps repeating, "He that is born of God sinneth not; he cannot sin because he is born of God." Now John lays the foundation for what he is going to say in the first part of his epistle. A writer has the right to demand that the reader shall understand any peculiar phraseology which he may employ in harmony with the sense in which he employs it, and this rule must apply to John. So in the first chapter sixth and seventh verses he says, "If we say that we have fellowship with him and *walk* in darkness, we lie and do not the truth; but if we *walk* in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The word walk here means continuous action and not those acts which are the exceptions in a man's life. If you have a man in your city whose general course of life is honest and upright, but who occasionally makes mistakes and does some things that are wrong, you would not call that man a sinful or an unrighteous man, because his wrongs were exceptions and not the rules of his life. He is *walking* uprightly, while he makes mistakes here and there. So for such men who are walking uprightly in Christ the apostle provides for the cleansing of their sins through the blood of Christ. For he says, speaking of those who walk in the light, "The blood of Jesus Christ his Son cleanseth us from all sin." This is more fully explained in the eighth, ninth and tenth verses, which we have quoted so many times and will not repeat.

Having now answered all that my friend has said calling for any reply, I will take the affirmative for a while. Let me show you briefly how the Bible speaks of souls and you will thereby see that it knows nothing of immortal souls or spirits that survive the death of the body. As I have these collated in my little book entitled "The Great Salvation" I can save time by reading therefrom. Here is the matter epitomized in the Emphatic

Diaglott: "The Hebrew word "nephesh" of the Old Testament, occurs about 800 times, and is rendered *soul*, 471 times, *life* and *living* about 150 times; and the same word is also rendered *a man, a person, self, they, me, him, anyone, breath, heart, mind, appetite, the body* (dead or alive), *lust, creature* and even a *beast*; for it is 28 times applied to *beasts* and to *every creeping thing*. The Greek word *psuche* of the New Testament corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the *beasts* that perish. *Psuchicas*, an adjective derived from *psuche*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice that in all the 700 times which *nephesh* occurs, and 105 times of *psuche*, not once is the word immortal or immortality or deathlessness or never dying found in connection as qualifying the term."

Animals are called souls, and the word soul is applied to the life of the beasts: Numb. xxxi: 28—"And levy a tribute unto the Lord of the men of war which went out to battle; one *soul* of five hundred of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*."

Gen. i: 20—(The very first place where the word *nephesh*, the word rendered *soul* occurs) "And God said let the waters bring forth abundantly the moving creature that hath *life* (*nephesh*, soul, see margin), and fowl that fly above the earth in the open firmament of heaven. Gen. i: 30—"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life (margin, living soul) have I given every green herb for meat. Gen. ii: 19—"And Adam called (named) every living creature (Heb. *nephesh*, soul). Gen. ix: 10—"And I will establish my covenant with every living creature (Heb. *nephesh*, soul), that is with you of fowl, of cattle, and of every beast of the earth with you." See also verses 15, 16. Job xii: 10—"In whose hand is the soul of every living thing and the breath of all mankind."

Souls die and are destroyed. Josh. x: 28—"And that day Joshua took Makkedah, and smote it with the edge of the sword; and the king thereof he utterly destroyed, them, and all the souls that were therein." See also verses 30, 32, 35, 37, 39. Judges xvi: 16—"And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death. Job vii: 15—"So my soul chooseth strangling and death rather than my life. Psa. xxxiii: 19—"To deliver their souls from death and to keep them alive in famine." Pas. lxxviii: 50—"He made a way to his anger; he spared not their soul from death." Isa. liii: 12—"Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong; because he hath poured out his soul unto

death." Ezek. xiii: 19—"And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live? Ezek. xviii: 4—"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Verse 27—"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Matt. xxiv: 38—"My soul is exceeding sorrowful, even unto death." Jas. v: 20—"Let him know that he that converteth the sinner from the error of his way shall save a soul from death." Rev. xvi: 3—"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."

[ *Time called.* ]

### THE INSPIRATION OF GENESIS.

**I** NOW propose to carry our vindication of the Scripture teaching regarding the book of Genesis a step further. We have looked at proofs which plainly compel the conclusion that it was written at a time when Egyptian words were familiar to the Israelites; that is that Genesis was written at, or at least not later than, the time of the Exodus. We have also had proofs of the startling accuracy with which the customs and political situation of the time are referred to. There is no trace of that twisting and distorting which is invariably the mark of tradition. But if Moses, in describing what took place more than two centuries before his time, is not drawing his information from tradition,

#### WHENCE DOES HE GET IT?

If it is by inspiration, then everything is explained. He is narrating events as they were seen by the eye of God, and recording words as they were heard by the ear of God. The accuracy of every detail and the significance of every hint are just what we should be prepared to find. But, if we decline this explanation, can we find another?

I shall, as I have said, carry this argument further. The narrative takes us—not two centuries only beyond the time of Moses—but into the dimmest regions of human history and of the earth's past. If there is no inspiration in this book; if it has *not* been written under the guidance of Him who cannot err—that will become more and more plain the higher we ascend along this stream of history. But if it is all the same from the last words to the first; if it is all alike full, definite, exact; if there is information here regarding the origin of nations, of man, and of the universe, which

#### NO BOOK BESIDES

has ever contained, but which has forestalled the results of modern investi-

gation and the teachings of modern science, will there be even the shadow of a doubt left in our minds that this book is of God?

Let us pause now at a point about four centuries before the time of Moses. The reader will remember that, when Abraham was sending his steward away to fetch a bride for Isaac, he made him swear (Gen. xxiv.) that he would not marry Isaac to a Canaanitish woman. The oath was accompanied and solemnized by a peculiar ceremony. "Put, I pray thee," said Abraham, "thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth." That custom remained with his descendants. At a solemn moment Jacob causes Joseph to swear in the same manner.

"WHENCE DID IT COME?"

It might be supposed that, on so slight a matter as this, neither confirmation nor contradiction could be expected. But it frequently happens that just on such trivial matters the greatest issues hang, and hence the impossibility of a forger's ultimate escape. His roguery will ooze out, as it were, between his fingers. To see the full significance of this "small" matter we have to ask another question: Whence, according to this same Book of Genesis, did Abraham come? He came from Ur of the Chaldees, now ascertained to be the city, the mounds of which bear the name of Mughier. In those mounds, as well as in the ruins of other Chaldean towns, stones have been discovered which prove that in some way this custom was connected with the city and the country from which Abraham came. Imitations of that part of the human frame are found with sacred inscriptions which are confined to the spot on which the hand seems to have been placed while taking the oath. This is so remarkable a coincidence that Schrader,

RATIONALIST THOUGH HE IS,

has thought it worthy of special notice in his "Cuneiform Inscriptions of the Old Testament." It is enough for us to note here again the mark of a knowledge that never slips, confuses, or errs in matters four centuries distant from the time at which Moses writes.

There is another incident which betrays the same (what, for lack of a better expression, I may call) photographic accuracy. Abraham buys the sepulchre at Machpelah from the Hittites, "for four hundred shekels of silver," "and Abraham weighed to Ephron the silver \* \* \* current money with the merchant" (Gen. xxiii: 15, 16). Here it is implied that there was a well-established trade system and medium of exchange in Syria and Palestine as early as 1900 B. C., that in that system the shekel was the current coin, and that accounts were paid in silver delivered by weight. In all this we simply have the researches of archæology forestalled. Abraham is following exactly the customs of Babylonia, from

which he has come, and of the trade system of the time in Syria. The very phrase

“HE WEIGHED THE SILVER”

is Babylonian. The weights in use for the purpose have been found in the Assyrian ruins, and are marked in Syriac as well as in Assyrian, which shows that the custom was common to Syria and Babylonia.

I have now to mention an historical reference in Genesis, the significance of which seems to be striking scholars with force. It is the account in the 14th chapter of the battle of the four kings against five. The states of Palestine had been tributary to Chedorlaomer, or Kedorlagomer, king of Elam, but had latterly rebelled and ceased to send their annual acknowledgement of service. An invasion followed, and the names of all the kings engaged on either side are given. Though dealing with a

PERIOD SO DISTANT

from his own time, Moses displays a knowledge which is full and clear. The indications are so distinct that they enable us to build up part of the history of that far-off time. The land of Elam, afterwards comparatively insignificant—so insignificant that it has left no mark in what it now passes for history—was then supreme among Eastern powers. This is Kedorlagomer’s quarrel. It is only to him, we read, that the Palestinian kings have refused to pay tribute. Why, then, are those others with him? It looks as if they, too, were tributary to this Elamitic power. For, if it was a confederacy, would they not have had some share in the honor and in the plunder? Would it have been said that “twelve years” the five kings “had served Kedorlagomer”? But when we read, “twelve years they served Kedorlagomer,” and in the thirteenth year they rebelled, we infer at once that the Elamite king has placed his yoke upon the kings who come with him as well as upon those against whom he is making war.

The importance of this information becomes greater when we mark who these three kings are that come with him. They are Amraphel, king of Shinar, or Babylon; Arioch, king of Ellasar; and Tidal, king of nations. This means that Babylonia has been subdued by Elam, and that this victorious power has passed the Euphrates and carried its conquests to the Mediterranean. The Bible chronology fixes this date somewhere about 1920 B. C. Now the Assyrian inspections have proved to us that this part of the Scripture narrative has been

THE ONLY EXISTING RECORD

of an ancient phase of Babylonian history. About that very time there was an Elamitic conquest of Babylonia and the West. It endured for some centuries, and left so deep a mark in the memory of the subject races that we owe the one record we have of it to their resentment. Nearly

thirteen centuries after this invasion of Palestine, Assurbanipal conquered Elam, and carried away the spoil of its capital Susan. In that capital there had been for 1,635 years, he tells us in an inscription which records his conquest, an image of the goddess Nana, which had been carried off by Kudur-Nan Khundi, who had laid hands on the temple of Akkad"—that is, of Northern Babylonia. This goddess Assurbanipal restored to her ancient home.

The reader will mark the name "Kudur." It was the common name of its triumphant Elamitic dynasty. There is another king, for example, Kudur-Mabug, mentioned on the monuments, who held Babylonia, and is described as "ruler of the west country," that is, of Syria and Palestine.

The second part of Kedorlagomer's name is that of a well-known Elamitic goddess, Lagomer. The first part of the name means "servant," and the whole, "servant of Lagomer." As we never hear of the dynasty in subsequent Bible history, it would appear that Kedorlagomer was one of the last of the Elamitic kings who enjoyed this great supremacy, and this would bring the Scripture narrative

INTO CLOSE AGREEMENT

with the indications in the inscriptions. But whence came this minute and sharply defined knowledge of these events, ancient even in the time of Moses? How is it that in touching upon those incidents and customs plunged into hoary antiquity, we see everything through the medium of the simple words of Genesis as clearly as if we had lived in the time? Say that the Divine Spirit lifts the veil, and we have an answer—we see so clearly because we are now seeing as God saw.

There is no other explanation that will fully meet the case. Mr. Horton says in regard to this very passage, the confirmation of which seems to have much impressed even him, that we do not prove *the inspiration* of Scripture when we demonstrate its historical accuracy. In one way that is true; though even then something is done in this great controversy. We spike the guns and seize the flags of those who have been assailing the Scripture on the very ground of its alleged historical inaccuracy. That, then, is something. If we do not prove the inspiration of the Bible,

WE REPEL THE ASSAILANTS

of the inspiration of the Bible. But in this case we go farther. He who could so recall long-vanished scenes, and give us the privilege of being spectators of them, is he alone to whom there is no past, and to whose eye past and future stand for ever bare.

JOHN URQUHART, in *Word and Work*.

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# Editorial.

## GREAT IS THE LORD.

**T**RAVELLING about and beholding the greatness of creation, how small we feel ourselves to be. In our little sphere of daily life, with the horizon close around us, and the vastness of creation out of view, we are not so apt to pause and reflect and compare as we are when we get out of the ruts of ordinary routine and find ourselves in the great expanse of a world full of wonders. It is when mountains and valleys, hills and dales, and the vastness of the mighty ocean pass before our view that we realize how small we are—what infinitesimal specks we are—in this great and glorious creation. It is in actual view of the wonderful works of the Creator that we more fully realize the majesty of the words, “Great is the Lord, and greatly to be praised, and his greatness is unsearchable.”

Many times the thought seems beyond belief that we poor worms—little dwarfs in a universe whose vastness overwhelms—are noticed by Him who holds creation in the hollow of His hand. What use can He have for such as we? How can we master courage enough to think that the God of this infinitely vast universe can make use of such as we in glorifying His great name in all the earth? Is it a dream? Is it a mere conceit of a puffed up imagination? What is it that is powerful enough to reconcile us to the thought that we have such a great and high calling as to be made heirs of a kingship for God with the royal Son of God? Listen! Do you hear the worldling laughing at us? Listen! “You to be kings!” “You are beside yourselves.” “The idea.” Look at those fingers of scorn pointed at us, all around us. We feel like hanging our heads in shame to think that we ever had the boldness to claim to be one of such a great and high calling. We cannot blame the worldling for laughing. We need not wonder at him exclaiming, “The idea.” We are almost ready to exclaim the same thing. But God cannot lie, and He has spoken. Yes, He tells us that although we may feel ourselves to be as nothing, He will make use of “things that are not to bring to naught things that are, that”—yes, here’s the secret—“no flesh should glory in his presence.”

Has not a heart overflowing with gratitude declared, “The Lord raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

\* \* \* He will keep the feet of his saints, and the wicked shall be

silent in darkness; for by (his own) strength shall no man prevail" (I. Saml. ii: 8, 9).

He is, yes, He *is* able to do what He has promised, and He cannot promise without fulfilling. A thousand times He has given us a test—He has promised and he has fulfilled. Great as it is, marvelous as it is, overwhelming as it is, we *will* believe it; for He *has* said, "It is your Father's good pleasure to give you the kingdom"; He has said, "You shall have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ"; He has said, laugh as the worldling may, stagger at the thought as we may—he has said that our song of redemption shall be, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Therefore we must believe it, we can believe it, we will believe it; and if the dazzling light, of such a glorious prospect darkens our eyes in moments when we compare our smallness with the greatness of our hope and calling; if we feel as if we are groping, weakened by the overwhelming thought, let us trust in God and do the right, crying to Him who has promised that "he will never leave us nor forsake us,"

"Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty,  
Hold me with thy powerful hand."

**SUBSTITUTIONARY DEATH.**—Montgomery, Ala., June 27.—Rev. John Beeman, a Baptist preacher and brother of David Beeman, a negro who is sentenced to be hanged on July 26th for the murder of his wife, came forward to-day and requested that he be hanged in place of his brother.

"I am much better prepared to die than David," John said, "I believe if I took his place I would go to heaven and David would not. I believe it would have a good effect on David if I made the sacrifice, and that it would make a better man of him, and we would meet in heaven."

The negro spoke with earnestness, and said he is ready and willing to suffer for the sins of his brother. He is intelligent and realizes what he proposed.

"This is something unheard of," said Attorney Sanderson. "I can't help it," the negro replied. "I think I would be doing right, as David was always weak. I am ready to meet my Father and David is not. David violated the law and he must be sacrificed. I do not see why I could not pay the penalty in the place of my brother." The negro seemed surprised and hurt when told that the State could not sacrifice him.

Reading the foregoing in a Norfolk paper, recalled that sometime ago a persistent advocate of the Free Life theory sent us an article trying to prove that Jesus did not die for his own redemption and for ours, but for ours only, which, of course, could make his death substitutionary instead of representative. As a sentimental reason for this the writer asked which would be the more meritorious, for one to voluntarily die for others who was not in any way involved in the necessity of redemptive death; or for

one to die who was so involved and stood in need of the redemption which the death would secure? It did not seem to occur to the writer that it would have been unjust to have permitted one who ought not to die, to give his life to save others who were under sentence to die. What would he thought of the Judge in Alabama who sentenced the criminal if he were to accept the offer of the man who volunteers to die as a substitute? The injustice is palpable to the judges and lawyers of the world, yet those who claim that Christ died for personal sins only, while he was free from personal sins, cannot see the injustice. We hope this remarkable case will open their eyes to see that there was a condemnation and death which Jesus inherited in common with the race of which he was a member, and that the law in the case could not have justly accepted his death had he been free from the racially inherited death, redemption out of which required the voluntary, sacrificial death of a "holy one"—not to save from dying, but to save out of death, by resurrection. The fact that the death of Christ met the requirements of those guilty of personal sins in no sense interferes with the primary fact that through one sin, whose effects were upon all, Jesus included, the redemption, which Christ wrought out was essential for Jesus, the Captain of our salvation, and for us.

EDITOR'S TRAVELS.—Leaving Chicago June 21st, we visited Washington, D. C., where several lectures were given. Bro. Whitford, the secretary, will, no doubt, send the particulars to our Intelligence columns, remembering that the brethren generally are interested in what is going on in the interests of the Truth. After Washington, we visited Norfolk, Va., and filled all appointments the Exposition Committee had arranged for us, giving eleven lectures in various halls and theatres. We leave the Secretary Bro. B. F. Dozier, to report particulars. From Norfolk we went to Richmond and delivered lectures there and in Manchester, near by, in four different halls. Bro. Thilow will perhaps write the details for the Intelligence columns. En route from Richmond to New York we stopped at Washington over one night to attend the marriage of Bro. Alex. Renshaw, of Rochester, N. Y., and Sister Lalla Ray, of Washington. Arriving in New York City Saturday, July 27th, we attended the Jersey City meeting Sunday morning, where we had the pleasure of meeting Bro. Rich, of Washington, N. J., and Sister Kluge, of Chicago. Sunday evening we visited Sister Lasius, and Tuesday morning at nine o'clock we left New York on the S.S. "Caronia." We are writing this on Monday, Aug. 5th. So far we have had a fair voyage—a little rough last night, but not enough to cause this monster of the sea to pitch or roll violently. We expect to reach Queenstown to-morrow noon, and to arrive in Liverpool Wednesday morning. Our arrangement when we left home was to go to Mumbles, our "Old Country home" direct; but correspondence with Bro. Briggs, of Sowerby Bridge, Yorkshire, has resulted in arrangement for us to spend a week there and give four lectures. From there we expect to go to Mumbles for a while; and from there we can correspond with any who may wish to write us in regard to any appointments brethren may desire us to fill. Our permanent address while we are in England will be,

Mumbles, Glamorganshire,  
South Wales.

Those writing from the States should add the word England to avoid the possibility of letters going to New South Wales.

Please remember that all letters sent to our office in Chicago, and all money orders, etc., should be sent in our name and written exactly the same as if we were at home. Any deviation from this will cause confusion. Bro. S. T. Norman, who is in charge of the office, will forward all mail to us that is necessary for our personal attention. Letters intended for us personally should have the word "personal" on the upper left hand corner of the envelope. By noting these few rules matters will be helped along smoothly.

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#### REMEMBER MOUNT GERIZIM AND MOUNT EBAL.—

Can human imagination conceive of anything more imposing, more solemn, more impressive than the rehearsal and ratification of the Sinaitic covenant on the sides of Mounts Gerizim and Ebal? Six of the tribes of Israel were on each mountain alternately to say, Amen, So be it, when from the valley between the priests rehearsed the blessings of the covenant in case of the nation's obedience; and the curses thereof in case of its disobedience. One would think such a solemn event could never be effaced, that it was a never-to-be-forgotten occurrence. But Israel forgot and became apostate. How weak the flesh is in its duty to Divine requirements! How strong in following its own inclinations! It is well for us to remember Mount Gerizim and Mount Ebal; and the blessings and the cursings of our covenant with God should be frequently rehearsed and the Amen solemnly exclaimed, lest we forget, lest we forget.

On the topography of these two mountains a traveller has written: "A better situation for performing this ceremony could not be conceived, as the hills are at such a distance from each other that the hosts of Israel might stand between their summits, and the voice from either be heard distinctly, on a calm day, throughout the whole assembly. The two mountains are each about seven hundred feet in height, and are separated only by the narrow valley of Shechem, which is not more than two or three hundred paces broad."

The broken covenant must be repaired. Israel must be brought into its bonds to honor it, and to obey it. Moses, the servant of the house, will be here then, an observer of Israel's obedience under the greater than Moses, the Son over the house. The coming together of bone to its bone under the auspices of Zionism to-day is the evidence that the happy day is close at hand. Shall our eyes behold the glorious sequel of the most remarkable history in the world of nations? It is possible, unlikely as it may seem from a human point of view. But it is certain, if we do our part, because God is faithful.

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ON THE ATLANTIC OCEAN.—We are writing this aboard the steam-ship "Caronia," about mid-ocean. We left New York at 9 a. m. Tuesday, July 30th, bidding good-bye to Bro. Westervelt and his son-in-law, of the Jersey City Ecclesia, and Sister Kluge, of the Chicago Ecclesia, who kindly came to see us off. The weather has been fine, the ocean smooth and the progress good. The "Caronia" is a monster of the deep—the first vessel we have ever been aboard that is almost free from pitching and rolling. On this account Sister Williams, who is a poor sailer, has escaped

sea-sickness, and we are both fairly well, but destitute of appetites and just eating a little, from duty and not from pleasure. There is every provision of food—good and wholesome, and there is every comfort for the body that one can desire; but we are counting the hours and mentally hastening towards the shore faster than the ship can be propelled by its powerful engines. Sea life is no pleasure to us; it is barely endurable, as a means to an end.

Papers are all about us describing the greatness of this ship and of others built and building. It is marvelous, truly; and no wonder that skilful pens and extraordinary words are employed to boast of human achievements in harnessing the wild waves of the ocean. But in all this boast the world forgets those words that took the breath out of the British Empire for a moment—"Lest we forget."

We have spent several weeks in Norfolk, Va. There, as it was in Chicago, Paris and St. Louis, during their Expositions, it was the duty of everybody to boast, and especially of the newspapers. There a wonderful display of war ships of the world had taken place, perhaps, as we would say; certainly, as the American people say, the greatest display ever witnessed. In all these wonders the pride of man is flattered and he is, vulgarly speaking, "losing his head." But onward he goes with a constant rush, looking this way and that way for applause. Where will it end? When will the world be brought to its senses? When will it realize that "Glory to God in the highest" is due from the creature to the Creator?

The world will not come to its senses of its own accord. Nothing will do this but the strong arm of the Lord. The sublime words of the prophet Isaiah carried into execution will do it: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day" (Isa. ii: 10-17).

When this is fulfilled, instead of the great men of the nations running to and fro to Exhibitions here and "World's Fairs" there to deal out fulsome flattery to each other, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (verses 3, 4).

With such a grand spectacle as this before his eyes, it is no wonder that the prophet exclaimed, "O house of Jacob, come ye, and let us walk in the light of the Lord."

## INTELLIGENCE.

LAWRENCE, MASS. Just a few lines to say that Bro. Woodhead is again with us at the Lord's table. It seems there has been some misunderstanding in regard to the Truth, and that we are now meeting again, when I visit in his neighborhood—Fitchburg. Bro. Woodhead is a God-fearing man, and I know those who know him will rejoice with me.

Trusting good will come out of your visit in England.

Your brother in Christ,  
J. EASTWOOD.

LOWELL, MASS.—I write you at this time with sorrow, because of the death of our beloved Bro. William R. Cook, who died May 14th, '07. Bro. Joseph Huntress, of Campello, officiated at the funeral, which was attended by many brethren and sisters and friends. We all hope to see him again. Let us take heed to what the Apostle Paul says, I. Thess. iv:13—"That ye sorrow not, even as others which have no hope." Also 14th verse.

With love to all of the same like precious faith.

Your brother in Christ,  
BENJ. HOYLE, Sec.

ROCHESTER, N. Y.—Two weeks ago to-day (July 21) it was our happy privilege to assist two more to "the obedience of faith" in baptism, the immersion taking place at the Y. M. C. A. bathing pool. They were Mr. and Mrs. Peter Brasser, of our city. Sister Brasser is the daughter of our much-beloved Sister Parr, who is thus made to rejoice greatly in knowing that her children are now walking in the Truth. It is probably due more to her efforts than to other causes that this "fruit unto God" is now made a matter of record, although their constant attendance at the weekly Bible class may have contributed its share in enabling these two young people to choose the "better part." On the Sunday following both received the hand

of fellowship at the breaking of bread. This addition to our membership has given us much encouragement, and we are hoping that others who are attendants at the weekly classes will avail themselves of "the accepted time," for now is "the day of salvation." Our cup of joy was also greatly added to on this day, by the presence with us of Sister Alexander Renshaw (formerly Sister Laura Ray, of Washington). She came to us as the bride of our dear young brother, who we feel has done most wisely in the choice of the wife he has taken to himself. "Strong in the Lord and in the power of his might," she comes to us, and our prayer is that her influence may be felt here, as it was in Washington. We learn that the elder Sister Ray, her mother, will come to Rochester as soon as possible. These additions to our numbers are certainly the cause of thanksgiving to God, who has blessed us in so many ways.

C. C. VREDENBURGH.

WASHINGTON, N. J.—I am pained to note the "falling asleep in Jesus" of Bro. Theodore Hedden, of Port Colden, near this place, on July 10th, after a sad illness of only four days and a half, caused by a fall from a tree, bruising his spinal cord. He wished to die as he fell, but was carried home and lay more or less conscious, until he told his family he was "going to sleep," and died. He was the oldest of the few believers about here being 70, a veteran of the civil war—of a modest, cheerful and lovable disposition and dearly cherishing the Truth, sometimes re-reading the helpful monthly *ADVOCATE*. We had many holy and delightful seasons for converse and the breaking of bread by ourselves in the quiet and secluded woods, at our homes, and the home of Bro. and Sister Lowe, of Phillipsburg, twelve miles away. His seemed "the good and honest heart" which the Lord opened that he might attend to the things

spoken. A case greatly pressed on my mind from first acquaintance—say early in 1893—until after long struggling with his environment and experiences in Methodism, Bro. Lowe and I, one Sunday in Sept., 1894 (12 yrs. ago), found him a fit subject to introduce into Christ, which we did by baptism into the placid waters of the Morris Canal, flowing through his town.

We were sorry that there was at the burial no "open door" to make known the faith of our brother—there being the usual funeral ceremonies and ideas of a "Christendom astray" and held in the church he had ignored all these years—while we looked on "afar off." Such is the pitiful state of religion about here—error and custom being paramount and the truth of the kingdom unheeded—but "the Lord knoweth them that are his," and we hope to see our dear humble brother again—he having, with and through Christ, broken the gates of hades—"for if we die with him, we shall also live with him"; "if we endure we shall also reign with him." A glorious hope to cheer us in "this present evil world."

Your brother in Christ, H. H. RICH.

WATERLOO, IA.—Since our last report we have had the pleasure of a visit from Sister Marian Wallace, of Chicago. We are now enjoying the company of Bro. and Sister Zander, of Elgin, Ill., who came on Sunday last, and met with us at the Lord's table.

During the past month Bro. J. G. Bickley, while on an eastern trip, met with the brethren at Norfolk, where he attended the lectures given by Bro. Thos. Williams. The following Sunday he had the pleasure of meeting with the Jersey City Ecclesia. The good feeling shown by the Norfolk and Jersey City Ecclesias, and their earnest work in behalf of the Truth, is apparent on all sides; and a sojourn, even though brief, among these brethren, strengthens one's faith and helps him along the way that all lovers of truth endeavor to follow.

We are holding our meetings at 313 Walnut St.

CARL C. BICKLEY, Sec'y.

WORCESTER, MASS.—This is to notify you and the brethren and sisters that one more has joined the ranks of those who are expectantly and longingly waiting the return of the Lord Jesus Christ from heaven. Mr. Chas. Grun, of this city, was immersed last Sunday and will be given the right hand of fellowship next Sunday. We are glad to give you this information as the fruits of our labors in this line have been very discouraging, for you will remember that you have not received a notification of this kind from us for a long time. We hope that our new brother may continue in the first love, and together with us may receive the kingly reward which our Saviour will give those whom he finds faithful.

Yours in the only hope,

ALLEN H. MOWRY, Sec.

GUELPH, ONT.—It is our pleasing duty to again report that on the 1st of July we held our annual Sunday School Pic-nic at the Power House Park and Grove, where a very pleasant afternoon and evening was spent, there being in all about one hundred present. Tea was served at 6 p. m., and the children enjoyed the amusements very much as well as the grown people, until about 8:30, when it was brought to a close by singing and prayer. Things are moving along apace, especially our own numbers, having been increased by Bro. and Sister Albert Hall and Bro. and Sister W. Daniels, all of Leeds, Yorkshire, Eng., joining us, having come to reside with us in Guelph. Bro. Albert Hall is well-known to the brethren, having acted as Secretary for the "Up-and-be-doing Movement" in England. He is a very worthy brother and an ardent worker in the Truth, therefore his presence among us will be a great help to our ecclesia. We are now busy completing arrangements for our gathering which we are looking forward to with considerable pleasure and trust we may have a good time of *refreshing* and much good be done.

Yours in Christ,

DAVID TOLTON.

## BIBLICAL PUBLICATIONS.

To be had of the Advocate Publishing House, 834 W. 61st St., Chicago, Ill.

**NO. 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is 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.; mail 55c.; in cloth, 75c.; by mail, 82c.

**NO. 2.—THE HALL-WILLIAMS DEBATE** 8 days, 12 sessions, in Zion Ky., partly on Socratic method. Propositions:

1. "The Scriptures teach that the Kingdom of Heaven was set up during the personal ministry of Christ." Hall affirms; Williams denies.
2. "The Scriptures teach that all that constitutes man will be totally unconscious from the time of death till the resurrection." Williams affirms; Hall denies.
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.; by mail, 57c.

**NO. 3.—THE BRADEN-WILLIAMS DEBATE**—Seven nights in Chicago. Proposition: "Were all the prophecies of the Old and New Testaments, relative to the second coming of Christ and the establishment of his kingdom on earth, fulfilled during the first Christian century?" Braden affirms; Williams denies, partly in written questions and answers on the "covenants of promise." Price, paper-bound, 25c.; by mail 30c.

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The same in Swedish, same price. Same in German, except part iv. price 7c; by mail 8c.

**NO. 13.—THE GREAT SALVATION,** as above, printed on heavy paper and bound in cloth, gilt letters, with an added preface and chapter, intended for a library and presentation edition. 50c.; by mail 55c.

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VOL. 23—NO. 10

OCTOBER, 1907

NO. 272

THE CHRISTADELPHIAN  
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ADVOCATE.

... A Monthly Periodical ...

—DEVOTED TO—

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

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THOMAS WILLIAMS.

Englewood, Ill.

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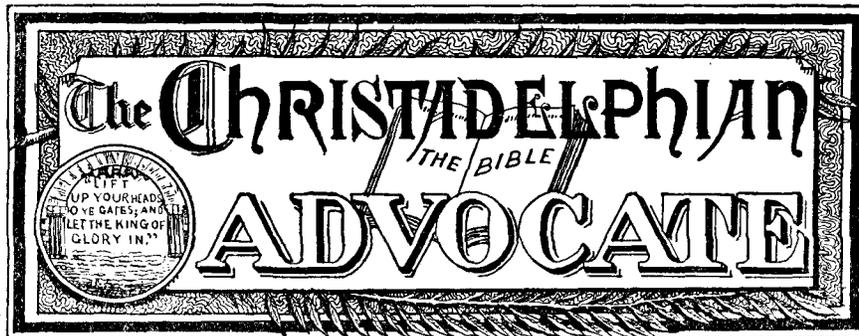
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VOL. 23.—No. 10

OCTOBER, 1907

No. 272

## WISDOM.

A SUNDAY MORNING ADDRESS.

“The fear of the Lord is the beginning of wisdom.”

**T**HERE are certain objects in life which we should certainly desire to accomplish, and others which we should no less certainly avoid.

There are possessions in the material, and still more in the intellectual and moral world, which we ought, if possible, to acquire, and others from which we should deem it our glory to be free.

Of the possessions we should eagerly desire in the intellectual and moral sphere of life, none is more invaluable than Wisdom. The eulogy pronounced upon it in the book of Proverbs has been endorsed by the greatest and noblest men of all ages, while men of an opposite character have shown in their littleness and sin how deeply they have had cause to deplore its absence.

“Happy is the man that findeth Wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou can’st desire are not to be compared unto her. Length of days is in her right hand, and in her left hand is riches

and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

What, then, is this Wisdom? It is not simply knowledge, however clear and comprehensive. Knowledge is, in a sense, indispensable to it—its foundation and support; but it is not its equivalent. Wisdom is knowledge practically employed, employed so as to control our actions, used in a right and befitting manner. It implies clear insight, sound judgment; and conduct in accordance with both. Whatever be the measure of our light, we can lay no claim to Wisdom, unless our intellectual and moral faculties are in harmony. Knowledge is, unfortunately, a more general possession than Wisdom.

A well-informed is not necessarily a well-balanced mind.

Great powers of acquisition, and the diligent exercise of those powers, do not invariably lead to a life of corresponding greatness and worth. Culture and character do not always go hand in hand, nor does wisdom determine the employments and pleasures of all those whom knowledge has enriched with her choicest treasures.

Wisdom is often born of toil and struggle in the rough practical duties of life, and men listen not to her appeal, until they have been schooled by many fruitless aspirations and bitter regrets.

Such being the function of wisdom, how important is the enquiry, "Where shall Wisdom be found, and where is the place of understanding?" We may, after the manner indicated by the patriarch, search through the heights and depths of nature; we may with the astronomer climb the heavens, measure the magnitude and distances of worlds, and follow the tract of their complicated movements; we may with the geologist pierce the depths of the earth, unveil the structure of the rocks and the process of their formation, and succeed in bringing to light many of her hidden secrets; we may with the botanist classify the trees of the forest and the flowers of the field, or with the historian ransack the annals of history, and familiarize ourselves with its successive developments; we may carry our quest to the schools of philosophy and science, fearlessly confronting the problems of metaphysics, and mastering the marvelous phenomena of the mind, but in the end we must fall back on the simple fact, so emphatically announced in the scripture, "Behold, the fear of the Lord, *that is Wisdom, and to depart from evil is understanding.*"

The fear of the Lord is not a spirit of apprehension and dread. It is the fear of reverence, rather than of terror—the honest and straightforward recognition of God's claims, respect for His authority, submission to His judgments, obedience to His will. It is, in a word, *practical godliness*, a principle cordially cherished by the mind, and loyally embodied in the life.

The loving and reverential fear of God is here declared to be the beginning of Wisdom, that is, its essential element—its root principle—the source from which it takes its rise. Such a fear is in itself, and apart altogether from its results, right and wise.

Thus the fear of the Lord is Wisdom. But beyond this it contains within itself the germ of all wisdom. There is no other principle which so refines and elevates our nature, or presents us with so lofty an ideal of life. The thought of God as the Creator and ruler of the world, as Our Father, the Author of our salvation, is the sublimest of all the thoughts the mind can entertain, embracing “whatever is venerable in wisdom, whatever is awful in authority, whatever is touching in goodness.”

The habitual contemplation of this great Being must familiarize us with the highest standard of intellectual and moral worth, quicken our moral discernment, and bind these to a course of conduct in which, though we may through our weakness often fail and stumble, we shall at least try to be worthy of God; and aided by His grace, be at last accepted of Him.

The silent unconscious influence of this thought will be very great. Insensibly to ourselves it will purify the springs of our activity.

The gifts He has conferred upon us, whether of intellect or of heart, are not our own, but His, to be used according to His will. It is our simple duty to perfect ourselves, and for this purpose to take advantage of all the aids He has given us.

“The earth is the Lord’s and the fulness thereof.” “The works of the Lord are great, sought out of all them that have pleasure therein.” We believe in the Wisdom, the grandeur, and the beauty of these works; we know they are the expression of God’s thoughts, the product of His power, and we shall, as we have opportunity, seek to pierce beneath the surface, and to learn all that can be known of them. R. A. S.

**Prophecy Not Conjecture.**—Prophecy is the foretelling of future events, the declaration beforehand of “things that shall be hereafter;” not such things, however, as may be conjectured by human sagacity, or expected from the regular operations of nature, but such as may be foreseen by none but the omniscient God, and foretold by those only to whom the “Father of Lights” shall reveal them. Man, by the use of history, may acquire some information respecting the things that are past; but he “knows not what shall be on the morrow.” Prophecy draws aside the veil which hides coming events, and lays open the scenes of the future.—S. B. Wickens.

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“Lo, the radiant truth on high,  
With outstretch’d arm, the lamp of prophecy  
Hangs o’er a darken’d world.”

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## THE ARM OF THE LORD.

AN ANTIDOTE TO JOSEPHISM.

BY BRO. S. T. NORMAN.

### SECTION IX.

It is claimed that the Ebionites of the first centuries rejected the first and second chapters of Matthew, except the first sixteen verses. Others reject the first chapter of Luke as spurious, and others discard John's gospel; also his first epistle and the epistle to the Hebrews. Why? Because those books teach the divine sonship of Jesus, and the rejectors (rejoicing in an arm of flesh,) do not wish to have it so. If, however, all these portions of scripture were omitted, we should still have sufficient evidence in the Old Testament, and Paul's epistles, to prove that Jesus was God's *own* son, and therefore, miraculously begotten. Indeed the first sixteen verses of Matthew would still point that way, and would be an incomplete statement. The sixteenth verse reads thus: "And Jacob begat Joseph, the *husband of Mary*, of whom was born Jesus, who is called Christ."

Does not this, of itself, imply that Joseph was not his real father? And does it not necessitate the further explanation, "Now the birth of Jesus Christ was on this wise," etc. The Ebionites could not have seen this logical conclusion, when they mutilated this chapter, or they would have curtailed, or changed this sixteenth verse also, to suit their own views. But there is rejoicing among these objectors (Josephites we must call them, not to be offensive, but because that is the only word expressive of their peculiar ideas,) because an old Syriac manuscript of Matthew was discovered in 1894, in which this sixteenth verse reads, "Jacob begat Joseph, and Joseph, to whom was espoused Mary the virgin, begat Jesus, who is called the Christ." But they do not tell that this manuscript also has verses 18 to 20, "When as his mother Mary was espoused to Joseph, *before they came together*, she was found with child of the Holy Spirit," etc. The newly discovered manuscript, therefore, nullifies itself, and proves unreliable. (See Encyclopædia Biblica. Subject, Mary, page 2961.)

As the first chapter is well authenticated, being in most of the old manuscripts; and as the sixteenth verse, (which the Ebionites accepted,) has been shown to be in harmony with the remaining nine verses, there is no good reason for rejecting any of it.

Besides, there is nothing in the chapter which is not corroborated by Luke, who also teaches the Divine begetting in plain terms. Some, however, say the first two chapters of Luke are also spurious; not written by Luke, but added by some later writer. So we had better examine the evi-

dences of truth in regard to them. There are two kinds, generally known as external and internal. The former refers to what is contained in the oldest manuscripts, or recorded by writings of the christian fathers, (as they are called,) who lived in the first two or three centuries after the birth of Jesus. Of these latter, Irenæus one of the earliest, and many others testify that the gospel in question was written by Luke. Moreover, this book is found in the three most important manuscripts known to us, viz., the Alexandrian, the Vatican, and the Sinaitic; and the first two chapters *appear in all three*. So there is good outside evidence of their having been written by Luke.

For internal evidence, we examine the chapters themselves. If we find nothing in them, out of harmony with the teachings of other parts of the book, and the style of writing is similar, we conclude they are authentic.

Now the two chapters in question are decidedly Jewish in character; refer to Israelitish priesthood, conditions, hopes and expectations of redemption for Israel. Would they be likely to be written by a Gentile of the Romish faith, whose hope would be entirely different? No, the Gentiles of the apostasy generally consider Israel as a cast off nation, for whom God has no further use. But not so the prophets and apostles. Hence Zacharias said, "Blessed be the *Lord God of Israel*: for he hath visited and redeemed *his people* and hath raised up an horn of salvation *for us*, in the *house of his servant David*; As he spake by the mouth of his holy prophets" (chap. i:68). And the record of what the angel said to Mary does not savor of the apostasy either; "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" (chap. i:32).

Everything in these chapters reminds us of Moses and the prophets. Besides, if we reject Luke's first chapter, we must also discard Acts first chapter, for they are evidently written by the same hand. Read the preface, the first four verses of Luke: and then read the opening verses of the first chapter of Acts. It is generally admitted that "The Acts" was written by Luke. Therefore, also the opening chapter of Luke's gospel must also have been written by him; for the one attests the other.

Every kind of testimony proves the first two chapters of Luke to be genuine, and authentic.

And it has already been shown from Luke that Mary conceived while yet a virgin. (See Section iv).

#### SECTION X.

John's gospel is also doubted, or set aside by some of those who claim human paternity for Jesus. Yet this book has always been recognized by the early writers, as the genuine production of John, the apostle, and also

appears in the oldest manuscripts. Its internal evidence also places it beyond any reasonable probability of being a counterfeit. The writer claims to be the "Disciple whom Jesus loved," saying, "This is the disciple which testifieth of these things, and wrote these things" (chap. xxi : 22). John was evidently the disciple whom Jesus loved, because he was one of the three favored ones who were with him on the Mount of Transfiguration, and on several other occasions, when the other apostles were not present. Also the Revelation was given to John alone; thus proving him to be the one whom Jesus especially loved. This "gospel" then was either written by John the apostle, or by a willful lying deceiver. The latter is exceedingly improbable for two reasons: first the imposition would have been sure to be discovered and exposed by well informed christians of the first or second century: second, it is unreasonable to suppose that a man so devoid of conscience, would, or could, write a book with such purity of thought and character as is portrayed in John's gospel. Its teaching is of righteousness, humility, and loving obedience to God's law, from beginning to end. For instance, "God is a spirit, and they that worship him, must worship him *in spirit* and *in truth*." "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth *much fruit*; for *without me*, ye can do nothing." "A new commandment I give unto you that ye *love* one another." "If I then your lord and master have washed your feet, ye also ought to wash one another's feet."

The above are only a few examples of the teachings of Jesus, as represented in this book. And if we read all his sayings, as recorded in it, and study them, we shall be likely to think as did the officers who were once sent to arrest him, "Never man spake like this man." Further, we shall conclude that the language, as a whole, would be impossible of imitation. Two little incidents help to confirm this view: one is the last sentence of the fourteenth chapter, "Arise let us go hence." It is most unlikely that such words would appear in an imitation discourse; but, as we know that Jesus often talked as he walked, or when sitting down to rest, it would be quite natural that he would say just what is recorded.

The other incident occurs in chap. ii : 19. Jesus said, "Destroy this temple, and in three days I will raise it up." Now it happens that Matthew, Mark and Luke do not relate this circumstance historically. But two of them record that when Jesus was brought before the high priest, the false witness against him said, "This fellow said, I am able to destroy the temple of God, and to build it in three days;" and at his crucifixion, "They that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself" (Matt. xxvi : 61; Mark xiv : 58 and xv : 29).

Here then the truth of the statement in John is established by incidental statements in Matthew and Mark. Wherever we look for evidence,

outside or inside, the fact is apparent that the gospel in question is genuine and reliable, as the work of the apostle John. Why then, should we discard or disbelieve it?

## SECTION XI.

The authorship of the epistle to the Hebrews is not so well established as that of the book last considered, but there are many good reasons for believing it was written by Paul, or under his direction. He might not wish to attach his name to it, because of his being unpopular among the Jews, on account of his disregard of the law, as a saving ordinance, especially among the Gentiles; and also their jealousy of the Gentile believers, so many of whom were disciples of Paul.

There are several expressions in this epistle which are quite characteristic of Paul: such as "Ye had compassion of me in my bonds" (x:34). Paul speaks of his bonds in several epistles, (see Eph. vi:20; Phil. i:7; Coll. iv:18). And again in chap. xii:1, "Let us run with patience the race set before us." We find similar language in I. Cor. ix:24 and Gal. v:7. He also speaks of chastisement which "Yieldeth the peaceable fruit of righteousness" (xii:11), which corresponds with II. Cor. ix:10; Phil. i:10; Rom. viii:10. These examples are not all there are, but are sufficient to indicate a similarity in style. The writer's reference to Timothy, (xiii:23) is still more pointed. "Know ye that our brother Timothy is set at liberty; with whom, *if he come shortly* I will see you." Who would be so likely to accompany Timothy as Paul? And again we find a similar expression in another epistle (Phil. ii:19), "I trust in the Lord Jesus to send Timotheus *shortly* unto you."

The letter to the Hebrews can be traced back to the second century, when it is quoted as Paul's work by Clement, of Alexandria. It is also ascribed to Paul in the ancient Syriac version, which is believed to have been made at the end of the first century. There is one more reason why this epistle should be regarded as genuine. It was evidently written to impress upon the Hebrews the Divine origin of Jesus, a doctrine to which they were much opposed. The manner in which Moses' law is set forth, with its types and shadows of Christ, shows an intimate acquaintance with that law, which a Gentile, (or Roman) apostate writer would be very unlikely to have. The more natural inference is that it was written by a Jew, who, having learned a more excellent way, was anxious to show the light of truth to his fellow-countrymen.

Thus it will be seen, there is no just reason for rejecting any of the disputed books and chapters; and their testimonies should stand as they are. But (as before stated,) with or without them, the Divine sonship of Jesus, at his first appearance, would still be taught in the other scriptures.

---

## THE KENTUCKY DEBATE.

This Debate took place in Seebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAM'S FIRST SPEECH OF ONE HALF-HOUR—THIRD SESSION—

FIRST PROPOSITION.

*Mr. Chairman, Moderators and Respected Friends:*

It is a pleasure to meet so many of you here this morning. I am glad to see our audience increasing and so much interest taken in the vital subjects we are discussing.

We call attention to the fact that in this proposition that is under discussion now my friend is on the affirmative side and I am on the negative. But you will notice that in his half-hour speech this morning he seems to be on the negative, for it has taken him all his time to reply to what I said and not one argument has he produced in the affirmative. So whatever I may accomplish in this discussion I may be permitted to congratulate myself that I have given my friend something to do; and judging from his attitude it would seem that he has evidently been taken by surprise. I have no empty compliments for him, but no doubt he is doing the best he can, except in one thing that I must enter a complaint about. I would like it much better and would think more of my friend if he would try to add a little more dignity to this discussion, and not descend to such remarks as "taking up his old grip and going home," and about his opponent's age, and constantly referring to worthy men of the Bible and others as "them fellahs." I wish he would consider the rules of the debate and not descend to personal and slangy remarks. I am a little afraid if he is a child of God, one of those he claims that cannot sin, that he is not an example to help his case; for he has been sinning a little in making the personal reflections and using the slangy phrases that he has several times condescended to. Now, my friend, try and do better and let us get along pleasantly. We are in this discussion as those who are seeking for the promulgation of truth, and nothing but the truth.

Again our friend has spent the greater part of his time trying to prove that children of God cannot sin. This does not belong to the subject, but as he is in the affirmative side of the question he compels me to follow him, and I must do so lest it be thought that I am not doing my duty. He calls our attention to the words, "The unrighteous shall not inherit the king-

dom of God." Of course we do not believe that the unrighteous shall inherit the kingdom of God, but who are the unrighteous? Does that passage mean that men whose course of life on the whole is righteous, but who occasionally, through weakness or ignorance, do things that are wrong—that they shall not inherit the kingdom of God? No, my friends, it does not refer to such people, for if it does alas! for us all. For who is he that sinneth not? Hampered by sin-stricken bodies whose natural proclivities are sinful, *flesh that must be crucified*, we cannot live an absolutely perfect life. There was only one that ever accomplished that, he who was holy, harmless, undefiled and separate from sinners. The unrighteous who shall not inherit the kingdom of God are those who live an unrighteous life, and those who, after receiving the knowledge of the truth, and tasting the heavenly gift, fall away and pursue a course of life that is unrighteous. This is the sense in which we speak of good men and bad men; we judge them by their habits, their general conduct in life, and not by exceptional acts. My friend still evades the fact that I have called his attention to David, for instance, who was a man after God's own heart, but who nevertheless committed a grievous sin; to Peter, who was a child of God, and yet denied his Master. That Peter was a child of God is shown by his words in the nineteenth chapter of Matthew, where he says, "Lord, we have left all and followed thee, what shall we have therefore?" That the Lord recognized him as a child of God is shown by the answer, "In the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones ruling the twelve tribes of Israel." Would he promise Peter this, which means his salvation, and yet know that he was not a child of God? Do you not think that our Lord even knew when He made this promise that poor Peter in the hour of weakness and darkness and disappointment would even deny the Lord whom he had followed? Surely the testimonies I have quoted are sufficient to show that children of God could and did commit sin; but as our friend is so persistent still, let us give him a little more evidence of the erroneousness of his position. I will refer him to I. Cor. vi: 5. Before reading, however, let me call your attention to the fact that Paul begins this letter as follows: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours: grace be unto you," etc. Now if I can show that these people so addressed by the apostle could do wrong, surely our friend will cease harping upon the few words of John, which he snatches out of their connection, in a vain attempt to prove that children of God cannot commit a single sin. Now let us return to the sixth chapter and begin reading at the

fifth verse: "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But, brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because you go to law one with another. Why do you not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." There are children of God, my friend, and Paul says they did wrong in defrauding their brethren, and therefore you pervert the words of John and make him contradict himself when you snatch out of their connection the few words you are constantly quoting. The Apostle Paul says, "When I would do good evil is present with me, so that I cannot do the things that I would." To teach that men in this life can live absolutely free from sin is to say that they have no use for Christ as their intercessor; but God knew better what man needed, and provided in His plan that Jesus should be touched with the feeling of our infirmities so that He might be a faithful and merciful High Priest, who ever liveth to make intercession for us. David needed the mercy of God. Peter needed the mercy of God. All the children of God, of which we read in the scriptures, needed the mercy of God and we still need it. Now if my friend says that he and his associates in his church are absolutely free from sin, that they never commit a single sin because, as they claim, they are children of God, of course, they have no need for Christ as a High Priest, as an intercessor, as an advocate; they have no sins to confess, and therefore no sins to be forgiven. Perhaps now we have said sufficient on that question.

Just before our friend sat down he asked me the question, "Was God the God of Abraham when he was dead?" I will answer that question in the words, "Blessed are the dead who die in the Lord." Abraham is among these, and God is the God of all such; and because He is so they all live unto Him in prospect, and therefore will be raised from the dead. No doubt my friend asked this question hoping I would say that God is the God of Abraham while he was dead in order that he might still say God is not the God of the dead; but I have already shown that the dead whom God is not the God of are such as are spoken of in the forty-ninth Psalm: "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their—these dead ones whom God is not the God of—beauty shall consume in the grave from their dwelling." So you see there are some who are "the dead" who do not "live unto him." While the others, whom God is the God of, are only dead for a time, sleeping in Jesus; and since He is their God they will be raised from the dead. Therefore Daniel says (chap. xii: 2), "And *many* of them that sleep in the dust of the earth shall awake, some

to everlasting life, and some to shame and everlasting contempt." This because God is their God, they having come into relationship with Him and some of them proving faithful to the end of their probation, while others prove to be unfaithful. My friend has yet failed to tell us why the Lord said, "They all live unto him," if they were literally and really living. If they were alive then they were alive to every one who knew anything about them; but the words, "they all live unto him," show that it is to Him who calleth those things that are not as though they were that they are alive, that is, in prospect, according to the Divine purpose.

Our friend, in replying to what I said on the passage in the sixth chapter of Hebrews, says that God will not permit them to fall away, and bases his assertion on the words, "if God permit." Now he has misplaced those words entirely. They do not belong to the question of whether or not there could be a falling away from the truth. They are the words of the third verse and refer to what had been previously said in regard to going on unto perfection. "This will we do if God permit." Then the apostle proceeds to state the possibility of some falling away to the extent that it would be impossible to renew them again to repentance. There is no excuse for my friend's attempt to snatch these words out of their place and so glaringly misapply them. To represent Paul as saying that it was impossible to renew men again unto repentance when it would be impossible for them to fall away because God would not permit them to fall away is to play with solemn words. If God won't permit some men to fall away and their stability depends upon this, they are deprived of volition in the case entirely, and therefore are not the creatures of merit or demerit.

Now the thief did not fall away. What is meant by falling away is when one becomes what is commonly called a backslider, the one defined in the words I have quoted: for "If we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin. "Those who fall away trample under foot the Son of God afresh and put him to an open shame. This is what falling away means and it cannot be applied to the thief in any sense. And what is to be the lot of those who do fall away? "Judgment and fiery indignation, which shall devour the adversary."

Our friend goes back to the fourteenth chapter of John again. I don't know how many times I have had to follow him there; but I will follow him to the finish. If there is anything clear in the English language this passage is clear in teaching the return of Christ to receive to Himself His servants here. "I will come again and receive you unto myself, that where I am there ye may be also." He was here on the earth when he uttered these words. He will be on the earth when He comes again. His words are, "That where I am there ye may be also." And inasmuch as

He has promised, "Blessed are the meek for they shall inherit the earth" the matter is settled. In the fourteenth chapter of Zech. we are told that "his feet shall stand in that day on the Mount of Olives; and the Lord in that day shall be king over all the earth." The song of the redeemed is, "We shall reign on the earth." "The righteous shall be recompensed in the earth." "The kingdom under the whole heaven shall be given to the people of the saints." All this refers to the inheritance of the saints in the earth and the words, "That where I am there ye may be also," are in perfect harmony with this. Now because the Lord said, "I go to prepare a place for you," it does not follow that He is preparing the place in heaven. Suppose the United States government were going to erect a large building in your town, a Post Office and a Custom House, for instance, some of your politicians would want places or offices in those institutions. They would ask your representatives in Congress to intercede in their behalf. Now suppose a Congressman should say, "I go to Washington to prepare a place for you," would that mean that the man for whom the place was prepared would have to go to Washington to the place there? Or that the Congressman would make all the arrangements and a man would take his place here? Supposing the Congressman added, "if I go and prepare a place for you I will come again and receive you." Suppose they would have what is called a "grand reception," and the Congressman would allot to each man his place in the Post Office or in the Custom House, the place to be occupied would be here; but the going to Washington to make all necessary legal preparations would be preparatory to the occupation of the places, and no one would ever dream that the words, "I go to prepare a place for you" would require that those for whom the places were prepared must go to Washington. The whole matter is made clear by the fact that he says, "If I go I will come again and receive you unto myself." In the second Psalm we read that God will set his king upon his holy hill of Zion. In the second chapter of Isaiah we are told that the Lord's house will be established upon the top of the mountain, and that this mountain is Mount Zion is shown by the fact that the prophet says, "The law shall go forth from Mount Zion, and the word of the Lord from Jerusalem, and he shall rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Returning to the second Psalm, we find that it is then that God will say to Christ, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." If the Lord is to have the uttermost parts of the earth for His possession, if the Lord's house is to be established upon Mount Zion, if the Lord in that day is to be king over all the earth, if God's kingdom comes and His

will is done in the earth as it is in heaven, where ought all of Christ's followers to be then? Ought they not to be in that kingdom on the earth? Why do you want to go to heaven, when it is said, "The heavens, even the heavens are the Lord's but the earth hath He given to the children of men."

My friend still keeps asking the question, Did Christ receive the kingdom in heaven or on the earth? I have explained this before, and he ought to know that the parable is drawn from the Roman custom of the times. In those times if a nobleman desired to take possession of any part of the Roman Empire as a kingdom, he must go to wherever the Emperor was, into his presence, to receive the kingdom. If the Emperor was in Great Britain and he desired to reign over his kingdom in the far East, for instance, he would go into the "far country" to receive for himself his kingdom and to return. Now I may ask, would he receive his kingdom in Britain or in the far East? He received the authority, the power, the title and in that sense received his kingdom in Britain, at the hands of the Emperor. But when he was returned, having thus received his kingdom, he took the possession of the territory and the subjects and executed the laws in the land where he proposed to reign. So then with our Lord. This parable is plain enough for any child to understand.

Now let me advance again to affirmative argument. In the first chapter of Luke we are told, in the thirty-third verse, that the angel said unto Mary that Jesus should be called the Son of the Highest; "and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Here was a throne and a kingdom promised to Jesus that He did not possess when He was on the earth. In response to the invitation, "Sit thou at my right hand until I make thine enemies thy footstool," he went to heaven. After He had gone to heaven and was seated on His Father's throne, He made this promise, "To him that evercometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father in His throne." Here is the Father's throne, on which Christ was then sitting, and here also is the throne that He promises to share with those who overcome. We have seen from Luke that this throne promised by the angel is the throne of His father David. When will He sit on this throne of His own? Let Him answer Himself. Matt. xxv: 31, "When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" In harmony with this we read in the Acts, chapter fifteen, verse fourteen: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Then we are told in the sixteenth verse of something that is to take place after the visiting of the Gentiles. He is visiting the Gentiles

now, and it is after this what he here speaks of is to take place. What is it? "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Here is our Lord's coming, then, to take the throne of His father David, to establish His kingdom for which we are praying when we say, "Thy kingdom come." It is into this kingdom that He invites His faithful ones when He says, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." So you see everywhere we go the reward of the righteous is to take place at the resurrection of the dead; and is to be on the earth and in no sense can you fit in the theory with all these promises that the children of God possess immortal souls or spirits that survive the death of the body.

By the way, I see one point to which our friend has returned that I have not replied to. He returns to the passage, "He that hath the son hath life." And to those passages which say that Christ dwells in His people. In what sense does Christ dwell in His people? Surely not as an immortal soul or spirit, for our friend has tacitly admitted that those in whom Christ does not dwell have immortal souls or spirits. Christ dwells in us by His word and His word governs and directs us, and our characters are thereby a reflection of His character; but that He does not dwell in us in the sense of immortality dwelling in us is made clear by the words of Paul, in Rom. ii:7, where he says that we must seek for immortality and that it will be "rendered to us in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." If immortality dwelt in us there would be no reason why we should seek for it. In Rom. viii: to we read, "And if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of Him that raised up Jesus from the dead dwell in you—that spirit shall survive the body as an immortal soul, or spirit, is it? No, but "he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." This is the spirit of God dwelling in His people at present through the word, for the Lord says, "My words are spirit and life." His words believed and obeyed will change our vile bodies into spirit bodies, and thus quicken our mortal bodies into immortality, "when this mortal shall put on immortality and this corruptible shall put on incorruptibility, and then shall be brought to pass the saying that it is written, Death is swallowed up in victory." In order to obtain this glorious reward we must have the one faith and be baptized into Christ, and after that, as Peter says, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." "If we do these things," he tells us, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ --II. Pet. i: 5-11.

[Time called.]

## THE INSPIRATION OF GENESIS.

### II.

**W**E have seen that the narration of events, which occurred centuries before Moses lived, makes no difference in the marvelous accuracy in detail manifested by this part of Scripture. As we have left the times of the writer more and more behind, that accuracy does not diminish. There is no darkness—there is not even the slightest shade of dimness to remind us that we are entering the domain of a remote past. We have evidence, on the contrary, that the statements are such as must have proceeded from one who was wholly conversant with every age and every incident chronicled. Who, then, was this?

In this paper we shall go still deeper into the past and take up history, which is recorded in the Bible alone, and which is found elsewhere only under the *metamorphosis* of myth and fable. We come, in fact, to the very foundations of man's story. There is an account in the eleventh chapter of Genesis, as everyone knows, of the breaking up of the human family and the founding of the various nationalities of the world. It occurred, we are told, in Babylonia. The human race was still one family, and, journeying from the East, settled in the valley of the Euphrates. We do not enter now into the story of the scattering and the acts of which that dispersion formed the penalty. Let us keep before us the one fact that the Bible teaches us the unity of the human race, their division into three great families descended from the sons of Noah, and their dispersion over all the earth in nations divided from each other by speech, which was so confounded as no longer to form a medium of intercourse between the different families.

Now, if this is the truth, the Bible

IS INSPIRED.

There is no literature besides, and there are no traditions which shed any light on the origin of the nations. A dense and impenetrable darkness covers the early wanderings of those fathers of the nations. The best classical and other helps we can find shed not a ray of light upon whence they came or who or what they were. The answers they give are worse than none. Instead of enlightening, they *darken counsel by words* without knowledge. The various races, they tell us, sprang from the soil of the lands on which they dwell, and so on. I repeat that, if the Bible account is the right one—namely, that the various nations of the earth once dwelt together and were scattered over the lands—then this light could not have come from man; it must have come from God. What, then, is the truth? Comparative Philology is one of the youngest of the sciences, but its achievements must be ranked among the most astounding of any. It

was natural for linguists to compare one language with another; but, no sooner was this work earnestly and systematically entered upon, than the scholarship of Europe was electrified by the most unheard of hints, suspicions, suggestions, assertions. Up to the beginning of this century it was possible for men of learning to believe that the Latin language was derived from the Greek. One of the first shocks to long-established notions was discovered that Greek and Latin were sisters and not mother and daughter. Both of them reached back to a remote antiquity and their agreements proved that the Greek and Latin peoples once dwelt in a common home. This was accompanied by still more wonderful discoveries. The Sanscrit, the language of the ancient Hindoo race, was seen to be part of the same family. The Zend, the language of the ancient Persians, was discovered to be another long-lost sister. The Germans, the Celts, the Scandinavians, the Russians, and other Slavonians were recognized as members of this great family. The science has gone yet further and told us the manner of life, which these people knew before they left the ancestral home. This is discovered by collecting the words which they have in common. They lived as shepherds and agriculturalists. They had domestic animals. They possessed sheep and oxen. They had the institution of marriage and of the family. Our word "daughter," for example, is common to most of these Japhetic languages and bears the stamp of the life of the far-off time when the fathers of the race dwelt together. It means "the little milkmaid." We find it in Sanscrit, which throws so much light on many of our common words, under the form *Duhitar*. This comes from a root *Duh*, to milk. This "name of 'milkmaid,' given to the daughter of the house," says Prof. Max Muller, "opens before our eyes a little idyll of the poetical and pastoral life of the early Aryans. One of the few things by which the daughter, before she was married, might make herself useful in a nomadic household, was the milking of the cattle, and it discloses a kind of delicacy and humour, even in the rudest state of society, if we imagine a father calling his daughter his little milkmaid, rather than *suta*, his begotten, or *filia*, the suckling. This meaning, however, must have been forgotten long before the Aryans separated. *Duhitar* was then no longer a nickname, but it had become a technical term, or, so to say, the proper name of a daughter" (*Selected Essays*, vol. i., 324).

The Semitic languages resembled each other too closely to prevent the recognition of those as members of the second family. But there were people scattered all over the earth which were evidently neither members of the one family nor of the other. Did they form a third? or were they as distinct from each other as the Japhetic or Aryan race from the Semitic? This last was the conviction of the majority of Philologists at the outset. But the closer study of these languages has shown that they possess

between them more than the common link of being excluded from the Aryan and Semitic families.

A paper by Major Conder was read on Monday evening (17th April), before the Victoria Institute, in which the latest results of Philological investigation on this matter are summed up. These Hamitic, or, as he calls them, Mongolic races are as closely connected as the members of the other families. It is now proved that these despised peoples were once in the very vanguard of civilization. We find them to-day unprogressive and, to a large extent, contemptuous or regardless of new ideas. "The advance in knowledge," says Major Conder, "shows that this conservative character is due, not to original barbarism—whence the race has never emerged—but rather to the fact that the Mongolic peoples were the first to attain to civilization of a very advanced type. They were the rulers of Asia, while the Hebrews were still shepherds, and while the rude Aryans had as yet not appeared on the page of history. They were probably the first to use metals, and to possess weapons superior to the flint knives, hatchets, spears, and arrows of other races. They were the teachers of Phœnicians and Babylonians, and probably the earliest artists of Italy and Syria."

In all this it will be seen that their unity is assumed; but it is assumed because it has been proved. "Three great divisions," he continues, "of this group of languages may be recognized \* \* \* but all these divisions

#### ARE INTIMATELY CONNECTED

by vocabulary, by grammar, and by the identity of suffixes and pronouns." The Chinese and ancient Akkadian—the language of the ancient masters of Babylonia, belong to the same family.

Here I must pause for the moment. We have come so far. There are three great families of languages which point to an early threefold division of the race. This is explained by the Scripture and by the Scripture alone. It so divided mankind more than 3,000 years before the science of Comparative Philology began.

JOHN URQUHART, in *Word and Work*.

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**Prophecy.**—The words *prophecy*, *predict*, and *foretell* are precisely the same in meaning, but are derived from different languages. The word *prophecy* is of Greek origin, being composed of two words, *pro*, before, and *phemi*, I speak; *predict* is a compound of two Latin words *pre* before, and *dico*, I speak; the word *foretell* is, of course, formed by the union of two English words, *before* and *tell*.—S. B. Wickens.

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## CHICAGO FRATERNAL GATHERING.

**T**HE thirtieth annual Fraternal Gathering of the Chicago Christadelphian Ecclesia was held at the Masonic Temple, Chicago, Ill., on Saturday and Sunday, 24th and 25th of August, 1907. The weather was ideal, the attendance good and the spirit of Christ was manifest in the words and actions of all; hence it is almost unnecessary to say we had a good and successful gathering. Many of those who came from other places arrived here earlier than on former occasions. The first meeting commenced in the usual way at 11:30 a. m., on Saturday, Bro. Thos. Roche presiding. The address of welcome was delivered by Bro. S. T. Norman, and was much appreciated by all; it being of the encouraging and hopeful kind, and was helpful to those who are endeavoring to "work out their own salvation with fear and trembling."

He was very happy, he said, to welcome all those of like precious faith who had come here to attend our gathering and to speak and listen to words of truth and soberness. And he deemed it an opportune time to urge us to be strong in the truth, and thus be able to vanquish those things which tend to drag us away from it. *We are all one family and rejoice in a common faith, the "faith which was once for all delivered to the saints."* We are the sons and daughters of the Lord God Almighty, and as such are of necessity brethren and sisters. We should be one in *mind and purpose*; and our chief ambition should be to bear the name of Jehovah in a blameless and irreproachable manner in the midst of a misguided world. We should be like the wheels in Ezekiel's prophecy, which always moved simultaneously and in the same direction. We should cease from conflict and try to increase our love for the things of God; and wield the spirit's sword against those only whose thoughts and actions are opposed to the divine purpose and will.

This is our day of probation; we are on trial, and to those who overcome the many temptations, difficulties and troubles which we meet in the journey of life, the Judge will give an unfading crown and welcome them into His kingdom.

But there are some who are worthy of the love of God and who do not appreciate the forbearance and patience which characterize His dealings with the Adamic race. These are not taking advantage of the means God has placed within their reach to help them in subduing the flesh and bringing it into subjection to His will. And they should remember that the only way to win the approval of God—which will mean salvation to those who are fortunate enough to receive it—is to take up the cross daily and follow Christ. A spasmodic or haphazard service is not pleasing to God; for those who think they can worship Him in this way are not in a proper state of mind, and hence cannot render acceptable worship.

God has promised to provide a way of escape from every trial so long as we continue to walk in the truth; and that trials will come we are sure; for it is only illegitimates that escape trial. And though no trial for the time being is joyous but rather grievous; yet it afterwards produces the fruit of righteousness in those who are exercised thereby.

We should continue therefore to repose our trust and confidence in God, knowing that when His Son is "revealed from heaven" He will reward all

according to their works. Then we shall sing the song of Moses and the Lamb and celebrate our victory over all our foes, "through Him that loved us and gave Himself for us."

The speaker having concluded his speech, the Chairman called for responses. Bro. John Teas, of Conway, Ark., was the first to respond. He was unspeakably thankful for the privilege of being here, and felt that he could heartily enter into the spirit of the address of welcome. We had come here to worship God and to help each other win the glory, honor and incorruptibility He has promised to those who patiently continue in well-doing. We are all in need of each other's help; not one of us "liveth to himself, and no one can die to himself"; but while we render the help which others need, we, ourselves will feel strengthened and built up in our most holy faith, and thus be better able to walk as becometh children of God.

Bro. John Miller, of Waterloo, Ia., was the next to respond. As he travelled on the way here he saw some members of the State Militia, who were going to engage in rifle practice, in order to be able to *fight more dexterously*, should any one defy the State's power or insult its dignity and honor. We are told by the Apostle Paul to "quit ourselves like men" and "fight the good fight of faith"; and though the weapons of our warfare are not carnal but spiritual, the fight is none the less real; and *only by* being always vigilant and ready to wield the sword of the spirit, can we hope to maintain our liberty and bring honor and glory to our Potentate and Lord.

Bro. Johnson, of Minneapolis, Minn., now spoke to us. It was a cause for joy to him to be here and he was quite sure he would be amply compensated for a sleepless night while coming to Chicago. One year ago he had come here to enter into the name of the Lord, which is likened to a "strong tower into which the righteous may flee and be safe." And as the brethren had shown so much kindness and love then, he had looked forward to another gathering when he could speak often with those of like precious faith and thus gain strength and be comforted so as to be able to endure to the end.

We now had the pleasure of listening to Bro. A. H. Zilmer, of Milwaukee, Wis. He was inexpressibly pleased to be here, for since the last gathering in Chicago he and Sister Zilmer had looked forward to the time when they could be at this meeting. He was profoundly thankful to God for having found the truth; it had been brought to his attention; he had embraced it; and here he was rejoicing in the freedom with which it makes men free. We should make every reasonable effort to help others to a knowledge of the truth as we ourselves have been assisted; and we must obey the commandments of the Lord so as to have an "entrance ministered unto us abundantly into the everlasting kingdom" of our God.

Bro. Pottenger, of Kankakee, Ill., was the next to respond to the address of welcome. He was pleased to be here, for he delights in the association of those who have the "one faith." We are now the children of God, having "obeyed from the heart that form of doctrine delivered unto us"; hence we have been born of water as Jesus informed Nicodemus those must be who would be saved. Thus we have shown our faith by being baptized and "born of water." But shall we be "born of the spirit"? Each one

should try to answer this question for himself. If we fail to perform our part of the covenant we shall not be "born of the spirit." But if we continue to work in an orderly and decent manner, we shall be well-pleasing in God's sight and shall be made consubstantial with Him.

The chairman now gave out hymn 142 and the meeting was brought to a close.

At 3 p. m. we resumed our worship, Bro. S. F. Roche presiding. The first speaker was Bro. Teas, whose address was based on Matt. v. We always quote from this chapter to prove that God will give the earth to his saints, and it does prove it; but we forget that there is something in it for us, for if we are not meek, if we do not love and obey our King we shall not be permitted to live eternally on this globe when the "glory of the Lord shall fill the whole earth." These are our probationary days, and if we sow to the flesh we shall inevitably reap corruption. Should we defer the preparing of ourselves for the Master's service till to-morrow it may be forever too late; for we know not what a day may bring forth. Let us therefore submit ourselves to God *now*; for "behold now is the accepted time; now is the day of salvation." We are Christ's bondservants; for have we not been "bought with a price"? We are not our own, therefore, and should be scrupulously careful to not cause any grief to the "Holy Spirit by which we are sealed against the day of redemption."

When speaking to an audience concerning any phase of the Truth we should always realize our responsibility to God, and should be well prepared to teach and demonstrate from the scriptures that we are speaking according to the "oracles of God." Shall we see the Messiah on His throne? Shall we behold the "increase of His government and peace on the throne of David"? If we really hope to see these things, let our zeal for the truth consume our fleshly, carnal ambitions now to such an extent that the will of Christ may dominate our words and actions, and thus we shall be found worthy by Him when He returns.

Jesus was persecuted and hated without a cause; and as the "servant is not greater than his Master or the disciple than his Lord," we must expect, not the love and esteem of our worldly contemporaries, but their sneers and scoffs; for the "carnal mind is at enmity with God" and those who are His; "it is not subject to His law, neither indeed can it be." We must be patient and kind one to another and to those by whom we are surrounded, else we shall not prove to the world the superiority of Christ's teaching to that which "comes from beneath." The time and labor demanded of us by our daily avocations may often leave us weary and unable to attend to the wants of the spiritual man; but let us not think we can neglect him with impunity; for in doing so we shall be unprepared in the day of trial and as a consequence may be expelled from the presence of the King.

Hymn 5 was now sung and Psa. xxiii. was read, after which the chairman invited Bro. Berton Little to speak to us, his subject being, "The Joys and Sorrows of the Truth." He declared that if we are of the meek who shall inherit the earth we have met with joy and sorrow. It is hard for us to overcome our environments; and because the truth demands of us that we live different to others we naturally and unavoidably come into conflict with those by whom we are environed. We are surrounded by all sorts and conditions of men and cannot help beholding the inhumanity of man to man which makes "countless thousands mourn."

There are a variety of adverse conditions in the world in which we live; and it frequently happens that when we are most sanguine of success we are made to realize the futility of our efforts and our own frailty. But this is not the time for much success; rather it is the day of trial; and if we conquer the difficulties which we meet now, we shall be better able to meet and triumph over those which may cross our pathway in the future.

The subtle and dishonest among men are not afraid or ashamed to be "making merchandise" of their contemporaries, and when we see this and know how impossible it is to prevent it, we are made sorrowful, and cry in our weakness, "how long, O Lord, how long?" All these things will be attended to in time, however, if we have patience and try to be joyful in the midst of sorrow and tribulation; for the knowledge of Jehovah's purpose should make us joyful as the prophet says: "Let the saints be joyful in glory; let them sing aloud upon their beds." All our joys and pleasures should be in harmony with the truth; we should learn to "rejoice with those who do rejoice, and to weep with those who weep." Christ was a "man of sorrow and acquainted with grief"; but we read that it was for the joy that was set before Him "He endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God."

The Chairman now addressed us briefly, exhorting us to be brave enough to do what God has commanded; for no one is braver than he who though able to return evil for evil, refuses to be led of the flesh and thus "overcomes evil with good." The flesh is always ready to return wrong for wrong and delights in being able to make an enemy writhe in torment or pain; but how much better it is to say in the language of Jesus, "Thou couldst have no power over me were it not given thee from above"; and leave vengeance to God, who says, "I will repay." Our sorrows are part of joy's curriculum, and they serve a good purpose in keeping us in a reasonable state of mind; for otherwise we would, lose our equanimity and give place to the spirit which actuates the "children of disobedience." Paul could be more joyful in a dungeon where he was allowed to serve his Lord, than Nero could be though on the throne of the mighty empire of Rome. It is not the butterfly life which benefits the world, or brings glory to the name of God; it is the life which by reason of sorrow and disappointment has driven its roots deep into the rocks, and thus firmly established is ready to vanquish every enemy and determined to win the approval of Christ.

The Chairman now closed the meeting with a hymn and prayer.

(To be continued.)

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**A Nation of Fierce Countenance.**—This expression will remind the historical reader of the language of Pyrrhus, king of Epirus, who, after, an engagement in which he obtained a victory over the Romans, was walking about the field of battle; and seeing the wounds of the Romans all in front, and marking the fierceness of their countenance, preserved even in death, he exclaimed, that if he had such soldiers he would subdue the world.—Collyer's Lectures.

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## Editorial.

**T**RUTH AGAINST THE WORLD.—Swansea, South Wales, has been greatly stirred up during the month of August on account of the National Eisteddfod of Wales taking place there. The Eisteddfod is the great event of Wales, when there is an exhibition of Welsh arts, and (the principal thing) a great contest in vocal and instrumental music for prizes. Among the many odd ceremonies are some of the idolatrous exhibitions of the ancient Druids, the retention and reacting of which are no credit to a people who pretend to have great reverence for the Word of God. If we make comparisons, however, this is only one of the many memorials of idolatry in which the so-called christian world takes great delight; and if idolatry they must have, and the pure worship of the true God they will not have, it matters not what its character is, for it is all unmistakable evidence that the sins of antediluvian times are those of our times, and thus are verified the words of our Lord, “as it was in the days of Noah so shall it be at the coming of the Son of man.”

The motto of the Eisteddfod, which is claimed to have been handed down from very ancient times, is, “Y GWIR YN ERBYN BYD. This in English is, “Truth Against the World.” The author of this no doubt meant that his idolatrous theory was the “truth” that was “against the world”; but the sign used along with this motto consists of three lines converging at one end, which was evidently intended to represent the Trinity, three gods in one and one in three. Trinitarians can hardly feel flattered in seeing that their idol gods were those of the ancient Druids; but the three gods of the Druids and of the Romanized “Christianity” are but a reduction in numbers of the gods with which the pagans filled their imaginary heavens, elysian fields, happy hunting grounds, etc.

“Truth against the World” is a motto in which there is more truth than its author and those who retain it ever imagined; for truth—the Truth—has always been “against the world,” ever since the first lie was believed and obeyed. Those in our day who have come to a knowledge of the truth know from experience how uncompromisingly the truth is against the world, and how incessant the war between the truth and the world is. There is no rest for those who wage the war for the truth, and there will be none till He who is the Truth shall completely triumph.

Truth was planted in Eden, but the serpent’s lie plucked up the tender plant before it could bloom. Truth was planted again amid the thorns and thistles of sin, and the world as it grew in population grew in sinfulness till in the sight of God, who is truth in perfection, “the wickedness of man

was great in the earth, and every imagination of the thoughts of his heart was only evil continually"; and so in the preaching of Noah it was "Truth against the World." The tender plant carried over the Flood was destined to be blown about and blighted by the withering winds of a world of wickedness until it was planted, watered with the dew of Heaven, and cultivated by angelic agency in the fruitful soil of one who was honored with the title of "Friend Of God." It fructified into a nation that was "against the world"; but in that very nation it was soon struggling and fighting for existence and it was again "Truth against that World," and that world for a time conquered. As a burning shining light it shone forth in the wilderness and soon became a flame to give light to thousands of honest hearts and to shame the superstitions and wickedness of an apostate people. Leaping over the walls between which it had been long confined, it stretched far and wide in the Gentile world and seemed to have irresistably taken the field by a marvelous victory; but again the wickedness of man became great in the earth, and every imagination of the thoughts of his heart was only evil continually; a wide and powerful world of idolatry defied the true God and worshipped one "their fathers knew not," and Truth, poor outcast Truth, a homeless wanderer, was again "Truth against the World." Another John in another wilderness became a light-bearer and threw the flash-light upon the pages of the Book of Truth which had been obscured and darkened with the blackness of darkness of a Roman night, and "Truth against the World" was in battle array again. Its glaring light once more became "a light to lighten the Gentiles, and the glory of" a few who became part of the "Israel of God"; and in the hands of these few it has been and still is "Truth against the World." But here is the present burning question: Will it hold out this time till, in the return of its Lord, it shall reach its final and everlasting triumph?

That there will be a "remnant of the woman's seed" who will "be alive and remain to the coming of the Lord" there can be no doubt; for He is to "judge the *quick* and the dead at his appearing and his kingdom"; and we are assured that "we shall not *all* sleep, but we shall all be changed in a moment, in the twinkling of an eye." This "remnant," however, will consist of those who will maintain in its primitive purity the "Truth against the World," and against some who have come out of the world. These holders aloft of Truth's banner will be reminded by pointed fingers of scorn that they do not belong to "the general body," that they are a despised "minority"; but their comfort and encouragement will be derived from the words of their Master, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

But is there danger of error once more creeping in? Is it needful for faithful soldiers to stand unflinchingly for truth against error? If it is, say some who almost give up in despair, hopeless, indeed, is the case. Falter not, fellow-soldier! Rememberest thou not the rise and fall of truth in all the history of "Truth against the World"? Why should'st thou expect its latter-day destiny to be different from its past life of vicissitude? Lay not aside thine armor. While many a *battle* has been fought and won in this latter-day revival of "the Truth against the World," the *war* is not over yet. Pessimistic dost thou say that I am? I wish it were so, and that the situation permitted of an optimism which would be far more congenial to a life of composure and comfort—but, there now, do not forget, that is not the life of a *soldier*.

Now tell me not that there is no danger and that we may lay aside the sword so far as evils within are concerned. Open thine eyes and behold, that some of the evil spirits that were driven out of our camp years ago in hard-fought battles have returned, and some of them have brought back others sevenfold worse than themselves; and their company is winked at lest there be a disturbance of the equilibrium of well established and orderly managed institutional ecclesias—"institutional"? perhaps political would be a better word. That evil spirit which makes the word of God of none effect in respect to resurrection and judgment known as "Immortal Emergence" is back in one of the strong parties, and its advocates boast that they have "reasoned themselves out of the mortal emergence"; still they are fellowshipped by those whose statement of faith denounces this truth-nullifying theory. That theory which reduces the sacrifice of Christ to a cold commercialism, known as "Free Life" permeates the ranks of those who outwardly pretend to be based upon sound fundamental principles, yet knowingly, so far as some leaders are concerned, it is welcomed. The "No Sin In the Flesh" claims are still made, and thus the death of Christ is represented as that which ought not to have taken place so far as He was concerned, and therefore it is reduced to a substitutionary death. A theory of partial inspiration of the original Scriptures of the Old and New Testaments was welcomed by many, and afterwards changed by some into a Divine inspiration that may have errors identical with some of those found in copies and translations—and yet there is no guiding hand to point out which is true and which is error, thus holding up the Word of God as an uncertain guide. Even the doctrine of the pre-existence of Christ has in some places been fellowshipped. And last it has been welcomed and bidden Godspeed, even by the numerically strongest party, that "The sacrifice of Christ has nothing whatever to do with Adamic Condemnation." That to teach "that Christ died to atone for sinful flesh is to represent God as unjust." That instead of the gospel being glad tidings offering to save

men out of the death under which creation groans, it leaves us all to satisfy God's demands by dying a natural death against our will for redemption out of which no sacrifice is made; and instead of the gospel coming to save poor, perishing man out of the miserable plight he is already in through sin, its enlightenment, pronounces and actually imposes upon him the sentence of the second death, and then, when he is baptized, this is the only sentence his baptism removes. What does this gospel-nullifying invention do but make the death of Christ a death for the purpose of removing the sentence of the second death only, and therefore a death which could not in any sense be for Himself, and therefore a substitutionary death, and therefore an unjust death—the death of one who in no sense ought to have died so far as He was concerned?

Now, fellow-soldier, do you think this is a time to lay aside the sword? Now, fellow-watchman, do you think we can keep silence? Is this not a time to endeavor with all the powers we possess to cry, not to Rome, nor to her daughters, but to our brethren who are in bondage to the strong parties who tolerate these errors to "Come out"? But you will be looked upon as a disturber. What of that? Do you know of any of God's faithful children in all the vicissitudes of the Truth who have not been disturbers of strongholds? But you will not be a peace-maker, and yet you claim to be striving for peace. Striving for peace upon such unsound foundations as we have exposed? Never! The peace we are striving for is that which is based upon the old foundation that was laid when the Truth was revived in the nineteenth century. If it cannot be had upon this it will be a "peace" unworthy of the name—a peace upon a corrupt foundation, and war to the end is better than a "peace" of this sort. Down with "Immortal Emergence, with "Free Life," with "No Sin in the Flesh," with the death of a Christ who had no need to die for Himself, with a partial and erring Inspiration, with a gospel that imposes the second death and a baptism that does nothing but remove a death which the Gospel imposes—down with all these heresies, and cry aloud and spare not for a return to the old paths. But how unkind this will appear to the brethren concerned! Yes, it will appear so, but it will be a work of kindness in the genuine, true and real sense, because it will be inviting those we love for the truth's sake to save themselves from an untoward generation. But do you think that those you are identified with are free from these errors? We know they are, and we have the verdict of old and tried and intelligent brethren that the CHRISTADLPHIAN ADVOCATE is the only paper now maintaining the fundamental truths of the gospel in their purity, and standing upon the old basis of fellowship upon which Dr. Thomas stood. Egotism? Call it what you like; at the risk of appearing egotistic I fearlessly say and I know and I

can prove that the errors I have named are held among those represented by the two Birmingham papers—the *Christadelphian* and *Visitor*. There you have it in plain English. Let either or both of these papers deny it if they can; but if they do, then let them allow me a hearing in their halls, and I will prove what I have said, not for the sake of fighting, not angrily; but in the hope of convincing all and if not all, then some, that a return to old paths is imperative, and a bold front in behalf of the “Truth against the World.” Truth will, of course, ultimately prevail, but we must do our part to uphold it even if it goes down despite our efforts. Even in such a sad event we need not despair, for

“Truth crushed to earth shall rise again,  
The eternal years of God are her’s;  
While error, wounded, writhes in pain,  
And dies amid her worshippers.”

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ECCLESIAL UNREST.—There is a manifest state of unrest in some of the ecclesias over here in England because of finding themselves tied to “headquarters” by force of circumstances, in which hands they see outward pretence to consistency and pure fellowship, while inwardly there is grievous inconsistency, winked at by leaders; and corrupt fellowship, tolerated because of a fear of losing numbers and thereby weakening either of the two large parties centered in Birmingham. Among these parties (rivals hopelessly, it seems) there are those who hold doctrines subversive of the first principles of the gospel, and some who only in name, and to prevent being cut off, formally comply with new demands in invented tests of fellowship, yet who it is known do not in heart agree with the new tests. The lines seem to be drawn, not in the question of belief, but in whether those who in heart dissent speak out loud enough to be heard. This is a false life to live, and it were better that overgrown parties and boasted “majorities” were broken in fragments than that such a two-faced “double-souled” life should be sustained. The world needed the courage of a Luther to start the protest against Rome. It required the boldness of Dr. Thomas to smash the corruptions of a Romanized Protestantism. Let all who have the courage throw off the galling yoke imposed upon them by powerful “majorities,” and stand out boldly and fearlessly for true fellowship upon those principles which the Scriptures reveal as evidently fundamental, and upon these as stated in those statements of faith which parties hold up as if they were their foundation, but which they play with as if they were toys.

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BORN CHRISTADELPHIANS.—A brother remarked, in describing one of the evils of the ecclesias in England, that people cannot be born

Christadelphians. His words are quite to the point, since there are many who bear the name because their parents were Christadelphians. The result is a deplorable lack of an appreciative knowledge of the truth, and a sort of mechanical membership which means little more than "joining the church," and, by habit, "going to meeting." This is largely the fruit of parental pressure, arising, no doubt, from good motives and from affectionate feelings, but after all questionable as to real spiritual results. To become Christadelphians in reality, we "must be born again," and this is the fruit only of an intelligent belief of the gospel and a voluntary loving acceptance of it. There are few parents who could not influence their children to "join the church" by being dipped in water; but the exercise of such an influence is deceptive to the children and fraught with great responsibility in the parents. It is in this evil work that the Gentile—resurrectional—responsibility question has been mischievous, and it is a question if some have not tenaciously clung to this opinion because of its power as a club to "bring them to time," as some term it, and to "leave no loophole of escape," as others have worded it. Let all beware of the evil consequences of these methods, and remember, in practice as well as in theory, that no one can be born a Christadelphian—"Ye must be born again."

#### INTELLIGENCE.

**CHEDOKE, ONT.**—Greetings: Just a few lines to let the readers of the *ADVOCATE* know that we have another brother in our family. Harry Ghent put on Christ, on Sept. 12th, after a good confession of our faith. He was immersed in Lake Ontario in the presence of quite a number of brethren and sisters. Bro. Ghent is the son of Bro. and Sister Ghent, of Hamilton, and we hope and pray that he may fight the good fight and run the race firm unto the end, we know that God will direct us in all our ways. And we pray that Israel's God will bless and keep all who have put on Christ, that we all shine in that glorious day that is coming.

J. A. WYATT.

**GUELPH, ONT., FRATERNAL GATHERING.**—A large and very representative gathering was the Christadelphian Convention held in the main

auditorium of the public library building on Saturday, Sunday and Monday, Aug. 3<sup>rd</sup> and Sept. 1<sup>st</sup> and 2<sup>nd</sup>. There were members of the sect present from not only points all over the Dominion but many from the United States. The meetings were very enthusiastic and a great zeal marked not only the religious but also the business meeting of the convention. There were nearly two hundred in all present, and while some of the visitors stopped at the various hotels in the city, the majority of them were billeted at the homes of the local members of the denomination.

The first meeting was called at 10:30 on Sunday morning, Mr. David Tolton presiding. In a few well-chosen words he welcomed the visitors from the surrounding country. Following the address of welcome, Mr. Joshua Peddar, of Doon, was called upon for an address of fifteen minutes' time, subject being, "Behold I Come Quickly." The second coming of Christ was dwelt upon with

great force, and the necessity of being prepared for the great event which is to change the whole face of human affairs, eventuating in the final establishment of the kingdom of God upon earth; a kingdom which shall supersede the present defective forms of government, and spread its sway throughout the whole world. This government was to have the descended Christ as its omnipotent ruler, and with him were to be associated the righteous of all ages as kings and priests, introducing the cry when there shall be everywhere, "Glory to God, and on earth peace and good will among men."

#### THE SECOND COMING.

The next speaker was Mr. Craigmyle, of Toronto, whose remarks upon the subject, "Do This in Remembrance of Me," had special reference to the communion service in which over 200 participated. He called attention not only to the import of the solemn ordinance as a memorial, but like the speaker before him, carried the minds of the hearers forward to the auspicious event that should inaugurate its fulfillment in the coming kingdom of God. The transition from the suffering and humiliation of the present age to the glory and exaltation and joy to be revealed in the age to come was vividly portrayed. These strong features in the faith of the Christadelphians are never allowed to be lessened but are enforced with all the vigor and enthusiasm of a people who are not partly but "fully persuaded."

The next and last speaker at the morning session was Mr. James Laird, of Innerkip, whose subject was, "Divine Foreshadowing." He gave a number of illustrations showing how the foreshadowings proved the divine origin of the holy scriptures, demonstrating the presence of a divine power, but in the shadows and substance, that must have been beyond the power of man to have originated. The knowledge of these foreshadowings afforded at once an answer to the sceptic, and proved that the word

setting them forth must of necessity be of God and not of man. It was a discourse in strong contrast to the tendencies of the times when even the religious teachers of the day are engaged in the effort to take from the scriptures their sacred character and divine origin, and ascribe their origin to the work of fallible men. It is seldom so strong a plea is made for the divine character of the scriptures, and must have been a source of instruction and comfort to all who believe that God has spoken.

#### AFTERNOON MEETING.

At the afternoon meeting, Mr. A. C. Renshaw, presiding, five speakers occupied the time: Mr. Walter Hinton, of Hamilton, subject, "The Memorial Name;" Mr. B. Platt, of Elmira, N. Y., subject, "Where Christ Finds Us;" Mr. W. R. Renshaw, of Rochester, N. Y., subject, "The Majesty and Power of God;" Mr. John A. Cliff, of Rochester, N. Y., subject, "Christ the Sanctification of God;" Mr. John T. Kirwin, of Hamilton, subject, "Hold Fast Till I Come." All of these addresses demonstrated some feature of the doctrines believed by these people, and set forth in burning words the necessity of such a faithful adherence to the way of righteousness as to meet the approval of Christ the Judge, when he shall come to judge the living and the dead and to set up His kingdom.

The evening meeting, which convened at 7 o'clock, was presided over by Mr. E. Tolton. There were three speakers, all of them comparative strangers: Mr. Albert Hall, recently of Leeds, England; Mr. C. C. Vredenburg, of Rochester N. Y., and Mr. A. H. Zilmer, of Milwaukee, Wis. Mr. Hall's subject was, "Sons of God When Born? How Developed? What Their Manifestation?" He showed that the popular view that all men are born sons of God was a fallacy. It was necessary, he urged, that the incorruptible seed, the word of God embodied in the things of the gospel

should be implanted in the mind, and by the entrance and indwelling of this word, a new moral and intellectual condition would be developed, resulting finally in the obedience of the individual to be immersed or baptized into the name of Jesus Christ for the remission of sins, thus developing "a new creature in Christ Jesus. This renewed and redeemed condition must be maintained through life if the individual is to receive a future life in the kingdom of God. The end would be final acceptance at the hands of Christ, if the individual remain faithful, and he could be clothed with immortality. This is defined to mean that Christ will change the mortal bodies of his saints and give them bodies of incorruption with a life that shall be eternal, never ending in the kingdom of God.

The next speaker, Mr. C. C. Vredenburg, of Rochester, spoke upon the theme "The Glories of the Age to Come," that is, he showed by copious quotations from the scriptures the conditions that will exist among men when the kingdom of God is established upon earth. It would not be possible to detect a more glorious and inspiring picture than is presented of the glories of the future age in the prophecies recorded in the word of God. When fulfilled they will at once bring into actual realization the dreams of golden age, the "good time coming;" in short, "Glory to God in the highest, peace on earth and good will among men" will be the conditions then existing.

The speaker following Mr. Zilmer, of Milwaukee, fittingly supplemented the words of the preceding speaker in taking for his theme "The Gospel Hope; its purifying effect upon the child of God." He showed most conclusively and to the satisfaction and great delight of all who heard him, how indispensable a character pleasing to God must exist if the glory of the future age is to be realized by those who are called to its inheritance. It is not often men are permitted to

listen to such a lofty delineation of character as was set forth by this able servant of Christ, who gave to those present a message of truth and righteousness they will not soon forget. This closed the meetings of Sunday and all felt to say "It is good to be here."

MONDAY AFTERNOON.

On Monday at 2:30 the second day's session was opened by Mr. J. E. Simpson, who presided. The first speaker was Mr. Lewis Mitchell, of Hamilton, whose theme was "This One Thing I Do." He enforced strongly the idea of concentration of following patiently one idea, if success is to be attained in the spiritual realm. Moral force and determination are necessary factors, without which we must fail.

Mr. Goodall, of Toronto, followed. His subject was, "Be Ye Steadfast, Unmovable." He said there was moral ruin everywhere and pleaded in the most earnest and eloquent manner, sending home to every heart the burning words of apostolic injunction and exhortation to be steadfast, unmovable in Christ, who is the rock. Faithfulness, fixedness of purpose in life are indispensable if men are to attain the abiding state to be realized in the kingdom of God.

Mr. Ambury, of Hamilton, followed next, his theme being the "Glorious Heritage." It was not heaven, he said, but a glorified condition of the earth with every curse removed. It is not easy to portray the vivid picture this grand old soldier of Christ drew of the heritage God has in preparation for his children.

Mr. Page, of Palermo, Ont., took for his subject, "Immortality." He showed it to be an imperishable body in which was life that could not be taken from it. His presentation was masterly and eminently scriptural.

Following came Mr. A. E. Williams, of Hamilton. His subject was, "The Covenants of Promise." In a most able and methodical manner he portrayed the covenant made with Abraham, linking

their realization with the setting of the kingdom of God upon the earth. This will culminate in millennial blessedness and the removal of every evil and curse from the earth. He proved that we must have faith in and embrace these things if we are to have a future life.

Another speaker, from Rochester, Mr. Dolph, came next. His theme was, "The Wisdom of God." He gave good evidence that true wisdom was shown in the gospel, and that this must be believed and obeyed if men would have the benefits to accrue to them in the future age.

The last speaker of the afternoon was Mr. E. M. Long, of Geneva, N. Y. "Brotherly Kindness" was his theme. From the beginning to the end he presented the loftiest types of kindness and forbearance, and the copiousness and aptness of his illustrations, sending home to the hearts of those present the practical requirements of every follower of Christ, were most happy indeed. He closed his splendid exhortation with the words, "The kind word or act knows no sting, and its effect can be changed at any time, while the unkind word or act always leaves a sting, and its effect can never be wholly undone."

At the evening session the assembly were again gratified and privileged to listen to Mr. Zilmer, who delivered the closing address of the gathering his theme being, "The Gift of Eternal Life, to Whom and When Given?" The definition of life given by the speaker embodied the views held by this society throughout the world, and set forth the truth which he supported by many quotations from the Scriptures, that it was a manifestation of unending life in a body of incorruption, not capable of dying any more, a body corporally indestructible. He proved that such a life was illustrated in the person of the risen Christ, who lives to die no more. The evidence was overwhelming that such was the life men were to seek for now, and in a future age enter into its realization in the king-

dom of God. Not less strong and to the point was the evidence adduced to show that this life is now in Christ, will be bestowed by Him upon all who have demonstrated their worthiness at the judgment-seat of Christ at the epoch of his second advent at the end of "the times of the Gentiles."

With this address these interesting sessions were brought to a close. The gathering is said to be the most successful of any yet held. The enthusiasm reached a high degree, and the attendance numbered as high as 250 or 300 at some sessions. Representatives of the Hamilton body stated that the gathering would (God permitting) be held in that city on Labor Day, 1908, and a hearty invitation was extended to all who could to attend.—From *Guelph Daily Herald*.

HAMILTON, ONT.—This is the day of small things, this is the day of troubles, sorrows, pain, disappointments and death, but in the midst of all this we see a people scattered, few in number, here and there in the earth who are happy, who do not let the present order of affairs upset them, but who look beyond the clouds of troubles into the future and see with the eye of faith the day of Christ and this causes them to rejoice, to take courage, and to fight the good fight in the midst of this evil state that the sons of Deity get little drops of refreshments by the way. Just like what we have had in Guelph when we enjoyed the company of some of the best men and women of the human family when we all received such spiritual food and encouragement that we feel strong, like young lions.

Our Bro. John Ellam, of Hamilton Ecclesia, has gone to Vancouver, B. C. Bro. Ellam will be a tower of strength to the brethren there and our prayers go with him. Even "speed thee brother on the way and to thine armour cling. And may Israel's God bless and keep all of like faith.

Your brother in Christ,  
J. A. WYATT.

RICHMOND, VA.—The Lee Camp Hall Christadelphian Ecclesia had the pleasure of entertaining Bro. and Sister Williams a few days during their visit. We arranged for several lectures which the enclosed slip will explain:

“Mr. Thos. Williams, of Chicago, who has been delivering a series of lectures here on the Christadelphian faith, will conclude the series to-morrow night at Powell’s Hall, Twenty-fourth Street and Church Hill Avenue.

The crowds attending the lectures given by Mr. Williams in this city have been unusually large, considering the hot spell prevailing and the season of the year.

Mr. Williams will leave Richmond Friday, sailing from New York for Liverpool on the following day. He will be accompanied by his wife and will probably remain abroad for twelve months.

During his stay here Mr. Williams has made a fine impression and numerous friends. He speaks at Lee Camp Hall to-night at 8 o’clock on “Death—Is it the Beginning of Life in Misery or Happiness; or is it a Cessation of Life?”

On July 25th the speaker will preach at Powell’s Hall, Twenty-fourth Street and Church Hill Avenue, on “The Two Hells of the Bible—What and Where Are They?”

We were awfully sorry to see them leave us, and hope they will not forget to stop over on their return from abroad.

Lee Camp Ecclesia is in need of a good speaker. Any good speaking brother wishing to locate in this section would do well to correspond with

G. A. THILLOW, Sec.,  
518 E. Broad St.

ROCHESTER, N. Y.—The intelligence from Rochester is again of an encouraging character. It is our great pleasure to record the loving obedience of two more, Mr. and Mrs. Roy Rose, recently of Irondequoit, a suburb of this city. These young people have industriously applied themselves to the study of the Word, and the result has been hailed with joy. Obedience was rendered in baptism on the night of Sept. 15th. Our young brother and his sister wife have

gone to reside at Corning. Here they will be in comparative isolation, but will attend the Elmira meeting as often as possible, where they will find a small but noble band ready to help and support them in the “tribulation” through which all must come if they are to be numbered among the white-robed company of Rev. vii:9. They have our prayers in their effort for life. It should be mentioned that no little credit is due to the work of the week-night classes which they attended in bringing about this choice of the things of God. Inquiry and investigation have proved that this is, without doubt, the most effective means the brethren can make use of in the spread of the glad tidings to perishing fellow-mortals. We were also made glad on this occasion to learn that two more were desirous of taking the step from darkness to light. This, too, is entirely due to the faithful class-work carried on by Bro. Tomlin, who, despite his years, labors more abundantly than we all. Other brethren are aiding him, be it said, and the results prove the efforts to be fruitful in the salvation of human souls.

C. C. VREDENBURGH.

TORONTO, CAN. —“Change is our portion now.” The verity of these words has been impressed upon us by occurrences since our last letter of intelligence to the ADVOCATE. Bro. and Sister Moat have removed to Rockford, Ill. We have thus lost the services of an able and zealous brother, whose work, we hope, will not be lost, but transferred to another field.

We have, with sorrow, to report the death of Sister Sarah Edwards, who fell asleep in Jesus at midnight of April 22nd, at the age of sixty-nine years. She embraced the Truth early in life, maintained her profession of the faith throughout a long probation, and died in hope of attaining the covenanted blessings. She was laid to rest at Markham, Ont., to await the coming hour when “the earth shall cast out the dead” and the faithful receive “a crown of glory that fadeth not away.”

It affords us much pleasure to report the baptism (March 28th) of Mr. Herbert Jennings and his wife Sarah, daughter of Bro. Henry Cutler. Both have had the advantage of early instruction in the

way of life. We pray that they may hold fast the confidence and rejoicing of the hope firm unto the end.

Our members have been further increased by the removal to Toronto of Bro. Kennedy, of Glasgow, and Sister Brady, of Birmingham.

Bro. Albert Hall, of Leeds, England, whose work on behalf of the "Up-and-be-doing" movement in England, has made his name familiar to the readers of the *ADVOCATE*, and whose departure from England was announced in the *ADVOCATE* for June, duly arrived with Sister Hall and daughter. We regret that they did not locate here, but wish them God-speed in Guelph, where they have gone to reside. Bro. and Sister Daniel, also of Leeds, were with us for about two weeks. They, too, have gone to Guelph.

Again the uncertainty of life is brought to our notice by the sudden death of Sister Goss, which was due to heart failure, occurred on the afternoon of July 2nd. Our sister, though by no means robust, was not known by her family to be afflicted with the disease which terminated her probation. She is survived by her husband (Bro. Goss), and a family of three sons and one daughter—all grown up.

We mourn, but not without hope. The ecclesia has lost, by removal to Winnipeg, Sisters Tree (mother and daughter). As a token of esteem, and in recognition of her services as pianist, Sister Mary Tree was presented with a copy of Young's Analytical Concordance. She will be greatly missed by her Sunday School scholars, who speak of her in terms of highest praise and respect.

JAMES M. CRAIGMYLE Sec.

VICTORIA, B. C.—We are pleased to report another addition, in the person of Mr. Potts (aged 57), who, after a good confession, was immersed into the saving name, on July 30th. Our brother has been a few years attending lectures, and by degrees got rid of the conflicting dogmas of the sects, and is now rejoicing in the hope set before him. May he continue to the end.

We are also pleased to announce that Bro. and Sister Edwards have come among us, they having been away from Victoria a few years. Before they left they were withdrawn from the meeting at that time; but after hearing from them the reason (which was not doctrinal) and which savored of personal jealousy, we extended the right hand of fellowship, having no use for fleshly quarrels.

Also another addition in the person of Bro. Blunt, Jr., from Cambridge, Eng. a promising young brother, who has come out to try his success in this far off quarter of the globe.

We are still holding forth, avoiding all questions that do but gender strife, and keep to the covenant, preach the gospel. Those who have ears may they hear and be saved. That is all we can do. God will give the increase, and being the Judge of all the earth will do right.

We cannot condemn others, as we are not saved yet, and may be condemned ourselves. Let us take care. Christ will do the condemning. Look to Him and cease from man, whose breath is in his nostrils.

A. J. WATKINSON, Rec. Bro.

[Too late to classify.]

CHICAGO, ILL.—Since our last intelligence things have been progressing with us in much the usual way. On account of many being on their annual vacations our meetings have not been as well attended as usual; but the holiday season being now over we look for an improvement in this direction. Miss O. M. Harris, of Ferreston, Ill., while in the city visiting friends, expressed a desire to become united with the body of Christ, and on her giving a most satisfactory evidence of her faith and belief in "the gospel of the kingdom of God and the things concerning the name of Jesus" she was inducted into the sin-covering name in the appointed way, on Sept. 16th, and on the following first day was received into fellowship and returned to her home, with prayers of her brethren that she may so run as to attain the prize of eternal life, which will be awarded to all those who are found faithful when the Master returns.

During the absence of Bro. Williams Bro. S. F. Roche has been doing good service in our midst by delivering the public lectures in an able and acceptable manner.

On Aug. 24th and 25th our annual Fraternal Gathering was held, when we had a good attendance of visiting brethren and friends, and a series of very interesting and profitable meetings, an account of which will be found elsewhere, by the secretary of the Gathering Committee.

Recent visitors at the Lord's table have been: Bro. and Sister Smead, Belvidere, Ill.; Bro. Pottinger Waldron, Ill.; Bro. M. M. Reid, Columbus, O., the latter giving us a very acceptable and practical exhortation. JAMES LEASK, Sec'y.

## BIBLICAL PUBLICATIONS

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**NO 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
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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 240 pp. Price in paper, 50c.; mail 55c.; in cloth, 75c.; by mail, 82c.

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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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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.

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VOL. 23—NO. 11

NOVEMBER, 1907

NO. 273

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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THOMAS WILLIAMS,

Englewood, Ill.

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RELIEF FUND.—W. H. L. \$1.00.

JAMESTOWN EXPOSITION FUND.—Previously reported in Aug. ADVOCATE, \$877.35.

Additional contributions:—Norfolk, Va., Ecclesia, \$32.18. Total to date from Norfolk, \$333.78; New Kensington Ecclesia, \$10.00; P. A. (Ontario, Can.), \$5.00. Total—\$923.53.

Fraternally,

B. F. DOZIER, Sec.

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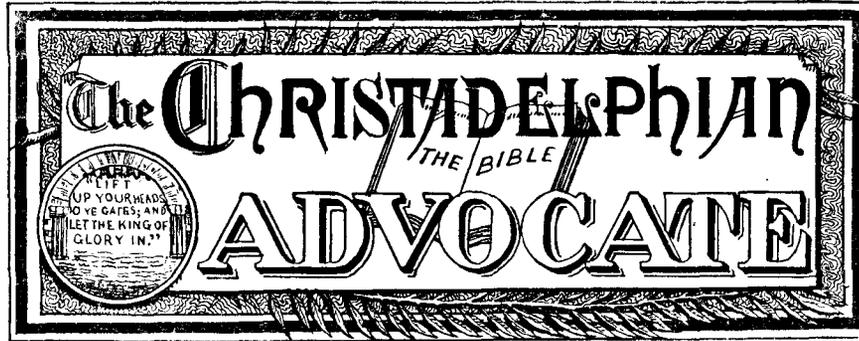
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**The Arm of the Lord.**—The articles by Bro. Norman, entitled as above, are completed in this issue of the ADVOCATE.

They have been printed in pamphlet form, 28 pages, size of ADVOCATE, paper covers, and are for sale at this office. Price 5 cts.; by mail 6 cts., or 60 cts. per dozen.



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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.

VOL. 23.—No. 11

NOVEMBER, 1907

No. 273

## WHITHER ARE WE BEING LED?

BEING A CORRESPONDENT'S PLEA FOR THE ANCIENT VIEW OF THE BIBLE.

To the Editor of *Sentinel Review*:

SIR:—In your issue of May 28th there appears a report of a sermon on "The Modern Christian View of the Bible." Its contents are well qualified to awaken the professing Christian to the apprehension that the Bible has no greater inspirational value than the writings of other gifted men. The seeds of the "New Theology" have been scattered far and wide. Its fruit is maturing and in the great unrest pervading the religious thought of the world there promises to be an abundant harvest.

Students of comparative religion have examined the religions of pagan nations and have found in them certain things or teachings common to them all, and to Christianity. That is to say the human mind is the same in some important respects wherever it is found. It is moved by a sense of awe, and is impelled to worship. It conceives of a greater than itself and is conscious usually of sense of moral shortcoming for which satisfaction must be rendered or forgiveness obtained.

The suggestion or inference is that Judaism and its sequel, Christianity, are one development from this mental condition, Buddhism another, Brahminism another, Parsecism another, and so on. It is held that no one

of them should be regarded as an exclusive revelation from God, but that all serve their purpose in the evolution of the race, leading to the conclusion that "the heathen religions are not wholly empty of God."

This is quite an intelligible position for the professed unbeliever in revelation, but it is impossible to the Christian. The Christian believes the Bible to be a revelation from the Great Eternal for reasons which are many, and above all because of what he finds in Jesus Christ and in Him alone. Sufficient has been said in the Bible, and out of it, concerning the spotless character of the Lord Jesus; believer and unbeliever alike agree, as to His moral perfection; but not, perhaps, to the full logical conclusion which such an admission carries. In John viii:40, Jesus describes himself as "a man who hath told the truth." With Him "there was no sin, neither was guile found in his mouth"—I. Pet. ii:22. He is represented in Heb. i:9 as a man "who loved righteousness and hated iniquity." The Christian therefore is morally compelled to accept as true all the words of Christ.

Christ taught no greater truth than the fact of His own resurrection from a literal death and grave to a literal life and immortality. No man can consistently extol the moral character of Christ and at the same time disbelieve in His literal resurrection from the tomb of Joseph of Arimathea. Luke xxiv:46; Matt. xxviii:6, 7.

If Christ, then, rose from the dead, His "view of the Bible" is of more value than that of all Jews and Christians combined, whether ancient or modern.

If Christ did not rise from the dead, then the Bible, notwithstanding its excellent moral teaching, is a most gigantic fraud, and so far as man's attainment unto eternal life is concerned, absolutely of no value. That Christ did rise from the dead can be proved by every means, to say the least, by which any other ancient historical fact can be proved. Let us then briefly present Christ's "view of the Bible." I agree with the sermon in the statement that "Jesus Christ is the test and the standard by which to try all parts of the Old and New Testaments."

At the outset of our Lord's mission we have His statement, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—Matt. iv:4. Christ's words are a quotation from Deut. viii:3. "Every word" is very inclusive. What a contrast to Bishop Colenso, who entirely rejected the Pentateuch.

Again in Matt. v:17, 18, "Think not I am come to destroy the law or the prophets. \* \* \* Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Did our Saviour anticipate the modern view of the Bible? If Christ included "jots and tittles" as well as "every word," upon what principle can Christ's professed servants do otherwise?

In Matt. xi : 13, Jesus said, "All the prophets and the law prophesied until John." Concerning prophecy in II. Pet. i : 21, it is written, "Prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Spirit." Here then we have the inspirational value of the scriptures concisely presented. Every word in the original manuscripts of the "Law and the Prophets" must be wholly inspired and infallible, according to Christ and His chosen Apostle, Peter.

After Christ arose from the dead He upbraided His disciples for being so slow to believe all that the prophets had spoken, and (Luke xxiv : 27, 44) it is recorded that Christ expounded unto them in all the scriptures of Moses, the prophets, and the Psalms, the things concerning Himself.

The book of Daniel, which "Jews and Christians" have considered unworthy of being included in the Old Testament, is expressly mentioned by Christ in Matt. xxiv : 15. He applies Daniel's prophecy to the impending destruction of Jerusalem. In this particular, as well as in many others, there is a very wide difference between Christ and "Jews and Christians." Concerning the former it is written they made void the word of God through their traditions (Mark vii : 13), and they persecuted the prophets, and slew them which "showed before of the coming of the Just One whom they betrayed and murdered"—Acts vii : 52. Concerning "Christians" the Scriptures tell us of a class of "Christians" which our Saviour repudiates. How could He view with favor professors who discredit a prophet whom He specially mentioned by name and quoted and applied?

In regard to the apostles, Christ said (Luke x : 16), "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent Me." Paul was Christ's great apostle to the Gentiles, hear his words about the Scriptures, "The holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine," etc.—II. Tim. iii : 16. Again, "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—Heb. i : 1, 2. From these testimonies, then, it is quite apparent that the "modern view" of the Bible is not the view of Christ, or Paul or Peter. To call the Bible a revelation is misleading. It is the only revelation given by God to man, Amos iii : 2 ; Rom. iii : 2, and ix : 4. The Christian shall search his Bible in vain for any statement bearing any semblance to the "modern view," that "every part of the Bible is human and fallible." How could such a book "be full in general of the mind of God"? Such a view brings God down to the level of man, or man up to the level of God, and either view is totally antagonistic and subversive of the Bible view. By all means "let the Bible speak its own message in its own way," but who will tell us

what its message is in language, not only clear and definite, but authoritative. In the very nature of things it is impossible for man to know anything about his eternal destiny, apart from a revelation given by his Creator. Men have reasoned and speculated on a future life, and have reached widely different conclusions. The intellectual life of the age has outgrown the creeds of the centuries; in discarding them men have been too ready to discard the Bible likewise, on the mistaken assumption that the Bible is responsible for these creeds.

No greater mistake was ever made. The Bible has been well represented as the "Impregnable Rock of Divine truth." The "modern view of the Bible" is not so new or modern. The new thing is that professors of Christianity should be its teachers. When men in general come to believe that God is "the inspiring spirit of every life," they will not only marvel at its multitudinous and antagonistic manifestations as exhibited on the historic page, they will also have lost every truly sublime conception of the Great Eternal, and will be enveloped in that rayless spiritual darkness which the scriptures declare shall cover the earth in the day of the apocalypse of the Anointed Jesus.

JAMES LAIRD, Innerkip, Ont.

(In the *Daily Sentinel Review*, Woodstock, Ont., June 6, 1907.)

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## THE ARM OF THE LORD.

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AN ANTIDOTE TO JOSEPHISM.

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BY BRO. S. T. NORMAN.

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### SECTION XII.

There is much trouble over the genealogies in Matthew and Luke. It is difficult for one who believes Joseph was the father of Jesus, to see why there should be two that, *apparently*, are not in agreement.

In Matthew Joseph is called the son of Jacob: in Luke son of Heli; yet many contend that they are both the actual genealogy of Joseph. But it is a self-evident fact that he could not be begotten by two fathers. He might, however, be the son of two fathers from a legal standpoint; that is, he might have a claim on his wife's father, as well as on his own—for if his wife should be an only child, she would inherit her father's estate, under the law of Moses. But the law required her to marry in her own tribe.

Therefore, as Jesus was the son of David, his mother must have been born in David's tribe (Judah,) and it was necessary she should remain in that tribe after marriage: otherwise her inheritance would be marred or

forfeited. In accordance, then, with the claim that Jesus was the son of Mary only—as far as the flesh was concerned—the genealogies would have to be traced through both her father and her husband's father, in order to prove Jesus' title and rights as son of David. The two genealogies are therefore in harmony, one tracing his descent through Joseph's father; the other through his father-in-law (Mary's father.)

The Jews did not trace descent through a woman, but substituted the name of her husband or father. So it reads in Luke, Joseph was the son of Heli, the husband and father of Mary respectively. It must be admitted that this is the only reasonable explanation of the two accounts in Matthew and Luke.

But is it true that an inheritance could descend through a woman? Yes: we find it plainly stated, in Num. xxxvi: 1-12, that Zelophehad's daughters should receive his inheritance, because he had no sons: and a more remarkable case is given in I. Chron. ii: 34, 35. Here the pedigree of Sheshan is traced through a daughter, who was married to an Egyptian servant, "Now Sheshan had no sons, but daughters." "And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai." Sheshan was of the sons of Judah, and his pedigree is continued through Attai his grandson, just as if nothing had happened. In this case, Jarha being of another nation, and a slave, did not mar her inheritance, or take it into another tribe.

It has been suggested, however, that Mary was probably a Levite, as was her cousin Elizabeth. A simple denial in this case would have as much weight as the suggestion. The fact that Elizabeth's father was a priest, does not indicate anything in regard to Mary's tribe; his sister could be married into any other tribe, in which case her children would not be counted as Levites. It is not unlikely that Mary's mother was sister to Elizabeth's father, and being married to Heli of the tribe of Judah, her daughter would necessarily be also of Judah by birth. There is no reason to believe that Mary was a Levite, except as the wish is father to the thought. Both tradition and the scriptures indicate that she was of Judah. The angel Gabriel in announcing the birth of Jesus to Mary said, "The Lord God shall give unto him the throne of his father David." "How shall this be, seeing I know not a man?" said Mary. And the angel explained why a man would not be necessary, as before related, (See Section 4.) Now is it not clear that Gabriel knew Mary to be of David's seed? otherwise, he could not have said that her son would occupy the throne of *his father* David.

Now a little more about genealogy. If both Matthew and Luke are accepted, the Josephite is confronted with the statement that a man had two fathers. If both are discarded, then Jesus is without a known pedi-

gree; and if Matthew is accepted (only to 16th verse in first chapter,) with the idea that Joseph begat Jesus; then we are committed to the belief that Jesus descended from Jechoniah, (or Coniah,) of whom Jeremiah said, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for *no man of his seed* shall prosper, sitting upon the throne of David, and ruling any more in Judah," (Jer. xxii: 30.) Jeremiah, being a true prophet, Joseph *could not be* the actual father of the king of Israel. But he could be "The husband of Mary, of whom was born Jesus, who is called Christ. And Heli the father of Mary, (whose pedigree must be written in Joseph her husband's name,) could properly be the father, (grandfather,) of the future king, because he was not a direct descendant of Coniah.

The true believer who sees the Arm of the Lord in this matter, discovers a beautiful harmony in Matthew and Luke, while the unbeliever finds nothing but trouble and perplexity.

#### SECTION xiii.

It has been stated by objectors to Divine Sonship of Jesus, that he is referred to in Luke ii: 27-51 several times, as son of Joseph, because Joseph is spoken of as his father or parent. Well, the 27th and 41st verses speak of Joseph and Mary as his parents, and in verse 48 Mary calls Joseph his father.

This is sufficient in the opinion of the Josephite to indicate that the other statements that God was his father are incorrect. Jesus, however, is never recorded to have called Joseph his father, but spoke of God as "my father" about fifty times, according to the four "gospels." But is it not common for a stepson, or adopted son to address his guardian as father or mother? We can find just such a case in the scriptures. Joseph, (son of Jacob) had a dream: the sun, moon and eleven stars bowed down to him. Jacob understood the meaning of the dream, and asked, "Shall I, and *thy mother*, and thy brethren indeed come to bow down ourselves to thee?" (Gen. xxxvii: 10.) Here the mother referred to was only mother by courtesy, for Rachel was Jacob's mother, and she had died some years before, as we learn from Gen. xxxv: 19.

The objector does not notice verses 33 and 43 in Luke's second chapter, where "Joseph and his mother" are the terms used: thus showing that the latter part of the chapter is in harmony with the first part, which speaks of Mary as the *espoused* wife of Joseph at the time of Jesus' birth. We do not know whether Jesus addressed Joseph as father or not; but we know that when he was twelve years old, and his mother said, "Thy father and I have sought thee sorrowing," he replied, "Wist ye not that I must be about my Father's business?" Did he refer to Joseph? Everyone recognizes the fact that he was speaking of his Father in heaven.

Of course the people supposed that Joseph was the father of Jesus, because they had not been informed otherwise. Even Philip, when called to follow Jesus, went and told Nathanael, "We have found him of whom Moses, in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." But Philip was not an authority at that time, because he had not been instructed. Nathanael, however, was more discerning, for when he heard Jesus he exclaimed, "Rabbi, thou art the son of God." Does not this convey the idea that he had been misinformed by Philip? But, says the objector, was not Joseph guilty of deception when he allowed the people to suppose he was the father of Jesus? Decidedly not; he merely acquiesced in God's arrangement; and it was for God to manifest his *own* son, when the proper time arrived. In the meantime Joseph had taken Mary his wife, as God had directed, and received her son as his: so all the legal requirements were met in the case. It was not necessary for Joseph to explain the circumstances which the people would not have believed. In fact, but few believed Jesus himself, notwithstanding the miracles he wrought in confirmation of his words.

We are asked, "Why did not Jesus tell his disciples to preach the miraculous conception? Perhaps he did; he instructed them during forty days after his resurrection in regard to "The things pertaining to the kingdom of God," but we are not told, in detail, all he said to them. The fact that the first admission of faith on the part of the Eunuch, (to whom the deacon Philip had preached Jesus,) was, "I believe that Jesus Christ is the son of God," would certainly indicate that it was an important part of the gospel. And also in the case of Paul directly after his baptism: "Straightway he preached Christ in the synagogues, that he is the son of God." And Paul shows in his epistles also, (as already quoted in section six of this writing,) that Jesus was God's son before, as well as after, his crucifixion.

This answers another question: "Why did not the apostles mention the miraculous conception in their epistles?" They did, in effect; but their full discourses, like those of Jesus, are not written. Paul said Jesus was "God's own son," and he could not be such without a Divine conception, which, from our point of view, is miraculous. But as a matter of fact, it was no more miraculous than any other case of conception. It was the exercise of Divine power that set the laws of procreation into motion in the first place. The conception of Jesus was a special variation from the ordinary plan, for the purpose of generating a man who could overcome the motions of sin in his own flesh, and "Bring in everlasting righteousness," as Daniel predicted he would.

#### SECTION XIV.

People ask, What does it matter whether we believe Jesus was born of a virgin or not? Well, in the first place, it is important we should believe

what God has revealed. Hence the prophet's question, "Who hath believed our report? and to whom is the Arm of the Lord revealed?" Are not those who believe in a son of Joseph trusting in an arm of flesh? Jeremiah said, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Everywhere in the scriptures we are warned against glorying in the flesh. "Not many wise men after the flesh, not many mighty, not many noble are called," to be sons of God, because it is designed that "No flesh should glory in his presence." But if one man, born after the will of the flesh, could obtain eternal redemption for himself, why could not many others? In such a case there would be no need of a mediator, for any man could be saved by his own righteousness.

Neither would there be any need for an offering for sin; or, if there were, every man could be his own sin-offering and no one else could redeem him. Most of the Josephites see this point, and deny that it was necessary for Jesus to die for mankind, claiming that his death was simply a case of murder; also that the sacrifices under the law did not typify the sacrifice of Christ, but were unmeaning ordinances. The scriptures, however, teach otherwise. Paul declares, "There is one God, and one *mediator* between God and men, the man Christ Jesus; who gave himself a *ransom for all*" (I. Tim. ii: 5, 6.)

He also said, "When we were enemies, we were reconciled to God, *by the death of his son*" (Rom. v: 10.) And again, "All things are of God, who hath *reconciled us to himself by Jesus Christ:*" and "*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them*" (II. Cor. v: 18, 19.) So then we are "Justified freely by his grace, (favor,) through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, (Diaglott, mercy-seat,) *through faith in his blood*" (Rom. iii: 24, 25.) Once more, "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. v: 32.)

According to these testimonies of the apostle, the death of Jesus, as well as his life, was necessary for our redemption. Peter fully agrees with Paul in this teaching: he wrote, "Ye were not *redeemed* with corruptible things, as silver and gold, \* \* \* but with the *precious blood of Christ*, as of a lamb without blemish and without spot." (I. Pet. i: 18-20.) So we are saved (or redeemed) from death by the death of God's son, in whom alone, as a spotless lamb, was found a perfect obedience.

Under the law the people were required to offer a *spotless lamb*, or an animal *without blemish, as a sin-offering*, to make reconciliation with God. Also the blood of the passover lamb saved Israel from the death plague, that overtook the Egyptians. Paul saw a type of Christ in this for he

said, "Christ *our passover* is sacrificed *for us*" (I. Cor. v:7.) So it is clear that the law was a shadow of things to come.

Our Lord also taught this when speaking to two disciples on the way to Emmaus, "*Ought not* Christ to have suffered these things, and to enter into his glory? And *beginning at Moses*, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself."

Now, where does Moses say anything about the sufferings of Christ in his writings? Nowhere, *except* as contained in the types and shadows of the law. In view of this we can better understand Jesus' statement, "Till heaven and earth pass, one jot, or one tittle shall in no wise pass from *the law*, till *all* be fulfilled" (Matt. v:18.)

"One jot, or one tittle" of the law reads thus, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, *thou hast polluted it*" (Ex. xx:25.) This altar was to be built of materials provided by God, and *not shaped by man*. Paul speaking of Jesus says, "We have an altar, whereof they have no right to eat, which serve the tabernacle" (Heb. iii:10.) So the altar typified Jesus, "Who was not begotten of blood, nor of the will of the flesh, nor of the will of man, *but of God*." (See Diaglott John i:13, note.)

Remember, if man lifted up his tool on the altar, *he polluted it*. In like manner if we teach a flesh produced Christ, *we have polluted him*. Once more then let us consider the words of John's first epistle, (ii:22,) "He is antichrist that denieth the Father and the Son. Whosoever denieth *the son*, the same *hath not the Father*."

Reader, do you not now see the importance of believing in the "Arm of the Lord," as God has revealed him? So important that, "He that *believeth on the son*, hath everlasting life; and he that *believeth not the son shall not see life*: but the wrath of God abideth on him."

#### **Evidence Found of the "Seven Lean Years."**

Quite a Sensation has been caused among biblical students by the discovery, by Brugsch Bey, the great Egyptologist, of a monumental inscription telling how the Nile failed to rise for seven years in succession about 1,700 years before the Christian era. A long and terrible famine was the result.

B. C. 1700 is the date recognized as the beginning of the "seven lean years," described in the Book of Genesis, and theologians are very interested in the confirmation which the discovery gives, in hard facts, to the famous Bible story.

The account of the failure of the Nile and the continuous famine throughout the land was told in a number of extraordinary hieroglyphics, which Brugsch Bey, fortunately, has been able to decipher.

As the "Homiletic Review" says, all students of sacred literature, to whatever school they may belong, are thankful for new evidences of the "real historicity of the great Bible narratives."

## THE KENTUCKY DEBATE.

This Debate took place in Sebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAMS' SECOND SPEECH OF ONE HALF-HOUR—THIRD SESSION—  
FIRST PROPOSITION.

*Mr. Chairman, Moderators and Respected Friends:*

We have a few of the passages that our friend refers to in his first speech that we did not have time to deal with in our last speech. 1. John ii: 27. This speaks of abiding in Christ. The sense in which we are in Christ, and therefore abide in Him I have already explained; and also shown how Christ dwells in us; but this in no sense proves that Christ is in us as an immortal soul. If Christ abiding in us and our abiding in Christ proves the immortality of the soul it would prove that only those in Christ have immortal souls, while our friend throughout this debate has argued in such a way as to show, notwithstanding the peculiarity of his proposition, that he believes all men, wicked as well as good, have immortal souls. Therefore that passage is not to the point at all. We are then referred to John xiv: 19: "Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also." This only proves that Christ promised that they should live and not that they were actually in possession of an immortal soul or spirit. John vi: 47 and 51. This states that he that believeth on Christ hath everlasting life, and that he that eateth of the bread of life "shall live forever." Of course this is a promise of eternal life to God's people, which we most heartily believe; but it in no way proves that they are actually in possession of immortality now. The phrase "hath life," we have sufficiently explained by the words of John where he says, "and this life is in his Son." We have also shown when we shall have this life in us from the third of Colossians where the Apostle Paul says, "Our life is hid with Christ in God," and that is when Christ who is our life shall appear then we shall receive it in us. We are referred to Psa. cxxv: 1, which reads, "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." Mount Zion is to be established so that it can never be moved, and so shall it be with those who trust in the Lord. Psa. lxxvi: 8, 9 is quite similar and needs no explanation.

My friend asks me whose sin brought the death of Christ? Peter tells us that Christ "bore our sins in His own body to the tree," and Paul tells us in Rom. v: 12: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all sin." Now Christ descended from Adam according to the flesh, and inherited the results of Adam's sin in Himself. Therefore He as well as we are born in that condition in which Adam's sin placed us all. Therefore between Him and the "joy that was set before him" was the cross, which means that He must die a sacrificial death before He could attain to the joy

that was set before Him. If Adam had never sinned there would have been no cross. It was Adam's sin that placed the cross between man and eternal life. Therefore it was Adam's which made the death of Christ a necessity in the first place, and our sins add to that necessity. My answer, therefore, to my friend's question is that Adam's sin and the sins of Adam's descendants made the death of Christ a necessity. Our friend argues that if Christ died for all sins then He satisfied all claim for sin; therefore, he thinks, nobody ought to die for sin, or at least christians ought not to die for sin; and by this novel method he reaches the conclusion that christians have immortal souls that cannot die. But again he spoils this by admitting that those who are not christians have immortal souls, and therefore christians do not come into possession of immortal souls by the death of Christ. To help clear this matter I will refer to Rom. v: 18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Upon the principle laid down by our friend that Christ's death paid for all sins this text would prove universal salvation. The real meaning, however, is this, that by one man Adam's offense, the way to life was closed, closed against all; but by the righteousness of one the free gift, of opening the way in order to justification, removed the evil that Adam's sin caused in closing the way to life. Adam closed the way. Christ opened it. In other words, he made justification for life possible for man; so that if we become justified we may have eternal life; if not, eternal death. God has not forced eternal life upon man, but as a gift He opened the way through Jesus Christ, and if man wishes to avail himself of the blessings offered, the means are before him by which he can become justified in Jesus Christ. But a difficulty might arise in your minds here, was not the way opened until Christ died the death of the cross? It was opened as soon as it was closed, by the typical Lamb of God "slain from the foundation of the world." So that as soon as Adam fell into death Christ was preached and typified by the sacrificial offerings that were made as the way out from that death and dust which Adam's sin brought, and as expressed in the words, "Dust thou art and unto dust shalt thou return."

It is evident that our friend falls into the mistake that Christ died to save us from dying instead of to save out of death. This mistake leads him to conclude that the children of God must have immortal souls that cannot die, because Christ saves them from dying. By reason of Adam's sin we are all in death, whether we are walking about on the earth or down in the dust of the earth; and what is needed is a salvation out of this death. This salvation was exemplified in Christ Himself. Perhaps some of you will be astonished if I say that Christ was a subject of salvation Himself. But was He not a man of sorrow and acquainted with grief, smitten, stricken and afflicted? Was He not born into the fallen state in which Adam's sin plunged the whole race? Did He not need salvation, or redemption, out of the sorrowful, suffering, dying condition in which He was born? Now that Christ was the subject of redemption Himself let me prove by the words of the apostle in Hebrews ix: 11, 12: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood

he entered in once into the Holy Place, *having obtained eternal redemption.*" You will notice that the two last words of this verse, "for us," are in italics, which means that they are not in the original, but supplied by the translators, erroneously in this case, for the words in the text, "having obtained eternal redemption," are in what is called the middle voice in the Greek and mean that which takes place within the person spoken of. Literally rendered, therefore, this would be, "having obtained eternal redemption in himself." This is sustained, too, by the previous part of the verse which says, that by means of His own blood He entered into the Holy Place. The "Holy Place" represents the state which the Apostle Paul calls "the redemption of the body." Christ entered into this by means of His own blood; therefore He accomplished His own salvation, thereby becoming the captain of our salvation; He led captivity captive and now has gifts to give unto men, even eternal life. In order to make it still more clear that the salvation which Christ brought to mankind is not salvation from dying, but salvation out of death, I will call your attention to the fifth chapter of Hebrews and the seventh verse. This will not only show that salvation is out of death, but it will further prove what I have said, that Christ Himself was a subject of salvation. This is how it reads: "Who in the days of his flesh, when he had offered up prayers and supplications with crying and tears unto him that was able to save him *from death*"—not from dying—"and was heard in that he feared." If Christ prayed to be saved from dying He was not heard, for He died. He voluntarily died, and His prayer to the Father was to be saved from, or out of, death; and in this "He was heard in that he feared." Therefore we are told, "God raised Jesus of Nazareth from the dead." So you see salvation through the death of Christ is not a giving of immortal souls to God's children so that they cannot die; but it is a saving of men out of death by resurrection from the dead; and now you will still more clearly see why Paul predicates so much upon the resurrection of the dead.

In all this, however, we see that Christ was not God, immortal, co-equal and co-eternal with the Father; for it would be absurd to talk about God having obtained eternal redemption and being saved out of death. God cannot die, and if Christ was God, immortal, or if He was an immortal soul, He could not have died; and indeed my friend's theory makes it impossible for Christ to die; it in effect denies the very thing upon which our salvation depends. But why was Christ's death the means of resurrection and salvation? For four thousand years from Adam to Christ there was no one that could redeem His brother, nor give to God a ransom for him. But Christ met the requirements of the case. Why? Because He was a holy one. Therefore though He poured out His soul unto death and His soul went to the grave, it is said, "Thou wilt not leave my soul in hades," the grave, "neither wilt thou suffer thine holy one to see corruption." Why was He not left in the grave? Why was it that He triumphed over death and the grave? Because He was a "holy one," "holy, harmless and undefiled and separate from sinners." Of all the teeming millions of Adam's race, Christ was the only holy one. But judging from the way in which our friend talks about the children of God being sinless, one would think that there are many who do not commit a single sin. But, my friends, there is no man living upon the face of the earth there never was and never will be, so long as morality reigns in our natures, who can

live a life independently of Him "who ever liveth to make intercession for us;" and it is a mere assumption, yes it is presumption, for any man to make such a claim.

Our friend refers us to John i: 1: "In the beginning was the word and the word was with God, and the word was God." I suppose my friend knows that "word" here comes from the word "Logos." Logos means an expression or a purpose, a plan, a thought to be executed. God's plan and execution of His thoughts are through His spirit and His spirit is part of Himself, as the rays of the sun are part of and an extension of the sun. Now John tells us that the word was made flesh, that is, the logos was made flesh "and dwelt among us, and we beheld His glory." What was it that they beheld as the result of the word becoming flesh? Answer, "The glory as of the only begotten of the father." Then when the word was made flesh He who thus was begotten was flesh, and the Apostle Paul tells us that Jesus was made in all points like unto His brethren, in order that He might experience our feelings and our infirmities; and thus be a faithful and merciful High Priest. Now, therefore, in answer to my friend's question, "Can God die?" I say, No, God cannot die, but flesh can; and when the word was made flesh that which was made, which was the only begotten of the Father—He could die and did die, and was buried and was raised again from the dead, and thus and thereby solved the problem of redemption. Had he been "God very God;" had He been an immortal soul, as my friend claims, He could not have died, could not have been buried; and therefore could not have solved the problem of salvation by triumphing over death and the grave. Christ having accomplished this work, declared, "I am the Alpha and Omega, the beginning and end." Christ was the beginning and end in the entire plan of Jehovah. Therefore He says, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades and of death." In the purpose of God, in His plan—let us suppose ourselves back at the beginning looking for the Divine plan, there we find Christ, Christ at the beginning, Christ all the way through, Christ at the end; but His beginning as a personality was when He was "made of a woman, made under the law;" when "the word was made flesh and we beheld his glory, as of the only begotten Son of the Father;" not God Himself who could not die. Now do not imagine that I am bringing Christ down to a level with ordinary men, that I teach that He was a mere man. If He had been a mere man, begotten in the ordinary course of nature, He could not have lived the life of perfect holiness, He could not have been our Saviour; and therefore His begetting was Divine, and He was God manifest in the flesh. This brings me to a passage which our friend quoted, I. Tim. iii: 16—"And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Christ is here called God manifest in the flesh, not God manifest in the Spirit, or in an immortal soul, but in the flesh. And there is one point in the verse, a very important one, that my friend failed to notice, "*justified* in the Spirit." You could not speak of God being justified; but if Jesus was begotten of the Father and in nature made in all points like unto His brethren, partaking of the Adamic nature in its fallen, mortal state, then He needed justification. This justification took place in Him, mentally, morally and

finally physically, so that now He is in the spirit, He is spirit and justification in His case is perfect.

This matter in relation to Christ only indirectly belongs to the proposition, but my friend being in the affirmative I must follow him. Still, it helps the subject, because by studying Christ and his death and resurrection we are helped to learn that man is a creature of the dust going down into dust and that he requires a salvation that shall raise him therefrom and glorify him with immortality or spirit nature.

Our attention is called to the words of John, that we have "passed from death unto life." These words do not mean that we have passed from a state in which we had not an immortal soul to a state in which we have. They do not mean that the life that we have passed into is immortal life, for the Apostle Paul wrote to the Roman brethren who had passed from death unto life in the sense of this passage and exhorted them to patiently continue in well-doing seeking for immortality; therefore they had not passed from death unto life in the sense of becoming immortal souls; but they had passed from under the sentence of death to a sentence of life in the mental and moral and legal sense. Death is the opposite of life, whether you speak of legal death, moral death or physical death. Now when Paul says, in Ephesians ii: 1, "You hath he quickened, or made alive, who were dead in trespasses and sins," he explains the sense in which we have now passed from death unto life. The order of Divine procedure is that man must first pass from death, morally, to life morally, in order to fit himself for ultimately passing from death physically to life physically; but this latter would be when he shall "change our vile bodies," and "this mortal shall put on immortality."

I see our friend again returns to the words, "hath life," and perhaps I had better give him a few passages to consider further. In Matt. xvi: 25 we read, "For whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man profit if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Now in the 25th verse we have the word "life," and in the 26th verse we have the word "soul," but there is but the one word, *psuche*, in the Greek. Our friend thinks that soul means immortal soul. Let us try this in reading "immortal soul" in the 25th verse. It would read thus: "For whosoever shall save his immortal soul shall lose it; and whosoever shall lose his immortal soul for my sake shall find it." Now you see that will not do, and why will it not do? Because immortal soul is foreign to the scriptures. What then is our Saviour teaching here? It is that if we are willing to sacrifice our present lives for Him, we shall gain the future glorious life. So we may read the 26th verse, using the word "life," the same as the 25th, as follows: "For what is a man profited if he shall gain the whole world and lose his life? or what shall a man give in exchange for his life?" Now as to the question of eternal life, let me quote a few passages of scripture which will show beyond the shadow of a doubt that it is a matter of promise and that which is to be given to the righteous only at Christ's return to the earth. I. John ii: 25—"And this is the promise that he hath promised us, even eternal life, through Jesus Christ." II. Tim. i: 1—"Paul an apostle of Jesus Christ through the will of God, according to the promise of life

which is in Christ Jesus." Titus i:2—"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus iii:7—"That being justified by his grace, we should be made heirs according to the hope of eternal life." Rom. ii:6,7—"Who will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory, honor and immortality. eternal life." Col.iii:3,4—"For ye are dead, and your life is hid with Christ in God; and when Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." John v:28,29—"All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life." Gal. vi:8—"He that soweth to the spirit shall of the spirit reap life everlasting." Luke xx:35-6—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now I come to the next speech. Again our friend asks the question, how is Christ in us and how are we in Christ? This is answered by the words, "Let the words of Christ dwell in you richly in all wisdom," "Christ in you the hope of glory." Christ, therefore, dwells in us by His word, and if we imitate Him in our lives and character we shall be a reflection of his character. We are in Christ by being baptized into Him. Hence the apostle says, "For as many of you as have been baptized into Christ have put on Christ." Christ represents the whole system of salvation. It might be called a Divine institution. By baptism into Christ we are initiated into that institution and are therefore in it as a person may be in an organization by having been initiated into it.

Our friend refers us to Paul's words, "It is no more I that do it, but sin that dwelleth in me." So now we have discovered what our friend means by children of God living free from sin. They commit sin, but it is *no more they that are doing it, but sin that dwelleth in them.* What a nice way of excusing one's self. Here is a man who has committed sin after sin; you call him to account for it, and he answers, Oh, I am a child of God. I am born of God and cannot sin; it is not I that have been committing those sins, but sin that dwelleth in me. So when you blame me you blame the wrong man. Any man can excuse himself for sinning on such a plea as that. Do you think that Paul meant such a foolish thing as that? He might have made that excuse for persecuting the followers of Christ. He could have easily said, "I was not doing it, but sin that dwelt in me." This is reducing the word of God to a foolish absurdity. Now what Paul said was, "when I would do good *evil* is present with me." Sin, the sin of Adam, so affected our natures that we are weak and *cannot* do the good that we would like to do. For instance, we would like to go far and wide and have means at our disposal to herald the gospel to the perishing everywhere; but when we would do good this evil is present with us—evil in the form of perhaps sickness, or scarcity of funds, and many other ways we find evil with us; so that when we would do good evil is present with us and prevents us from doing the good. Since all these evils are the result of sin, sin having poisoned and weakened our natures in this sense, sin dwelleth in us, and hinders us from doing the good we would like to do. On the other hand, we are compelled to do

many things that sickness and evil circumstances force us to do. They are not sins but they are things we have to do on account of the evil condition that sin has reduced us in our present weak, mortal natures, sin having made this a necessity, sin dwelling in us in the form of its evil effects in our flesh, our nature; it is no more I that would do it if I could help it, but sin that dwelleth in me, and which will be the hindering power so long as we are in this feeble nature. The Bible sometimes speaks of the effect for the cause, as we often do in common parlance. Sin is the cause of the evil condition and tendencies of our fallen nature, and this effect of sin in our nature is sometimes called "sin in the flesh." When the apostle says that God "made him, Christ, to be sin," his meaning is, made him sinful flesh. It is in this sense Paul uses the words, "sin that dwelleth in me." A theory that drives one to teach that a man can commit sin and then excuse himself by saying that he is a child of God and cannot sin; and that the sins he is committing are not committed by him, but by something in him that is not himself—such a theory would excuse the worst sinner that ever lived.

One cannot help wondering how Paul would write to a church composed of such sinless members as our friend is contending for. To the church in Galatia he wrote, "O foolish Galatians, who hath bewitched you that ye should not obey the truth? And he charged them with having departed from the true gospel. They had fallen away; they had sinned.

We are referred to our Lord's words, that his sheep shall never perish." It was needless to tell us that, if his sheep are immortal souls that cannot perish. This passage is explained by Paul's words, "If there is no resurrection of the dead, then they also which have fallen asleep in Christ are perished." They shall not perish.

We are referred to Mark x : 30, but for what purpose it is difficult to see, since in this passage we are promised that in the world to come we shall receive eternal life. This proves the very thing I have been contending for, that we shall not receive eternal life as a natural possession until the Lord comes, and that will be in the "world to come." This will be at the time of the resurrection of the dead, to which the patriarch Job referred when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix : 25, 26). This is the time spoken of in Revelation xi : 15-18, which is the time of the seventh or last trumpet when, we are told, "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." I would now call our friend's attention to John xi, where we have the account of the death and resurrection of Lazarus. When our Lord said, "Our friend Lazarus sleepeth," the disciples mistook Him, thinking He meant ordinary sleep; "Then he said unto them plainly, "Lazarus is dead." He then came to Bethany where Mary and Martha were mourning the death of their brother, and that was the time for Him to console those weeping sisters by telling them that Lazarus was an immortal soul or spirit that had survived the death of the body, and that He had gone to Paradise. They told Him, "If thou hadst been here my

brother had not died." Why did He not tell her that it was only her brother's body that was dead, and he as an immortal soul was better off out of his body, since now he was in heaven, or Paradise? True to His theory, that is what our friend would have told them, but the Lord consoled them by saying, "Thy brother shall rise again." Going to the grave He cried out, "Lazarus come forth; and he that was dead came forth." Now if Lazarus was dead and in the grave, and our Lord raised him from the grave, restoring him to life and returning him to his weeping sisters, he did a very kind, good thing, did He not? But if Lazarus had been an immortal soul that had survived the death of the body and had gone to Paradise, it would not have been an act of kindness to bring him back from Paradise to this vale of tears.

[ *Time called.* ]

### CHICAGO FRATERNAL GATHERING.

The third meeting commenced at 7:30 p. m., Bro. John Spencer presiding. Hymn 158 was sung and the fourth chapter of Ephesians read. Bro. A. H. Zilmer, of Milwaukee, Wis., was the first speaker, his subject being: "The Body of Christ in its Probationary State." By our faith and obedience to the truth as it is in Jesus, we have become related to the body of Christ, the speaker said. What is the body of Christ? It is not an individual; for the apostle says, "Keeping the unity of the spirit in the bond of peace." There can only be unity in the body of an individual while he is sane. Therefore it is the corporate body of Christ, as the apostle says, "There is one body and one Spirit, even as ye are all called in one hope of your calling."

We are frequently asked the question: "Who is the head of your church?" Christ is the head of the body or ecclesia, as we are informed in Eph. i: 22, 23, "And hath put all things under his feet, and gave him to be the head over all to the church, which is his body, the fulness of him that filleth all in all." The head is the seat of intelligence, and while it maintains its supremacy over the body each member responds immediately to the will of the head. The will of Christ, who is our Head, should be supreme in the body of Christ and in every member thereof. There is one way, and only one, by which persons desiring to enter this body may do so, namely, by belief of the gospel and baptism into the name of Christ. The glad tidings which Christ preached must be the means of taking hold of us and lifting us out of our surroundings, so that we may be "baptized into Christ" and thus "put on Christ." *In* Christ God is gracious to us; *in* Christ we have a mediator; *in* Christ we have forgiveness of our sins. Thus we see that Christ holds a very unique position in the body.

We must be careful not to extend the right hand of fellowship to an unenlightened person. The truth must be properly apprehended and obeyed before we can reasonably and scripturally receive any one into the body. Those who are out of this body are "aliens from the commonwealth of Israel, and strangers to the covenants of promise"; but those who are members of it are entitled to all the benefits which accrue to its members.

The distinctions which obtained in apostolic times were not intended to be perpetuated, but were to continue until the body had reached the fullness

of the stature of a perfect man; since then there are no distinctions, and if any man speak or teach he must do so according to the oracles of God. So long as this is done, there will be no just reason for schism or disagreement; and there will be no need of rules for our government; for Christ, our Head, has expressed Himself, and His words are on record for every one to be guided by.

Bro. Tompkins, of Albany, Wis., now addressed the meeting on the subject: "What Positions Shall We Have in the Future Age?" He was very full of faith and appeared to be as sure of the things of our hope which have not yet been realized as if they had already appeared. We have no living prophets or apostles to guide us, he said, but we are in possession of the word of prophecy, which the Apostle Peter says, has been made "more sure"; and we shall do well if we pay due heed thereto, and thus prepare for the work which is before the multitudinous Christ in the day of His glory.

We should not imagine that because we have been incorporated into the ecclesia we are therefore sure to have a place in the kingdom of God. The Judge will be careful to choose those only who have "contended earnestly" for the truth and so demeaned themselves as to show to the world that they have been "with Jesus and learned of him." He desires us to work while there is an opportunity; for the "night cometh when no one can work"; and should we neglect to perform our small and comparatively easy duties now, we shall not be given authority over a state, principality, city, town or hamlet in the empire of Christ.

Sin is and has been on the throne since it "entered into the world" by Adam's disobedience. We see it on every hand; it is almost impossible to keep away from it; but we are asked to do so, to make our bodies a living sacrifice, and thus to show our appreciation of God's mercy and loving-kindness till He send Jesus Christ to overthrow the present world and establish His own glorious kingdom in its place. Then we shall receive from the King of Israel the places or positions for which we are best fitted; and no one will be approved by Him who has not developed his powers and made good use of the talent or talents committed to him.

The meeting was now closed with a hymn and prayer, and we repaired to our various abodes with our bodily powers nearly exhausted and therefore needing rest in sleep.

Soon the morning had dawned—a bright, glorious morning, with cool, refreshing breezes—and it was time to go to the Temple again to hold the fourth meeting, which convened at 10:30 a. m. Bro. S. T. Norman presided, and Bro. John Spencer delivered an address on II. Cor. xii. This chapter has long been used, the speaker said, to prove the existence of disembodied immortal souls; but we have learned too much of the truth to give any credence to such an idea. There were many in the ecclesia at Corinth who professed the truth but were quite refractory and whose conduct gave the Apostle Paul much concern. When he went there the first time to turn the Corinthians from ignorance to knowledge and from the power of the enemy to the power of God, he was discouraged, but the Lord appeared to him and encouraged him by telling him to persevere, for that He had "much people in that city." He obeyed the instructions thus given him and the result was that many embraced the faith and turned from

idols to "serve the living God." But those who were thus emancipated did not all continue to walk in the truth. There were some who preached that they were then in the kingdom, and to these the apostle spoke ironically when he said: "Ye have reigned as kings without us." They had ceased to look with favor upon the apostle or to show the proper love and regard for him; and instead they criticised him, saying, "his bodily presence is weak and his speech contemptible."

In reply to this he informed them of a man he "knew above fourteen years ago," who had been transported to the third heaven and heard things which it was "not lawful for man to utter." Doubtless this man was the apostle himself; and may it not have been when he was at Damascus and in a physically weak and blind condition that he saw the visions and heard the "unspeakable words"? This would have been a very opportune time to allow the man, who, but a few days before, had breathed out threatenings and slaughter against the followers of Christ, to get such a knowledge of the purpose of God by seeing it as it will be when the "third heaven" or kingdom of God is established, that he should never forget it; and though he was not permitted to tell in consecutive narrative what he saw in the visions and revelations, we cannot fail to see in his many epistles how his wisdom and knowledge were far beyond those of any of the apostles of the Lord.

The Apostle Paul had a character which God saw would endure and overcome the trials and tribulations of the truth. Having espoused the truth's cause, he determined to know nothing save "Jesus Christ and him crucified"; and was persuaded that any trial, however severe, could not separate him from the love of God, which is in Christ Jesus our Lord."

The speaker having concluded his address, we had a short recess, after which we resumed our worship by singing the hymn:

We come, O God, to bow  
Before Thy throne;  
To pay our solemn vow  
Through Thy dear Son, etc.

The chairman now spoke to us. The addresses to which he had listened had suggested some thoughts to him which he wished to express. Some of the speakers had set forth the truth with great clearness and force, while others had not shown the same dexterity in their use of the sword of the spirit; but the latter are as essential to the welfare of the body as the former, and it frequently happens that those who are best able to proclaim the truth have thoughts suggested to them which they never would think were they not permitted to listen to brethren of less ability than themselves. Thus it is that each one can help another; and while the apostles, prophets and teachers of the first century have passed away, and no true "successors" have appeared; and while there are and always have been some brethren in the body who are more capable of governing and carrying on the business of an ecclesia than others; each one has some work to do, some function to perform, and no one is privileged to live in idleness.

In Orthodox churches the minister usually does the thinking, and acts as he pleases, being subject only to the will of the trustees; and the members do not have to concern themselves as to how the meetings are conducted or when they commence. Not so with those who rejoice in the "freedom wherewith Christ has set us free." We must think and act; and we

should not be neglectful of our duties or persuade ourselves that because we may not be able to speak at a public meeting, we are therefore under no obligation to attend. Those who love the truth will always be found where it is being proclaimed and they will find some work to do, whether they be of the one-talent or the ten-talent class.

The natural body requires various kinds of food in order that it may be properly nourished. Bone, flesh, muscle, nerves, etc., have to be formed from the food consumed; and if the food be of one kind only, it will be inadequate to the body's need. Similarly with the body of Christ: it will not do to allow one brother to do all our thinking, or to perform the work which others should do. The young men should learn to speak and not be content to leave all the speaking to be done by those of mature years; but if they fail to do so we shall not have the proper strength which comes only from divers kinds of food and proper exercise; and we shall all be called to account for our stewardship, hence, "it behooves us each to bear a brother's load."

The bread and wine were now partaken of, after which we all went to a restaurant near by to have lunch.

The fifth meeting was opened at 3 p. m. by Bro. Teas, who presided. Bro. Leask was the first speaker, his subject being, "The Children of the Light." We occupy a most privileged position, the lecturer said, in that we have been brought to a knowledge of the truth; and if in our meetings together and in speaking one with another we can create within us a greater appreciation of our privilege so that we may use greater diligence in our efforts to walk in harmony with our high calling, our meeting will have served a good purpose.

Paul in writing to the Thessalonians told them that they were all the "children of the light and of the day," and not of the "night and of darkness." This applies to those only who have come to a knowledge of and obedience to the truth. We all were at sometime in our careers subject to the darkness which "covers the earth" and the "gross darkness" by which its inhabitants are held in bondage. Hence we were, as the same apostle said of others, "aliens from the commonwealth of Israel; strangers to the covenant of promise, having no hope and without God in the world."

True, we may have been, like many of our contemporaries, honestly believing the traditions of our fathers, which make the word of God of none effect; but honesty and sincerity, apart from the truth honestly believed and sincerely obeyed, are of no avail; and had we remained in error we could not be addressed as "children of light." How did we come into this position? Not by our own wisdom or intelligence that was our own, for Paul says that "Not many mighty are called, not many noble; but God hath chosen the weak things to confound the mighty; and base things and things which are despised, hath God chosen \* \* \* to bring to nought things which are, that no flesh should boast in His presence." Thus we see that we ourselves possess nothing which should cause us to boast, as the means whereby we came into this favored position. That which enlightened us came from God, as David says: "The entrance of Thy word giveth light; it giveth understanding to the simple." This position of enlightenment brings with it duties and responsibilities to which we were not related when we were in darkness, as the Apostle Paul says to the saints at Ephesus, whom he commanded to "Walk as children

of the light"; and as Jesus said to His disciples: "Let your light so shine before men \* \* \* that they may glorify your Father who is in heaven."

It is often the case that brethren are so placed as to be deprived of the association of those of like precious faith, except at long intervals; but to these, as well as those who can often meet together, there is an association and companionship of which no one can deprive any one in these days—that of the prophets, Christ Jesus, our Lord, and the apostles. There is a danger of our not appreciating this and availing ourselves of it to its fullest extent, because it is through it more than any thing else that a child of light is instructed in the "wisdom which cometh down from above." As children of the light we should endeavor to reflect that light in our lives, and walk circumspectly, so that when our Lord shall return we may be found worthy of His approval, and be permitted to share with Him the kingdom and glory He has promised to those who love Him.

Bro. Leask having brought his address to a close, there was a short recess after which Bro. S. F. Roche spoke to us on the subject: "The Land of Promise." Quoting from Gen. xv:18-21, he showed that God had promised the country from the Nile to the Euphrates to Abraham and his seed. Here the land of promise is geographically located, and no one should be so foolish as to think for a moment that it is any where else; but notwithstanding that the Apostle Paul says: "He (Abraham) dwelt in it with Isaac and Jacob, the heirs with him of the same promise"; there are some who think it is any where their carnal minds may place it—any where but where the Bible says it is. If we should ask the intoxicated Mormonite where the land of promise is, he would reply that it is near Salt Lake City, in Utah; if we should inquire of the contemptible followers of Dowie and Voliva where it is, we would be told it surrounds Zion City, in Illinois. But if we have read the Scriptures, we have found that Abraham walked through it in the length and breadth of it; and was told he should "after receive it for an inheritance."

While speaking about the land, it was hard to forget the nation which once inhabited it. We see the despised Jew everywhere, possessing considerable money, or it may be owning large industries; but in the Holy Land he has no place and no voice in its government. How true are the words of Lord Byron in relation to Israel's present condition:

"Tribes of the wandering foot and weary breast,  
Where shall you flee away and be at rest?  
The wild dove hath her nest, the fox his cave,  
Mankind their country, Israel but the grave."!

But the nation thus described will not always remain in dispersion. For the immutable promise of Jehovah is, "He that scattereth Israel will gather him, and keep him as a shepherd doth his flock." Before this can be fulfilled, however, the power of the "unspeakable Turk," who now rules Immanuel's land, will have to be destroyed; the "Eastern Question" will have to be solved or remain settled, and these things cannot be done in the absence of Israel's Messiah. It is of no use, therefore, for the representatives of the nations to meet at the Hague, in Holland, to devise a means for the abolition of war; for mortal man cannot rule his fellows justly and righteously, and God has said that "He who ruleth over men must be just, ruling according to the righteous precepts of Jehovah." This, man cannot

do, hence he will have to give place to Jesus Christ who shall "govern the nations upon the earth," while occupying the throne of David. When He returns He will have a controversy with the nations. Their sins and iniquities have long cried to heaven for vengeance; let them not think they shall escape punishment; for he will mete out adequate punishment to all, to aggregations of men as well as to individuals; and so when "His judgments are abroad in the earth, the inhabitants of the world shall learn righteousness."

Bro. Thomas Roche was the next speaker, his subject being, "The One Hope." It was because we all possessed the one hope that we had thus assembled, the speaker said. There are many hopes in the world, as there are many faiths; but our hope, the "hope of the gospel," is the only one that will ever be realized. The fanatical Moors who are fighting against the French and Spanish armies have a hope which is born of ignorance and superstition, and so intoxicated are they by reason of this, that they march up to the cannon's mouth and are destroyed. Destruction, by this or some other means, is the inevitable portion of all those who wander out of the way of understanding and take hold of a vain and baseless hope.

The one hope is and must be founded on the promises of God. Many of these are yet unfulfilled; but we believe that God will perform His promises; and so because we cannot yet see them accomplished, we hope for them and wait patiently till they are realized.

Abraham was in possession of the one hope, for we read that "Against hope he believed in hope." What though the horizon was dark around him, his wife ninety years old and himself one hundred; God had promised, and He was able to perform; and so he hoped and was not disappointed. The Apostle Paul also rejoiced because he had the one hope, the "hope of Israel," for which he was "bound with a chain." He would preach this hope, the hope of the whole nation; he had the courage of his conviction; and if by proclaiming it he must come into conflict with the authorities, and be cast into prison, and be in danger of assassination by his own people, still he would continue to preach this hope.

We are informed in the Scriptures that Jehovah is the hope of His people; that we should have for a helmet the "hope of salvation"; that "Christ in us is the hope of glory"; that we are to look for the realization of our "blessed hope"; and that we should be "sober and hope to the end for the grace which is to be brought to us at the appearing of Jesus Christ." If we pay due heed to these portions of the word we shall be in a right state of mind and when the Lord appears we shall have joy in His presence and be allowed to enter His kingdom.

The afternoon meeting was now concluded, and we all went to the restaurant for tea. Our meetings had been good and we felt sorry that such a spiritual feast would soon have to come to an end; but there was reason for rejoicing in that we had been permitted to meet here in comparative safety and without fear of molestation. We had enjoyed the privilege of free speech and in the eyes of the law had been only taking advantage of the inalienable rights and privileges it confers on all.

The sixth and last meeting was opened at 7:30 p. m., by Bro. Leask, who presided, and Acts xv:22, to the end, was read by the chairman. Bro. A. H. Zilmer then delivered a lecture on the subject: "The Design of the Gospel." The word gospel is on the lips of almost every one in

Christendom, the lecturer said, but that they all do not believe the same gospel is evident from the fact that they do not preach the same things, and in some places one does not have to profess any particular faith, but is allowed to decide from his own feelings whether he believes or not.

Jesus told His disciples to go and preach the gospel to every creature, and appended to it this condition: "He that believeth it and is baptized shall be saved: but he that believeth not shall be condemned." The gospel is the power of God for rescuing men and women from the ruin of sin; it is the means by which they are selected for the purpose of calling the glorious name of God on them. The subject-matter of the gospel is the kingdom of God, as we are informed by Matthew, who records the fact that "Jesus went through every city and village preaching the gospel of the kingdom of God." He had previously been anointed by the spirit and thus was prepared to preach glad tidings to the poor. Hence, it is recorded that He said: "I must preach the gospel to other cities also; for therefore I am sent." He taught his disciples what to preach, as we are also informed by an evangelist, who says: "And the twelve were with Him." The Great Teacher instructed His disciples while with them, and when he was taken away from them He sent the Holy Spirit to bring all things to their remembrance and to guide them into all truth.

The gospel was not preached by Jesus or His apostles with the idea that all who heard it would be saved by it; it was for the purpose of *taking out of the world*, Jews and Gentiles, a people for Jehovah's name.

There is an idea prevalent at the present time that we should be charitable to those who do not believe God; that it does not make any difference whether men believe Him or not, if they are honest in their convictions. But it does make considerable difference—a world-wide difference—to God whether we accept or reject His word! He has not sent His prophets, His Son and the apostles to make known His purpose without it being vitally important that we should know it; and we should honor Him by believing and obeying His word; and if necessary we should emulate the example of some who gave their lives in defense of the truth which they loved, and whose cause they had espoused.

The true gospel cannot be proclaimed without including the doctrine concerning the resurrection and judgment, as well as the "things concerning the name of Jesus Christ"; and any gospel which does not contain and give to these facts the prominence they properly deserve is not the gospel of Christ. The gospel is a rule of life for those who embrace it; they cannot run into the same excess of riot as others do; and the fashion and mystery of ecclesiasticism have no charms for them. They are not of the world; they have come out of it with all its vanity and folly; and henceforth should continue to "adorn the doctrine of God our Saviour."

The lecturer now concluded his address, and the meeting was closed with a hymn and prayer.

Perhaps those who have read this report are wondering if we shall have another gathering next year. For their information I will say that the Milwaukee Ecclesia would be glad to have the gathering there next year; and should the King of Israel not return before that time to "make His ransomed bride His own," we may hold it at that city.

STEPHEN F. ROCHE,  
Sec. Committee of Arrangements.

## Editorial.

EDITOR AT WORK IN ENGLAND.—We have been giving a few lectures in Mumbles, our old home, where we have been taking a good rest, also, by invitation, in Porth, and have visited Aberdare; but so far we have not been able to break bread with these ecclesias, not because they are unsound on the question of inspiration, or free life, or immortal emergence, or any of the false doctrines which have been allowed to be taught among those represented by the *Visitor*; but because they have been in fellowship with that body. For a long time many of these brethren in Wales have been dissatisfied with what they have felt to be a compromise of the first principles by their connection with a body rapidly becoming corrupted by truth-nullifying doctrines, and now we have reason to hope they will soon demand a full and frank declaration of where the *Visitor* body does stand, and what its intentions are in respect to purging themselves from heresies. For us to respond to invitations to lecture for those with whom we could not fellowship has by some been regarded as inconsistent, but to us it seemed our duty to keep the breach as narrow as possible, in the hope that such action on our part would render it easier to develop the situation we hoped for—a solid stand upon the old foundation with a refusal to compromise the truths in relation to the matters mentioned in the foregoing. It is our hope and expectation that the brethren in South Wales will soon extricate themselves from the evil condition circumstances wielded by others forced them into.

There is much talk among those known as “Partial Inspirationists” of their never having changed; but facts declare to the contrary. When they separated in Birmingham, in 1885, they issued a circular in which they declared:

“That this meeting affirms its belief in the *entire inspiration of the Bible*, reaffirming its consent to the terms of the resolution proposed by Bro. Roberts on the 19th of February last, and agreed to by the Ecclesia. It further repudiates any sympathy with doctrines of “partial or erring inspiration, believing that the original writings were free from error.”

This is plain enough, and all that any one can desire; but now the editor of the *Visitor* says that although God inspired the original Scriptures, yet it cannot be proved that some of the errors in copies were not in the original writings; and in 1905 he refused to accept grounds of reunion submitted by Bro. Kirwin in the following form:

“The original Scriptures were wholly inspired of God. There is no *technical* way to prove that they did not contain some of the errors of

copies; but since our God is a God of truth, and cannot lie, and since He inspired the original Scriptures, we know, without technical means, that they were free from error."

The *Visitor* also allowed Bro. Lee to declare in its pages that "all that can be said about the original Scriptures is affirmation without evidence." All this compared with the resolution of 1885 shows that a change has been made in this question, not to mention many others. With such trifling with the word of God, where is the "impregnable rock" advertised in hand-bills a few years ago? and who can be satisfied with such a sandy foundation? "Awake to righteousness, brethren! all of you—some as to doctrines, others as to fellowship.

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EDITOR ON THE WING.—We are writing this in Mumbles, South Wales, Oct. 17th. On the 19th we go to London where the brethren have arranged for lectures in Barnsbury Hall, Camberwell and Manor Park; also in Tunbridge Wells and Brighton, places some fifty miles from London. Handbills just received read as follows:

"Revival of Apostolic Teaching. Two lectures will (God willing) be delivered by Mr. Thomas Williams, of Chicago, U. S. A., author of 'The World's Redemption' and other works, in the Surrey Masonic Hall, (main entrance) Camberwell New Road, S. E., Sunday afternoon, Oct. 20, at 3 o'clock. Subject—'Religion: Its Origin and Design in Relation to the Earth, Past, Present, and Future.' Sunday evening, Oct. 20, at 7 o'clock. Subject—'Zionism: As Seen in Prophecy—a Sign of the Re-appearing of Israel's Messiah, and of the Restoration of the Kingdom of Israel.' Seats free. No collection. Please bring your Bibles."

"Christadelphian Lectures. Two Lectures will (God willing) be delivered in the Pump Room, Tunbridge Wells, on the momentous truths of the infallible word of God. Wednesday, Oct. 23, at 8, 'Religion: Its Origin and Design in Relation to the Earth, Past, Present and Future,' and Thursday, Oct. 24, at 8, 'Religion: Its Necessity for and Adaptability to mankind, and how its Blessings may be Realised,' by Mr. Thomas Williams, of Chicago, U. S. A., author of "The World's Redemption," and other works. Chairman, Mr. W. Whitehead, of New Romney. Seats free. No collection. Bring Bibles. Questions invited at the close of the lectures. Enquiries should be addressed to Mr. D. Hall, 1 Hill View Road, Rusthall."

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THE EIGHTH ZIONIST CONGRESS.—This was held at the Hague during August where the Peace Conference was also in session,

and of this place the *Jewish World* says: "The selection of this Hague on this occasion will do away with these difficulties" (referring to the ill success of the London Congress). "The eyes of the world are now on this quiet Dutch town, where the great powers have been meeting for the last two months in order to deliberate how to mitigate the horrors of war. The Peace Conference has brought to the Hague all the publicity required for the Zionist movement." The chairman, Herr Wolffshon, in his opening speech recalled the suffering of the Jews since the last conference in a manner to forcibly remind us of the "time of Jacob's trouble." He said:

"Two years have passed since the seventh Congress, leaving deep traces on our sorrowful history. Atrocities have been perpetrated on our people, the recollection of which freezes the blood in the veins, and before which humanity ought in shame to hang its head. (Here the audience rose.) The year 1905 surpassed in deeds of violence many a year of terror in the Middle Ages. Who would undertake to be the Jeremiah of the new ruins and the new graves? Who could count the number, or mention the names, or picture all the scenes of self-defence where young Jewish blood was shed in a heroic but hopeless struggle? We who are here must look with reverence to the figures of our brothers and sisters who with their death have sealed the martyrdom of the *Goluth*. But not through lamenting and sighing, and not through outbursts of helpless frenzy, but through untiringly working for our deliverance shall we honor their memory."

Of "Palestine enterprise," in respect to finance, the speaker said:

"As regards the progress of the Zionist institutions, it was possible to report a gradual development of the Jewish Colonial Trust. The Anglo-Palestine Co., whose capital has been increased to £100,000, had opened several new branches in Palestine, and the establishment of an agency in Constantinople would give the activity of the bank a special importance. The legalization of the National Fund as an English limited liability company had been a good piece of work for the movement. The state of affairs in Palestine was encouraging in all respects. A number of new enterprises were being called into existence, and a new element of working men was gradually being formed there."

Mr. Joseph Cowen claimed that as a matter of dignity the Jews should not force themselves into Palestine until they could obtain a repeal of the prohibition of Jewish immigration, illustrating the question by supposing a Jew entering a hotel where he was expressly told his presence was not desired. But Herr Davis Trietsch answered him well as follows:

"That Mr. Cowen had referred to the restriction of Jewish immigration into Palestine. This was only the theory of Turkish administration, but

in practice they would find that a large immigration had taken place there during the last few years. He need only ask Mr. Cowan, where were they welcomed? During the Rumanian troubles in 1899, when every country, including England, had practically refused to receive the Jewish refugees, it was Turkey which then proved a remarkable exception. During the Armenian massacres the Jews in Constantinople were exempt from all danger. Where else would this have happened? There was a two-fold aspect to the Zionist policy: Turkish, which loyally respected the rights of Turkey; and Jewish, which should be expressed in systematic work in Palestine. Herr Trietsch then entered upon an advocacy of Zionist colonization in the neighborhood of Palestine, a scheme with which he has occupied himself for several years."

The one thing made evident throughout the entire congress was that Zionists are Palestine bound, and will refuse to be side-tracked in any way. Thus will they fulfill the words of the prophet Jeremiah: "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 1:4, 5.

#### INTELLIGENCE.

ALPHA, IOWA.—A short time ago the death of Sister Clark, of this place, was reported in the *ADVOCATE*, and now comes the news of the death of our aged brother, James Clark. His death (on Aug. 3rd) was caused by cancer; but he had lived to the good old age of eighty-five. The news of Bro. Clark's death comes to us from his son, William O., who sends us a clipping from the "West Union Gazette," which makes the mistake of saying that "his aged wife, with whom he had lived nearly forty-seven years, preceded him to the better land. Bro. Clark knew better than this; for his faith was not that death would take either his beloved wife or himself to "the better land," but to the grave, to await the resurrection, when they would be among those who shall realize the promise of the Lord: "Blessed are the meek, for

they shall inherit the earth." From correspondence with our deceased brother for a number of years, we know him to have been a firm and faithful brother in the Lord, always watchful for opportunities to present the glorious gospel to his friends and neighbors. It is only a short time ago that he sent us a kind letter he had received from an ex-governor of the State of Iowa, acknowledging the receipt of books on the Truth which Bro. Clark had sent him. After a life together of forty-seven years, how lonely must our dear old brother have been when the cold hand of Death took from him a loving and faithful wife and a sister in the Lord! But the loneliness was for only five months, and now, after living together so long, they sleep together in the sleep profound; and ere long the trumpet sound will awake them together to a life that shall be free from pain and death. May the good example set by

Bro. and Sister Clark be followed by their four children who are left to mourn their loss. How sweet it will be if in the presence of our Lord returned to earth they all meet never more to part. Bro. and Sister Clark have done their part and "finished their course," and are awaiting the time of triumph over death and the grave.

Friends then shall part from friends no more,  
Endless as time their joy shall be;  
For pain is swallowed up in joy,  
And death in victory.—Editor.

**ARKANSAS FRATERNAL GATHERING.**—The Martinville Ecclesia held its 10th annual gathering at Martinville, Ark., on Aug. 22, 23, 24, 25, '07. Meeting was opened by Bro. J. D. Martin, followed by Bro. E. H. Miller, who delivered the address of welcome. Bro. W. H. Lennox then addressed the congregation and in a short but beautiful way showed how the Gentiles were grafted into the "Name."

Owing to the resignation of the former arrangement committee, the following brethren were appointed to serve, viz: G. A. Shewmaker, Lindsey Riggs, Frank Stoboy. On Friday morning the committee announced the following program: Friday—9 a. m., Social Meeting; 11 a. m., "Brotherly Love," Bros. J. J. Scroggin, W. H. Lennox; 3 p. m., "Birth of the Spirit," Bros. J. D. Martin, O. L. Dunnaway; 7:45 p. m., "The Fall of Man and the Consequences," Bro. W. H. Lennox. Saturday—9 a. m., Social Meeting; 11 a. m., "How We Become Related to the Second Adam," Bros. W. H. Lennox, O. L. Dunnaway; 3 p. m., "The Kingdom, When Established," Bros. R. S. Burnett, Wiley Beane. Sunday—8 a. m., Chart Lecture to the boys and girls, Bro. O. L. Dunnaway; 9 a. m., Social Meeting; 11 a. m., "The Restitution," Bros. O. L. Dunnaway, W. H. Lennox; 2 p. m., "The Resurrection," Bros. W. H. Lennox, R. S. Burnett; 7:45 p. m., "The Signs of the Times," Bros. O. L. Dunnaway, W. H. Lennox. Two candidates, Sister Ida Shewmaker, of Morrilton, and Bro. B. M.

Edwards, of Longton, Kan., signified a desire for baptism, and after passing a most satisfactory examination were baptized and received into the ecclesia. Bro. E. E. Burnett performed the baptismal service.

The Ecclesia then went into a business session. A motion by Bro. J. J. Scroggin to move the place of the gathering from Martinville to Morrilton was carried.

The following arrangement committee was then elected for the coming year: Bros. Lindsey Riggs, R. S. Burnett, G. A. Shewmaker, who will report the exact date for the next gathering in due time. On motion the meeting adjourned.

J. N. WINBURNE, Sec.

**CAMBERWELL ECCLESIA, LONDON.**—It gives us great pleasure to report that we see some fruit of the labor in the vineyard of Almighty God, in the obedience of Miss Ethel Haddon (daughter of our Bro. Haddon) to the law of the spirit of life in Christ Jesus. She put on the saving name of Jesus Sunday, April 28, '07, by immersion. We held a Special Effort at Tunbridge Wells, on Saturday, Aug. 3rd, and the hall was very fairly attended and the lecturer, Bro. Whitehead, was listened to very attentively. Next day (Sunday) it was resolved that we go out on the common and there speak forth the word of Truth. This was done, and our Bro. Elcomb addressed a great number of people who showed their interest by asking questions. Now we are endeavoring to keep up the interest awakened by continued addresses by our Bro. Elcomb, whenever he can get down there. Last Sunday he was at work all day and was listened to by about 500 people; and there are many, who, like the Bereans of old, are looking into the Word whether these things that are spoken of be so or not. This seems to indicate that more work is done in the open air than in the halls. We are, indeed, thankful to our Father in heaven that we are permitted to see some fruit of the labor of the husbandmen, for now

we have to report that Mrs. Mary Ann Hall, wife to our Bro. Daniel Hall, and Miss Ann Mercer, all of Tunbridge Wells, put on the saving name of Jesus Christ by immersion Sunday, Sept. 1st.

We are now looking forward to the visit of our Bro. Williams, of Chicago, to the South of England (London included), and the special effort work consequent thereupon, details of which will be reported later.

Yours fraternally

GEO. FOOTE, Recorder.

CHICAGO, ILL.—We have to record the loss of one of our members through the marriage of Sister Lucy Spencer, of this ecclesia, to Bro. J. W. Peake, Louisville, Ky. Sister Lucy has been with us from a child and early embraced the truth and by her consistent walk and beautiful character endeared herself to us all so that she will be much missed from our midst, but we believe our loss will be Bro. Peake's gain, and they have our heartiest best wishes and prayers for their future happiness and well-being. Sister Annie Dunn and Bro. J. Wooliscroft, both of this ecclesia, have also been united in marriage during the past month. They, too, have the prayers and best wishes of their brethren for their future happiness.

Sister A. Kennicott has returned to her home in Virginia.

We have had the following visitors at the Lord's table since last report: Bro. and Sister Spencer, McHenry, Ill; Sister Chester, Bonfield, Ill., and Sister Aspen, Halifax, Eng.

J. LEASK, Sec.

ELMIRA, N. Y.—It has been quite a long time since we have sent intelligence because there has been so little to chronicle.

We are still trying to maintain a "light-stand" in this place, but the surrounding darkness is so dense that it "comprehendeth it not."

We have gained two members this

year. June 5th Sister Viola Fuller, formerly of Mitchell, S. D., became the wife of the writer; and on Aug. 27th the wife of our esteemed Bro. Platt was buried in baptism, in the likeness of Christ's death, and arose to walk in newness of life, and now rejoices with us in the hope of gaining the crown of life eternal when He shall appear to judge "the quick and the dead."

Several of us attended the Canadian Fraternal Gathering, at Guelph, Ont., and there enjoyed a spiritual feast, never to be forgotten. It was there we met, for the first time, Bro. A. H. Zilmer, and invited him to come here and lecture, which he did, delivering two powerful and convincing lectures, Sunday, Sept. 15th, on the subject, "A Minister's Reason's for Leaving His Church," and "The World's Political Future." Although we advertised largely, I am sorry to say the audiences were small, but then we must realize that this is the "day of small things" for the children of God.

CHAS. T. SPENCER.

ERIE, ILL.—The home of Bro. Geo. N. Mason, of this town, has once more been invaded by the great "relentless foe of man," and his lovely daughter, Lois, a young lady of some 22 years, carried away to death's prison-house—the grave. Bro. Mason's wife was laid low by death last January. This was a great and seemingly unbearable loss, but on Sept. 30th he was called upon to bear another loss when his daughter died. Miss Mason was taken sick with typhoid fever last year which developed into tuberculosis, and from this she was released by death.

Bro. S. F. Roche, of Chicago, conducted the services and set forth the Christadelphian (the Bible) hope to a large number of friends and neighbors who were present to show their sympathy for our brother and their esteem for the deceased. Miss Mason had believed the truth for many years, having been brought up under the influence of

the scripture teaching since her childhood, but she had not been baptized into Christ; and though she sincerely wished to be baptized some time before her death, she was too weak and it was feared the end would be accelerated if she was moved.

Those who know the truth should not delay or procrastinate, but should show their faith by being baptized into the only "name under heaven by which we must be saved"—the name of Jesus Christ.

Cheer up, dear Bro. Mason. For "whom the Lord loveth He chasteneth, and scourgeth *every son* whom He receiveth." Be sure He has not chastened you without it being necessary; and though you cannot now see the reason, it is well to submit to the will of a "faithful and wise Creator."

GUELPH, ONT.—Since our last writing we have realized a most refreshing time at our Fraternal Gathering, which took place, as previously announced, on the 1st and 2nd of Sept., in our Public Library Auditorium Hall, where a most enjoyable time was spent by over 200 brethren and sisters and friends, the full particulars of which was forwarded you in a copy of *The Guelph Herald*, which gave us great prominence in their daily paper; although a most important and interesting matter was not chronicled which transpired on the Saturday evening, 31st Aug., as a preliminary to our gathering, in the induction into the name of Christ of two sisters Keith, Mary and Priscilla, daughters of our Bro. and Sister Keith, near Listowell, (who are now deceased), after witnessing a good confession they were buried with Christ in baptism at the house of Bro. D. Tolton, at 12 p. m., which ordinance so fully sets forth God's promise of deliverance from sin and death by resurrection in Him who is the resurrection and the life. They were very impressively welcomed to our fellowship at the breaking of bread on Sunday morning

by Bro. J. H. Laird. Since then we have been much encouraged by four more sisters casting in their lot with us in the persons of Mrs. Stanly Jones, wife of Bro. Jones, also his sister in the flesh, Bertha Jones, formerly of Walkerton, and two sisters Truax, Selena and Laura, of Walkerton, who were immersed into the all-saving name on Wednesday afternoon, 4th inst.; and again on Thursday eve., 12th inst., we assisted the only son of Sister Allan, viz: Alex. Allan (age 16 years) to put on the name of Christ in baptism, making in all seven more who have entered the race for eternal life; may they so run that they may obtain the priceless gift of immortality. God grant that they with us may finally obtain that great salvation in that blessed and glorious kingdom of God with whom there is fullness of joy and pleasures forevermore. Even so come Lord Jesus.

Yours in Christ,

DAVID TOLTON.

HAMILTON, ONT.—Since the last report we have some more good news. Three of our young ones have come in among us after giving a good confession of the one faith. Miss Jane M. Mitchell (age 14 years) was immersed on Oct. 4th, and on Oct. 8th Miss Ella Ghent (age 18 years), and Miss Nellie Hinton (age 15 years) were immersed into the only name under heaven whereby we can be saved. Our young sisters all belong to our Sunday School and have been taught by their parents the better way; taught to serve "thy Creator in the days of thy youth" and live for something more than this present evil age, and to fix their eyes on things above, where Christ is keeping our life for us, that life that will know no ending. It causes all of us to lift our hearts with praise to see so many young people obeying the truth, for there surely is more pleasure to Deity to have people serve Him in their youth than to wait until they get old and ready to die and to then reach out for life and help. How *sad* it is to see some object-

ing to our children singing in our meetings. What joy it would be if all the earth was peopled with those who would praise our Father! Sing to the Lord all ye nations says David, and we pray that the day is near when all nations will sing unto the Lord, and our prayer is that our young sisters may be able at all times to keep in the narrow way, to keep the day of Christ before them as a bright and shining light. This will enable them, and not only them, but all of like faith who do so, to gain a well done, enter into the joy of your Lord.

We have had with us Bro. J. Craigmyle, of Toronto, who gave us a good exhortation on Aug. 25th, and lectured in the evening giving us good food and strength, just what we all need. On Sept. 29th Bro. E. Tolton, of Guelph, also gave us the word of exhortation in the morning and lectured on "The Keys of the Kingdom of Heaven." He gave us good spiritual food, and all goes to help keep us in the narrow way. The road is rough and needs lots of encouragement from those who can give it; hence, my beloved brethren, do not withhold any good word you can say now to your brethren. If we have any roses to give, give them now, do not wait until our brethren and sisters are dead and then send or say kind things. If we are to help, let us be up and doing now. Work, my brethren, for the night is coming when no man can work.

Your brother in Christ,

J. A. WYATT.

**JAMESTOWN EXPOSITION NOTES.**—The work of distributing our literature in connection with the movement has moved with little interruption since closing the lectures and Bro. and Sister Williams took their departure for other parts.

Our Committee have been very fortunate in securing the services of Bro. James Johnson, of Richmond, Va., who, together with Master Jas. Dozier (son of our Bro. Jas. W. Dozier), have had entire

control of this part of the work. The brother's large experience as a canvasser and distributor of Christadelphian literature for a number of years, also his pleasing manner with those whom he may chance to meet, and love for this kind of work, renders him of valuable assistance to the committee in the great work of placing the truth into the hands of good and honest-hearted ones.

From these and other reasons we have, up to the present time, put out several thousands "Great Salvation" and other books and tracts.

After the usual sight-seeing is over and the people are turning their faces homeward, they are then waited on by the canvassers at the steamer and trains and freely offered our literature with the simple request that they be given a careful perusal after the returning to their homes. But even then all do not take them; some refuse, saying it is trash. This of course, is always met by a sharp debate on the part of our brother. Others, on being informed as to their contents, complimented Bro. Johnson on his noble work, even going so far as to request the privilege of contributing to the cause, one offering as much as \$500.00. "The Great Salvation" is much of a favorite with those who take the time to read it.

We are hoping that good results may crown our efforts, as much is being done to bring the truth into the possession of others.

Quite a number of requests for our literature have come to us from neighboring ecclesias, all of which we have responded to, feeling it to be a general work and not confined to any one section.

Fraternally,

B. F. DOZIER, Sec.

**MASON, TEX.**—It becomes my duty to report the Fraternal Gathering at Junction School House, near Hye, Tex. It convened on the 7th of Aug. and continued four days, according to the announcement in the *ADVOCATE*. Although

the attendance was rather small, we had a good and harmonious meeting to the enjoyment of all. Four brethren did the lecturing: G. W. Banta, J. O. Tanner, T. J. Maynard, and the writer. The address of welcome was given by Bro. J. O. Tanner, responses by Bro. G. W. Banta and the writer. The writer was selected chairman for the meeting. Bro. G. W. Banta addressed us from the fourth of Eph. for a basis of what would be said in lecturing during the meeting—the seven articles of faith, etc. The subjects were, “The Covenant Made to Abraham and the One Made to David,” “The Kingdom in Relation to the Gospel,” “The Restoration of Israel,” “The Covenant and the Priesthood of Christ.” Two lectures by Bro. Tanner on “Signs of the Times,” and also the closing discourse by Bro. T. on “The Seven Pillars of Wisdom’s House the Seven Articles of Faith,” in which was a synopsis of what had gone before, in as concise a manner as he could, on “The one God, the one Spirit, one Lord, one Faith, one Hope, one Baptism, and one Body,” closed the meeting with our hearts full of joy.

On Sunday, about 2 p. m., two were immersed into the sin-covering name of the Anointed One: Sister Edney White, wife of Bro. Henry White, of Greer Co., Okla., and Sister Dora Haley, of Blanco Co., Tex., daughter of Bro. and Sister John Haley. The latter was re-immersed on account of being dissatisfied with her knowledge the first time.

Junction School House was chosen again for our gathering next year.

The writer was selected secretary near the close of the meeting, so I report from memory, not being early enough to take the minutes of the meeting.

JOSEPH GREER.

NEW YORK CITY.—Sister Mary Jones fell asleep in Jesus on Sept. 3rd, and was buried in St. Michael’s Cemetery on the 6th. She was brought into the Truth three years ago. Throughout her brief

probation her faith was severely tried; but she patiently and cheerfully endured affliction to the end. A native of Barbados B. W. I. she possessed insight above the average; her apprehension of our most holy calling also was of higher order.

That Sister Jones was a much esteemed “stranger and sojourner” is further witnessed by the presence, “in the hour of last leave taking,” of many who in life were not friendly towards her. The household of faith is always poorer when such members “go out.” May God’s abounding mercy bring her again from the dead to die no more.

Sorrowfully yours in hope of the resurrection,

A. LIONELL BENJAMIN,  
Serving Brother.

NORFOLK, VA.—We are pleased to report the return to Norfolk of Bro. O. L. Bonney and Mother, who for the past twenty-eight months have resided in Washington, D. C. As an indefatigable worker and upholder of the truth, both here and elsewhere, Bro. Bonney has, without fear or favor, stood for its purity in a complete severance from the world in all of its institutions when obeying the invitation to “come out.” We welcome their return, knowing their worth to our meeting.

Fraternally,  
B. F. DOZIER, Sec.

ROCKFORD, ILL.—We have to record the falling asleep in Jesus of our aged Sister Elizabeth Taylor Keeling, on Sept. 3rd, in Rockford, Ill. She was born in England, May 3, 1832, and was married in New York City in 1852 to Bro. J. W. Keeling. She obeyed the truth in Illinois during Dr. Thomas’ early visit West. Our sister suffered much in her last sickness, and was a model of patience.

Your sister in Christ,  
E. KIRWIN.

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VOL. 23—NO 12

DECEMBER, 1907

NO. 274

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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THOMAS WILLIAMS.

Englewood, Ill.

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B. F. DOZIER,

No. 15 Granby St., Norfolk, Va.

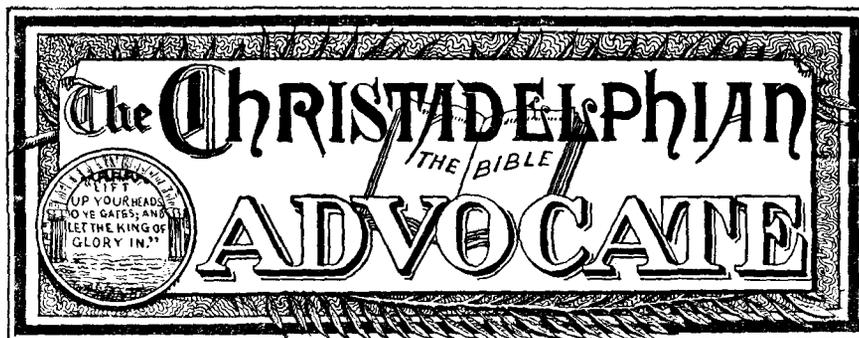
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DISCONTINUANCES.—A large majority of our subscribers prefer not to have their paper discontinued in case they fail to remit before expiration. It is therefore assumed that unless notification to discontinue is received the subscriber wishes a continuance.

VOL. 23.—No. 12

DECEMBER, 1907

No. 274

## BURNING QUESTIONS.

A LECTURE, DELIVERED IN THE CHRISTADELPHIAN MEETING ROOM,  
81 GREAT GEORGE ST., LEEDS, ENGLAND, TUESDAY, NOV. 10, 1903.  
BY BRO. THOS. WILLIAMS, OF AMERICA.

### ADAMIC CONDEMNATION AND RESPONSIBILITY.

Bro. Hall, in introducing Bro. Williams, said :

The meeting was called to consider the question which has perplexed us for years. We are very much pleased to see so many gathered together, which showed a willingness to hear both sides of the question. The object of the lecture was to endeavor to come to a proper understanding amongst the ecclesias, instead of the divided state which at present exists. Questions would be allowed at the close of the lecture.

Bro. Williams, in addressing the meeting, said :

*Dear Bro. Hall, my beloved brethren and sisters in Christ Jesus,*

It has afforded Sister Williams and myself great pleasure in coming to Yorkshire and making your acquaintance; whether you are in the habit of meeting within these walls or not, we are very much pleased to have made your acquaintance, but sorry to find the brotherhood in such a divided condition. Had we come amongst you ten years ago, we should have found you a united people, so far as the question which divides you now is concerned. We will go further back, say thirty years, and we should then

have found some believing in a third class resurrection and some not, and yet all able to meet in bonds of love and peace, and in sweet communion with the heavenly Father. If that could be so for nearly thirty years, and it is not so now, the question arises, What has come amongst you, what has *taken place, to alter the situation and bring about the sad situation in which you are now found, divided one against another?* We must try and find the cause, and endeavor to remove it. I have not come among you to dictate, but in the fear of God and the love which should exist between us, to try to remove the wrongs and place matters in a right condition. I hope we shall be able to meet each other half-way upon this subject; you know the words of our Lord, "Blessed are the peacemakers," and I want your help to make peace. This vexing question has caused both trouble and bitterness; *let us see how nearly we can come to agree, and when we have done our very best there will always be, so long as we are in this evil state of things, certain differences that we shall have to tolerate, for in this evil state it is absolutely impossible to have a oneness of mind upon every question that we may derive from the Bible.* If we can see eye to eye upon the fundamental principles of the gospel, we shall have found a workable basis and a basis of fellowship, and when we come to consider any question wherein there may be a difference with regard to passages of scripture, if we are not willing and able to tolerate each other, then we *lack that forbearance and love which the scriptures inculcate.* I am not presuming nor anticipating that there are any who are not willing to profess that love that will strive for peace and harmony. Even when our Lord was upon the earth, and when the apostles were sent out to perform the work of the gospel, when the Spirit was among them, and when miracles were performed, there were certain differences, and the efforts of the apostles were to right the wrongs and keep the body of Christ together as one united body, and drastic measures were never applied until there was no hope, and then only upon glaring inconsistencies, or where the law of Christ was broken in the moral sense, and when fundamental principles were denied or nullified.

With regard to the question of first principles, I will go back to the infancy of the revival of the truth, fresh from the pen of Dr. Thomas, up to the time of this trouble. Is it not true that the question of the resurrection of Gentiles out of Christ was always called a "third class resurrection"? And why a third class, unless there were two other classes implied? And the two classes were always regarded as the "just and the unjust" under the law of the gospel, in Christ; under the law of the spirit of life, under the everlasting covenant; and if the other class had been considered as under this same law, they could not have been called a "third class." Those regarded as outside that law are always called a third class. If we still retain that "third class" idea, and speak of the resurrection of such as a resurrection of a third class, then we shall admit and agree upon the possibility of that. Keep the two classes separate and distinct as belonging to the law of the everlasting covenant, on probation for "good or bad," to be judged "according to works good or bad"; keeping that truth intact, undisturbed, do not extend or diminish it, and admit the other as outside of it, not interfering with it, not infringing upon it, and granting that what God has done in the past in certain incidental resurrections he may do in

the future, and there will be a meeting point where we can meet as before.

But you will say, Things have changed since then. In what sense have they changed? The matter has become aggressive, you will say. Now I know you are reasonable brethren and sisters, and I know, too, that Yorkshire people have the reputation of being outspoken people, and therefore I am going to speak plainly. Now as reasonable brethren and sisters, let me ask you, Does aggression turn that which for forty years was not a first principle, into a first principle? After the lapse of forty years, does the question of whether or not the subject is discussed, change it from a non-essential to a vital essential? Does the question of whether or not it is discussed and debated between brethren turn that which was not a first principle into "a serious first principle"? You know it does not. What shall we do with the aggression? I will suggest what you shall do with it. Let the aggression go down into oblivion, and let us transport ourselves back to where we were before the aggression commenced, and then we shall find a meeting point, I think, if we are willing to become peacemakers on a basis that existed for forty years, that never compromised a vital point, and if it did not for forty years it need not from now until we are called into the presence of our Lord and Master.

Now I am going to speak plainly, and as we do not want any misunderstanding I will say that the difference in this case has largely arisen from prejudice rather than reason, and that prejudice to a large extent has been heaped upon and imposed upon one man. I perhaps would not have referred to this if it had not been for a little circumstance that occurred in one of our meetings here where the question came up, What caused this division? and Bro. J. J. Andrew was the one who had to take the charge of being the cause of this division originally, and there are hundreds of brethren and sisters who believe that to be a fact. I am not going to blame you if you believe it, because you have taken the matter second-handed, and perhaps the hard sons of toil have not had time to follow up everything that has been written, for of making of books there is no end; and secondly, you cannot keep informed of everything produced; therefore you are excusable to a large extent in accepting the matter second-handed. What I say in your hearing to-night, and in the presence of God, is as if we were to step into the very presence of our Saviour to be judged. I say the cause of the division does not belong to Bro. J. J. Andrew. That poor brother this very moment is tottering upon the very brink of the grave, largely attributable to the fact that he has been misrepresented throughout the length and breadth of the world. Brethren and sisters, if that poor brother goes down to the grave under the weight of prejudice that perhaps you have helped to heap upon him, you cannot rest quietly and await the judgment-seat. You can help to right all wrongs, whether in relation to this person or that person, this division or that division, and that opportunity will now be placed before you.

I will call your attention to facts, and not second-handed. Did this division come about by reason of Bro. Andrew teaching the violent death theory as some of you imagine? Now for the facts that I refer to. First of all, three years ago Sister Williams and I were in England. We went purposely to Birmingham to have an interview with Bro. Walker. He met us at the station and took us to the house of Sister Roberts, where we

were kindly received and treated domestically. Sister Roberts having made arrangements to leave on the Saturday, that became necessary, so we went there hurriedly for an interview. The question of Adamic Condemnation came up in this form. We asked, "What do you think that we teach? Tell us what you think we teach, and then we shall see whether you have the right idea of our belief or not, and we shall then be able to correct any mistakes that might arise." The answer was, "We believe that by Adam's sin we are mortal, and that is all." Bro. Walker said that. Our answer was, "We believe then with you, that man is mortal by reason of Adam's sin. And so we agree. Now I will ask you, Is mortal flesh sin's flesh? Yes. Is it regarded as clean or unclean in the sight of God? Unclean. Did Jesus himself partake of that mortal, sin's, unclean flesh? Yes. Did He have to make a sin-offering to cleanse himself from that? Yes. And therefore His offering arose from the fact of Adam's sin? Yes. Must we not be baptized into Christ for the same reason? Yes." "But Bro. Andrew won't accept that," said Bro. Walker. We replied, "You have been here six years, and you have never yet gone to see Bro. Andrew to find out how nearly you could agree, but you have misrepresented him." (And I could read to you page after page, and do you not know it? Let me call your attention to one point where he was misrepresented in the reply to the "Blood of the Covenant." He was charged with teaching, "That if the blood of Christ had been preserved in a vial, it would have been powerful and operative mechanically and talismanically in raising men out of the grave." Was that a correct representation, or, as admitted afterwards, sophistry of the worst kind.) I continued saying, "Well, you have not been to Bro. Andrew; we have been to London, we have talked with him upon the subject, and you know that when the "Blood of the Covenant" first came out we said in the CHRISTADELPHIAN ADVOCATE it was a book worthy of reading and study, but there were some things in it we did not agree with." And yet when we came over to England a brother said we agreed with Bro. Andrew, and when we came over to England this time the same brother said we had come over to fellowship with Bro. Andrew, and yet we have not yet fellowshipped Bro. Andrew, and our visit to London on the 28th of October was for the purpose of deciding whether we could come together upon the question of fellowship; but Bro. Andrew had been put under prejudice, and to identify us with him would put us under the same prejudice, and hinder our work of peace over here without giving us a hearing. I say, brethren and sisters, that is unfair, and unbecoming in those who are seeking for truth in its purity, and the welfare of those who are God's people, in this dark day. Going back to the subject; I said, "I will bring you a document that I have received from Bro. Andrew, that will shew you that he agrees exactly with what I have said." I went, brought it back, gave it to Bro. Walker, and he never told me what he thought about it. Here it is, I will read it to you now, or the part which bears upon the present question. Perhaps I should explain, we talked in Bro. Andrew's house, but he being in a very weak condition we could not go fully into it, and so we waited until he went on his holidays and then we opened up a correspondence in which he answered the questions I submitted, and which I published soon after. This is from the "Rallying Point," which was published in the CHRISTADELPHIAN ADVOCATE for October, 1900, and then issued in circular form,

thousands of copies of which have gone out among the brethren, but perhaps some of you have not seen them, and therefore the mistake which has been made.

QUESTION.—Do not the words, "Because thou hast eaten of the tree, \* \* \* dust thou art and unto dust shalt thou return," declare the death referred to in the words, "Thou shalt surely die"?

(Some have supposed that Bro. Andrew taught that they did not declare the same penalty, and he did seem to teach it in the "Blood of the Covenant," but made it plain and clear here, and this is what ought to be taken, his last word.)

ANSWER.—Gen. ii: 17 declares the penalty of death, and the death of Gen. 3: 17-19 is that penalty, but modified by or because of Gen. iii: 15. (Referring to the sacrifice of Christ.)

QUES.—Paul says, "By one man sin entered into the world, and death by sin, and so death passed upon all men." Is he not referring to the death which was intended by the words, "In the day that thou eatest thereof thou shalt surely die"?

ANS.—The death mentioned in Rom. v: 12 I consider to refer to the death described in Gen. iii: 17.

QUES.—Is not this the death we are all under, and from which Christ came to redeem us?

ANS.—The death of which Christ came to redeem us I consider to be the death of Gen. iii: 17-19.

QUES.—When Paul says, "The sting of death is sin and the strength of sin is the law," and then represents the redeemed as rejoicing upon their triumph through Christ over death and the grave, is he not referring to the law which said, "Thou shalt surely die"; to the death which came by its transgression, and to the redemption therefrom?

ANS.—I look upon I. Cor. xv: 55-56 as referring to the death which came upon mankind as the result of Adam breaking the law of Gen. ii: 17.

QUES.—Is not the subject as involved in this question sufficient for faith and fellowship without entering into the question of whether or not Adam incurred a violent death, so long as it is admitted that God required that Christ should die the death of the cross as a means of redemption for him and for us?

ANS.—I do not look upon the question of Adam incurring a violent death as being necessary for either immersion or fellowship, (Therefore he never made it a test of fellowship, never divided upon it.) but as an item of increased knowledge which proves the perfect justice of God in imposing upon His Son the death of the cross.

QUES.—If it is understood and believed that Adam's disobedience brought condemnation and death upon the entire race, Christ included, and that through Christ's obedience unto the death of the cross there is deliverance therefrom, would you make the question of whether or not God will raise "enlightened Gentiles" a test of fellowship?

ANS.—The question of making the resurrection of Gentiles out of Christ a test of fellowship depends upon how it is held. If it be recognised that Adam brought death upon the entire race by his sin, that baptism into Christ frees us from the permanent power of death, and that such of the baptized as die will rise through their relationship to Christ, but that it is possible that God may by his independent power, raise some others, I should not consider it a barrier to fellowship.

There he has stood from the beginning to the present time.

Now I will read to you from an address that the chairman, Bro. Owler, delivered in London on the 29th of October, when we were there for the purpose I have alluded to :

“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 representing 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 a view of upholding the theory of responsibility to resurrection of enlightened rejectors, advanced certain arguments which were destructive of vital elements of our faith, (such as free life arguments.) This led the discussion away from the original item of disagreement into 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 rejectors are amenable to resurrection and judgment, and that those who teach otherwise to the disturbance of the church and are the cause of discord among us, bring themselves under Rom. xvi:17, and in accordance with apostolic injunction, we withdraw from such.”

This proposition meant the exclusion from fellowship of those who did not hold that view (although it has been tolerated for forty years.) The proposition was lost, and those who agreed with it left this ecclesia and have been separated from us ever since.”

There is the division, brought about by those who forced the Responsibility Question as a test of fellowship, and it was not caused by Bro. Andrew.

“For some two years after this, the brethren meeting here received but little sympathy from other ecclesias. We had reason to believe that our position was misrepresented or not understood, and accordingly we issued a circular in 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 any formal expression 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, but all those who were left here leaned to the position advocated by J. J. Andrew. It was deemed advisable in 1896, when sending out our circular, to draw up a formal statement, and this 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 attitude, Bro. J. J. Andrew, with the presiding brethren, declared in October, 1900, that :

“If it be recognised 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-

ship to Christ, but that it is possible God will raise some others, I should not think it a barrier to fellowship."

Let me read one little item more which I have copied out of a circular that Bro. Andrew issued himself, because I think it will make the matter still clearer: "Sin and its Removal." Page 8—"My reasons for this difference," says Bro. Roberts, "have been put forward with menace of fellowship." *The Christadelphian* for 1894, page 477. Bro. J. J. Andrew replies, "This is not correct; I have never threatened disfellowship for belief in resurrection to judgment of any in Adam, but for belief in such resurrection through the blood of Christ. When this was withdrawn, (resurrection of unbaptized Gentiles through the blood of Christ) I dropped the proposition, although resurrection out of Christ was not abandoned. Subsequently I said that I could not fellowship those who denied condemnation for Adam's sin or its removal as a matter of alienation at baptism. But it is Bro. Roberts, and those believing with him who have taken or endorsed dis-fellowship action on resurrectional responsibility."

Let the charge of making division on the responsibility question be placed where it belongs, and, honor bright, fair play for every man, even in the world, to say nothing of those who are in covenant relationship with God.

Now where have we been from the beginning? Clear as can be is the "Declaration of First Principles" as it was at the beginning when it was published. Here it is:

"At the return of Jesus Christ from heaven to establish His kingdom on earth, He will first of all summon before Him for judgment *the whole of His professing household*. Those who are dead He will cause to come forth from the dust, and assemble them with the living into His presence. *Faithful and unfaithful* will be mustered together to the judgment-seat, for the purpose of rewarding the faithful with immortality, and consigning the unfaithful to corruption, after judgment."

Upon that thousands of brethren and sisters have been immersed.

Silently and without any announcement, however, it has been changed this far: "That at the return of Jesus Christ from heaven to establish His kingdom in earth, He will first of all summon—the household? No; but now it is: 'the whole of those who are responsible,' to His judgment-seat."

There is a charge that nobody was apprized of. There are changes going on, and if you read "Christendom Astray," and note the changes therein as compared with "Twelve Lectures," you will find contradiction after contradiction. These changes won't allow the question to fit, and the book to harmonize, as when it came fresh from the pen of him who so ably wrote it.

This change, however, in the "Declaration" did not go far enough in the matter of "Those who are dead," the responsible are defined; "He will cause to come forth from the dust and assemble with the living in His presence—*The faithful and unfaithful* will be mustered together before His judgment-seat, for the purpose of finding out from the account rendered who is worthy of being invested with immortality and a place in the kingdom, and who is to be consigned to a second death and corruption."

That is how it was, and in harmony with that was our meeting point and fellowship. Then, as admitted by Bro. Roberts, rejectors who had

not come under the law to Christ by belief and obedience, may be reserved till the close of the thousand years. He says:

"It does not seem reasonable that those who put away the counsel of God from themselves should be passed over without judgment, and yet since they do not become constituents of the household of faith, their resurrection at the time when account is taken of that household would *seem inappropriate*. May they not be dealt with at the end of the thousand years." (Christendom Astray.)

In relation to that "may they not," however, it was never dealt with as a first principle. Bro. Roberts did not consider it a first principle, for he says, "It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not. It is salvation an earnest man is after, it is this he will try to live for. If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment." (*Christadelphian*, 1882.) If we can come to the same meeting point now, we can be a happy band again.

Now in what I am going to say I won't take time to turn to each portion of the scriptures, I know I am talking to those who will understand when I quote or refer to the scriptures. Going back to Eden, our first parents were pronounced very good. No condemnation then. They transgressed the law, condemnation came. Upon that the question with some is whether this condemnation or sentence that came upon them is a modification of the law, "Thou shalt surely die," as Bro. J. J. Andrew says—and, by the way, I must call your attention to the matter of this "violent death," for perhaps these matters have created a great deal of mist, and I had better take a little time to clear it away. Bro. J. J. Andrew believed that Adam's penalty was violent death, and of course he has to take all the blame. But away back in the *Christadelphian*, for 1873, you have these words from the pen of Bro. Roberts. Speaking of the significance of the death of Christ: "The first significance is that death is the penalty of sin. Under the law bloodshedding was typical of death, and it was typical of more than death, it was typical of a *violent manner of death*, for in natural death the blood is not shed. Christ came under both curses" (the law of Moses and the law of Eden, violent death in both cases) "and discharged them both by the *shedding of His blood*."

What, a violent death away back there? Why certainly. He came under the first by birth, and the second in the act of crucifixion. Is not that violent death, death by bloodshedding? I have never known anyone to enforce the doctrine of violent death for Adam as a test of fellowship, or as essential to salvation; but I look upon Christ, who, for the joy that was set before him, *endured the cross*. God required that kind of a death. I ask, why did God require that kind of a death? To open a way for our escape from death; while our death is a slow death, the original as a violent one was represented in the death of the victims whose skins were provided for garments to cover the nakedness of our first parents. That would be imposing upon the victims a violent death, and leaving the slow death upon the race, which would be a modification of the sentence. Have you never read of God modifying His sentence? When Moses was on the mount, and he was informed that Israel had demanded of Aaron that he set up a golden calf to be worshipped, God declared, "I will blot them out of existence and raise up a nation out of thee." There was God's

declaration in relation to them, and if Moses had not interposed, and that declaration had not been modified, they would have suffered violent death, but instead of suffering the violent death, Moses told them what they could do, and God spared them from violent death, and put upon them a punishment in a milder form. As soon as a sinner had sinned under the law, if God had not provided a sacrifice to be offered for him, he would have been put to death. There was a modification of violent death all the way down the ages, so do not charge that upon Bro. J. J. Andrew, as though it was some new invention of his.

Going back to Eden we have the penalty of death made clear in the words, "Dust thou art and unto dust shalt thou return." Paul, referring to that, says, "By one man sin entered into the world, and death by sin, and so death hath passed upon all men, in whom all have sinned." I want to ask you a few questions to arouse a little thought. If God had left Adam and Eve under this sentence, "Dust thou art and unto dust shalt thou return," and if a loving hand had never interposed in man's belief, what would have been the result? A hundred times Bro. Robert's answer is, and all who love and know the truth must answer, Down into oblivion mankind would have gone. No resurrection in that—"Dust thou art and unto dust shalt thou return." The law of sin and death brought that, and we are all born under it, and if left there, down into the dust of death we should have gone without a hope of resurrection. I will ask you what was the requirement in that case? A gospel that would meet the requirement of man under the sentence, "Dust thou art and unto dust shalt thou return"? What is the first thing to be taken out of the way between yourself and eternal life, between yourself and the glorious kingdom in the future? What is the first thing that is needed in the law that shall deal with a man under that sentence, except resurrection from the dust? And I say resurrection from the dust in and of itself, irrespective of what it leads to. That must be a part of the gospel, and a doctrine therefore in the gospel. "Standing again" signifies a standing once before. *Anastasis* must mean that the man stood before, not in immortality, not in eternal life, and therefore *anastasis* means, so far as the philological aspect of the question is concerned, standing again as we stood before; and that is one thing that we contend for, against the doctrine of immortal emergence. Mortal emergence, a standing again. Adam under the sentence, and all his descendants, would never have stood again, would never had an *anastasis*, if God had not given another law as an antidote to the law of sin and death; therefore the gospel must contain a resurrection, a standing again, as the first thing necessary. The *anastasis* came by another law, the law that antidotes, the antithetic law to the law of sin and death, the law of the spirit of life, a law that will bring up to life again for good or for bad, for life or for death. One man, Adam, representing the one that goes down, the other, Christ, representing the one that comes up. "Thou wilt not leave my soul in sheol, neither wilt thou suffer thy holy one to see corruption." What is the question involved in that beautiful portion of scripture? It was a question arising from a stubborn fact, that man had been consigned to dust and death, and now the question is, Shall souls come out of sheol? Seeing they have been consigned to go into sheol, shall they come out or shall they be left there? What would settle that? A gospel that would antidote the law of sin and death, the law of the spirit

of life. But how? "Thou wilt not leave my soul in sheol, neither wilt thou suffer thy *holy one* to see corruption." Why "holy one"? For four thousand long, dreary, dark years no man was found to "redeem his brother, nor give to God a ransom for him," because every man going down to the grave went there a sinner, and he could not solve the question, Shall souls be left in sheol? A "holy one" must come, the strong arm of Jehovah stretched out in his well beloved Son, who was a man of sorrow and acquainted with grief, travelling wearily through the valley of the shadow of death, and who was the "holy one" who alone answered the question, Shall souls be left in sheol? and became the resurrection and the life, and ascended to the mountain top of life and immortality, through His sacrificial death; a sacrifice under the everlasting covenant acceptable to God, because as a holy one he went down to sheol. If He had not come, would souls have come out of sheol? Let Paul answer that. Death is an effect; there is no effect without a cause. The cause, one man; the effect, death. What is the antithesis of this? "By man came also the resurrection of the dead." The second man was the cause of the resurrection. Some will say, That means He was the cause of eternal life. That is true, but Paul does not say that here; let us stick to the word, as we say to "orthodox" people when they say that means something else. Stick to the law and the testimony. "By man came death"; then man was the cause, death was the result. "By man came also the *anastasis*," standing again; He was the cause, *anastasis* was the effect. If the first man had not come, the death would not have come. If the second had not come, the *anastasis* would not have come, unless you can have an effect without a cause. Now if you were examining a candidate for baptism, you would want that candidate to understand the gospel. In talking to him about the gospel, would you not ask him if he believed in the resurrection? and if he believed in mortal resurrection? Yes. Well, then, you would ask him if he believed in *anastasis* in a mortal state, and that as a part of the gospel? Yes. Therefore that part is a part of the gospel, namely, *mortal emergence*. Now I will shew you what I mean by that presently. The whole consists of parts; the whole is not the whole unless you have all the parts; part of the whole of the first principles is mortal resurrection, mortal emergence, or else why do you ask a candidate for baptism whether he believes it? Take the whole, the gospel, and call it the everlasting covenant. Paul says a covenant is in force after the death of the victim, but of no force while that which ratifies it is alive. The blood of the *berith*, the everlasting covenant or the covenant sacrifice, must be produced before the covenant can come into force. The everlasting covenant is of no force without the death of Christ, for He must shed the blood of the covenant to bring the covenant into force. If the whole of the covenant is in force, that part of it called resurrectional or *anastasis* is in force, and if Christ had not shed the blood of the everlasting covenant, the whole of the covenant would have been inoperative, ineffective, and therefore that part of it, mortal emergence or *anastasis*, would not have come into force, and souls would have been left in sheol, and we could not have said, "By man came also the resurrection of the dead."

What is the extent that you go to, Paul? There were some in Corinth who were denying the resurrection of the dead, and Paul was going to prove the resurrection of the dead to them. Do you believe Christ died and was

put into the tomb? Yes. They believed that when Christ was put into the tomb He was there and nowhere else, because they had no idea of an immortal soul. Now, says Paul, if I can prove to you that Christ was seen alive after that, I shall prove to you His *anastasis*. His standing again in life. "He was seen of Cephas, then of the twelve; after that he was seen of about five hundred at once, and last of all he was seen of me also." What is the force of this? If Christ be not raised, if He has never been seen and is still in the tomb, then even those who have fallen asleep in Him would never be raised, to say nothing of those in Adam.

"I am the *anastasis*," that first; and the *zoe*, eternal life, second. I am just as much the *anastasis* as I am the *life*. I am the one who brought mortal emergence for the just and unjust, as well as life for the one and death for the other, and therefore I am He that liveth and was dead, and behold I am alive for evermore, and have *the key* to open the jaws of death and the grave, and bring forth the just and the unjust for judgment, one for life and the other for death; and it took a "holy one," and I am that holy one, and my holiness is the key; and if I had not been holy I should not have had the key. When I went down I took the key, my perfect obedience to the Father, which constituted me a holy one, and *therefore* "He would not leave my soul in hades, neither would he suffer his holy one to see corruption."

Now the God of peace that brought again from the dead—that means brought again to eternal life, some will say. Stop and think. Was He in eternal life before? No. How could He be brought *again* to a thing He was not in before? He was brought out of the grave first, as well as to eternal life after, which was an additional thing. Could the God of peace according to His law of the spirit of life, which predicated bringing souls out of sheol upon the blood of Christ and the holiness of Christ, could He, according to that law, have brought again the Lord Jesus Christ from the dead if the Lord Jesus Christ had not been a holy one? No.

There have been cases of resurrection outside of this law, the same as miracles are outside of fixed law. The resurrection of the past were not predicated upon the law of the resurrection, for the Man had not come, the covenant was not confirmed yet, and therefore their resurrections are irrespective of *the doctrine of the resurrection*. And now is it not clear that "The God of peace who brought again from the dead our Lord Jesus Christ," will not only save men unto eternal life by the blood of the covenant, but He will bring them out of the grave—the first requisite to eternal life.

I want to call your attention to the fifth chapter of the gospel by John, verse 28:—"Marvel not, 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." What does he mean? The hour is coming, and now is; what dead is He talking about? Not the dead in the graves. "If one died for all, then were *all dead*." "You hath he quickened who *were dead*." He came and found us all in that condition, which the Adamic sentence had brought upon the entire human family. "The dead shall hear the voice of the Son of God." They had been hearing the prophets, the time had come for them to hear the Son. Then he adds, "Marvel not at this, for the hour is coming (not now is, a future thing) when all that are in *the graves* shall hear his voice and shall come forth." There you have *all*. If the Saviour

had left the words there, if He had not qualified them, universal resurrection would have been taught. "*All that are in the graves* shall hear his voice and shall come forth." You know in all our public discussions that text is used by the advocates of universal resurrection. It either means all universally, or all of a class. Which will you have? Not all universally. You will ask, All of what class? Had not He stated just before, "They that hear shall live;" by coming under the law of the spirit of life?

Supposing we believe it is all such He is talking about, He has then qualified it to start with, and He does not dream of referring to Gentiles, for the moment you step outside the "all" and apply the word to the Gentiles you will have to say all universally.

"All that are in the graves." He qualifies that so as not to make it universal resurrection, and not to include some Gentiles outside the law of the spirit of life. He makes His words so clear, fortifies them that nothing should break through. *All that are in the graves shall hear His voice.* Who are they? "They that have done good unto a resurrection of life, and they that have done evil to a resurrection of damnation." Done good or bad under what law? Under the law of the spirit of life, which is the law of God by which you will be tried at the judgment-seat; by which you will be tried as to your obedience or disobedience. *All these* will hear His voice and come forth, because they have either done good or evil under this law. Take it out of that and you spoil His argument entirely.

Now we have here placed before us resurrection in Christ and in Christ only. Well, let me qualify that. The phrase "in Christ" is a phrase that we could only use since the death of Christ, because it is since then that we have been baptized *into the name* of the Father, the Son, and the Holy Spirit; previous to that we could not use the phrase "in Christ"; but I will tell you what we could use, and that is, "in covenant relationship."

The covenant relationship that Israel was brought into brought them up unto a higher plane than Gentiles as Gentiles were ever brought up to. They were always "afar off," the Jews were "nigh." "He came and preached peace to you that were *afar off*, and them that were nigh." Gentiles and Jews. The Jews were worshippers in His temple, nigh to Him. Our Lord went into the temple, kept the passover under the law. Did that bring them under the law of the spirit of life? No. But it was a means whereby they might learn the law of the spirit of life, and they passed from one to the other under Moses without a special ceremony.

They were brought into covenant as a nation, and they who learnt the law of the spirit of life through the clearer knowledge in the law, were brought up into the higher altitude, or into the covenant relationship with God, and amenable to the judgment-seat in the future, and therefore when Christ came to them He came to "His own," and when He brought the light to them they rejected it, and were responsible, and no doubt some of them will appear before the judgment-seat of Christ; but most of them, speaking of them as a nation, were in ignorance and not enlightened, and so far as that is concerned our brethren now who are talking on the other side are claiming Dr. Thomas on the other side, that Dr. Thomas applied that portion of scripture to the destruction of Jerusalem, the "last days," as he said, apply to the last days of the Jewish Commonwealth, "latter days" apply to the end of Gentile times; last days to the end of the Mosiac economy. And therefore: "My word shall judge you in these last days."

Not "latter days," but the last days of the Jewish economy, where those who rejected Christ, as a nation, were judged in the fearful judgment which came upon them. Some take that text as though it settled the whole question. It applied to those who stood in a very different position to those who are "without Christ," without God and without the covenant.

What about those other cases of resurrection? We have cases of resurrection in the Old Testament scriptures. "Their dead were received to life again." They are facts, we can read of them. Those cases of resurrection are not predicated upon any particular law; God works in different ways. First by a fixed law, secondly, in relation to men generally by His arbitrary right, His prerogative. Incidental, exceptional cases of resurrections in the past come under the latter heading, and resurrections in the future may take place under the same heading. Resurrections in the past in those cases did not come within the scope of *the* resurrection and *the* judgment, they did not come within the scope of the law of the spirit of life, the gospel, the everlasting covenant; and with regard to possible resurrections in the future, as a "third class," outside of *the* law of *the* resurrection, let all admit the possibility of it as a matter of God's prerogative, and taking our stand there, we shall have a point upon which we can agree. And I will say to you to-night, as I did to Sister Roberts and Bro. Walker, "Admit the inappropriateness of the Gentiles coming with the household, who are not of the household, and not in covenant relationship, and we will admit with you the "maybe." And surely a maybe is not a thing to quarrel about, is it? Certainly not.

There is our meeting point, and that is where we ought to have remained at the time when this controversy arose. And why did we not stand there? I will tell you. The reason we are not there now is because of this, the Statement of Faith has been tampered with, and here is the ridiculous form in which it is presented to you and me to-day from Birmingham:

"That at the appearing of Christ, prior to the establishment of the kingdom, the responsible, those who know the revealed will of God (alien rejectors are meant here), and have been called upon to submit to it, dead and living, obedient and disobedient, (alien rejectors included, obedient and disobedient alien rejectors) will be summoned before the judgment-seat of Christ to be judged according to their works, (alien rejectors as well as saints) and receive in body according to their works, whether *good* or *bad*." Alien rejectors as well as saints to be judged for *good* as well as *bad*!!

That is the absurdity, as an "amendment," of our Statement of Faith. There is not one of you who believe that, neither do I think the men who invented it believe it. But why was it so patched, why was such an absurdity offered to us? Because it would not do to change the whole Statement of Faith, because that would appear as retrogression; so the absurd words were woven in, and this "amendment" of the Statement of Faith, including alien rejectors to be judged with the household for good and bad, is put over the same portions of scripture as the old statement, and the old statement was put over such statements as:

"We must all appear before the judgment-seat of Christ to receive in body according to that which we have done, whether good or bad," which no man upon the face of the earth, who knows anything about the Bible, could apply to any except those who are upon probation. We hope that

ridiculous form will be blotted into oblivion; it is a manifestation of foolishness and contradiction, and the sooner the better all get back to the simplicity of the old Statement of Faith along with Bro. Roberts declaration, "It is inappropriate that they should be raised with the household."

Now I am going to touch upon a delicate point. Do you not think that there has been a pressure brought to bear other than scripture and reason? Do you not think that the paper known as *The Christadelphian* had come to be a powerful paper? Had gained a prestige that I believe with you it thoroughly deserved for the grand work it had done for many long and trying years, in so many battles that Bro. Roberts had fought, not forgetting the help that he received of poor Bro. Andrew. Who has elaborated the Truth and helped Bro. Roberts more than Bro. Andrew?

Coming back to the question; as long as that paper was kept in the hands of Bro. Roberts before this new departure took place, it deserved all the power and prestige it had. When he wrote his reply, not to "The Blood of the Covenant" as some suppose, but to a manuscript that was never printed, he seems to have fallen into the extreme some have now become the victims of. But when he got away into the seclusion of a foreign land, resting from the turmoils and troubles through which the poor brother had past by the mistakes that he had made in common matters, looking out over the deep waters of the mighty ocean, here came his words almost immediately before he breathed his last, saying in substance, "I can never refuse fellowship to noble brethren of long standing because they cannot see exactly with me upon this subject, especially in view of the fact that things are different now from what they were in the first century, when miracles were performed."

Pressure commenced to be brought to bear after his death. If you do not subscribe, and it is not very important whether you subscribe or not, and do not you know, brethren and sisters, owing to the mixed up circumstances, that there are many to-day who no more believe in that "amended" Statement of Faith than I do, who are in fellowship with those who have drawn it up? Just so, you keep quiet, and that which is regarded as a first principle can be compromised a thousand times over.

I know and you know that that paper has inherited a power and prestige once deserved but now abused, a power that is not used now as it was used before, and so the pressure is, if you do not sign or admit what we present to you as an "amended" statement, your intelligence shall not appear. They won't let you participate with them and they will not with you, in the work of the truth; "and if you do not meet our demands we will not send you lecturers." And I hope you will pardon me for being plain, but I fear that there have been many brethren who in considering this question have stopped and asked, How will it be with Birmingham? Let Birmingham, let the paper, let every paper upon the face of the earth sink into oblivion, and let the truth be paramount and triumphant, do what is right, and fear no man. Shall I, because a paper won't let me appear with my intelligence, sever my fellowship from those loved ones with whom I have mingled from my infancy in the truth? Shall I sever my heart from their hearts because of such things as these? Here you have about 500 brethren in Yorkshire alone; what a happy band you could be. Do you depend upon an paper? Could you not be a happy people although all the earth shut you off? Then rally to the standard, the old

standard. Allow the truth in relation to the doctrine of the resurrection, admit the possibility of future resurrections as in the past; there is our meeting point as it was in years past, and until you revert to that you will be crippled, shackled hand and foot, and disabled from showing the truth to the hundreds around you. Come back again to the "old paths," and thus be enabled to go on with the grand work which it is your privilege to do for those by whom you are surrounded. Have the courage of your convictions, fearing not the frowns of men and courting not their smiles; but fearing Him only in whose hands is held your eternal destiny.

### THE KENTUCKY DEBATE.

This Debate took place in Sebree, Ky., in August, 1906, between Mr. J. B. Hardy, of the Primitive Baptists and Mr. Thos. Williams representing the Christadelphians. The first proposition, prepared and affirmed by Mr. Hardy, was:

"The Scriptures teach that the child of God possesses an immortal soul or spirit that survives the death of the body." In consequence of Mr. Hardy declining to prepare his part for the printer the debate was not published in book form as was intended by the Christadelphians with the consent of the Baptists.

MR. WILLIAMS' FIRST SPEECH OF ONE HALF-HOUR—FOURTH SESSION—  
FIRST PROPOSITION.

*Mr. Chairman, Moderators and Respected Friends:—*

Our friend has devoted a large part of his time again trying to prove that God forsaketh not His people, and that we have eternal life now. As to the latter we have explained sufficiently. We do not believe that God forsakes his people, but this does not prove that His people do not die, for Christ died; and the apostle tells us of all the faithful, "These all died in faith"; and we read, "Blessed are the dead that die in the Lord." According to our friend it is only the body that dies and since this "blessing" is for the dead, it must be for the body only, because our friend says the soul, or the spirit, is not dead and therefore is not blessed as expressed in the text quoted.

My friend has undertaken to prove that the child of God possesses an immortal soul or spirit that survives the death of the body. To survive means to live afterwards, and we are referred to I. Pet. i: 22, which says, "Seeing ye have purified your souls in obeying the truth," etc. The words "purified your souls" are the same as if he had said you have purified yourselves, and there is no immortal soul here to survive the death of the body. Then we are referred to Acts vii: 59, 60, which says, that Stephen cried out, "Lord, Jesus, receive my spirit." It does not say, Lord, Jesus, receive me, but something which Stephen possessed which is here called spirit. We have abundantly shown that spirit stands for life, and the original word is very often translated "breath," the "breath of life." You will notice that Stephen does not say Lord, Jesus, receive my immortal soul. The word immortal is absent here, as it is from all the passages our

friend quotes. Stephen, dying as he was, committed his life, his breath, or his spirit, which is the same thing, into his hands who has the power to restore it to him at the resurrection; therefore it is added, which our friend did not seem to see, that "Stephen fell asleep." That which the Psalmist describes took place in Stephen's case. He says, "Put not your trust in princes, nor in the Son of Man, in whom there is no help; for his breath (or spirit) goeth forth. He returneth to his earth, and in that very day his thoughts perish." I have said that the word here rendered spirit, which is *pneuma*, is rendered breath. Not only is this so, but I will show you that the word is applied to the beasts, as you will find in Rev. xiii: 15—"And he had power to give *life* unto the image of the beast." Notice in the margin of your Bible, you have the word breath, instead of life as in the text; so that the word *pneuma*, which is rendered spirit in the case of Stephen, is here rendered life in the text and breath in the margin; and applied to the "image of the beast"; and surely this is enough to show that it does not mean an immortal soul or spirit. Now when it is said that Stephen fell asleep we know that he is among all those who are "asleep in the dust of the earth," for Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." So Stephen delivered up his life to Christ, and died in the hope that he will be among the "many" who will awake and come forth to everlasting life; and he had no idea that he was an immortal soul or spirit that would survive the death of the body. It was the same with him as described in Eccles. xii: 7, "The dust returneth to the earth as it was, and the spirit, the life, or the breath of life, returned to God who gave it." You notice that the spirit was something that God gave to the man to make him, the man, a living soul or a living creature; when the man or the living soul dies, that spirit returns back into the ocean of life, to God, whence it came. It was not an immortal soul or spirit existing as an entity in a conscious state *before* it was given to the man, neither is it *after* it has returned. Therefore in the third chapter of Ecclesiastes we read, in the 18th verse, "I said in mine heart concerning the estate of the sons of men, that God might manifest them and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath." The word "breath" comes from *ruach*, and is the same word as is rendered spirit in chapter xii: 7. Therefore what Solomon said was, "Yea they have all one *ruach*, one breath, or one spirit. Use either word you please just so you have the right meaning of it; and surely it does not mean that men and beasts have all one immortal soul or spirit that survives the death of the body. This doctrine of the immortality of the soul is as old as Egypt. Herodotus tells us that the Egyptians were the first to believe

in the doctrine. Plato, who was a Grecian philosopher, was educated to a large extent in Alexandria in Egypt, where he learned the doctrine; and the theory of the immortality of the soul as it is now believed in, and as my friend is contending for it, is called the "Platonic doctrine." Since it was originated in Egypt, it was believed in in the days of Solomon; and therefore, after telling us that man and beasts have all one spirit and all die alike, he then challenges this Egyptian, which is now the Platonic doctrine, by exclaiming, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" The Platonic doctrine originally included the transmigration of souls, which means that these souls sometimes entered into the beasts as well as men, and it is this that Solomon is striking at when he speaks of the "spirit of the beasts that goeth downward." Now let me show you that this same word which is here rendered spirit is applied to the beasts in Psa. civ: 25-29, "So is this great and wide sea, wherein are things creeping innumerable, both small and *great beasts*. There go the ships; there is that Leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away thy *breath*, they die and they turn to their dust." The word "breath" here is the same word in the original that is rendered "spirit" in the twelfth chapter. Since it is applied to things creeping innumerable, both small and great beasts, it cannot mean immortal soul or spirit.

We are now directed to Psa. lxxvi: 9, where we have the words, "which holdeth our soul in life, and suffereth not our feet to be moved." This means that it is in God we live and move and have our being; that God keeps us in life and, by implication, when God does not hold our souls in life they die, and therefore they are not immortal souls that cannot die. Immortal souls are souls that possess life that God has given them independently, and it is impossible for them to die. The sense in which God "holdeth our soul in life and delivers it out of the hands of the wicked" is seen in the case of Christ. It is said of Herod and others, "They are dead which sought the young child's *life*." The word *life* here comes from the Greek word *psuche* and is the word that is in the New Testament rendered soul. Now Herod, it is said, "sought the young child's life or soul to destroy it." That could not be an immortal soul, for Herod could not have destroyed an immortal soul. God, therefore, as the Psalmist declares, held Christ's soul in life, protected it from destruction at the hands of Herod.

Our friend has been anxious for me to deal with Matt. x: 28. This is a strange verse for one to quote to prove the immortality and indestructibility of the soul; for it is said of this soul that God can, and if it is dis-

obedient will, destroy it and the body in Gehenna. This is a soul that is as destructible as the body; for the same word "destroy" serves the purpose of declaring what should be the end of the soul as well as the body. But what puzzles my friend is that it is said here, "Fear not them which kill the body, but cannot kill the soul, and he harps on the words cannot kill the soul; but there are many circumstances under which men cannot kill souls; for instance, we have given the case of Christ where Herod sought to destroy Christ's soul, but could not under the circumstances. But this does not prove that souls cannot be killed under any circumstances. We have quoted many passages of scriptures to show that souls were destroyed, were killed, were buried, would be raised from the dead; but has our friend given you one passage yet which, in the remotest sense, can be made to mean that the soul is immortal and survives the death of the body? The word that is here rendered soul is sometimes rendered mind; and our Lord was preparing his disciples for the torture of their bodies to which they would be subjected while, fortified as they would be by the glorious hope of the gospel, their minds could not be harassed but they were to fear God who in the end, if they proved unfaithful, would destroy them completely, body and mind in Gehenna. Gehenna was a place where victims were devoured of worms or burnt up with fire; and therefore became a symbol of destruction, in this case, of total destruction of body, mind— all consciousness, so that the victim would cease to be forever.

We are now introduced to the transfiguration, where our friend imagines he has found immortal souls that have survived the death of their bodies. But let it be remembered that if Elijah actually and literally appeared there at all he did not appear in a disembodied state, but bodily; for Elijah never died, and consequently, as my friend would have it, never extricated himself from his body; therefore the appearance of Elijah won't prove the appearance of an immortal soul without a body. As for Moses, he is mentioned among those who died; therefore if he was literally there he must have been raised from the dead, and therefore there is nothing in the passage to prove my friend's separate existence of an immortal soul. Now what are we to understand by our Lord being transfigured? Is it not that he was made *to appear* as he would be in *reality* when he would pass into the immortal glorified nature, and not that he was actually and literally immortalized and glorified at that time? It was therefore a representation of what will obtain when the glorious kingdom of God is established in the earth. The Lord himself represented the glory and majesty that will be His in that day; Moses represented those who will be raised from the dead to reign with Christ in that kingdom; Elijah represented those who will be living when the Lord comes and will never die, but will be changed in a moment in the twinkling of an eye; Peter and John represented the

inhabitants of the earth who will be the subjects of that glorious kingdom; and their exclamation, "Lord, it is good for us to be here," represented the feelings and expressions of the subjects of that kingdom which will fill the earth with the glory of the Lord as the waters cover the sea. Here then we have that glorious kingdom portrayed in miniature form, and this was what the Lord meant when he said, "There are some standing here that shall not taste of death till they see the Son of Man coming in his kingdom." Now there is quite an important thing in connection with this case of the transfiguration that our friend overlooked. Let me call his attention to it, in Matthew's account, chapter xvii: 9—"And as they came down from the mountain, Jesus charged them saying, Tell the *vision* to no man until the Son of Man be risen again from the dead." Now it is no more necessary that Moses and Elijah should be literally there in the vision than that those whom John saw away down at the time of the resurrection of the dead should be literally present before his natural eyes. Keep in view the thought that it was a vision by which the glorious future is brought back to view and it will be seen that there is something grander and more beautiful in it than the idea of an imaginary immortal soul or spirit surviving the death of the body.

Our friend harps on the words, "It shall be in thee a well of water springing up into everlasting life." How in the world does this prove the immortality of the soul? What has it to do with the subject? The passage simply shows that if we receive the spirit of the truth now in our minds and hearts it will result finally in yielding the fruit of everlasting life, but that will be, as we have abundantly shown, when Christ who is our life shall appear, or as we have shown from another passage our Lord says, You shall receive certain blessings now, and in the world to come life everlasting.

Another passage quoted by our friend is just as foreign to the point. It is I. Pet. ii: 5—"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, acceptable to God by Jesus Christ." This has nothing whatever to do with the question in dispute. The sense in which God's people are a spiritual house is that they are brought into one family or household by the spirit of truth. They are not a literal house, but a spiritual house; but what has this to do with the claim that man has an immortal soul or spirit that survives the death of the body?

John iii: 5 is our next passage. This introduces the question of the birth of the spirit. I suppose my friend refers to this to show that when we are born again we come into the possession of immortal spirits; but his illustration in the beginning about his going home to tell his wife that Mr. Clark was at this meeting, by which he did not mean to be understood that there were no others here, has shown us that he believes that others

besides those who have been born again have immortal souls or spirits. Therefore it is useless for him to quote this verse to prove that we now come into the possession of immortal souls or spirits by being born again. In this conversation which our Lord had with Nicodemus he says, in the sixth verse, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Now I want to show that this birth of the spirit will not take place until the resurrection, and therefore shows still more clearly that it has nothing whatever to do with an immortal soul or spirit separate from the body. The words, "That which is born of the flesh" refer to our present bodily nature. We are born of the flesh and therefore we are flesh; upon the same principle our Lord adds, "That which is born of the spirit is spirit." If we were born of the spirit now we should be spirit nature, but we should be bodily spirit beings as much so as we are now bodily flesh beings. The explanation which our Lord gives of what it is to be born of the spirit clearly shows that we are not thus born now. He says in verse 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whether it goeth; so is every one that is born of the spirit." Mark you, he does not say, "So is the spirit," but, "So is *every one that is born of the spirit.*" The man that is born of the spirit, according to our Lord, is not subject to the laws of gravitation; he, like the angels, can go and come; as our Lord says he can go and come, he can appear and disappear, he is like the wind that blows where it listeth. Now when shall we be thus born of the spirit? And when shall we thereby become spirit like the angels? It will be when we are "sown natural bodies and raised spiritual bodies." When we thus become spiritual bodies we have been born of the spirit and we are spirit beings. So you see that this text does not suit my friend in the least. We are now referred to the Scripture which speaks of the hidden man of the heart. This is I. Pet. iii:4, where the apostle exhorts the women not to adorn themselves outwardly, but inwardly, with the hidden man of the heart, which the Apostle Paul terms "Christ in you the hope of glory," that is, the character of Christ, the humility of Christ, the disposition of Christ. The claim which my friend makes here, however, is that because the apostle uses the words "in that which is not corruptible," coming from the word *aphthartos*, which means incorruptible, therefore he thinks he has found in these women an immortal soul or spirit; but he fails to see that men or women do not need to be exhorted to possess immortal souls, for they have those according to his claim, whether they are good, bad or indifferent. The apostle is here exhorting these women to possess that meek and quiet spirit which is in the sight of God of great price, the possession which depended upon their faithfulness and fidelity. If they possess the spirit of quietness and meekness, which of course means a

disposition, they would be incorruptible in the sense that they could not be morally corrupted, and the words, "in that which is not corruptible," therefore, have nothing whatever to do with the physical nature. The meaning is the same as if you were to say of your Congressman, "He is incorruptible," that is, he cannot be corrupted or drawn aside from the path of duty; he cannot be bribed, for instance. In character he is an incorruptible man, but not in nature. This was what the Apostle Peter was anxious that these women should be, only in a higher sense. Therefore the word in dispute in this passage is in Eph. vi:4; and Titus ii:7, rendered "sincerity." Let me read the passages, "Grace be with all them that love our Lord Jesus Christ in *sincerity*, or as the margin has it, "with incorruption." The other verse reads, "In all things showing thyself the pattern of good works; in doctrine showing uncorruptness gravity *sincerity*." The meaning here is that he was to hold the doctrine of the gospel free from corruption and that he himself was to be sincere to the extent that he could not be morally corrupted.

We are next referred to Heb. xii:23, Where among other things the apostle says, "We are come to the spirits of just men made perfect." A careful examination of the context here shows that the apostle is contrasting the everlasting covenant with the Mosaic covenant; the latter had come to an end, and they had come to the former as a covenant, an arrangement, a plan, in which provision was made for a heavenly Jerusalem, an innumerable company of angels, a general assembly and church of the firstborn, the judge of all, the spirits of just men made perfect. All these things were involved in the new covenant, and the faithful Jews had left the old covenant behind and entered into the bonds of the new. There is a set time when each part of this covenant will find its fulfillment. The time of the innumerable company of angels will be when the Son of Man shall come in his glory and all the holy angels with him, and when he will not be ashamed of his faithful followers before his Father and the holy angels. The time when Mount Zion will be established as the seat of government for the restored kingdom of Israel will be when "the Lord God shall give unto Christ the throne of his father David" and "the law shall go forth from Mount Zion and the word of the Lord from Jerusalem," which will be at Christ's second coming when God will set his king upon his holy hill of Zion as declared in the second Psalm. The time when that part of the covenant will be fulfilled which provides for the spirits of just men made perfect will be the time referred to in the thirty-ninth and fortieth verses of the eleventh chapter of Hebrews, where the apostle says, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made *perfect*." They with us shall all be made

*perfect* together, therefore, and the day of this perfection is the time of the resurrection of all who have died in the faith when they will all be changed in a moment in the twinkling of an eye, and have their bodies fashioned like unto the glorious body of Christ Himself. Then we shall have the spirits of all these just men, which means the persons of all these just men, made perfect. Even our friend does not believe that those who have gone to Paradise have reached their perfection, because he says he does not think they are in glory yet. Therefore, he quotes a text and puts an interpretation upon it that he does not believe himself.

We are next referred to John xvii : 3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Can you, my friend, see anything here to prove that anybody possesses an immortal soul or spirit that survives the death of the body? Does not this passage clearly show that our coming into possession of eternal life, or the power to live forever, depends upon our knowing God and Jesus Christ whom he has sent? Therefore only those who thus know God and Christ will have eternal life, will have endless life, and it follows, therefore, that eternal life is a reward to be given at the judgment-seat and not a possession of man during the time of his probation.

Now I want to give my friend a few plain facts that will show the fallacy of his theory so clearly that a child ought to be able to see it. He has been endeavoring to put in man an immortal soul, an immortal spirit which he thinks will survive the death of the body. Now I want to introduce him to this man of his imagination and I am willing for the sake of the argument that he shall put immortal souls or immortal spirits into this man to his own satisfaction. Now this man becomes sick and the physician declares that there is no hope for him unless he undergoes a surgical operation. He is laid upon the table and the physician administers chloroform in order to render the man unconscious, so that he might not know anything while the surgeon performs the operation. There he lies, absolutely unconscious; the surgeon can take the knife or the saw and cut off every limb from the body, but the man knows nothing. His wife comes in and calls to him, she is weeping and crying and begging him to answer her, but there is no response, the man is unconscious; if there is an immortal soul in him, that is unconscious; and I don't think an immortal soul or an immortal spirit is worth much if it can disregard the appeals of the weeping wife and be utterly indifferent as to her sorrow and suffering in his behalf. But you know, my friends, and you know, my friend, that this man is absolutely unconscious. Therefore it is a demonstrated fact, admitting of no theorizing, that a man can be rendered unconscious even before he dies. Now supposing after all this the physician were to administer a little more chloroform, too much, enough to kill the man, would that restore

him to consciousness? According to my friend's theory, and according to the facts before us, the first dose of chloroform that brought the man near to death caused him to be unconscious, while the second dose, which killed him, caused him to be so conscious that he knew more than he ever did in his life. Now I know that this audience sees the absurdity of such a theory, that it is an unthinkable thing, contrary to facts science and Scripture. These, you see, my friends, are stubborn facts, and no place is found here for this imaginary immortal, immaterial, infinitesimal entity, or rather, non-entity, which my friend is chasing after as a mere phantasm. I think it was Bunyan who said that he would not undertake to tell how many immortal souls could dance upon the point of a needle. If they are so insignificant, so immaterial, so infinitesimal a thing, or rather nothing, that cannot be seen, that cannot be heard, that cannot be felt, that cannot be weighed, that cannot be measured—why, it isn't worth seeking for, it can't be found, it does not exist.

We are again asked whether Christ's death was sufficient for all sins. It was sufficient to open the door which Adam's sin closed, so that man could if he would find his way back to the tree of life; but it did not remove his sins without any action on his part; it provided a means by which he might "arise and wash away his sins." This would induct him into the name of Christ, reconciled to God, where, if he afterwards sins through weakness, he could confess his sins and God "is faithful and just to forgive him."

Our friend is back again to the Logos that was made flesh, and again his question, "Did God die?" is before us. I have answered that God could not die because He is immortal; and if Christ was an immortal soul or spirit he could not have died. I have shown that the word or logos was made flesh, and that that flesh was the "only begotten of the Father," that flesh could die, that only begotten of the Father could die, that was Christ and Christ died and was buried and was raised again from the dead.

We are again referred to the souls under the altar, but as my friend has made nothing more of it by his last reference to it than he had before; and as I have fully answered it I will say no more upon that subject, except that I will show him where the Scriptures speak of blood that speaketh. In Gen. iv:10 we have these words spoken to Cain, "Thy brother's blood crieth unto me from the ground." In Heb. xii:24 we read of "the blood of sprinkling that speaketh better things than that of Abel." I give this in answer to my friend's question, "Can blood speak"?

[ *Time called.* ]

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**Good Will to Man.**—From the primeval promise in Paradise, to the last of the apocalyptic visions, "good will to man" breathes in every prediction.

## OLD ERRORS REFUTED.

Blackpool, Eng., Sept. 16, 1907.

DEAR BRO. WILLIAMS, Greeting :

In taking the advice of Bro. C. C. Walker, "If I desire to know any thing, or get information, write to you." Above written to Bro. Dobbing. From him I received a letter from Auckland, N. Z. Among many things this Bro. Dobbing states a few thoughts belonging to the truth :

1. Adam was created mortal, and his failure to obey the Divine command only made death a surity in his case. He was liable to death before he sinned, and his subsequent obedience, if only carried out, would have kept him alive in a mortal condition until the age was consummated. (What "age"?— EDITOR).

2. The second Adam, Jesus Christ, was mortal likewise, but being obedient and not a failure he made eternal life a surity, not only for himself, but for others ; and he submitted to lay down his life for his friends, and to fulfill all righteousness.

3. Adam's failure did not affect the physical fleshly condition of himself or his progeny, only the way to the tree of life was shut up both to himself and others until God planned and promised its opening on certain conditions, which Jesus fulfilled. Therefore the sin in the flesh theory is a great error, and no person is responsible for any transgression only that which he commits himself. And when he becomes related to the Divine arrangement of salvation, he can get forgiveness for his short-comings in the appointed way." EPHRAIM SYKES.

Glaslyn Cottage, Mumbles, South Wales, Oct. 1, 1907.

DEAR BRO. SYKES :

I am not sure that I understand the first part of your letter. It seems to say that Bro. C. C. Walker wrote Bro. Dobbing to write to me for information—information, I suppose, upon the subject you inquire about. If this is the correct meaning, I do not know why Bro. Walker should refer Bro. Dobbing to me, or why he did not give the information himself. However I have no hesitation in saying that the three propositions show that Bro. Dobbing has fallen into errors which undermine the plan of salvation. They are not new, but quite old in America, and they have been refuted many times. Those who may be termed champions of the theory are Dr. L. C. Thomas and L. T. Nichols, in America ; and later, Bro. Chamberlin, editor of the *Acan*, in England, and, still later, Bro. Bell, editor of the *Shield*, in Australia.

The first proposition is mere speculative assumption, for which not only is there no proof given, but which represents man as in the condition

before he sinned from which the gospel is sent to save. Nothing is more clearly revealed than that it is out of mortality man is to be saved. Did God announce a gospel to save man out of a condition in which He created him? or out of a condition man brought himself into by sin? It is because the body of man is mortal—sin-stricken and death-stricken—that it is termed a “vile body;” and it is this “vile body” that the apostle says “we groan in” (II. Cor. v : 2); and when salvation becomes fully realized it is “*mortality*” that is “swallowed up of life” (verse 4). Will reason ask us to believe that salvation is a “swallowing up” of an evil condition created by God? It must be evident to every reasonable mind that when Paul cried out, “O wretched man that I am! who shall deliver me from this body of death,” he was not crying out for deliverance from a condition which God had created, but from that condition of “wretchedness,” “vile body,” “this mortal,” “mortality,” which sin had produced. It is because “this *mortal* shall put on immortality” that the redeemed will cry out, “O death, where is thy sting,” in their final triumph, not a triumph over a state that God created, but over that condition of the earthy nature which was the result of sin, changing the condition of being “very good” to that of being “mortal” and “wretched,” and “groaning,” and “vile,” and a “body of death.” To overlook this is to fail to see the truth concerning the “great salvation.” Hold fast, therefore, to the truth, that salvation is out of mortality, and mortality is the fruit of sin; therefore salvation is out of what sin produced, and not out of what came from God’s creative hand, which, among “every thing,” was declared to be “very good.”

The second proposition sets forth the popular theory and that which has stolen into the ranks of the brethren lately—that Jesus “submitted to lay down his life for his friends” as a substitute instead of as a representative. Salvation was worked out in Christ; for He was saved” (Heb. v : 7) and “obtained eternal redemption” for Himself in order that it might be for us. Those who fall into the mistake that Jesus in the days of His flesh was in the same condition of earthy nature that Adam was before the fall should ask themselves, Was there a cross for Adam, before He sinned, to endure before he could obtain the “joy set before him”? There was for Christ. Why the difference? It was because death had taken hold of man by reason of sin, and Christ was included with all the race of Adam in subjection to this death; and there was no redemption out of it for Him or for us without “enduring the cross.” Thus Christ was an exemplification of salvation out of the sin-stricken state of mortality into the saved state of immortality. The word *salvation* had no application to Adam before he sinned. Salvation for every descendant of Adam, Christ included, became a necessity after and by reason of Adam’s sin—the situation becoming, of course, aggravated by the additional sins of Adam’s children, Christ not included in this respect, and therefore the “holy one” who met the requirements of the case.

The third proposition is a flat contradiction of the facts of experience and revelation. Surely the words "vile body," "body of death," "this mortal," etc., require a physical state; and just as surely these terms are not applicable to Adam before he sinned. There was no cross between Adam and the tree of life; but there was between Jesus and eternal life. "Sin in the flesh," or "sin's flesh," is a Scripture phrase and expresses a Scripture truth. Jesus was "made sin for us." To try to evade this by saying that He was "made a sin-offering" only adds force to the words; because justice would not have sacrificed a "very good" nature such as Adam's was before sin infused its deadly poison into the flesh. Can our mistaken brethren imagine why the body of Jesus was sacrificed and "forsaken" on the cross if it was "very good" as Adam's was before sin entered into the world? There is no use trying to escape the words of the Apostle Paul: "I know that in me, that is, *in my flesh*, dwelleth no good thing." Neither is the truth in this weakened by asking whether sin in the flesh can be chemically analyzed. Undoubtedly the phrase "sin in the flesh" expresses the deterioration of the physical being which the act of sin directly caused, and the moral weakness which it indirectly caused. The point that pierces the false theory under consideration is sharpened by the words, "The *sting of death* is sin." The "sting" is there as a result of, and therefore subsequent to, sin, and not prior to it, and not a thing of God's creation irrespective of sin. As to our "responsibility" in the case, we need not quibble. No sane person believes that we are morally responsible for the condition of mortality inherited from Adam. In this sense it is not our fault, but all the same it is our fact; and we had better make haste to avail ourselves of the revealed means of deliverance from it than to waste our time in negations as to our "responsibility" for its "sting." The "sting" is here, in us as a "thorn into the flesh," and God's plan of salvation believed and obeyed is the only means of pulling out the "sting." Many deformities of the flesh are traceable to sins of ancestors, and while the possessors do not feel morally responsible for the hideous inherited thing, they feel extremely humiliated, if not ashamed; and how gladly they would redeem themselves from it in this life were it possible. The abnormal condition into which sin has plunged fallen humanity is vividly pictured in the Psalms, and this, too, in describing Jesus in the days of his flesh, when, "born in sin and shapen in iniquity," He was to "bear our sins in his own body to the tree." There was no way in which sins could be borne *in his body*, except by the inheritance of the physical effects of sin as seen in mortality. It is certain He could not bear *in his body* our personal sins, which had not been committed. In "taking away the sin of the world" He bore it in its physical effects and nailed the "body of sin" to the tree to be "forsaken" for a moment as a manifestation of Divine displeasure upon a nature made "vile" by sin, but soon to be redeemed by a sinless life which reached its climax in the voluntary death of the cross, and thereby became the "holy one who should not see corruption."

You cannot invent any new thing, brethren, that will improve God's way. Better cease your endeavors to add to the "many inventions" which man has sought out, and be of those who will cultivate that "meek and quiet spirit that trembleth at God's word."—EDITOR.

The greatest of all conquests is the conquest of self.

# Editorial.

## ALIEN PRAISE.

OUR Saviour was considerate enough to speak to His disciples as they were "able to hear." The apostles did not give "strong meat" to babes, but gave them the milk of the word—food in such strength as was proportionate to that of their digestive powers.

Taking these facts as examples, ought we not to be considerate in our demands of the alien and of those young and of those weak in the Truth? If we make a careful examination of the demands some of our leading brethren have made, and induced the ecclesias to which they belong to make, shall we not find them often too strong for adults in the Truth? Is it not a wrong procedure to demand of aliens, who are beginning to hear the Truth, an acceptance of decisions which have been come to by those who have spent years in the service of the Truth, decisions they did not hear of, nor deem at all essential during *their* infancy in the Truth?

I am not now pleading for the slightest compromise in the doctrines which constitute the first principles of the gospel; but I have in mind some of the demands which some make of aliens at our meetings and of candidates for baptism when they are being examined.

It is quite right that they should be given to understand in the broad and general sense that the acceptance of the Truth means a coming out of the world; but when this general principle is applied in detail specifically to a "babe," and he is told that in his babyhood he must be able to draw the lines definitely in the matter of voting, marriage, etc., is this making the allowance which the Saviour made when he withheld "other things which they were not yet able to hear"? Ought there not to be time allowed for growth, when there can be strength sufficient to digest "strong food"?

Coming to the question of the alien, is not the care even more needful that we do not unnecessarily offend? On account of a condition to which a false christianity has reduced the people, the Truth itself is generally offensive to those who are sincerely misled. Is it wise to begin the presentation of the gospel to a weeping father and mother bereft of a child by telling them that their hope of seeing their loved one again is a delusion? Would not a wise man begin at the other end and show the beauties of the Truth as a general plan and gradually strengthen their minds by bringing them to see the wisdom of God as manifested in that plan, in its adaptation to the reasonable necessities of the case? Even in presenting the essential doctrines of the gospel we should exercise wisdom as to the best method

of procedure, and this not the same in every case, but according as each case may seem to suggest.

Now in view of the reasonableness of this, as it seems to me, and I think to my readers, what should be our attitude in matters which do not seem to be more than those of expediency in relation to the alien? My attention was recently called to a printed slip which some one or some ecclesia had prepared, and perhaps used, for the purpose of serving notice on aliens in meetings where lectures were given, to the effect that they must not take part in the singing of the hymns and anthems that would be sung at the opening and closing of the meetings; and in some places I notice that even where the lecture is given in the ecclesial meeting place, there is no singing because of a fear that aliens might join in the singing. In the preface of our Hymn Books, too, cold logic is put through a severe process to notify aliens that they must be careful not to open their mouths in the slightest attempt to praise that God who may be the subject of the lecturer's discourse.

If I were a member of either ecclesia—the one that sings and says to the visiting alien “you must not sing”; or of that one that decides not to have any singing—I would submit to the decision of the majority, since the question is one of expediency and not one essential to salvation; and since in any body of people such matters can be decided only by the majority, as long as “there is no king in Israel.” But if it were a matter of choice between the two alternatives, I would prefer to let the aliens wonder why there were no singing at all than, after compassing land and sea to induce them to come to the meeting, tell them to listen to the music, but however its truth and melody may stir your hearts to raise your voices, you must keep your mouth closed and smother your desire to praise Him who is the “Giver of all good.”

Is it not an insult to ask people to come and hear words of truth, and read words of truth, and then tell them, “Be careful you do not sing these words of truth”? Even if it were wrong for them to sing these words of truth, which I verily do not believe, is such a course one that follows the example of our Lord in withholding “other things” because His disciples “were not yet able to bear them”?

Abel had the one faith; but Cain had not. The former manifested his faith in making an offering of the firstling of the flock in addition to one of thankfulness for temporal blessings; the latter, not being a man of faith, did not offer a sin-offering, but only one of thankfulness for temporal things. Even this was acceptable, and that, too, from a Cain; and therefore even a Cain may approach God acceptably as far as he possibly can. It was upon the basis of the one faith, as compared with Abel's offering that God had not respect to the offering of Cain, but so far as it went it was

right; for evidently Abel offered the same, only he "offered a sacrifice more," and "God testified of his *gifts*."

Of Nebuchadnezzar we read, "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I *praised* and honored him that liveth forever"—Dan. iv: 34. It is evident from subsequent events that this king did not become a saint; yet he *praised* God, and since God brought him to this state of mind by a severe punishment, who will say that his praise, groping in darkness though he was, was not acceptable so far as it went?

Now is it not inconsistent to tell the people that they may, and must read the truth, though for a time they read and grope in darkness, and yet tell them you must not *sing* the truth when groping in darkness? Why not let them, yea help them to, *sing* the truth as well as *read* the truth as they are journeying along the pathway from darkness to light? A brother capable of presiding at a meeting must be presumed to be capable of selecting such hymns and anthems as will be suitable to the different meetings; and even should an alien happen to sing what belongs to a saint, can we not hope that in the case of the former he is singing prospectively?

If this matter depends upon cold logic, try it in your homes, among your children and see what it will lead to. If aliens must not sing the truth till they are in the Truth, neither must our children, and we can well imagine them asking, "Well, if we must not sing these truthful hymns and anthems until we are in the Truth, how are we to learn to sing at all now?" How is this to be answered? Must we tell our children to learn the art of singing on "Yankee Doodle," or "Wait for the Wagon" and all the more add to the secularizing influences that are playing havoc in all the world to-day? There is too much singing of nonsense already—perhaps in the homes of Christadelphians—and shall we bind our children down under two alternatives—learn to sing by the aid of secular songs, or remain ignorant of the art of singing and smother your joyful emotions and stunt your vocal organs till you are old enough to learn and obey the Truth?

Those who sing praises in the world feel that there is a God to whom praise belongs, and can it be that an effort to praise Him sincerely, though ignorantly, is offensive to Him?

Dear brethren, do not insult your invited guests by unnecessary barriers flaunted in their faces. They will not hurt you, for you are strong—or ought to be—they will not hurt you if they do sit along side of you while you partake of the memorials, and it is needlessly offensive to put up a fence and print a sign on it or to form a circle and, in the physical sense make the separation as emphatic as possible. They know, generally, of

the spiritual separation; and if they do not, they will soon learn of it, and they will not impose by partaking of the memorials; for of discrimination of this sort they know in the outside religious world. Let the people feel that they are among those of warm hearts of love. Take them, as it were in your arms, as did our Lord with those little children—and they were not in the Truth. Let them read the truth with you, let them pray the truth with you (a Gentile in Cæsarea prayed and was heard), let them sing the truth with you, though for a time they do it darkly, and this will help to warm their hearts and tune their voices to love and praise more devotedly when they come into the Truth. Yea,

Let all the world rejoice!  
The Great Jehovah reigns;  
The thunders are His awful voice;  
Our life His will ordains.  
The glories of His name,  
The lightnings, floods and hail proclaim.

Our editorial is written this month in the great city of London. We came here Oct. 19th. Our appointments thus far have been in Camberwell, the S. E. part of the city. Tunbridge Wells, thirty miles from London, and Brighton and Hove forty miles south of London; and now we are filling appointments at Manor Park, in the western part of the city, due at Barnsbury Hall on the 7th over the following Sunday. Then we go north to Lincolnshire for a few days' visit in Boston with Bro. and Sister Overton, who have recently removed there from London. From there we go to Yorkshire where arrangements are being made by the Northern Committee of the Up-And-Be-Doing movement for visits to Leeds, Elland, Huddersfield, Heckmondwike and Sowerby Bridge, running close up to Christmas. Our tour in this section has been arranged very satisfactorily by the Southern Committee of the Up-And-Be-Doing movement. Bro. Whitehead, of New Romney, Kent, was good enough to favor us with his company in Camberwell and to go with us to preside at the meetings in Tunbridge Wells. Brethren Ramsden and Elcomb have been with us everywhere part of the time, and industriously attended to details, making smooth the paths for our feet. Our comfortable domestic headquarters are in the home of Bro. and Sister Ramsden, radiating therefrom in Manor Park with Bro. and Sister Benton, and in Barnsbury district with Bro. Owlser.

We are kept quite busy, and therefore beg our brethren in America not to think we have forgotten them because we have not written to them personally in answer to welcome letters received. Please do not wait for answers and make further letters from you conditional upon our answering privately.

WE are again up to the time when renewals of subscriptions for the *ADVOCATE* are due. There were many who had overlooked their remittance for this year when we left home, and Bro. Norman reports lately that not many had remitted. We feel sure it is oversight, and that all will know that not much can be done in these expensive times without the "sinews of war." Send all remittance in the name of the editor exactly as if he were at home, since variation from this will cause confusion in the office and in passing papers through the bank. Bro. Norman has "power of attorney" for us, and he is, so far as mortal man can be, prompt, careful and accurate. From him we get monthly reports of all business matters, and thereby we are kept in close touch with the office, though we are four thousand miles away.

Just a word of appreciation of the mechanical work of the office is due to Mr. Jackson. The last time we visited England, four years ago, it will be remembered that the man we left in charge proved to be unworthy. But this time we have a man who had worked for us several years and we know him to be honest and trustworthy. To him is credit due for promptness and for clean work.

Bro. S. F. Roche is kindly helping in the proof reading as a labor of love, and Bro. Leask is in touch with all, but has too much responsibility on his shoulders to do more than advise and encourage. With it all, our readers will see that the *ADVOCATE* is surrounded by good friends and that the work is a work in which it is "we" and not all "I."

#### INTELLIGENCE.

BOSTON, MASS.—I know the faithful brethren and sisters scattered abroad will be pleased to hear good news from the Boston Ecclesia. First let me say that we have moved from Deacon Hall, 1651 Washington St., to 12 Huntington Ave., Pierce Bldg., fourth floor (elevator service). Lecture at 11, Memorial Service immediately after the lecture, where we will be pleased to welcome brethren or sisters visiting Boston who are of the same precious faith; and we are pleased to report the immersion of four persons into the saving name after a good confession from each on "the things of the kingdom and name": on Sept. 29th, Mrs. Mary Scott, wife of Bro. Scott; on Oct. 13th, Mr. Warren Everett Gates, and Miss Sarah Mellissa Beals; on the 19th, Miss Adeline Cobban. This gives us courage to continue in the good fight of faith and we trust that many more may be brought in as the fruit of our labor for the cause we love.

JOHN B. RILEIGH, Rec.

GUELPH, ONT.—Since our last writing we have been further encouraged by the obedience to the one faith in baptism of three more who have put on the sin-

covering name in the persons of Bro. and Sister Collier and Miss Jessie Murray, formerly of Avening, Ont., who witnessed a good confession and are now on their way Zionward rejoicing in the Lord, knowing that there is "none other name under heaven given among men whereby we can be saved." May they so run the race for eternal life that they may win the inestimable prize.

Our meetings are being well attended, and we are pleased to say that Bro. Jas. Hamilton, formerly of Toronto, is now with us, having moved here. We appreciate this very much as his presence is everywhere felt for good, being an earnest worker in the Truth, especially in our Sunday School. Therefore we have much to be very thankful to our heavenly Father for, both in our Sunday School and in our ecclesia, for the good that is being done. We hope soon to have Bro. Zilmer with us to give us four lectures at which time we hope to have another season of refreshing.

Yours in Christ,

DAVID TOLTON.

HOLLYWOOD, CAL.—Once more we have had a pleasant reunion of those who love the "things concerning the kingdom and the name of Christ." This

time we met at Bro. Elliott's of Santa Ana, Cal., on Sept. 15th. For various reasons several who are usually present at such times were compelled to remain away, to the regret of those assembled. But there were eighteen in attendance, and we spent a very pleasant and profitable day together. Bro. Ellitott read one of our beloved Bro. Robert's lectures, which was full of most strengthening spiritual food for all lovers of the Truth, after which we broke bread in memory of our long departed, but soon expected, elder brother, Jesus Christ, our High Priest, our Advocate, our Intercessor at His Father's right hand, in behalf of His struggling household. In the afternoon considerable time was spent in conversation on the truth we believe and in singing many of our familiar hymns. Then came the time for dispersion. It is hardly probable we will have another reunion this year, and we wish before the dawning of 1908 the Master would come, and the great throng of the redeemed of all ages meet around God's throne to sing the hallelujah song, "Glory to God in the highest, peace on earth, good will to men." Then, and not till then, will our longing hearts be satisfied. God bless you and Sister W. and prosper His cause in your hands. With a sister's love in "the hope."

MRS. A. G. SNASHALL.

LOWELL, MASS.—We have again been visited by that great enemy, death, which has taken away from us our beloved Sister Catherine Roche who died Nov. 1, '07. She had not been well for some months, but it did seem to come quickly and unexpectedly. She was in the hospital here when death came. The funeral took place Sunday, Nov. 3, '07, from Bro. Maurice Roche's home, Albion St., Lowell, Mass. Bro. W. H. Clough officiated at the funeral, which was well attended by brethren and sisters and friends. Our sister had been a very good attendant at our meetings and breaking of bread, which we well know is a sure way to travel, keeping in mind the things of the spirit and striving to walk therein. We hope to meet her in the kingdom of our Lord and King.

With love to all of the same like precious faith,

BENJ. HOYLE, Sec.

RICHMOND, VA.—Death has visited us and taken one of our dear sisters, Sister Ora Lee Taylor, wife of Bro. Howard Taylor (age 28 years) on Sept. 30th. She fell asleep in full hope of the

glorious return of the Master, who will call all the dear sleeping ones to give them that glorious crown of immortality.

G. A. THILLOW.

SPOTTSVILLE, KY.—By request of our recording brother it becomes my duty to record the sad news of the death of two of the members of the body of Christ here. On the 2nd of Aug. Bro. J. W. Connaway fell asleep in Christ after a severe illness of two weeks of typhoid fever. His wife, Sister Lucy Connaway, and two sons, are left to mourn. They have our deepest sympathy. Bro. Connaway has been a faithful member of our ecclesia for twenty-seven years and will be greatly missed by us all, but we sorrow not without hope. He was laid to rest in Ridgewood Cemetery on the day following, when the writer addressed words of comfort and instruction to a large number of friends assembled to witness his interment. The Presbyterian church was kindly granted us to speak to the people in. Also on Nov. 5th Sister Mattie L. Green, after a terrible struggle with typhoid fever for five weeks, at last fell asleep in Christ. She was a faithful member for twenty-five years, standing out in faith from all her father's house. She leaves a husband and six children (a son and five daughters), who are overwhelmed in sorrow. May they all receive encouragement in the promise of God. She was buried the next day in the Christadelphian Church lot, when the writer again spoke words of truth and comfort to the many friends assembled.

Words of condolence which any one may wish to write, and which no doubt would be gladly received by one bereaved brother, will find him addressed —

Henderson Ky. R R 4

Bro. A. H. Zilmer, of Milwaukee, Wis., visited us in October and delivered five lectures, one at Spottsville and four at our meeting-house, all of which were well attended and strict attention paid to his remarks. He also visited Robards and Seebry, the latter in Webster county, thirty miles away, where Bro. Williams debated with Mr. Hardy last year, with what results we do not know. We are very much pleased with Bro. Zilmer, both as a brother and a lecturer. He seems to have the truth fully at heart and his discourses are logical and convincing and have the genuine ring. We shall be glad to have him with us again soon.

Yours in the one hope,

R. C. GREEN.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 834 W. 61st St., Chicago, Ill

**NO. 1.—NINE NIGHTS' DISCUSSION** between "Rev." F. W. Grant and Mr. Thomas Williams on the following propositions:

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is 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.; mail 55c.; in cloth, 75c.; by mail, 82c.

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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.; by mail, 57c.

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The same in Swedish, same price. Same in German, except part iv. price 7c; by mail 8c.

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