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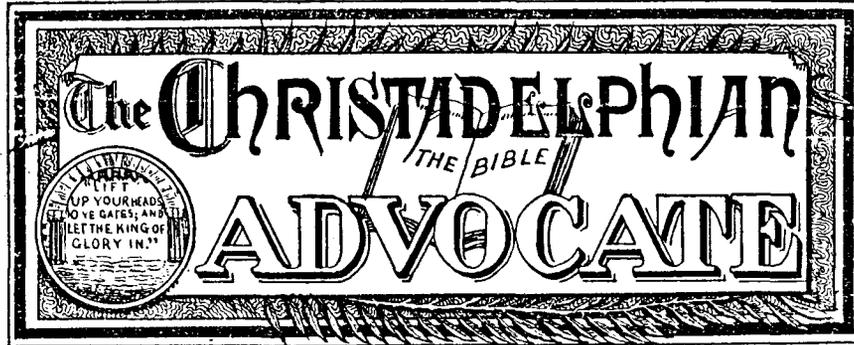
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JANUARY, 1908

No. 275

THE SPIRIT OF CHRIST.

PAUL, the great apostle to the Gentiles, wrote down a rule which he exemplified in his life work (I. Thess. i :4-12), and which he desired all the saints should remember and obey. It is recorded in Rom. viii :9, and reads thus : “Now if any man have not the spirit of Christ he is none of his.” How important then is the possession of, and obedience to, this law of the spirit of life in Christ Jesus, because it brings freedom and liberty from the law of sin and death. That is why James calls it the “law of liberty.” James also calls it the “royal law,” because it is the law of the King the future emperor of the world, Christ Jesus.

The key to this stupendous law of liberty, this royal law, this law of the spirit of life in Christ Jesus, is revealed by our Master. He teaches us in his own words the *first step*. We cannot be mistaken, it is very simple, too simple for some to follow; yet our Lord and Master is the speaker. Harken to the words of his mouth : “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls” (Matt. 11 : 28,29). Meek and lowly in heart— that is the spirit of Christ. Think about it, and think again that if “we have not *that spirit*, then we are none of his,” and cannot appear with him in glory.

When the foregoing words of our Master enter into the hearts of the children of men, and abide there the effect is marvelous, it changes the

man; he becomes a child of light, a son of God. He will refuse to sit with the scornful or listen to the talebearer. Yet, he will suffer long and is kind, he is not puffed up, nor easily provoked. He is not a disturber of ecclesial peace, for he is "meek and lowly in heart," and his love never faileth. He will never assume dominion over his brother's faith, or forsake the assembling together with the brethren, for that would be disobedience, sin, according to both the Apostles Paul and John (II. Cor. i:24; Heb. x:25; III. John 9. Diotrophes assumed dominion over a certain ecclesia; he loved to have the preeminence among the brethren and excluded the Apostle John from their fellowship. Was that the spirit of Christ, "meek and lowly in heart"? The Master said, "Ye are my friends, if ye do whatsoever I command you; these things I command you, that ye love one another. By this shall *all* know that ye are my disciples, if ye have love one to another" (John xv:14-17; ch. xiii:34, 35). And now, brethren, you that are of note among the brethren, you that have the power and influence among the members of Christ in Britain and America, do you not realize the sad spectacle of division among the ecclesias? Do you not know this ought not to be? Do you not know that there is a great work for you to do before the Master comes? Do you not know that it is for you to sow the seeds of kindness and brotherly love where there is now division and strife by example and precept? You *can* "do all things through Christ" (Phil. iv:13). Will you then meet in the spirit of brotherly love and sweet communion, in "*the spirit of Christ*" to help unite the members of Christ's body into one united, happy association, oneness of mind and purpose, which is well pleasing to God? Bro. Walker and Bro. Williams, I appeal to you. You with other brethren of note in England can now easily arrange to meet in counsel, (and dare you refuse?) to help those who may be turned out of the way, and to save the poor of the flock, and to establish a united brotherhood, and thus gain a glorious reward and crown of glory upon your heads? I appeal to all the brethren, both in England and America, to press this question with the above brother editors by letters written personally to them, to get down to the work, with considerable less logic, and very much more love, and "the spirit" in which Christ submitted to the death of the cross in his great love for dying, sinful man, can and will accomplish the work of peace and good-will in the house of the Lord. Great efforts are made to enlighten the Gentiles both by literature and lectures. I believe under the present conditions it would be better to suspend all such activities until the body is helped and healed of the wounds which hurt and grieve.

Can the *head* (Christ) say to the feet I have no need of you? No. (I. Cor. xii:21, 27). Neither can any member of Christ's body assume the attitude of Diotrophes, and exclude the brethren from their ecclesia,

without falling into the sin of Diotrephes, and declaring to their brethren for whom Christ died, "I have no need of thee." It is the carnal spirit preaching, "I am of Paul, or of Apollos" (I. Cor. iii:4). "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ" (Rom. xiv:10). Consider the spirit of Saul towards David, jealousy, hatred, and death for David the man after God's own heart. This is on record to warn the sons of God in their trials. Consider the spirit of David, the beloved. Saul after him and his life, Absalom after him, treacherous; Ahithophel after him, Shimei after him with stones and curses. But David's life was a mystery. David was a type of Christ and Christ is the key to all mysteries, and after David had subdued all his enemies and was anointed king over all Israel he cried out, "Is there yet any that is left of the house of Saul that I may shew him kindness for Jonathan's sake?—II. Sam. ix:1. We may fancy Joab addressing David thus, Oh, king, dost thou still love thy enemies who sought to kill thee; thou must be beside thyself. Do you forget the wrath of Saul and the curses of Shimei (II, Sam. xvi:5, 13). But king David cries out again, "Is there not yet any of the house of Saul that I may show the kindness of God unto him"? Thus David's righteous life was placed on record for our imitation. "The love of God was shed abroad in his heart"; it was the spirit of Christ. If we have not that spirit "we are none of his." "He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment"—Jas. ii:13.

Behold our Master's life of suffering, forsaken by friends, and hated by foes? crowned with thorns, mocked, spit upon, and nailed to the tree; and as he bowed his royal head, we hear him cry out in behalf of his enemies, "Father, forgive them, for they know not what they do." If we work that spirit into our life we shall have an infallible rule of life. Christ loved His people, the "meek and lowly in heart." Jesus died for that nation and he is coming again to save his people from their sins, and fulfill the beautiful type of Joseph and his brethren in Egypt. The following lines of the poet beautifully express its fulfillment:

"Behold in me your Brother,
The Brother whom ye sold,
Yet fear not, for I love you
With a love that grows not cold.
Through death and resurrection I have passed,
And now I claim you for mine own at last."

Then all Israel shall be saved and grafted again into their own olive tree, which will be life from the dead. Then will be fulfilled that saying, "The Lord thy God in the midst of thee is mighty; he will save, he will

rejoice over thee with joy, he will rest in his love, he will joy over thee with singing. Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel (Jesus) even the Lord, is in the midst of thee, thou shalt not see evil any more" (Zeph. iii: 14-17). How true the saying in Ps. xviii: 35 concerning our Lord: "Thy gentleness (Mar. meekness) hath made me great." "Now the man Moses was *very meek* above all the men which were upon the face of the earth"—Num. xii: 3.

"The meek shall inherit the earth" (Matt. v: 5), and "He will beautify the meek with salvation" (Ps. xi: 1-4). This hope gladdened David's heart, and its inspiring influences gave him courage, and nerved him on to nobler deeds and mightier exploits. Oh, may our thoughts be quickened and awake to see and show forth the spirit of Christ. We are now living in the twentieth century. Forty long years I have been struggling for the prize, soon the Master will be here; then the eye shall be opened to a keener insight and to a wider survey of the immeasurable universe, and the present evils and things now seen "through a glass darkly" will flee away before the undying intelligence of the redeemed, whose majestic beauty will not decay. Once on the right hand of the King there will be "pleasure forever more." Glorious reward! Who shall excel in this labor of love and good work?

Brethren, those of you who stand upon your own feet, and say your own prayers, and do your own thinking, and have your own conveniences unharnessed and utterly free, then as a common brother who believes in the probity of christian character, I appeal to you to find some way best known to you to unite again the ties which bind the brotherhood in christian love, I would repeat my appeal to the above named brethren and to all the faithful to press this matter before it is too late. "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1. Pet. iii: 8). "Let nothing be done through strife or vain glory; but in lowliness of mind each esteem the other better than themselves. Let this mind be in you, which was also in Christ Jesus"—Phil. ii: 3-5. Amen.

ISAAC N. JONES.

In the year 1900 Bro. Leask and Bro. Williams visited England, and appealed to Brethren Walker and Sulley for an interview such as Bro. Jones pleads for; but were refused. In the year 1903 Bro. Williams personally pleaded with Bro. Walker and Sister Roberts to agree to a reunion upon the old basis of fellowship upon which all fellowshipped at the time of the death of Dr. Thomas and continued till the death of Bro. Roberts; but they refused. If Bro. Williams knows himself, he is now ready, while he is here in England, to meet Bro. Walker, and any other brother or any number of brethren in the spirit of Christ, and to do all in his power to reach the result Bro. Jones pleads for. He will anxiously await the opportunity.—EDITOR.

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.

FIRST PROPOSITION—FOURTH SESSION—MR. WILLIAMS' SECOND SPEECH.

Mr. Chairman, Moderators and Respected Friends:—

Our friend has found it necessary to return again to the thief on the cross. I thought surely enough had been said on that question, but in all that he has said he has failed to reply to my negative argument. I called attention to the fact that the Bible tells us that Christ died, that his soul died, that his soul went to the grave, and therefore there was no sense in which Christ could go to heaven or to Paradise that day. If he did go to heaven or to Paradise he did not die, for according to my friend the death of the body is not the death of the person. The person, with him, is the immortal soul or spirit, and he is trying to prove that *this immortal soul or spirit survives the death of the body and therefore does not die.* So his Christ never died. With him the body is simply a house in which Christ resided for thirty-three and one-half years. His claim is that Christ lived as a personality before he entered his body and after thirty-three and one-half years he departed out of his body. He was a living person, according to this before he entered, he was a living person while he was in the body, and he was a living person when and after he went out; and he never was anything else but a living person. Therefore, I repeat, his Christ never died. You and I lived before we came into this house—this church—we are living in this house now. If we were to go out we should still be living, and if the house were to tumble down that would not be our dying; would it? So if there is nothing that dies but the body and the immortal soul or spirit is the real person and survives, that is, lives after the body is dead, then *the real person in Christ's case and in our case never dies.* Another point that my friend has never ventured to try to reply to is the fact that three days after his death Christ declared to Mary, "I am not yet ascended to my Father." By declaring that Christ went to heaven the day of his death our friend flatly contradicts this saying of our Saviour three days after his death. Although I have shown this to my friend repeatedly he has never attempted to harmonize this contradiction. Any interpretation of the Scriptures which places one passage against another in contradiction must necessarily be unsound and false. Therefore our friend's interpretation of our Lord's promise to the thief must be false;

since it sets the Lord's words in that promise in direct contradiction to his declaration to Mary. As to whether the thief's supposed immortal soul was conscious in the supposed Paradise to which my friend supposes he went the day of his death, he now tells us, "I do not say that his soul was conscious or unconscious. I am not saying the one or the other." Now why does he not say whether the thief was conscious after he went to heaven or not? If he is unconscious there, his going to heaven was of no benefit to him. Why is our friend afraid to say frankly the one or the other? As I said before, I would not give much for an immortal soul or spirit that is unconscious, even to the extent which we have shown in our illustration of not responding to the appeals of a sorrowing wife.

Let me give you another plain fact as an illustration, here is a man walking along your street going from one side to the other in a disgusting condition. You speak to him, and every word he utters is worse than nonsense. What is the matter with this man? Why, you say, the man is intoxicated. What has caused his intoxication? He has been drinking intoxicating liquors. Does drinking intoxicating liquors affect a man's power to think? According to my friend's theory it is his imaginary soul or spirit that does the thinking, and he surely will not claim that it is the immortal soul or spirit that drinks the intoxicating liquors. Is it reasonable, is it scientific to claim that material intoxicating liquors would affect the thinking powers of an immortal or an immaterial soul? Do you not know, my friend, that the drinking of intoxicating liquors affects a man's brain and the brain is the seat of thought. Interfere with the brain and you interfere with thought. This is the reason why the drunkard talks foolishly and acts foolishly. This is the reason why poor unfortunates become insane. This is the reason why when man dies his brain dies and thought ceases.

In returning to the question of "the spirits of just men made perfect," my friend seems to ridicule the idea of the words "being prospective." He does not seem to realize that God often speaks of those things that are not as though they were. In Isaiah ix:6 you have the words, "Unto us a child *is* born, unto us a son *is* given," uttered seven hundred years before the child was literally born.

Returning to the case of the transfiguration, our friend makes the strange, yet ridiculous, remark, "I say Moses and Elijah were actually there in vision." If they were actually there the Saviour would not have called it a vision; if it was a vision they were not actually there any more than the dead, small and great, were actually present when John saw them in vision. If he means that it was an actual vision then he has surrendered the point, for, of course, if it was a vision it was an actual vision and that is what I have been contending for from the first; but an actual vision is to represent what is to become an actual fact.

Again he brings up the question of the destruction of the body and soul in Gehenna, and he complains that I said that the soul and body were to be destroyed. He is mistaken, he does not seem to realize that I was quoting the scripture, the very passage he introduced, which teaches that if they did not fear God he would destroy both body and soul in Gehenna. If this had been a soul that could not be destroyed the words would be without meaning. If my friend says the soul cannot be destroyed, I have the same right to say that the body cannot be destroyed; for they are both spoken of together and the word "destroy" is applied to both alike. Our friend seemed to emphasize the word "hell," in doing which he seemed to me to be taking advantage of the general idea that people have of hell. He ought to know that the word here comes from the word Gehenna and that Gehenna was a valley into which the filth of the city and carcasses were thrown, where worms preyed and fire devoured. The word, therefore, represented utter destruction, and the passage in no sense countenances the idea of casting immortal souls or spirits into the valley of Gehenna.

It is not necessary for us to follow my friend back again to the words, "God is not the God of the dead, but of the living." Enough has been said upon that. You will notice, however, that my friend has carefully avoided the Scriptures I quoted to show that there are some dead who will never come to life again, and that God is not their God. The Lord proves the resurrection by the fact that God is the God of those men spoken of, namely, Abraham, Isaac and Jacob. We are referred again to the passage which speaks of those believing in the Son of God having everlasting life; but my friend overlooks the finish which says, "And I will raise him up at the last day." When God raises him up at the last day it will be to give him eternal life; but if as an immortal soul or spirit he continues to live and has gone to heaven or Paradise the words "And I will raise him up at the last day" would be without meaning.

My friend has been ridiculously talking about "drinking of the tree of life." We read of eating of the tree of life, but not of drinking thereof, and this eating of the tree of life is a matter of promise to those who overcome. In Rev. ii: 7 we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." This promise is to those who overcome. It is in our probation in this life that we are overcoming. At the second coming of Christ he will judge all those who have been on probation, and to such as have overcome he will say, "Come ye blessed of my Father inherit the kingdom," which kingdom will be Paradise restored in which Christ will be the tree of life; and his impartation of eternal life is symbolized here by the eating of the tree of life.

What do we learn in the Scriptures about Paradise and the tree of life? We are told that after God had formed man of the dust of the ground, and had breathed into his nostrils the breath of life, and man had become a living soul, that he was given a home in Paradise where was the tree of life. And everything was pronounced *very good*. Man sinned and was cast out of Paradise, away from the tree of life. Here we have a type of the more glorious Paradise that is to be restored when Christ will be the *tree of life therein*. There is nothing here about heaven-going. There is nothing here about immortal soul or spirit. The only man we read of here was formed of the dust of the ground; and when he had sinned his sentence was, "Dust thou art and unto dust shalt thou return." The breath that was breathed into his nostrils to make him a living man was the spirit of life. There are two words in the original which are sometimes rendered spirit and sometimes breath. They are *neshma* and *ruach* and these are applied to the beasts of the field as well as to man. For all creatures live by the same spirit or breath of life. It would be ridiculous, would it not, to substitute immortal soul or spirit for the words breath of life and say that the Lord breathed into his nostrils an immortal soul or spirit? By breathing into his nostrils the breath, He made him a living man; by taking away the breath of life he becomes a dead man. Therefore again we read in the 146th Psa., "His breath goeth forth," that is, he breathes out his last breath, "he returneth to his earth, and that very day his thoughts perish." Therefore Solomon says, "The living know that they shall die, but the dead know not anything."

Now my friend tries to deal with my argument on the resurrection of Lazarus, and he asks me, "Did the Lord say that Lazarus was all dead?" No, my friend, the Lord did not say "that Lazarus was all dead," because the Lord was not in the habit of talking such nonsense. Just imagine the Lord saying to his disciples, "Lazarus is all dead"! Do you not think that would have been very absurd? and yet it seems that our friend would not be convinced that Lazarus was dead unless the Lord said, "Lazarus is all dead." The Lord talked sensibly, and "he said unto them plainly, Lazarus is dead." When those weeping sisters told him that if he had been there their brother had not died, did he tell them that their brother was an immortal soul or spirit that had survived the death of the body? and had gone to heaven or Paradise? That was the very time he should have said so if it had been true; but it was not true, and our Lord would not console the weeping ones with that which was not true. His words of consolation were, "Thy brother shall rise again," seeming to say, I know he is dead, I know your brother is buried, and I can sympathize with you in this hour of sorrow and sadness; and it is said, "Jesus wept." Did he weep because Lazarus was gone to heaven? because he had gone to Paradise? Oh no,

let us not entertain such an absurdity. He wept because his friend Lazarus was dead, and he shared the sorrow with those bereaved sisters. Then he asked, "Where have you laid him?" and consoled them by saying, "Thy brother shall rise again." Not, Thy brother has gone to heaven or Paradise, and he shall come down to the earth again; but, "Thy brother shall rise again." They reasoned with him that their brother had been dead three days, and there was no use in going to the tomb; but the Lord persisted in asking, "Where have you laid him?" This man who had died and had been buried, "Where have you laid him?" Going to the tomb he cried out, "Lazarus come forth; and he that was dead came forth." Where, my friend, is your immortal soul or spirit here--here in the very case where if there were such a thing as an immortal soul or spirit something would surely have been said about it? And now, my friends, you who have listened to this discussion so far, have you heard my opponent produce a single passage of scripture or a single reasonable argument to prove his proposition that the child of God possesses an immortal soul or spirit that survives the death of the body?

In the absence of any clear proof to sustain his proposition our friend has constantly to return to the same passages and repeat them over and over again. He returns again to I. Pet. iii:4, and I feel sure that you can all see what a far-fetched argument he has produced from this passage. As we have already shown, the apostle is exhorting those women to be sincere, incorruptible in character, and what he says has nothing whatever to do with their physical nature. He is speaking of the "hidden man of the heart," which is a figure to represent the spirit or disposition of Christ which should dwell in every true christian. Let the affectional and emotions of the heart be such as are sincere, honest, not corruptible, or capable of being corrupted by evil influences. To refer to such a passage as this to prove the immortality of the soul only shows what straits our friend must feel himself driven to to support his unscriptural proposition. He uses the term "immortal" in his proposition to qualify the words "soul" and "spirit," his theory requires this; and yet the prophets, our Lord and his apostles, never once used the word "immortal" to qualify the words "soul" or "spirit." I have several times called attention to the fact that the word immortal occurs only once in the entire Bible, and then it applies to God. I have given our friend the passages to show how the word immortality is used, and we have seen that it only occurs five times. First, it is applied to God. Second, it is that which Christ brought to light through the gospel. Third, it is that which we are told we must seek for. Fourth, the Apostle Paul says this mortal shall put on immortality at the resurrection. Fifth, he says that when this mortal shall have put on immortality death will be swallowed up in victory. Not only are these passages destitute of

any proof of the immortality of the soul, but they prove the contrary. Why should we seek for immortality if we are in possession of it? In the passage in the 2nd of Romans, the apostle not only tells us that we must seek for immortality, but that our reward will be eternal life in the day when we are judged. So that this proves that immortality is a thing to be sought for, and eternal life is a reward to be given at the judgment, and not a present possession. It follows, therefore, that when man dies he is dead and that he must remain in the tomb until the resurrection to receive his reward at the hands of Christ as his judge. From his death till his resurrection he is therefore unconscious. His probation ends when he gives up his life, and at the resurrection he awakes and picks himself up, as it were, where he left off; and in that condition he stands before the judgment-seat of Christ.

I have now answered all the arguments that my friend has presented that are in the remotest sense applicable to the proposition. Let me therefore with what little time I have briefly recapitulate. Man was formed of the dust of the ground and made a living creature. He sinned and fell under the dominion of death in which state the patriarch Job speaks of him when he says, "Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not." That is, he continueth not in life, but passes into death. Therefore Job asks the question, "If a man die shall he live again," a question which is pertinent if man when he is dead has ceased to live for the time being. That Job believed that he would live again, and that man's hope is in the resurrection from the dead, is clearly shown in his words following his question. He asks to be hidden in the grave until the day of God's wrath has passed away, and then his desire is that God will remember him; and he gives expression to his confidence in the words, "Thou shalt call and I will answer thee, for thou wilt have a desire to the work of thy hands." There is nothing in this that gives room for the thought that death transports men to heaven. They are in the dust awaiting the time when the Son of Man shall come in His glory and all His holy angels with him. When the Lord thus returns he comes to restore the throne of his father David when he will be the Lord that shall be king over all the earth; and it is then "the meek shall inherit the earth and dwell therein forever"; and the earth shall be filled with the glory of the Lord as the waters cover the sea. My friend's theory is that at death the righteous are taken to heaven or Paradise, but he seems afraid to say whether they are conscious there or unconscious. If they are unconscious, there is no advantage in their going to heaven, and they might as well be unconscious in the grave. But you will find before we get through with this debate that my friend will have to come out of his

hiding-place and say that they are conscious in heaven. You will see this when he comes to use the parable of the rich man and Lazarus. He will then have to say that they are happy there, and therefore I press the question, Why take them to heaven to enjoy happiness for a time, then disturb them and bring them back to re-enter their bodies to be judged? Then the question is, What is my friend going to do with them after they have been judged? Are they to return to heaven bodies and souls? You see his theory so far is a patched up affair; and he seems to be taking great pleasure in telling me that I do not know what the "old Baptists" believe. Perhaps it is no loss if I don't, but I think I know a little about what Baptists believe. I have had a debate with Mr. Smith, a Baptist, Dr. Throgmorton, and Mr. Hall, editor of the *Baptist Flag*; and they ought to have been able to give me a little light on what Baptists believe. But perhaps these were not of the "old Baptists" sect, and so you, the rest of you Baptists here, who were not fortunate enough to be "old Baptists" are as much in the dark about what the "old Baptists" believe as I am. Now we are not here to hide our belief. Christadelphians want you to know what they believe; they take no pleasure in hiding it. A belief that takes pleasure in hiding isn't worth having. Let my friend come out then into the open daylight and enlighten us in what the "old Baptists" believe, if they have any system of belief at all, or if they know what they do believe. If we are to judge by our friend's procedure so far it is a patched up affair indeed.

Now, my friends, in concluding this proposition let me impress upon you the importance of realizing that in our present state we are mortal, dying creatures. Wherever we go in every land, and every clime, death reigns. Wherever you find a city of the living, not far off you will find a city of the dead. Sin having brought death, death leaves sorrow and sadness everywhere; but thanks be to God there is hope beyond the grave. Let us lay hold of that hope which is based upon the promises of God, and not be deceived by false hopes, by "another gospel, which is not another"; but which the Apostle Paul says is "a perversion of the gospel of Christ." To emphasize the importance of believing in the true gospel, and discarding every false one, he says, "If we or an angel from heaven preach any other gospel save that which we have preached unto you let him be accursed." The true gospel offers us immortality upon certain conditions, does not appeal to us as those who are already immortal without believing the gospel. Mortality, death, with all its attendant evils, sickness, sorrow and pain, came through the first Adam. Resurrection to immortality and eternal life comes through the second Adam. We are related to the first by nature, "born in sin and shapen in iniquity"; "by nature children of wrath, without hope and without God in the world."

But God is a God of love, and to save man from utterly perishing forever "he gave his only begotten son that whosoever believeth in him might not perish but have everlasting life." Why then should we deceive ourselves when the hand of love is stretched out to rescue us from death and the grave, and to give us a life that shall be free from all the evils of the present in which we shall bask in the glory of the coming day of gladness? Let not men deceive you. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." The way is open for us to change our relationship from the hopelessness into which we were plunged by the fall of Adam, to become so related to Christ that the law of the spirit of life in Christ Jesus will have made us free from the law of sin and death. What a glorious privilege is thus placed before you. The apostle tells us "as many of you as have been baptized into Christ have put on Christ." In Christ God has provided a place of refuge for us all. When we have thus been inducted into his name, if we walk worthy of the vocation wherewith we are called, God has assured us that he will never leave us nor forsake us. Though death may overtake us for a time, the trump shall sound and awake the sleeping ones from the dust of death to come forth to the realization of the glories of a life everlasting that shall be free from all the evils of the present. *Let us therefore strive to believe and to obey the word of the living God, and then we shall have no reason to fear the power of death, for the time will come when we shall be able to cry out triumphantly, "O grave, where is thy victor,? O death, where is thy sting? Thanks be to God that giveth us the victory through our Lord Jesus Christ."*

Time called.

MESSIAH'S SWAY.

Long in this weary wilderness, the word
 That speaks of happier scenes hath been her stay ;
 An urging oft her rude and cheerless way
 Through many a thorny brake, her tearful eyes,
 Have turn'd in holy transport to the skies,
 And realized, by faith's transpiercing power,
 The bliss of that anticipated hour,
 When, glorious, seated on his conquering throne,
 Messiah's sway a subject world shall own ;
 When earth's wide realms Jehovah's praise shall sing,
 And bow the suppliant knee to heaven's immortal King.

—Bulmer's Messiah Kingdom.

EDITOR'S TRAVELS—SMOOTH HERE, STONY THERE.

IT is nice to meet with acquaintances of youthful days after a long and far-distant separation, especially when these consist of brethren and sisters who shared with us the joys and sorrows of forsaking friends and relatives and accepting the Truth. Here we are in a beautiful place, nature's grandeur in land and sea, mountains and valleys, forests and flowers, all brought together picturesquely within restful range of natural vision, and seeming to be kaleidoscopic every time one makes a survey. Here we are among men and women who love and reverence the Truth, and who seem to endeavor to give it paramount place in daily life and in Sunday service. Here we are among these brethren and sisters, some related by fleshly ties, some by marriage unions, and all by those mysterious ties which bind hearts together in the bonds of that love Divine, which "passeth all understanding."

With these we can meet in Bible classes; with these we can talk socially on matters of our eternal welfare and of events of many a struggle for the Truth in days of the distant past; with these we have felt it prudent to speak from the public platform to perishing men and women of the way of life eternal (could we venture to refuse?); with these we have met while *they* have partaken of the memorial bread and wine; but with these *we* have not been able to partake of these memorials of our Lord's death. Why?

In the same locality, not a stone's throw from the meeting-house of these are those of "the other party," a meeting of men and women which seems to say, Stand off! and consisting of persons who in demeanor towards others of the same faith, but not of the same clique, appear suspicious and manifest an icy coldness that makes one shudder with a head-to-foot chill, with these we cannot partake of the Lord's memorial bread and wine—Why?

Some say fellowship does not consist of partaking with others of the memorials. That may be, but is not the act of partaking a declaration by those who partake of a state of fellowship? If that state does not exist, is not such an act a false one? And who can perform a false act in connection with such a solemn ordinance, when before his eyes in burning letters of Divine inspiration is the warning, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself"?

But why not partake with "the other party"? Because they say, "Stand off"—say it in words of blighting heartlessness, and emphasize the words by withering actions of frigid coldness. But why do they do this? Because we cannot bow down to a recently set up god over whose throne has been inscribed, "Judgment-seat Resurrectional Responsibility of

Enlightened Gentiles." This, so far as they are concerned; but from our view point a new god has been begotten by the other, and his title is, "Prebaptismal second death, which is all that the death of Christ and baptism removes," and so we "stand off."

But why not break bread with those with whom you meet and with whom you work, and whom you love? Are they "Partialists"? No, they have in their ecclesial record a resolution which runs something like this: "We believe that the original manuscripts of the Old and New Testaments were wholly inspired of God; and that they were therefore infallible." In all the "first principles" of the gospel they are in agreement with us—in fact we know of no doctrine in which they differ from us. Then why do you not break bread with them? Because they are in fellowship with those represented by the *Visitor*, who fellowship those who say that it cannot be proven that the original scriptures were free from error; and these are in fellowship with those who teach the "free life" doctrine, the immortal emergence of the saints, the non-restoration of Israel, etc.; and some of these have realized that their departure from the doctrines believed by Christadelphians is sufficient to make it expedient to abandon the name Christadelphian. These are nominally and actually fellowshipped; and those holding such errors and boastfully proclaiming them are kept in the Ecclesial Directory on the cover of the *Visitor*. When we go to the meeting of those we are with, as before set forth, there we often find visitors from various places who are in fellowship with those who teach the errors we have named, and thus are we prevented from fellowshipping those who are sound in the belief of the Truth, and with whom we came into the Truth, and whom we love as friends and relatives as well as for the Truth's sake. They are not satisfied themselves, and some of them feel conscience-smitten, but feel that they cannot do anything without making a bad matter worse. There are indications that a movement will be pushed forward looking to a demand that the entire body purge itself of false doctrines and fellowship, or that a severance take place. The former, of course, would be the better, but it is feared that the liberality of the body has caused it to be honey-combed with Truth-nullifying doctrines to a degree beyond the possibility of a complete remedy. All we can do is hopefully await developments, speaking words now and then as duty may seem to dictate and opportunity afford.

A hearty invitation was received from one place, "Come and lecture for us?" "But we cannot break bread with you." "We understand the situation, and still desire your help; and we will set apart one meeting for you to fully explain your attitude." "Very well, we will come." This was carried out, and the meeting is now ready to unite in the movement alluded to. In order that the entire body termed "Partialists" may meet

the desire intended by the movement, if it take place, all that is necessary is to confess a belief in the full inspiration and truthfulness of the original manuscripts of the Old and New Testament, and become true to the statements of faith upon which they professedly offer and invite fellowship; as it is, the profession is *one thing and the practice is another*; and now, brethren, can it be hoped that Christ will approve of this?

In our tour we arrive in a large city, and from various sources receive requests to permit the writers to bring about an interview with representatives of several meetings in fellowship on the "Amended" Statement, with a view of "reunion upon the basis of the 'Ecclesial Guide,' without addition or subtraction." Our answer was, "Certainly, that is our position, and it would be a great pleasure to us to see all return to that basis." Interviews with some were had, friendly and brotherly; and they would accept such a basis if all would, but of themselves they could not bring about the desired end. To them circumstances had arisen as the result of the controversy which would need the action of all combined to deal with them effectually. This, no doubt, is the case, and the frankness and fairness we met with were a little refreshing. But why will not all act in the case and endeavor to reach the desired union and unity?

Perhaps the reason, if reason it can be called, is to be seen in the action of one who was asked to meet Bro. Williams to talk the matter over, and to bring with him two or three from the meeting to which he belonged. If Bro. Williams was prepared to indorse a resolution of withdrawal passed several years ago by a certain ecclesia, and to withdraw his fellowship from this one and that one because they would not indorse said resolution; and if Bro. Williams would say *yes* to an involved question of many words, then revised and expanded, etc., etc., he would be willing to agree to an interview. Many letters passed between this brother and Bro. Williams, until the brother manifested great anger and made several out-spoken charges and contemptible insinuations, which made it seem to us prudent to close the correspondence.

Some think this correspondence should be published in full, others think that since the manners and methods of the brother who feared to grant the requested interview are well known it would be needless to further expose his bad temper; and after we had closed the correspondence, we were put in danger of no one knows what by a final threatening letter containing "I forbid" this, and "I forbid" that, which to a timid man might have caused great fright.

Well, while the matter of a full publication of the correspondence is under consideration, and with the "I forbid," "I forbid" hanging over us like a mighty nemesis, we will here venture to give one of our letters to the brother, which will give the gist of the whole matter.

Hove, Oct. 21, 1907.

DEAR BRO. ———

Another letter is to hand from you containing a thrust at me, well calculated to offend rather than pave the way for a brotherly interview; but I am determined not to notice your abuse of me, since I have incomparably more important matter in hand; and then, too, Bro. Williams' "straightforwardness" is an open book that has been read by brethren who really do *know* him personally; and then, too, he does not take your abuse seriously, preferring to believe you in a previous letter when you say, "Nothing would give us greater pleasure than to find such the case"—a possible renewal of fellowship. It certainly could not be such a great "pleasure," if you believed Bro. Williams to be "evasive," "unworthy," "professing to be a leader," and lacking "straightforwardness." So I conclude you dipped your pen in balm when you wrote of the "pleasure" of the possibility of having Bro. Williams' fellowship; but carelessly dipped it in gall when you wrote those rude and abusive words. Just try to be cool enough to think for a moment, Bro. ———. Brethren and sisters sincerely and hopefully put forth an effort to bring about a *brotherly* interview between you and Bro. Williams. Suppose you and Bro. Williams had met, and you had reviled him as you have in your letters, and he had reviled you in the same vulgar language, what sort of a meeting would we have had? It would be well, indeed, if one who feels himself so burdened with "an ecclesia of something like four hundred members," and "the provinces every Sunday, week in and week out" that he has no time for an interview—I say it would be well, both for himself and for the dependent four hundred with the provinces added, if he could at least, write to a brother respectfully, even if he cannot write in a brotherly manner.

Now you must not blame me if I do not take you seriously when you complain of shortness of time; for this is not consistent with the fact that you had time to waste in rewriting a lengthy list of questions which you knew were in my possession. You are giving too much time to posing your own personality, time which you had better have occupied in the interviews looking to peace which was asked of you and of which you have not yet said yes or no.

You call your questions "plain." In your haste and careless manner of demanding answers which without qualification might frighten some who have been prepared for the fight, you think they are "plain," but you have not studied them—no time, perhaps. Just try to put them together and examine them. Your resolution of withdrawal from ——— Hall makes "*enlightenment*" the "basis of resurrectional judgment." Your first and second questions make prebaptismal *rejection* the basis of resurrectional judgment. Your third question makes *enlightened rejection* the basis of

resurrectional judgment. Your fourth question asks if any *Gentiles* will be brought to judgment. Your fifth question makes fellowship dependent upon acceptance or rejection of an incidental remark which you isolate from what you know is the real position of the brother who made the remark. Now these questions, instead of being "plain," necessitate other questions. Which do you mean, that "*enlightenment*" is the basis of resurrectional judgment? or that "*rejection*" is the basis? You must know that there is prebaptismal "*enlightenment*" where there is not "*rejection*." Let me now return to your own questions and give you an opportunity to set an example of "straightforwardness" to Bro. Williams. In measure, all your questions are involved in the second one (not counting the resolution as a question):

"Do you believe that no matter how much light a man has, or how much he may believe the Gospel to be true, or how assured he may be that God calls upon him to repent and to be baptized, unless he is baptized, Christ will not hold him responsible to the judgment-seat at his second appearing?"

This person may not be a "rejector" and is not likely to be. Supposing him to be all that the question enumerates, and that he has no thought of "rejecting," but intends to be examined next Sunday and to be immersed the following Wednesday, but he dies before Sunday. Do you, Bro. ———, say that "Christ will hold him responsible to the judgment-seat at his second appearing"? If so, since he was an "enlightened" man and not a "rejector," and since you say that "*enlightenment*" is the basis of "resurrectional judgment," what will be the "judgment" rendered in his case—eternal life or eternal death?

Since you have failed to differentiate between "*enlightenment* being the basis of resurrectional responsibility" and rejection being the basis, I will put the matter in separate questions.

1. Which do you claim is the basis of Gentile resurrectional responsibility "to judgment at the judgment-seat of Christ at His appearing—"enlightenment" or "rejection"?

2. If you answer that it is "enlightenment," what will enlightened unbaptized Gentiles who have not rejected appear at the judgment-seat of Christ for?

3. Do you believe that the judgment-seat of II. Cor. v: 10 is to deal with every individual on the question of *good* and bad?

4. If unbaptized Gentiles are there who have not been "rejectors," will they "receive in body good," since their "enlightenment" is the basis of their resurrectional judgment at the judgment-seat of Christ at His appearing?

5. If prebaptismal "enlightenment," is the "basis of resurrectional judgment" at the judgment-seat of Christ of II. Cor. v: 10 for "rejectors' "

to "receive in body *by I,*" ought not the same basis bring the enlightened prebaptismal non-rejectors there to "receive good"?

Now, Bro. ———, you have had a wrong idea of this interview effort, and have therefore failed to see that I have kept closely to the lines marked out by those who requested that we have an interview. Here is what I was asked to consent to an interview for, in the first letter I received from Bro. ——— :

"If I am right in believing that you could render a hearty assent to the Ecclesial Guide" (He means as it was before changed) "as a basis of reunion for all, without addition or subtraction, then I think this would be agreed to by both ——— and ———. "How willingness to conditionally see you by Bro. ——— was brought about was caused by two elderly, devout ladies of the ecclesia coming to see us. We told them the cause of separation; they talked with Bro. ——— about it. He charged you with teaching we were guilty of Adam's sin. I told them otherwise and marked the "Up-And-Be-Doing" tract, proving his allegation to be unfounded, and also gave them the ADVOCATE with our correspondence in it, and they in turn handed all this over to Bro. ———, who has them now. The sisters said they saw no reason why we should be refused, and through their importunity, yielding resulted so far."

From this you will see that I have kept to the question as I was requested, and I was, and am, prepared to meet any in an endeavor to "assent to the Ecclesial Guide as a basis of reunion for all, without addition or subtraction." Are you?

I have feared from the receipt of your first letter, judging by its dictatorial manner, that you were asking for such unqualified answers to questions put in such ugly form as would enable you to say to some who are frightened by misrepresentation of my position, "I told you so." This is how preachers frighten some of their flock in telling them that Christadelphians are wicked enough to say that immortal souls of wicked people will not be tormented in hell eternally; and so many people are by "tactics" made afraid of you and me. By your announcement, in your peculiar manner, to some of the "four hundred" and some "in the provinces" you could say, "Horror! horror! Beware of that man! He has unqualifiedly answered me that a man who knows the gospel and that God has called him, etc., etc., etc., will not be brought to the judgment-seat of Christ to be punished." But suppose one of your listeners should ask you, "Have you seen Bro. Williams and discovered whether he denies that "them that are without God will judge" at such time and place as He sees fit"? And another listener says, "That may not be horrible! because Bro. Roberts said that such could not appropriately be brought to the judgment-seat at His appearing"; and another should say, "You, Bro. ———, surely do not

believe that one such as you describe, who does not reject, but dies before baptism, will appear there to be condemned ;” and a dozen of your listeners should shout to you that “Christadelphian children are brought up in the knowledge of the Truth, and many of them well understand it, and many of them die before baptism, though it was their intention to be baptized—surely they are not to be brought to the judgment-seat to be condemned to the second death ; and we have not been allowed to hint that they will come forth to be saved without baptism, Bro. ———” ; and still many cry out, “We heard the question put to Bro. Roberts, ‘What about our children who die before being baptized, and who were enlightened, and who never rejected?’ and Bro. Roberts said, ‘God would leave them in the grave.’”

You see, Bro. ———, how much qualification the questions you thought were so “plain” require in a movement looking to a restoration of peace and union. Now if I have not allowed you to use the scarecrow your questions seemed to covet, you should thank me instead of blame me ; for such a sophistic use, or rather, such an abuse of questions and answers would have placed much responsibility upon your head.

Now, Bro. ———, I have not finished yet. I think that since you have shot questions at me at long range, and have not met me, and a meeting does not seem very hopeful, I will ask you a few more questions :

1. Is it not a fact that you at one time did not believe that “rejectors” would appear before the judgment-seat at Christ’s appearing?
2. Is it not a fact that you are now in fellowship with some who do not so believe—in ———?
3. Have you been baptized since you changed your mind?
4. If not, does not this show that you do not regard it as a first principle?
5. If you do regard it as a first principle, and you have not been immersed since you changed your mind, then are you not a “rejector”?
6. Since you are in fellowship with some who do not believe as you want to force me to answer, why do you demand answers from me you do not ask from others?

Now a few words as to your living up to your own Statement of Faith. You will be the more willing, I presume, for me to press home important questions, and challenge you to let me prove what I say before your meeting, since you consider such a course laudable in your having set the example in relation to ——— :

1. Are you aware that in your ranks are those who publicly, and with the consent of the editor of your paper, deny that Jesus atoned for sin in the flesh?
2. Are you aware that they say that the sacrifice of Christ has nothing to do with Adamic condemnation?

3. Are you aware that they say that by learning the gospel, without rejecting it, the penalty of the second death comes upon them there and then?

4. Are you aware that they say that all that baptism does is remove the penalty of the second death, and that the removal is not provisional, but absolute?

You are in fellowship with these publicly and boastfully announced theories, printed and circulated in America and in Birmingham.

5. Do you endorse them?

6. If so, how can you harmonize them with the "Ecclesial Guide"?

My dear Bro. ———, the body you are connected with, large though it be, boastfully large, has become corrupt, while it boasts of purity. And now I more than ever desire an interview with you if you are prepared to help remove this corruption; and I beg for help from every man who has the Truth at heart to sweep this corruption out of the household; and return to that status in which the Truth and fellowship stood when Dr. Thomas finished his work and laid him down in the sleep of death. In all these matters we have a work to do of importance incomparable with the mere "gnawed bone," as you term it, of where and when God will punish a few Gentiles.

I will not add any more now; but if you still fail to help carry out the purpose brethren and sisters have asked, I will add more as a voice of warning to all who will take heed; and what I may add shall go out with this correspondence as a protest against wrongs and as a feeble attempt to remove them, and to induce a return to the Truth in its purity and to that "first love" which has been ruthlessly pushed aside to give place to political resolutions, resolutions, resolutions, without end.

Faithfully yours,

THOS. WILLIAMS.

God in the Prophets.—There is a voice which comes to us from the desolate sites where Babylon and Nineveh once stood in splendor, and reigned in power—from the prostrate condition of fallen Egypt—from the wonderful annals and remarkable preservation of the Jewish nation—from the desolation of Judea and the surrounding countries—testifying that God himself was the instructor of the prophets, and that through his inspiration they declared in the beginning what should come to pass in the latter days.—S. B. W.

Peter the Great of Russia said in his remarkable will: "He who rules in Jerusalem will be the true sovereign of the world." By sea and land it is the center of three continents, and every ocean can send its ships and merchandise to Jerusalem direct and by a shorter route than to any other point on the globe.

THE CHERUBIC SYMBOLS.

BY A. MACWHORTER, 1857.

LET us look now at a point of profound historic interest, but one which has been more thoroughly misconceived than perhaps any other in the narrative (of Genesis). We refer to the "Cherubic Symbols." The account of their inauguration reads thus: "So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life."

Probably if our translators had used the expression, "to *preserve* the way of the tree of life," instead of "to *keep*" the same, the prevalent idea of the design of God in instituting these symbols would have been totally different. Yet this is the meaning of the original; in which, also, the "*way* of the tree of life," rather than the *tree itself*, is made emphatic. How different a conception is this from that of our primers and catechisms, in which an angel is made to brandish a flaming sword at Adam, for the purpose of keeping him out of the garden. Now neither angel nor sword appears in the original.

Two, mysterious, supernatural, winged figures, and between them a sword-like, revolving flame, were stationed eastward from Eden, not so much to keep Adam *out* of the garden, as to preserve the knowledge of the "*way* of the tree of life" *in* the world. A glance at the original at once shows this to be the meaning. To man in his altered relations "the cherubim," with the flaming fire between them, took the place of the "*tree* of life" in the world, but by a direct appeal to the *eye*, telling of judgment; and yet, under the relations of the promise speaking of mercy.

These were the symbols of Divinity, perpetually present to man before the flood, but "every imagination of the thoughts of his heart was only evil continually," "and all flesh had corrupted his way upon the earth," "and the earth was filled with violence." Yet idolatry did not and could not arise among those who looked upon these flaming symbols of a present God. The flood came, and swept away the symbols; the traditions were carried over, and appear in the idolatries of succeeding ages.

The cherubim are found again in connection with the ark made by Moses in the wilderness. They are represented as shadowing and looking towards the mercy-seat. They appear also in the same manner in Solomon's Temple; they are not definitely described, but the impression conveyed is like that of the first cherubim—supernatural, winged figures, neither human nor angelic, but combining the idea of both. An image was thus presented to the mind of an exalted order of beings continually rendering worship to their God, who was also the Creator of man; a repre-

sentation designed to exalt and purify the worship of man, and which he, in his proneness to degrade the idea of God to his own level, could hardly do without.

Another extraordinary mention of figures, sometimes incorrectly called by this name, is made in Ezekiel. Had it not been for the modern discovery of the great historical fossils of Ninevah, the world would have remained without light upon this most interesting subject. It appears, however, that a part of the scenery of his wondrous vision was taken from the very walls about the prophet—literal transcripts from the symbolic imagery of Assyria, in which we discern the original divinely-instituted cherubim corrupted into the insignia of idolatry.

In the vision on the banks of the chebar, these figures of Assyrian type support the pavement of the throne of Jehovah, who sits above them in unspeakable glory. They move parallel with the wheels of His providence. At His bidding they go forward. At His bidding they stand still. A more impressive representation of the supremacy of Jehovah over the wisdom of the Chaldeans, the oppressors of His people, could not be conceived.

That the original symbols of Divinity should have been corrupted by a portion of the human family is not surprising, and it is certainly most interesting to observe and identify, even in idolatrous forms, those winged sentinels of the "way of life" who kept their station in the antediluvian world.

To deduce "the Cherubim" of the Temple, of the Ark, and of Eden, those purely supernatural forms, from the idolatrous figures of Ninevah is unphilosophical. To deduce the Assyrian figures from the cherubic symbols has, to say the best, the advantage of probability on its side.

The Assyrian figures must have grown out of some traditions—what more likely than those of the world before the flood?—especially when in this light almost every one of their sacred symbols is at once explained. In the winged figures we behold the ancient "cherubim"—in the "sacred fire," "the revolving flame"—in the "sacred tree," the "tree of life." We find *historically* exactly what we should expect to find on the assumption of the literal truth of these records—that the nations nearest the original centre preserved in their sacred symbols the traditions of the facts of this narrative.

May we not discern also, in this view, a most natural explanation of the fire-worship of the ancient Persians?

Surely a fire which flamed for two thousand years, as a symbol of Divinity, could hardly have failed to leave traces in the world's history.

How remarkable to suppose that these symbols would be reproduced after the flood. Man, feeling the need of worship, naturally looks back

for some tradition of the beginning of all things, upon which to found his worship. Accordingly, among those ancient races appearing first in history upon the flanks of the Great Central Plateau, is seen the purest form of these traditions in the symbolic "sacred fire"; and among the Assyrians the worship of this "sacred fire," with the addition of the "sacred tree," and "winged creatures" of divers shapes, answering to the ancient "cherubim."

But whatever may be conceded to these inductions, one point at least of great interest, which has hitherto baffled Oriental scholars, is now clearly set at rest. The *Asherah*, or "sacred grove" of the idolatrous Jews, was the "sacred tree" of the Assyrians. The "record chamber" of Kouyunjik, when its tablets shall have been deciphered, may give us facts outrunning our conjectures.

The history of these ancient nations is fast becoming, in respect of certainty, like one of the natural sciences. Entombed memorials of the ages, brought to light day by day, are putting to silence the wisdom of the wisest philosophers of history. Safety lies now only in reasoning from the *known* to the unknown. The line of induction on these subjects must run parallel with the discoveries of modern investigators, and having put together all the facts to be commanded, further results must be waited for.

But to return to the history of our first parents. It is impossible to give a just interpretation to these ancient records without duly considering also the Theology of the period. In that age, which may be called the "Age of Paradise," the first step was taken in the science of Revealed Theology. The *promise* was given, and this promise was a word of God to the race of Adam. It was their only material for theological discussion, and contained the *all* for which they could hope. Before them was the creeping-serpent, the symbol of the evil to be overcome, the actual and present representative of one side of the great contest predicted between the deceiver of Eve and the promised Deliverer. The *evil* was in the world, but where was the good? When would *He*, the representative of the other side of the contest, make His appearance? How natural to suppose He would come at *once*. What a theme of expectation, then, would be this Coming One—this promised Deliverer.

We have noticed the exultation of Eve at the birth of Cain, evinced by her exclamation: "I have received Him, even the Coming One!" We may derive from the record of the expectation of Eve, that Cain was to be the Deliverer, a reason why the first-born of the race of Adam should have been allowed to become a representative of violence and wrong, of the possible wickedness of a human being. It served to show the true nature and results of sin, and to lead men away from the hope of a merely human Deliverer.

Had the characteristics of the first child been those of Abel, the theology of the promise might have remained longer in doubt.

We have seen that the term *YAHWEH*, or "Jehovah," was used by Eve, to represent the promise and the expectation of a Deliverer, and was applied to her first-born. It was transferred to God.

THE POPULAR DEVIL REJECTED.

The editor of *The Chicago American* denounced the theory of the "orthodox devil" in a manner which aroused a Mr. Masterson to reply: "You must certainly know that if everybody believed that there is 'no devil' or 'hell' hereafter this world would be extremely more wicked than it is now."

To this the editor of *The American* replied in very strong and forceful language, a few extracts from which are as follows:

"This view is taken by many. There was a famous Frenchman—he has been quoted over and over—who remarked: 'If there had been no Divine Providence, it would have been necessary to invent one.'

There seem to be many who imagine that if there is no roaring, fierce, burning devil, it is necessary to 'invent one' in order to keep people frightened and good.

We do not agree with Mr. Masterson, or others who believe that an actual devil, in a pit of sulphur, fire and brimstone, is necessary to the welfare of mankind.

If you believe in a devil with his dreadful torments lasting forever, you must believe that this horrible creature is the actual creation of 'a merciful God,' that he acts under the sanction, with the permission, of the Ruler of this universe.

The vicious mind is the ignorant mind. The vicious and the ignorant mind easily believes in the devil, in brimstone that never cools, and in the other atrocities.

When our friend, Mr. Masterson, says, 'You must certainly know that if everybody believed there is no devil this world would be extremely more wicked than it is,' he is entirely mistaken. We 'know' nothing of the kind.

The devil is the creation partly of a guilty conscience and partly of intelligent planning. While men are wicked they will be ignorant.

We wish to tell Mr. Masterson, however, that the noblest men in the world's history are not those that believed in the devil, at least not in recent days.

There have been some very respectable and useful Americans that hadn't the slightest faith in the existence of a devil, or of a material hell.

Benjamin Franklin was a useful citizen; he didn't believe in the devil.

Thomas Jefferson was a great man, moral, religious in the true sense of the word. But he hadn't the faintest belief in the devil or an eternal fire.

Abraham Lincoln believed in no devil. Yet Lincoln was a good man. He was perfectly willing to live or die for the truth, for decency. It didn't require any devil to frighten him into doing his duty."

PROGRESS OF ZIONISTS.

I enclose report of Canadian Zionist Convention held at Ottawa last summer. You will see it was attended by members of the Canadian government who, speaking for it, wished the Zionists God-speed, and who also said on behalf of the government that they regarded the efforts of the Zionists as worthy of their fullest sympathy, and their plans had the hearty approval and support of the government.

Zionism, I believe, is making much more rapid strides than the brethren are aware of. From Zionist sources I hear of wonderful progress in the Land. Rich and influential Jews are settling there. Manufactories of silk, and other things, are starting up, and the exports of wines, fruits, etc., are assuming large proportions. The Zionists have also opened a branch of their bank at Constantinople.

The formation at the conference this year at the Hague, of a Political Committee, will, no doubt, accomplish important results.

I hear that the majority of the great powers are not unfavorable to the aims of the Zionists. Russia, as we might expect, is not one of them; she herself, as they are aware, has an eye upon Jerusalem and Palestine. Some Jews are enlightened as to the identity of Gog.

Turkey, it is said, is not adverse to the Jews. The former power, it seems, is even now complaining that it is not getting as much in the way of consideration and concessions as the Jews.

It is no doubt for sinister political ends that Russia is educating young Arabs of Palestine, teaching them the Russian language, and marrying them to Russian women.

It may be that within ten years the preadventual state of prosperity, spoken of by the Prophet Ezekiel, may be attained to, and possibly also a recovery by Russia to strength and power to enable her to carry out her resolve to invade and possess Jerusalem and the land promised to Abraham and his seed. This would imply, of course, the coming of the Lord, the redemption of the saints, Armageddon, and the setting up of the kingdom, after which the terrible judgment of the seventh vial would ensue, possibly for "an hour," or thirty years, ending at about 1942-5, the probable end of the kingdom of men, and the establishment in all the earth of the kingdom, dominion, glory and honor, of God Most High. C. H. E.

THE REPORT.

ZIONISM IN CANADA.

The full and deeply interesting report, in this issue, of the Convention of Canadian Zionist Societies, held in Ottawa, on the 30th ult. and 1st inst., will be read everywhere with intense satisfaction by all who take an inter-

est in the movement. It marks an epoch in the history of Zionism, for it was at this convention that members of a free responsible government first appeared on the platform and not only proclaimed their sympathy with the cause but declared that it had the support of the government of which they were members. The Hon. A. B. Aylsworth, Minister of Justice, and the Hon. Wm. Patterson, Minister of Customs, are men of the highest standing in parliament and in the Dominion. They deservedly possess commanding influence in the country and even abroad, for the men who rule this great confederation, rank, as it entitles them with the statement of the world. Their declaration in favor of Zionism and their taking a position supporting it in advance of all other governments is a proclamation of policy second only in importance to the recognition of a new state in the family of nations. It gives to Zionism a standing it never had before and raises it to the dignity of an acknowledged international issue.

The convention itself was worthy of the occasion. In the personalities it brought together and the ability displayed, it was a gathering that the Jews of Canada have reason to be proud of. We congratulate them that, on the first occasion in which they appeared as a distinct element in the population, they made a showing which has raised them high in the estimation of all classes and stamped them as a people worthy of respect and encouragement. When the congress assembles at the Hague we dare believe that the stand taken by the government of Canada will not be without effect on the delegates of the nations there assembled.

Influence of the Bible on Domestic Life and on National Character.

It was a happy day for England when the order went forth, that in every parish church there should be placed a copy of the Scriptures for public use. We are told that, from morning to night, multitudes flocked to the churches, and thronged around the reading-desk to which the Bible was chained. Many instances are recorded of the vast price given in those days for a Bible, and of the sacrifices made by those anxious to procure one. The Bible is now within every one's reach. Britain is often called "the land of Bibles." This is the highest privilege with which our land is favoured; but it is also a talent to be accounted for, involving heavy national as well as personal responsibilities.

The Bible has been expelled for centuries, by atheistic or sacerdotal hate, from the dwellings of many of the European nations. As a matter of course, the domestic virtues have declined; the conjugal relation is disparaged; deception and intrigue have supplanted mutual confidence; and society has become diseased to its very core. The very best thing we can do—the only thing which will be efficient—to arrest these evils, is to restore to those nations the Word of God; to replace in their houses that Bible of which they have been robbed. Only do for France and Italy, Belgium and Spain, Portugal and Austria, what has been attempted, and to a great extent accomplished for our country—put a Bible in every family—and a mightier change will pass over Europe than can be effected by all the diplomacy of her statesmen, or all the revolutions projected by her patriots.—From an English periodical published in 1859.

THE HOLY LAND AND THE ZIONIST MOVEMENT.

It is a strange thing that so many dissimilar nations and creeds unite in calling a particular part of the earth "Holy," and yet it belongs to none of them nor has for over twelve hundred years.

The people who do possess it look upon it as inferior in sacredness to Mecca, their most revered religious center. There they worship a coffin. These facts alone make Palestine the wonder of all ages, and its story is well named by Professor Totten, of Yale College, "The Romance of history."

That a people "scattered and peeled" for over two thousand five hundred years should yet possess the national spirit, the organization, the capital and the sentiment, the union of purpose and the opportunity, is the unapproachable mystery of the ages. More than this, that the nations of the world should in any measure help them to this consummation is not to be explained by any process of logic, inference from experience nor precedent in history.

KINGDOM WILL BE RESTORED.

The marvelous growth of the Zionist movement among the Hebrew people during the last ten years cannot escape the attention of the most careless reader. No one is ignorant that their return to nationality is foretold in every book in the Bible, and, in fact, its constant theme. The Jews asked Jesus, "Wilt Thou at this time restore again the kingdom to Israel?" His answer affirmed the fact as a sure development of the future, but refused to fix the time, saying it was not for them to know.

Since Nebuchadnezzar captured Jerusalem in 605 B. C. they have never been a nation. Their partial return under the order of Cyrus was but as a colony, and the attempt of the Maccabees failed.

INTERPRETED DREAM.

Nebuchadnezzar's dream of a golden image, interpreted by Daniel, has been fulfilled by events. He was its head of gold. After him was to arise the silver age and kingdom of the Medes, to be followed by Greece and its brazen rule soon supplanted by the iron kingdom of Rome. The latter was to be itself divided into ten lesser kingdoms, as it is at present. No one questions that this is the age of iron, but few remember that this common saying is taken from the image of Nebuchadnezzar's dream.

RULED FOR 1260 YEARS.

These four empires ruled over Jerusalem for 1260 years, as shown by history, for Nebuchadnezzar destroyed Solomon's temple in 605 B. C., and the mosque now upon the site of the holy of holies was erected in 655 A. D. To Nebuchadnezzar was also shown the duration of this foreign rule over Jerusalem. It was to exist for seven times, testified by the seven years, or

seven circles of his own banishment, and the seven Gentile times are as familiar to readers as is the iron rule of Rome.

Seven circles of the sun in the heavens are seven times three hundred and sixty, or 2520 years. This is the most remarkable number in mathematics. It is the smallest number which can be equally divided by all the digits from one to ten, and is for this reason alone worthy of attention. When, however, it is linked with history, mentioned in prophecy, and connected with the fate of the most famous people of all time, it becomes of vital importance to understand its significance, its beginning and its consummation. Astronomically the number is more wonderful still, but this question must be passed at present.—*The Metropolis*, Jacksonville, Fla.

ISRAEL IN PROPHECY AND HISTORY.

PROPHECY.—“From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations”—Numb. xxiii:9.

HISTORY.—“Forbidden to be governed by their own laws, to choose their own magistrates, to maintain any common policy; every ordinary bond of national union and preservation has been wanting; whatever influence of social attachment, or of language, or manners, or government, have been found necessary to the preservation of other nations, have been denied to Israel; all the influences of internal depression and outward violence which have ever destroyed and blotted out the nations of the earth, have been at work with unprecedented strength for more than seventeen centuries, upon the national Israel, and still the Jews are a distinct and numerous people, unassimilated with any nation, though dispersed among all nations. Their peculiarities are undiminished; their national identity is unbroken. However remote from their native land, they are still Jews; however distant from each other, they are still brethren. Indeed no people, not even the most settled nation of Europe, have preserved their race so pure and unmixed as have the scattered and wandering Jews. In France, who can separate the race of the ancient Gauls from the various other people who from time to time have settled there? In Spain, who can distinguish exactly between the first possessors, the Saniards and the Goths, and the Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say with certainty which families are descended from the ancient Britons, and which from the Romans, or Saxons, or Danes, or Normans? The most ancient and honorable pedigrees can only be traced up to a certain period, and beyond that there is nothing but conjecture and uncertainty. No such obscurity, however, rests on the descent of the Jews. They may not be able to distinguish the particular tribe to which they belong, but they know certainly that they are the seed of Jacob, the children of Abraham.”

A PERORATION ON ZIONISM.

Zionism is indeed the only possible plan for the permanent betterment of the great hosts of Israel. The present immigration affords at best but a temporary relief to a small minority, leaving the great body of Jews helpless under the burdens of the ages; but when through the workings of this great movement, the promised land of Palestine shall again be theirs, the burning bushes and the pillars of fire along the pathway that leads them back, my friends, will be ourselves, we of to-day, who strove and fought and stood firm in the face of those whose wretched motto seems to be "the greatest good for the smallest number." A feature not to be forgotten affecting the practicability of Zionism lies in the possibility of a grand Jewish exodus by land from the countries of Europe where the vast majority of our people reside. We may indeed look forward with exultation at the spectacle of the newer Moses leading his people back to the Land of Promise. We may permit our imagination to leap the years between, and see the new Jerusalem raise more glorified than in days of old. We may in spirit be present at the first service held in the rebuilt temple of Solomon, towering grand and glorious upon the eternal hills of Jerusalem! O, my friends, what a prospect! What a glorious thing it is to help to further such a cause! And that is why, my friends, we call upon you to-night to help the Zionist movement, and to join hands and hearts with the noble band of our people who are striving to spread the glad tidings to the scattered tribes of Israel throughout the world.

Vast in extent, tremendous, transcendent and beneficent in conception, it seems almost like the Song of Heaven to long-suffering Sons of David.—
Norfolk, Va.

INTELLIGENCE.

BELVIDERE, ILL.—Mrs. Earl Little died at 1 o'clock this morning at the family home at 415 Allen St. The infant, for whose coming preparations had been made, and the mother whose life went out with that of the little one, will be buried in the same casket, the funeral having been arranged for Thursday to be held at the bereaved home at 1 o'clock, interment to be at Cherry Valley.

Before her marriage Mrs. Little was Miss Grace Terry, of Cherry Valley, a well-known teacher of music and a young lady who held the high esteem and friendship of all, one whose gentle and kindly qualities of character made her beloved in a wide circle, where there will be general sorrow and deep regret

that her bright young life should have ended when its promise seemed most fair. She at one time had a music class in this city. She was a pianist and teacher of ability, and her personal qualities made her many friends.

She was born in Rockford and would have been twenty-seven years of age the fourteenth of next April. She was married to Earl Little, of Belvidere, two years ago next February, the 23rd, and during most of the time since then they have made Belvidere their home, the husband being employed at the National Sewing Machine Works. They lived in Chicago for awhile. Besides the bereaved young husband, she leaves her father and mother, Mr. and Mrs. DeWitt Terry, of Cherry Valley, three brothers and two sisters who live at home. Those who because of relationship will suffer

most poignantly because of her death will receive the deep sympathy of a wide circle of friends.—*Belvidere Daily Republican*, Tuesday, Dec. 3.

Notice of our dear sister's death was sent to Chicago, and Bro. Stephen Roche kindly responded to our request for a speaker. There were many friends and neighbors in attendance at the funeral; and Bro. Roche's remarks were simple, logical, and full of consolation. It would be a remarkable fact, indeed, if all present were not in some measure impressed by the sad, but beautiful service. Bro. Roche referred to our sister's faith, and especially demonstrated the enmity of death, and the absolute necessity of the resurrection for those who "sleep in Jesus." The great kindness of the brethren has magnified our debt of love; and the sympathy which the sorrowful occasion provoked in the hearts of alien friends and their many tokens of affection and deep respect were affecting in the extreme.

Sister Grace was immersed by Bro. Will Wood, at Springfield, Ohio, in 1897, as she was on her way to Syracuse, N. Y., where she remained in comparative isolation for several years. She returned to her home in Cherry Valley in July, 1903; and from then until her death was about half the life of the little *Belvidere Ecclesia*. She was of the most cheerful and optimistic disposition imaginable, and was always enthusiastically responsive to all subjects relative to the Truth. She was of an impulsive, idealistic temperament which appealed at once to heart and head; and her company was an inspiration in the study of the Bible and the service of God. She was dear to every one of us; and her loss can only be compensated by the emphasis which it gives to the good in us. Her favorite hymns were characteristic of her thoughtful nature; and the two (Nos. 51 and 138) which were sweetly sung at her funeral are sentimental of her attitude and walk in the cause of the Master. Her life was entwined with ours, as the morning-glory

grows over the hedge; and her memory lingers with us as the fragrance of the blossoms of spring.

"O thou, who can'st not slumber,
Whose light grows never pale,
Teach us aright to number
Our years before they fall."—B. LITTLE.

HECKMONDWIKE, ENG.—It is my pleasing duty to inform the household the gladsome news that God has blessed our efforts in spreading his word by calling five more of Adam's race from darkness to light, in the persons of Mr. G. Crowney, Mrs. F. Crowney (husband and wife); also Miss Amy and Miss Lilly Exley, sisters in the flesh to Sister Crowney; and R. A. Hayes, son of the writer. These five, after a good confession, were brought 'nto relationship with Christ in God's appointed way by passing through the waters of baptism. Our earnest prayer is that they all may so run the race as to obtain the glorious prize of eternal life at that great day when account will be taken of the deeds done in body, whether good or bad.

On Dec. 11, 1907, we had our Bro. and Sister Williams with us. He gave a most stirring lecture to an intelligent and very attentive audience; our meeting room was filled, and it was generally agreed that the lecture was one of the best we have had delivered here. Subject was on "The Re-Gathering of the Jews to the Land of their Fathers." Some who came for the first time remarked, "they never knew before that God had made such promises to man." We have been much encouraged recently by good and attentive audiences and still hope for further increase.

We regret to have to report that our Sister Armitage has gone through a serious illness. She is, with one exception, the oldest Christadelphian in Yorkshire, and was personally acquainted with the Doctor, hence a link with the commencement of this latter-day development of the Truth. We are hoping to soon have her company at the Lord's table again, and if it is the Lord's will she may be spared to live until His re-

turn. We pray that that strength may be given her according to needs.

Your brother in Israel's hope
W. G. HAYES.

INNERKIP, ONT.—We have much pleasure in reporting a visit from Bro. A. H. Zilmer on the occasion of his lecturing tour through Ontario. A course of three lectures, to be delivered in the Forester's Hall on Nov. 13th, 14th, 15th, was widely advertised. The subjects were: "The Bible, What it is and How to interpret it." "The Object of Christ's Second Coming: What will He do?" and lastly, "The Holy Land: Its place in the purpose of God in the Earth."

The weather on the evening of the first lecture was unfavorable, yet the attendance was very good, and the attention of the audience was all that could be desired.

On the evening of the second lecture the weather was very favorable and a much larger audience assembled to hear of the great and marvelous things to be done by the Lord of Glory at His second coming. For the third lecture the weather was also very favorable. By this time one had told another of the manner of the man who had addressed them, and of the sublime yet comprehensible character of his discourses, and so a still larger number assembled to hear more of God's most gracious and eternal purpose. As the speaker brought his words to an end, the hush, that filled the hall; the deep stillness that rested on every listener carried its own testimony as to the impression produced upon the hearers.

So ended our little effort, it left us rejoicing and yet sorrowing; rejoicing that the light shone in the darkness, and sorrowing that the darkness comprehended it not.

Concerning Bro. Zilmer himself, we cannot but feel that there is a large and important work for him to do in the service of the truth. Although comparatively young in years, he is old and varied in

experience. The history of his obedience to the truth is the evidence of his intelligence in its doctrines, and of his love and devotion to God who hath called him to His kingdom and glory.

As to his power as a speaker to the alien we point to the deep interest manifested by his hearers, and the increased size of each succeeding audience. Towards the brethren we believe his influence, both in precept and example, will be for righteousness and spiritual-mindedness, as opposed to conformity to this order of things.

Our prayer is that the favor and blessing of Israel's God may rest upon him, both now and evermore, and also that he may be accounted worthy to share in the life and the glory of the kingdom which shall have no end. JAMES LAIRD.

PALERMO, ONT.—Since our last writing we have had a visit from Bro. A. H. Zilmer, of Milwaukee, Wis., who gave us two lectures in the Orange Hall, Bronte, on Monday and Tuesday evenings of Nov. 25th and 26th.

We were all surprised at the large number that turned out to hear Bro. Zilmer lecture on the subject: "A Minister's Reasons for Leaving his Church." Quite a large number of brethren and sisters came down from Hamilton and from Burlington. We were pleased indeed to have them with us.

Well, we found Bro. Zilmer, like Apollos of old, a mighty man in the scriptures, and a learned man in all the creeds and articles of faith, among the different churches; and being fervent in spirit, he spoke and taught us carefully the difference between the creeds and the plain teaching of the scriptures. He was listened to with rapt attention from start to finish, and we all felt that it was good that we had been there.

Having Bro. Zilmer home with us, we had a real feast of good things with him, and the time soon came that we had to prepare for the second lecture. When we arrived at Bronte Bro. Zilmer was

kept pretty busy answering questions which we believe has done a great deal of good. The day being stormy and the night dark, there was not quite such a good turn out as on the previous night, but the Hamilton and Burlington brethren and sisters were with us again; which shows the interest taken in the things that make for eternal life, by those beloved ones. The subject this time was, "The Good Confession of Jesus Christ before Pontius Pilate and the Part it Played in Bringing About the Crucifixion of Christ." He far exceeded our expectation. He showed himself to be a master workman rightly dividing the word of truth. It was indeed with sorrow that we had to part with him. We hope he will come again.

T. G. PAGE.

ROCHESTER, N. Y.—Again our intelligence is of the cheering sort. On Sunday, Nov. 3rd, Mrs. Elizabeth Diver, daughter of our beloved Sister Parr, was immersed into the Christ name. This is another of the fruits of a faithful mother's labor and prayers, aided by attendance at the weekly class. No more satisfactory evidence could possibly be given of the value of the work done in class than these instances, for almost all of those who have been obedient have been so as a result of the knowledge obtained there. It is quite certain to be of a satisfactory character, since personal attention can be given to all who are inquiring. That the truth still lives and is a living power none will witness more strongly than these disciples who have just come to "taste and see that the Lord is good."

Bro. Zilmer, of Milwaukee, who has been touring through Ontario, Can., was with us but a few days ago, making Rochester his last stopping place before returning home in the West. He gave six lectures while in Rochester: two in our usual place of meeting, Sunday morning and evening, both of which were well attended, especially the evening meeting. The other four were given in a hall in

the central part of the city. Two of those were not so well attended, while the others were fairly so. On the whole, the effort was splendidly made, although there was some disappointment that there were so few strangers present, due probably to the fact that it is the season of the holidays. Our brother sowed the good seed richly, and it is hoped he may reap fruit of his labor in the Lord. A more earnest and painstaking speaker has seldom visited us, and we feel that brethren everywhere will do the truth a service in aiding this loving, faithful servant of Christ in his ministry of the Word. As he left us at the railroad station, he carried our blessing and our love with him; and our prayer is that he may long be spared to do the blessed work for which, in many ways, he is so well equipped.

C. C. VREDENBURGH.

SCAMMON, KAN.—We have to record the falling asleep in Jesus of our aged mother and Sister, Sophronia A. Evins, on March 29, '07, at the age of 69 years and four months. She obeyed the truth in Missouri in 1873 and was obedient to the end. Was a constant sufferer the last year of her life and a terrible sufferer the last seven weeks, but endured it with all the patience possible to mortal flesh.

Your sister in Christ,

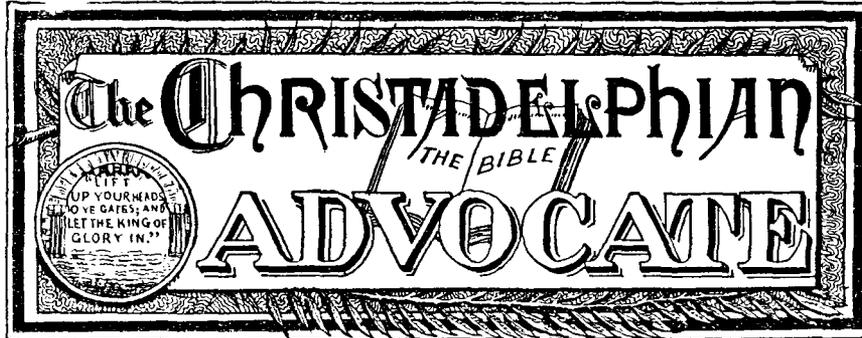
L. A. GRAHAM.

SULPHUR, OKLA.—It is sad for me to have to state that my wife died on November 29, 1907, at Wichita, Kan. She had gone with two of my daughters to visit my son-in-law and his wife, on Nov. 6th, but soon after got sick and continued to get worse till the end came. All my children but two and most of my grandchildren were with us till she was laid away to await the resurrection. She had been sick two years. Not being able to find any of our brethren, I got a preacher, Ogden, Seventh-day Adventist, to assist at the funeral, and his remarks consisted mostly in reading appropriate passages of scripture, as I had requested him, and he did well, which was satisfactory to us all.

My son and I got back home last Sunday, greatly broken down.

My wife was born Oct. 21, 1839, and was 68 years old. We had been married fifty years the sixteenth of last August. We have had eleven children and raised ten till they were grown.

Yours in hope, N. B. BLANTON.



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SUNDAY MORNING ADDRESS.

AT CHICAGO ECCLESIAL MEETING, BY BRO. JAS. LEASK.

IT is again our privilege to meet together this morning to unite in memorializing our Lord's death as he has appointed, and to speak one with another words which may be for our mutual edification and encouragement. In our reading we have an account of the gifts of the spirit which were enjoyed in the apostolic age, by which those in the possession of them were enabled to give utterance to words of wisdom and of knowledge and of faith, or to exercise the gifts of healing and the working of miracles, or prophesying, discerning the spirits, or speaking in divers kinds of tongues, or the interpretation of tongues; all these various manifestations being of the same spirit, but manifested through different mediums. Now while it is claimed by many that the same gifts of the spirit are enjoyed in the present age as they were in the apostolic and that the spirit operates in and through those who thus make claims to its possession, yet we find among those thus claiming to have the Spirit a difference of ideas and methods and variances which are utterly inconsistent with the idea that they are all in possession of the self-same spirit. It was only recently I heard a speaker who claimed to have a message from the spirit to those he was addressing warning them that unless they were converted they were surely on their way to hell and eternal torments. And in con-

versation with another who claimed also to have the spirit which led him to believe that all the human family would rise from the dead and have another opportunity of hearing and obeying the gospel and the conditions at that time would be such that only a limited number would refuse to become obedient to the gospel call, and these only would be consigned to pass away in death. Now it is evident that the same spirit was not moving these two speakers to give expression to ideas so at variance with each other. To those who are acquainted with the teachings of the scriptures it is evident that the spirit of truth was absent from both of them, who are but representative of all who make claims of a similar character to them. In all the utterances of the spirit made in different ages and through different mediums, as recorded in the scriptures, we find unity and agreement.

In the apostolic age the gifts of the spirit were given for the purpose of establishing the new order of things as introduced by Christ. They were not at variance with the teachings of the spirit in previous ages, but were additions to and in harmony with those teachings, opening the eyes and enlightening the understanding of those who came under their operation, in what was revealed in former spirit words, but which had not been understood and the miracles which were performed were wrought as signs for the confirmation of the truth of that which was thus made known, and when the truth was fully established, the necessity for these spirit gifts had for the time ceased, hence we find after a time they were withdrawn; and we have in the scriptures, providentially preserved for our enlightenment, the teachings of the spirit which are able to make us wise unto salvation. And just in so far as we have imbibed and made a part of our mentality the words of truth as revealed in the scriptures, we are in possession of the spirit, which spirit in us will speak in harmony with Christ and His apostles of old.

The apostle in speaking of the diversity of spiritual gifts makes a beautiful comparison with the members of the body, each member being essential to the body although performing different functions, and the same illustration is applicable to the body of Christ in its ecclesial capacity. All cannot minister in the same capacity; the body is not one member but many, hence we cannot all be the eye, or the ear, or the hand, or the foot, we are not all equally qualified to perform the same service, but as in the natural body every member has its proper function to perform; so in our ecclesial life there should be no member but what can do something for the general good of the body and the service of the truth. This, of course, does not pertain merely to the times when we meet together in our ecclesial capacity, our service is one of every-day experience. The brother or the sister who in daily life exemplifies by walk and conversation that they have learned of Christ and thus show that the truth has in them living exempli-

fications, is of as much or more benefit to the body than the one who may be qualified to speak for the edification of the body; but where every-day walk and example may not come up to the standard of another who cannot thus minister, there is much truth in the saying that "actions speak louder than words." How often does it happen that when the time arrives for opening our morning meeting there is but a very small minority of our members present to take part in the opening services. It cannot be claimed that the hour of meeting is so early as to make it impossible for our attendance at that time, as our business demands our presence from two to three hours earlier than we meet here, and yet how common it is to see brethren and sisters coming leisurely into the room ten, fifteen, twenty, thirty, and sometimes an hour after our meetings are opened. How long do you suppose such irregularity would be tolerated in any well regulated business house. Frequent repetition would insure a reprimand, and that failing in its effect would be followed by a dismissal. If those who are in the habit of arriving late would but stop to think of the depressing effect their example in this matter has on others, they would exert themselves to have a better influence on the body generally. And surely if in our business we can be prompt and regular when it is a matter of dollars and cents only that is in question, how much more important is it that we should manifest equal promptness in our service to Him who invites us to life and immortality and an inheritance in His kingdom and glory! This is a practical matter that concerns the whole body and each member of the body can minister to the good of the whole by the exercise of a little self-denial, and at the same time show that he has a lively interest in the service in which we engage and also give encouragement and cause for rejoicing to those with whom he is associated. Let us, as a body, wake up to our responsibilities and our privileges, for it is a privilege we are permitted to enjoy to come together to remember our Lord and Saviour and partake of that living bread that He has provided, and we are responsible for the use we make of our privileges. To whom much is given much will be required, and if we do not avail ourselves of the privileges within our reach we may see the time when our regrets will be in vain. If our sense of appreciation of the Divine goodness and love shown to us is not sufficient to draw forth a love on our part which will be manifested by our obedience, not only in the "not neglecting the assembling of ourselves together," but in the daily ordering of our walk in the world, showing that while "in the world we are not of it," it is high time that we bestir ourselves and look to what we are by nature and what our future would be apart from the interposition of God who has opened the way to life and honor and glory in the age to come. Surely if a contemplation of such love and mercy shown toward us will not awaken a responsive love in

our hearts and lead us to give evidence of that love in a way that will be acceptable in the sight of God then are we in a pitiable condition indeed.

But we cannot think that any who have fully realized the Divine love and have become members of the body of Christ would so far forget their privileged position as to allow themselves to come into such a condition, but the evils by which we are surrounded are such that we have constantly to be on our guard lest we be overcome by them and, as it were, be lulled to sleep, so that we forget for the time being what is required of us as members of the body of Christ. Christ is the head of the body, and the members of the natural body in a healthy condition are controlled and governed by the head, and so we as members of the body of Christ should be controlled by Him as our head; we should give evidence of this by our obedience to His commandments—an obedience actuated by love and appreciation of what he has done on our behalf. Every time we meet around this table we have our attention directed anew to the great offering made on our behalf and to the love manifested toward us by our Lord in the laying down of His life, that through His death and resurrection a way might be opened whereby we might escape from the power of death and attain to an endless life with him when He returns. May our contemplation of this strengthen us to continue faithful to our Head and to so run that we may be among those who will attain to the divine nature and be a part of that one body which shall rule the world in righteousness in the age to come.

The Theme of Prophets.

Messiah's name attuned each lofty string,
 The world's Redeemer and the people's King!
 He in his glory, in his grief appear'd
 The star that led them and the sun that cheer'd.
 For him the kindly inspiration glow'd,
 And words of fire from lips terrestrial flow'd.
 Him, in his own supernal light they saw,
 And track'd his suffering path with trembling awe.
 Beheld him conflict with the powers beneath,
 Victorious burst the iron grasp of death,
 A conqueror from the realms of hades rise,
 And pass triumphant through the cleaving skies.
 They viewed his empyreal throne sublime,
 High raised o'er every realm of earth and time;
 And hail'd that morn commencing whose cloudless sun
 An everlasting course through changeless years shall run.

—*Bulmer's Messiah's Kingdom.*

BREAD FROM HEAVEN.

BY S. T. NORMAN.

WHEN the children of Israel were delivered from Egyptian bondage and the hosts of Pharaoh, they sang and danced for joy, believing in the Lord and his servant Moses.

But they soon found there were severe trials in store for them. It was not God's design to bring them to the promised land until they learned obedience by the things they suffered, and could see his guiding and protecting hand in the midst of difficulties and dangers. They were ignorant and superstitious, and must develop a better character before they would be fit for God's purpose of dispossessing the Amorites, and superseding them in the land of Canaan. So it is not surprising that they were easily discouraged when trouble came, and soon lost their confidence in God, until some new wonder brought them back to their allegiance.

After wandering three days in the wilderness of Shur, without finding water, things did not look so pleasant to them; and their discontent showed itself in murmuring against Moses, when the first water they found was bitter so they could not drink it. But the bitter was made sweet by the power of God, and they were refreshed and continued their journey.

The next experience was pleasant, for they came to Elim where water and palm trees abounded. Their happiness, however, was again of short duration; for, coming into the wilderness of Sin, in their progress toward Sinai, they found no food, and complained bitterly against Moses and Aaron for bringing them out of Egypt to die, as they supposed, in the desert.

They did not then think of the taskmasters and cruel bondage in that country, but only of the abundance of food which they had there.

When we consider that there were six hundred thousand men to feed, besides women and children, (a total number, perhaps equal to the present population of Chicago,) we can better appreciate the terrible nature of the disaster that threatened them in that barren desert. Starvation seemed near to all of them, and it is no wonder they thought they had engaged in an undertaking in which success was impossible. The songs of deliverance from Egypt were forgotten, and all they could think of was present distress.

But man's extremity was again to be God's opportunity: he forgave their murmuring and provided them with bread from heaven, which is the subject of this discourse.

We have read the particulars of this new wonder in the sixteenth chapter of Exodus. The people were in a position where their best efforts to help themselves would be unavailing; but God quickly saved them from

death, by giving them bread enough every day to supply their wants. It was not a temporary relief either, but a provision for the entire forty years the people were living in the wilderness.

This food was found on the ground every morning, except one day each week: a small round substance which seems to have fallen with the dew, and was left behind when the dew evaporated. The people could gather all they wanted, but were instructed to collect only a certain quantity each day, according to the number of persons who were going to eat it; an omér, (nearly three quarts,) for each individual.

If they gathered more than necessary for the day's wants, it would be of no use, except to give to those who might have an insufficient supply; for the next morning it would be corrupt and unfit for food.

So "He that gathered much had nothing over, and he that gathered little had no lack." Moreover, if they neglected to gather it early in the day they would not find any, for "When the sun waxed hot it melted." Away from the sun, it was so hard, that it was necessary to grind it in mills, or beat it in mortars, before it could be baked, (or boiled as the people preferred,) apparently being prepared in much the same way as ordinary bread made from wheat.

When the people first saw it they exclaimed in Hebrew, "*Mân hu,*" (What is it?) and Moses told them, "This is the bread which the Lord hath given you to eat." It has been commonly known as manna ever since, from this first exclamation of surprise and inquiry. (See margin, verse 15.)

A double portion of this manna was to be gathered on the sixth day of each week, and the people were informed that the seventh was to be observed as a holy Sabbath unto the Lord. Here surely the hand of God was seen, for on the seventh day there was no manna on the ground, and that which remained from the previous day's deposit was not corrupted as on other days, but miraculously preserved for the people's nourishment. This was a practical lesson on the Sabbath, before the actual giving of the law on Mount Siani. It was also a practical lesson to teach them obedience and trust in God; as Moses told them nearly forty years later, saying, "He humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii: 3.)

The Israelites were at first very thankful for this bread from heaven, (angel's food it is called in Psa. lxxviii: 25,) but later they grew tired of it and said, "Our soul loatheth this light bread," and longed for a change of diet.

These are the literal facts in regard to manna, and they constitute an interesting story for young and old to meditate on. It was given as a sign from heaven that God was guiding and preserving the lives of his people, and also that Moses was his authorized prophet and teacher.

But it has a deeper significance than this, because it typifies another and more glorious "Bread from heaven," that was sent to give eternal life to all who would believe and obey. When Jesus our Lord came to his people about fifteen hundred years later, he fed five thousand of them, (as we read in John, sixth chapter.) with five loaves and two fishes, which excited their wonder and admiration, so that they anxiously sought for him the next day. But Jesus said reprovngly, "Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Then the Jews asked a sign to prove he was sent of God, as Moses gave signs when he appeared. They said, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." But Jesus said, "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven." And further, "I am the living bread which came down from heaven ; if any man eat of this bread he shall live forever."

So the manna was not the true bread—the perfect bread—which God designed to give *life to the world*, but an imperfect type or figure of it. So said Jesus, "Your fathers did eat manna in the wilderness, *and are dead*. This is the bread that cometh down from heaven, that a man may eat thereof *and not die*. The type was glorious, because it saved from death the thousands of Israel, for the time being ; but the true bread from heaven is far more glorious because it "giveth life unto the world"; that is, to as many as will partake of it. "He that eateth of this bread shall live forever," whether he be by nature Jew or Gentile.

Does not each heart respond, "Lord evermore give us this bread"? Let us not therefore labor only for the food which perishes, but give our best energies to secure that which will endure to eternal life. We must, of course, give a reasonable attention to our present needs, as Paul did ; for he said, "These hands have ministered to my necessities, and to them that were with me." (Acts xx : 34.)

But he followed the teaching of our Lord, "Be not anxious for your life, what ye shall eat, or what ye shall drink. * * * Behold the birds of the heaven that they sow not, neither do they reap nor gather into barns ; and your heavenly Father feedeth them" (Matt. vi : 25 R.V.) Paul made his chief work the service of God ; and so ought we, if we realize the great difference in value between the life that now is and that which is to come.

But how are we to eat of this bread from heaven? Jesus said, "The bread that I will give is my flesh, which I will give for the life of the world." Also, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." The question naturally arises, "How can this man give us his flesh to eat?" It is clearly a figure of speech, for Jesus had previously taught, "Man shall not live by bread alone, but by every word of God." (Luke iv:4.) When we read that "The word was made flesh, and dwelt among us," (as stated in John i:14.) we can understand he was speaking of himself as the Word of God, which we must believe in order to be saved. In Rev. xix:13 we are told, "His name is called the Word of God." Therefore Jesus explained his meaning when he said, "The words that I speak unto you, they are spirit and they are life." In believing on him then, we are receiving God's word, or eating the bread of life from heaven: and as he is that bread of life, we are representatively, eating his flesh and drinking his blood.

We cannot eat of this bread from heaven, however, unless we recognize the intimate relationship that exists between Jesus and his Father. "I am come in my Father's name" he said; and Paul told the Corinthian brethren "God was in Christ reconciling the world unto himself." (II. Cor. v:19.)

Jesus was "that prophet" of whom God said through Moses, "I will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. xviii:18.) To receive his words then means eternal life: to refuse means death; for Peter in quoting the above scripture says, "Every soul which will not hear that prophet shall be destroyed from among the people." (Acts iii:23.) His faithful disciples realized that Jesus was the only one to whom Moses' words would apply, for when many disbelieved and left him, he asked the twelve, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, (anointed,) the Son of the living God." They had heard the evidences, had seen the wonders he performed, they knew the purity of his character, and had made up their minds that he was all he claimed to be, the "Word of God," and the Son of God. This was an intelligent faith that was pleasing to God, and will be rewarded.

Because ye have left all and followed me, said Jesus, ye shall—in the regeneration—"sit on twelve thrones, judging the twelve tribes of Israel."

Glorious promise! not only eternal life, but a kingdom: and a similar promise is made to everyone who is faithful to his Lord to the end of life. "To him that overcometh, will I grant to sit with me IN MY THRONE, even as I also overcame, and am set down with my Father in his throne." And again, "To him will I give power over the nations: and he shall rule them with a rod of iron," etc. (Rev. iii:21 and ii:26.)

Wonderful consolation, beloved brethren, for those who are now suffering evil things; poor in this world's goods, but rich in the faith of Jesus, and nourished daily with the bread from heaven. Will they not sing with joy in that day, the song of Moses and the Lamb? "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." "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Amen, Alleluia, (Praise ye Yah.)—Rev. v:9 and xix:4.

And this is the kingdom that shall not pass away, for it is everlasting, and the dominion, (Lordship,) that shall never be destroyed. (Dan. vii:14.) Is it not well to take Christ's yoke upon us; to learn of him to be meek and lowly in heart; to deny ourselves of all ungodliness and worldly lusts; to take up our cross as often as may be necessary, and to follow his teachings and example in all things, when we realize the glorious hope that is before us?

Let us maintain our fellowship with the personal "bread of life," and also gather manna daily from the written word, that we may be nourished and cherished thereby, until the coming of the Lord shall bring us the eternal life and glory which we are now seeking and hoping for.

In the meantime we can learn a few lessons from the manna gathered in the desert.

1. The people had to gather it every day to receive its benefits.
2. It was revealed to them as the gift of God because there was a double portion on the sixth day, but none on the seventh, which God had hallowed as a day of rest.
3. It did not become corrupted when God designed it should keep.
4. They were taught not to depend on their own weak efforts, but to trust in, and live by God's word.
5. The people were allowed to suffer hunger to test their faith in God, and
6. The manna was only for hungry people who felt their need of help.

Now if we do not read and study God's word *every day*, we have lost a day's nourishment, like the Hebrew who neglected to go for manna before it melted. When we pray, therefore, "Give us this day our daily bread," let us remember that the bread from heaven must be included, that we may grow in grace, (favor,) and in the knowledge and love of our Lord Jesus Christ. The more we partake of the true manna the better we shall discern its miraculous character, as the gift of God, and cease to glory in the flesh, knowing that of ourselves we can do nothing for our redemption; just as the Israelites were in a position of absolute helplessness, until the manna from God saved them.

So we must first trust in God for our life's preservation. We are liable to corruption like the manna; but may be assured that God will take care of and preserve us, as long as he thinks best; and if we fall asleep, there will be a happy awakening when the Son of righteousness shall arise to bring joy and gladness to the earth, in the morning of the resurrection. The manna was preserved on the seventh day by God's special supervision. We have the statement of our Lord himself that a sparrow shall not fall to the ground without his notice, and he assures us, "The very hairs of your head are all numbered; fear ye not, therefore, ye are of more value than many sparrows." (Matt. 10: 29.)

But the people were allowed to suffer hunger before they were provided with bread. So we must be tried and tempted in many ways, before we can obtain the eternal life which is represented by it. Our troubles are often such as are common to men, just as the Israelites suffered the same privations any other body of men would have met with in a similar journey though the desert. But there is this difference: any other such company would have starved to death; but God's care brought his people through in safety. So with us if we believe in God: we may expect his guiding hand through all the varied circumstances of life, and although we seem left to ourselves sometimes, we may be sure that he will finally come to our relief. So said David, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The trials are designed to humble us, to put our faith and obedience to the proof; to teach us patience, and perhaps to give us a more sympathetic feeling for others who suffer; which we could not realize unless we had been touched with the same feelings of infirmity. Therefore let us be exercised by our chastisement to bring forth the peaceable fruit of righteousness, and to improve ourselves in every way. The people of the world may "curse God and die" when trouble comes; but we, like Job, must learn to bless God at all times, that we may win the glory, honor and immortality we are seeking for; the joy that is before us.

Another point: the manna was for hungry people: not for those who did not want it. What would become of those who refused to gather it? Would they not die? In like manner Jesus, the true bread from heaven, is only for those who feel their need of a Saviour, and who will partake of this bread in the way God directs. He is the bread from heaven "that a man MAY EAT thereof and not die." Certainly this proves that those who refuse or neglect to eat *will die*. But it is better to use his own words, "Except ye eat the flesh of the son of man, and drink his blood, *ye have no life in you.*" (John vi: 53.) And again, "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." (John iii: 36.) How clear these

testimonies are, to those who want the truth. Let us not then grow weary in well doing, or get tired of the food God has provided for our mental and moral necessities, and think the journey through our probationary life monotonous and tedious.

If our delight is to do God's will, as Jesus did, we shall find "wondrous things" in his law to interest us, and give us renewed faith and hope in Him who does all things well. Then, like Joshua and Caleb, who were faithful to God through all the trials and privations in the wilderness, and finally received their inheritance in the land of promise, let us continue to "Fight the good fight of faith"; for, as Paul said, "In due season, we shall reap if we faint not."

In conclusion let us notice Paul's quotation of Ex. xvi: 18, "He that gathered much had nothing over, and he that gathered little had no lack." (II. Cor. viii: 15) He applies it to the needs of the brethren: the one who has more than is necessary should help those who have not enough, that, as he says, "there may be equality." Whether it be money or knowledge, it makes no difference, one should help another. "To do good and to communicate forget not." (Heb. xiii: 16.) Jesus instructed his disciples, "Freely ye have received, freely give." They had no money, but they could preach the gospel, heal the sick, raise the dead, and many other good works.

Now, dear brethren, if we have received more of the bread from heaven than others, let us try to impart some to those who need it, by letting our light shine, proclaiming the truth as we have opportunity and trying to benefit those who are in want in any way we can assist or comfort them: we are assured that "with such sacrifices God is well pleased."

So "Let him that heareth say come; and let him that is athirst come: and whosoever will, let him take the water of life freely."

A Protest.

"We believe that Light (irrespective of baptism) is the ground of resurrectional responsibility; and that all they who are enlightened (God being the judge as to where enlightenment exists) will be raised; we refuse to fellowship any who deny this doctrine."--Brixton Hall Ecclesia. Who teach as doctrine a precept of men! Who can say that ever anyone fully enlightened in the Truth refused to obey the Truth? If so, who can be sure that he was not justified in "counting the cost," according to the admonition of Christ? If one enlightened in the Truth were incapable of "obeying from the heart that form of sound doctrine," would it avail him aught to be baptized? Do not those who teach the contrary sadly miss the essence of the purpose of the Deity?—"They that worship him must worship in spirit and in truth." If one is of those who are capable of worshipping in spirit and truth, would he be likely to refuse obedience? Should a man be specially punished for not doing what he is incapable of doing acceptably? "And there went great multitudes with him: and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

B. L.

DIVINE DISCIPLINE.

THE principle on which divine discipline rests is well expressed by Elihu, "God openeth the ear to discipline, and commandeth that they return from iniquity" (Job xxxvi: 10-12), or, as he explains elsewhere, "for God speaketh once, yea, thrice; but man regardeth it not. Then he openeth the ears of men and sealeth their instruction.." In fact, "God delivereth the afflicted on his application and openeth their ears in oppression" (Job xxxvi: 15). According to this rule God purifies the sons of Adam by faith, patience and suffering; for "strength is made perfect in weakness." The word of God is a collection of living and powerful ideas which, if imbibed by disciples will produce a *godlike* impress on the mind, and result in character and conduct. A disciple is one who is being educated and trained in spiritual things. "The weapons of our warfare are not carnal, but mighty before God to the casting out of vain reasonings." It is the sword of the spirit which is the Word of God. This word is living, active, and "sharper than any two-edged sword, and is quick to discern the thoughts and intents of the heart." The attitude of true discipleship is expressed by David in Psa. xxv: 4, "Shew me thy ways, O Lord, teach me thy paths. Guide me in thy truth, and teach thou me."

The plan adopted in Isaiah's day still rules—"Line upon line, precept upon precept." Jesus had many things to tell his disciples, but he remarked, "ye cannot bear them now." "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the day of adversity." Many of God's servants, like Job, David, Jeremiah and Daniel, uttered these petitions. David beautifully expresses his feelings in the words, "In the multitude of my thoughts within me, thy comforts delight my soul." Our daily prayer should be, "Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart."

The first lesson a disciple learns is subjection to law and order. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," in order that he may strengthen his faith. "Without faith it is impossible to please him." The foundation-stone of obedience was laid by Jesus in these simple words: "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Two illustrations of chastening and mercy occur among the kings of Judah—Hezekiah and Manasseh. Hezekiah's heart was lifted up; "He rendered not again according to the benefit done unto him. But in the business of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." Then follows God's merciful answer to Manasseh's appeal, as

found in II. Chron. xxxiii: 12, 13—"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And prayed unto him: and he was intreated of him, and heard his supplications, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."

By these examples we perceive how adversity and affliction have a purifying effect. Hezekiah's conduct improved as a consequence of God's just rebuke, and Manasseh was impelled to fall on his knees to make supplication before the Mighty God of Israel. "Behold, he prayeth," was the only assurance the angel gave to Ananias that Paul the persecutor had succumbed to the appeal of Jesus.

Briefly indicated, these are the general principles on which God leads his people—"to do justly, love mercy, and to humbly walk before him." They may stumble and fall, but he is ever ready to pick them up and place them again on the Rock of Safety. "When I am weak then am I strong" appears to be a paradox. But the apostle felt "that he could do all things through Jesus Christ our Lord." And thus God watched the footsteps of the father of the faithful until he became the "friend of God," and "heir of the world." Obedience was the leading feature of Abraham's life, and faith was intensified by patience. "Get thee from thy country and from thy father's house" was a hard saying, but Abraham obeyed in implicit trust. He was persuaded that God was able to fulfill the promises. The collision between his herdmen and those of Lot was wisely settled. He was on the right track and the unselfishness of Abraham is clearly demonstrated. Lot chose Sodom and all its iniquities "because it was well watered and like the garden of the Lord." But God had something better in store for Abraham. It was after Lot left him that the locality of the land was indicated to Abraham, and he was told to walk through it; and God promised it to him for an everlasting possession. Subsequently Abraham was promised a son and after waiting some years Sarai became impatient, and Abraham hearkened to her voice. It caused many years of strife to which Abraham quietly submitted. When Ishmael was about fourteen years old Isaac was born, in Abraham's one hundredth year, having waited patiently for the son of promise for twenty-five years. The bondwoman and her son had to go, but God blessed Ishmael. Many years after, possibly twenty or twenty-five, Abraham's faith was again tested, notwithstanding that God declared before the destruction of Sodom, "I know Abraham will command his children to keep the way of the Lord." God asked him to offer his son as a burnt-offering—he in whom all his hopes were centered. But he did not falter. God testified "the second time," "Because thou hast obeyed my voice thy seed shall be as the stars of heaven and as the sand upon the seashore; and thy seed shall possess the gate of his ene-

mies." The apostle's comment upon this marvelous instance of stalwart faith is "accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." And truly, on the testimony of Jesus we learn that "Abraham rejoiced to see my day; and he saw it and was exceeding glad."

The wanderings of Jacob and the tuition of his family fill a large portion of the divine record. It is a history of deception, which began in Jacob and was intensified in his descendants. Jacob deceived his father at the instigation of his mother, Rebecca, and became a supplanter in name and nature. He had to flee to his mother's brother to escape Esau's vengeance; and as a consequence, Rebecca never saw her favorite son again. In his loneliness at Luz, Jacob saw the angels of God ascending and descending upon the earth, and our prayer still is "Thy kingdom come; thy will be done on earth as it is in heaven." Jacob served seven years for Laban's daughter Rachael, but he was deceived by the substitution of Leah and again Laban deceived him many times in the matter of wages. In reference to Joseph, who was a spoilt child, Jacob was deceived by his own children, in which the many-colored robe steeped in blood was an important factor. Herein we can see that it was imperative that something drastic should be done to save Joseph from his father's foolish and mischievous preference. Had he remained at home with his father and brethren he would never have been fitted for the high destiny mapped out for him. God looked on his heart and saved him from an over-fond father's embrace. Under divine guidance for thirteen years, Joseph was trained for the high office he afterwards filled in the court of Pharaoh, "God was with Joseph, and showed mercy unto him." Once only he manifested importance and anxiety, when he appealed to an arm of flesh—the Egyptian butler—to deliver him; but he was forgotten for two years. The special training Joseph underwent was acknowledged in Pharaoh's deliverance: "There is none so discreet and wise as thou art; thou shalt be over my house." Listen to the Israelitish ruler of Egypt to his own brethren, whom he had not seen for twenty-two years. In Gen. xlv: 5-8, we read that Joseph said: "Now therefore be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life; * * * So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord to all his house, and a ruler throughout all the land of Egypt." The meeting between Jacob and his beloved son Joseph is very touching, while the memories of his brethren were continually pricked by the remembrance of their cruelty and the fulfillment of their brother's dreams. But for all that the natural descendants of Jacob have been deceivers ever.

In the treatment of this subject we cannot overlook the position of Moses in the sacred record. The helpless babe was preserved and drawn

out by an Egyptian princess who took pity upon him and nourished him for her own son. Stephen declares (Acts vii: 21-30), "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel, for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." When he rebuked two of his brethren who were struggling they spoke to him roughly and reminded him of the murder of the Egyptian. Hence Moses fled and was a stranger in the land of Midian where he begot two sons. But the eventful day came. "When forty years expired," and the angel of the Lord appeared to Moses in a flame of fire on a bush in the wilderness of Mount Sinai. The apostle sums up the faith of Moses in these memorable words: "He endured as seeing him who is invisible; for he had respect unto the recompense of the reward." The first king of Israel was weighed in the balance and found wanting. His chief qualification is defined. There was not among "the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." He went out to find his father's asses and returned to Benjamin the anointed king of Israel. But he signally failed. "To obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I. Sam. xv: 22, 23). Saul confessed his fault and explained the reason of his weakness: "I have sinned; for I have transgressed the commandment of the Lord and thy word, because I feared the people and obeyed their voice." The "neighbor of thine that is better than thou" Samuel found in the house of Jesse" (I. Sam. xvi: 7); "And it came to pass when the sons of Jesse came in that Samuel was favorably disposed towards Eliab, and he thought he was the Lord's anointed. But God rebuked even Samuel, and said, "Look not on his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but *the Lord looketh on the heart.*" The contrast is perfect. Israel looked to Saul's appearance and strength; but God saw further and deeper. He knew the man.

David showed his skill and faith in the valley of Elah, when he overthrew the mountain of flesh known as Goliath. David's faith was tested and his confidence in God put to the proof. But he was equal to the occasion. "The Lord," said David, "that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (I. Sam. xvii: 37). And his faith in Jehovah was fully rewarded in the deliverance he effected. The victory, however, brought

bitter sorrow to David in a very simple way. The women answered one another as they played and sang, "Saul hath slain his thousands, and David his ten thousands." This made Saul jealous; and who can stand before envy? "Saul eyed David from that day and forward." The life of David was attempted several times, but the shepherd boy honored and respected the Lord's anointed. Truly he cut off Saul's skirt at Engedi and seized his spear and cruse of water at Hachilah; but even in these instances he showed his nobility. As long as David was active in the administration of Israel he prospered; but when he let his army go to Rabbah he fell a prey to vice. He was greatly humiliated thereby, and he was ever ready to acknowledge his fault. His secret crime was proclaimed on the house-tops, but the sword fell on David's house. He was deeply grieved with the action of his son Amnon; and Absalom vowed vengeance and speedily executed his threat. He also raised insurrection against his father the king. Abithophel, David's counsellor and familiar friend, lifted up his heel against him, because he had defiled his granddaughter and slain her husband. Joab slew Absalom in cold blood, and subsequently aided and abetted Adonijoh in the revolt against Solomon. In the midst of all David could say, "In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple; and my cry did enter into his ears. * * * Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great" (II. Sam. xxii:7-36). David's pride and impatience in numbering the people led to the site of the temple being indicated by God on Mount Moriah, where Abraham offered Isaac and David made sacrifice to Jehovah" (II. xxiv:14).

There are many more sons of God in the scriptures who underwent divine discipline and who came forth as gold. But Jesus stands out unique in the New Testament narrative far above all. The gospels and the psalms graphically depict the manner in which the Lord Jesus drank of "the brook by the way" and how frequently he had recourse to the fountain of life for strength and vigor. In the case of Paul, a miracle was performed in order to turn him from the power of darkness to serve the living and true God. Like Moses and Jesus, Paul had to retire for a time to master the wonderful things revealed in God's law. Afterwards he became a chosen vessel to preach the gospel to the Gentiles—"To open their eyes and to turn them from darkness to light, and from the power of Satan to God: that they may receive the forgiveness of sins, and an inheritance among them who are sanctified by faith that is in me" (Acts xxvi:18). Lest he be exalted above measure by numerous revelations, Paul had a thorn in the flesh given to him to buffet him. When he desired that it might be taken out of the way, God informed him, "My grace is sufficient for thee; for my strength is perfect in weakness." Therefore Paul realized that he

could do all things through Christ strengthening him. The cause of many falling away under trial is because they have not embraced the truth in the love of it. They lack patience and perseverance, and continue not in the things that make for salvation. Faith, like the oak, requires great depth of root. Attention to the exhortation to the Colossian Ecclesia is absolutely necessary. "Wherefore be rooted and built up in him, as ye have been taught, abounding therein with thanksgiving." Our Father is faithful that promised, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"—I. Cor. xv: 58.

WM. OWLER.

EMPTY SHELLS.

THESE are several periodicals in America zealously devoted to the theory that Jesus was a mere man, the son of Joseph; and those who have espoused this gospel-nullifying doctrine are generally termed "Josephites." The principal paper in this mischievous work is called *The Christian Inquirer*, published in Connecticut, and edited hitherto by a Mr. Brown; but it has lately passed into the editorial hands of Mr. G. M. Myers, who has of late years been advocating Seventh-dayism, and is identified with the Restitutionists, the people from whom Bro. Zilmer has recently come out. The Josephites recently held an annual convention in St Joseph, Mo., and the Restitutionists of Missouri and Kansas, having espoused "The Human Paternity" theory, united in this convention. Here is a warning to those whom Bro. Zilmer has warned, and to whom his coming-out should be an example.

But what about the "empty shells"? Well, one of the papers published what it called "Eighteen Nazarene Nuts to Crack," and Bro. S. T. Norman, of Chicago, wrote and secured the publication in *The Christian Inquirer* the following:

A REPLY TO "EIGHTEEN NAZARENE NUTS TO CRACK."

6434 S. Carpenter St.,
Chicago, Ill., Mar. 20, 1907.

Editor *Christian Inquirer*,

DEAR SIR:—I noticed in your issue of February, 1907, an article written by W. L. Crowe, entitled "Eighteen Nazarene Nuts to Crack," and a challenge for anyone to crack them.

Being a believer in the miraculous conception of Jesus, I should like to explain some of these difficulties, and hope, as you published the challenge, you will also print this reply.

No. 1 says (a) "No one has ever yet shown Jesus' relationship to David * * * except by admitting Joseph as a link in the genealogical chain." (b) "The Jews never traced a genealogy through a woman." (c) "Mary was a cousin of Elizabeth, who was of the tribe of Levi."

Answer: (a) In a certain way this is correct, because it was necessary for Jesus to have a legal standing, as well as *real* fleshly descent from David. Mary was of the tribe of Judah, but her right of inheritance in that

tribe would have been lost, had she been married into another tribe. Joseph was married to her, and as he did not dispute the legitimacy of her son, no one else had a right to do so.

He certainly understood the case, but it was not necessary for him to make it public, as the time had not arrived. Therefore it was necessary that Joseph should be in the line of David, whether he was the real, or merely the reputed father of Jesus: it must be left for the context to determine which. (b) The Jews *did* in exceptional cases trace their genealogy through a woman. I will mention two instances, first, Zelophehad's daughters, who received inheritances among their brethren, as recorded in Numbers xxxvi: 5-9, which also proves what I have said about marriage in the same tribe. Second, the case of Sheshan's daughter, of the tribe of Judah, who was married to an Egyptian, and yet retained her father's name and inheritance in Israel: see I. Chron. ii: 34:36. (c) It is true Mary's cousin Elizabeth was a Levite, but that proves nothing about Mary. It is fair to assume that the mothers of these cousins were sisters. Now if Mary's mother was married into the tribe of Judah, she would be counted as a daughter of that tribe, without regard to her natural descent, and Mary, of course, would be born into that tribe; but as Elizabeth's mother married a Levite, (a priest), she was "of the daughters of Aaron." But Luke proves that Mary was of the tribe of Judah, when he tells her she should conceive, *not knowing a man*, and then says, "The Lord God shall give unto him the throne of his father David" (Luke i: 31-35.) This states that Jesus should be born of a virgin, just as plainly as Matt. i. Therefore if he were born of Mary and was son of David, according to the flesh, the inference that Mary was of the house of David, is plain, and undeniable. So Matthew and Luke are in harmony, and they must stand or fall together, as far as the miraculous conception is concerned.

Answer to No. 2: I consider this already answered. The chapter certainly describes the generation of Jesus, and also shows his *legal* descent from David and Abraham, as it would be traced on the Jewish genealogical records.

The whole chapter explains itself, and is neither false nor worthless.

No. 3. Joseph purposed putting away Mary privately, which under the law, *he had a right* to do, as long as he had made no charge against her character. Deut. xxii: 13-22, says nothing about divorce; it is the law of jealousy. But Deut. xxiv: 1-2 reads thus: "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." In the case of Mary it appears she was not married, but only betrothed at the time of conception.

No. 4. Throws discredit on dreams, and yet God has often spoken to his people in that way. Let me quote his own words as the best answer. "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him *in a dream*." (Num. xii: 6).

As to turning aside into the parts of Galilee, I only see a quibble. If Joseph were going straight toward Jerusalem, he certainly would have to change his course somewhat, when he decided to avoid it.

No. 5. The miraculous conception, according to Matthew, occurred to fulfill a prophecy of Isaiah: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

It is true there was a partial fulfillment of this prophecy, soon afterward, in the child whose birth is recorded in *chapter eight*.

But sometimes a prophecy has a double signification, and the latter more important than the former. For instance, the prediction in regard to David's seed in II. Sam. vii: 12-16 was fulfilled in Solomon, who sat on "the throne of the Lord as king," and built a house for His name. But he was only a type of the "greater than Solomon" who shall "build the temple of the Lord, and bear the glory," and of whose kingdom there shall be no end.

Now a sign means something wonderful, like, for instance, the shadow of the sun going ten degrees backward on the dial of Ahaz, in the days of Hezekiah. (See Isa. xxxviii: 8.) There would be no wonder in a young married woman giving birth to a son. But if a virgin should bear a son, the people might well believe the Lord had given them a sign, and feel encouraged. But they would not believe such a thing unless well attested; so Isaiah took two faithful witnesses to record, when he went to the prophetess to announce conception. Had she been his wife he would not have needed witnesses: if a virgin they would be necessary to protect her good name and Isaiah's also. A prophetess is not a prophet's wife, but a woman who prophesies. *In the first instance the child was not named Immanuel, nor anything that would bear that meaning: consequently it was not the complete fulfillment of the prophecy.* Now if this child was born of a virgin (a true virgin,) as I believe he was, then we can see a sign to Judah in Ahaz' time and a more enduring sign of their complete deliverance 700 years later, in the birth of Mary's son Jesus, (Yahshua, or God our Saviour) who will indeed be Immanuel, (God with us,) when "the Lord God will come with strong hand, and His arm shall rule for Him." (Isa. xl 10.) The seventh chapter of Isaiah speaks of the king of Assyria coming to help Judah to overthrow Pekah and Rezin; but the eighth chapter plainly refers to a latter day Assyrian who shall overwhelm Judah also, Immanuel's land, (verse 8).

Final deliverance is pointed out (chapter 9, verses 6 and 7), where the anti-typical child of the virgin is referred to: "Unto us a child is born, unto us a son is given." One of his names as given in this passage is "The mighty God." Then he will be "God" with us, will he not?

In regard to the word Virgin, I have not been able to find any place where it refers to any but an unmarried woman, with one exception. That is Joel i: 8 where a widow is called virgin. This is evidently a secondary use of the word, to indicate a pure-minded woman. Young's Concordance says the Hebrew word used is "Almah," and means an unmarried female.

No. 6 to 13 relate to the second chapter of Matthew which does not directly relate to the miraculous birth of Jesus. There are some things in the chapter difficult to explain; this does not necessarily prove it to be spurious. But as its genuineness, or otherwise, does not affect the question at issue, I will pass over these numbers, and consider the remaining ones that do bear on the subject.

No. 14. The marriage of a man and woman makes their offspring legitimate in *law* even if born the next day. Only Joseph and Mary knew the true state of things, so there was no persecution, until the time when

Jesus himself claimed to be the Son of God. Then many wanted to stone him.

No. 15. I fail to see any point in the quotation "Neither did his brethren believe on him." It is evident Jesus was teaching something they found it hard to believe. However some of them believed later on, as we are informed in Acts i: 14.

The statement that Joseph and Mary did not know of his Divine conception is simply untrue. Jesus referred to himself as the Son of God on many occasions.

The Nazarenes and Ebionites are said to have been two sects, the one rejecting the miraculous conception, and the other believing it. Watson's Dictionary, (p. 344) says, "The Doctor (Priestly), cites authorities, as Origen and Epiphanius, to prove that *both these denominations* related to the same people, differing only, in receiving or rejecting the fact of the miraculous conception." So this talk about Ebionites is merely begging the question.

It is easy to make statements that are incapable of proof; and quite as reasonable to suppose the Ebionites mutilated their manuscripts, as that their opponents did. There is nothing deceptive or unbecoming in the birth of Jesus as described by Matthew and Luke. He was born under the law, and it was necessary he should be recognized as the seed of David, which, as Mary's son, he was.

There is a great difference between the exercise of God's power on the womb of Mary, and the adulterous methods of pagan priests. We ought to be ashamed of such a comparison. We read in Genesis, "The spirit of God moved upon the face of the waters," resulting in the creation of the present earthly state of things. Now you would not think of comparing that with pagan principles, would you?

Is the production of a seed of David from Mary any more improbable than the production of the whole race of men from the dust? The woman was taken out of man, why should not "The Man" be taken out of woman?

No. 16. Believers in Divine begetting of Jesus do not reject the testimony: it is those who cannot receive it who do that; like the Sadducees who would not believe in the resurrection, and came to Jesus himself with "Nuts to Crack." Now if we say that Matthew and Luke both give the pedigree of Joseph directly, we should be committed to the absurdity that Joseph had two fathers. It is more reasonable that one is the genealogy of Joseph, the husband of Mary, who stands as father of Jesus under the law; the other that of Heli, Mary's father, and the real grandfather of Jesus. While a woman could inherit an estate, it was customary to leave her name out of the pedigree, and substitute that of her husband or father.

Sometimes Joseph is spoken of in Luke ii. as Jesus' father: this is evidently a convenience of words; for they are frequently referred to also as "Joseph and his mother." It is quite common for a stepson or adopted son, to call the head of the family father. There was another Joseph who had dreams. His father (Jacob) was surprised at one of them, and said, "Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee?" (Gen. xxxvii: 10.)

Joseph's mother, Rachel, had been dead for several years, but Jacob had another wife who, it appears, had the honorary title of mother to Joseph. Notice that when Mary said to Jesus, "Thy father and I have sought thee sorrowing," he answered, "Know ye not that I must be about *my father's* business?" And he did not refer to Joseph; did he?

As to his being "Son of Man," read John v:25-27 and you will see he spoke of himself both as Son of God and son of man. It does not mean he was directly son of man, but son of mankind; in the same way that he was the son of David.

No. 17. The Bible does not teach the existence of an immortal, personal, Devil; so it is evident that a figure is used in Jesus' language referred to. But there is a personal God, so no figure of speech is needed in speaking of Him. Jesus did not bruise the heel of a literal serpent, but he himself is the literal "Seed of the woman," whose heel was bruised. "Ye cannot serve God and Mammon" does not mean two living beings, but is easily understood when we know that Mammon is merely a personification of riches.

No. 18. The people of God are now sons of God, but how? By adoption, not by nature. Jesus was Son of God by birth, and that is why we can receive adoption only through him, by baptism into his name. Here is the proof. Paul said, "God sent forth His son *made of a woman*, made under the law, to redeem them that were under the law, and that we might receive the adoption of sons." (Gal. iv:4,5.) God did not send an adopted son, but, "God sending *His own son*, in the likeness of *sinful flesh*, and for sin, condemned sin in the flesh." (See Rom. viii:3.) So you see He was God's *own son*, before resurrection, as well as after, and the passage "Thou art my son, this day have I begotten thee," may refer to either his birth of Mary, or his later birth from the grave.

In Acts xiii:33 it refers to the former, as the word "again" after "raised up Jesus," is not in the Revised Version or the Diaglott, and should therefore read, "He raised up Jesus, as it is also written in the second Psalm." The next verse then speaks of His resurrection. "And as concerning that He raised Him up from the dead, * * * He said on this wise, I will give you the sure mercies of David." So Paul proved His first coming by one quotation from the scriptures, and His resurrection by two others.

I have made this article as brief as the nature of the questions would permit; and I hope the writer of "Nuts to Crack," will, on reconsideration, be able to see that they are only empty shells, and make up his mind as the centurion did at the crucifixion, "Truly this man was the Son of God."

Yours for the truth,

S. T. NORMAN.

A man will never be sorry for having heard both sides before passing judgment: for thinking twice before speaking; for holding his tongue when he is angry; for closing his ears to the recital of gossip; for discrediting evil reports; for being kind to those in distress; for being patient with those who make mistakes; for apologizing to those whom he has injured; for being courteous to those around him, or for doing his duty every day. If we shun what we would be sorry for, we will be happy in almost any sphere or condition of life. —*Scottish Reformer*.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and soothing tonic to all those among whom your lot is cast.

Editorial.

THE OUTLOOK.

WE have made a start in another new year, and have been passing through that part of the season when one more than usually is stirred to consider seriously and anxiously the outlook. If we view the political situation apart from other signs, it must be confessed that there is nothing remarkable to portend the immediate out-break of the war that will open up the Eastern Question. The alliances, such as they are, between Britain and France, and Britain and Russia seem to tend in the direction of an apparent postponement of the definite war programme that must precede the public manifestation of Christ. But in view of the opportunity Russia's embarrassment affords the Zionists, and of the impetus it must give and is giving to Russia's efforts for the recovery of lost ground, it would seem that all is working in a manner to inspire the hope that the political heavens will ere long appear in the angry aspect the pre-adventual prophecies require.

The more nations multiply laws, the more numerous become the offenses, and the more the courts become congested. So also the greater number of international contracts, and alliances, the greater the friction and the probability of war. Almost any sort of an agreement can be evoked from Russia just now while she is on her knees. But wait till she feels her power again, and her old-time dishonesty and impudence will soon be in evidence. To this end she is now busy with plans for warships, importing the most skilled labor she can find. When she does regain her strength she will find a reason for a quarrel with the Sultan of Turkey ready at hand, in that he has taken advantage of her embarrassment to help the Zionists forward in settling in the Holy Land. This attitude of the Sultan and the progress of Zionism are the most formidable signs of the times at present.

What about internal signs? "When the Son of Man cometh, shall he find the faith on earth?" This is a question which indicates that He will find but little of the true faith when He comes. It is one thing to boast and to be proud of professors in large and well organized "majorities," and another thing to find those possessed of the one faith in its purity. Two rival parties, powerful as to numbers and organization, have become centered in Birmingham which are well calculated to flatter the flesh; but when one seeks for a bold open and fearless defense of the fundamental principles of the Truth he will find it largely sacrificed in the interests of "general majorities"—quantity rather than quality. True, too, to traditions

in the history of "majorities" they manifest a contempt for the comparative few who maintain the old standard upon which the Truth was re-established in its nineteenth century development. Flaunted in our faces now are such questions and assertions as, "Who can know that the original Scriptures are free from errors?" "The saints will emerge from the grave immortal," "It is Romish to teach that we are condemned for Adam's sin," "To say that Jesus atoned for His own sinful flesh is to charge God with injustice," "The sacrifice of Christ has nothing whatever to do with Adamic condemnation," "All that baptism is for is to remit personal sins," "All that baptism does is remove the penalty of the second death," "The penalty of the second death is not merely provisionally removed at baptism, but it is absolutely removed," "When you are baptized into Christ, you are in Christ, but not out of Adam," etc. These statements, spoken and written among those of the two great rival parties, show how the apostasy is at work now as it was in apostate times, and so the internal signs are before us that when the Son of Man cometh He will find the faith among but few. Therefore let those who have the Truth at heart seek not to multiply large numbers and bind them together by various plans flattering to the flesh, but let them vindicate the Truth in its purity and pure fellowship based thereupon. "Quit you like men, be strong."

PLAYING UPON WORDS.—A brother of the "amended" party, writing as if he was trying to insult, says he has a very poor opinion of one who cannot see the difference between "suffering the consequences of Adam's sin, and being punished for Adam's sin." There are two ways to look at this statement, whether the angry brother who threw it at us coined it himself or found it in the writings of some one else. To a superficial mind the statement might appear ugly, but to one who is searching for the true meaning of sentences it would cause reflection and bring out facts and truths in a manner helpful to an understanding of the real cause, yea, the necessity of evil.

The play in which the brother indulges, evidently to his own amusement at what he considers the ignorance of his poor editor, is upon the two words, "suffering" and "punishment." He is quite willing that mankind shall endure "sufferings" as the result of Adam's sin; but to say that they are being "punished" is to manifest a degree of ignorance that no one would have been supposed capable—except it be the editor of the *ADVOCATE*. There is one thing quite clear in the case, and that is that the thing in question is the same *thing*, whether it is called "suffering" or "punishment"; the death that came upon mankind by Adam's sin is *death*, whether it is named "suffering" or "punishment."

Perhaps the brother's vision was limited to human affairs, thinking, for instance, of a man being put to death for the sin of murder and his wife

and children suffering the consequences, in which case, and such like, there is a difference between the sinner being "punished" for his sin and the family "suffering" the consequences. But this will not settle the question in hand; a reflecting mind will positively refuse to stop here. One thing that will quickly arrest attention will be the difference between the ways of men and the ways of God—particularly in the fact that over "consequences" of the sort illustrated men have no control, while God can control the consequences as well as the cause of the consequences; and this suggests the question, Why did God allow mankind to even "suffer" the consequences of Adam's sin, allowing for the moment, that such "suffering" is (by a play upon words) not to be regarded as "punishment"?

The reflecting mind will press on and compare and see that in the example given the family "suffering" is of a very different sort from the "punishment" of the husband and father; while between the actual facts of Adam's "punishment" and the "sufferings" of his descendants there is no difference.

1. "Cursed is the ground" must necessarily affect the race in the same sense it did the head of the race.

2. "In sorrow shalt thou eat of it all the days of thy life" is as true of one as it is of the other.

3. "Thorns also and thistles shall it bring forth unto thee; in the sweat of thy face shalt thou eat bread" is a part of the sentence equally as true in its practical application to the children of Adam as it was true of Adam's experience.

4. "Unto dust shalt thou return" was Adam's lot, and it is likewise the lot of his descendants.

Now the question will leave the superficial word-player behind and press on in search of the reason of things; it is seeking a solution and refuses to be diverted to the road-side to play with words as boys play with marbles. Since the practical application of the Adamic sentence is precisely the same whether it is called "suffering" or "punishment," the question now is, Did God intend that it should be so? Did God predetermine that it should be so? or would superficiality ask us to insult the commonest kind of sense by believing that while God controlled and decreed and executed the sentence upon Adam, He neither intended nor controlled its "consequence" upon the race of Adam?

Men uninstructed in the Scriptures and in the ways of God comprehensively, console their ignorantly disturbed sense of justice by the delusion that it was not God's intention that Jesus should die upon the cross, it was a case of martyrdom. They fall into this error because they cannot see *why* God should require the death of the cross. In like manner superficial brethren who have broken loose from their moorings try to differentiate

between Adam's "punishment" and his children's "sufferings" as if the one was under control and intended, and the other came because it could not be helped. Both these theorists forget what the Scriptures say on the subjects. As to Jesus, we read, "Him being delivered *by the determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain" (Acts ii: 23). The wicked men had "gathered together for to do whatsoever *thy hand and thy counsel determined before to be done*" (Acts iv: 18). As to Adam's descendants, we read, "Therefore as by the offense of one, judgment (or sentence) came upon all men to condemnation" (Rom. v: 18). Judgment, or sentence, is a decree, and here it is a sentence that *condemns*. It is not merely a chance consequence. It was as much the "determinate counsel and foreknowledge of God" as was the death of the cross.

But again, reason will press on and ask, Why? and she will be amply rewarded for her importunity, in that she will view expansively the wisdom manifested in the ways of God as a *plan* of the ages, so well prearranged as to meet the necessities of any situation developed by the rightful or wrongful exercise of man's Divinely imparted powers of free volition.

Now let us take a look at another thing that we can compare with that in hand. We read that, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii: 6). To get the *meaning* of this we can employ either of the words—"punishment" or "suffering"—for it would be more than playing with words to say that one who is "scourged" is not "punished," and yet that he "suffers." Now how does God "chastise," "scourge" or "punish" or cause his children to "suffer"? Is it not by "consequences"? Is it not sometimes by the consequences of the sins of others as well as by their own mistakes? Is this an injustice? Anything that is done for man's good and for God's glory is just and right, though it be an evil of itself. Leave the child of God free from the scourges which the very obedience of the Truth always brings and which God so arranged that it should bring, and what would he or she be? If this principle is kept out of view how is the history of the sufferings of God's people to be explained—suffering in many cases greater than those endured by children of the world? This studied out will show that the way God "scourges" His children is by "consequences" of their own mistakes and of the sins of others; and the reason why He so "punishes" with the rod of chastisement is because, to begin with, they are all composed of sin's flesh, out of which no good can be evoked without "punishment," "crucifixion," "mortification"—carry it by which name you please.

Now we are ready to return to the Adamic sentence, and let us ask, Suppose God had not decreed, predetermined that the Adamic sentence should be applied to his descendants? Suppose He had not arranged that

Bridge Ecclesia kindly arranged for their Christmas Fraternal Gathering a week earlier, and an enjoyable and spiritually profitable time was spent. The editor had the pleasure of hearing good and stirring addresses from Bro. Briggs, of Sowerby Bridge, and brethren D. Hall and Suggett, of Leeds. On Sunday night, Dec. 22nd, we gave our last lecture there—"The Babe of Bethlehem, The Lamb of Calvary, The King in Zion." On the Monday, Dec. 23rd, we returned to Mumbles, where we are resting from speaking, and at work reading and writing, in the meantime enjoying a visit with the "Old folks at home."

We are hearing of good results of the meetings, and prospects in some directions are promising. Most of the details we are leaving to the secretaries of the ecclesias to report.

In a general way matters are working smoothly in our American home among our brethren generally over there. But we are not spared sadness of heart; for news came of the death of two loved ones, and our sincere and deep sympathy goes over the deep to the bereaved ones. Bro. W. J. Green has lost a faithful and affectionate wife and a sister in the Truth. Dear brother, our hearts are sad indeed for you, for we both know what a loss it is to you and what a sorrowful heart it will leave you. And you, dear Bro. Little, of Belvidere, Ill. You and your dear one were children claimed by the Chicago Ecclesia. Brief indeed has been your happy life of matrimony. Sad it is for you, dear brother, to lose one of such a "meek and quiet spirit." Sad it is for us all to think that she has been cut down by the hand of death in the vigor and bloom of life; but "Thy will be done," must be our resignation. All we can do now, dear brethren Green and Little, is write these few words to assure you that Bro. and Sister Williams are with you in mind and sympathy, though far away from you in body. Cheer up and press on. The morning cometh.

INTELLIGENCE.

BOSTON, MASS.—Again we have good news for the readers of the *ADVOCATE* from Boston. On Jan. 12th, after a good confession, Miss Violet Vosmer, daughter, and Miss Lucy H. Vosmer, sister to Bro. Henry Vosmer, of this Ecclesia, were immersed into and for the saving name and rose to walk in newness of life, and we trust our young Sisters will continue with the same zeal that enabled them to pass so good an examination as they did that they may win the crown of life.

Your brother in hope of eternal life,

JOSH B. RILEIGH.

GRAVENHURST, ONT. — News from here is rare, and now I must send the sad information that our Bro. Hagley was very suddenly called to close his account on Dec. 26th. His Sister wife went to help him get in wood for the evening. She was in the shed splitting wood and heard him throw some wood down outside and a minute after spoke to him, he did not answer. She turned to get more wood when she saw him laying on the snow. She asked him had he fallen, but when she reached him he was dead. He had been in the town (their house is but a few hundred yards from the town) just a short while before talking to several

people and for mail and appeared in his usual health, he being a fine healthy looking man.

He was a Yorkshire man who came to Canada fifty years or more ago, and has been a brother in Christ for over forty years. He was baptized in Hamilton, but was most of the time in isolation. Many of our English brethren will remember our sister, as Sister Greavett, of Worthing, Sussex, who came along with her young family and became the wife of Bro. Hagley. She has been a true helpmeet and comfort to him, and our sincere love and sympathy must go out to her in her sad trouble. The shock has left her ill, but we hope she will recover a fair measure of health to get along in this cruel world of *self, self*. She is surrounded by a devoted and united family which in time will be her solace.

Our brother was laid to rest in the cemetery on Sunday, 29th, followed by very many of the town people in cutters and on foot. It was a great tribute to him for, of course, he was considered a crank, and it is well-known how we are spoken against.

Now there are but two sisters here. The people around seem all so very self satisfied and very contented with fashionable religion that there seems to be no room for Jesus and Him crucified.

M. BURKINSHAW.

GUELPH, ONT.—We have to acknowledge an error in printing the Intelligence from this place in the December number. The first paragraph should have read as follows: 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 Herbert Wagner, son of Bro. and Sister Wagner; Miss Millie Collier, daughter 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."

GUELPH, ONT.—Since our last writing we have had quite a time of refreshing through Bro. Zilmer being with us in November last and delivering three lectures in our Library Hall here which we all very much enjoyed and were listened to with very marked attention by good audiences. At the close of each lecture questions were answered fully and to the satisfaction of all. His lectures appeal to all classes of people satisfying the christian, confounding the atheist, and convincing the doubter. In short, from our acquaintance and knowledge of him through being in our midst for a season so refreshing will cause us ever to look forward with pleasure to his coming again when an opportune time presents itself.

We also take pleasure in reporting the anniversary of our Sunday School entertainment which was held on New Year's eve., at which time, as usual, we had our Tea in our hall, where brethren, sisters, visitors, and Sunday School children partook of the dainties provided by the sisters, after which a lengthy programme was arranged by our chairman and superintendent of our school, consisting of his class repeating many portions of the Psalms, selected as a reflex of the glories of the age to come which was done with much credit to the children; also many of the older ones acquitted themselves well by giving good selections in recitations, these being interspersed by singing of hymns and anthems, with a few words from some of the brethren, bringing the entertainment to an enjoyable close by awarding the children suitable presents and undressing the Christmas Tree, in which all took part and dispersed at a seasonable hour, all feeling that it was good to have been there, and a glad time for the children long to be remem-

bered by them, who we trust may be guided eventually into "the strait and narrow way," thus directing their course Zionward may ultimately be crowned with life eternal in God's kingdom and glory, so soon to be revealed.

We have much reason to rejoice with gratitude and thanksgiving for the goodness conferred upon our ecclesia by the additions of so many noble and strong brethren in the Truth who have recently removed here from Berlin and Toronto, as well as Bro. and Sister Hall and Bro. and Sister Daniels, from Leeds, England, who form a noble acquisition to our ecclesia in the work of the truth of the gospel as speakers and in various other ways. May the good work go on until the Master comes (to all so engaged) with the everlasting blessing of "Well done good and faithful servants, enter you into the joy of your Lord." Even so come Lord Jesus.

DAVID TOLTON.

113 25th St., Milwaukee, Wis.,

Dec. 27, 1907.

DEAR BRO. TOLTON:

My lecturing tour in Canada and Rochester, N. Y., being ended, I deem it necessary to write to you, (who have been instrumental in arranging this tour,) a few of my observations, not necessarily for publication, but possibly for guidance, in case anything is to be written by you concerning it.

I want to say, it was the most important trip, in many respects, that I have ever made in my life. First of all is the fact that I went to proclaim the truth as it is in Jesus - the greatest object, besides the obedience of the truth, that a man can possibly have. As to how well or otherwise it was done, I leave to the judgment of those who heard and Him who judges righteously. I know, however, that I was actuated by no other desire than to glorify the Deity, and have done what I could to the best of my knowledge.

I travelled, altogether, 2,087 miles, enjoying the protection of our heavenly Father, and also a degree of physical well-being, which made it possible and a pleasure to appear at every place at the appointed time, and to speak without much fatigue on the subjects announced.

During this trip I delivered thirty-seven addresses, of which thirty were public lectures on some phases of revealed truth, and seven exhortations to the brethren.

The manner of my reception everywhere by the brethren and sisters was exceptionally cordial, and I cannot conceive how they could possibly have received me *more* royally had they entertained an angel from heaven. They were also at considerable pains in announcing the lectures and inviting strangers to come in and hear the things concerning the kingdom of God and the name of Jesus Christ; and in most cases their efforts were crowned with a fair degree of success. At the following places the attendance was exceptionally large and gratifying: Innerkip, Hamilton, Collingwood, Guelph, Toronto and Rochester. At other places the attendance was not so large.

As to the spiritual condition of the ecclesias visited, a comparative stranger is not in a position to form, in every case, a correct judgment; and yet I feel justified in saying that, on the whole, the brethren are contending earnestly for the faith once delivered to the saints, and, as far as I am able to form an opinion, there are many earnest men and women whose aim it is to work out their salvation with fear and trembling. If I were permitted to speak a word of exhortation, I would say, Let all detach their minds as far as possible, from the things of this world, and especially to draw clearly the line of demarcation between themselves and the world, political, social and religious, and set their affections on the things which are above, where Christ sitteth on the right hand of God. Let all bear

in mind the seriousness of the situation created by their obedience to the gospel. Above all let all remember that the Judge standeth at the door; and happy shall we be if we are among the number of those who affectionately look for His appearing without sin unto salvation.

Personally, I have been much helped by association with those of like precious faith, and shall long hold in grateful remembrance the happy hours spent in the company of the sons and daughters of the Lord Almighty, both in Canada and Rochester, N. Y.

Fraternally yours,

A. H. ZILMER.

LEEDS, ENG.—It is with pleasure that we report a fairly satisfactory ending of the year 1907 as regards our ecclesia. The average attendance for the past quarter has been fifty-five, and brethren and sisters, we are inclined to think, are endeavoring to make great improvements in the direction of punctuality and attendance at the memorial feast. This feature of our welfare cannot be too strongly impressed upon all those who have put on the saving name of Jesus. For it is obligatory upon us to assemble together around the Lord's table, week by week, that we may feast our minds upon the glorious things of our salvation. The neglect of this duty and that of reading and meditating upon the word of the living God can have only one end, and that the wrath of the Lord at His coming to judge His called out ones. The time grows short and we do not know how soon the bridegroom will call for His bride who ought now to make herself ready.

During November and December last we had most stirring exhortations and lectures by our Bro. Thos. Williams, of Chicago, and the meetings were well advertised by posters and other means, resulting in a good attendance. Bro. Williams also lectured on Monday, Dec. 2nd, on the subject of "Adamic Condem-

nation," etc. We sent special and individual invitations to those meetings and brethren in Yorkshire who are separated from us on the "Responsibility Question." But in some cases the announcements were not read and in others the members were publicly advised not to attend the lecture. We, of course, deprecate such action and consider it an evidence of fear lest some should be converted to the truth that we teach "no new thing" — nothing except what has been taught by themselves and us for thirty years. However, we and some forty who *dared to come* from the "other meeting" were satisfied and delighted with the address and attitude of Bro. Williams.

The writer at least feels that the division which took place some time ago should never have taken place, and certainly never would if the matter had been dealt with on the lines of love and forbearance among the brethren responsible. We fail to see why the separation should exist, and it is for those on the other side who agree with this attitude, to rest not until a union is effected in the brotherhood.

On Dec. 21st a party of twenty-three from our meeting visited Sowerby Bridge where a Fraternal Gathering was held and a good time was spent in singing the songs of Zion and considering certain aspects of the Truth. Then on "Boxing day" we held our gathering at Leeds, when about 130 brethren, sisters and friends attended and we had a right royal time together. Bro. G. B. Suggitt presided and addresses were given on the "Household of God." Bro. Fieldhouse took "Jesus as the Chief Corner Stone;" Bro. Hayes, "The Saints as Living Stones"; Bro. D. Hall, "The Royal Priesthood" (I. Tim. iii:15); Bro. Jas. Briggs, "The Household in Its Glorified State" (Rev. iii:12). We sincerely and heartily thank those of the faithful who visited us from other towns.

On Sat. Dec. 28th, the Sunday School was entertained with a lantern lecture by

Bro. W. Thrope, who gave views of "The Land of Israel," and the children were well pleased with their little service.

We hope to see the land in its beautiful state and be permitted to share in its glory when the King reigns in "Zion's Hill."

G. B. SUGGITT, Rec. Bro.

MORRILTON, ARK.—It becomes a sad duty of mine to inform the brethren of the death of Sister Catherine Coleman, mother of Sister J. T. Sloan and Bro. Roy Coleman, which occurred Oct. 31st, after six weeks' illness, of typhoid fever. Sister Coleman obeyed the truth in the appointed way several years ago, and was an earnest and zealous member, who loved and cherished the truth above all else. She was sixty-three years old when she died. All that kind and loving hands and medical aid could do was done, but alas! it could not overcome that great enemy "death," which is to be the last enemy to be destroyed. She was carried from here by brethren to Martinville, Ark., (her old home) to be laid to rest beside her husband, Bro. B. M. Coleman, till the Master calls them forth. Bro. E. H. Miller, of Martinville, spoke words of comfort and cheer to the bereaved. May our blessed but absent Master soon return, when friends, then, shall part from friends no more.

We are sorry to report, also, the loss from association, by removal, of Bro. and Sister R. S. Burnett, from here to Mayflower, Ark. Bro. Burnett being a public lecturer and debater we feel the loss keenly. In Nov. 1907, Bro. Burnett held a discussion with a Mr. Norwood, of Tex., of Cambellite belief, which proved very satisfactory to our brethren, as well as some aliens.

We have had well attended lectures the past year by the following brethren: J. D. Martin, Martinville, Ark.; A. C. Edwards, Leslie, Ark.; O. L. Dunnaway, Prescott, Ark.; R. S. and E. E. Burnett, Morrilton, Ark., and have had two stirring and beneficial lectures recently by Bro. Teas, and have the pleasure of stating that he will lecture for us at least once each month, if not twice, and we respectfully invite all brethren within reach to attend: and let us be up and doing, for the night will soon come when we can't work.

We will also state that the Arkansas Fraternal Gathering will be held at

Morrilton, Ark., this year, (D.V.), and date will be published in due time.

J. T. SLOAN, Sec.

NEW KENSINGTON, PA.—I thought it about time to send a word from here so the brethren and sisters would know how we are getting along. Our Ecclesia now numbers twenty-two, two having come in of late (Bro. and Sister Frank Hindmarch) who left us some time ago, when the discussion of the Responsibility Question was at its height, but have now made up their minds that the question is not an essential one, so have come in with us and can meet upon the old unamended Birmingham Basis of Faith. We intend to continue to meet upon that basis, and are willing and ready to give any brother or sister that come around the hand of fellowship that will meet us there. Of course, if sound in faith, as taught by the Christadelphians in other respects, we are in harmony as far as doctrinal points are concerned, and our meetings are a source of pleasure and comfort to us.

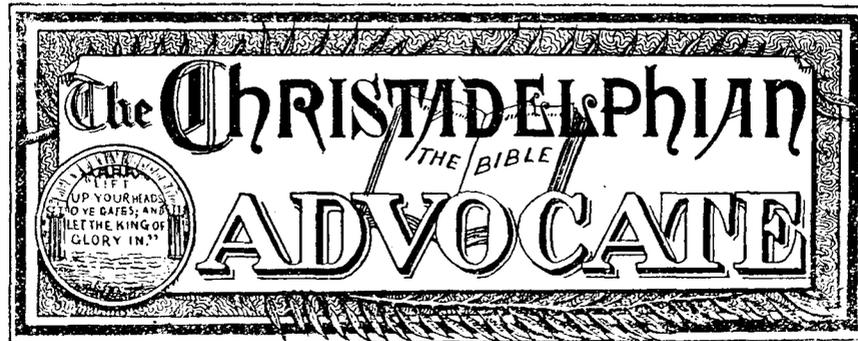
We still hold our Sunday School at 9:45 a. m., and have exhortation and breaking of bread at 11; also Bible class every Wednesday evening. We held our Sunday School entertainment for the children on Christmas night and all had a pleasant time.

Love to all the household of faith.

A. COOKE.

The Word of God.

Thy Word, O God, is very pure;
Psa. cxix. 140.
Heaven-breathed—and shall endure,
II. Tim. iii:16.
Everlasting, ever sure,
I. Pet. i:25.
Wondrous things we there behold,
Psa. cxix. 18.
Opened without stint or measure;
John iii:34 (R.V.)
Riches rare Thou dost unfold,
Psa. cxix. 72.
Drawn from Thy heart's deep treasure.
Rom. xi:33.
Ocean-depths of truth are there,
I. Cor. ii:9, 10.
Fathomless—beyond compare.
Prov. iii:13-15.
Grace and Truth make known to me,
John i:17.
Only, Lord, that I may be
Ezra vii:10.
Diligent in pleasing Thee.
Col. i:9, 10.



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No. 277

PAUL'S INTEREST IN THE SPIRITUAL WELFARE OF THE ECCLESIAS.

SUNDAY MORNING ADDRESS BY BRO. R. A. STRANGE.

IT is interesting and instructive to observe the lively interest felt by Paul in the spiritual welfare of the ecclesias in his day. While he was detained as a prisoner in Rome favorable accounts were brought to him by Epaphras, of the state of the brethren in Colosse; and no sooner did the joyful tidings reach him, than every kindly emotion appears to be drawn out in their behalf. He poured out his heart in thankfulness to God for them, and ceased not to pray that yet greater blessings might be vouchsafed to them. He speaks of their "faith in Christ Jesus," of their "love to all the saints," and of "the hope which was laid up in heaven for them;" and as the gospel thus brought forth fruit in them, he could not doubt that they "knew the grace of God in truth."

But while he was deeply thankful for the attainments they had made, he was so far from resting satisfied with them, that he was only stimulated thereby to greater exertions in their behalf. He would have them go on unto perfection. He was anxious that they should advance in the Divine life, that they should grow in grace and in knowledge, that they should

realize more fully their high privileges, and that they should rise to the more complete enjoyment of the unspeakable blessings which the gospel conveys. Let us then endeavor to survey a portion of that field of attainment and of privilege which the apostle places before the Colossians as the object of his prayers on their behalf; for we know little of the truth unless the experience we have of it has produced in us an earnest desire for a fuller participation in its blessings, and a greater conformity to its requirements in our daily walk.

The apostle's petition is that they may be intelligent believers, that they might be "filled with the knowledge of his will in all wisdom and spiritual understanding." The knowledge of God's revealed will is the foundation of all acceptable obedience, and every member of Christ's body must of necessity be in some degree endued with it. But he will not be satisfied with a scanty measure of it; he wishes to "be filled with" it so that it may engage all the faculties of his mind. None of us are to consider ourselves perfect in knowledge, any more than in holiness. Therefore, Peter says, Grow in the knowledge of our Lord and Saviour Jesus Christ.

But knowledge must not be mere theory and speculation. There is always a great danger, from which we are not free in this age of mental activity, of diving into depths and discussions which, after all, can impart no holiness or comfort to the mind. The apostle, therefore, prays that the fulness of knowledge which he desired might be obtained and exercised in all wisdom.

There is a difference between knowledge and wisdom: Knowledge is the more speculative, wisdom the more practical. Wisdom is knowledge ripened into maturity. A man may possess much knowledge, but little wisdom. True wisdom enables us to distinguish things that differ—to choose the good and reject the evil. Things earthly and things heavenly, things true and things false, things good and things evil, are perpetually presenting themselves to our choice, to our practical judgment, and we must decide either in favor of things heavenly or of things earthly.

Things true and things false are continually presenting themselves before our eyes or our ears; false doctrine as well as true doctrine is continually soliciting our attention.

In books, in company, and in correspondence we are continually in danger of hearing of false doctrine. How important that we should have such a sense maintained in our minds as in a moment to see which is false that we may reject it, and which is true that we may imbibe it!

How happy shall we be if we possess that wisdom which will lead us to abhor the one and embrace the other!

This enlightened perception must also be accompanied by a spiritual experience of the truths upon which it is exercised, "In all wisdom and spiritual understanding."

The Apostle Paul's letter to the Colossians was also to exhort them to be consistent, for in verse 10 of first chapter he writes: "That ye might walk worthy of the Lord unto all pleasing."

The more enlarged views we have of divine truth, the more studious shall we be to fulfill the will of God. We shall always consider the relation we bear to God, and the benefits we have received from Him, and the expectations which we have of future benefits, and shall endeavor to walk *worthy of such a Benefactor, such a Father, such a Redeemer.* We shall resemble a dutiful and affectionate servant who does not merely consider what he must do in order to escape censure and receive his wages, but what will please his Master. The great ambition of ours must be, *What will please our God? that must be the spring of our activity.*

Walking worthy of God is widely different from the aim with which the rest of the world is satisfied. We are to walk consistently with the obligations imposed by what the Lord has done for us.

Contemplate the favor with which the Father regards us through His beloved Son. What kind of life do such mysteries of love and mercy require? Should not we be lost, as it were, in wonder, love and praise?

We are also to walk worthy of the character in which the Lord regarded his followers. He addresses them as the light of the world, as cities set on a hill; and we profess to be born from above, yea, to the being transformed into the Divine image, from glory to glory. In a word, we profess to be "epistles of Christ, known and read of all men"; insomuch that no one can behold us without seeing the mind and will of God exhibited in living characters before their eyes. A mere negative holiness is not sufficient, or a lukeworm performance of religious duties; who will behold God in such conduct as that? If we are to exhibit Christ to those around us, we must walk together as Christ walked: His temper, His spirit, His conduct must be ours. Even so we must not rest satisfied unless we are walking "worthy of the Lord unto all pleasing," or so as to please Him in all things; and to this end we should endeavor to be fruitful, "being fruitful in every good work." This was the great end for which Paul preached.

The fruits of righteousness are the evidence of our being trees of the Lord's planting. By these fruits God is glorified, and we ourselves are made meet for the inheritance of the saints in light. And we should desire to abound more and more in all these dispositions, desires, words and works which, like the clustering grapes upon the vine, may prove that we are living branches of the true vine, and shall live with Him for ever.

Paul was desirous that those to whom he wrote should be fruitful in every good work, according as our Lord has said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It is not any particular class of fruits, but fruits of every kind that we must bear. There must not be "partiality" in God's law, nor any "hypocrisy" in preferring one part of it before another.

In all that relates to God we must be upright, humbling ourselves before Him, embracing the salvation He has offered us in Christ Jesus, and devoting ourselves unreservedly to His service. In all that relates to our neighbor we must do unto him exactly as we, in a change of circumstances, should think it right for him to do unto us. In all that relates to ourselves there must be a subjugation of our own passions, a government of our own tempers, and an habitual exercise of all holy and heavenly affections.

The whole circle of the divine commandments must be our rule of duty. We must also bring forth the various fruits in their appropriate seasons. In prosperity, the fruit of moderation, thankfulness, humility; in adversity, the fruit of submission, contentedness, cheerfulness; when sharp trials come, the fruit of patience; when dark hours come, the fruit of faith; when friends are removed, the fruit of resignation; under all circumstances, the fruit of love. There must also be a "patient continuance in well-doing."

The knowledge of God relates to a view of His truth, and a knowledge of His will to the enjoyment of His presence. The knowledge of His will is not a mere repetition, but a blessing intimately connected with a consecrated life. Whom will God meet and unto whom will He reveal himself, but unto them that rejoice in working righteousness?

Yes, there are impulses which such persons shall receive, and such impulses as the world can form no idea of. God will shed abroad His love in the hearts of His people; and will testify to them their adoption into His family, and seal them unto the day of redemption in its fullest sense. It is of fathers in Christ that John says "they know him that is from the beginning," which means that they have attained an extensive knowledge of His love and mercy, His power and grace, His truth and faithfulness.

From their own experience, therefore, they can trust in Him themselves, and can exhort others also to trust in Him with the most unlimited confidence, and to glory in Him as their all in all.

In nothing short of this should we rest satisfied; we should be continually pressing forward in our endeavor to obtain a fuller realization of this privilege, and our aim should be that not a single day might ever pass in which we cannot say with the beloved disciple, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

Thus, then, we have seen that the earnest desire of Paul for the Colossians was that they might be intelligent, consistent, fruitful, and

advancing believers. We should continually impress upon ourselves that to remain stationary is impossible; we must advance or recede. Therefore let our great aim and object be to advance. This injunction is needful to us all. Being led by God's grace, to feel, acknowledge, and act thus, there need be no fear for the result--seeking to be filled with the knowledge of God's will, and to walk worthy of Him unto all pleasing, that we may be "meet to be partaker of the inheritance of the saints in light."

In conclusion, the brethren, and sisters in Christ, whose desire, by God's grace, accord with the apostle's prayer, and whose experience can testify to the blessedness of the things prayed for, seek to realize more and more their exalted privileges. Let our growth in knowledge, wisdom, fruitfulness, abound in the comfort of the Truth. Thus shall we prove to those among whom we move day by day that the service of the truth is not dull and cheerless, as the worldling thinks it is. We shall demonstrate that all our motives, and all our aims, and all our hopes, are higher, infinitely higher, than his can ever be; our comforts also, our peace, our cheerfulness, our resignation, our happiness, are all equally above and superior to any he can dream of. That as we advance in years to that period when the hope of the hypocrite fails, when the temper of the mere worldling becomes too often irritable and complaining, our enjoyments are but heightening, our prospects becoming less clouded and more serene; that the glorious anticipation before us is throwing many a beam of light into nature's darkest hour and over her most wintry day; and we humbly, yet confidently; seriously, yet cheerfully go forward from strength to strength, fully assured that there is one, who, when our heart and our flesh faileth, will be (because He has promised to be) "the strength of our heart and our portion for ever."

Jews Get Concessions.

Constantinople Dec. 31.—Herr David Wolffshon, head of the Zionist movement, and Dr. L. Katzenelson, president of the Jewish Colonial Trust, have recently had several audiences with the Sultan and with his chief Ministers, and it is believed that they have gained some very important concessions from the Turkish government for Jews settling in Palestine under Zionist auspices. As a result of the arrangements made, Jewish colonization in Palestine will receive a considerable impetus, and many large undertakings in the Holy Land will be placed in the hands of Jewish capitalists. The definite terms of the arrangements made by Herr Wolffshon have not been disclosed, but that they are of a valuable nature is recognized in high quarters. One of the early results of these negotiations will be the establishment of an office of the Jewish Colonial Trust at Constantinople for promoting the financial enterprises of Jews in Palestine.

AN EDITOR CATECHISED.

IN the *Fraternal Visitor* for January, 1908, the editor, J. J. Hadley, writes as follows:

"A brother sends us the *Advocate* for November. We note that the Editor, who is at present in this country, has been endeavoring to sow discord among some brethren who are associated with us, because we do not see our way to accept his definitions upon the subject of inspiration, and upon the plea that unsound doctrines are taught by those whom we 'represent.' The fact is, we do not represent any body, sound or unsound, but only the Truth to the extent that we understand it. Let us say once again, we have no sympathy with the 'free life' theory, nor with 'immortal emergence,' nor with the idea that wilful rejectors of the Truth will not appear at the judgment-seat of Christ unless they have been baptized; nor with any of the other fads arising from seeking to be wise above what is written. We hold the Truth as it was expressed by our late Bro. Roberts prior to the splitting up policy of twenty years ago, and as he knew us to hold it. The *Advocate* complains of our refusing to accept grounds of reunion submitted to us by Bro. Kirwin in 1905. If our readers will refer back to Bro. Kirwin's 'open letter,' published in our columns at the time, they will see that we raised no demur to what Bro. Kirwin suggested as a statement that might help reunion. What we demurred to was the doctored edition of Bro. Kirwin's proposition suggested by the Editor of the *Advocate*. This, however, is a small matter. The really important question is, Do we hold forth the gospel of salvation as taught by the apostles? We are prepared to maintain that we do, spite of all resolution mongering and attempts to impose unscriptural fetters with which some appear to be enamoured. Professional teachers and the like may call this a 'sandy foundation' if they choose, but we have tested it for nearly forty years and known it to be *the rock*."

Now what has the editor of the *ADVOCATE* done to call forth these stabs? Has he "endeavored to sow discord"? No; he has endeavored to persuade those represented by the *Visitor* to remove the discord that exists among them in order that reunion might take place upon a sound basis of fellowship.

Did we ever call the "holding forth of the gospel of salvation" a "sandy foundation"? No, Bro. Hadley, what we "called a sandy foundation" is given in the paragraph previous to the one you quote the phrase from, and you must have seen it. It is on page 117 of the *ADVOCATE* for April, 1905. Here it is: "Now to refuse to accept this" (the proposition to which Bro. Kirwin's letter was reduced) "is to take one or both of the following positions:

1. That the original Scriptures were not wholly inspired of God.
2. That although God inspired the original Scriptures, they were not free from error.

The first commits one to partial inspiration; the second, to erring inspiration, either of which leaves us with a useless Bible, since there is no means of distinguishing between the parts inspired and those not inspired; or between the errors and the truths. Upon such a foundation of sand, who will build his faith of life eternal? Now, Bro. Hadley, why did you condescend to the unfairness of transferring these words to the question of preaching the gospel, and then try to make your readers believe that I had called the Gospel a "sandy foundation"?

1. You say you did not demur to Bro. Kirwin's letter; but the question is, Did you accept it? If you did, why did you not say so, since you knew it was a sincere and strenuous effort on his part to effect reunion?

2. You say it was "the doctored edition of Bro. Kirwin's proposition suggested by the editor of the *ADVOCATE*" that you "demurred to." Are you not aware that Bro. Kirwin did not reduce his letter to the form of a proposition, and that I did so in order to condense it into a form that could be more easily acted upon? What is there different in the "doctored" proposition from the contents of the letter? Are not nearly all the words of the proposition carefully quoted from the letter?

3. You demurred to the "doctored" proposition, you say. Well, here is the proposition, in which are some of your own words, which Bro. Kirwin used in trying to meet you so far as technicalities were concerned, because you had been harping on the non-possession of the original documents. Here is the proposition to which you confess that you demurred:

"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."

Why do you demur to this? It says, first, "The original Scriptures were wholly inspired of God." Do you demur to this? If so, are you not a partial inspirationist? It says, second, "God is a God of truth and cannot lie." Do you demur to this? Surely you do not. It says, third, "Since He inspired the original Scriptures, we know, without technical means, that they were free from error." Is not this what you demur to, and therefore do you not refuse to acquit God-inspired Scriptures of error? Can you separate the errors, of which you refuse to acquit Divine inspiration, from the truths? Since you cannot, how do you know the one from the other? If you cannot acquit Divine inspiration of "some errors," how do you know that what you regard as truths are not errors?

4. You say you have "tested" your method of procedure for "forty years" and that you will so continue "spite of all the resolution mongering and attempts to impose unscriptural fetters," etc. But under date of June, 1885, did you not participate in issuing a 4 pp. circular in which you said:

"I. That this meeting affirms its belief in the *entire inspiration of the Bible*, re-affirming 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 Scriptures were free from error. But this meeting is not prepared to insist upon other than a Scriptural form of words as a basis of fellowship."

5. Was this "resolution mongering"? Was this imposing "unscriptural fetters"? Look at it, and compare it with the foregoing proposition which you call a "doctored" one. Is it not more emphatic than mine, in expressing the *"entire inspiration of the Bible"*? Why did you accept this *then* and demur to mine in 1905 if you have not changed for "forty years"? Is it not more emphatic than mine in saying that you "repudiated any sympathy with doctrines of 'partial or erring inspiration'?" Why did you so repudiate then and refuse to repudiate now? Did you not say *then*

that "the original writings were free from error"? Why do you say *now* that it cannot be proven that some of the errors of copies were not in the original writings?

6. But even in that early day, did you not equivocate in the last clause of your proposition? When you said, "we are not prepared to insist upon other than a *Scriptural* form of words as a basis of fellowship," did you mean to imply that the resolution itself was an *unscriptural* form? If so, why did you pass it and publish it? If not, why could you not "insist" upon it? Were you not offering the resolution as a basis of fellowship? If not, what was it for, since fellowship was the burning question then as well as now? When you added the last clause, did you not intend to say you were not prepared to insist upon other than a *Scripture* form of words, instead of a "*Scriptural*" form of words? and has not this been the "*fad*" some have been using to shield fellowship with partial and fallible or erring, and possible erring inspiration, as well as with "immortal emergence," "free life," etc.?

7. When you issued the foregoing resolution, did you believe it? If you did, and since then have declared, and given me apparent contradictions in an attempt to prove that the errors of copies may have been in the originals, why do you say you have not changed?

8. When you say you have no sympathy with the idea that wilful rejectors of the Truth will not appear at the judgment-seat of Christ until they have been baptized, did you imagine that any sane man would baptize wilful rejectors? You know you are in *fellowship* with some who do not believe that those you call "wilful rejectors" will appear at the "judgment-seat of Christ," therefore your "no *sympathy*" does not mean no fellowship; therefore does it not follow that your "no *sympathy*" with "immortal emergence," and "free life" does not mean no *fellowship*?

9. What do you mean by "professional teachers and the like"? Is this another of your evil insinuations? What about "professional" editors? Did you mean proficient teachers? Do we not need more of these. Those "preaching brethren" who are in "leagues" whose work is reported in your paper from time to time, are they the "professional teachers" you refer to? Do you not think there is so much of the "professional" in editing a paper by request of brethren as there is in going out as teachers of the Truth in response to invitations from brethren? Is it not to be hoped that you go when and where you can in response to invitations to deliver lectures? Since one meaning of the word "professor" is teacher, and that, too, in a higher than ordinary degree, is it not to be hoped that you are a "professional" teacher? If by "professional teachers and the like" you meant anything different from this, meant to stab some of your brethren, do you not think you missed the mark, and that you had better quit your evil surmisings?

10. Why do you say that you "have no *sympathy* with immortal emergence"? Why did you not say, "We have no *fellowship* with immortal emergence? Was it not because you knew you were actually in fellowship with immortal emergence? Did you not confess to a brother in writing a short time ago that you had believers in immortal emergence among you and in your fellowship in Birmingham? Is it not a fact that you personally know that some represented by your paper are *advocates* of free life and immortal emergence?

11. You say you do not "represent" any one, sound or unsound, but how do you decide what meeting places to advertise on the cover of your paper? Do you never consider whether they ought to be recommended by your paper? Would you include any religious meeting that might send you a request?

12. Would you insert letters in your "Ecclesial Notes" columns from any religious denomination that might write on the doings of their meetings? If not, must you not decide in selecting those you do insert, and in placing advertisements of meeting places on the last page of the cover of your paper, which meetings you represent and which you will not represent? Do you mean to say that as Editor you feel no responsibility for any sort of a meeting that may write to your "Ecclesial Notes" columns or advertise their meeting places on the cover of your paper?

13. Do not the announcements on the cover of your paper mean that you, as Editor, recommend traveling brethren to go to the places named? Are you not aware that traveling brethren have been guided by your "Christadelphian Meeting Places," and have thus fellowshipped the doctrines we are complaining of?

14. Did I not personally tell you of some places, named on the cover of your paper, where "free life" and "immortal emergence" were loudly advocated? If you did not wish to accept my word why did you not ask the men whose names I gave you, since the question involved was one of the barriers to fellowship with many who are sound in the Truth and faithful to its demands in respect to fellowship?

15. Will you say you "do not represent anybody," and yet keep meeting places advertised on the cover of your paper where, in one place, "free life" and "immortal emergence" are advocated; in another place where "free life" and the "non-restoration of Israel" are advocated (*the former in printed form*); in another, where "free life," "no-sin-in-the-flesh," and the human paternity of Jesus" are held and advocated? Come, Bro. Hadley, be frank and fair, Do you not think you had better take Bro. Kirwin's letter more seriously, take my "doctored" proposition more seriously—take the entire situation more seriously, and help to establish the ecclesias upon a sound basis, both in respect to doctrine and fellowship?

16. Did you not publish Bro. Lea's reckless assertion that "All that can be said of the Original Manuscripts is affirmation without evidence"? Was not this assertion made with reference to a discussion in which the inspiration and inerrancy of the original Scriptures were in dispute? Is it "affirmation without evidence" that we have in the words, "All Scripture is given by inspiration"? Does not this inform us that the original manuscripts were all inspired of God as clearly as our Lord's words inform us that "The meek shall inherit the earth"? Have we not the same evidence for the one that we have for the other?

17. As to the inerrancy of these original God-inspired Scriptures, why did you allow Bro. Lea to say in your paper that "all we can know," etc., and why did you publish and repeat the statement that it cannot be proved that some of the errors found in copies were not in the original documents, when the Scriptures declare the absolute truthfulness of God's word? Look at these passages:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rev. xix:9—And he said, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

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

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

Bro. Hadley, How does your statement appear under these scriptures? Look at it: "It cannot be proven that some of the errors (of copies) were not transferred from the original scriptures."

18. You say that I am sowing discord because you will "not accept my *definitions* upon the subject of inspiration." These "definitions" you have often called "theories." Have I asked you to accept any particular *theory* of inspiration? Have I not told you that I do not believe any man can tell *how*, the mode by which, inspiration operated? Is it not the *fact* that the original Scriptures were inspired of God that I have kept clearly before you? Is it not the *fact* that God-inspired Scriptures must be true,

that I have asked you to admit; and is it not to this that you confess you have demurred.

If you accept these *two facts*, openly and unequivocally, say so, and the dispute is at an end; and the barrier to union, so far as the inspiration question is concerned, is at an end.

Is it "sowing discord among your brethren" to ask for this frankness in respect to the very foundation upon which the truthfulness of all the first principles of the Gospel is based?

19. Would you refuse to fellowship believers in the immortality of the soul and insist upon a scriptural belief upon the nature of man? Since it is certain you would not fellowship the one and that you would insist upon the other, what would be your authority for doing so? Would it not be the Scriptures? Does not the truth concerning the nature of man and all the first principles of the Gospel depend upon the Scriptures—the *truthfulness* of the Scriptures? What authority have you for demanding a belief of the *truth* in respect to the first principles of the Gospel, that you have not in respect to the absolute truthfulness of the original Scriptures?

20. Why would you base a test of fellowship upon the truthfulness of the doctrines which entirely depend upon God-inspired truthful original Scriptures, and yet not make a test of fellowship in the case of one saying that the original Scriptures may not have all been true? Since God inspired the original Scriptures, is not His veracity involved in the question of their absolute truthfulness? Can it be said that God-inspired Scriptures may contain errors without, in a greater or lesser degree, questioning the veracity of God?

Now, Bro. Hadley, when I was in England in 1903-4 I invited you to my hotel for an interview upon these vital questions, when I opened my heart and my mind to you. I was afterwards asked to meet brethren from various ecclesias in Elland for the purpose of trying to effect a reunion. I went to no meeting without being requested to go; and when I was in the meeting in Elland, I stated the case to that assembly, as I stated it to you. Yet you were unfair enough then to say in your paper that I was going behind the backs of you and those you are with in Birmingham to cause division.

Since my present sojourn in England, I have not visited any meeting, in fellowship with you, without being invited. When I was invited to deliver lectures, I feared my position was not understood, and I wrote explaining it. The invitation was repeated and I was told I could state my reasons for not fellowshipping those who invited me. I found many of them dissatisfied, some of them confessing they were conscience-smitten by reason of their identification with those who tolerate the doctrines herein complained of. In stating the case before them, I have always said that I would be delighted to see a reunion of all upon a sound basis; but that if that could not be effected, then there was no alternative, in the light of scriptural duty, but to sever from those who held and fellowshipped, or who did not hold, but fellowshipped the false doctrines complained of. This has been my course, open, frank and fair; yet now you announce in your paper that I am sowing discord. You could, with equal truth and fairness, charge the apostles with the same thing; for they declared that to receive teachers of false doctrines into the Ecclesia was for those who received

them to be partakers of their evil deeds. The Spirit to the churches commanded the removal of those who taught false doctrines and who were guilty of corrupt practices, upon pain of having their "Lamp-stand removed." Is it not important, therefore, Bro. Hadley, that we awake to our duty in this matter? The opportunity is before you to help in this matter. Whether you do or not, I shall continue to do what I believe to be my duty in the fear of God and in the fear of no man.

Faithfully yours for a pure Gospel and pure fellowship thereon,

THOS. WILLIAMS.

AN INVESTIGATIVE JUDGMENT.

BY A. H. ZILMER.

SINCE leaving the religious body calling itself the "Church of God," I have received a number of letters from persons in that body in which they speak of "a trial or investigative judgment (for believers) to determine as to their worthiness or unworthiness to receive eternal life." "If he knew * * * all must appear before the judgment-seat to be judged whether or not they are worthy of eternal life;" "Dr. John Thomas, as the inventor of the theory of mortal resurrection of the righteous, did not make it a test question." Another speaks of "Christadelphian Sophistry." From these extracts it will be seen that the position of Christadelphians is not understood by those who accuse them of "sophistry." "Sophistry is fallacious reasoning; reasoning sound in appearance only"—Webster. Of such fallacious reasoning the Christadelphians are not guilty, whether consciously or otherwise, because they believe the teaching of Christ and the apostles concerning the judgment of the household of faith; because they believe the believers "must all stand before the judgment-seat of Christ; that every one of them shall receive the things in body, according to that he hath done, whether good or bad"; that they who "by patient continuance in well doing seek for glory, honor and immortality, shall receive eternal life"; and those who "are contentious and obey not the truth, but obey unrighteousness, shall have indignation and wrath, tribulation and anguish," ultimating in their destruction, "in the day when God shall judge the secrets of men by Jesus Christ," and that such teaching is according to the gospel preached by Paul and his fellow apostles" (Rom. xiv: 10-12; II. Cor. v: 10; Rom. ii: 5-16. Has it been pointed out where the "sophistry" lies in holding this belief? Not so, but the simple statement that this is "Christadelphian sophistry" is deemed a sufficient argument against the position of Christadelphians. Do the above Scriptures, besides others, that set forth the truth concerning the matter under discussion speak of an "investigative judgment to determine as to the worthi-

ness or unworthiness to receive eternal life"? Not a word of the kind. Do Christadelphians teach such an "investigative judgment"? Let us hear them, and then judge. Says Dr. John Thomas, who is said to be "the inventor of the theory of mortal resurrection for the righteous," "If it be His purpose to demand account for every one, of himself, before he confers upon him, through the Spirit, life everlasting, that purpose will assuredly stand. And that it is his pleasure so to do is emphatically and explicitly taught in the word. Paul, who testifies it among others, did not view it with dismay, although he says that evil is then to be dispensed as well as good" (Anastasis, p. 16). I quote from the writings of Robert Roberts as follows: "The answer sometimes given to this question ('Has he arranged for such a scrutiny of the affairs of the people, as shall result in the separation of evil from good, the reward of the righteous and the punishment of the wicked among them?') is true in the fact upon which it is built, but strong in the construction of the fact. It is said that 'the Lord knoweth them that are His,' and that therefore there is no necessity for a judgment; that 'he discerneth the thoughts and intents of the hearts' and 'needeth not that any man should tell him what is in man.' This is true, and marks the difference between the judgment-seat of Christ and a human judicature which makes inquisition *for the purpose of ascertaining the facts*. But when this truth is made the means of displacing the necessity for the revealed purpose of judging the quick and the dead, it is applied with an illogical and pernicious result. It is illogical, because it by no means follows that the Deity's omniscient perceptions are not to have *official expression*, especially when, as in this case, these perceptions affect the standing of those who are the subjects of them, and determine, *in the expression of them*, their destiny. * * * The conclusion is also pernicious, because it involves the rejection of one of the doctrines which are defined as the first principles of the doctrine of Christ" (Christendom Astray, pp. 71, 72). The following is from the writings of Thos. Williams: "For we must *all* appear before the judgment-seat of Christ; that *every one* may receive the things in body, according to that which he hath done, whether good or bad.' This judgment-seat is not, of course, to enable the Judge to try the subjects in order to discover whether they are worthy or unworthy; nor is it that he might decide the degrees of worthiness or unworthiness, for from the time their 'names are enrolled in heaven' till they have finished their probation he watches over them tenderly, sympathizing with their infirmities, interested in their behalf; and he is 'long suffering toward them, not willing that any should perish.' This judgment is therefore 'to *declare* every man's work of what sort it is'" (World's Redemption, p. 302). Section XXIV of the original Birmingham Statement reads, "That at the appearing of Christ prior to the establishment of the Kingdom, the

responsible, dead and living—obedient or disobedient—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’ (II. Cor. v : 10; II. Tim. iv : 1; Rom. ii : 5, 6, 16; I. Cor. iv : 5; Rev. xi : 18).” *Much more, showing what the Christadelphians teach, and what they do not, relative to the judgment, might be cited, but this may suffice.* Does it prove that the Christadelphians teach “an investigative trial or judgment to determine as to worthiness or unworthiness to receive eternal life”? Not at all, but it distinctly disavows such belief. What, then, shall we say of those who speak of “Christadelphian sophistry”? Because Christadelphians believe and teach that we must all stand before the judgment-seat of Christ; that every one of us shall give account of himself to God, and that every one shall receive the things in body according to that he hath done, whether good or bad, as the scriptures explicitly teach, therefore they are charged with “sophistry” and teaching an “investigative judgment.”

Here are two facts which cannot be argued away: (a) Christadelphians do not teach a judgment of the household of faith for the purpose of ascertaining, or giving information to the Judge relative to the worthiness or unworthiness of its subjects, but for the purpose that they may render account of themselves to God, and of receiving the things in body, in keeping with the account of reckoning, whether good or bad. (b) They disavow a belief in such an “investigative judgment.” Then why not deal with and, if necessary, assail what they do teach, instead of attributing to them what they neither believe nor teach? The latter course is worse than “sophistry.”

Then as to the “mortal resurrection” being made “a test question.” It is on account of the immortal emergence theory, by which the necessity and utility of the judgment as scripturally taught is set aside, along with other things, that Christadelphians find themselves obliged to refuse to acknowledge those claiming to be the “Church of God.”

If incorruptible bodies come out of the earth; in other words, if bodies that come out of the earth are in that instant immortal, there is no need of appearing before the judgment-seat of Christ to receive the things in body, according to what was done, whether good or bad. Before the judgment-seat of Christ, and not in the earth, is the place to receive in body either good or bad according to what was done; but if the body that stands before the judgment-seat of Christ is already immortal; has already received the good, having been immortalized, either while still in the earth or in the act of coming out of it, but prior to appearing before the judgment-seat of Christ, there is no use for such appearing, and hence the doctrine of the judgment as scripturally taught with great clearness, is reduced to a practical nullity, and thus an essential element of apostolic preaching

is set aside, to give way to the thinking of unenlightened reason. (See Acts x : 42 ; Rom. ii : 5-16).

That which is out of the earth is "earthy," and possesses all the qualities of earthiness : Dishonor, weakness, naturalness, corruptibility and mortality, until changed. The change is accomplished, not by causing incorruptible bodies to spring out of the earth, but by the corruptible and mortal putting on incorruptibility and immortality ; and this change comes to all alike, whether the subjects had previously fallen asleep or not. This is apostolic teaching.

ISRAEL'S PRESERVATION.

Where are the Assyrians and the Chaldeans? Their name is almost forgotten ; their existence is known only to history. Where is the empire of the Egyptians? The Macedonians destroyed it, and a descendant of its ancient race cannot be distinguished among the strangers who have ever since possessed its territory. Where are they of Macedon? The Roman sword subdued their kingdom, and their posterity are mingled inseparably among the confused population of Greece and Turkey. Where is the nation of ancient Rome, the last conquerors of the Jews, and the proud destroyers of Jerusalem? The Goths rolled their flood over its pride. Another nation inhabits the ancient city. Even the language of her former people is dead. The Goths!—where are they? The Jews!—where are they not? They witnessed the glory of Egypt, and of Babylon, and of Ninevah ; they were at mature age at the birth of Macedon and of Rome ; mighty kingdoms have risen and perished since they began to be scattered and enslaved ; and now they traverse the ruins of all, the same people as when they left Judea, preserving in themselves a monument of the days of Moses and the Pharaohs, as unchanged as the pyramids of Memphis, which they are reputed to have built. You may call upon the ends of the earth, and will call in vain for one living representative of those powerful nations of antiquity, by whom the people of Israel were successively oppressed. They have passed away ; their shadows alone haunt the world and flicker upon its tablets. But the Jews walk in every street, dwell in every capital, traverse every exchange, and relieve the monotony of the nations of the earth.

Empires have sunk, and kingdoms passed away ; but still, apart, sublime in misery, stands the wreck of Israel.

And should the voice which is hereafter to gather that people out of all lands be now heard from Mount Zion, calling for the children of Abraham, no less than four millions would instantly answer to the same, each bearing in himself unquestionable proofs of that noble lineage.—Written in 1852, and collated from several writers.

Religion—Its Origin and Design in Relation to the Earth and Man, Past, Present and Future.

A LECTURE DELIVERED BY T. WILLIAMS, OF CHICAGO, AT SURREY MASONIC HALL, LONDON, SUNDAY, OCT. 20, 1907.

FROM SHORT-HAND NOTES BY BRO. JOHN OWLER.

WE are living on a planet which is only a small speck in the vast and mighty universe of God. It would seem reasonable to believe that other planets as well as ours are inhabited; and it would also seem reasonable to believe that the inhabitants are intelligent people, of whatever nature or character they may be. If they are, no doubt God has given them a revelation suited to the needs of each planet. However that may be, we are concerned about our own planet, and we must start our inquiry this afternoon with the thought that the Divine revelation given to us is adapted to the requirements of this planet and its inhabitants, and therefore we are to consider the matter as it specially concerns *ourselves and the earth*—the earth, what it was, what it is, and what it is to be.

In Rom. xii:1 we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice, holy and acceptable to God, which is your reasonable service." We are told that the word "reasonable" here had better have been translated "religious." Therefore we have here religion and its "service" spoken of. There are many "religions" in the world, the world is full of them; but it is for us to seek to find the true religion—that religion which is adapted to the circumstances as we find them in relation to ourselves and this planet.

The word "religion," so far as its origin goes, means a reuniting of that which has been severed, and by which severance a wound has been made. The word, therefore not only means a reuniting, but a healing of a wound. This is the use we are making of the word "religion" in relation to the subject in hand.

Now in order to see the adaptability of the religion of the Bible to mankind, and to the condition of things which obtains on this planet of ours, let us transport ourselves mentally back to the time when religion was not a necessity; back before it came to be required by the situation which existed; before the cause came which made it a necessity.

We go back to the beginning, recorded in Gen. i:31, and we read, "And God saw every thing that he made, and, behold, it was very good." Since we are here informed that every thing was very good, we may safely say that there was no wound then; that there was nothing wrong then; that every thing was right then; *every thing*—we cannot improve upon the words—"every thing was very good" at that time, because what-

ever God does must be good. By going back, then, to a time when Adamic creation came fresh from the Creator's hands, when there were no evils to be dealt with, and all things on this terrestrial world were "very good," we have there no sorrow, no pain, no death; and we may be sure there was no hell there, such as is taught in popular theology, for if there had been such a place of flame and fury, some things, instead of being "very good" would have been very bad. Further, we may be sure that there was no such a being as the Devil of popular religion as set forth in the teachings of almost all the pulpits of so-called Christendom; for if there had been such a monster as his Satanic majesty is supposed to be, there would have been one thing there very bad indeed.

Therefore we start out safely and confidently with every thing "very good," accepting the words as true in the fullest sense; we can repeat them, emphasize them, and, as the saying is, sign our names to the declaration that "Every thing was very good," knowing that we have the word of the living God declaring it; and let no man dare to say that what God declares is not true.

Right here, then, we start out upon our journey with the idea that the Bible is as a text-book given to guide us and to teach us the lessons of human life in the earth, here and hereafter, and not a book to guide us to the moon, to the sky or to heaven. It is adapted to the requirements of man and the necessities of our planet in the conditions which are well-known by observation and realized by experience.

Having commenced our journey at a time when religion was not a needful thing, we must now, guide in hand, come down to a time when we shall discover what transpired to make religion a necessity, what was the cause of that wound, and what its nature, which religion was designed to heal. We must try to discover the extent of the evil to be removed, and whether the wound is still festering in man and how the remedy is to be applied and what the condition will be when the cure is effected.

Pursuing our journey, then, we find that God gave to our first parents a law. "Ah," says the sceptic, "Why did God give them a law? If every thing was very good, why put man under law and thus make it possible by a breach of law to cause things to become bad? We don't see much goodness in that," say they. Why did God give Adam a law? Because God created a *man* and not a mere machine. *Man* was a creature having the power of free volition, and he must, therefore, be a creature of merit or demerit; one who could appreciate the blessings of heaven and deserve the retributions of Divine law. He was not a mere passive machine to be manipulated helplessly, which he would have been if he had been devoid of mental and moral volition, and left without law. So we have a *man*, able to do the right or wrong according to law. He is under the law

which was as follows: "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge, of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"—Gen. ii: 16,17. There is the law, a very simple one, one that could be easily understood, because God was dealing with man in his infancy; and the law was adapted to his mental and moral state. In the words, "In the day thou eatest thereof thou shalt surely die" we have the first intimation of death, and so far, it is only a matter of law, law unbroken and therefore its penalty inoperative. When this law was given there was a Paradise in Eden, in which everything was conducive to man's welfare and happiness. In all things there was what we may term a perfect equilibrium. Life could be maintained by a perfect equality of supply and demand so long as man would continue to be obedient to his Maker. In addition to the trees that were "good for (natural) food," there was "the tree of life," which intimates the possibility of man attaining to a higher state of life; the possibility of ascending from the "very good" state to a better one and to the best state—the highest state of life as manifest in angelic nature—incorruptible, immortal. A tree of *life* as distinguished from trees that were "good for food" and therefore good for natural life seems to indicate all this, and therefore the gospel of life and immortality is here represented in advance of the time when it would become an essential necessity. When man had transgressed the law of God he had shut off the way to the tree of life, and had deprived himself of the possibility of ever attaining to the life represented by the tree of life, and having become an outcast from Paradise he was entirely dependent upon the love of God to restore the lost possibility and privilege of access to the tree of life.

But let us examine the law a little more closely to see its meaning in execution when broken. We find that man did partake of the forbidden tree, and that the sentence of the law was as follows: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return."

In this sentence a curse is pronounced upon the ground, upon the earth, man's habitation. As the result of sin it was destined to produce thorns and thistles, and this part of the curse is visible to-day, as well as the other parts in relation to man. The sentence of the law, therefore, brings before us the earth under a curse, man an out-cast from Paradise, eating his bread by the sweat of his face, in sorrow and in death; and the way to the tree

of life is guarded by the flaming sword; and now almost everything, instead of being "very good," is very bad. So we have found the wound, and now we can well see the need of a religion as a plaster that will heal this wound and that must be adapted to the requirements of the case.

To still more fully understand the nature of the wound, there is one matter we must devote a little attention to; for the subject is not free from apparent difficulties. There are, however, superficial difficulties, as there always are in matters of great importance. Perhaps we shall be stepping aside a little from the main journey we are making, but we must understand the kind of death involved in this law of Eden, so that we may better understand the true religion which is the remedy, the deliverance out of the death. Who, in the moral sense, is responsible for the wound that has been made? What is his name? It is important that we identify him, because he is kept in view all along the journey we are making. Who is the primary cause of the curse upon man's habitation? While we must *not impose upon him all the evils which now exist, there is one man who was the primary cause of the earth being cursed.* If we are asked, Can you give his name? What shall we say? That man's name is Adam. Adam is the cause of that condition of things which necessitated religion. Keep that thought before your minds, because there are some who are afraid to talk about Adamic sin; and there are some who say that religion has to do only with men's personal sins, and that Adamic sin does not come within the sphere of that religion which was brought into effect through the sacrifice of Christ. If we are asked who caused the condition of things in the earth and in men which necessitated religion, our answer must be, in view of facts, that it was Adam; and I will go further, by way of emphasizing the truth and the importance of this—I will say, and I think you will agree with me, that if no one else had ever sinned, we should still have had the earth under the curse, should we not? We should still have had man out-cast from Paradise, should we not? We should still have had man mortal, should we not? Therefore religion became a necessity to remedy these evils which originated in Adam's sin. The sentence was not, "If thy descendants commit sin the earth shall be cursed, Paradise shall be lost, and man shall be under condemnation and mortal." The curse was not made dependent upon what any one might or might not do after Adam sinned. It became a fact there and then; and there and then religion was needed to remove the curse from the earth and from man. We have here the root of that which necessitated the Lord Jesus; and therefore religion is Christ versus Adam—Adam made the wound, and Christ brought the remedy.

But further, as to the nature of the wound, it is said, "In *the day* that thou eatest thereof thou shalt surely die." Very much speculative matter

has been published as to the meaning of this "day," and yet the meaning is very simple and easily understood, if we take the Bible as our lexicon or dictionary, which is the only safe course in arriving at the sense in which Bible words and terms are used. "*Search* the Scriptures" is the command of our Lord, which means to compare scripture with scripture; and we are told that "spiritual things are spiritually discerned." If, for instance, we want to know the meaning of the word *soul*, a reference to the dictionary would not be sufficient. The duty of a dictionary is not only to give the root meaning of words, but also the current meaning in any locality where the word is employed; and such a meaning is often a false one, based, in religious matters, upon a false theology. The meaning of the word *soul* in our dictionaries is the immortal part of man, but the meaning found in the Bible by comparing scripture with scripture is very different. There are various shades of meaning, but these all agree with the root meaning—that soul means a living being, animal or human. So it is with all the words of scripture relating to heaven, hell, punishment, and so on. The context of any word, phrase or sentence in the Bible will always help to show its meaning.

So it is with the word death, and now let us see if we can discover the meaning of the death of this Edenic law. Some theologians and poets represent death as meaning life, and they refer to scriptures which speak of persons as dead and yet alive. But life and death cannot be the same thing; they are opposites. They cannot be used for the same person in the same sense and at the same time. Let me quote a passage to illustrate my meaning. I. Tim. v: 6—"She that liveth in pleasure is dead while she liveth." Look at this carefully and ask, In what sense is she living? The answer must be, In the physical sense, as we are living here now. In what sense is she dead? The answer must be, Morally. So she is not dead and alive morally; neither is she dead and alive physically, because she cannot be dead and alive in the same sense at the same time. This shows us that, while the word *death* is used in various senses, it is always the opposite of *life*. The context and the facts surrounding the occurrence of the word in any part of the Bible must serve as our guide in discovering the meaning. Indeed, it is also so in common parlance, in which we think and speak of physical death, spiritual death, moral death, legal death, and so on.

With these thoughts and facts in view, we are prepared to deal with the question of what sort of death was meant by the words, "In the day thou eatest thereof thou shalt surely die." Some have claimed that Adam did not die that very day of twenty-four hours, and therefore the term "the day" must mean a day of a thousand years; but this appears far-fetched, for Adam *did* live nine hundred and thirty years, and it seems trivial to say

that God meant to say to Adam, "You shall die inside of one thousand years, but why seventy years short of it." Such a meaning will not satisfy a reasoning mind. Pursuing the course of comparing scripture with scripture, let me quote a passage to compare: "If one died for all, then were *all dead*"—II. Cor. v: 14. Now this cannot mean that they were all actually dead physically. The facts in this case prevent a misapplication of the words and force us to take the true meaning. They were dead in the eyes of the law of God, because they were all under the curse, the sentence which said, "Unto dust shalt thou return." This, therefore, is a dead state common to all Adam's descendants. In answering the question, What is this deadness? we shall see what religion is adapted to; for we shall find it adapted to meet the requirements of this very death, clearly, since we are told that the death of Christ was for all who were thus dead. Since the all who "were dead," for whom Christ died were not dead and in their graves, but were under the condemnation of the law—"Adamic condemnation," as it is sometimes termed, *the death must be regarded, not as physical death, but as what may be termed legal death, that is, dead in the sight of a broken law.* A simple illustration will explain my meaning of what I have called "legal death." If you are in a court of law listening to the trial of one guilty of a capital crime, and hear him sentenced to be put to death, you hear people exclaiming, "Oh, he is a dead man." Here you have two ideas expressed—first, that the man is legally dead; second, that prospectively he is physically dead, that is, he will be literally put to death. Now let us take this information back to the Edenic law in its application to Adam and we shall easily see the meaning. In the day he ate, yes, the moment he ate, and thereby broke the law, that law declared him dead. He was there and then dead in the sense of the words, "If one died for all then were *all dead*," and since religion is adapted to the requirements of all in this dead state, it must be adapted to Adam's state, and that, too, before he literally died (it would have been too late after that); and therefore religion begins with man in his legally dead state, so that he may finally be redeemed out of the physically dead state at the set time for the "redemption of the body." To see the full force of the words, "If one died for all, then were all dead," we may say, "If Christ died for Paul, Peter, David, Noah, Abel and Adam, then were Paul, Peter, David, Noah, Abel and Adam dead," and it was because of this deadness and its final and full results, namely, "return to dust," that the "One died." Therefore religion must be presented to Adam as soon as he was legally dead and before he was physically dead; and to meet this requirement the "One must die for all" there and then, and not postpone his death four thousand years till the literal death on the cross. Such a postponement would have left religion too late to meet the requirements of the "all" who were "all dead."

Since Adamic condemnation is upon us all, we are dead in the very same sense that Adam became dead as soon as he broke the law, and the same religion that suited him suits us. The only difference in the case is in the moral aspect. Adam came under the condemnation of the law personally by personal moral guilt; we inherit, not moral guilt, but a nature of sin and uncleanness which *the law condemns*, and which must be atoned for and provisionally cleaned before we can approach God as our Father; and we must be physically cleansed before we can inherit the kingdom of God.

Now, brethren and friends, I think we have the nature of the wound understood, so far as the punishment of man in himself is concerned; but beyond this, here is the curse upon the earth—man's habitation—"cursed is the ground for thy sake." We are not to suppose that God was experimenting; that now that sin had entered into the world His plan had been frustrated, and He must try another method. No, no, God's plan is an "eternal plan," which could not fail in the least particular, and in this plan every event was prearranged for. Therefore when Adam transgressed he acted as a creature possessed of free volition, and he unwittingly brought into operation that part of the purpose of God suited to the condition he introduced. It did not take God by surprise; and while the promise God made to them necessitated a "seed" which is brought to full view after the transgression, God had, previously to the transgression, said, "Be fruitful, and multiply, and replenish the earth;" and we have only to read a little beneath the surface to find man's fall and rise provided for. The words, "It was not good that man should be alone," in the light of subsequent developments appear to be applicable to Christ as well as to Adam; therefore we may read of the death of Christ in the "deep sleep" of Adam; and of the formation of the church as the bride of Christ, formed by means of His "deep sleep" of death, we may read in the record of Eve's formation out of man. The two becoming one and then given dominion is quite applicable prophetically to Christ and the church becoming one to have dominion when Paradise is restored. As Adam and Eve were jointly given dominion over every thing on earth, in the sky, and in the sea, so all dominion in relation to every thing belonging to this planet will be given to Christ and the church when "they two become one flesh," or *one nature*, immortal and glorious. Thus true religion was, as it were, revealed and yet concealed in the history of the creation of man and woman before the real necessity therefor arose—before the wound it was designed to heal had been made.

Now we must return to the question, What sort of a religion will meet this case? Where must the remedy for the wound be applied? Where is the patient who is to be cured? Surely not up in the sky, not in heaven, not in any other of the planets of the universe. We can know where, in

the light of the facts we have considered. The remedy is needed here, and must be applied here on this our own planet, on this earth, where the wound is, where salvation is needed, where restitution is required to *restitute*. Popular theology has invented a religion that sends the righteous winging their way to realms "beyond the bounds of time and space," while it has millions of wicked people dragged down to an eternal hell of torture "in infinite despair." This is too ridiculous, too horrible, to be entertained for a moment by a reasoning mind; and instead of it being a religion worthy of the name, it is an insult to the God of heaven and a libel upon His word, the Bible.

By way of emphasizing this part of our subject, let me invite your attention to the book of Jude, third verse: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once (for all) delivered unto the saints." Please observe, that this one faith was *once delivered*, and for all time and for all people, if they would have it. It was called the "common salvation," not that it was inferior to anything else, as we sometimes use the word "common," but in the sense of being common to all, just as we speak of a commonwealth or common property. It was therefore a salvation or a religion suited to all the Adamic race and would heal the common wound for all if all would receive it; and, let me repeat it, it was "once for all delivered." Now when ought such a religion to be delivered? It is most important that we understand this, and now you will more clearly see what I meant by saying that to postpone the death of Christ till the *literal* death of the cross took place, four thousand years distant from the fall of Adam, would have been too late to have been of any avail for those living during that long period of time, unless they are to be given a "chance," as some foolishly claim, in another life by resurrection. If Christ did not die typically, thereby drawing back, as it were, the virtue and efficacy of the literal death of the cross, how did He die for any who died during the four thousand years from Eden to Calvary? Are we to suppose that God waited all that time before applying the healing balm of Gilead to the wound? If He had done so, would religion not have been a failure, and its application after the cross and not before an act of partiality? Yet there are some who assert this and thereby teach, in effect, that the remedy for the wound was not ready at the opportune moment it was needed, as if God were taken by surprise; and since He was not prepared to meet the case when it presented itself, this oversight necessitated a trying again by resurrection to what is termed "a fair chance." Away with such folly. It is trifling with a solemn matter, and an insult to a God who sees the end from the beginning, and who arranges His plan to meet every event which seems to man an emergency. There are no emergencies with God.

God had provided the true religion in His "eternal plan," and it offered the great salvation suited to the requirements in the case, and at the opportune moment it was needed; and if every member of the Adamic race had accepted it, since it was "*once for all* delivered," it would have been a religion not only offered to all in "common," but enjoyed by all in "common"—a veritable commonwealth. Instead of waiting four thousand years till Christ would die on Calvary, God was ready with religion the moment the necessity therefor arose; and in the typical sense Christ died there and then.

We can now picture before our minds the God of heaven and earth as a God of love speaking to fallen man and saying, "You have sinned and brought yourselves under the just penalty of my law, the curse is upon you and your habitation; but here is salvation for you, a balm for your wound." The wound was in Adam and Eve and the curse upon their habitation, their world, and the origin and aim of true religion was to heal that wound inflicted by and in these two persons as federal heads of the race. And here, for the benefit of some wavering ones, let me say again that if no one else had ever aggravated the evils or added to the sin, the revealed religion would have been necessary. I emphasize this in order that the real origin of religion may be fully seen. For at that time, as the result of Adam's sin, or call it "original sin" if you like, we have the earth under the same curse it is under now, and man under the same condemnation to death he is under now.

In delivering the gospel of the great salvation to man there and then, God performed an act of love on His part, and that revealed religion continued operative and available to save any who would respond to it, and here it is, my friends, for any of you to-day, if you will lay hold of it.

Apart from what we read beneath the surface in the record of Adam and Eve's formation, their union and their dominion, the gospel is declared in but few words, so far as the record goes, namely, "It shall bruise thy head, and thou shalt bruise his heel." What does this mean? Let me say here, that the revelation given to Adam and Eve was, doubtless, sufficiently explicit to be understood. We learn further along in the scriptures that without this "one faith" which was "*once delivered*" "*it is impossible to please God*"; that this "faith is the substance of things hoped for, and the evidence of things not seen." Therefore we also read, "By faith Abel offered an acceptable sacrifice." If Abel had the faith which "is the substance of things hoped for" it must have been one consisting of things promised; for he could not hope for that which was not promised. Therefore we may safely conclude that the faith was more elaborately revealed to Adam and Eve, and thereby to their children, than we find in the few words recorded. Indeed, there is more implied in the words recorded than

is verbally stated. The "coats of skins" provided for the nakedness of Adam and Eve implies much that we find clearly revealed concerning sins, sacrifice and nakedness further along in the course of revelation recorded; and Paul's comment upon Abel's offering shows that Abel saw by faith the Lamb of God as typified by the "firstling of his flock" which his faith enabled him to offer—and be it remembered, that "faith," as spoken of in the scriptures, means intelligence in things composing the one faith. But even in the words concerning the seed of the serpent bruising the heel of the seed of the woman, we have the gospel of "Jesus Christ and him crucified"; and in the seed of the woman bruising the head of the serpent, we have Jesus Christ and him glorified—really the same things that in the New Testament are termed "the things concerning the kingdom of God, and the things concerning the name of Jesus Christ." Therefore the implied sacrifice seen in the "coats of skins," and the recorded sacrifice offered by Abel show us that the true religion then revealed enabled Adam and his family to look from Eden lost down to Calvary, and from Calvary to Zion, when "the redeemed of the Lord shall come with singing unto Zion, and everlasting joy shall be upon their heads," and religion shall have made "every thing very good" again. In these implied and recorded sacrifices, then, we see Jesus as "the Lamb slain from the foundation of the world." If all the sons and daughters of Eve had been like Abel, that is, if they had availed themselves of "the faith once delivered to the saints," all could have been saved, and therefore to man must be all the blame because all are not saved. God's love had done its part in due time to rescue all; and the only reason all are not saved is because there was a Cain, and Cain has multiplied; and there have been Ishmaels and Esaus innumerable in the "multiplication of sorrow and conception."

The application of sacrifices to Adam and Eve and to their family, pointing down to Christ the objective of all sacrifices, was, first of all, to remove the condemnation the breach of the law had incurred; for man left to go to the dust under this condemnation would be without hope of release. The patriarch Job cries out, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not" (Job xiv.). Then he asks the question, "If a man die, shall he live again?" This was the question involved in Adam's case as soon as sin had caused the wound that religion was needed to heal. "Shall he live again?" was the first essential question after death and dust had become man's sentence. To see the force of this, we have only to suppose that God had never interposed in behalf of fallen man, what, in view of the sentence, would have been the result? Man would have gone to oblivion. What, then, was the first essential of a religion adapted to the case? It was a provision for the

removal of the condemnation to admit of man's atonement with God, so that when he went into the dust the sentence would not be there to claim and hold him there; and so the true religion was the answer to the question, "If a man die, shall he live again?." Resurrection! resurrection, therefore, must be seen in and through Him who was the "Lamb slain from the foundation of the world," and thus is it true that, "By man came death; by man came also the resurrection of the dead"—I. Cor. xv: 21. Related to the first Adam man dies; related to the second Adam man shall "live again."

Pursuing our journey, we have God seeming to address fallen man concerning the wreck and ruin he had brought upon himself and upon his habitation, saying, "You see what a plight you are in, and what a curse you have brought upon the earth; but do not suppose that you have frustrated my plan, as if I had been experimenting, and had been taken by surprise. I had made all provision for this; and as to the earth, "As truly as I live all the earth shall be filled with the glory of the Lord" (Numb. xiv: 21). Here is the religion that heals the wound, my friends, both as regards man and the earth. Are you willing to accept it and stand by it? If so, you will not be trying to read your title clear to mansions in the skies. The wound is not there. It is *here*; the disease to be cured is here; and there *is* a balm of Gilead, and there is a Physician to heal—Christ is the one who will apply the healing balm, the one who, as the second Adam, will remove all the evils brought by the first Adam.

In Gal. iii: 8, the Truth, the faith, the hope, the religion—all words expressing the same thing—is called the Gospel. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all families of the earth be blessed." What does Paul say was preached? The Gospel. How many gospels are there? "One Gospel," says Paul; and "if we or an angel from heaven, or any man preach any other, let him be accursed" (Gal. i: 6-8). What kind of a gospel does Paul say was preached to Abraham? A gospel providing for the blessing of all families of the earth. Of this he exclaims, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Where shall we find this gospel more in detail? "The Scriptures foreseeing"—what scriptures? (Gen. xii., xv. and xxii. will tell you that the gospel provides for the removal of this world's woes and evils, and promises to bring blessings instead of these, for they say, "Thy seed shall possess the gate of his enemies, and in thy seed shall all families of the earth be blessed." Do you believe this, friends? If you have the faith which Abraham had, it will be counted to you for righteousness as it was to him.

But Abraham asked, "How shall I know that I shall inherit the land? and God gives him types and symbols pointing to Christ and through Him

to resurrection as the means whereby he shall inherit the land forever. He must offer sacrifices to show dependence upon *the* sacrifice for his resurrection to life eternal. He passes into a deep sleep and into the horror of the darkness of the grave, and awakes therefrom to symbolize death and resurrection, when religion will impart to him the power of endless life to inherit the earth everlastingly.

Now, my friends, we have found the origin of religion, and we have seen what glorious things it is to accomplish, and where it is to find its fulfillment, and now the question is, How stand you in relation to it? To use a commercial illustration, in Adam we all belong to a joint-stock company, in which we transact the business of mortal, sinful life, and from which the only dividend we can hope for is death and a return to dust. The sooner we transfer ourselves from the dead enterprise the better; and within our reach is the Heavenly enterprise, from which the sure and certain dividend will be sight to the blind, hearing to the deaf, strength to the weak, health to the sick, immortality to the mortal, life to the dead, with an everlasting inheritance in the earth as a Paradise restored, and Eden blooming in splendor, with "every thing very good" again.

How can we transfer ourselves from Adam to Christ? Only by "putting off the old man with his deeds, and putting on the new man," by being buried with Christ by baptism unto death, whereby we pass out of the legal aspect of death, freed from condemnation by the law of the spirit of life in Christ Jesus, reconciled to God. Then walk worthy of such a high vocation to the end, and then the sentence of life, which by baptism we pass under, will be carried into full execution in this mortal putting on immortality, and this corruptible putting on incorruptibility, when, to our delight, and in our glorious triumph, "death shall be swallowed up in victory, and we shall forever praise and thank a God of love who "giveth us the victory through our Lord Jesus Christ."

Pure Religion, as taught by Jesus Christ, is a life, a growth, a Divine spirit within, coming out in love and sympathy and helpfulness to our fellow-men.

To the very last the Bishops of the Tory Church of England endeavor to maintain, by their opposition to the Marriage With a Deceased wife's Sister Act, that the offspring of these marriages in our Colonial Possessions are the fruits of immorality. The Established Church of England is a branch of the Civil Service. By the encouragement given by the Bishops to the clergy to ignore the law, we have something like a clerical strike. The most unnatural alliance that we are aware of is the marriage of the Establishment to a State which, in the main, is Agnostic.

Editorial.

RUSSIA MAY GAIN BY HER FALL.

IT is useless to conceal the fact that the weakening of Russia by Japan and by its own internal strife was a disappointment to watchers of the signs of the times. It seemed to put back the hands of the clock, and to make the waiting for the realization of anxious hope appear long and dreary. This, no doubt, was because hope is always in a hurry, and is quite prone to persuade itself that it is nearer its journey's end than it really is.

Where hope stands firmly upon solid ground, and is blessed with fairly good health, it is benefitted by a few drafts from bitter herbs, as a tonic. When it rushes along, failing to observe its surroundings, it is well for it to run up against obstructions, which will necessitate a pause for reflection and meditation; and thus the Russian question has been beneficial to those disposed to hurry the fulfillment of prophecy more swiftly than is designed by Him who has eternity at His disposal.

Russia's apparent downfall, however, may prove to be helpful towards the brief triumph which prophecy has marked out for her. When she was the defiant, growling bear, manacing all the beasts of the earth, the lion of Tarshish would not venture too close to her; but now that she is wounded, she is willing to let other creatures lick her sores—at the same time, her cunning eye is on the watch.

Russia and Britain have succeeded in entering into an agreement upon important questions concerning the "sphere of influence" in Persia, Afghanistan and Tibet. Any attempt at this before Russia's humiliation would have been like playing with matches among kegs of powder; but now there is a Russo-British alliance, strange to say; for it is a strange mixture, and one destined to open up numerous excuses for encroachments when the Northern nation recovers strength. Had not Russia been on her knees, Britain would not have made the concessions she did in the agreement. She probably forgot to take into consideration future possibilities, and dealt with the "party of the second part" as a cripple; and so she seems to have been suprisingly generous. Now that the Russian confidence game has been played, one of Britain's lords is telling her that she lost what she had gained by years of careful, shrewd diplomacy. Lord Curzon faces Britain's august House of Lords and vibrates their sluggish, diplomatic nerves with facts which to their humiliation show that the wounded foe, while smilingly receiving the gifts of a gracious generosity

had, all the time, an eye—a cunning eye—to business.

Lord Curzon, in the capacity of a newly metamorphosed “Lord,” says as reported in the *Daily Mail* (London):

He began by expressing his agreement with the policy of alliances and understandings in place of that policy of isolation which might be splendid but was sometimes precarious and possibly dangerous. The new method of dealing with international matters was not the monopoly of the Government; it was partly due to Lord Lansdowne and in large measure to the political influence and sagacity of King Edward. Details of international arrangements might be open to criticism, however, and it was details he now proposed to deal with.

“This convention,” he said, “is an arrangement with regard to the substantial interests, claims, and rights in three countries in Asia.” The countries were Persia, Afghanistan and Tibet.

In a little aside he told the Peers he would have liked to distribute maps to them; only he thought such an action might have turned the august assembly into something like a public meeting, and might have been regarded as an impertinence on the part of a new member.

From this point Lord Curzon dived into the details of his subject. He took Persia first. By the arrangement just made the Russian sphere of interest had been carried too far south. The great trade route which carried three-quarters of a million pounds of merchandise had been included within the sphere, as had also eleven of the twelve Persian cities with over 30,000 inhabitants. He reeled off Persian names of places with bewildering fluency, and told of the commercial advantages Britain was losing. With a gesture of the hand he summed up the situation in Persia: Russia is left secure in a position of ascendancy in the north, while in the south we are no better off than the latest newcomer.

RUSSIA'S FUTURE FORETOLD.

He turned to Afghanistan. “In Afghanistan,” he said, “we seem to have obtained nothing in return for substantial concessions. And we have tied the hands of the Amir and ourselves.”

In Tibet all the indications had pointed to the predominance of Britain. “And yet,” he said, “It seems we have thrown all these advantages lightly away and admitted the right of Russia to have a voice in the future in anything we do with regard to Tibet.”

From time to time Lord Curzon had glanced at his notes on the despatch-box. As he summed up he stood back away from them and swung around with warning words to various quarters of the House. He prophesied that when Russia had recovered her equilibrium she would devote herself to the exploitation of the regions in her sphere in Persia. Russian railways would penetrate the country. “Where will British ascendancy be in the south of Persia then?” asked Lord Curzon in grave tones. “I am inclined to ask: Where will Persian independence be then?”

Be such a man, live such a life, that if every man were such as you, and every life a life like yours, this earth would be a paradise.

INTELLIGENCE.

CLARNO, WIS.—Bro. A. H. Zilmer has left Milwaukee and taken up his residence here. Brethren will please notice the new address.

GALT, ONT. While the year which has just closed has not been prolific of any increase in our numbers there has been cause for rejoicing both individually and ecclesially.

We did not adhere strictly to the lecturing plan adopted by the Canadian brethren, but during Feb. and March we had a course of lectures, being assisted by brethren from Toronto, Burlington, Hamilton, Innerkip and Guelph.

It is a cause of much rejoicing on our part that we have amongst us so many earnest brethren who are capable and willing to use their best efforts in proclaiming the Truth, and who, at the same time, are building up the ecclesias, uniting us closer together in the bonds of unity and love. Our recollections of the brethren who have come amongst us have been most pleasing. We confess we have been edified and instructed; and the acquaintanceships which we have formed are bright and living events in our lives which we hope to renew during the coming years.

We have added another fraternal gathering to our history. We consider the inauguration of these gatherings the most important event in the history of the truth in this country; it gives us opportunities we never had before; it brings us into close touch with one another; it makes us feel we are identified together in one body, having the same hope and the same aspirations, the same determination to converse and build upon those fundamental essential truths (and none other) upon which our salvation depends.

We had the pleasure of meeting Bro. Zilmer at the gathering, and we were much impressed with his earnestness and sincerity, this impression was

strengthened by his visit amongst us on his lecturing tour in November. He delivered three lectures—Sunday afternoon, Monday and Tuesday evenings. We had the company of brethren and Sisters from Preston and Doon. We all enjoyed his presence and can commend his ability as a lecturer, and as a workman that needeth not to be ashamed.

We are pleased to know Bro. Zilmer received such a cordial welcome from the Canadian brethren. We hope it is only a commencement of his labors amongst us, and that our mutual love for the Truth may increase and be the bond which will keep us in the straight and narrow way.

The separation that took place a few years ago still continues. Local effort towards reconciliation is futile as long as the editor of *The Christadelphian* pursues his present policy.

I would suggest the following subject for the consideration of our warring editors: Mark ix:37-40, "Whosoever shall receive one of such children in my name receiveth me, and whosoever shall receive me receiveth not me, but him that sent me."

Verse 38 - "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us."

Verse 39 - "Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Verse 40 - "For he that is not against us is on our part."

One of the most interesting and pleasing events in our ecclesia during the past year was our second annual Sunday School entertainment. Under the management of the Superintendent, Bro. Geo. Matthews, and his assistant Sister Rea Malcolm, a very interesting program was arranged. About thirty gathered at our home and after partaking of Sister Laird's hospitality an enjoyable evening was spent, in which the children

participated in a very creditable manner, encouraging us to increased effort.

JOHN H. LAIRD.

HUDDERSFIELD, ENG.—We have not sent any intelligence for some time back; the reason being that we have had nothing very special to report. We continue to meet on Sunday afternoons for breaking bread. We have lectures on Sunday evenings, but we do not get many to come. This last December we were encouraged by Bro. Williams, of Chicago, who visited us and gave four lectures in connection with the ecclesia as follows:

"A series of four lectures, by Mr. Thos. Williams, of Chicago, U. S. A., editor of *The Advocate*," author of "The World's Redemption" and "The Great Salvation," etc., will be delivered (D.V.) as follows: Thursday, Dec. 5th, at 8 p. m., in Co-operative Hall, Honley. Subject—"Theocracy and not Democracy, the Coming Solution of all Social, Political and Ecclesiastical Problems." Sunday, Dec. 8th, at 6:30 p. m., Council Room, Imperial Arcade, Huddersfield. Subject—"Religion: Its Necessity for and Adaptability to Mankind, and how its Blessings may be Realized." Tuesday, Dec. 10th, at 7:30 p. m., in Old School-room, Berry Brow. Subject—"Zionism as Seen in Prophecy and viewed as a Sign of the Re-appearing of Israel's Messiah, and of the Restoration of the Kingdom of Israel." Thursday, Dec. 12th, at 7:30 p. m., Council Room, Imperial Arcade. Subject—"Adamic Condemnation: What is it? Redemption Therefrom: When and How." All are cordially invited. All seats free. No collections. Please bring your Bibles."

We got very good audiences at our own room, but not as many as we should like to have seen at the other two lectures. A number of questions were asked at the Honley lecture, to which Bro. Williams very ably replied. We endeavor to sow the seed by all waters;

the result must be left with our heavenly Father.

With fraternal greetings, yours in Christ Jesus,

JOHN HIRST.

JERSEY CITY, N. J.—We take great pleasure in reporting that two more have been added to the household of faith in the persons of Mrs. Grace Grethers, wife of Bro. Frank Grethers and daughter of Bro. John Westervelt, and her brother, Cornelius Westervelt, who, having passed a very satisfactory examination, took upon themselves, on Dec. 16th, in the appointed way, through the waters of baptism, "the only name under heaven whereby we must be saved." The obedience rendered by Mrs. Grethers and Mr. Westervelt was the occasion of much rejoicing; but our rejoicing was closely followed by sorrow and mourning—in the case of Bro. Westervelt, who "fell asleep in Jesus" on Dec. 30th, just two weeks after the baptism.

Praised, indeed, be the all-wise and merciful Father—that those left behind sorrow not as those without hope, but rather as those whose sorrow can be assuaged by an abiding faith that He, who, in justification of this faith, raised up Jesus from the dead "the first-fruit of them that slept" will also raise up Cornelius in that day, the dawn of which we earnestly hope is not far off; the day in which Christ shall appear for the second time, to summons both those "asleep" and alive in His name to His judgment-seat, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Our prayer is that Cornelius, in that day, will be found worthy to be a partaker in the kingdom which shall have no end.

Your brother in Christ,

H. J. VREDENBURGH.

LINCOLN, NEB.—I came to this city last October expecting to remain about ten days, but I am still here at this date.

I have found some who have willing ears to hear of God's plan of salvation and the gospel (or good spell) that is to come. They seemed to be interested and surprised to learn that the Bible contains such wonderful teachings and that they never even knew it; and asked why the ministers do not preach it? They are members of churches.

Every ism is being spread broadcast in this city; and I wondered if it were possi-

ble, in this city of sixty-five thousand mortal men and women, that none of these belonged to God? Had He no people in this city? Well, I trust they may be made wise unto salvation, and that they may not be ashamed of the gospel of Christ.

Sister Emma Dixon, of Denver, Col., put on the all-saving name of Christ on the 7th of this month in this city. She has known the truth for several years, that is, the principal doctrines taught in the Scriptures; but in some she has not been so confident, and has waited and studied until she now feels that her doubts have all cleared away, and she rejoices in the hope which is set before us. May God grant that at "that day" she may hear the welcome words, "well done, thou good and faithful servant, enter thou into the joy of thy Lord." May she be strong to labor and bring forth much fruit. "The harvest is great but the laborers are few."

Your sister in Christ,
HATTIE G. BISHOP.

LONDON (CAMBERWELL)—It is my pleasing duty to place on record the good news that three more of Adam's race have put on Christ through the waters of baptism, on Jan. 19, 1908. Their names are: Mrs. Ann Wheeler, Miss Catherine Wood, Miss Maud Terry, all of Tunbridge, Wells, Kent. We rejoice to say that this increase is the direct result of the efforts which were put forth on behalf of the Truth last summer and in which we were so glad to have your assistance.

So far as we know Tunbridge, Wells, had not heard the Truth concerning the kingdom of God and the Name until the lectures in the Town Hall last August by Bro. Whitehead, which were followed by other frequent meetings on the Common, and finally by your two lectures in the Pump Room. You will no doubt, remember two at least of our new sisters, as you were brought in contact with them through the hospitality of Mrs. Terry, who so generously made us welcome on the occasion of your visit.

We are hoping that she, too, will soon see her way to abandon any hope or consolation she may still have in an immersion which took place twelve years ago in Spiritual Babylon. Our sincere wish is that she will soon be convinced that the "former things" are mere "husks" compared with the "Bread of Life," which is ready to hand if she will only come in the appointed way.

There are now seven in number in the faith in Tunbridge, Wells, and any brother or sister will be welcome, when in the district by making himself or herself known to Bro. D. Hall, No. 1 Hillview Road, Rusthall, Tunbridge Wells.

Your brother in Christ Jesus,
H. C. RAMSDEN, Asst. Rec.

SPRINGFIELD, O.—As we have just concluded a series of lectures on the Truth, it is my desire to report the measure of success that has attended our effort. We feel very much indebted to Bro. A. H. Zilmer, who lectured for us, for the masterly handling of the truth and for the kindness of his manner which won the interest and attention of those who had before heard but had not understood.

So great indeed has been this interest that we believe we have grounds for hope that the words spoken will bear fruit. But independent of this we all feel invigorated by his forceful presentation of the gospel. As one brother put it "we feel as if we had had a good drink of refreshing water." And what can be more refreshing than the joyful sound of the message of life. After the series at Springfield he addressed a good sized gathering at Dayton, O., held under the auspices of the brethren of that place, a number of brethren of this place accompanied him to Dayton. We hope to have him with us again soon to help us in showing the beauties of the Truth to those that seek God through Jesus Christ.

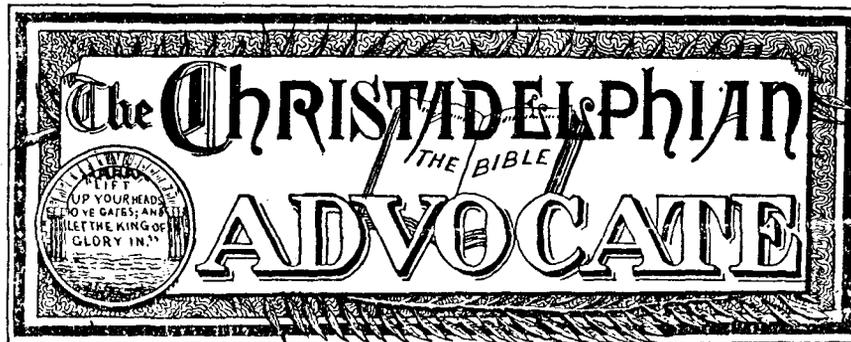
Hoping we may all share in glory when Jesus shall appear.

C. A. PARKER, Sec.

PITTSBURG, PA.—We are pleased to be able to again report the obedience of two more, by baptism into the saving name of Jesus, in the persons of Arthur Finbow and Joseph Cash. The immersion of Bro. Finbow took place on Sept. 11th, and that of Bro. Cash on Dec. 12, '07. We are sorry to lose, so soon after his immersion, the companionship and fellowship of Bro. Finbow, but circumstances decided him to return to England, which he did, starting on Feb. 1st. We hope our loss will be some other ecclesia's gain.

May they both, having entered the race for life eternal, so conduct themselves that they shall be accepted in the day of the Lord's coming.

CHAS. W. HARDY, Sec.



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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. 24—No. 4

APRIL, 1908

No. 278

AT THE BREAKING OF BREAD.

BY BRO. C. H. EVANS.

DEAR BRETHREN AND SISTERS:

The Divine ordinance of the Lord's supper is for observance by those who, having known the gospel of the grace of God, have been truly baptized into the death of the Lord and are risen with Him.

The meeting for partaking of it is particularly a time for commemoration of Jesus anointed, our Lord, and of the great redemption which is in Him, and for thanksgiving and gratitude to the Father for the greatness of His mercy, favor, and love revealed in His Son. And further, it is a special time for looking forward with the full assurance of faith and hope, for the completion and attainment of the great salvation at the revelation of the Saviour from heaven.

It is profitable on these occasions to remember, beside other things, what we were aforesaid, and from what we were redeemed. We were godless, hopeless, separate from Christ, aliens from Israel's commonwealth, strangers from the covenants of the promise. We were, as Paul testifies to the believers in Rome, sinners, enemies, and under condemnation. We were, as Peter says, "Not a people," and "had not obtained mercy."

This evil, fearful, and calamitous state of things came about, the apostle asserts, through the sin, trespass, or offense of Adam. By reason of which his nature at first very good, was condemned and became sin-nature, or sin's flesh, and consequently the state and constitution of all descended from him. Paul informs us that "flesh and blood cannot inherit the kingdom of God" which is a kingdom of righteousness. If this statement is applied to men in Adam, it is true, because they are of condemned and sinful nature; if to men in Christ, because, although redeemed from it, legally and relatively and their sins forgiven as well, weakness of the Adamic nature still inheres, necessitating their change to the glorious and incorruptible spirit nature of Christ. It must be obvious that if men are to enter the kingdom of heaven they must be redeemed from their inherited sin nature. How is this accomplished? Is it forgiven? No! but the sinfulness of flesh is destroyed. It will be remembered that when Paul went to Corinth proclaiming the testimony of God, he "was determined not to know anything among them save Jesus the anointed of God, and him crucified."

He instructs us that God sent His own Son in the likeness of sin's flesh, or flesh of sin, and condemned sin in the flesh, in his crucifixion, and in this death he died unto sin once for all, and that having died he was justified or released from sin (Rom. viii: 3, and vi: 7-10). Jesus had no personal sins to be justified from, we know. He was perfect in obedience and righteousness: the spotless Lamb of God. It was imperative, dear brethren and sisters, that we must die with the Lord unto sin's flesh. Paul was crucified with Christ, so are all the saints; that, as he informs them, "the body of sin might be destroyed" (Gal. ii: 20; Rom. vi: 6). If our sin nature is not cut off, representatively in the crucifixion of Christ, we are still in the flesh, and if so we cannot please God; but having died, and having been raised with Christ, we are thereby justified, and released from the law of sin and death under which we were held.

But we were not only condemned in and on account of Adam, and made, or constituted sinners; but we are guilty in a personal sense by our own individual sins, in thought, word, and deed, and therefore doubly condemned and worthy of death. Hence the favor of God in granting to those believing the gospel, remission of sins, and pardon unto life, so that by release and justification from the law of sin and death, and sin's flesh racially entailed, and forgiveness of sins and unrighteousness, we may be freed and made alive from the dead, and introduced to that state of favor in which we now stand as sons and daughters of the Lord Almighty, and become heirs of God with Christ to the kingdom and glory of God, and the glorious spirit nature which our Lord now possesses.

God commended His own love toward us in that while we were yet sinners, Christ died for us, writes Paul to the Romans, and again, to the

Ephesian believers: "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us live together with Christ (by grace have ye been saved) and raised us up with him and made us sit with him in the heavenly state in Christ."

May we not exclaim with David, "O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that take refuge in thee before the sons of men."

May it be ours, dear brethren and sisters, to know aright the word of God and the redemption of His son; may we be strengthened to do His commandments; may the Lord himself direct our hearts into the love of God, and help us by His intercessions that we perish not, and spare us when He comes to judge and save, least of all His servants though we be. In him alone is the power and prerogative of resurrection. In him alone is the life of the glorious age about to dawn.

WHERE IS THE BLAME?—JUDGE YE.

ALTHOUGH we had striven to effect a reunion of the divided ecclesias upon the old basis of fellowship, and had been made to feel that our importunity was regarded in Birmingham as an intrusion, Bro. Jones' appeal, which recently appeared in our columns, prompted us to try again. Hence the following correspondence. Bro. Walker's last letter indicated that further correspondence would be undesirable, and therefore we wrote our last as an "Open Letter." That all may see the real situation, judge for themselves, and act in accordance with the demands of the case in the fear of God and not in the fear of men, we now publish the facts.—EDITOR.

Glaslyn Cottage, Mumbles, Jan. 28, 1908.

C. C. WALKER, Editor *The Christadelphian*.

DEAR BROTHER:

Were I writing to you upon any subject other than that of the Truth and its interests, I should deem it necessary to ask you to overlook any seeming intrusion on my part in doing so.

There has been silence between you and me for several years, but I am impelled to break it now by the fact (a) that Bro. Jones, of Worcester, Mass., has recently besought you and me to try to effect a reunion of the brethren; and (b) by the fact that your late writings against the departure from the Truth in Australia, on the nature and sacrifice of Christ and the mortality of Adam seem to fully agree with the position we hold. To this I may also add the correspondence from Canton, Ohio, and your acceptance (as it seems to me) of the right position taken by Bro. W. Whitehouse against the unscriptural doctrines held by Bro. Z. Whitehouse in common with those who published the "Buffalo Statement" and sundry pamphlets written by Bro. A. D. Strickler, and the *Warfare* editor. You will remember receiving these pamphlets, among which was one entitled, "The One Great Offering of Christ For Sin," from which I quote the following:

"Was Christ's offering for himself, to atone for the imputed sin of Adam to him, or for the unclean sinful flesh which he inherited from his mother,

or for both? Both of these positions are out of harmony with the truth"—P. 1. (Of course you will know it is the second and third clauses of the question I am calling your attention to). On the same page, after "2nd.", Bro. Strickler further says:

"Was Christ's offering to atone for his sinful flesh? If it was, then he was held guilty by God for possessing it, which would be unjust."

After giving fallacious reasons he further adds:

"For God to require him to make an offering to atone for his sin nature would manifestly be unrighteous." In other pamphlets sent you by Bro. Strickler, he says that "All that baptism is for is the removal of the penalty of the second death." He also adds, "It is no provisional removal either, but absolute." These last statements appeared also in *The Truth's Warfare*.

Now Bro. Z. Whitehouse and those with him hold with Bro. Strickler, and are separated from Bro. W. Whitehouse and those with him because of differences on these questions. Bro. W. W. says (and it is refreshing to see it) that he will cling to what Bro. Roberts says, scripturally, in "The Law of Moses"—that Jesus atoned for sinful flesh in the one great offering—as long as he has breath. In your defense of the truth against the Australian departure, and in your seeming agreement with Bro. W. W. you seem to me (and I sincerely hope it is so) to be in agreement with the Chicago Ecclesia and all others in fellowship with them.

I am therefore writing you now to ask, Is this so? If it is, is not the cause of the breach reduced to a small matter, namely, the question of the resurrectional judgment of rejectors?

If we agree on the nature and sacrifice of Christ, and on the design of baptism based upon this sacrifice, do you think the difference between us on the responsibility question is enough to cause and continue the division?

In order that you may give me an unprejudiced answer, permit me to remind you of the fact that we positively refused to indorse the position of those who left us holding that no resurrection was possible out of Christ; and that we offer as a basis of settling the difficulty the following, or any form of words setting forth the same:

Jesus made *the* resurrection a certainty for Himself and His brethren through the blood of the everlasting covenant. "Them that are without, God will Judge." Where? When? and How? we leave open questions; but let it be distinctly understood that we do not deny God's power, right or prerogative to raise for punishment any out of covenant relation. But we do not believe these will be subjects of *the* judgment "for good or bad" to which probationers only are amenable, which judgment is spoken of in II. Cor. v: 10; Rom. xiv: 10.

Now, Bro. Walker, with matters before us as they are *now*, do you think a reunion of those separated by the Adamic Condemnation and Responsibility Question possible? Or do you think it promising enough to encourage a conference of representative brethren as a means of trying to effect a reunion?

Faithfully yours in the interests of the Truth and its supporters,

THOS. WILLIAMS.

21 Hendon Road, Sparkhill, Birmingham, 7th Feb., 1908.

MR. T. WILLIAMS, Glaslyn Cottage, Church Park, Mumbles.

DEAR BRO. WILLIAMS:

In reply to yours of Jan. 28th, I may say that I heard from Bro. Jones, of Worcester, a few days ago; but that I do not see my way towards effecting a reunion of separated brethren with your help.

Neither my views, nor my written expressions of them have changed, and I cannot, of course, be held responsible for the expressions of others.

From correspondence which recently passed between you and Bro. F. G. Jannaway, it seems to me that you are still prepared to fellowship positive denial of the resurrectional responsibility of unbaptized persons who know the truth but will not obey it.

Also I learn that the South London brethren, approached by a brother apparently on your behalf, have declined an interview under the circumstances.

This seems to me to be the only thing they could reasonably do. And in view of the B'ham position defined in the Statement, (prop. xxiv.),—which you have so heartily opposed—I do not see my way to agree to any interview unless there were some assurance that you were of one mind with us.

Sincerely your brother,

CHAS. W. WALKER.

Glaslyn Cottage, Church Park, Mumbles, Glam'shire, Feb. 8, 1908.

DEAR BRO. WALKER:

Yours of the 7th inst. is to hand, from which I conclude that it is useless for me to trouble you any further in an effort to effect a reunion of the divided ecclesias, since you consider that reunion can take place only upon an acceptance of the Birmingham amendment of Prop. xxiv. of the Statement of Faith. That Statement is so worded as to declare that non-baptized persons will appear at the judgment-seat of Christ to be judged, and to receive accordingly "good or bad." Yes, I have opposed this, and it still clearly appears to me to be the only consistent attitude that any enlightened brother can take towards it. Let me repeat. Our offer, so far as the responsibility question is concerned, is reunion upon the Birmingham Statement before it was changed.

You say you "cannot be held responsible for the expressions of others." Stated in this naked form, this is true; but did not those who made the "expressions" I quoted to you in my last letter send you their pamphlets? and did you not say you agreed with them? Now, Bro. Walker, how can you fellowship those who deny that Jesus atoned for sinful flesh, which is surely a denial of a fundamental principle, and of one always regarded as such; and yet refuse fellowship with those who are (as I suppose you will now admit) sound upon every first principle, but who do not believe that un-baptized Gentiles, whether "rejectors" or those not "rejectors," will appear before the judgment-seat of Christ? As you know, this latter question has never been regarded as a first principle; and the fact that you do not require reimmersion in cases where persons have changed their minds on it is proof that you do not regard it as a first principle. You

will remember publishing the Buffalo Statement of Faith, and defending it when Bro. Lake pointed out some of its dangers. How can you harmonize your action with your recent Scriptural attitude towards the Australian theory? The *Warfare* and the Buffalo claim is that "there can be no atonement made for sin's flesh, or rather sinful flesh" (*Warfare* No. 1, p. 16). This leaves Christ outside of the atonement, where "Free Life" placed Him. Instead of the gospel being God's plan of saving man out of that which the fall of Adam brought upon us, the Buffalo Statement says: "That this penalty of the second death is the only condemnation that we are freed from at baptism." This, Bro. Walker, you publicly did indorse. Do you still indorse it?

As to the proposed interview in S. London, Bro. Jaunaway refused to present the brother's request to the ecclesia; and also refused to meet me for a friendly talk unless I would declare that I was not in fellowship with this one and that one. Then, too, you must have seen the offensiveness of his letters, even the first one, which made it manifest that his intention was to prevent the interview asked for by members of his ecclesia.

Deploring the situation, for which the Birmingham "amendment" is responsible to a large extent, and in which your position is quite inconsistent.

I am yours faithfully in Christ,

THOS. WILLIAMS.

21 Hendon Road, Sparkhill, Birmingham, 10th Feb. 1908.

MR. T. WILLIAMS, Glaslyn Cottage, Church Park, Mumbles.

DEAR BRO. WILLIAMS:

Yours of the 5th is duly to hand.

Yes, I think it will be best for us to go in our respective ways without further friction.

I must decline to discuss the statements to which you refer; but my own views on "Condemnation and Forgiveness" are stated and proved in the article under that heading appearing in *The Christadelphian* for November, 1900, page 463.

I feel I have nothing to add to or take from this article of over seven years ago.

Faithfully your brother,

CHAS. C. WALKER.

AN OPEN LETTER.

DEAR BRO. WALKER:

What you wrote me concerning your article in *The Christadelphian* for Nov., 1900, prompted me to send for that copy, under the impression that you had there dealt with the real issues on Adamic condemnation, and the responsibility question in a way to answer, at least indirectly, the questions I asked about your rightly denouncing in Australia what you indorsed in the Buffalo pamphlets and the *Warfare*. Your article is worse than a disappointment. In your last letter to me you expressed a desire for as little "friction" between us as possible, and then you refer me to your article, in which you grossly misrepresent the ADVOCATE and its

friends, and charge them with dishonesty. How can you hope for less "friction" with such conduct as this? Because one brother advocated that God *cannot* raise any out of Christ, you charge all the friends of **ADVOCATE** with the same thing, when you know that said brother separated from us for the very reason that we *would not* go to the length he did; and you know that we have repeatedly said that we do *not* deny God's right, power, nor prerogative to raise any His purpose may require.

You write of me that I say that remission of personal sins is merely "an incident" in baptism. Your way of snatching the two words "an incident" and adding your own words to them is well calculated to deceive the reader and to represent me as regarding personal sins as of little consequence. Had you given your readers what I said, so that they might have been able to see the two words where I put them, they could have fairly judged whether I was apologizing for personal sins or not. How can you expect "friction" to cease when you labor and manipulate words to put me and the friends of the **ADVOCATE** in such an evil light?

The trouble was, my argument was unanswerable, and you could not deal with it without condemning your false position. In substance, it was, and it is, that Adam's fall placed all the race in the condition that made salvation necessary. That the salvation from that fallen condition was exemplified in Christ, who had no personal sins. That we are saved by Him from the same thing He was saved from, and by the same one offering and atonement He was saved by. All this is true of Jesus and of us irrespective of our personal sins. Therefore, since Jesus needed and obtained salvation without having personal sins, we should have needed the same salvation if we had been free from personal sins. Therefore, the great salvation is a larger thing and a more important thing than forgiveness of personal sins. Since it provides for and requires the remittance of personal sins, these are "an incident" in the great plan of salvation. Now, can you, with the two words in this setting, object? You do object, however. Why? Because you *have* "retrogressed" into the Campbellite position, that *all* that baptism does is remit personal sins. Here, Bro. Walker, is the issue, and here is where you have receded; for you *have* accepted the Strickler and *Warfare* assertion that "the penalty of the second death is the only condemnation that we are freed from at baptism" (See Buffalo Statement, published by you).

In your article you labor hard to make your readers believe that we claim that man can disobey God without fear of consequences. Your claim is that the "consequences" are resurrection to judgment and to suffer the penalty of the second death; while we claim that God can deal justly with Gentile sinners without raising them from the dead; and that if they should be raised, there is nothing for them to be judged for, since they have not been on probation. Does this mean that they can sin against God with impunity? Bro. Walker, when you state our case, *do* state it fairly. You know that Bro. Roberts wrote in "Twelve Lectures" that none of the unjust of antediluvian times would be raised, because their sins were dealt with "according to the penalties of the times they lived in." Did this mean what you represent us as claiming—that sinners can mock God? Let us have a little fairness, brother.

You profess to state the issues on the responsibility question, but here you substitute something else. Our claim is that until the controversy

arose there were some who believed in the "third class" resurrection, and others who did not. This was well known to the brethren generally and to Bro. Roberts in particular. The same is true of the brotherhood to-day; and in this respect there has been no change, and we have never claimed that there has been any change in this respect. Now what *is* the change which I have termed "retrogression" and which you attack, claiming there has been no change with the *Christadelphian*? I will tell you, and do it in such a way that you cannot truthfully deny it. The attitude of the *Christadelphian* was, not to regard the difference as a "first principle," and not to make it a cause of division. I could fill pages in proof of this; but one quotation is enough here: "It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not"—*Christadelphian*, 1882. This shows that the paper *did not* then do what it *has done* in your hands; for in your article to which you referred me to save "friction"!! you call the question "a first principle of the truth." Therefore the *Christadelphian* has changed, and the addition to the statement of faith was made to suit this change. Now that Prop. xxiv. was not intended to include "rejectors" is evident from the fact that *all whom* it deals with *are* to appear at the judgment-seat of Christ; while Bro. Roberts, who formulated it, *did not* believe "rejectors" would appear there; for he said that would be "inappropriate," and the time of their punishment was reduced to a "may be." Has not the "C." changed in this? Will you not take the contemporary statements as they are? and they show that Prop. xxiv. was not understood to include rejectors. Then, when you added to it, *that* manifested the change in *you*; and then you discovered that a "first principle" was involved, though you do not act consistently with the theory of its being a first principle, for you do not require re-immersion when a change of mind takes place, and in your ranks to-day are some who believe exactly as we do, and they are fellowshipped as long as they do not speak out too loudly.

You assert, without knowledge, that "The ADVOCATE did not agree with the original proposition" xxiv. How could you make this assertion, when it was known that I participated in preparing the Chicago Statement long before the controversy arose, and we copied verbatim Prop. xxiv.? Your assertion would make me out a hypocrite, if it were true. Now long before you appeared in England, Bro. Roberts and I talked together on the responsibility question (over forty years ago) and we differed. He always knew that I did not agree with him. Later we talked it over in Watounda, and still we differed. Yet he wrote a commending letter to the ADVOCATE, and corresponded with me privately as "co-laborer." He knew of many others who held with me on the subject, and I know that Prop. xxiv. was framed in the form it was in order *not* to raise the responsibility question as a test of fellowship; while you changed it for the very purpose of making it say and do what it never before said or did. In the hands of Bro. Roberts the *Christadelphian never did* change its attitude in this matter; in your hands it did change, not, as you allege, because we took the extreme view the brother *did* whose fault in going to an extreme you unfairly blame us all for; for you know we *did not* support him in that extreme; and when you say, "Because a prominent brother, *supported by the ADVOCATE*, receded," you say what is not true. All the "up-and-be-doing" brethren will testify that this "cannot" claim was the one we

fought against during our two visits in England, and our standing against it to the end was the cause of that "prominent brother" forsaking us. Now these are the facts and the truths, Bro. Walker, and your article is positively untrue in what it says upon these matters. I do not mean that you knowingly wrote untruths, but you risked your statements without knowing whether they were true or not; for how, for example, could you know my mind when you wrote that "the ADVOCATE did not agree with the original proposition" xxiv.? Can you point to a syllable to prove your assertion?

Your article throughout labors to confine baptism to the remission of personal sins, excluding what Dr. Thomas terms the "passing from the *Constitution* of sin to the *Constitution* of righteousness." Now let me show you the bearing of the Australian controversy on this question. Bro. Bell's denial that Christ had to die for Himself, as well as his brethren, with the Cornish claim that there is no "sinful flesh," compelled you to meet him by quoting Bro. Robert's answer to Bro. Cornish. Thereby you showed that Christ was sinful flesh, and was under Adamic condemnation. Therefore Christ had to die to redeem Himself out of that state and the condemnation resting upon that state, and out of the death, and out of the dust—all of which came from "federal sin." This redemption for himself was Jesus' *salvation*, and was effected by means of a holy life and an obedient death, which death was a sin-offering and atonement for Himself as the antitypical altar. Now, since we need the same as He did, His death must meet our need also. For that reason we must "die with him," be "crucified with him," be buried with him, and be "raised with him"—mark, for the same, the very same, reason for us as His death, etc., was for him—and therefore baptism, instead of being only to remit personal sins (a Campbellite baptism) is for what Paul says, and seems to say it to you: "Know ye not that so many of you as were baptized into Jesus Christ *were baptized into his death?*" (Rom. iv:2); Therefore what Christ literally died for *in respect to Himself* (with no personal sins in his case), we must symbolically die for *in respect to ourselves*, to which in our case we must add the remission of personal sins. Why cannot you accept this, Bro. Walker? By confining the design of baptism to personal sins you only tell one truth, to the denial of the other—the other whose meaning was exemplified in Christ's sacrificial death for Himself. What I am beseeching you to do is to accept the two, and cease your repudiation of federal sin as seen in Christ's atonement for that sin, and, in His case, for no other sin. You ignore the vital part of salvation manifested in the one offering "first for himself."

You say in excuse for the change you made in Prop. xxiv. that "the scriptures relied upon to prove it remain the same"—referring to the proof texts under the old form. Yes, and while these scriptures *did* apply to the proposition in its genuine form, they cannot be made to apply to your spurious form. By injecting Gentiles into the proposition you flaunt your theory in the faces of the apostles who wrote, not to Gentiles, but to *saints* in Corinth, Rome, etc.; and you make Paul say of Gentiles, instead of "We must all appear," etc., "They must all appear before the judgment-seat of Christ to receive in body according to that they have done whether *good* or bad." This is the patched-up wrongly dividing of truth your parenthetical clause in Prop. xxiv. manifests; and to add to the injustice

and recklessness of this you have made this spurious production the means of a shameful division of the brotherhood—a division which gave long-waiting heresies their opportunity to spring into the camp to make what you had made bad a great deal worse; for previously the *Christadelphian*, in Bro. Roberts' hands, had consigned the Buffalo baptism-for-second-death, and no-atonement-for-sinful-flesh inventions to the waste-paper basket. Dear Bro. Walker, while of necessity I am addressing you, as editor, I cannot help but believe that your attitude and actions in this unhappy division have been influenced by dominant spirits too strong for a mild man to resist, and—pardon me if this appears personal—I believe that in yourself you are a man of peace and of a quiet spirit, but a great responsibility rests upon some, whoever they are, for results of the changed attitude of the paper you are editor of.

To me the questions involved are of such vital importance that no labor to rectify the wrongs is too great. I have lost all hope of seeing a union of the entire brotherhood; for I know that among the two large bodies represented by the two large meetings in Birmingham, heresies have found admission and toleration, to an extent requiring drastic measures to purge out. But I have not lost hope of seeing many more, in addition to those who have rallied (during the last six years) returning to the old and genuine pure basis of days preceding the so-called "amendment." It is therefore for the good it may do in a general way that I will put the issues into the form of a catechism; for, let me say, I intend to publish this correspondence in order to show that I have done my part in response to Bro. Jones' request, and in the vindication of the true status of the case, as well as to leave on record standing testimony of having humbly, yet fearlessly, performed a duty against all odds, numerically, well knowing that in the end honor and truth will prevail.

QUESTIONS FOR FRANK AND FAIR ANSWERS.

1. The Buffalo Statement, published by you, says: "The remission of these past sins removed the penalty of the second death that was due to us for them—due to all of "us," not simply to "rejectors"—Do you believe this?"

2. It also says, "This penalty of the second death is the only condemnation that we are freed from at baptism;" and this is said in denial of any putting off of our Adamic relation at baptism, and it is a contradiction of Bro. Roberts' answer: "Everything is wiped out that stands against us in any way, whether in Adam or ourselves."—Do you believe the Buffalo Statement?

3. Denying the relation of baptism to the death of Christ as an atonement for sinful flesh, the *Warfare*—a paper you commended—says, p. 16, No. 1: "There can be no atonement made for sin's flesh, or rather for sinful flesh."—Do you believe this?

4. *Warfare*, p. 20, says, that all that baptism does is forgive personal sins, "and it is no provisional forgiveness either, but an *actual removal of the penalty of the second death.*"—Do you believe this? If so, do you think a second death thus removed can be imposed upon the disobedient saints at the judgment-seat?

5. *Warfare*, No. 2, p. 18, says: "Christ's present work has to do only with sins of actual transgressions and the conscience, and *not with the*

body.—Do you believe this? If so, is the body of the saints still in the legal “unclean” state? and then, how is such a body the “temple of the Holy Spirit”?

6. If Christ’s present work has to do only with personal sins and the conscience, not with inherited legal uncleanness, not with “federal sin,” not with inherited Adamic condemnation, nothing but “the conscience,” What has His “present work” to do in relation to Himself, since personal sins and conscience formed no part of what His redemptive work did for Himself? If you still hold with this *Warfare* theory, how can you claim that the *Christadelphian* of to-day has not changed from the *Christadelphian* of the past, in view of this: “We have the declaration of Paul that Christ needeth not daily, as those high priests, to offer up *sacrifices* first for *his own sins* and then for the people’s, for *this he did once*” (Heb. vii: 27). Paul’s statement is that Jesus did *once* what the typical high priest did *daily*. What was that? ‘Offered first for his own sins and then for the people’s.’ It follows that there must have been a sense in which Jesus offered for himself also, a sense which is apparent when it is recognized *he was under Adamic condemnation*, inhering in his flesh”—*Christadelphian*, Sept. 1873, p. 405. If this was not redemptive work—*sin-offering*—for the body, what was it? Where do personal sins and “the conscience” come in here?

7. The Strickler 8 pp. tract, p. 6 says: “Remember, the atonement is not made because we possess such a sin-producing nature.”—Do you believe this? If so, what did Jesus atone for Himself for?

8. If you have the courage to deny this, and to admit that Jesus did atone for His sinful flesh, did he not atone for ours also? Whose sin was the cause of making flesh sinful? Since it was federal sin, does it not follow that Jesus, for Himself, atoned for the unclean state of sinful flesh which Adam’s sin produced—mortality? Since baptism puts us in the atonement Christ’s death made for His sinful flesh, does not baptism relate to federal sin as well as personal sins?

9. Same tract says, “Baptism is a symbol by which we confess that we deserve death FOR OUR SINS THAT ARE PAST.” If this is all baptism is a symbol of, how can it be a symbol of Christ’s death—a death which He died for Himself and for us for the same reason, and in His case there were no “sins that were past? Do you not see how the truth is missed every time by not keeping Christ, our “forerunner” in view as an example?

10. Same p. says that baptism relates to “death after judgment and therefore the second death.”—Do you believe this? If so, since baptism relates to the death of Christ and he died for Himself, did His own baptism and His death relate “to death after judgment and therefore the second death,” in respect to Himself? See where this false theory leads you!

11. Same p. says, “This is the law of sin and death, *it is wages for our evil deeds*, and this death is certainly after judgment.”—Do you believe this? If so, must you not, with “Free Lifeism,” deny that Jesus was under the law of sin and death?

12. Page 1 says that to say that “Christ’s offering was for the unclean sinful flesh which He inherited from his mother,” “is out of harmony with the truth.”—Do you believe this? If so, must you not agree with “Free Lifeism” in saying the same thing, and with the editor of the *Shield* whom

you have rightly opposed? But, Where are you? Why withdraw from the doctrine in Australia and not over here?

13. Page 4 says, "Any doctrine must be erroneous that proclaims to the world that Christ died to atone for his own sin's flesh."—Do you agree with this? You do fellowship it. You seem to condemn it in the poor erratic *Messenger* by Bro. Brode. But where are you? Is it not the burden of Dr. Thomas' teaching that Jesus *did* atone for His own sin's flesh and for ours? and did not the *Christadelphian* stoutly contend for this before it changed hands and changed sides?

14. On page 4 we have worse and more of it. Look at it, dear brother, and surely you must denounce it as a fabrication that nullifies the gospel. Look at it: "The sins that Christ died for, suffered for, atoned for, are defined as transgression of law—all unrighteousness; *never in no* (he means *any*) *instance that He died to atone for sin in the flesh.*"—How can you believe this and believe that Jesus "died for, suffered for, atoned for Himself? You say the "C." has not changed. It is now linked with that theory. But before its retrogression this represents its position: "Christ must have been the subject of a personal cleansing in the process by which he opened up the way of sanctification for his people." * * * "Were not the autotypical (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 purging *with his own better sacrifice?*" "All were both atoning and atoned for. There is no counterpart to this *if Christ is kept out of his own sacrifice.*" If He was purified there was something to be purified from. What was it? Look at his hereditary death taint as *a son of Adam*, through whom death entered into the world by sin, and there is no difficulty—"Law of Moses."

15. If it is true that "never in any instance does the Bible say that Jesus "suffered and atoned for sinful flesh," what was all the "Renunciation" controversy about? Let Paul speak: "*By his own blood* he entered in once into the holy place, having obtained eternal redemption" (Heb. ix: 12).

THE NEW DEPARTURE.

"Never in any instance do the Scriptures say Jesus died to atone for sin's flesh."

THE OLD FOUNDATION.

"All were atoning and atoned for. There is no counterpart to this if Christ is kept out of his own sacrifice."

Which do you believe?

16. In the article you refer me to you limit baptism to personal sins (a Campbellite baptism) and thereby logically limit Christ's death to the same, and thereby you exclude Christ from the offering He made. How do you harmonize that with this?—"Christ *must* have been the subject of a *personal cleansing* in the process by which he opened up the way of sanctification for His people? Do not forget that we in baptism die with Christ, are crucified with Christ, are buried with Christ, are raised with Christ, and thus we become identified with his redemptive work in order to partake of it for the same reason and to the same end He did, and in His case all had its root in Adamic sin, and its end in redemption therefrom. Therefore to lose sight of this in baptism into His death is to lose sight of the plan of salvation in its broadest sense. Dear brother, can you

not accept this, and allow that in respect to us the remission of personal sins, if you do not like my words "an incident" call it part of the design of baptism.

17. Let me put this in another way. Christ was "cleansed," "purified," "purged," "atoned for," "redeemed," "SAVED." What from? What out of? Out of what He inherited from Adam. In Christ do we not see "all righteousness" which was the antidote to Adam's sin? Did it not prove to be the antidote, and the "abrogation" (Birmingham Statement) in his case? Therefore do we not see SALVATION exemplified in Christ's individual self? This being so, with personal sins having no part, is not Salvation a known quantity, an identifiable thing that, with Christ only in view, is so irrespective of personal sins? Do we not need, and must we not have, the very same salvation He had? In His, all we see is represented in the two federal heads—Adam and Christ. Is there any way for us to pass from the former, relatively or physically except through, or by means of, baptism? Is it not in respect to our *relation* to Adam that Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the *law* (not the physical effect of the law) of sin and death"? Is it not in respect to the physical effect of that "*law*" "carried into execution" (Birmingham Statement) that Paul adds, we are "waiting for the adoption, namely, the redemption of the body"? In all this, in respect to Christ and to us, have we not Salvation as a thinkable thing, the thing the Adamic curse would have required if no one had sinned after Adam? But his descendants did sins and therefore their sins must be included. This is as clear as I can make it, and if you do not accept it, it cannot be because you do not understand it. Do you accept? If not, why not?

18. The 8 pp. tract of Bro. Strickler says: "Was Christ's offering to atone for sinful flesh? If it was, then he was held guilty by God for possessing it, which would be unjust."—Did you overlook this when you commended the Strickler pamphlets? Do you not see that this denies atonement in toto—for any thing? Does it not blindly make every one guilty who may be afflicted with anything requiring atonement, leprosy, illegitimacy—to the tenth generation, etc.? If Christ could not atone for His sinful flesh because, as Bro. S. foolishly claims, He was guilty for possessing it, then it follows that He could not atone for *anything He was not guilty of*. Since He was guilty of nothing, it follows from this Strickler folly that He *could atone for nothing*, and so we have the plan of salvation a nullity. Let me reduce this to a syllogistic form in order to make sure that the simplest mind will see how this romancing pamphlet writer and *Warfare* champion has made the word of God of none effect. But I must tell you, Bro. Walker, I would have had only pity for the author of these tracts and would have spent but little time on them, had you not committed the *Christadelphian* to them, and thereby helped to spread the Buffalo disease to Jersey City, Pomona and Toronto. Excuse my plain way of stating facts to you, dear brother, but I am taking this matter more seriously than you have supposed, I think; and I beg of you to take this long letter as a heart to heart talk with you, for your sake and for all who have become affected with this deplorable delusion I am now combating. But now for the syllogism:

1. Bro. S. says, If Jesus atoned for His sinful flesh, He was held guilty for possessing it.—(A false premise).

2. He was not guilty because He possessed it;
3. Therefore He did not atone for His own sinful flesh.

Now let us put this to the test and see where it will lead us to.

1. According to Bro. S. If Jesus was required to atone for *our* sinful flesh, He was held guilty because *we* are possessed of sinful flesh. (Another false premise).

2. He was not guilty because of this;
3. Therefore He did not atone for *our* sinful flesh.

So there is no atonement for sinful flesh at all. Do you believe this?

But this is not all. Let us try again.

1. Bro. S. says Christ could not atone for sinful flesh unless He were held guilty for possessing it.

2. Any thing that Christ atoned for, He must be held guilty of.
3. Therefore since He was guilty of nothing, He atoned for nothing.

1. Jesus could atone for nothing He was not guilty of.

2. He was not guilty of our personal sins;

3. Therefore He did not atone for our personal sins, and so we are left absolutely without any atonement for any thing, and out of atonement with God we must remain—"without hope and without God in the world."

19. All this Stricker and *Warfare* contention, Bro. Walker is in a vain effort to evade the truth in respect to our relation to "racial alienation." The "C." in your hands indorsed the *Warfare's* twelve month's ridicule of this phrase; but the "C." in past days used to talk something like this: "A man has not learnt the ways of God thoroughly, who does not recognize that most of His dealings with the children of men in the present state of racial alienation are performed with gloved hands"—"C."—afterwards published in "Ways of Providence," p. 210.

20. In your article you limit our relation to Adam to "blood relationship," and thereby deny the freedom from the law of sin and death. How can you do so and claim the "C." has not changed in view of this: "There are two classes of sins from which the human family needs deliverance. First, those to which men are related by racial descent (Rom. v: 12-14); second, individual trespasses. In immersion there is a recognition of the first"—Brethren Sulley and Roberts in the "Temple Plan."

21. In limiting baptism to personal sins, how can the "C." claim not to have changed when it now rejects, yet in the past said: "Legally a man is freed from Adamic condemnation at the time he obeys the truth, and receives remission of sins; but actually its physical effects remain until this mortal (that is this Adamically condemned nature) is swallowed up.—"C.," 1878, p. 225.

22. "Every thing is wiped out (at baptism) that stands against us in any way, whether in Adam or ourselves." "There is a passing out of Adam into Christ." "When he passes into Christ, his relation to the whole death dispensation which Adam introduced is put off."—Roberts in R.-A. Debate. "Baptism is the means of that present (legal) union with Christ.—Declaration, genuine edition. How can the "C." deny having changed when these are its former declarations, while now it repudiates them, and has changed some of the books to suit its change?"

Finally, the *Christadelphian*, before it changed hands and changed sides, regarded the "rejector" as belonging to a "third class," an outside matter, a thing it "was a pity for any one to trouble about;" and the

rejector was held liable to resurrectional punishment, "may be at the end of the thousand years," and that *because he was a rejector*. Now the "C." endorses the theory that all who learn the gospel, whether they reject or not, come under the sentence of the second death, and baptism is to remove this sentence from all, regardless of rejection. Here is the changed position of the *Christadelphian*. Here is the "retrogression." Here is the abominable theory that by teaching our children the glorious gospel we put them under the sentence of the second death; and those dear ones who, having learned the gospel, intended to be baptized as soon as they felt they could be "good enough," and adorn it after taking on the name, but whom death snatched away, must come forth, still under the sentence of the second death to suffer its frightful pangs and pains and at last return to the grave and this time to oblivion. Talk no more about the inconsistency of the hell torment theory. You have gone into a shameful apostasy, and my voice is lifted high from the house-tops, and my pen runs to inscribe my protest against it, while brotherly, affectionately, in the fear of God, but in the fear of no living man, nor of any number of them, I beseech you to retrace your steps while it is called to-day; for the night cometh when it will be for-ever too late! too late!! too late!!!

Earnestly and sincerely your brother,

THOS. WILLIAMS.

[The Up-and-be-Doing Committee in England has requested me to prepare a tract dealing with the issues herein dealt with. It will be difficult to do justice to the matter in a tract. My opinion is that this matter reproduced in a booklet will be the most effective for good. If after reading it the members of the Committee are of the same opinion, we shall be glad to be informed of such and of how many copies they will need. Any other brethren who desire to have the matter published and to receive a supply will please advise us, addressing us, Glaslyn Cottage, Mumbles, Glamorganshire.—EDITOR.]

THE DRAGON.

IT is quite necessary for an efficient watchman to have clear, keen eyesight, that he may see objects afar, as soon, in fact, as they appear above the horizon; that he be so placed that he can see in every direction; that he be vigilant while at his post; that he have a knowledge of the appearance and characteristics of friend and foe; and that he feel confidence that the forces at his back, when he sounds the alarm, are equal to the emergency. The watchman on the spiritual walls of Jerusalem can find this equipment fully supplied in the word of God. There is the eyesalve for clearer vision; there he is told of a tower strong and high upon which to stand; there he is cautioned to watch at all times, but especially when the night is darkest; there his friends and foes are described as individuals, churches, and governments; and there testimony is heaped upon testimony that our heavenly Father is both able and willing to succor in time of need. He has promised that the righteous shall shine as stars in His kingdom. He is faithful and true and will most assuredly establish it when the set time has come. He has revealed times and seasons con-

cerning His purpose with mankind, and undoubtedly these events can be discerned by the wide-awake when they unfold themselves, or when they appear on *our* horizon. Let us examine closely what we can handle and see, not spend the time imagining what is beyond the clouds. On the whole we need a microscope more than a telescope—most of the greatest events of history have been the results of trifles.

The reptile family, of which the dragon is a symbol, is a wonderfully varied one in nature, having creatures fitted for all localities and habits of life. Many species are referred to in the Bible: the serpent, adder, asp, lizard, viper, cockatrice, crocodile or dragon and frog. They have common characteristics that are significant. All have a backbone and cold, red blood, the skin is mostly covered with scales or spines; some have limbs, but all crawl upon the ground, and their bite is often poisonous. What better illustration could be given of man in his natural state: endowed with strength and energy for a nobler life, but secure in his cunning and pride, content with all that tends to the dust, and stinging ignorantly and indifferently friend and foe? It is equally true individually and nationally, for the wisdom of a nation cannot exceed that of the units of which it is composed.

The Encyclopædic Dictionary says that "the dragon is a fabulous animal found in the mythology of nearly all nations, generally as an enormous serpent"; that "the dragons in early paintings and sculptures are invariably representations of a winged crocodile;" "in christian art the dragon is the emblem of sin," but it also typifies idolatry"; and that "it is found on English shields after the time of William the conqueror." At the present time the two principal pagan nations exalt the dragon. It is the chief object on the flag of China; in Japan it symbolizes religion, and "writhes and twines through all Japanese art." In England we have the mythical exploit of St. George commemorated on the insignia of the Order of the Garter, and some of the coins. In olden times the victor in an encounter had the right to claim as his own the armor and armorial bearings of the vanquished. Is this a vain boast, or does England control the dragon's possessions?

It has been stated when the word dragon occurs in the Bible in the plural form, the meaning is not the same as in the singular; but critics do not make very clear the difference, or what other animals are signified. It is first found in Deut. xxxii: 33, "Their wine is the poison of dragons, and the cruel venom of asps." There it would seem to be a synonym for serpents, the allusion being to the false doctrines imbibed by Israel from the idolatrous nations around them. In Jer. iv: 2 it is prophesied, I will make Jerusalem heaps and a den of dragons. This is easy to understand when we remember it was destroyed and afterwards inhabited by pagan nations, all

serpent worshippers. The serpent was a special object of adoration by the Babylonians; just recall the apocryphal fable of Bel and the dragon. Of Nebuchadnezzar it was said, "he has swallowed up Zion like a dragon" (Jer. li: 37). The word dragon means literally the seeing one; not an inapt term to apply to those who see but do not understand, always true spiritually of the serpent family.

But it is of the dragons that dwell in the waters I would more particularly speak. In the seventy-fourth Psalm there is this reminder of the Deity's power in bringing the Hebrews out of Egypt: "Thou did'st divide the sea by thy strength: thou breakest the heads of the dragons in the waters." In the ninety-first Psalm, Christ is promised power to "trample upon the young lion and the dragon"; and in the 148th, among those that render praise are "the dragons and all deeps." Can we know, or do we care to know, who are these?

The kingdoms of men have been legion—some with world-wide dominion, others confined to a single city. The first kingdom spoken of in the Bible is that of Egypt, a possession of the children of Ham (105th Psa.). Tradition ascribes the founding of it to Nimrod, the mighty hunter, the grandson of Ham; if this be so, it existed several generations before the time of Abraham. But all early reliable history of Egypt is found in the Bible. There are several unmistakable references to it under the symbol of the dragon: Art not thou he that hath cut Rahab (Egypt) in pieces, and wounded the dragon? (Is. li: 9)—a prophecy whose past fulfillment foreshadows a greater. The Egyptian emblem was not a representation of a serpent, but of a crocodile. This animal is found only in the Nile, a few other African rivers and the Ganges. The alligator, peculiar to some of the rivers of the Southern States, is a species of crocodile—a coincidence if nothing more. The ancient Egyptians esteemed crocodiles as sacred, and embalmed when they died those they tended during life. When Egypt was conquered by the Romans, 31 B. C., all available standards, trophies and prisoners of rank were taken to Rome by Octavius (afterwards Augustus) to adorn his public triumph. From that time forth it was the privilege of those cohorts used in the conquest of Egypt to flaunt the dragon. It was never on the imperial standard, but often depicted on the military banners; for the Roman soldiers, in wars with the barbarians, sought to frighten them by the most hideous devices, hence the red mouthed dragon.

There is in the Bible another term, leviathan, often applied to the dragon when it inhabits the waters; it means the wreath or twisted animal, so-called from its serpent-like motions. The connection is shown in the following: "In that day the Lord with his sore and great and strong sword shall punish the piercing serpent, even leviathan that crooked

serpent, and slay the dragon in the sea" (Is. xxvii: 1). In this chapter the reference is not positively to Egypt, but Eze. xxix: 3 places it beyond a doubt: "Behold, I am against thee, Pharaoh, king of Egypt, the *great dragon* that lieth in the midst of his rivers." It is most fitting that as Egypt was the first dragon kingdom in the world it should be incorporated in the last, and be representative of it. Both Egypt and Assyria have yet a very important part to perform in the world's affairs.—Isa. xix.

Nearly all prophecy is expressed in symbolic language; and, such being the case, it is possible to ascribe to it a wrong interpretation. If it had been written in plain assertions, foolish rulers like Herod would have tried to circumvent God's purposes, and his saints would have been denied the pleasures of hope and the honors of searching out Divine matters. Let us study the description of Leviathan as he appears when the saints enter upon their duties as conquerors. It is to be found in Job xli. Job was representative of his brethren—the prosperity and honor of the first part of his life are theirs as part of the world, and like him they vainly expect to carry it with them into God's service; his suffering and patience are the lot of the faithful in the days of probation; and the majesty, excellency, glory and beauty of his latter life will be their portion in the future. In this transcendent condition he was told to abase the proud, cast down the wicked, and consider behemoth (the beast) and leviathan, that God had made with him. Are not the saints ever formed among the turmoils of the kingdoms of men (Assyria and Egypt); as also the Israelitish nation? God has decreed that all his servants shall be fashioned or broken on the world's wheel—by Satan going to and fro in the earth. Job says further, "I have heard thee by the hearing of the ear, but now mine eye seeth thee." His experience will be that of his brethren, when suffering and sorrow are swallowed up in contentment and joy.

What better, more comprehensive, or more picturesque description could be given of a great, modern naval power, than that of Leviathan? And it was written more than 3,000 years ago. That his strength is supplemented by lesser powers is indicated at the end: "He is king over all the children of pride." Torpedo boats and torpedo planted harbors are clearly foretold: "Sharp stones are under him, he spreadeth sharp pointed things upon the mire"; steam navigation is foreshadowed by "smoke from his nostrils"; and the discharging of guns, by "burning lamps from his mouth." The inadequacy of arrows, spears, swords, even coats of mail, in latter-day warfare are referred to—"he laugheth at the shaking of a spear." The support given to smaller powers, and aid sometimes to maintain or gain their independence is expressed by, "sorrow is turned into joy before him." No other words could better convey the dread he inspires than, "none is so fierce that dare stir him up"; or the fate of his enemies than,

“lay thine hand upon him, remember the battle, do no more”; or his constant vigilance than, “his eyes are like the eyelids of the morning”; or his contempt of godlike advice than, “Will he make a covenant with thee.” So on throughout the chapter, the metaphors are too plain for the discerning not to recognize easily the evolved facts for which they stand. The prophecy undoubtedly points to Great Britain and her allies. Every year circumstances and diplomacy are uniting her more closely to other great naval powers, and extending her protecting influence over less civilized and pagan peoples. Before many years she will be in the position demanded by the prophecy of Jeremiah: “the wild asses did stand in the high places, they snuffed up the wind like dragons; but the attempt to help Israel will be futile, for there are none “among the vanities of the Gentiles that can cause rain”; his help alone is from God. Ezekiel foretold the same political move, an attempt to utilize naval forces on land, addressing Pharaoh, king of Egypt, the original home of the dragon: “Thou art like a young lion of the nations, and thou art a dragon in the seas. I will spread out my net over thee with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field. * * * I will lay thy flesh upon the mountains and fill the valleys with thy height,” etc. The far-reaching effect of this check upon the dragon is also dwelt upon: “I will vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries thou hast not known. * * * they shall tremble at every moment, every man for his own life, in the day of thy fall”—Ezek. xxxii.

We are all fully aware that the Apocalypse is the last revelation of God's purpose in the earth; but only those who read it with an understanding heart can partake of the promised blessedness. There is no part of that wonderful message so fraught with importance to us as the thirteenth and fourteenth verses of the sixteenth chapter. All the rest has been fulfilled, or will be after Christ returns to the earth. To our day belong the unclean spirits like frogs, out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. It is evident the Euphrates is pretty well dried up; prophecy does not indicate that Turkey will be extinct as a nation, it but requires that she lose her control of Palestine enough for other powers (the beast and the dragon) to enter there; the way of the kings of the East is over the necks of their enemies, that is, to place and power. To Christ and the saints apply the words of Isaiah, both literally and figuratively: “The wilderness and the solitary place shall be glad for them. The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass with reeds and rushes.”

Let us not, as faithful watchmen, be blinded by prejudice or patriotism—"our citizenship is in heaven." There is no honor or greatness in store for any Gentile nation, only as subjects of the world-wide dominion of the saints. "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance"—Isa. xix: 24, 25. A. S.

QUESTIONABLE METHODS.

IT would seem that the Brixton meeting in London has fallen into a state similar to that of the popular sects—that is, if we are to judge by what Bro. F. G. Jannaway says. One of his excuses for not yielding to the request (made by some of those of the Brixton meeting as well as by some who are in agreement with us) to meet the editor of the *ADVOCATE* in an effort to effect reunion, was that he had the care of a meeting of about four hundred. He, although once on the opposite side, has become a very rabid (at a distance from those who could "answer back") indefinite, hit or miss, champion of the responsibility question in respect to fellowship. For any who are not afraid to express themselves, there must be an acceptance of a formulated resolution requiring a disfellowship of this and that and these upon grounds dictated by unreasonable and unreasoning passion, instead of upon the principle of "Come let us reason together." To such an extent has the excitement run in Brixton that to their series of tracts for the alien they have now added No. 18, entitled, "Christ The Judge of The Quick and Dead," in which there is a manifest effort to imply that the scriptures quoted apply to those among whom the tract is sent broadcast. There seems a determination to publish the controversy to the world. Not long ago the editor of the *Christadelphian* complained because our brethren in Leeds did not inform a newspaper reporter that they did not belong to the "general body," but only to a minority, and thus impudence is being added to injury. This Brixton tract, No. 18, may well be responded to in the following form by any of those to whom it is sent; and from any brother who has intelligence enough to see the impropriety, not to say the deception, and the deplorable misapplication of scripture manifest in the two pages.

RESPONSE TO BRIXTON LEAFLET NO. 18, BY A GENTILE.

DEAR MR. BRIXTON:—I have received your Brixton Leaflet, No. 18, entitled, "Christ The Judge of Quick and Dead," and I am wondering why you sent it to me. Of course you know that I am one of those unfortunates whom you regard as poor, ignorant Gentiles, who, if they remain

ignorant, will, as you claim, die "like the beasts that perish." Knowing this to be the Christadelphian belief in regard to the destiny of such as I am, your circulation of a tract among us seems to me unaccountable. I do not know much about your "first principles," as you call them; but by acquaintance with some of your people I find that you do not believe I shall be among the "quick and dead" to be judged by Christ at His appearing. So I must ask you, Why did you quote this text to me in a special tract-message? Why did you quote II. Tim. iv : 1; Jno. v : 27-29, and Matt. xvi : 27 to me? Do you believe I shall be among those mentioned in these texts? Do you not teach that death will be the last of me? I see you dwell upon post-resurrectional "Divine Judgment," are you trying to frighten me with passages that you do not believe apply to me? I notice that this "No. 18" is not for your brethren, but for me and those in my ignorance. I know you, Mr. Brixton, do not believe those passages apply to me. Are you handling the word of God deceitfully? Preachers often apply texts about hell to people who are deluded, when they know that such an application is false, and they play upon the delusion to frighten the deluded. Are you trying the same plan on me? Plato and other pagans lied to the ignorant masses, frightening them with future torment, knowing that "with the teachers it was false, with the ignorant masses it was true, with the magistrates it was necessary." Are you playing Plato with me? Is it not your belief that if I remain in ignorance of your gospel I shall not be raised to "Divine Judgment"? Is it not your belief that if I respond to your invitation in this tract to attend your meetings and be "enlightened" I shall be a subject of resurrection to "Divine Judgment"? This is what puzzles me in receiving this tract. You tell me if I do not attend your lectures and become "enlightened" I shall escape the judgment of the passages you quote to me; but if I do attend your lectures and become "enlightened" I shall *thereby*, if I die from any cause without baptism, become one who must rise from the dead to be put to death again. Are you warning me on one side of this tract by threats of judgment to keep away from your meetings; and on the other side inviting me to come and make myself liable to resurrection to a second death? It was told me by one of your people that *you* are all on probation for eternal life on the one hand, and eternal death in the other. There seems to be a fairness with this, since all of you have voluntarily entered upon this probation, and, of course, you must take the consequences; but you *do* have eternal life on one side in this probation; while in my poor, pitiful case you say I must not expect eternal life because I am not on "probation." The more I think about it the more am I puzzled to know why you have sent me a tract containing texts fraught with threatening post-resurrection punishment, when you do not believe I shall have a resurrection at all. The tract is not sent

to your brethren. To them these passages *do* apply, but they do not, and you know they do not apply to *me*. Are you applying the word of God to me deceitfully? Yours puzzled, IGNORANT GENTILE.

RESPONSE TO BRIXTON LEAFLET NO. 18, BY A CHRISTADELPHIAN.

DEAR BROTHER BRIXTON:—I have received a copy of your Brixton Leaflet, No. 18, entitled, "Christ the Judge of Quick and Dead." I have been a Christadelphian for over forty years, and am fairly well acquainted with their customs. They have issued many Leaflets adapted to the alien, inviting them to come and hear the gospel; but they have carefully avoided issuing tracts to the public bearing upon differences among themselves, and wisely so. They have been honest enough not to publish in tracts pages of scripture which did not apply to aliens; and in selecting hymns to be sung in public meetings, too, they have tried to act with propriety. Of course, no prudent Christadelphian would send out in a tract for the public such scriptures as this, for example, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore *whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord*" (I. Cor. xi: 25, 26). To publish passages like this to the Gentile world would be to falsely impress them with the idea that we believed the words belonged to them, when we knew they belonged only to the household. Is this not true of the passages you quote, Bro. Brixton No. 18? You do not believe the Gentiles to whom you send your leaflets are "rejectors." Why then do you quote John xii: 28 and iii: 19 to them? You know they are not part of "the quick and the dead" of the passages you refer to, II. Tim. iv: 1; John v: 27-29; Matt. xvi: 27, why then do you address them in a way to make a false impression upon their already deluded minds? To issue a tract to the world with such passages as you know do not apply to them, but which passages contain warnings of post-resurrectional punishment, is to imitate the sects in using the scarecrow of hell torment with people already deluded with that fearful dogma. Are you going to imitate them in "handling the word of God deceitfully"? To the ignorant Gentile world you say, "It is possible to stand before Christ in the day of judgment and be ashamed" (I. John ii: 28). To say so to *them*, is to "tell the truth to deceive." The statement is true of some, but it is positively false in the application thereof to those you send Leaflets to. It is to be feared, Bro. Brixton, that you have gone wild on the resurrectional responsibility theory and that you are throwing it about hither and thither, hit or miss, in a most reckless, deplorable manner. You say to the world, "Of those who *stand before the tribunal of Christ*, some, as has been shown, will have been gathered" (of Gentiles to whom you send Leaflets?) "from

among the living ; others will have been raised from the dead" ("others" from the Gentile world?). The number is to embrace responsible (and those you send your tract to regard themselves as responsible, and you help on their deception) from the time of Adam to the Great Day of Account (Jude 14, 15 ; Rev. xi : 18). Will the Gentiles you send your tracts to appear at the Judgment of Rev. xi : 18? Does Jude 14, 15 refer to "the tribunal of Christ"? The immortal saints, *after their* judgment, are there referred to, coming with Christ to execute judgment, in the sense of punishment, *upon the nations*. What has this to do with Gentiles whom you invite to come to your lectures to learn the a. b. c. of the gospel? It is to be feared that you, Bro. Brixton, are imitating the cunning methods of the sects to fill seats with numbers at the expense of truth, frankness and consistency.

Take a word of warning from

Yours,

FRANK FAIRNESS.

DID CHRIST PRE-EXIST ?

Editor the (Collingwood Ont.) *Bulletin*.

DEAR SIR :—Several days ago I saw in your paper of Dec. 5th a criticism upon my lecture on the immortality of the soul by Mr. J. D. The writer took exceptions to my quotation of I. Cor. xv : 47 as proving that Adam was before Christ. However, he did not show the meaning of this "misunderstood text," nor did he attempt to harmonize it with the two he quoted to prove the contrary. The only possible impression which the gentleman's article could convey is, that one set of Scripture texts teaches the pre-existence of Christ before Adam, while another proves that Adam ante-dated Christ.

Now, what are the facts? Did not Paul say that "the FIRST MAN Adam was made a living soul, the LAST ADAM a quickening spirit," and also that "that was *not first* which is spiritual, but that which is natural, and *afterwards* that which is spiritual" (I. Cor. xv : 45, 46)? Who is this "first man" of whom the apostle is speaking? He is "Adam." What, according to the apostle, is his origin? "Of the earth." What is his condition? "Earthy." He is "natural," not "spiritual." Who is "the last Adam," here contrasted with "the first"? It is the Lord Jesus, who is "a spiritual body." The first Adam *was made* a living soul, the last Adam *was made* a quickening Spirit. Neither was what he was without being "made." The man Adam, of the earth, was *first* made, the last Adam was made "afterwards." "Adam was first formed, then Eve" (I. Tim. ii : 13). This teaches that in the creation of the first pair Adam preceded Eve in the order of being "formed." In like manner does the passage under con-

sideration (I. Cor. xv:45-47) prove that Adam, the natural body, or living soul, was first made, and afterwards that which is spiritual. The same apostle tells us that Adam is "the figure of him that was to come" (Rom. v:14). "The figure (or type) was first, then that which it typified, or He "that was to come."

But we should like to ask Mr. D., How does he know that, as he says, "Christ was before Adam"? What does the word Christ mean? "Anointed One." What is anointing? In the dispensation of the law holy oil, specially prepared, was applied to persons who were to serve, for instance, as priests (Ex. xxx:22-30) and kings (I. Sam. ix:25 to x:1). These persons were therefore anointed ones. But Jesus was *God's* Anointed One, or Christ, who, however, was not anointed with oil, but with Holy Spirit, at his baptism (Luke iv:18; Matt. iii:16; Acts ii:36). Did the "Christ" of whom Mr. D. writes pre-exist as Jesus or as Christ? Jesus was born of Mary, as the testimony abundantly shows. When the angel appeared to Mary to announce to her that of her the most illustrious personage of human history should be born, he said, "Fear not, Mary, for thou hast found favor with God. And 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: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke i:30-33). And to Mary's question, "How shall this be"?—the angel answered, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE ALSO that holy thing that shall be born of thee shall be called the Son of God" (Luke i:34, 35). Thus Jesus came into being. He was "made of a woman, made under the law" (Gal. iv:4). He was "made of the seed of David according to the flesh" (Rom. i:4).

Now as to Christ. Did "Christ" pre-exist before the birth of Jesus of Mary? It was "Jesus of Nazareth" whom God anointed with the Holy Spirit and power, as credible witnesses amply testified (Acts iv:27; x:38). This anointing constituted Jesus Christ, or Anointed One, and it was concerning Jesus that the apostles preached that He "is Christ" (Acts xvii:3; xviii:5, 28). This is the Christ whom God raised up to sit on David's throne (Acts ii:30). This Jesus was a "man," as Peter said on the day of Pentecost, prompted by the Holy Spirit (Acts ii:22). This Jesus was crucified, died, and was buried, God raised him up from the dead, and afterwards set him on his own right hand (verses 22-36; I. Cor. xv:1-4). All this, and much more, Mr. D. has overlooked.

Our critic says that "the Bible confirms the fact * * * that Christ * * * was present when Adam was created," and cites John i:2, 3 and

Col. i: 16, 17. He lays emphasis upon the words "THE SAME" as used in John i: 1, 2. What is this "same"? It is the word of God by which He created all things. It is wisdom of which it is said, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from the everlasting (or the olahm), from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world" (Prov. viii: 22-27). Our friend applies the verse he cites to Christ, when the apostolic testimony does no such thing. We do not deny that "in the beginning was the *word*, and the *word* was with God, and the *word* was God, THE SAME was in the beginning with God," but we do deny the doctrine for which Mr. D. contends, viz., that in the beginning was Christ, and Christ was with God, and Christ was God. What is this "word" that "was in the beginning with God"? Is this word a person? A word is a "speech, matter, reason" concerning a purpose. This was with God, but not a pre-existent person, as our friend, without the slightest authority from Scripture, tries to teach. We admit that the passage in Col. i: 16, 17, also quoted by Mr. D., applies to Christ, but we deny that it proves that Christ was present when Adam was created. "By him were all things created." What are these "things"? Mr. D. would have us believe that "the first man Adam" was one of these "things," but not so Paul. The apostle teaches us a different doctrine, for he says that these things, which were created by him, are "thrones, dominions, principalities, and powers." These are not the material creation, but political powers, having their existence in connection with the material creation. I wish to draw the reader's attention to the apostle's argument in the passage under review. The apostle says that God's dear Son is "the image of the invisible God, the first-born of every creature" (Col. i: 13-15). Of what "creature" is Jesus the first? At verse 18 we are told that Jesus is "the first-born from the dead." In Rev. i: 5 Jesus Christ is styled "the first-begotten of the dead." He is also called "the first-born among many brethren" (Rom. viii: 29). This creation is not the material creation, for in that Adam is "the first man," but the new creation, a "second" order of beings, which are to reign on the earth, of which Jesus is the first-fruit, the first-born, in all things having the pre-eminence (Col. i: 18). And the "thrones, dominions, principalities, and powers," which he has created, are the positions to be occupied by the saints in the kingdom of God's dear Son, mentioned at verse 13. He has promised to the apostles that for following him they shall sit on thrones, judging the twelve tribes of Israel (Matt. xix: 28; Luke xxii: 28-30). And believers of the gospel are assured that they shall sit down with

Christ on his throne (Rev. iii: 21), and have power over the nations, to rule them with a rod of iron (Rev. ii: 26-28). The saints shall reign on the earth (Rev. v: 10). Their kingdom shall be under the whole heaven (Dan. vii: 27), and having consumed all kingdoms, shall stand forever (Dan. ii: 44).

There is not a passage in the Bible which, when taken with its context and other scriptures, teaches the doctrine contended for by our friend, Mr. D., and we would ask the gentleman to produce a single passage that teaches that Christ was before Adam. He had yet to show what is the meaning of the text in I. Cor. xv: 45-47, "the first man is of the earth, earthy," He has done nothing but to assert that it is "a misunderstood text of the first degree," and I believe that the readers of your valued paper are anxious to have their understanding cleared up if this passage teaches that "Christ was present when Adam was created."

In conclusion allow me to call attention to the fact that it was not during my lecture on the immortality of the soul, but after the second lecture, "A Minister's Reasons for Leaving His Church," while answering questions, that I used the passage in I. Cor. xv: 47. Let the reader bear in mind, "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from heaven." This is God's order in bringing about the spiritual body.

Thanking you in advance, I beg to remain yours truly,

A. H. ZILMER.

Learn from your Opponent.

We are none of us infallible, though so many of us fondly imagine ourselves to be so; but all have much to learn, much to unlearn; and if we are really sincere after truth, we should be willing to be enlightened, even if it be by the aid of an antagonist. It does not, however, by any means, necessarily follow that we shall thus be led to adopt our opponent's view; on the contrary, we may by a closer examination of his notions gain only a clearer insight into any fallacies upon which they may be based, and thus be only confirmed in our own view, and in a better position to explain and enforce what we believe to be right.

Which Is Foolishness?

"Legally a man is freed from Adamic condemnation at the time he obeys the truth and receives remission of sins; but actually its physical effects remain until this mortal is swallowed up."—R. Roberts.

"To say that the Adamic condemnation has been removed, and that the physical effects remain, is foolishness—A. D. Strickler—*One Great Offering*," p. 6, foot of page.

THE PRESENT STATUS OF THE TRUTH IN ENGLAND

AS we have said before, the affairs of the Truth in England have largely fallen into the hands of two large bodies. These are represented by two monthly periodicals by which the two rival bodies are led. Hundreds of the members do not know that by means of these periodicals they are separated in fellowship from brethren and sisters with whom they agree in doctrine; and many who do know of the fact of separation, do not know why the separation took place. The two large bodies are bitter rivals, and so are the two periodicals. Watching each other and jealous of each other, proselyting goes on, and members are changing from one to the other, and some of them changing back and forth several times in the constant rivalry and competition for numbers. To keep up the display of numbers, as if crowds were evidence of spiritual strength, one of the rival meetings in Birmingham passed a law that when a lecture is being given at headquarters, it shall be an offense for any brother to set forth the gospel to any assembly within a certain radius of Temperance Hall—I think the prohibition distance from this great center is six miles. This is the law in relation to lectures for the public; and this notwithstanding that they boast of a membership of over one thousand.

We refer to this because it shows that there has been a degeneracy, an apostasy, to the extent that spiritual strength is measured by a numerical standard, while fundamental principles of the Truth are compromised. It is to this mutual rivalry is due the diplomacy of the two periodicals in keeping facts from their readers. It will be remembered how quickly the *Christadelphian* published a false report from a faction of two families against the entire Chicago Ecclesia, but refused to let its readers see the Ecclesial answer. Those familiar with our endeavor to induce the *Visitor* to fairly explain the terms we have offered for reunion know well that the readers of that paper have diplomatically been kept in the dark. Since we have been here on the present visit, we have seen facts which confirm the belief that the affairs of the Truth in high places have fallen into the hands of a few leaders who are bent upon building up two rival sects over the numerical display of which they can boast. "General majorities" must be paraded, and one of the "leading" brethren boasts of having on his hands an ecclesia of four hundred, with the provinces added. The Truth, therefore, true to its history, can now be found in its original purity among the few ecclesias, I think they number nearly twenty now, who have had the courage to refuse to bow to leaders of "general majorities" and four hundreds, as well as to corrupt the fellowship of the Truth with the false doctrines, which our catechisms of the two editors will make manifest to our readers.

Let it not be supposed that we are resting contentedly under the diplomatic management of the two papers and their select staffs of leaders. Many have been quite restless, and tardy action has been due to a hope that matters would improve. In some places patience has ceased to be a virtue, and our readers will rejoice to read of the purifying process which the following letters manifest. The writer of the two letters is the son of the brother who effected what Bro. Roberts called at the time, over forty years ago, "The Revolution in South Wales." Since the death of his

father, the brunt of the battles in Mt. Zion Chapel, Mumbles, and to quite an extent throughout South Wales, has fallen to the lot of the son, the writer of the following :

Church Park, Mumbles, Oct. 3, 1907.

DEAD BRO. HADLEY :

After having been in fellowship with your Masonic Hall Ecclesia for so many years, during which time it has been a most pleasurable delight to me personally on many occasions to meet with those of like precious faith, you can understand my pained feelings in finding that the duty has now devolved upon me to write to you with respect to the lamentable state of affairs which exists in most of the South Wales Ecclesias ; brought about by our associations with your Masonic Hall and other ecclesias, who, it is openly and commonly affirmed, do not now refuse to accept for membership of their ecclesias those who do not believe in the doctrines as set forth in your Statement of Faith ; and who neither look upon the following as doctrines to be rejected :

1. That Christ was born with a "free life."
2. That Christ was of a different nature from other men.
3. That the tribunal of Christ, when He comes, is not for the judgment of saints, but merely to divide among them different degrees of reward.
4. That the resurrection is confined to the faithful.
5. That the dead rise in an immortal state.
6. That there is no sin in the flesh.
7. That inspiration does not necessarily guarantee truth.

There are various other dangerous doctrines advocated by the brethren who are in fellowship with your Ecclesia (it is openly alleged) which, in this communication to you, space will not allow me to enumerate. Sufficient, I think, has been mentioned to illustrate the grievance that is complained about ; and which has been the cause of several good, earnest brethren and sisters leaving our meetings ; and if a satisfactory explanation cannot be given of these matters, I fear others are going to follow.

Now, my dear brother, you can see, I hope, what has induced me to write to you about these troublous questions that I feel certain you, in your large ecclesias, do not suffer from to the extent that we do in the provinces ; and I conscientiously and fervently pray and hope that you, in your reply, will be able to give me such an answer as will enable the members of our Ecclesia to shake off the responsibilities of being constantly called upon to explain the situation that we find ourselves in as the result of being in fellowship with your ecclesias who, as I have already said (it is alleged) do not believe in the doctrines of their own Statement of Faith. With admiration of your life's work and labor of love in the Truth, I am your brother in Christ,

JOHN K. CLEMENT.

MR. J. J. HADLEY, Birmingham.

P. S.—As matters have so troubled our ecclesias, I would thank you to insert this letter in the *Fraternal Visitor*.

As usual, this was kept from the readers of the *Visitor*, since it would be a precedent to many throughout the land who have felt that they were compromising the Truth, but who have not been able to see how extri-

cate themselves. But some are determined now, as will be seen by the following:

Church Park, Mumbles, Feb. 20, 1908.

DEAR BRO. HADLEY:—Reverting to my letter to you, dated Oct. 3, '07, with respect to the unsatisfactory state of our South Wales Ecclesias, and your somewhat evasive reply to same [in a private letter], I now beg to state for the information of intending visitors to Mumbles that the questions referred to have now become so serious that we have had to call a special church meeting to deal with them; at which meeting the following resolution was unanimously adopted:

That after years of dissatisfaction and unrest in our ecclesia, as the result of our association with the Masonic Hall, Birmingham Ecclesia, and the other ecclesias in fellowship with it, various members of which are not in agreement with us on the fundamental doctrines of the Truth, and who refuse to declare that the original Scriptures were free from error; we, the members of the Mumbles Ecclesia, assembled, do not feel any longer inclined to compromise our position by remaining in fellowship with these ecclesias; and would prefer, therefore to separate until such time as we can agree on these all-important doctrines of the Truth mentioned in my letter to you on Oct. 3, 1907.

I may also say in conclusion, that we have evidence that can be given, if required, that the old renunciationist heresies of thirty-five years ago have permeated the body, and are doing a great injury at the present time; and when prominent brethren in fellowship with your ecclesias take a pride in saying that they have reasoned themselves out of the doctrine of mortal emergence, and still remain in fellowship, we think the time has come to call a halt; and we now show our protest against such false ideas by adopting the foregoing resolution.

To prevent dissatisfaction to intending visitors, we would therefore again suggest that you insert this communication in the pages of the next *Fraternal Visitor*.

Yours fraternally,

JOHN K. CLEMENT.

At a conference of the ecclesias of Mumbles, Cardiff, Aberdare and Parth, held in Cardiff, March 7, 1908, the following resolution was adopted:

Inasmuch as there are persons in the country who, while professing to be Christadelphians, are holding false views on various points of doctrine; and occasionally such ones come to our meetings, and virtually demand to be fellowshipped, thus causing trouble and commotion in our gatherings, we deem it expedient to declare that we, ourselves, still hold to the Truth as generally set forth in the "Ecclesial Guide" of 1883; and we wish it to be known and understood that we can extend the right hand of fellowship to those only who are of like mind to ourselves; and such ones we most heartily welcome. Also, on the other hand, that we have no fellowship with any one who holds any doctrine or theory subversive of the principles thus set forth. Also, We believe that the original Scriptures, being the whole of the Old and New Testaments, were written by men inspired by God so to do, and are consequently infallible; and we offer our fellowship to those and to those only, who can endorse this statement.

The arrangement of the conference was that a copy of this declaration be sent by each of the ecclesias to be published in the *Visitor*. The Mumbles Ecclesia having already sent its declaration is not to repeat it. Our readers will understand why Mumbles acted before the others, and, indeed, why they of necessity were compelled to act, when it is known that Mumbles is a summer resort; and it was by visitors in fellowship with the false doctrines coming here that the compromising attitude stole upon them. For years their Statement of Faith and their resolution on inspiration have been precisely those above given as passed by the conference; but even when this was made known in Sunday morning meetings, it did not have the effect intended.

As the matter now stands with these four ecclesias, all is clear, if they will live up to their declaration. They will find it more conducive to their spiritual strength and welfare generally, in addition to the satisfaction of a conscience void of offense against the law of Christ. God's warning is, to all ecclesias, to remove false doctrines and false practices from their midst, else He will remove their light-stands. An ecclesia may retain and increase numbers by ignoring this warning, as the apostasy did after the death of the apostles; but it is the judgment-seat we must keep in mind, where the final verdict will be rendered according to our deeds under the law of Christ. There is nothing selfish in withdrawal from false doctrines. Those who do their duty in this do not say, Stand off! They stand upon the impregnable rock of Divine truth, and cry out, "There's room enough for all." They do not say, "Go"! but Come! They say this affectionately to all; but if some will not come, then firm at the post of duty they stand.

Our readers will know what a pleasure it is to Bro. and Sister Williams to be now able to fellowship in the house in which their spiritual birth took place, about forty-five years ago. Nearly all the old pioneers of the Truth here are in the repose of death. Only two remain—Bro. John Matthews and Sister Jane Hayward. Bro. Matthews has, notwithstanding his natural disposition for peace and quietness, been compelled to participate in the battles fought; but steadily and faithfully has he held fast to the doctrines he and we learned in the beginning; and, as confessed by outside onlookers, he has adorned the gospel by a practical life which has been an example to old and young. The brethren who for years had been compelled to stand aloof because they thought the Ecclesia was extending its forbearance beyond justifiable limits, have returned to the meeting, happy in the realization of uncompromising fellowship. So long as the Ecclesia continued its forbearance with false fellowship imposed upon them, they were in that unenviable position which excluded those with whom they were doctrinally in agreement, and included some with whom they were not in agreement. A new start has now been taken, and the ship is likely to be steered clear of the rocks of false doctrines and false fellowship.

EDITOR.

How cunningly Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew.

Most of the shadows that cross our path through life are caused by standing in our own light.

INTELLIGENCE.

HAMILTON, ONT. —I am pleased to send this report, since it contains so many things that are gratifying to the brethren generally.

According to the program arranged by our Bro. D. Tolton, Guelph, we had with us, from Nov. 16th to 19th, Bro. A. H. Zilmer, who spoke both to the public and to the brethren. I can but echo the sentiment so generally expressed in the pages of the *ADVOCATE* to the effect that the brotherhood may well feel gratified at such an acquisition to our numbers as that of Bro. Zilmer, who is both a pleasing and intelligent speaker and brother. He also, during his recent trip from Springfield, O., to Collingwood, Ont., spent an evening with us. A goodly number of brethren and sisters gathered at the home of Bro. W. Ghent and together enjoyed a general conversation on the truth. He left the following morning on the early train for Collingwood.

On Dec. 5th, last, Olive Hannaford, daughter of Bro. and Sister Hannaford, was baptized into Christ. We can but add our prayers for her continued confidence unto the end.

On Jan. 24th brethren Hannaford and Oates had an interview with Sister Wyatt, mother of Bro. J. A. Wyatt, with reference to her becoming a member of our ecclesia. The result was satisfactory to the brethren; and Sister Wyatt, who had been in association with the brethren represented by the *Christadelphian*, met with us at the table on the following Sunday morning.

Another item of particular interest, to the Canadian ecclesias at any rate, is that of the annual Fraternal Gathering. It has been definitely decided to hold the next Gathering here in Sept. of this year, and the arrangements for the whole matter have been intrusted to Bro. J. P. Kirwin, and the brethren can expect to hear of the details through him.

A. E. WILLIAMS, Sec.

LEEDS, ENG.—It is with much regret that we place on record the death of our Sister E. Skinner, which took place very suddenly during the night of Feb. 8th. Our Sister had felt no signs of illness up to a half-hour before her end came, in fact she had prepared before retiring to bed for going to the memorial feast on the Sunday morning. This is an indication of the uncertainty of life, and is a warning to the living, "who know that they shall die" that an hour such "as we think not" the advent of the Lord is brought very near to those whose life is o'er. For between death and Christ's coming, so far as the dead are concerned, there is no time. We therefore take heed to the warning in our sister's case that if our turn comes suddenly we may have no regrets, but a feeling of satisfaction that we are the Lord's and that He will, if we are faithful, give us a resurrection unto life everlasting. Our sympathies and loving condolences go out to our brethren and sisters who are especially bereaved by our common loss, and we hope to see our sister's husband among us as a brother and candidate for association not only with his partner, but with the saints of God from ages past. He is attending the meeting and we trust will come to a knowledge of the truth.

The time draws on when we expect another visit by our Bro. and Sister Williams, of Chicago, and it is hoped that we shall have him in Yorkshire from March 8th to April 6th, when he is expected at the London Conference, which is to be held on April 17th to the 21st. The Leeds meeting is expecting Bro. Williams on April 5th and 12th, with one or two week night lectures thrown in.

Much sickness and bad weather has interfered with our meetings during the past few weeks, but with the coming spring we look to better things ahead. God grant us health and strength to do His will.

The lectures for January and February have been by brethren Hall, Johnson,

Whittaker, Moore, Briggs, Egerton and Suggitt.

We have lost our young Bro. Porter, who has removed to Goole and will be in isolation for the time being.

GEO. B. SUGGITT, Rec. Bro.

LONDON (CAMBERWELL), ENG.—

It gives us great joy to place on record the baptism into Christ of two more of Adam's race. The first case viz: that of our new Bro. Eaton Maundrill, is another result (indirectly) of our effort at Tunbridge Wells. He has been buffeted about, unable to find spiritual rest and was undoubtedly "prepared ground," ready to receive the "seed of the kingdom." He received it with joy and did not rest until he was immersed into Christ. Our second new brother is Mr. Reginald Davies, father in the flesh of our two brethren Thomas and Harrison Davies. He, together with Mr. Maundrill, was baptized on Sunday, Feb. 16, 1908. Bro. Davies was for a time connected with the "Disciples" in Australia, but has now come to see that the belief held by them contain a very small portion of Truth. We trust our two new brethren will continue steadfast in the Faith, realizing that it is only those who continue true unto the end that shall receive the reward, eternal life in God's kingdom.

With reference to our work at Tunbridge Wells, we are pleased to say that a very suitable room has been engaged at the Academy, Dudley Rd., Tunbridge Wells, where meetings for the breaking of bread are held at 6 o'clock, followed by the lecture at 7 o'clock. This room was opened to the public on Sunday, 16th Feb., by Bro. Whitehead, who lectured on "Christ and the Woman of Samaria."

The brethren and sisters could not do better than spend their spare time at Tunbridge Wells, which is one of the most famous health resorts in England; and our new brethren and sisters there in the Truth will make any visitor welcome.

H. C. RAMSDEN, Asst. Rec. Bro.

TORONTO, ONT.—We are pleased to report the baptism of William Ebbs, on Sept. 20th, and of Horace Currie, Alfred Hill, Edwin Hill, Jr., and Miss Annie Hill, on Oct. 4th. All have had the advantage of early instruction in the Truth. We rejoice that they have chosen the path of wisdom in the days of their youth.

On Dec. 8th Bro. Zilmer lectured to an audience as large as our hall could accommodate on the subject, "The Doctrine of the Immortality of the Soul, Historically Considered." Our brother traced the history of this doctrine from its birth in Egypt to its adoption into the creeds of Christendom. On the following night, "The Good Confession of Jesus Christ before Pontius Pilate and the part it played in bringing about the Crucifixion of Christ" was the subject chosen. For this lecture a larger hall was secured which was well filled and a most attentive hearing was accorded the speaker. The series was concluded with the lecture entitled "Good Works Essential to the Salvation of Believers." With the general expression of approval of Bro. Zilmer's work we heartily concur.

During January the Truth was ably set forth by brethren A. C. Biggs, John H. Laird and E. H. Chart.

The Toronto Ecclesia extends to the brethren and sisters a cordial invitation to attend the Good Friday Gathering here. We shall be glad to know in advance who expect to attend.

Address, JAMES M. CRAIGMYLE,
24 Perth Ave., Toronto.

"I Shall be Satisfied When I Awake."

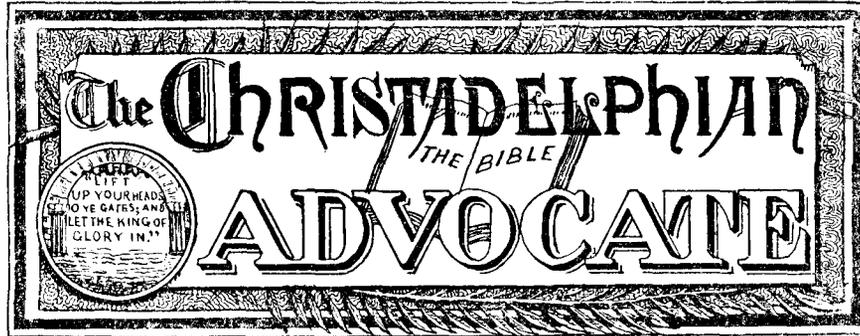
That my Redeemer lives, I know,
And in the coming time will show
His wondrous might in grand display,
And wake the dead to endless day.

So, though the worms my flesh consume,
Deep in the dreary silent tomb
His potent voice shall pierce its gloom,
And from its portal bid me come.

O sweet moment of thrilling bliss,
If I his loved hand may kiss,
And hear the gracious words, "well done,"
Thy grief is o'er, thy crown is won.

Wear it with heart of ceaseless love,
To Him, the Lofty One above;
For sin shall not thy soul alloy,
In the bright endless day of joy.

B. F. SHIPP, Norfolk, Va.



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MAY, 1908

No. 279

OUR REFUGE.

SUNDAY MORNING ADDRESS, BY BRO. STRANGE.

TRUE religion, in its first rise in the heart, is a personal matter between God and one's self. For some time it is his own eternal welfare which engrosses all the attention of the one who is desirous of obtaining mercy from God and peace in his own conscience.

But when he has obtained peace with God there is nothing which he so much desires as that his fellow-creatures may obtain the same blessing. Having himself "tasted that the Lord is gracious," he is exceedingly anxious that those whom he sees around him may experience the same loving-kindness. We see an instance of this in Psa. lxii:8. The Psalmist had been sorely persecuted and greatly afflicted in body and mind, but in the midst of all he found communion with God as a reconciled Father and humble reliance upon His protection and care, to be a source of comfort and consolation which bore him triumphant through all his distresses, and to be sufficient even to make him exceeding joyful in all his tribulations. Accordingly, after having (in the former part of this psalm) declared the source, and in glowing terms described the sufficiency of his comfort, influenced by that spirit of love to others which the truth always produces, he earnestly calls upon others in their troubles and adversities to put their whole trust and confidence in the mercy of God. "Trust in him at all

times ; ye people, pour out your hearts before him. God is a refuge for us."

This advice is given to us by one who had experienced its value, and who could bear witness to its efficacy ; it therefore deserves our most attentive consideration.

Endeavoring to give such an attention to it, let us notice :

1. The representation here given of God.
2. The exhortation grounded upon it, "God is a refuge for us."

In order to appreciate the full force of this, we must call to mind the situation in which the children of God are placed in this world. In common with the rest of mankind they are liable to all the temporal consequences of the fall. Disappointment, sorrow, pain, darkness, death—these are necessary ingredients in the cup, of which every human being must partake. Who has not often found his brightest hopes destroyed at the very moment when he expected their complete fulfillment? But they have a refuge to which they can have recourse in every time of danger, and this refuge is secure, ever-present, acceptable, and the only refuge. God is a secure refuge. Surely no one can, for a moment, doubt the security of those whom God protects.

"The name of the Lord is a strong tower, the righteous runneth into it and is safe." Are His people in affliction? He whose name is Almighty is able to deliver them and to support them. Are they in distress on account of some short-coming? The blood and righteousness of Him, who is God manifest in the flesh, has made an atonement sufficient to cleanse all their guilt. Are they persecuted? He who shut the lions' mouths that they might not injure His servant Daniel, and who would not suffer the flames of a burning fiery furnace to singe even a hair of His three faithful followers, is still as able as ever to rescue and protect His people. Are they surrounded by vigilant, malignant and powerful enemies? He who is on their side is greater than their adversaries, and will not suffer them to be tempted above that they are able to endure. He will be a wall of fire round about them, and the glory in the midst of them. Are they in themselves weak and impotent? He will cause His strength to be perfected in their weakness. No one endured such severe afflictions, and during the greater part of his life was so incessantly and bitterly persecuted as Daniel. Yet his enemies never prevailed against him, for he trusted in God and was not confounded. He laid help on One that was mighty and therefore could say, "God is our refuge and strength : therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea : though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of hosts is with us ; the God of Jacob is our refuge." Yes, God is indeed a secure refuge. Though the whole earth conspire against His

people, He will make them more than conquerors. He has undertaken for them and He will perform his engagements; and never has a child of God yet failed for want of His effectual aid, nor shall any one to all eternity. Sooner shall heaven and earth pass away than that "one of His little ones shall perish."

Further, God is an ever-present refuge. It would be of little avail to a man exposed to a raging storm, or hotly pursued by his enemies, to have a stronghold where he might be secure in the hour of danger, if that place of safety were not at hand. So, however secure a refuge may be, it will not be sufficient unless it is also near.

But God is an ever-present refuge. A God nigh at hand and not far off is He. When the priests of Baal called in vain upon their idol to assert his pre-eminence by sending down fire from heaven to consume their sacrifices, Elijah mocked them and said unto them, "Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." And though they cried from morning till night, "O Baal, hear us, there was neither voice nor any to answer, nor any that regarded." And such is often the case with other refuges—they are farthest off when most wanted. But not so Jehovah; He is nigh unto all them that call upon Him. "When they pass through the waters He will be with them, and through the rivers they shall not overflow them."

God is an acceptable refuge. As a place of security would be of no use to a fugitive if it were beyond his reach; so it would be equally unavailing, if, when arrived at, he found the entrance closed against him and were refused admittance. But God is not wont thus to mock His people, but is ever ready to receive them that flee unto Him for succor. He sympathizes with them in all their distresses, and feels for them in all their tribulations. Nay, He is always far more willing to afford them assistance than they are to betake themselves to Him for it. Whoever called upon Him in the time of trouble and was not heard? Whoever spread out his complaint before the Lord and was not answered? It is true He may not always see fit to interpose at the time and in the manner we may consider best. He who sees the end from the beginning knows what is most advantageous for us; we must not, therefore, suppose that God turns a deaf ear to our cries because He does not answer us precisely in the manner we expect or desire. God may also suffer His people to lie a considerable time under their afflictions; but this is not because He is unable or unwilling to relieve them, for in the very instant that He sees it best to interpose, He will come to their support. This is not only intimated in the parable of the importunate widow, but it is promised as a deduction from that parable, "Shall not God avenge His own elect, who cry day and night

unto Him, though he bear long with them? Verily I say unto you, that He will avenge them speedily," that is, in the very best and fittest season. God is our only refuge. We are all prone, in the hour of affliction to look for comfort from our fellow-creatures, and when we have met with disappointment in one thing, we seek to make up for it by obtaining the enjoyment of another. Some put their trust in men, some in riches; indeed, the idea of increased wealth is associated with that of augmented felicity in almost every human heart; and it is extremely difficult to possess riches without setting the heart upon them, and depending upon them for happiness. But the Psalmist warns us not to put confidence in any of these things. "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity." If riches should increase we must not set our heart upon them. Whatever enjoyment these may afford or procure in times of prosperity, or however they may alleviate the pressure of slight afflictions, still, in severe calamities they are all "miserable comforters," and physicians of no value. They cannot lighten the dark valley of the shadow of death, they cannot calm the swelling of Jordan. In God alone can be a refuge then, and He is the only secure and never-failing refuge at any time. Well then might the Psalmist exultingly exclaim, "He only is my rock and my salvation; He is my defence; I shall not be moved." Such is the representation which the Psalmist gives of our gracious God.

We will now consider the exhortation grounded upon it, "Trust in Him at all times, ye people, pour out your hearts before him." From the character of the Divine refuge, which we have been considering, the reasonableness of this advice is abundantly evident. Shall we look for consolation from a perishing creature when the eternal God invites us to seek it from Him? Shall we betake ourselves to those refuges of lies with which mankind is ever seeking to delude us, when we have a rock of truth on which we may stand and bid defiance to the worst efforts of our adversaries? We are exhorted to maintain a constant reliance upon God, and to make an unreserved disclosure of our wants to Him. When we compare our lives with the word of God, and reflect upon our transgressions against His holy law, we cannot fail to be greatly alarmed at our condition. Remembering that "The blood of Jesus Christ cleanseth us from all sin," and "that whosoever believeth in him should not perish, but have everlasting life," let us abandon every other hope and rest entirely upon Him for pardon and acceptance, and for every other spiritual blessing. This reliance is not a vain confidence, or an ungrounded presumption. It is built upon a firm basis, the promise and oath of Jehovah, the power and the grace of Emmanuel, the obedience, sacrifice, and intercession of our great High Priest.

It is this alone which can support us; it is this alone that can give us well-grounded hope, a prevailing plea and a joyful expectation in the prospect of death and of the final judgment. Let us then flee for refuge to the only hope set before us.

Again, when we are compassed with afflictions and pressed down by tribulations, we are inclined perhaps to give way to despondency and to say with Jacob, "All these things are against me." But what saith the Scriptures? "All things work together for good to them that love God." "Many are the troubles of the righteous, but the Lord delivereth him out of them all."

If, then, we have any reason to hope that we are of this number, Oh, let us cast away desponding thoughts; "lift up the hands which hang down and strengthen the feeble knees," under the full impression that He is faithful who has promised. In firm reliance upon Him, and under the confidence that He will not violate his engagement, nor disappoint those expectations which are grounded on the Word, we may triumph in all our distresses, and even glory in our tribulations.

Let us then comfort ourselves with the thought that however great our troubles and temptations may be, God is a sure refuge, and that our trials are only the necessary discipline to prepare us for a richer discovery of the Divine perfection, and a sweeter sense of the Divine love.

One inference that forces itself upon us on a review of the subject which we have now been considering, is, the security and happiness of the children of God. The earth may shake and tremble; but concerning the one that trusteth in God, what is there in the world that shall change his heart, overthrow his faith, alter his affection toward God, or the affection of God to him? and if we are of this role, who shall make a separation between us and our God?

Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? No. I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever prevail so far over us.

Original Sin.

"Original Sin" is a congenital quality within us whose impulses are agreeable to us—a certain principle which tempts us to do what gratifies the flesh; and having *originally* overleaped the law of God, is therefore called "sin." This congenital quality has descended, hereditarily, from Adam to all posterity. Just as there is found in fire a native energy which mounts upward; just as in the loadstone we observe a natural power of attracting steel, just so do we find in man a primary impulse inciting him to do that which is evil.—Dr. John Thomas, "Herald of the Future Age," Vol. iii, No. 8, 1848.

RESPONSIBILITIES OF THE TRUTH.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill”—Matt. v:17.

ANY brother who is likely to have an argument with Seventh-Day Adventists should be able to explain the above passage, because such are very liable to quote these words against the contention that the Mosaic law is abolished.

First it is necessary to show that the word “destroy” does not mean the same as “abolish.” A law can be abolished, recinded or superceded by another, but to destroy a law is quite another thing; there is no need to consider what the former means, but many have much trouble in understanding the latter in this connection. The Jews of Christ’s day destroyed the law of Moses by their false teachings, that is, to use the words of Jesus, they made it “of none effect by their traditions;” they paid great attention to the mint, anise, and cummin like things of the law, but omitted the weightier matters of judgment, mercy and faith. The judges of the law courts of the present day can destroy the law of the land by maladministration of it: by giving a very light sentence when the nature of the crime warrants a heavy penalty, or by acquitting when they ought to punish an evil doer. In a measure the law of appeal in some countries sometimes destroys (by acquitting on technicalities) righteousness and judgment. Christ did not come to do such work as this, but to fulfill the law.

In considering this statement we must bear in mind that the Mosaic law was a prophecy as well as a commandment, hence the declaration of Philip to Nathaniel, “We have found him, of whom Moses in the law and the Prophets did write.” All the types of the law were prophetic of Christ, hence, when he came he fulfilled them, besides complying with the commandment part, and further, he kept it in the spirit as well as in the letter, and in this fulfilled it in *all* points, the last act was when he hung on the cross and declared, “it is finished,” hence the declaration that the law was “nailed to the cross,” therefore like all other prophecies when fulfilled, the law became a matter of history; it is no longer a prophecy, and being nailed to the cross it is *no longer in force*. Then, brethren, have we nothing to do with this law? According to the apostle we have, for though the letter killeth, yet the spirit giveth life; and insomuch as we are to follow in Jesus’ footsteps we must keep the spirit of the law, and so, writing to the brethren, Paul says “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. viii:4). By keeping the spirit of the law Christ obtained life, and we cannot expect to obtain the same in any other way.

The ten commandments, written on tables of stone, are the foundation of God's teaching to His children; and the discourse known as "the sermon on the Mount" (Matt. v., vi., vii.) is simply an elaboration of them, and both treat with doctrine and moral conduct; as regards the latter Jesus said, "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the *law* and the prophets" (Matt. vii: 12). James calls this "the royal law," and so it is, because it embodies all the moral law of the Ten Commandments, which define our relations to others. Although we are not required to offer bulls, goats or lambs in sacrifice, yet we are required to offer spiritual sacrifices. What are these spiritual sacrifices which we are to offer with joyfulness? Here are a few: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "To do good and communicate forget not: for with such sacrifices God is well pleased." "To visit the fatherless and widow in their affliction." "I (Paul) am full having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." See also Eph. iv: 29-32—"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Psa. cxvi: 17). "Through him (Christ) let us offer up a sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Thus praise and thanksgiving is a sacrifice acceptable to our heavenly Father. Jesus said, concerning his fulfilling of the law, "it is easier for heaven and earth to pass than one tittle of the law to fail." Those who examine the subject find that as regards the first advent of Christ nothing failed either of the law or the prophets; therefore this is an assurance that nothing will fail in connection with his second advent.

"The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." We have heard this quoted to prove that the Mosaic law was abolished when John began to preach. If that were so then why did Jesus comply with its requirements? Why did he enjoin on others their obedience to it? Why did his mother comply with its requirements? And how could Jesus come under its curse by being hanged on a tree? We get the sense of the passage in Matt. xi: 13, "For all the prophets and the law prophesied until John," that is, all the prophets and the law pointed forward to the coming of the Son of God. With the coming of John (who was the forerunner of Jesus and whose work was so closely related to him that it cannot be separated) began the fulfilling of the law and the prophets; therefore, any one who contends that the law was abolished then must also concede that the prophets were fulfilled at that time also, for the two cannot be separated. Peter told the people in the Temple that the prophets foretold the sufferings of Christ, "God showed by the mouth of all his prophets that Christ

should suffer" (Acts iii:18). This suffering had not commenced when John began to preach. John, pointing out Christ as having now come, said, "Behold the Lamb of God which taketh away the sin of the world," which sin was not taken away until that Lamb was slain and his blood poured out; hence we see that the prophets, or those prophecies referred to when coupled with law, were not fulfilled until the last act of obedience of Christ's probation for eternal life. At the close of the parable of the rich man and Lazarus Jesus impresses upon the Jews the importance of their giving heed to the law and the prophets, if they had been desirous of understanding they would have seen that the mission of Christ was a fulfilling of them, but they being wilfully blind saw not the saving arm held out to them, "To the law and the testimony, if they speak not according to this word, it is because there is not light in them"; so we are exhorted to "Search the scriptures for in them is eternal life." We have so far shown faith in God by listening to his word and rendering obedience to it by being baptized into Christ's death and resurrection and thereby received forgiveness of sins and cleansed from racial condemnation, let us then be up and be doing and give heed to the further requirements, for to hear in the scriptural sense is to put its precepts into practice and believe the promises of God.

There is a sad lack of reverence for the Truth among those calling themselves Christadelphians in this part of the world, and the only way to account for it seems to be that they do not sufficiently realize their position as the sons of God as they profess to be, and a few words upon the subject may be encouraging and strengthening. The reaction which takes place when any one becomes an ecclesial member to find that there is no place of worship to reverence, like as with orthodoxy, has probably something to do with it, and perhaps the older brethren have been somewhat remiss in showing "the babes in Christ" what there is to reverence. In the first place, though we have not a permanent anointed holy place to meet in, yet the room or hall we use for the breaking of bread is for the time being holy because we are God's holy people; the temple of God; a holy priesthood, and as such are required to offer spiritual sacrifices and offer incense, that is, prayer in the service of God, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. cxli:2). In order to understand these things we must study what was required of Israel's priesthood, which teaches us that they must show reverence for everything which was used in connection with the tabernacle and its service; everything was to be kept holy, including the priests and their garments, and all of these have a counterpart in our probationary lives. There is no God-appointed head or high priest on earth among us; but each one of us is, at the present time, a

priest of God, and as such we are required to conduct ourselves as becomes the character, our presence as such sanctifies, for the time being, our place of meeting and those things which are used in the service. Under these circumstances it is not seemly to be rushing in at the last moment, or even standing about the room until the presiding brother begins to proclaim the opening hymn and then make a sudden rush for books and seats; it would be more becoming to be in our seats five minutes beforehand meditating what we are about to do. (More reverential bearing before commencing a meeting for lecturing than is often practiced would be a good example for intending converts; the decorum practiced in orthodox churches is a worthy example for us). It is certainly very pleasant to greet one another with a cheering word and grasp of the hand, but if the time is short it is better left alone, for let us remember that our presence at the meeting for the breaking of bread is not simply to fellowship with each other, but also to commune or fellowship with our heavenly Father and our Elder Brother, therefore we should show individual reverence for everything in connection with the time for the offering of incense and sacrifice and let all our actions be orderly, for we see that in connection with the tabernacle service this rule was observed, everything had an appointed time: The burning of the incense; the trimming of lamps; the changing the shewbread; the morning and evening sacrifice; atonement for the nation; the washing of hands and feet of Aaron and his sons "that they die not." We, as priests of God, are required to do this latter spiritually for the same reason, that is, confess our sins daily and ask forgiveness so that they may be washed away by the blood of the Lamb, that such sins may not be brought up against us at the judgment-seat. Having had our "bodies washed with pure water" at baptism, we are cleansed from all uncleanness incurred naturally and of individual sins, and only need this spiritual washing of the active members as Aaron and his sons having been washed ("And Aaron and his sons thou shalt bring unto the door of the tabernacl of the congregation, and shalt wash them with water") only needed afterwards to wash the hands and feet when appearing before the Lord. An example for our conduct is set by Christ washing the disciples' feet; that this was not merely to teach humility is evidenced by the statement made to Peter, "If I wash thee not, thou hast no part with me"; "He that is washed needeth not save to wash his feet, but is clean every whit." The Jews had a bath before partaking of the passover, but in going from the bath to the place where they were to eat their feet would get dusty, hence the need for the custom of bathing the feet when arrived at the house; but our Lord bases a higher teaching on it, that we, having been washed in baptism, need to often wash ourselves of our daily sins. It teaches us that God requires us to be clean in character when we appear before him in temple form, hence

the apostle's exhortation: "Examine yourselves so that ye may eat and drink worthily." This examination is not to be just before going to the meeting but daily, nay, as far as possible hourly, and forgiveness asked for daily at whatever time we have appointed for prayer in our closet. We have all been called to the marriage supper of the Lamb as the would-be guests, and as a necessary preparation we were at baptism provided with a garment of righteousness to be ready for the coming of the bridegroom; this, like the official garb of Israel's priests, is a holy garment, and as such is to be kept holy, spotless, and we are expected to be wearing it when the bridegroom inspects his guests. When any one puts on borrowed plumes they try to act up to the character of them; no less is expected of us in wearing this holy garment, and so we are called upon to be righteous; but the time is long and many temptations beset us before the bridegroom cometh; and there are many ways in which this robe may become soiled, nay, there is a worse danger than that—the possibility of losing that garment altogether as is implied by the Spirit in Rev. xvi: 15, "Blessed is he that watcheth and *keepeth* his garments, lest he walk naked and they see his shame." The result of such cases will be the casting into outer darkness; on the other hand, he that watcheth faithfully over the garment will be approved, like the few in Sardis, "Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white for they are worthy." The defiling is sin, which can only be cleansed in the God-appointed way, "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: 9).

"Blessed are they who wash their garments in the blood of the Lamb." When we have defiled our garment it is only by washing it in this way that we can retain it so as to have the privilege of sitting down to the marriage feast. Being a holy garment, it must be carefully guarded, let us then renew our efforts in this direction so that our hopes of the future may be realized. Again, under the Mosaic order vessels used in connection with sin-offerings had to be cleansed, and so it is with us who are compared to vessels; but whether we become vessels to honor or dishonor depends altogether upon our being spiritually clean in the sight of our heavenly Father. Therefore, we must be diligent in cleansing ourselves whenever we come in contact with sin which, alas, is too frequent. All sacrifice, whether literal or spiritual, is offered on the ground of communion with God or to restore that communion with him when it has been disturbed, and in view of the statement of John, that we all sin, but that by confession we can receive forgiveness, there should always be a readiness on our part to avail ourselves of the privilege of presenting our confession through our great High Priest. The Mosaic conditions show that all

individual sins must be confessed and pardoned before any other sacrifice, such as voluntary or peace offerings, could be successfully presented, hence the necessity of "examining ourselves" before coming to the memorial service; this is equivalent to the Mosiac way of purifying before partaking of the passover, for Christ is our passover, thus we see that although we are not under the Mosiac law, we may learn much from it that will guide us in how to comport ourselves in the house of God. Then, again, Paul says, "the law was our schoolmaster to bring us unto Christ that we might be justified by faith" (Gal. iii: 24). If the law could teach the Israelites about Christ it can teach us just the same. Paul says we cannot obtain our object unless we strive lawfully, we have the regulations laid down in the commandments to govern us in the race for life, and one rule is that we are to strive diligently. See how diligently men study human laws to gain temporal ends, how much more should we search the law of God, seeing that our object is eternal life.

In the instructions given to Moses, Jehovah provided that if Israel should have a king, such king was to write out a copy of the law to keep by him and read therein all the days of his life, in order that he might "learn to fear the Lord his God, to keep all the words of this law and these statutes to do them: * * * that he turn not aside from the commandments to the right hand or to the left" (Deut. xvii: 18, 19). The writing of the law would impress it on him and continual reading remind him of the things he had learned. If this was good for the king of Israel, is it not also a good plan for us to follow in regard to the commandments which are given for our guidance, for what is written down makes a deeper impress than what is read, even though we read it in our daily reading three or four times a year. The writing of the law would make the king reverence the word of God and should have the same effect on us, and we have the example of Jesus to follow who even, in reading the scriptures in the synagogue stood up, while when teaching he sat down and as we know that he would not do anything as an outward form, it was done reverentially; let us then give heed to these, not as an outward form, but with sincere heartfelt reverence. One of the duties devolving on the priests of Israel was to teach the law to the rest of their brethren, no less required of us as the priests of God in this age, "for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. ii: 7). That we all have the law in our hands is no excuse for not doing it, some have greater knowledge than others and it is their duty to impart it and there are always babes in the Truth requiring it even as the young Levites did. "Where two or three are met together in my name, there am I in the midst of them." This declaration need not surprise us when we consider the statement of the apostle

that we "are the temple of God," (and God is always with the high priest), but it should make us manifest the more reverence when we are met together; and remember that when the scriptures are being read it is not a time for moving about in the room or doing anything irrelevant or adjusting something that is out of place, "the Lord is in his holy temple, let all the earth keep silence before him," and concentrate the mind on the reading. One cannot help but think that if all had fully realized these responsibilities, and how displeasing it is to our heavenly Father, there would have been fewer personal difficulties in our midst, for to Him above all and everything the most reverential conduct and feeling should be manifested. That such things were foretold is no excuse for us to allow ourselves to fall into them, then let us avoid them and push eagerly forward unto perfection. Hallelujah! Praise the Lord.

WALTER ANDREW.

The Title to David's Throne Nullified by an Invention.

THE new invention, into which the "Amended" Party has fallen, is a complete nullification of the gospel as revealed in the covenant made with David. One serious charge preferred by Jesus against the Scribes and Pharisees was, that they "by their traditions made the word of God of none effect." Upon the same principle as this charge was true, it is also true that the new invention has destroyed Jesus' title to the throne of His Father David. To weaken in the smallest degree Christ's title to the throne, in fact, is beyond the power of man; and it was also impossible, in fact, for the Jews to make the word of God of none effect; but since the theory of the Jews deprived them of a share in the promises of that word of God which they nullified, it behooves our theorists of to-day to beware that their invention does not deprive them of a share in the blessings involved in the covenant made with David.

Let us look at the workings of this invention. It starts by saying that sinful flesh cannot be atoned for; that the destiny of the flesh, by reason of Adam's sin, is absolute destruction, not redemption. The advocates of it do not seem to attach any importance to the fact that Jesus, in redeeming himself, *redeemed* his body; nor to Paul's declaration that "we are waiting for the *redemption* of the body"; nor to the words "*change* our vile body." No, say they, the body, since it is sinful, must not be atoned for, nor redeemed; it must be destroyed. Of course, this is all based upon the assumption that the sentence passed upon Adam was such as must not be interfered with to the smallest extent. Every one inheriting sinful flesh must, for himself, pay the penalty of Adamic sin by literally dying and returning to the dust in strict and literal accordance with the words, "Dust thou art, and unto dust shalt thou return." When all have reached this

“dust” stage, they have, for themselves and by themselves, and, of course, without any effort on their part, met all the demands of the Adamic penalty; and with this penalty the redemptive work of Christ has nothing to do. All that Christ does for us is pardon our personal sins in baptism, and thereby “remove the penalty of the second death,” so that after each person has, for himself and by himself—and that passively, because he cannot help doing it—completely squared account with the Adamic penalty—after this, he will be so entirely free from any other claims that the redemptive work of Christ can take him in hand and bring him out of the grave. Yet, strange to say, after the Adamic sinful flesh body has been “destroyed” and mouldered into dust, these theorists will not leave it there. They resurrect it, the sinful flesh body, even after that body met all that was demanded of it on account of being sinful flesh. Reasonable onlookers have cried out, “Your theory leads to immortal emergence, since you allege that sinful flesh came from Adam, and all demands are met when the body goes to the grave. Sinful flesh, therefore, ought to end in the grave and never appear above the grave again, if your theory be correct. But when men are on the back of a hobby, running at reckless speed, such a thing as reason is too small to attract their attention.

Now we come to the question, How does this new invention nullify Christ's title to David's throne?

The covenant with David is, “Of the *fruit of thy body* will I set upon thy throne.” This means that the king here promised should be an “offspring of David,” a “Branch of David,” a “seed of David *according to the flesh.*” His title to David's throne would be based upon the fact that he could prove that he—his body—descended from David. Any claimant to David's throne, whose body in no sense descended from the “loins of David,” would be a pretender—a fraudulent claimant. So strictly is this law of descent adhered to, even in relation to Christ himself, that Paul says, “If he were on earth, he should not be a priest” (Heb. vii:4). Why? Answer: “For he of whom these things are spoken pertaineth to another tribe: * * * for it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood” (Heb. vii: 13, 14). Of some who had returned from Babylon it is said, “These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood” (Ezra ii:62).

This law of descent was even not marred in the case of Jesus by corruption of his body in the grave. The word of God had declared, “Thou wilt not leave my soul in sheol, neither wilt thou suffer thine holy one to see corruption.”

In direct opposition to all this the new invention denies atonement for the body of Christ, and demands that his body be destroyed instead of

redeemed by atonement. If his body was destroyed and another body of entirely new material was exchanged therefor, it follows that Jesus is not now bodily of the "fruit of David's loins," and therefore is not "of the seed of David according to the flesh," and therefore is deprived of that upon which his title to David's throne is predicated. One of the inventive lawyers who so persistently pleads for the destruction of the sinful flesh body, and who will not have it that it was atoned for, could present a case against Jesus as the rightful heir to David's throne by asking, "Is he, his body, a descendant of David, a seed of David"? If he could prove that the body which Jesus inherited from David was destroyed, the link would be broken, the right of the claimant be destroyed, the title of Jesus to David's throne nullified.

The body of Jesus, which was not allowed to "see corruption," never was destroyed. It was atoned for, cleansed, redeemed; and the body of which he is now composed is, therefore, "the fruit of David's loins" purified, glorified, immortalized, it having been "changed in a moment," and thereby became a manifest fulfillment of the words, "*redemption of the body*," which redemption will be the joyful experience of every "mortal body" that will stand approved at the judgment-seat of Christ, whether it be a mortal body emerged from the grave, or a mortal body among those who will be "alive and remain to the coming of the Lord."

If the body must be destroyed and not atoned for, because it is composed of sinful flesh, one would reasonably conclude that one destruction would be enough; and that, therefore, the corruption of the bodies of worthy saints in the grave would be the final end of their mortal bodies; and their emergence from the grave would be *immortal emergence*. But our theorists shirk the logical conclusion of their false premises. They still cling to the truth of mortal emergence, despite the fact that they "make it of none effect by their tradition." The one cannot be harmonized with the other; and this case is an example of the fact that one serious error will always throw the principles of the gospel out of balance, like a wrong figure in a trial balance of a bookkeeper. Clinging, therefore, to the truth of mortal emergence, the inventors of the *destroy versus redeem* theory are not content with the one destruction of the sinful flesh body in the grave; it is reproduced in the resurrection, still a sinful flesh body, still unatoned for, and therefore destined to be destroyed again, to give place to a new body composed of entirely new material; and so the sinful flesh bodies of the resurrected worthy saints will, when the new invention has finished with them, have been destroyed twice, and this all because of Adam's sin; and yet these advocates scoff at others for believing in inherited condemnation.

Here is Bro. A just emerged from the grave and judged and declared worthy of immortality, but his is still mortal flesh unatoned for. Our

theorist will not allow one particle of this mortal body to be changed into the immortal; for that would be redeeming and not destroying the mortal body; and, worse still, it would be using "unclean," unatoned for, material in the construction of a holy, heavenly, immortal body. Now Bro. A must be got out of his mortal body in some manner, and transferred to a new immortal body without taking one particle of the old, unatoned for body with him. How is this to be done? One believing in the immortality of the soul would have no difficulty in transferring Bro. A from body No. 1 to body No. 2; but how can a mind freed from the pagan fiction imagine a transfer of Bro. A, who has no existence except a bodily one—how can he be transferred from body No. 1 to body No. 2? Unless a disembodied existence of Bro. A, during his transit from one body to the other be imagined, the feat cannot be accomplished. Therefore the new invention logically leads to the two false theories of immortal emergence and of disembodied existence, as well as to a nullification of Christ's title to the throne of his father David.

If there must be an actual destruction, and not a redemption of the mortal body, then when the worthy saints have entered into their immortal bodies, all the old mortal bodies that have suddenly been vacated will still remain intact, an innumerable lot of corpses. So it is that there is no end to the absurdities to which the new no-atonement theory leads.

On the other hand, how simple is the truth! Jesus is of the seed of David *according to the flesh*; hence his right to "the throne of his father David." David's throne was "the throne of the Lord over Israel." Jesus was the Son of God by begetting through the operation of the Holy Spirit; hence his right to that throne which was both the throne of the Lord and of David.

Adam's body was not mortal, not sinful flesh, before he sinned. His sin did not change the material of the body; but it changed the condition of that material. Had God seen fit, He could have changed it back to its former "very good" condition, and still retain the same material. This would have been an elimination of the sin in the flesh, the mortality, and it would have been a redemption of the body. Upon the same principle, the material of which Christ's David-derived body was composed was not destroyed, "saw no corruption"; but by immortalization was the subject of "eternal redemption" (Heb. ix: 12). As a prerequisite to this, His sinful flesh state had to be atoned for in order that God might be just in justifying. Jesus is therefore now, as He declared himself to be after his immortalization, the "root and the *offspring* of David" (Rev. xxii: 16). The sinful flesh which was first atoned for was finally purged of its sinful condition, and He was "changed in a moment, in the twinkling of an eye." Only in one thing was his case different from that of some of those of

whom he is the "forerunner," namely, in that his body was not "suffered to such corruption," and therefore needed not to be reconstructed. When the reconstruction of the bodies of the saints takes place, all will stand before the judgment-seat in mortal bodies. From these the sinful condition will be eliminated, the sin-produced mortality will be removed—destroyed, if you like the word better; for it is this that is to be destroyed, not the material body. Then, instead of destroying the bodies of the accepted saints, they will "all be changed in a moment, in the twinkling of an eye," and that which we are all "waiting for" will be gloriously realized, to wit, "*the redemption of the body*" (Rom. viii : 23).

But let no one hope for this glorious redemption without there first being an atonement for the body; and here is where the importance of the subject in relation to baptism must be recognized. By his death, Jesus atoned for his sinful flesh, unclean, inherited nature, and for all in him—all who should become parts of his body corporate. To share in this atonement for sinful flesh, inherited sin, we must be baptized into Christ; thereby receiving atonement with God in respect to relationship as a prerequisite to that atonement in nature which will result from the glory of immortality.

Let our erring brethren repent and retrace their steps, returning to the purity of that truth from which they have departed in their effort to evade the scriptural doctrine of Adamic condemnation, inherited sin, racial alienation and atonement for mortality. It is not too late for them to do this. Could they but do it, we should rejoice exceedingly, and we feel sure God's good pleasure would be secured.

For the sake of the superficial and the honest seeker after truth, it is needful to say a word on the only passage which seems to give countenance to the theory that the body will be destroyed and not redeemed. It is Rom. vi : 6—"Knowing this first, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Let it be observed that whatever is meant here by the word "destroyed," it was a thing that had occurred, and it was not a thing to occur in death, nor in the change to immortality. That which is involved in the words, "that henceforth we should not serve sin," is a sequence of "our old man [having been] crucified with Christ" and "of the body of sin" having been "destroyed." This will be clear to the careful reader with only the Authorized Version before him. But the question is set at rest unmistakably by the rendering in the Diaglott: "Knowing this, that our old man was crucified with him, so that the body of sin may be rendered *powerless*; that we may no longer be slaved to sin."—EDITOR.

Contempt will kill an injury sooner than revenge.

IT IS SOWN. I. COR. 15.

BY A. H. ZILMER.

THE familiar figure of sowing seed is by the apostle employed to illustrate the raising of the dead from their emergence out of hades to their exaltation to the nature of God, which is Spirit. The question is asked by "some man," "How are the dead raised up? and with what body do they come?" (v. 35). The apostle designates the propounder of this question as a "fool," one who has not his wits with him. Then he proceeds to answer the fool's question by saying, "That which thou sowest is not quickened, except it die," etc. Two distinct things are contemplated in the question, viz.:

1. How are the dead raised up? and,
2. With what, or what manner or kind of, body do they come?

How, then, are the dead raised up from the place and condition from which they are to "come"? Like seed that lies dormant in the receptacle or bin into which it has been placed, the dead are to be sown or cast out of the place where they are.

This sowing is responsive to the question, "How are the dead raised up?" or it serves no purpose in this discussion. What, then, is this sowing? To sow is to cast out or scatter seed. The farmer, in sowing, casts the seed out of the bag or receptacle in which it is contained. It cannot produce fruit while it is in the bag, the environment not being favorable to the germination and sprouting of seed. Therefore he casts the seed out of that environment in order to place it in such surroundings which will cause it to germinate, sprout, grow, and mature a harvest. Thus also with the dead. They are in the "grave," *hades* (or "hell," as in the margin), having been deposited there because of the event of death. While in this environment, into which they were "gathered" (Gen. xxv:8; xxxv:29; xlix:29, 33), where they "lie" together (Ezek. xxxii:21, 29), they cannot spring forth into everlasting life; hence they must be sown or cast out of the environment of *hades*, and be placed in such surroundings which favor the development of the spiritual nature. This casting of the dead out of *hades* the apostle styles sowing. Who is the sower? Is it man or God? It is "the Father" who "raiseth the dead and quickeneth them" (John v:21). Therefore He, through the Lord Jesus, who has the keys of death and *hades*, (Rev. i:18), will "sow" or cast out those who are in *hades*.

"With what body do they come" in this sowing? In the case of the seed which the sower casts out, "bare grain" is sown, because "that which thou sowest, thou sowest not that body that shall be, but bare grain." This is also true of the "body" that "comes" in the epoch of the resurrection. It is not that body that shall be, that "comes" when it is

sown or cast out. It is corruptible, without honor, weak, a natural body, which is a living soul (verses 42-45). This body comes out of the earth, and, as its original, "the first man Adam," is "earthy."

When the seed that is sown reaches its proper environment, and the heat and moisture begin to act upon it, it germinates and dies to the "bare grain" state in which it was sown, and simultaneously begins to assume a new state of body, which reaches its perfection at maturity. It is then fully "raised," and has a body "as it pleases God." Thus the body that is sown or cast out of the earth, being earthy, corruptible and mortal, when favorably environed, dies to its earthy and corruptible state, and is quickened into the incorruptible.

In the seed that is sown, the "dying" and "quickenings" takes place subsequent to the sowing, as this is impossible without the sowing. So also with the dead. The sowing takes place first; the dying and quickening follow. As live grains of seed, or grains which have vitality in them, are sown, so in the resurrection a body is sown which has life, natural, terminable life. As the seed dies in the environment into which it is sown, so the body dies to its natural and earthy condition. Although the seed is said to "die" in order to be "quickenings," yet it is never devoid of life, the transition from one condition of body to another taking place simultaneously. Thus also with the body that is sown. It does not die so as to be without life, but dies to the condition in which it was sown, the natural; and is at the same time quickened into another, the spiritual. Thus "it is sown a natural body; it is raised (it dies and is quickened, and thus becomes) a spiritual body."

The sowing takes place first, the dying and the quickening follow. The next question is, What is the environment into which the body is sown? From II. Cor. v: 10 we learn:

1. That we must all appear before the judgment-seat of Christ.
2. That this appearing is the manifestation, as to works performed and character developed, during the probation, of those appearing.
3. This involves the giving of account to God, as set forth in Rom. xiv: 10-12.
4. Those appearing have done either good or bad during their life time.
5. The object of this appearing is that everyone may receive the things in body, according to that he hath done, whether good or bad. Thus it is seen that the "body" appearing before the judgment-seat of Christ is to be the medium through which the things shall be received. This body is to receive things according to what was done, whether good or bad. Therefore neither has been received prior to such appearing. Inasmuch as either good or bad can be received in that body, that body is one which is susceptible of either. That body, a natural body, a living soul, having been

sown or cast out of hades and into the presence of the judgment-seat of Christ, is now subject to the new environment into which it has been placed, and according to the character previously formed, whether good or bad, will either "die" to its earthy condition and be "quickened" into heavenly, or, as the seed that lacks vitality, perish and disappear.

FRANKNESS AND FAIRNESS.

Pine Bush, Orange Co., N. Y., Dec., 1907.

DEAR BRO. WILLIAMS, Greeting in the one faith :

I have been waiting a long time for this occasion, to let you know of my appreciation and esteem for your work's sake all over the field of truth's warfare. I have just finished a perusal of my December *ADVOCATE* and must say that the contents under the head of "Burning Questions" are a revelation to me in regard to the extraordinary doings of the Birmingham authority. My suspicions have been for a long time passed as to the scriptural doings and sayings of that authority, time has confirmed as unscriptural and unworthy the profession of that meek and lowly Jesus the Christ. My support and countenance cannot remain in such identity, for I did not so learn the One Faith and practice from Dr. Thomas' works. Now, my dear brother, there was a time when I could not see my way to agree with you on certain matters, but time and facts have changed many things from bad to good, and from good to bad, and to-day I can heartily agree with you in faith and practice, and can see you in the light of truth wherein you really have stood so long, and defended the faith so nobly and masterly against all comers, that you deserve, and will receive, the hearty endorsement and support of all the faithful brethren in the household. I feel sure you will not feel flattered by my commendation and so I speak to you just as frankly as I feel in this matter. We have now been away out here in the country six years in isolation. I have had ample time to seize up every actor on the field of truth's warfare, and to my judgment, according to law and testimony, your record outranks them all since Dr. Thomas laid down his pen and committed the work that he began into the hands of his surviving brethren.

I have often gone to the dear old doctor's tomb in Greenwood Cemetery and read over the last words of that remarkable man, leaving in the hands of his living representatives to continue the work of God that he began in these latter days.

It has been a question in my mind for a long time past, Do any of the brethren on the field represent Dr. Thomas? You, my brother, come nearer to the mark than any other that I know of. There is an awful scattering of the household to-day. Who, or what is responsible for this

condition of things nobody seems to know. How many broken hearts and despairing minds of believers have been driven into isolation *God only* knows. Your visits to England and your efforts there for the unity of the faith in the bond of love and peace are so noble and so heroic that I cry for joy to see at least one man in the latter days willing to do the work of a Peter. * * * I feel sure that the great God of Abraham is holding you up in this work, and will abide with you to the end, and I believe that the end of all work of the Gospel is at hand, for the wickedness of men is very great in all the earth. "O that the hearts of believers may be comforted, and knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge."

Yours in love, in hope of life from the dead,

J. CODDINGTON.

REMARKS ON THE FOREGOING.

Only the pressure of circumstances, and the fact that the writer of the foregoing is an aged brother of many years standing in the Truth, and always an earnest defender of the writings of Dr. Thomas, induces us to publish this letter. We feel quite sure that we are free from the susceptibility of flattery, and that our brother is not one to flatter anybody. The praise of men must be avoided, since God only is worthy of all praise; yet Christ and His apostles and the Holy Spirit withheld not words of commendation where they were deserved. As Bro. Coddington says, there was a time when he thought he was not in agreement with us; and there was a time, too, when we offered opposition strongly to one thing set forth by him, and for a time we thought he was prejudiced against us. We mention these facts because they add to the force of what the letter says; for while many young in the faith, comparatively, are asserting that we have departed from the Truth as set forth by Dr. Thomas, here is one writer who knows the full history of the Truth in the last century development, and is well able to detect any divergence. Ever since the death of Dr. Thomas, Bro. Coddington has been in fellowship with Sister Lasius, and therefore, taking all the facts into consideration, the testimony which this letter bears to the soundness of the *ADVOCATE* as against those who so strenuously endeavored to drive it off the field, adds force to what has been declared by others who have been in the Truth from the early days of Dr. Thomas.

We have not been unmindful of the fact that an editor, in the heat of defending principles which seem to him precious, may be unconsciously biased; and when we have subjected ourselves to rigid examination, and

asked, "May it not be possible that you are overlooking some vital principles in this controversy?" the fact that most of the aged and well-trying brethren of the doctor's days are with us, has been helpful in adding to that confidence which clear scripture testimony had unmistakably established in our minds.

In one of our recent visits to the home of our lonely Sister Lasius, we asked her how she viewed the war that had been waged, and where she stood as to fellowship. Her answer in substance was, that she stood where all stood when Dr. Thomas finished his work, and had no sympathy with the various so-called "amendments" that had been innovated as tests of fellowship. She stands where we stand, while those younger in years and in the Truth are trying to tantalize us with jokes about "racial alienation," "inherited sin," "baptism for Adamic condemnation," etc. We are not to be moved from the rock of truth by jokes and sarcasms. Our foundation is safe and solid. We know we are right, and therefore press on, in the hope of helping all to hold fast to the pure principles of truth, and not without hope that even some of those who have so bitterly turned against us in a desperate effort to "down the whole ADVOCATE fraternity" may yet see the error of their ways, return to their first love, and at last be saved.—EDITOR.

What does this mean?—"In the offering of Christ on the cross he himself, as well as God, was morally involved."—See Phil. ii:8.

God and Christ "*morally* involved"? Can this strange assertion be read into, in, or out of Phil. ii:8? Perhaps the meaning is that since Jesus was commanded to die, He was thereby "morally involved" in the sense of being obligated to die; but how was God "morally involved"? If Christ was "morally involved," what gave "morality" the right to claim His death? Morality has the right to claim death of those who are immoral, and Jesus was not that. If this strange assertion means that Jesus was "morally involved" in that which necessitated his "offering on the cross," and He was not legally obligated to suffer the death of the cross for his own inherited share of Adamic condemnation, then it must mean that He was "morally involved" in the personal sins of others; for the same writer says on the same page, "Christ's offering for himself had nothing whatever to do with moral sins. The quotations are from p. 2 of "The One Great Offering"; and the struggle is to escape the belief that there is such a thing as federal sin, which required the offering of and atoning for sinful flesh.

If you would find a great many faults, be on the lookout; if you would find them in still greater abundance, be on the look-in.

Editorial.

THE SHAPING OF EVENTS.

BRO. WHITEHEAD kindly sent us clippings from the *Daily Telegraph* (London) showing what a change of sentiment has taken place in relation to Russia in the Balkans. Providentially Russia had "hooks in her jaws" to "bring her back" and prevent her from prematurely fulfilling her mission in "planting her tabernacles between the seas, in the glorious holy mountain," there to be stricken down by Michael, who shall "stand up for the children of Daniel's people." Lord Beaconsfield was Briton's watch-dog to help in holding back. In his time his policy was the only feasible method, and it served its purpose well; but great are the changes since then, as shown by the able writer in the *Daily Telegraph*. The changes are such as to allow Russia a more open field in "executing the evil thought" to "go up to the unwalled villages to take a spoil." This has become more clear by the dispute between Russia and Austria over the railroads they propose to extend—Austria from Sarajevo to Mitrovetza; and Russia from "the Danube through Servia, across the Montenegrin frontier to an Adriatic port." Russia, it seems, has had "a long-cherished idea of securing a foothold on a seaport which will provide a route to the Mediterranean as an alternative to the Dardanelles." The developments of the late "crisis," as it is called, between Russia and Austria over these railroads which are to cross each other in fact as well as in diplomacy, show that while Russia has been supposed to be severely wounded by Japan and insurrections, she is very much alive to her interests in the near East. Her desire for sea ports took her far from the field of her prophetic mission, only to severely punish her for her cruelty to the Jews, and she has learned the lesson well; but she is still possessed of the necessary power, wealth, and diplomacy to play her part in the near East, which is the sphere of the Eastern Question.

On the change of sentiment which will be helpful to Russia in the execution of the "evil thought" prophecy has mapped out for her, the writer in the *Daily Telegraph* says:

One of the singular results of the crisis in the relations of St. Petersburg and Vienna is to throw into relief the extraordinary change in the attitude of this country towards the problems and perils of the Near East. Had the present difficulty occurred a generation ago the international stage would have been startled by alarms and swept by excursions. England would have been one of the most agitated of all the powers. The newspapers would have been engrossed by the subject. There would have been excitement and anxiety among the members of both Houses. The Government would have held special Cabinet meetings, and its represen-

tatives would have begged, in the grave tones that hush the House of Commons, that all questions and discussion might be deferred. In every direction the telegraph wires would have been hot with official messages; rumors of the movements of the Fleet would have loaded the air; and the War Office would have been asked what was the utmost it could accomplish in a real emergency. The transformation in the temper of the public mind with regard to the Eastern Question has been so amazing that the country has not only changed, but actually forgotten the feelings by which it was convulsed in the electric year before the Berlin Congress. If Lord Beaconsfield's shade could revisit the warm glimpses of the Gilded Chamber his genius for ironical philosophy would receive full scope. How would he look upon his former self? How would he look upon us? We are not to suppose that he would condemn our position, and the probability is that he would have shared our point of view. The secret of his power was to exact clearness of aim and unyielding fortitude of nature, he united flexibility of method and impartial vision. No man knew better how to reckon with facts in their continual alterations and how to accommodate statesmanship to changes in the fundamental conditions of politics. Events themselves have moved. Insensibly we have marched with them. The old point of survey is left far behind. We are in the midst of a different scene. A prospect has opened before us which no man could anticipate in the seventies; and our ideals seek their goal in a different direction. To any vital historian able to depict in glowing prose the dramatic heart of things the contrast between 1878 and 1908, as respects the relations between the Eastern Question and British policy, might well furnish material for a memorable chapter upon the mutations of political passion. Picture such a situation as that of thirty years ago. Nations are inflamed. They are apprehensive. Imagination is oppressed with a sense of nightmare. Vast armaments are accumulated. Forces are mobilized. Congresses are assembled. A very large number of persons have devoted themselves to mastering in their minutest details very long documents and very large maps. It is all perfectly sincere, as well as fascinating and agitating. Then there is a lull. The pause is prolonged. Compromise is patched up upon some illogical basis with which no extremist is satisfied. The world is assured by the experts that its hopes of peace are fallacious, and that the truce cannot last long. But, partly through lethargy, partly through other preoccupations, partly through sheer fear of the incalculable should the status quo once be overturned, the compromise is allowed to stand, and soon promises something like the proverbial permanency of the provisional. Time works its imperceptible revolutions. And when the old trumpets are blown again, and the old crisis is reopened, there is no response where answering bugles would once have rung, and there is no inspiration in those whose every drop of blood would once have leaped in challenge. This is a brief calm before the storm.

TRUTH AND FELLOWSHIP.

That the system of truths which is sometimes termed "the Truth," "the Gospel," "the Faith," "the Hope," etc., *is* a system, and is definable, is evident from the fact that the faithful are exhorted to "earnestly contend" for it, to hold it fast, to not deny it, and to withdraw fellowship from

such as, after the "first and second admonition," refuse to abandon heresies which make it of none effect.

The meaning of the letters to the seven churches in Asia is that each church is held responsible for the existence among them of those "holding the doctrines of the Nicolaitanes," "the doctrines of Balaam," etc.; and that it is the imperative duty of these churches to remove from among them those who persistently hold to such heresies.

The meaning, further, is that if the churches complained of refuse or neglect to do their duty in this respect, the Spirit will remove their light-stands, or extinguish the lights of the disobedient churches, which means that their lot would be that which ultimately befell the church of Laodicea.

In many cases obedience to the Spirit's requirements is a very unpleasant duty, and with some persons a duty too severe for fleshly ties to bear; and the weakness (or perhaps the strength) of the flesh is seen in various flimsy excuses for shrinking from duty.

Some ask, "Who are we, that we should withdraw fellowship from individuals or ecclesias?" and they claim that the Spirit did not command the churches of Asia to put from them the false teachers complained of; that the warning was only that God would see to the cutting off. In this there is a failure to see that the Spirit is addressing the *churches*, not simply the heretics in the churches. To see this the record has only to be read. "To the *church* in Ephesus," for example, "To the *church* in Thyatira," "I have somewhat *against thee*," "*thou* sufferest that woman Jezebel," etc. This can mean nothing else than that the evils among the churches must not be "suffered" or allowed; the "little leaven" must be removed by the church in order to prevent the "leavening of the whole lump." In case this was not done by the church, God would do it.

Let no one imagine that an ecclesia will prosper spiritually (I do not mean numerically) while it permits false doctrines to be held and fellowshipped. It is not to be supposed that the Spirit would miraculously destroy those churches in Asia which it warned. A corrupt Ecclesia has its elements of destruction within it. It is self-destructive in the sense of "a little leaven leavening the whole lump." The admission of one false doctrine becomes a precedent for that of another, and so on. This has been manifest in the history of the Truth in its revival as well as in its Laodicean end in the early days of the Christian era.

It is not necessary here to define the fundamental principles of the Truth. They are defined in many Statements of Faith, all in harmony with what was taught and held to be a basis of fellowship in the days of Dr. Thomas, the basis upon which the older brotherhood stand to-day, some of them wondering, on the one hand, how certain doctrines can be fellowshipped as they are in some places; and, on the other hand, how

innovations can presume to add as tests of fellowship questions that are not doctrines at all.

Between the two extremes lies the Truth and pure fellowship to-day. It is on this basis the real survivors of Dr. Thomas stand to-day. They believe every *doctrine* of the Gospel he believed and taught, and they ask no more nor less than he did as a basis of fellowship. Those on the one hand who are numerically large have departed from our fellowship because they presumed to add not a doctrine, but an opinion as to whether a doctrine should be applied to certain ones; and those on the other hand, also numerically large, are separated from our fellowship because they have among them doctrines which undermine the fundamental principles of the Truth and "make the word of God of none effect through a tradition" that God-inspired scriptures may contain error, and that all we can know about them, so far as their absolutely original truthfulness is concerned, is "affirmation without evidence."

Under these circumstances some in both parties are very uneasy, feeling that they are "bidding God-speed" to evils by being in fellowship with those who tolerate the evils; and now some have determined to protest and come out. We have previously given account of the movement in the South Wales Ecclesias to "return to their first love." Definite action was first taken in the Mumbles Ecclesia unanimously, which opened the door for true and faithful brethren to return, while the action serves a notice on all who hold *as* fellowship the false doctrines named that no longer can they be fellowshipped until they right themselves. Against this action the editor of the *Visitor* is now declaring himself in his usual sarcastic and insinuating manner, giving those who are throwing off the compromising yoke no credit, but tantalizing them with the charge of being led by "the editor of the *ADVOCATE*." He does not know the men he is dealing with; but whatever may have started the movement, no one can show that it is not a Scriptural one, and this is the important question. Were those who have had the courage of their convictions seeking to please men, they would be of those who put such a high estimate upon "general majorities," and would go "with the stream," rather than cast in their lot with the "Few in number, little flock, by the world despised, forgot." Their action, therefore, is the best answer that can be given, if answer is deserved, to a taunting editor, who can publish a periodical claiming to be Christadelphian in character, and yet not represent any body, "sound or unsound"—perhaps an unintended confession, for if a periodical does not represent any body, sound or unsound, it must be a very loose affair, one of the "uncertain sounds" with which the air is full.

The friends of the Truth, who have had the courage to stand fast on the old and well-tried foundation will be glad to know that the rallying to the old standard goes on encouragingly, as will be seen by what follows

and at this writing news came of another ecclesia taking the same action, from which our readers shall hear when we receive official communication.

40 Primrose Terrace, Porth, Glam., 2nd April, 1908.

DEAR BRO. WILLIAMS:

We received yours all right and must apologise for not replying sooner.

I see by circular that you are by now having busy times in Yorkshire. We hope your efforts will result in much good, and that all in the end will redound to the honor and glory of our Father. Bro. Hadley deals very unfairly with the Mumbles Ecclesia in refusing to insert their note. Again, his rather peculiar way of replying to your catechism I consider unfair in the extreme. While professing respect for your age he uses it as a cloak for his weakness. If he wished to act fairly with you, why did he not insert your "doctored proposition" on Inspiration in his reply, so that his readers could see it, and then proceed to dissect it in an open field without fear or favor, which would show a far better feeling than what he manifests at present, although he professes to be actuated by nothing but kind motives? We are sending him for insertion in the *Visitor* our endorsement of Resolutions passed at Cardiff Conference, a copy of which I enclose.

Trusting that you and Sister Williams are in good health. With love to you both from all in the household of faith.

Sincerely your brother in Israel's hope,

JOHN PHILLIPS.

Porth, South Wales, 2nd April, 1908.

DEAR BRO. HADLEY:

On March 16th we held a special ecclesial meeting when the two resolutions passed at Conference of South Wales brethren, in Cardiff, on March 7th, were discussed. After much consideration the ecclesia resolved to adopt the same with the addition of the following words to 2nd Resolution, "Or who fellowship those who do." The Resolutions will then read as follows:

1. "We believe that the original Scriptures, being the whole of the Old and New Testaments, were written by men inspired of God to do so, and are consequently infallible; and we offer our fellowship to those, and to those only, who can endorse the foregoing statement."

2. "Inasmuch as there are persons in the country who, while professing to be Christadelphians, are holding divergent views on various points of doctrine, and occasionally such ones come to our meetings and virtually demand to be fellowshipped, thus causing trouble and commotion in our gathering, we deem it expedient to declare that we ourselves still hold to the Truth as generally set forth in the "Christadelphian Ecclesial Guide," issued in the year 1883, under the heading, "A statement of the doctrines forming the Christadelphian Basis of Fellowship," and "doctrines to be rejected;" and we wish it to be known and understood that we can extend the right hand of fellowship to those, and to those only who are of a like mind to ourselves, and such ones we most heartily welcome; also on the other hand, we have no fellowship with any one who holds any doctrine or theory subversive of the principles thus set forth or who fellowship those who do."

The brethren here feel that it is full time to make a stand against false doctrine, seeing that so many erroneous ideas are creeping in amongst us, some of the chief ones being "Immortal Emergence," "Superhuman Devil," "The Pre-existence of Christ," with the refusal on the part of some brethren to declare "That the original Scriptures were free from error;" hence they believe they are fully justified on Scriptural grounds in adopting the above resolutions.

Hoping you will insert the same in your next issue of *Visitor* for the benefit and convenience of the brethren generally, so that all may know our position, I remain,

Sincerely your brother in Christ,

JOHN PHILLIPS, Sec'y.

At this writing (April 11th) Bro. and Sister Williams are in Leeds, again comfortably housed in the home of Bro. and Sister David Hall, parents of Bro. Albert Hall, Editor of *The Christadelphian Herald*, who now resides in Guelph, Ont.

In company with brethren and sisters from Leeds, Halifax, Sowerby Bridge, and perhaps other places, we shall, in a few days, go on to London to the Fraternal Gathering, the programme of which we have just received from Bro. John Owler, and which is a very neat production of the printer's art; the contents are as follows:

Programme of Third Fraternal Gathering, Easter, 1908. The brethren and sisters attending the Gathering from the Provinces, on due intimation being given, will be met on arrival by members of the Committee and conducted to Noon's Hotel, 69 High Holborn, W. C., which will be their rendezvous whilst in London.

After breakfast the following programme will be followed: Good Friday, 17th April. 9:30 a. m.—Assemble at St. Paul's Station. Train leaves at 9:51 for the Crystal Palace. (Fare, including Admission 1/). 1 p. m.—Lunch can be obtained in the Palace under the Great Clock. 2 p. m.—Return from Palace by 2:56 p. m. train to Camberwell New Road Station, for Fraternal Gathering at Surrey Masonic Hall. 4:30 p. m.—Tea. 6 p. m.—Annual Meeting "Up and be Doing Movement," when Reports of North and South District Committees will be submitted. 7 p. m.—Chairman Bro. Hookham. Subject for evening—"Workers together with God." Speakers—Bro. Elcomb, "Up and be Doing"; Bro. Suggitt, "The Nature of the Work"; Bro. Nettlefold, "Equipment for the Work"; Bro. Clementson, Jr., "Field for the Work"; Bro. Overton "Our Duty in the Work"; Bro. T. Williams, "Consummation of the Work." 9 p. m.—Refreshments before leaving for home.

Saturday, 18th April. 9:30 a. m.—Meet at British Museum Station and proceed to Shepherd's Bush Station. 10 a. m.—Thence by Electric Car to Hampton Court Palace. Places of interest—State Apartments, Long Canal, Fountain Court, Great Hall, Great Vine, etc., etc. 1 p. m.—Lunch at Togni's Restaurant (opposite Lion Gates). [At 1:45 p. m. the Delegates will proceed to Danebury House, Kew Green, for Conference at 2:30 p. m.] 2:30 p. m.—Return by Electric Tram to Kew Bridge for Kew Gardens. 3:15 p. m.—Arrive at Gardens. Visit hot-houses, etc., in conducting parties. 5 p. m.—Tea at "Danebury House," Kew Green. After Tea the "Readings," etc.

Sunday, 19th April. By arrangements made beforehand, the visitors from Provinces, etc., will take dinner with the London brethren and sisters, and will attend at 2:45 p. m. for 3 prompt. Surrey Masonic Hall for Breaking of Bread. Chairman—Bro. G. H. Cook. Speakers—Bros. Jas. Briggs, Sowerby Bridge; W. Whitehead, New Romney. 5:30 p. m.—Tea. 7 p. m.—Lecture by Bro. Thos. Williams, of Chicago. Subject—“The Resurrection of Christ; the Hope of the Fathers; the Theme of the Prophets; the Miracle of the Christian Era; and the Foundation of the World’s Redemption.”

Easter Monday, April 20. 10 a. m.—Assemble punctually at British Museum. The party will be conducted by Mr. Spencer who has kindly consented to give explanations of the Egyptian, Babylonian, and Assyrian Sections. 1 p. m.—Lunch in Museum, afterwards proceeding to the City for St. Paul’s Cathedral, etc. 4 p. m.—Leave city for Fraternal Gathering at Barnsbury Hall, Islington. 4:30 p. m.—Tea. 6 p. m.—Meeting. Chairman: Bro. John Owler. Subject for evening—“Be ye doers, not hearers only.” Speakers—Bros. D. Hall, “Willingness”; E. Hemingray, “Readiness”; S. Lord, “Steadfastness”; R. H. Ford, “Wholeheartedness”; W. Owler, “Effectiveness”; T. Williams, “It Is Finished.” 9 p. m.—Refreshments and a “Hearty Send-off.”

After the Gathering, the editor is to lecture in various parts of London and surrounding towns, among them Tunbridge Wells, where, since our last visit, in October, 1907, a hall has been rented and an Ecclesia established. The latter part of May and the month of June we are to spend in South Wales; and Mumbles will, the Lord willing, be visited by quite a number of brethren and sisters from Yorkshire, with whom it is a delight to know that the Mumbles Ecclesia has taken such an uncompromising attitude for pure fellowship as to cause all faithful brethren to feel at home there spiritually, as well as enjoy and receive the pure sea and mountain air and recreation for which romantic Mumbles is hardly equalled in the British Isles. Now that the Ecclesia of Porth and Cardiff (the latter the principal city of Wales) have likewise severed from false fellowship, and fortified themselves upon the “impregnable rock of Divine truth” in fact as well as in name, it is hoped our holiday visitors from parts of England will have the opportunity to warmly grasp the hands of their zealous warm-hearted Welsh brethren and sisters. Let us all be kind, be gentle, but be firm—“Hold fast, quit you like men, be strong.”

We expect now to sail for America in July, most likely by the Cunard SS. Line from Liverpool to New York, but cannot give the name of the ship, nor the date till next month.

AN EDITOR CATECHISED.—The catechised Editor of the *Visitor* finds it convenient to “forbear to travel beyond its introductory paragraph;” and after all he stops short of doing anything fairly with this “paragraph.” Those who have read the questions we asked, and who know his position on the possibility of Divinely inspired Scriptures containing errors will readily understand why he preferred to “forbear” rather than to add to his self-condemnation and confusion by attempting to answer. He devotes two pages to sly thrusts, evidently intended to insult us; but he forgets that for about forty years we have been a target for the darts of preachers in debates, who were capable of all sorts of questionable

tactics in efforts to hide from superficial observers their defeats before truths and facts. At the hands of such as his, we expect nothing else; and our catechism was intended to be, and is, for the good of others rather than for that of one who can sit in an editorial chair and see the ecclesias honeycombed with heresies without making a stroke of the pen to remove them.

One of the reasons given by the Editor of the *Visitor* for not accepting our proposition is, "because it is by such ineptitudes that unbelievers are made, and that the Bible is wounded in the house of its friends."

Here are the "ineptitudes": "The original Scriptures were wholly inspired of God; therefore they were free from error."

Here is the Editor of the *Visitor's* assertion: "It cannot be proven that some of the errors of copies were not in the originals."

Which of these statements wounds the Bible?

He further says that "it is wholly and entirely" ["wholly" was not enough without "entirely"] "mischievous to train up young folk to the idea" set forth in the *ADVOCATE* concerning inspiration. The "idea" we set forth is that God wholly inspired the original Scriptures, and that therefore they were true. To train young folk in this "idea" our editor regards as "mischievous"!! He thinks it better to tell the "young folk" that it cannot be proven that the original Scriptures, although inspired of God, were free from error. How instructive it must be to the young folk to be told that they cannot know whether God-inspired Scriptures were free from errors. It must be most cheering and encouraging to them to be told in the Sunday School in Masonic Hall, Birmingham, that, for all any body knows, the God of truth inspired scriptures which contained error; and that no one can tell which is error and which is truth. After such an edifying lesson from the editor of the *Visitor*, how heartily they will sing

"Holy Bible, book divine,
Sweetest treasure, thou art mine."

To add to the shamefulness of such an utterance, we are told that the claim the *ADVOCATE* has made on inspiration is one which, "We," the editor of the *Visitor*, "have seen the disastrous results of the faith which has sprung up from this idea." We would like to know what "disastrous results" could ever have "sprung up" from advocating that what God inspired must be true. Let the editor of the *Visitor* look back to the "disastrous results" of the advocacy of partial and erring inspiration in his editorial ancestors—Ashcroft, now in spiritualism, and Chamberlin in infidelity. In his reckless remark, he must have had these in mind, but got them on the wrong side.

There is a little small talk about the editor of the *ADVOCATE* being of "advanced age," and about "yielding him respect," etc. more sarcasm than respect. The editor of the *ADVOCATE* is not quite sixty-one yet, not quite in his dotage, as the editor of the *Visitor* seems slyly to insinuate; but how does the age question answer the "catechism"? Any thing, but to the point with one who knows that he is trying to keep together large numbers at the expense of the truth, and pure fellowship. Let those who are prepared to live up to their obligations come out of the corrupt system and save themselves from this apostasy. No doubt, what caused the editor of the *Visitor* to write insultingly was the fact that the South Wales ecclesias were writing him of their having determined to wash their hands

of the impurities of fellowship sanctioned by his paper, under the plea that it "represents nobody, sound or unsound."

CHRISTADELPHIAN UP AND BE DOING MOVEMENT.

Second visit to Yorkshire of Mr. Thomas Williams, of Chicago. Programme of Lectures, 1908: Sowerby Bridge, Sunday, March 22nd, at 6:30 p. m. Subject—"The Descending Adam—a Crime and a Crash; The Ascending Adam—a Cross and a Crown." Elland, Tuesday, March 24th. Subject—"The Programme of the World's Greatest Drama—a Glorious Sequel." Sowerby Bridge, Thursday, March 26th. Subject—"Prophecy Verified in the Destruction of one Babylon, and in the Existence and Coming Destruction of Another." Sowerby Bridge, Sunday, March 29th, at 6:30 p. m. Subject—"The Programme of the World's Greatest Drama—a Glorious Sequel." Sowerby Bridge, Tuesday, March 31st. Subject—"How a Pauper may Become a Prince, and a Layman a Priest." Leeds, 81 Great George St., Sunday, April 5th, at 6:30 p. m. Subject—"The Programme of the World's Greatest Drama with a Glorious Sequel." Leeds, 81 Great George Street, Wednesday April 8th at 7:30 p. m. Subject—"The Resurrection, Its Necessity, Its Cause and Its Scope." Leeds, 81 Great George St., Sunday, April 12th, at 6:30 p. m. Subject—"Paradise Lost, Where and When? Paradise Found, When and How?" Leeds, 81 Great George St., Tuesday, April 14th, at 7:30 p. m. Subject—"Signs of the Times; God's Coming Judgment upon the Nations; the Re-gathering of the Jews and the Establishment of Israel's Kingdom upon the Earth."

The Friends are requested to do all they can to make the meetings successful. Further particulars may be had of J. W. Egerton, 18 Cromwell Terr., Halifax.

[We then go to London and surroundings, for which programme is being prepared—EDITOR.]

WE have spent a most pleasant time with the brethren of Sowerby Bridge, making our home, as usual, with Bro. Briggs, and filling a lecture appointment at the near-by town of Elland. The attendance at the meetings in Sowerby Bridge was very encouraging, but not less so than the interest manifested. Some came from Halifax, from the two meetings there—"Partialists" and "Birmingham." When these hear the Truth presented in the old fashioned way, and when they come up close and talk face to face, they feel the awkwardness of being severed from us by Birmingham looseness, on the "Masonic Hall" and "Visitor" side; and by tyranny, misrepresentation, and invented tests of fellowship, on the "Temperance Hall" side. They ask, Why will the leaders not meet and talk over the difference? Yes, that's it. Why? When strenuous efforts were put forth in London to bring about an interview between a few Brixton brethren in London and Bro. Williams, Bro. F. G. Jannaway, who is always ready to debate, and is advertised as a "Debator," stepped in and made the interview conditional upon Bro. Williams agreeing to what he knew he would not agree to, and what intelligent brethren know no reasonable man ever would agree to. Bro. J. knew Bro. W. would not accept his absurd dictation, and that if he did, the requested interview would be useless. Hence the policy to not meet us face to face. He succeeded in keeping us off, but many are asking, Why?

INTELLIGENCE.

AUSTIN, MINN.—After attending the fraternal gathering in Chicago last summer, where I had the delightful opportunity of listening to the many inspiring addresses upon the glorious truths of the holy scriptures, I was actuated by a desire for the time to come when we might have a course of such lectures delivered to an Austin audience. Bro. and Sister Meyer, who live at Ramsey, three miles north of Austin, and myself are alone here; but there are many earnest and sincere people who seem to be searching for the truth. At least there are some students who are really thinking on these matters independent of established systems, which is, indeed, encouraging to all interested in the cause of God's eternal truth.

During the past three or four months we have frequently talked of how we might best go ahead to open that book which has "become sealed," and have the glorious truths of eternal life, as revealed and elaborated therein, expounded to those who care to hear.

To our surprise and joy our hopes were realized sooner than we anticipated. About the first of March I received letters from both brethren, John Miller and John Adams, of Waterloo, Ia., saying that Bro. A. H. Zilmer, of Clarno, Wis., would be with them in about two weeks from that time, and that he would come to Austin if we so desired. I immediately conferred with Bro. Meyer and we arranged to have him come to give a course of five lectures. He came March 21st, Bro. Miller, of Waterloo, accompanying him; and Bro. Johnson, of Minneapolis, having been informed of the lectures to take place, came also, and we had a most enjoyable fellowship at Bro. Meyer's residence Sunday morning, March 22nd.

We had secured the use of a large and spacious hall and advertised the lectures quite thoroughly, so that, though one church in the city was conducting a revival service, and several other entertainments were in progress, an audience of over two hundred people was secured, which remained approximately the same throughout the course.

Of course, some undoubtedly came through mere curiosity, but all were very attentive, and many manifested an unusual interest in the Truth.

Several written questions were handed in which were answered according to the scriptures, by Bro. Zilmer, the last evening. Those who were interested in fol-

lowing up the study were asked to give us their names and addresses, and are now being supplied with copies of "The Great Salvation," or other literature which may aid them in a systematic search of the Holy Scriptures, which alone contain "the words of eternal life," capable of enlightening our understanding, and thus making us "wise unto salvation."

One evening intervened in which we could not use the hall, but was profitably spent at Lansing, a little village six miles from Austin, where Bro. Zilmer spoke for nearly one and a-half hours to an attentive audience of nearly two hundred on "The Purpose of God with Man and the Earth." Copies of "The Great Salvation" were given to all who desired them.

When the meetings closed many expressed a wish that they might continue, or resume at some future time, which helped to confirm us in the joyful thought that they had been an unqualified success.

Let us all rejoice that we have this opportunity of serving Him in whose hands the results are; and peradventure when our Lord returns to establish His glorious kingdom and "to speak peace to the nations" it may be His will that we meet there with one or more brethren from Austin. May He come quickly and find us "watching."

SHERIDAN SELIX
704 College St.

HAMILTON, ONT.—The fifth Annual Fraternal Gathering of the Canadian Christadelphian Ecclesias.

At the Fraternal Gathering held last year, in Guelph, Ont., it was announced that the next gathering would (D. V.) be held in Hamilton, Ont. and in accordance with that announcement the Hamilton Ecclesia wishes to notify the brethren and sisters generally that it is proposed to hold the gathering on Sunday, Sept. 6th, and Monday (Labor Day), Sept. 7th, and a cordial invitation is extended to all who can make it convenient to attend. They may rest assured they will receive a hearty welcome, and that everything possible will be done to make their visit pleasant and profitable. It is desirable that all who propose attending will notify the undersigned as soon as they conveniently can, in order that the necessary arrangements for their comfort can be made. It might not be out of place, in this first notice, to say, that if a number can decide to come together, and start from one point, it is

possible that a reduced fare may be arranged for, provided that the undersigned is notified at an early date.

The programme and list of speakers will be ready in good time, and a further notice of the gathering and its arrangement will be given in later issues of the *ADVOCATE*.

Kindly address all inquiries and correspondence to— JOHN P. KIRWIN,
471 King William St.

HENDERSON CO., KY.—As several months have now elapsed since any report appeared in the *ADVOCATE* from us, I will try to let the household "scattered abroad" hear from our part of the vineyard again.

First I will say that we have great pleasure in being able to report the obedience of one more to the requirements of the Truth in the Divinely appointed way. On March 11th Mrs. Nancy Compton Cheaney was assisted in passing through a watery grave from whence emerging to "walk in newness of life." Our new sister has spent several years in studying the Word and attending the public lectures on the Truth and consequently was able to give an intelligent confession of the one faith.

There are several others here who are "almost persuaded," still "halting between two opinions," and all of whom we hope to soon see following the noble example set by our sister.

Three First-day meetings, for attending the memorial service and setting forth the "first principles," are maintained in the county. All three, however, are on the same basis and working in perfect harmony.

We also expect to soon put forth another effort for the dissemination of the Truth in a series of public lectures for its proclamation.

Many of us here are feeling a little disappointed at seeing no mention in the *ADVOCATE* of its editor's intention to return to his Chicago home.

W. J. GREEN.

LEEDS, ENG.—We are pleased to record the obedience of Edith Dennison (31), formerly Wesleyan, by baptism, after a good confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, on Oct. 6, 1907. Our Sister lives with Bro. Lilleyman, who has instructed her in the Truth.

We are also pleased to say that Bro. and Sister Williams are again with us, and we have arranged to have the fol-

lowing lectures during their stay: Sunday, Apr. 5th, "The World's Greatest Drama with a Glorious Sequel." Wednesday, Apr. 8th, "The Resurrection—Its Necessity, Its Cause, and Its Scope." Sunday, Apr. 12th, "Paradise Lost—Where and When? Paradise Found—When and How?" Tuesday, April 14th, "Signs of the Times; God's Coming Judgments upon the Nations; the Regathering of the Jews and the Establishment of Israel's Kingdom upon the Earth." Our Bro. Williams' work is much appreciated and we trust that his efforts on behalf of "The Bible True" will result in many who have long been out of fellowship coming back to something like a solid foundation.

GEO. B. SUGGITT,
18 Ingledew Crescent,
Roundbay, Leeds, Eng.

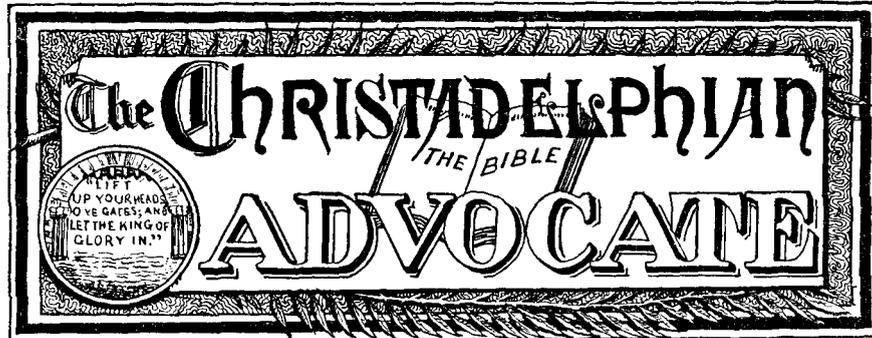
MORRILTON, ARK.—To the called-out ones scattered abroad, greeting. The next Fraternal Gathering of the State of Arkansas will be held with the Morrilton Ecclesia, beginning Saturday night, Aug. 8th, and continuing one week, and longer if interest demands. All interested will please come over and help us. Let's make this a time long to be remembered. Those coming to camp out need not fear the expense, for the Committee will have ample arrangements made to care to care for all. Those coming by rail will get off at Morrilton, Ft. Smith and Iron Mt. Division. If possible notify the Committee not later than July 1st.

Submitted in love, your Bro.,

G. A. SHEWMAKE,
R. S. BURRETT, } Committee of
L. J. RIGGS } Arrangements.
G. A. SHEWMAKE, }

SENECA FALLS, N. Y.—It has been a long time since anything has been heard from us in these columns, and it is with regret that I write to inform the brethren of the removal of Sisters Duell and Esmack and Sister Esmack's daughter to Rochester. Sister Esmack being employed in Rochester it was very much to her advantage to move to that place, taking her daughter and Sister Duell, her mother, with her. They are to be congratulated, however, upon being able to settle amongst such congenial brethren as are to be found in Rochester. What is our loss is Rochester's gain, and so we congratulate the ecclesia of that place and wish them a profitable time in unity with each other in the spreading of the gospel and in the worship of God in that place.

E. C. STAUNTON.



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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.

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JUNE, 1908

No. 280

WORDS AT THE BURIAL OF A SISTER.

BY BRO. BENJAMIN.

BELOVED BRETHREN AND FRIENDS:—Our beloved sister is no more—cut down in the prime of life, she has entered the congregation of dead ones. Doubly a “stranger,” she was yet not a stranger. The hope of the gospel of the kingdom of God, which in her was strong to the end of her brief and trying career in the Truth, had begotten her ties which even death is powerless to dissolve. By those of like precious faith she was loved and esteemed in life, and even after she is abandoned to the stillness of the grave their thoughts will return to her.

It will not, however, accord with our knowledge of what is to be, to indulge in that extravagant praise of the dead which we so often hear. A time is coming when our dear sister, who now sleeps in Jesus, if her past deeds shall so warrant, will receive honorable mention in the presence of the Father and of his holy angels. For all judgment is reserved for our Lord, Christ. To say “well done, good and faithful servant,” is reserved for his lips. We can safely rely on his unerring wisdom and penetrating discernment to render a verdict altogether just and righteous. There can be no fear of a miscarriage of justice. The evidence in accordance with which he will render his verdict is her deeds—they are recorded with awful accuracy in the mind of the eternal Father, and if there was

ought in her to survive the article of death it was her deeds. Nothing can efface the record of these deeds; neither time, nor change, nor prayers can affect that record. *She and she alone could, by subsequent deeds, have added to or have taken therefrom.* But now this is impossible even for her—"as the tree falls so must it lie."

She has fallen into a state of absolute unconsciousness, which only a bodily resurrection can interrupt. Says the inspired penman, "The dead know not anything." This truth concerning man's unconsciousness in death, and consequent inability to serve God, should appeal to us who are alive this day in a very special manner, warning us against procrastination. Are there duties to be performed? see to them to-day; are there sins to be forsaken? flee them to-day; are there reparations to be made? give immediate attention thereto; for the life we now live is held by an exceedingly brief and uncertain tenure, and it is impossible ever to tell who goes next and under what circumstances. But this much is always certain, that if the end shall find these duties neglected, and a state of general unpreparedness prevailing, we shall be utterly ruined, even though we now bask in the sunshine of human approbation. Because death in effect seals man's record, and this record can under no circumstances whatever be interfered with until the judge of human kind shall come to judge the quick and the dead. Neither friends nor ministers can prevail with God to add a single post script to our records when once the organs of our body have ceased to perform their functions. How appropriate, therefore, are the words in Eccle. ix: 10, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest."

This service, therefore, is not to affect the sleeping sister's record now in the safe keeping of God, but for us who are alive at this time. We improve this most solemn occasion to press home the fact of man's utter unconsciousness in death in order to stir up one another to walk with God in life, that we may die in his favor, and to discourage the habit of trusting in eleventh hour salvation by means of "extreme unction," death-bed confessions and other human inventions. Even if we concede that records are made in the mind of the eternal Father, at such times, and supposing those records are of some value, it has to be remembered that it is not in the light of a single record that our case will be decided, but in view of all the records of our entire life. How imperative, therefore, is our need to acknowledge God in all our ways while we live.

These records have their place in the scheme of redemption. The Father of mercies has graciously devised that upon their good or bad character depend the issues of eternity. As we perceive, death is at this moment triumphant; our sister lies locked in its cold embrace, and we, her

sorrowing friends, look on in mute impotence. But if when Christ shall return and bring with him the records of all who have made a covenant with God, her record shall be marked and pronounced "good," will death's triumph continue? No. According to Bro. Paul "he (Christ) will change our vile body and fashion it like unto his own glorious body." This, of course, is after the resurrection. And you must recall, beloved brethren, that this body, which is held forth as the pattern after which our's are to be modeled, after it emerged from its rock-hewn cell, was placed beyond the power of death. For so we read in Romans: "Christ being raised from the dead dieth no more, death hath no more dominion over him." But supposing God had failed to raise Christ's body, would not death in that event have been victorious? Undoubtedly. "Thou shalt surely die" was spoken of the body and here is the proof of it before our eyes.

But blessed be God, it is no part of His purpose to permit death to maintain uninterruptedly its sway over our bodies. He did not permit this in the case of His Son, and we therefore reason he will not permit it in the case of those who are His Son's "friends." And forasmuch as our sister was one of His Son's friends, death will be compelled to relax its corrupting embrace, and then she who is now the victim will become the victor. Oh that men would cease to despise their bodies, and come to see that God's salvation is for the human body—yes, friend, in Bible conception creation groans for "the adoption, to wit, the redemption of the body"—Rom. viii.

We now invite attention to the following assurance recorded in Hosea xiii: 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Can we desire assurance freer from ambiguity, or promise more explicit? The resurrection of Jesus of Nazareth removes every "reasonable doubt," and the first century veterans of the gospel were fully alive to its inestimable value when they gave to it the prominent place they did in all their teachings. It is as though they had said, "Grant that Jesus has risen, and the resurrection of all in his class is assured." Thus Paul says, "If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection"—Rom. vi: 5.

God does not purpose to redeem his sons from the power of the grave by abandoning their flesh to irreclaimable corruption, else how could Job have expected to see him in the flesh with his own eyes? Nay, friends, in this you err. Rather is it His intention to purify sin's flesh, eradicating that corrupting principle which ultimates in death. And, however much sects and denominations may differ, yet in this we believe the great bodies

of them are at one, viz.: that Jesus was flesh after his resurrection to die no more. Thomas touched that flesh—Jesus with his own lips owned that he possessed “flesh and bones”—and a large number of brethren, including his disciples, saw him and conversed with him. Now it was in this flesh, purified by resurrection and removal from the dominion of death forever, that he ascended “into heaven itself,” and sitting on the right hand of God, has seen His face these two thousand years. Now in view of these facts, who shall say Job’s expectation to see God in the flesh was unreasonable? Here is a clear precedent.

In company with Job our beloved sister lived and died in this hope, which she regarded as sure and certain. At the hour of its realization she further hoped to sit down with Abraham, Isaac and Jacob in the kingdom of God, which is soon to come on earth. And it is because we, her friends, also have this hope, that we now calmly face the common enemy, with aching hearts, true; but with souls unconquered even by the reflection that we must one day, if the Lord tarries, yield to death’s stroke. Consubstantiality with Christ at his coming through resurrection and change is therefore the great destiny we have in view, to which we of this faith instinctively turn when sickness and death assail these frail bodies, converting them into objects of loathing.

Until He comes will reign the mighty foe. God yields man to decay! But, brethren, be of strong hearts; the day moves forward when, as we fondly hope, that voice now hushed in death, with clear immortal ring shall join in the glad refrain, “O death, where is thy sting? O grave, where is thy victory?”

We bear our sister hence to finish the sentence “Dust thou art, and unto dust shalt thou return.” Even so, Lord God, true and righteous are thy judgments.

Oh, brethren, may this solemn message from the Father of mercies recall us to the paths of righteousness and peace from which any of us may have strayed, and bring us to know the fruits of the spirit, and to renounce all pride and vanity, envy and hatred and malice, and everything displeasing to him who hath called us.

Unequal Ways.

“Nevertheless, His (Christ’s) death was the satisfaction of the penalty of a violated law.”—“The One Great Offering,” p. 3.

If the death of Christ was “the satisfaction of the penalty of a violated law” (which he did not voluntarily “violate”) in respect to the Mosaic law, why do you object to it being the same in respect to the Adamic law of sin and death? Since the form of His death brought Him under the condemnation of the Mosaic law, and by His death He redeemed those that were under the condemnation of that law, why do you object to the same being said concerning the Adamic condemnation?

JOSEPH, AS A SIGN.

BY S. T. NORMAN.

THOSE who believe that the Bible is a revelation of God, for our use and benefit, generally allow that the portion known as the Old Testament is full of types and figures of things recorded and predicted in the New Testament. This applies not only to the sacrifices and ceremonials of the Mosaic law, but to the facts of history itself.

Thus, we may see that the kingdom of Saul represented the fleshly development of the kingdom which was rejected as unsatisfactory; while David typified Christ as a man of war, overcoming his enemies by the power of God; and Solomon foreshadows the same Anointed One as "The Prince of Peace," judging his people with wisdom and equity. If we can show that history has repeated, or will repeat, itself in the manner indicated, we have a strong proof that the hand of God may be seen in framing the events of the past; and good ground for faith in believing that He will also bring to pass the things foreshadowed. Especially is this the case, when we consider that part of these things have already been fulfilled. But, for the benefit of some who may think that the types are only the result of an ingenious imagination, and have no real existence, it is necessary to show that the Bible itself teaches us to look for such types or signs.

We read in Zech. iii:8, (Revised Version,) "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men *which are a sign*; for behold I will bring forth my servant the Branch." This is evidently using one man to prefigure another, because Joshua and his fellows did not constitute the "Branch" referred to. Joshua did not sit upon a throne; he was merely the high priest, but the following was predicted of "The Branch." "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. vi:12, 13.) Referring now to Jer. xxiii:5, 6, we find this "Branch" identified as "The Lord our Righteousness." This ought to be sufficient to convince any one that there are signs, or types, as well as historic facts, contained in the Bible narratives.

Joseph, whose life and character we are to consider in this article, was born, according to our Bible chronology, about 1746 years before Christ. The story of his life occupies about twelve chapters; or nearly one quarter of the Book of Genesis; so we may consider it as of much importance; although, as he was a younger son of Jacob, and not entitled to the birth-

right, this importance was not on account of his genealogical relationship.

When we study the incidents of his life, we can only conclude that he was a man of sign, a type of Christ, and therefore, of much use and comfort to those who should live long after his death, (3600 years after, like ourselves, for instance,) as a confirmation of their faith and hope in God. The principle things concerning Joseph may be summarised as follows :

1. He was born after long waiting and expectation: his mother Rachel having been childless for several years after her marriage. (Gen. xxx : 1, 2.

2. He was emphatically the beloved son of his father, who made him a coat of many colors.

3. He dreamed of future greatness and of his brethren's subjection to him.

4. He was hated, unjustly, by his brethren, whose misdeeds he reproved, (chap. xxxvii : 2.) They did not believe his dreams or words.

5. He was placed in a pit by them, with a view of getting rid of him.

6. He was sold for a few pieces of silver to the Ishmaelites.

7. Was carried into a far country and supposed to be dead. (Chap. xxxix.)

8. Was raised to honor and glory second only to the king. (Chap. xli.)

9. He was made known to his brethren, who humbly bowed before him and begged his forgiveness. (Chaps. xlii. to xlv.)

10. Was sent as a Saviour to preserve life and nourish his brethren. (Chaps. xlv : 5-7 and l : 15-21.)

11. His brother Benjamin was much more loved and favored by him than any of the others. (Chap. xliii : 34 and xlv : 22.)

The Bible nowhere states, perhaps, that the events above cited had any reference to a future Saviour, whose manifestation should be of vastly more consequence than was Joseph's; and even Moses, probably, had no conception of it. But, when tabulated as above, it is not difficult, in this later day, when the things concerning the name of Christ are known to us, to discern a similarity between the troubles of Joseph and the sufferings of Jesus. Solomon said of knowledge, "If thou seekest her as silver, and searchest for her as for *hid treasures*; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. ii : 4.

And Paul speaks of the "hidden wisdom, which *God ordained* before the world unto our glory : which none of the princes of this world knew ; for had they known it, they would not have crucified the Lord of glory." (I. Cor. i : 26 ; ii : 7.) The prophetic history of Joseph was a mystery "which hath been hid from ages and from generations, but now is made manifest to his (God's) saints," that is, to those who will take the trouble to search it out. Only part, however, of the things prefigured have been

fulfilled, the other part must still be explained by prophecy. Let us now compare type and antitype.

1. As Joseph was born after weary waiting, so the Israelites had long been looking for a Redeemer before he appeared. The Jews are still waiting for him, not knowing that he has once appeared among them, and will come the second time to their salvation. And we, brethren, are also patiently waiting for the coming of our Lord, not knowing the day nor the hour; and sometimes the delay seems long and dreary: but we may take courage and rejoice, for the fact of his first coming proves the second, and those who mourn and weep now shall be comforted.

2. As Joseph was beloved of his father, so God said of Jesus, "This is my beloved son, in whom I am well pleased." The coat of many colors may be taken to represent the Spirit of God which descended upon Jesus like a dove, and abode upon him. "The spirit of the Lord *shall rest upon him*, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord," etc. (Isa. xi:2.) Joseph's coat, with its radiant colors, was not equal to that which rested on Jesus.

3 and 4. The dreams of Joseph annoyed his brethren, who thought they were the result of his own conceit and ambition. But they were the inspiration of the Almighty. So Jesus knew by the same inspiration that he would be lord over his brethren, and excited their anger and hatred by what they considered as his pretensions. But as Joseph's dreams came true, so the claims of Jesus as Son of God and future life giver, will also be realized, as we have an assurance by his resurrection from the dead.

5 and 6. The pit in which Joseph was placed evidently represents the grave, for his brethren thought of leaving him there to die; but the appearance of the Ishmaelite band changed their intentions. Compare the words of Joseph's brethren, "Let us slay him, and cast him into some pit, * * * and we shall see what will become of his dreams;" with those of the Jews, when Jesus was on the cross; "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him." (Gen. xxxvii:20, Matt. xxvii:42.) The persecutors thought in both cases that the "dreams" of their victim were ended. Reuben's desire to save his brother would probably have been frustrated, but God's plans never are set aside, so Joseph was delivered from the pit. And so it was predicted of Jesus, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings;" (Psa. xl:2,) or, in other words, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." (See Acts ii:27-31, and xiii:35, 36.)

Joseph in the pit, then, represents the death of Christ, while his removal from it prefigures his resurrection.

The betrayal of Jesus for a few pieces of silver is also indicated by the sale of Joseph to the Ishmaelites.

7 and 8. Joseph was carried into Egypt, and disappeared from view, for a long time, like the nobleman in the parable, who "went into a far country to receive for himself a kingdom, and to return." That nobleman, of course, was Jesus, to whom God said, "Sit thou at my right hand until I make thine enemies thy footstool." (Psa. cx:1, also Acts ii:34-36.) Joseph was raised to power and glory by Pharaoh king of Egypt, who said to him, "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." "And they cried before him, Bow the knee." (Gen. xli:40-45.) Now compare these words with those spoken of Jesus, "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii:9-11.)

That the first is a beautiful figure of the second must be apparent to any unbiassed mind; but of course, the glory of Jesus is transcendently above that of Joseph—moreover, the glory of Jesus is not complete. There is yet to be fulfilled the promise to Mary, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever." (Luke i:32, 33.) And there is also David's prediction in Psa. ii:8, "Ask of me and I shall give thee the heathen for thine inheritance, and the *uttermost parts of the EARTH* for thy possession."

9 and 10. The distress and humiliation of Joseph's brethren, when brought before him, may be imagined, especially when he made himself known as the brother whom they had despised and persecuted. (See Gen. xlii:21 and xliiv:16.) The parallel to this will be seen when Jesus comes to his brethren, the fleshly house of Israel, and they see the sign of wounds in his hands, that identifies him as the once despised Nazarene. It is referred to by Zechariah the prophet, (chaps. 12 and 13:) "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." This opens their eyes to their own stubbornness and evil deeds, and no doubt is the cause of the mourning spoken of in chapter 12. This, however, will not be the time to punish them, but to forgive, just as Joseph did in Egypt; and so, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Jesus will doubtless tell them, as Joseph told his brethren, "As for you, ye

thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore, fear ye not; I will nourish you and your little ones." (See Gen. xlv:4-8, and 1:18-21.)

This is the time when the Prince and Saviour shall begin his active work as the seed of Abraham, to bless the nations. And here we may consider Joseph's dreams. In the first one, his brother's sheaves bowed down before his sheaf; in the second, the sun, moon and stars bowed down to him. When we consider that sheaves mean food, and that the sun moon and stars are used as signs of governing power, we can see a distinct meaning in each dream. The first represents the Saviour who should nourish them with the bread of life, and otherwise provide for their needs; the second refers to Christ as their Lord to whom they shall bow in humble submission, when he shall sit "on the throne of his father David." This is well expressed by Jeremiah, "In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (chap. xxiii:6.) Also in Psa. cx:3, "Thy people shall be willing in the day of thy power."

11. One more point is to be considered: Benjamin was nearer and dearer to Joseph than his other brethren. He was more closely related, and was Joseph's younger brother.

The *ten* may be said to represent Israel after the flesh, while the favored *one* is a type of the spiritual Israel, (Jesus' younger brother in each individual case.) When Joseph gave his brethren a meal, Benjamin's portion was five times as much as any of the others: when he provided changes of raiment for them, he gave Benjamin five changes of raiment, and three hundred pieces of silver in addition.

The spiritual Israel consists of those individuals, who, in all ages, have sought by faith and loving obedience to God's commands, (rather than by the works of the law,) to take hold of His everlasting covenant; this includes those Jews or Gentiles who, since the day of Pentecost have believed in Christ, have put on his saving name in baptism, and have continued patiently in well doing to the end of life. These are recognized sons of God, and "joint heirs with Christ," consequently are nearer and dearer—more closely related—to Jesus than his fleshly brethren. So our Lord will bestow greater blessings upon them at his second coming than upon the natural seed of Jacob. He will nourish and cherish them all; but his more favored brethren will receive a change of raiment which will—for a time at least—be unknown to the others. It will be a robe of righteousness and immortality. This is styled by Paul, being "*clothed* upon with our house which is from heaven." Moreover they will be privileged to sit with him on his throne, and given power over the nations, while the natural Israel will be merely citizens or subjects. So will be fulfilled the

words of Jesus to the rulers of Israel, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This nation is composed of individuals from many nations, who shall sing, "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.*" (See Matt. xxi:43; Rev. iii:21 and v:9, 10.) Surely this is "Benjamin's mess," as compared with that of the other brethren.

It is worthy of remark that the personal character of Joseph may be regarded also as a representation of the "Lord our righteousness." He was sorely tempted by the wife of Potiphar in Egypt, but undefiled thereby. And his honesty and faithfulness were so apparent to those whom he served, that he won their trust and confidence in every case. Also the kindness he showed towards his brethren who had hated and ill-treated him, shows the same loving and forgiving disposition we see in the person of Jesus, and his teachings. It will be remembered that our Lord, while on the cross, said, "Father forgive them, for they know not what they do." In short, Joseph's excellent character is an apt illustration of him "Who is holy, harmless, undefiled, and separate from sinners," and, "Who, when he was reviled, reviled not again; when he suffered he threatened not." (See Heb. vii:26, and I. Pet. ii:23.)

Now we have seen that almost every important event in Joseph's career has its counterpart in the life of Jesus, past, present, and future. But some will say these are only co-incident circumstances. So, indeed, they are; but the number and character of them show that these coincidences are not accidental, but the result of design, which could only be of God, who knows the end from the beginning. And the brethren of Christ take great comfort from this fact, because it shows that their faith and hope are on solid ground. We will reason it out a little: this will be reasoning out of the Scriptures, and in harmony with them, as Paul did.

The history of Joseph foretells the sufferings and glorification of Christ: the facts then of the death and resurrection of Jesus seventeen hundred years later, as recorded by our New Testament writers, prove that that history was prophetic, and consequently, of God's arrangement; so the one history proves and confirms the other. But Jesus is far removed from us in our day; we see him not, but walk by faith, not by sight. Our faith in his reappearance is justified by the fact of Joseph's manifestation after many years of absence. So, the story of Joseph being true, we know thereby that Jesus shall appear the second time to our salvation, after having gone into a far country, although many people suppose him long dead. We know also that he was sent of God—a true prophet and teacher—and was all that he claimed to be; so as he said, "I am the

good shepherd; the good shepherd giveth his life for the sheep," we are assured that he has done so; and when he says, "I give unto them, (my sheep, or followers), eternal life; and they shall never perish," we have an equal assurance that he will fulfill his promise. The resurrection of Christ, then, as an accomplished fact, and the resurrection of his saints at his coming, are equally worthy of our belief and confident expectation. Again, by the same evidences the teachings of Peter and Paul are confirmed, for they were appointed by our Lord himself to preach the good news of repentance and forgiveness of sins in his name. These both proclaimed the resurrection of Christ as a matter of their own knowledge; and also that as David's seed he will sit on David's throne, and judge, (or rule,) the world in righteousness. (See Acts ii: 29-32; xiii: 33-38; iv: 12; xvii: 31.)

We have then good reasons for our belief that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should *not perish* but have *eternal life*." But let us note the words "whosoever believeth"; they imply most positively that those who *believe not* will perish. Just as the people in Egypt would have perished from starvation, had they not come to Joseph for bread, so we must pass out of existence, unless we seek the bread of life which Jesus alone can give us. Let us then, by a patient continuance in well doing seek for glory, honor, and immortality, that we may be Christ's at his coming.

A FRIENDLY LETTER TO A FRIEND.

Belvidere, Ill., Jan. 6th, 1908.

MR. WM. SHIGLEY, Benton Harbor, Mich.

DEAR FRIEND:—Was much pleased to receive your interesting letter of the 1st inst., and shall be delighted to answer your questions to the best of my ability. It will be needless for me to tell you that I cannot say the tenth part of what might be said of all that is involved in the solution of the passages which you refer to; but I shall try to give it to you "in a nut-shell."

First, as regards Matt. xix: 24—"It is easier for a camel to go through the eye of a needle," etc. Well, there are several reasons why it is so, and it is a very simple matter to discern why when we realize what is required of the disciples of Christ. But first, it is only just to say that the statement of Christ here does not preclude utterly the possibility of a rich man entering the kingdom, as you will see by the twenty-sixth verse. He only wished to indicate and impress upon them the incompatibility of riches with the kind, meek, and lowly disposition which must characterize His people. The rich were honored then, and always have been honored, as is the case to-day. And the honor accorded them is often, if not invariably, undeserved. The acquisition of wealth is usually so inconsistent with the

service of Christ that it is quite impossible that the wealthy should receive the rewards of that service. Christ wished to emphasize this fact; and to disabuse their minds of the evil admiration in which the wealthy are commonly held, and to impress upon them the error of striving for worldly gain at the expense of Christian virtues. "Ye cannot serve God and mammon." "Where your treasure is, there will your heart be also." The poor are in the world because the rich are in the world. One class is the antithesis of the other; and if it were not an evil world, one class would antidote the other, so that there would be neither rich nor poor, but every one would have abundance of all the good things which God's beneficence has provided for all. No matter what may be said or thought to the contrary, it remains an indisputable fact that *the rich make the poor*. But God has chosen the poor—James ii:5. See also James v.

Now for Matt. xviii:8. This is a figurative form of expression; not that Christ would have us to literally amputate various portions of our anatomy and throw them away. He teaches merely that we must deny ourselves, crucify ourselves, separate ourselves from whatever may cause us to offend against the Truth. For instance, if we have money and it leads us into social frivolities contrary to the decorum of the Truth, then better far to rid one's self of the harmful influence of money. We are taught to pray, "Lead us not into temptation." It would be useless, it would be hypocrisy, for us to offer up this prayer if we failed to avoid temptation to the best of our endeavor. If we are in circumstances or associations which cause us to err from the pathway of rectitude and duty it is obligatory, if we would have the approval of Christ, to step out of such circumstances and to sever from such associations. Compare Matt. xiii:22, etc.

"What fire is he referring to here?" It may be literal fire; though I venture the opinion that this is also figurative. Figurative of what Paul refers to as "fiery indignation," the destruction which shall overtake the wicked at the appearing of Christ. See Heb. xxvi:27, and compare Rom. ii:6-10. The phrase would be better translated "*age* lasting fire," or "the fire of the age," as some have rendered it. The word for everlasting is *aionian* in the Greek. This age is the period of judgment which precedes the establishment of the kingdom of God on earth. It is the "time of trouble" spoken of by Daniel (Dan. xii:1), the day "that shall burn as an oven" mentioned by Malachi (iv:1), the "lake of fire" figuratively described in the book of Revelation (xix:20 and xx:15). It is either ignorance or presumption for any one to assert that the wicked are to be tormented without termination in literal fire. There is not one word in the whole Bible to warrant such a blasphemy. The scriptures everywhere harmoniously teach what we read in Isa. v:24, that "as the fire

devoureth the stubble, and as the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." And God is said to be a "*consuming fire*" (Heb. xii: 29; Deut. iv: 24 and ix: 3).

"What constitutes the new birth?" If we properly apprehend the Truth and are properly baptized, there is doubtless a sense in which we are "born again" at conversion. In fact "conversion" conveys that thought. If we are scripturally enlightened and duly immersed we are "born of the water." As I explained to you when present with you, it is all a symbol of our unity with Christ. In the act of baptism, we are symbolically "buried with him," having previously "crucified the affections and lusts;" and in arising from the water, a symbol of the grave, we come forth to "walk in newness of life." In character and deportment we are then "new creatures," "babes in Christ," "new born babes," "new men." But we have, after that, to "grow in knowledge and in grace," on to the perfection which is in Christ. We have then, after immersion, to manifest the disposition which characterized the Christ. We must have "the spirit of Christ." And to know what that is, it is only necessary to read of Him in the Scriptures. "He left us an example that we should follow in His steps," says Peter; and if we do that, we shall, so far as hopes and aspirations and deportment are concerned, be new creatures, "begotten again," "born of God," "begotten by his word," "children of the Highest." Compare the following passages: Jno. i: 12; Rom. viii: 14; II. Cor. vi: 15-18; James i: 18; Col. iii: 9, 10; Heb. ii: 10, 11, etc. So far as the body is concerned, we, as Paul says, "wait for the adoption, to wit, the redemption of our body." We are adopted in the spirit, in the character, disposition. By the indwelling of the Truth, the spirit of Christ, "Christ in us," we cry "Abba" (Greek for "father") to God, but we wait for the adoption, to wit, the redemption, the spiritualization of the flesh. This is agreeable to the saying of John (I. Jno. iii: 2) that "it does not yet appear what we shall be," etc.

"Shall we have spiritual or new bodies?" If we are among the happy number who are accepted of Christ at His coming, the bodies in which we are made manifest before His judgment-seat are not to be destroyed, but immortalized, we "wait for the redemption of our bodies." We have a most conclusive testimony on this point in the letter to the Philippians (iii: 20, 21), "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 even to subdue all things unto himself." See also II. Cor. v: 10, omitting the italics which are inserted by the translators.

You are indeed right, dear friend, when you refer to the incompetence of the theologians. They are certainly, as we say, "badly mixed." The

longer one studies the Scriptures, the more evident their ignorance becomes, until one realizes at last the great truth of the prophecy, "The time will come when they will not endure sound doctrine; but after their own lusts (desires) shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." But the time is now fast approaching when "all shall know the Lord;" and when "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." The theological fathers are "blind leaders of the blind," and both together are daily falling into the ditch, the grave.

Assuring you that I shall take great pleasure in answering further questions, I am

Yours sincerely,

B. LITTLE.

LAST WORDS OF DANIEL.

I NOW add a few closing words to our prolonged study of Daniel in the light of the monuments. I may preface these by noting some other confirmations of the origin claimed for the book by itself. The name "Ancient of Days" applied to God by the Holy Spirit through the prophet is startling. It is new to Scripture. It is unrepeatable. No writer before Daniel uses it, and no writer after him repeats it. Here, then, is a problem with which criticism should make itself familiar. If it can show that in Palestine in the second century before the Christian era—for to that date they are resolved this book shall be assigned—if in the Palestine of that age there was

ANYTHING TO SUGGEST

the use of this name—anything that would give it significance, or even make its use natural, the critics will have proved their case. Little more will be required to show that the book belongs to that late date and not to the time at which it professes to have been written. But if, on the other hand, there is nothing whatever to suggest such a phrase in the circumstances in which the critics say the book originated, then this is one very marked feature which they must admit they have not accounted for. They are in the position of a general invading a foreign country and leaving strong fortresses and large garrisons in the rear. His communications may be cut off and

A DISASTROUS RETREAT

may be the issue.

It is this very thing that has happened. The name has no relationship to the time or place fixed upon by the Rationalists. But it happens

to have a striking relationship to the time and place to which the Scripture itself assigns the vision. Behind the idolatry of Babylon, as behind every other ancient religion, there was the light of the primeval revelation. The Babylonians were once acquainted with the true God; but, not glorifying God as God, their wisdom became folly. They worshipped and served the creature more than the Creator. The true God was once known by the name of *Elu*, the Hebrew *El*, "the Mighty One," represented in our version by the name "God." By and by, other deities were put in his stead, and these were said to be emanations from *Ilu*. *Ilu* faded away into distance. The newer gods had visible representations. It spoke of the older and truer notions of the Creator that He was not so represented. *He* was conceived of as "infinite, without body, parts, or passions." But, while abandoned for idols, He was still remembered in a way and bore the title of

"THE ANCIENT OF THE GODS."

Ilu was worshipped by Nebuchadnezzar under the name of "The Being who exists," an evidence that some notion of the nature of the only living and true God lived on amidst the darkness of idol-worship. Here, then, we have the name at once explained. The God whom Babylon had forsaken, is He who will yet be manifested as the Lord of heaven and of earth and who shall take the dominion which the Babylonians had believed to be the gift of their idols, and shall give it to "that Man whom He hath ordained." The gods are not so much as mentioned—for they are vanity. But a change is made in the name which reminds Babylon, and reminds the Jews who are living in the midst of Babylonian idolatry, of the older and purer faith. The God of that earlier and purer time is He with whom Babylon has still to do.

The "days" may refer to "the days of creation," and "the Ancient of Days" may thus designate God as the Creator. Another phrase in the description which is equally strange is employed to indicate the innumerable host of the angels. "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (vii: 10). Assyriologists have recognized here also the Babylonian water-mark. Oppert says that the word expressing "ten thousands" is "a word frequent in inscriptions and expressive of repetition. It is used generally, and is indicative of an innumerable multitude according to the Babylonian mode." Language is here again used which is not only

NATURAL TO DANIEL,

but which is also full of significance to the Babylonians and to the Jews who had been brought up in the midst of Babylonian thought and in constant contact with Babylonian forms of speech. A reference of the same kind is seen in the punishment visited upon the fourth beast: "I beheld

then," says the prophet, "because of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame" (verse 11). This form of punishment had an effect for those acquainted with the Babylon of the time of Daniel and is lost for us, as it must have been lost for the men of any other civilization. It was the doom for blasphemy and for crime against the State, and its use by the prophet indicated the terribleness of the revolt which will fill up the measure of the world's iniquity, and spoke of the awful nature of that destruction from the presence of the Lord which shall fall upon the antichrist and those who band themselves with him against the Lord and His Christ.

But the critics have not only gone in the teeth of the witness of archæology; they have also called to their aid a false archæology. The doctrine of the resurrection is clearly taught in Daniel. In xii: 2 we read, "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;" and in verse 13 it is said to Daniel, "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of "the days." These clear indications of belief in a future life were declared to have been impossible at the time of Daniel. The Jews, it is said, received these beliefs from the Persians, and that their presence in Daniel is a conclusive proof of

THE LATE ORIGIN

of the book. It even was said that "in Daniel's time they did not yet think of the resurrection," and that the doctrine "was first received by the Jews who remained behind in the Captivity, and who lived in an atmosphere altogether filled with this doctrine, and it at last passed from the Eastern Jews to the Jews, as Jewish."

This view is simply impossible to any thorough student of the Old Testament. The doctrine lies imbedded in psalm, prophecy and history. Why did Jacob confess himself a pilgrim and a stranger? He recognized himself as belonging to another land, and his whole life as one continued journeying to it. When the Psalmist says, "God will redeem my soul from the power of the grave; for He will receive me," the Scripture plainly teaches that death will not have a lasting triumph, even over the believer's body. The critics are, of course, consistent and put down such passages, as well as Job's expression of faith that his Redeemer liveth, as later additions to the text. It is an easy way to silence testimony, and to get rid of difficulties, any one of which is sufficient to wreck their theory. But what of Ezekiel's vision of the valley of dry bones? Even if the doctrine of the Resurrection had been new and strange to the Jews before his time, it must from that time onward have been no new thing to Israel.

But when the Rationalists appeal to archæology, they deliver themselves into the hand of the enemy. The doctrine of a resurrection from the dead was the hope of Egypt. The land of mummies, which so carefully preserved the bodies of its dead against that day, must have taught the Israelites the doctrine, even if they had never heard of it before. But growing acquaintance with ancient beliefs proves beyond the possibility of denial that the hope of life after death of the body, and even of the recovery of the body itself from the power of the grave, has always been the heritage of man. It was as much a feature of Babylonian as of Egyptian belief.—*Word and Work.*

Chicago Fraternal Gathering.

THE Chicago Christadelphian Ecclesia will, God willing, hold its Annual Fraternal Gathering at the Masonic Temple, Chicago, Ill., commencing at 10:30 a. m. on Saturday, the 29th, and continuing over Sunday, 30th of August, 1908. All the meetings will be held in Oriental Hall, seventeenth floor, thus the confusion which frequently results from having to change from one hall to another during the progress of the gathering will be precluded.

Brethren, you are cordially and heartily invited to attend and help us make this gathering a "season of comfort." We should be very grateful to God for the privilege of being permitted to assemble to proclaim the truth, and should be ready to show our appreciation of this by helping each other to enjoy its freedom.

Brethren Thomas Williams, James Leask and S. F. Roche have been appointed as a committee to arrange for the Gathering and make adequate provision for the wants of those who attend. In order to properly discharge this duty, it will be necessary for us to know in advance how many can come. Please address all communications to the secretary of the Committee of Arrangements,

S. F. ROCHE,

292 E. 41st St., Chicago, Ill.

Which is Right?

"For God to require Him (Jesus) to make an offering to atone for His sin nature, or to atone for himself because He was found in possession of a sin nature, would manifestly be unrighteous."—A. D. S. in "The One Great Offering," p. 1.

"All were atoning and *atoned for* (Lev. xvi:3). There is no counterpart to this if Christ is kept out of his own sacrifice, as some thoughts would do. He cannot be kept out of it if place is given to all the testimony."—R. Roberts, "Law of Moses," p. 167.

THE BLESSED MAN.

BY BRO. R. A. STRANGE.

THE first word of the book of Psalms in the Authorized and Revised Versions of the Bible is *Blessed!* and it appertains to the man, and that includes the woman also, that "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law does he meditate day and night." Or, as Rotherham's translation has it, "and in his law doth he talk with himself day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

So here we have the picture of the blessed man, he is blessed because he walketh not in a certain way. He has taken care of the starting point, for the walk makes the way, and the way makes the end. We can here imagine the man making his choice, he sees three ways—the way of the ungodly, the way of sinners, and the seat of the scornful. We can imagine him saying, "Surely there is another way than these, if I can but find it. Oh! for some other counsel and some other companionship which shall guide my steps into a way of peace, not to black hate and scorn, but to an eternal praise!

What strong hand, what wise guide is there?"

The answer is this: The word of God. The "blessed man" sits, and upon his face is thrown a reflected light. It comes up from the open Bible before him. "His delight is to be in the law of the Lord, and in his law he is to meditate day and night."

There is something here that comes in between those companions. "The law of the Lord," an authority mighty and majestic, from which there is no appeal; yet not a burden or a hardship—his *delight* is in the law of the Lord.

Now the "blessed man" grows right up out of the word of the Lord. He does not read it only, does not only search it; he meditates in it day and night. He lets his thoughts and desires feed on it.

In all the grandeur of its authority the law of the Lord comes into the heart—"Thus saith the Lord." Contact with the solemn presence of Jehovah, a holy fear and reverence before Him; a lowly obedience that waits listening to His voice, and heeds it earnestly; these are the very foundations in the character of the "blessed man."

But not a foundation only does the "blessed man" find in the law of the Lord. Meditation carries its healing and concealing grace throughout his whole nature. "Now ye are clean," said Jesus to his disciples,

“through the word which I have spoken to you.” The word of God cleanses the mind, and the motives, and the imaginations.

Few can walk the earth more safely than those whose minds are all hung about with pure visions, within whose crystal walls there entereth nothing that defileth or maketh unclean.

We may venture, I think, to alter the word, “His delight is in the love of the Lord, and in the love of the Lord doth he meditate day and night.”

Sweet and hallowed companionship is ours, with that best Friend, who walks and talks with us whenever we meditate upon His word. Not alone we sit, beside this stream, whose waters make glad the city of our God, and underneath this tree of life is His trusting place. And in that presence to lose the loneliness of life, to forget the fear and weakness, to have Him as our own, to find the mind illuminated as He openeth the understanding; to find the promises so rich, and full, and personal, and present, and to have the faith emboldened.

To have in Him the future, all lit up with the glow of heaven’s sunny distance, to find the love of all the heart drawn out and satisfied in Him. This is blessedness indeed. So comes the “blessed man.”

“He shall be like a tree.” The word comes from the same source as the word truth—that which stands and abides.

The “blessed man” is he who has something to hold on with, and he has something to hold on to. “The ungodly are like the chaff,” there is neither rest or resting place, whirlep hither and thither, now up into the heavens, now trampled in the mud. Oh! the calm of the “blessed man.” It may blow a hurricane, tossing the branches, sweeping the leaves; but the roots hold to the rocks.

Where else can a man find the abiding, and the Almighty, and the authority that can give him so settled and sure a hold as this? The word of the Lord abideth; and abideth forever.

Blessed indeed it is, amidst the shifting things of life, with its trembling uncertainties, its fleeting shadows, to get onto the granite of God’s own word for a foundation.

“He shall be like a tree planted by the rivers of water”—not only firmness and strength shall he find here; not a commandment only, but a promise; not only a law, but that which ministers to life. The word is a refreshing, a secret source of nourishment.

Fierce heats may beat, and summer’s droughts may linger long, but the river of God is ever full of water. “He bringeth forth fruit in His season.” Like trees whereon the many grafts present a variety of fruits, some late, some early, he bringeth forth gentleness and brave faith, and all the year round the golden fruit of love and praise.

This meditation on the word is the secret of blessedness; strength, stability, and gentleness are the sure outcome of it. And beginning with the presence of God in the word, he goes forth to find that presence in the world, to find that "law of the Lord" everywhere and in everything. God's voice meets him in his business, and hallows it. His presence is felt in pleasure, and His great law of love encompasses him with favor as with a shield.

"His leaf also shall not wither." The tree has two ends, root and leaf. The root that abides unmoved in every season—firm as the ground in which it sets its hold—and the leaf-end, sporting with the sunshine, dripping with the showers, whispering to the breeze, swayed by the lightest breath.

The principles are the roots, they never yield. But the "blessed man" has a thousand interests and sympathies, with a thousand passing things; and because the root is by the river, the furthest leaf is green, because the principle is fixed, the outermost thing of life shall feel its wholesome power, and be kept in health and beauty.

"Whatsoever he doeth shall prosper." The blessed man is ever a prosperous man, a rich man—the richest. He possesses who enjoys. He possesses who turns to truest account the opportunities of life.

Sit down and think of an ideal prosperity. Is it not a calm, settled, contented life, without the madness of remorse, without consuming fear? Prosperity is his who has had the breath of God breathed over him, with His "Peace, be still"!

The spirit of God has brooded over him and hushed the storm and ended the confusion, and brought light and rest and gladness. In hope, in enjoyment, in memory, in sure confidence, a rich and prosperous man is this "blessed man"; one whom kings might envy. Putting a conscience into his work, too, and doing least things as unto God, what he does shall be well done, and his work shall prosper.

So he goes along his way, as one having dominion, walking the earth with a firm step, knowing whose world it is, and whose hand leads him, and whither he is going. He knows God's law, and God knows his way, and in that knowledge is the very center of rest, and the secret of heaven's own blessedness.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Let us ever have before us the word of the Psalmist, "I hope in Thy word," for it cannot be broken.

We may fail, and our eyes become dim with age, and our limbs paralyzed with weakness, and our heads may bow in death; but God abides, and Christ lives, and His word endureth for ever; and that word promises

to us a life to come transcendently glorious, for we shall be like Him who is our pattern, and our head; and when He shall appear the long promised everlasting day shall break upon us, and every sorrow and every shadow shall flee away.

A REPETITION OF THE PAST.

WE have just concluded, in our daily readings, Paul's letters to the Corinthians, which, to thoughtful minds, must produce serious reflections, when viewed from the position in which the brethren of Christ are placed in our day. Truly it is a repetition on a larger scale, and is a most lamentable state, and one which all rightminded brethren would like to see ended. Yet, when any effort is made to that end, the carnal mind, like some hideous vision of the night, sends forth its sonorous voice, and exclaims, I am of —, I am of —, I am of —, I am of Christ. Now Paul asks the question, "Is Christ divided?" There can only be one answer to that question: No! Then what is the matter? No equivocating brethren, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (II. Cor. v: 10). Therefore we must confess; the fault lies not with Christ, but ourselves, for the divisions.

And as Paul says, "Ye are yet carnal, for whereas there is among you envying, strife, and schisms, are ye not carnal, and walk according to men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Jesus himself had to rebuke the Pharisees with the remark: "How can ye believe me, who receive honor one from another, and seek not the honor that cometh from God only?" (John v: 44). The situation to-day is worse. The seeds that were planted in the first century have matured into fruit, and after passing through various stages in the dark ages of history, have nearly obscured the plain unvarnished truth of the Scriptures, and all on account of not taking heed to the foundation on which it was built, as Paul testifies, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," etc. (Eph. ii: 20). And again, "For other foundation can no man lay than that is laid, which is Jesus Christ." And Psa. xi: 3 declares, "If the foundations be destroyed, what shall the righteous do?" What? "Eat and drink, for to-morrow we die," as any sensible person would do. But the foundation is not destroyed, for the apostle exhorted Timothy, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II. Tim. ii: 8); and has become "the first-fruit of them that slept; afterward they that are Christ's at his coming" (I. Cor. xv: 23).

The apostle states emphatically that the death and resurrection of Jesus Christ was according to the Scriptures, and that was his solid foundation, and Jesus said "the Scriptures cannot be broken" (John x : 35). So, according to this scriptural reasoning, there ought to be no division, if we act accordingly and not doubt them, which doubting is the root of the whole matter of the division. For by faith we stand. He that doubteth is condemned, and he that looketh back is not fit for the kingdom of God, which is plain and straight to those who are willing to accept the loving words of Paul and Jesus, in a childlike spirit, "What therefore God hath joined together let no man put asunder."

We are all cognizant of what shall transpire in the latter days, in which we are no doubt now living, from a careful study of the scriptures. But we have also abundant warning how to guard against all attacks emanating from the vanity of the mind. Some look very plausible, and like the man of God (I. Kings xiii : 9) who took the words of the old prophet of Bethel instead of the words of the Lord, (through doubting), suffered the consequences of disobedience, a lesson to all of us. Paul also assures us that it is no great thing if the ministers of Satan be transformed as the ministers of righteousness, whose end shall be according to their works (II. Cor. xi : 15). Again, we are all acquainted with the record of Saul, and the word of the Lord through Samuel the prophet to him for disobedience. "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness as idolatry" (I. Sam. xv : 22, 23).

Now taking a survey of our present condition, divisions there are, as we all know a house divided against itself cannot stand. United we stand, divided we fall. What an aspect for the alien to behold! Is it any wonder we make no headway, especially small ecclesias. Not only so, look what follows in the wake of such divisions; a desire with some to go back to Egypt, and many are wending their way thitherward, enjoying the pleasures of the world, and now and then appearing at the table of the Lord weak, sickly, sleepy, not discerning the Lord's body, and why? Yes, why? Because doubt has entered. Not through the scriptures, but by the reasoning of the flesh. Brethren, remember your duty to your brethren who are young, and desire to be fed. Give them not husks to eat, but feed them with the pure milk of the word without adding water, so that they may "grow in grace, and in the knowledge of our Lord Jesus Christ," and be able to take the strong meat.

Again, how must it look in the eyes of Him with whom we have to do, who searcheth all hearts, and knoweth the truth of all. We have an insight into it from the epistles to the seven churches. Therefore we

ought to take heed, for if we bite and devour one another, take care we are not consumed one of another. Biting and devouring belongs to the flesh, and is an offshoot of the divisional tree, which is fast gaining hold, so that the next affair will be consuming one another. Brethren, let us stay it, if possible, before it is too late, for the coming of the Lord draweth nigh. Let those who will lift their voice, lift their voice, and maintain a firm attitude against such perversions, and contend earnestly for the faith once delivered to the saints, not having men's persons in admiration, for that leads to Rome not Jerusalem. "But stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "For all flesh is as grass, and the glory of man as the flower of the grass. The grass withereth, and the flower fadeth: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I. Pet. i: 24, 25.) And the gospel is from Genesis to Revelation the wholly inspired word of God.

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

CLERICAL EVASION OF TRUTH.

Belvidere, Ill.,

MR. CLAUDE S. MOORE, Pastor M. E. Church, City.

Dear Sir--Being something of a Bible student, and desirous of arriving at the *truth* in all things, that I may lay hold of that gospel which is able to make us wise unto salvation, I am taking the liberty of asking you several questions; which, I trust, you will not think is presumptuous.

I had the pleasure of attending services at the M. E. Church last Sunday evening and listening to your discourse on the latter part of the second chapter of Luke. You very beautifully described the visit of Jesus at the age of twelve to Jerusalem: how he was missed by His parents on the return journey, and His being subsequently discovered in the temple asking and answering questions with the doctors of the Law. You commented on the marvelous wisdom displayed here. Then, if my memory serves me, you spoke as follows: "But the learned doctors of the law knew not that the incarnate God stood in their midst." By this I understood you to convey that God--very God--stood before them: that is, "God the Son, the second person of the Trinity;" who, theology says, is co-equal and co-eternal with the first person or "God the Father." Now you will readily admit that God is omniscient as well as omnipotent. If this be a fact, how then do you reconcile the 52nd verse, which you quoted?—"And Jesus increased in *wisdom* and stature, and in favor with God and man"?

If Jesus was God, very God, omniscient, how could it be said of Him that He increased in *wisdom*?

If He was omnipotent and co-equal with God the Father, how could He say, "I can of mine own self do nothing"?—Jno. v: 30.

Again: "I go unto my Father, for my Father is greater than I."

The Scriptures say that Christ died. Could the King, eternal, *immortal*, invisible, the only wise God DIE?

Now if each, God, Christ, and the Holy Spirit, were God, very God, co-equal and co-eternal, how could the first be said to anoint the second

with the third in order to impart *power* from the first to the second through the third?—Acts x : 38.

If they were *co-equal* the imparting of *power* from one to another would destroy the *co-equality*.

If they were *co-equal* what *power* would one have to impart to another that the other was not already in possession of ?

Would it be possible for one person to anoint a second person with a third person?

Trusting that you may see fit to favor me with an explanation of the foregoing, and thanking you in advance for same, I remain

Very respectfully yours,

571 Warren Ave.

E. E. LITTLE.

Belvidere, Ill.

MR. E. E. LITTLE,

My Dear Sir—In replying to your letter of recent date will say that I am always pleased to meet my brethren who are interested in the word of God, but that I do not enter into discussions over points of difference, upon paper. I find that argument is of little value to any of us if we are quite set in our convictions, and I take it that you are rather strongly opinionated in the matter of your particular belief.

I trust you may frequently occupy a seat in our church. You will always find a welcome.

Yours sincerely,

CLAUDE S. MOORE.

Editorial.

“BE STRONG AND OF A GOOD COURAGE.”

THE first chapter of the Book of Joshua is part of our daily reading on May 17th. In the first verse we read: “The Lord spake unto Joshua the son of Nun, Moses’ minister, saying.” In verse 6 the Lord said, “Be strong and of a good courage”; in verse 7, “Only be strong and very courageous”; in verse 9, “Be strong and of a good courage”; in verse 18, “Only be strong and of a good courage.” Why was it needful to thus prompt Joshua? The subsequent history of Israel is the answer.

The same sort of exhortation was given to “the Israel of God,” the Ecclesias, by Jesus and the apostles, to an extent which seems almost repetitious. Why was this needful? The history of the churches is an emphatic answer.

At the time of the revival of the Truth in the nineteenth century, the apostasy of Israel and that of the apostolic churches was kept well in mind, and the determination was to “be strong and of a good courage” in endeavoring to prevent another departure from the truth of the gospel. “The

first principles of the oracles of God" were defined, and clearly distinguished from the doctrines of apostate Christendom; and the resolve was to "hold fast the name, and not deny the faith," and to maintain pure fellowship, based upon the "foundation"—the "first principles" of the gospel. This required strength and courage, because it necessitated a "coming out" from among friends of fleshly ties, and resulted in the maintenance of an attitude which provoked fiery darts from the ranks of enemies of the Truth.

Those gospel truths which required that we "come out" from those who were in gospel-nullifying errors, were rightly and logically understood to demand that, upon the very same principle that it was necessary to "*come out*," it was necessary to *keep out* all doctrines that would make the word of God of none effect.

Among the errors to be discarded, in order that the truths may not be nullified, were the pre-existence of Christ, a supernatural devil, and immortal emergence from the grave. The first was to be renounced and denounced, because a pre-existing Christ would not be one who "was made in all points like unto his brethren," he would not be of our nature, and therefore could not die, and if he could die, his death would not be that which was demanded by Adamic sin and condemnation.

The second was repudiated as a pagan fiction, and in no sense resembled that *diabolos* of the Scriptures which Jesus, through death, destroyed in His own inherited Adamicly sin-stricken nature, and which He will ultimately destroy absolutely.

The third was condemned because if the righteous emerged from the grave immortal, they could not "appear before the judgment-seat of Christ to receive in body good," the "good" having been received in the grave and therefore not at the judgment-seat; and thus the judgment element of the "foundation" would be destroyed.

In like manner as we distinguished between vital truth and deadly error in these fundamental truths, so strength and courage, fidelity and honor, necessitated that all the foundation principles be rescued from the clutches of errors which had concealed them and nullified them to the blighting extent of destroying their saving power. By this separation of vital truths from pernicious errors the "things concerning the kingdom of God and the name of Jesus Christ" were newly revealed as the one and the only gospel possessed of the power to save.

This must now, upon its revival, be maintained. How? What is it to maintain the gospel? Is it for some members of an ecclesia to contend for its principles, and for others to hold and teach doctrines which make it of none effect, and these conflicting teachers continue as one body declaring their fellowship at the table of the Lord? What is it for the Ecclesia to be "the pillar and the ground of the truth," and to "hold fast the name," if

it is not to “*come out*” from those who hold false doctrines, and to *keep out* from its fellowship, or its pretense to fellowship, those who hold some of these false doctrines? If it is the duty of an individual member of Christ’s body to maintain true doctrines, is it not also the duty of an Ecclesia to do the same: for ought not an Ecclesia to be composed of dutiful members doctrinally as well as practically? If one member cannot be a faithful servant of God while holding truth-nullifying doctrines, neither can an Ecclesia be faithful to God while having) after the “first and second admonitions”) in its midst false doctrines.

But why are we reasoning thus now? In the early days of the Truth’s revival these things were foregone conclusions. True, and one would be surprised if told that circumstances would require a rehearsal of these truths. Moses knew the necessity of repeating and repeating the law to Israel, and Joshua must be over and over again exhorted to “Be strong and of a good courage”; and Jesus must try Peter’s patience by repeating three times, “Lovest thou me?” And letters must be written by apostles, and the Spirit through John must write seven letters to seven churches to exhort, to warn, to encourage, to hold fast, quit you like men, be strong. Why? Because of the natural tendency to compromise with the flesh for the sake of a display of numbers, and because fleshly inability is prone to sacrifice principles for the sake of congenial company, to overcome which tendencies many fail to “be strong and of good courage.”

Now here before me is a four-page circular received from a brother who calls attention deplorably to the facts it reveals. Do you believe it? an Ecclesia in England has members who hold the doctrines of immortal emergence, pre-existence of Christ, and a superhuman devil. The circular reports that the questions are before the Masonic Hall Ecclesia, and they are asked to declare their attitude in relation thereto. A brother writes a letter to members of that Ecclesia begging them to vote against withdrawing from the Ecclesia holding these doctrines; he asks for and receives a lengthy letter from even Bro. C. Smith, of Edinburg, expressing the hope that they will not be withdrawn from, and of those who contend for these doctrines he asks, “Is it the will of the Father that we separate ourselves from the weak and erring ones?” When the Masonic Hall Ecclesia acted in the case, were they “strong and of a good courage”? The first resolution was to the effect that they “could not regard the Chancer Street Meeting as on such a sound foundation in the faith as to justify our fraternal co-operation.” The second resolution was, “That we request the Lecturing Brethren not to undertake future appointments at Chancer Street, Nottingham, if such appointments involve the breaking of bread”; and then Bro. Hadley announced in the *Visitor* that these resolutions were considered by the Masonic Hall Ecclesia as being too drastic; then another

lengthy resolution was passed almost neutralizing the others, and concluding thus: "That the attention of the Chancer Street Church be called to the necessity of definite ecclesial teaching on the pre-existence of Christ, and the personality of the devil, and to the importance of these subjects being specifically dealt with when interviewing candidates for examination, and persons seeking their fellowship.

The fact that such doctrines as are here named, and others equally truth-nullifying, are found in the ranks of those professing to be Christadelphians to-day, is startling to those who have striven to maintain the Truth in its purity; and we have written what we have here as a warning to all who have the maintenance of the Gospel at heart, of the danger to be seen in the Ecclesial signs of the times. Let those who are identified with bodies who are corrupt in doctrine and corrupt in fellowship "*come out*"; and let those who have so far escaped the blighting influences of compromise *keep out* all corrupting elements, and God grant that in the contention for truth and in the holding fast the faith they may "be strong and of a good courage."

BRO. AND SISTER WILLIAMS returned to Mumbles May 14th. Our last appointment having been filled at Tunbridge Wells. Our tour lasted nearly two months, and we hope our work will be helpful in the cause of the Truth, and in saving the perishing. We had a pleasant visit and rest for a few days with Bro. and Sister Whitehead, in New Romney, Kent, who accompanied us to Tunbridge Wells, where were also several from London. We know already of some good news that will come from this beautiful place. We heard some one say it was the most famous summer resort in England. A nice little Ecclesia is developing there. For a time now we are to be with our brethren in Wales, to enjoy the results of their noble and fearless action in standing for the purity of the Truth. Many brethren and sisters are expected to visit Mumbles for their holidays, "vacation," as we say in America, from Yorkshire, London, and, we hope, Bro. and Sister Whitehead from New Romney. A spiritual feast will be enjoyed then.

We are now having inquiries from America as to when we will return. Last month we announced that we thought we may be able to return in July; but we found obstacles; and now we have written the agents in Liverpool to secure us births on the "Caronia," Cunard Line, for August 5th—the same ship we came over on for the present visit.

A letter has just come from Bro. Kirwin, of Hamilton, secretary of the Canadian Fraternal Gathering, with a hearty invitation to attend the next Gathering. Yes, dear Bro. Kirwin, and all concerned, we shall hope to be permitted to heartily respond, and be with you for mutual upbuilding.

We were sorry to hear of the protracted illness of our beloved Bro. Leake, of Camp Douglas, Wis., and now rejoice to hear he is better. We are far away from you in body, dear brethren and sisters, but not in mind. "Absence makes the heart grow fonder." May God be with you and us till we meet again is the prayer of Bro. and Sister Williams—yes, and yours, too, we are assured.

INTELLIGENCE.

CHICAGO, ILL.—It is some time since any intelligence has appeared from here, there being very little to report. We have recently lost the company of Bro. and Sister E. J. Woolecroft, who have been members of this Ecclesia for some years past. During the greater part of this time Bro. Woolecroft has served as one of our presiding brethren and was always ready and willing to do what he could in the interest of the truth. Our brother and sister have removed to Canton O., where we trust they may find congenial association in the truth.

Bro. J. W. Lea, from the Dayton, O., Ecclesia, has removed to this city, where he purposes locating, should he be able to make satisfactory business arrangements. We look forward to his being a valuable addition to our number, and one who can render acceptable service on behalf of the truth.

During the absence of Bro. Williams, Bro. S. F. Roche has been doing good work in the public proclamation of the truth in our midst. Subjects of some of his recent lectures have been, "The Historicity of Jesus," "True Religion Essential to Salvation," "Reconciled to God by the Death of His Son," "Theosophy—Is it Really the Wisdom of God?" "Christ a Prince of Peace—where?" "The Greatness of our Calling."

While we have not recently had many additions to our number by obedience to the truth we are glad to know that one or two are manifesting considerable interest, and trust before long to see some evidence of the truth having fallen on good ground.

The following visiting brethren have met with us recently at the Lord's table: Bro. B. Tauber, Guyandotte, W. Va., Bro. and Sister J. Spencer, McHenry, Ill., Bro. Cooper, New Kensington, Pa., Bro. and Sister H. Skilling, formerly of this ecclesia, who have removed to Colorado; Bro. Appleyard, Boston, Mass.

It affords us pleasure to announce another as having entered the race for

eternal life in the person of Mount Lemon, son of Bro. D. Lemon of this city. Our young brother gave evidence of an understanding of the gospel of the kingdom and the things of the name of Jesus Christ, and was buried in baptism May 18th, rising to walk in newness of life. May he so run as to attain to the prize that is set before us.

J. LEASK, Sec'y.

GUELPH, ONT.—It is now some time since you have heard from Guelph, therefore must send you a few lines that you may know that the good work is still going on here. Having just completed a series of lectures, as advertised by four-page folder, which has on the title page "The World's Saturday Night and the Dawn of a better Day"; and on the back page, "Startling Events Imminent," "The approaching end of the world and the close of the Gentile times." With the six lectures of the series on the two inside pages.

These lectures were delivered in our new hall, over the Royal Bank, Windham St., commencing Sunday, April 5th, and the five following Sundays, and have all been listened to by good audiences with marked attention.

We had our esteemed Bro. C. C. Vredenburg, of Rochester, N. Y., to the opening of our hall, giving us a very profitable and strengthening address to our young folks attending Sunday School, and a most interesting and upbuilding exhortation at the breaking of Bread; and lectured most acceptably in the evening to a good and attentive audience. Subject, "Does it Matter What We Believe?" the question answered scripturally; and on the following Wednesday evening, at our weekly Bible class, Bro. Vredenburg again gave us a heart stirring and most feeling address, in which he made us all feel how precious we should be one to another, and accordingly the more interesting to our heavenly Father, whose eyes are ever over the righteous and his ears are open to their cry. I am sure we all enjoyed a most

refreshing season during our dear brother's visit, whom we were so pleased to have with us, as few there are who so dearly love the truth and the brethren. On the following morning he left us for Galt, Innerkip and Hamilton, visiting those ecclesias.

The following Sunday evening, April 12th, our Bro. Albert Hall lectured, subject, "A Metamorphosis—The Devil in a New Dress, or Satan Transformed into an Angel of Light"; Sunday, April 19th, an address by the writer, subject, "Baptism in Relation to the Resurrection"; Sunday, April 26th, Bro. A. C. Renshaw, subject, "The Next Great Event in History"; Sunday, May 3rd, Bro. E. H. Chart, subject "The Destiny of the British Empire and the Battle of Armageddon"; and Sunday, May 10th, Bro. Edward Totton, subject, "The Inspiration of Holy Scripture."

Those four-page folders were well distributed through the city, which of itself was a testimony for the truth, which is commendable, for as we love the truth so will we testify for it; and we are still keeping up the interest by further lectures every Sunday evening. May God bless our earnest efforts in sowing the good seed of the kingdom. This is the best we can do in this day of small things, for we can but sow the seed, but God only can give the increase.

We are looking forward with our usual degree of pleasure to our Annual Fraternal Gathering at Hamilton, at which time we hope to have Bro. Williams with us, as well as our esteemed Bro. Zilmer, and we trust we may have another feast of fat things in hearing the joyful message of salvation, which the God of high heaven has been pleased to bestow upon us through his loving-kindness, mercy and abundant grace.

Yours in the anointed one,
DAVID TOLTON, Sec.

JONESBORO, VA.—If is very sad to announce the death of our dear Bro. A. Packie, who died in Baltimore (his former home) on April 26th, of Brights

disease. He had been living in Virginia about seventeen years, during which time he was setting forth the things concerning the kingdom of God and the name of Jesus Christ with such intelligence and power that many believed and were assisted by him in putting on Christ in his appointed way. During his stay among us he built up four ecclesias which he lectured to once each month and attended the Lord's table.

Oh, the good he has done in Virginia, and what we shall do without him I am unable to say.

We secured him a nice little home, furnished him with horse and buggy, and he would drive from place to place, always filling his appointments, unless prevented by sickness or high water. He was married, the last time, to Miss Janie Gascoyne, who survives him with one daughter eight years old to mourn his loss. Bro. Packie was one of the brightest men I ever knew, and has done more toward building up the ecclesias in Virginia than any one since the day of Dr. John Thomas. We shall miss him. Every ecclesia in Mecklenburg, Lunenburg, and Brunswick will miss him, and will be left without any one to continue the grand work of publicly proclaiming the glad tidings of the kingdom of God.

Do you know of any brother, who is sound in the faith and can intelligently proclaim the glad tidings of God's kingdom, that would make his home among us? We would see such a one well cared for.
M. A. JONES.

MASON, TEXAS.—To the brethren, greeting. Our Annual Fraternal Gathering, the Lord willing, will begin at Llano, Tex., Aug. 4th at 7:30 p. m., and continue until the night of the 9th, inclusive, and this meeting is to be preceded by a four day's discussion between Dr. E. M. Wilson, of Goldthwaite and the writer, to begin Aug. 1st, at 10 a. m. The propositions are substantially these: 1.—"The New Covenant is Now In Force." 2.—"Christ is Now Acting High Priest."

The writer affirms, then counter propositions.

This meeting was moved from Junction School House near Hye to Llano by consent of the brethren for the convenience and accommodation of the debate. All are cordially invited to attend. The old original Birmingham Statement of Faith is our basis of fellowship. Come, brethren and sisters, let us have a good meeting, and build each other up in our most holy faith.

JOS. GREER, Sec.

MORRILTON, ARK.—To the called-out ones, greeting. As has been previously announced, the twentieth Annual Fraternal Gathering of the brotherhood of Arkansas will be held with the Morrilton Ecclesia, beginning the night of Aug. 8th and continuing until Sunday night, Aug. 16th, or longer. The Court-house grounds have been secured to hold the gathering in, which is centrally located with good shade and plenty of good water in yard. We expect to have quite a number of able speakers, among whom will be Bro. A. H. Zilmer, of Wisconsin.

To those that come by land will say that Bro. A. R. Riggs has offered free the use of his pasture for your stock, which is located $1\frac{1}{2}$ miles west of town, with plenty of grass, good pond of water and shade. Bro. G. T. Sloan and Bro. Roy Colman will meet all the trains till Aug. 10th, and conduct all to homes of comfort; so come, one and all, and enjoy the spiritual feast that is in store for us.

Will all that come please notify Bro. G. A. Shewmake, of Morrilton, Ark.

The Morrilton Ecclesia again invites one and all to come and be with us.

For further information address,

G. A. SHEWMAKE,	} Committee on	
T. L. RIGGS,		} Arrangements.
R. S. BURNETT,		
T. L. RIGGS.		

NEW KENSINGTON, PA.—To the ADVOCATE: We have to report the falling asleep in Jesus of our beloved and esteemed Sister Sarah E. Way, on April 17, 1908. She was immersed into Christ

in Springfield, O., Dec. 21, 1869, at the age of nineteen, and has stood firm in the faith and grounded in the truth although since that time several violent winds of false doctrine have caused many to make shipwreck of their faith. Our sister was of a gentle, kind, and amiable disposition. "A perfect lady," as has often been remarked of her; and we might also say of her, "Whom to know, was to love." Our sister had been an invalid for many years, had suffered much, and died of rheumatism of the bronchial tubes. I thought, when looking upon her in death, "asleep in Jesus," for she died in the hope that she had cherished for so many years, namely, a glorious hope of a resurrection of the dead. On the morning of April 21st she was taken to Springfield, O., where her husband and our Bro. Frank K. Way were buried some years ago. The brethren of Springfield tenderly laid her in the grave, the last kind act we can perform for our loved ones.

There are two daughters left to mourn her loss—Sister Flora Williams and Sister Jesse Sloan. We with them "sorrow not as those that have no hope, for we look for a glorious awaking of dead ones." What a grand thing, dear brethren and sisters, is the resurrection from the dead. Let us strive to prove worthy in the sight of God of a portion in the chief resurrection.

On the sad occasion we had Bro. Woolliscroft, of Canton, O., late of Chicago, who lived here some years ago. He spoke to us on Sunday, April 26th; we all enjoyed his visit, as there was a refreshing of old memories and the many pleasant times we have had in the past. Bro. W. loves the truth, his whole heart seems to be in it, and we love him for the truth's sake; it is remarkable what love we will have for each other if we heartily love the truth. "By this shall all men know that ye are my disciples, if ye love one another."

We are getting along very well ecclesiastically; as far as doctrinal points are concerned we are a unit, peace prevails,

and we are trying to build ourselves up in our most holy faith to prepare ourselves for the coming of our Lord and Master, in behalf of the ecclesia,

A. COOKE.

PALERMO, ONT.—It becomes my sad duty to place on record the death of my brother in the flesh and also in the hope of Israel, Alsalom Bell Page, who died at Troy, N. Y., on Monday, April 13, 1908. His remains were brought to Canada, and buried in the family burying ground at Appleby, Bro. E. H. Chart and Bro. Edward Tolton, of Guelph, and A. C. Biggs, of Burlington, taking part in the services. Bro. Chart brought abundant scripture to show that the hope of the Christadelphian is "not in death," but in "Christ who is the resurrection and the life." There was quite a large turnout of church members who would not come out to a Christadelphian lecture for fear some one would point a finger at them for going among that despised few. Twice I have been stopped on the road by strangers who were at the funeral who expressed themselves as very favorably impressed with Bro. Chart's discourse. I was told that the Methodist minister, on the following Sunday evening, tried to cover up Bro. Chart's remarks on the resurrection, from I. Cor. xv. The minister took the same chapter to prove the immortality of the soul, and that men went to heaven when they died. He said that the body of man underwent a change every seven years. So if a man lived forty nine years he would have seven different bodies. Now in the resurrection, he wanted to know which of these bodies would be raised. Thus darkness covers the earth, and gross darkness the people. Now we thank those brethren for their great kindness in coming to our assistance in the time of our bereavement. But we rejoice "that our Saviour is alive for evermore; and has the keys of death and the grave." So we can look with the

eye of faith beyond the tomb, into that glorious kingdom that God has promised to those that love Him, where we hope soon to meet our brother, and all of the same precious faith.

T. G. PAGE.

SCAMMON, KAN.—As secretary of the Scammon Ecclesia, it is my pleasurable duty to report the obedience of Samuel Aitkins (aged 29 yrs.), who put on the all-covering name on Jan. 5, 1908, at my house in the presence of Bros. Thompson and Skitral, before whom he made the good confession. He is a son of Bro. S. Aitkins, of Diamond, Braidwood, Ill., who lost his life in the great coal mine disaster that occurred some twenty-six years ago. His obedience to the faith has been a source of great joy to his mother, Sister Montgomery, of Monett, Mo.

Bro. S. Aitkins is at present located at Schreveport, La., and he will be very much pleased to have any brother or sister give him a call that may be sojourning in that vicinity.

PETER GRAHAM.

SOWERBY BRIDGE, ENG.—I am pleased to report another addition to our ecclesia, by the removal of Bro. Henry Thompson, from Aldershot. Our brother has been meeting with us now for some time, and finally settled down here; his children are an addition, also, to our Sunday School.

For the third time since their arrival in England last August we have had the opportunity of giving a hearty welcome to Bro. and Sister Williams to our ecclesia at Sowerby Bridge. Their visit amongst us on this occasion has extended a fortnight, arriving here about March 19th, being met at the station by Bro. Briggs, under whose hospitable roof they made their home during their stay. Our brother has kindly given us a course of four lectures as follows: Sunday, Mar. 22nd, subject—"The Descending Adam

—a Crime and Crash; the Ascending Adam—a Cross and a Crown.” Thursday, March 26th, subject—“Prophecy Verified in the Destruction of One Babylon, and in the Existence and Coming Destruction of Another.” Sunday, Mar. 29th, subject—“The programme of the World’s Greatest Drama; a Glorious Sequel.” Tuesday, March 31st, subject—“How a Pauper may become a Prince, and a Layman a Priest.” We were gratified to see the meeting-room filled, on each occasion, by attentive and appreciative audiences, composed of brothers and sisters from local ecclesias and a good attendance of the alien. We hope and trust some good may result from our brother’s labors. In addition to the lectures, Bro. Williams spoke words of exhortation and encouragement at the breaking of bread, on each Sunday. It is our duty to sow by all waters, and we look to God for the increase.

Bro. and Sister Williams left here for Leeds on Thursday, April 2nd, where more work was in store for our brother.

FRANK HANSON, Sec.

WASHINGTON, D. C.—It has been a good while since the *ADVOCATE* has had intelligence from this important Gentile capital seat, but the work of the Truth is being prosecuted just the same. Members come and members go, but the Washington Ecclesia remains. We read of it in old heralds of the kingdom as far back as 1848—sixty years ago—and its constituents are still here waiting for the coming of the Lord. Even so, Lord Jesus, come suddenly!

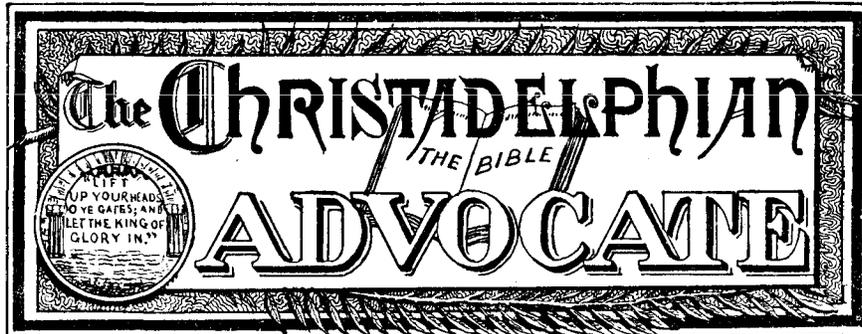
Our first day assemblage for the preaching of the gospel to the alien, and afterward for the word of exhortation and encouragement for the steadfast continuance of believers in the apostle’s doctrine and fellowship, and in breaking of bread and in prayers, is well attended and sustained by the membership; and the same is true of the Wednesday evening meetings. In addition to which,

during the twelve months past, I make mention of the special effort made in June by the course of lectures given by Bro. Williams, as he passed this way, and an evening lecture delivered by Bro. G. B. Taylor, formerly of Richmond and Norfolk, Va., but now we are glad to say one of us; and also a two night’s discussion between him and a Seventh Day Adventist preacher, refuting the gospel nullifying absurdity that the earth will be desolate and uninhabited except by their Mr. Devil himself, who will go up and down in it at a gait of his own selection during the millennial period.

In all these appointments the truth had a fine presentment, but it seems not to be a time “when the harvest truly is plenteous.” Some, no doubt, have experienced relief of mind by learning that there is no popular hell awaiting them after death, but none of them have been led to enter the race for eternal life.

However, the examining committee were called upon to give a gentleman, formerly a member of the Methodist denomination, an opportunity to tell of the knowledge of the true gospel he had acquired through different instrumentalities, and of the faith he maintained in the same, and of his desire for baptism into the sin-covering name. His examination was eminently satisfactory, and arrangements will be made as soon as possible for his immersion. I have neglected to state that his name is Palmer. He is a native of Ohio, and while sojourning in Charlottesville, Va., recently he became engaged in a religious discussion with a druggist there by the name of Bragg, I think, who advanced interpretation of the Scriptures which had already presented themselves to his mind, and this druggist who was evidently a Christadelphian, clinched the impression of the truth which had been made on his childlike mind, by giving him a copy of the *ADVOCATE* containing an article on resurrection.

GEO. A. WHITFORD, Sec’y.



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No. 281

SUNDAY MORNING ADDRESS.

BY BRO. JAMES LEASK.

IN our reading from the letter to the Hebrews we have our attention directed to a certain fact which does not receive the consideration of which it is worthy, at the hands of many who profess to be God-fearing people. This is the fact that God has spoken by the prophets and by His Son; in a general way this may be admitted and acquiesced in, in fact, to accuse them of denying this would be looked upon by them as bringing a false accusation against them, as they would zealously proclaim their belief in the fact that God has spoken; and yet while doing so, when we come to consider with them the substance of what God has said through His prophets and His Son, it would not be long before we would find that they virtually deny what He has thus said and attribute to him words and promises He has never spoken nor made. To put this to the proof we have but to set forth to them the purpose of God in the earth, or the nature and destiny of man as revealed to us in the Scriptures; to show that the God of heaven is to set up a kingdom on this earth that is to subdue all other kingdoms and that it is to endure for ever; that the righteous are to be recompensed in the earth, that they are to be associated with Christ as kings and priests on the earth when this kingdom is established and that instead of man going to heaven to be with Christ, Christ is con-

ing back to earth again to reign as king over all the earth, to reward his faithful servants and punish the unfaithful with everlasting destruction from the presence of the Lord. To set forth these things in their fullness, as testified in the Scriptures of truth by holy men of old who spake as they were moved by the Holy Spirit, we would find ourselves opposed by the great majority of the professed believers in Christ and would be accused of being too material in our interpretation and understanding of what God has spoken.

It is unnecessary at this time to enter into any argument to prove that our understanding of what God has testified regarding His purpose on the earth and man's relationship thereto is in harmony with the truth; the fact of our being associated together as an ecclesia of called-out ones is evidence that we have become satisfied on this point, and have in many cases come out from association with those who are in darkness and error concerning these things, and identified ourselves with that truth which is almost unknown and despised in the earth. But while we have embraced the truth and become obedient to it, our work is but begun; knowledge has brought with it responsibility, hence the apostle says in the opening words of the second chapter, "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." We have heard, understood, and obeyed the truth, and now we must live it, we must conform to it by walking in the footsteps of Him of whom it is testified "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Knowledge of the truth to be of any permanent value to us must be followed up by obedience begotten by love; not simply the first act of obedience in putting on the sin-covering name, but a life of obedience to the precepts of our Lord by which we manifest characters that are acceptable in the sight of God; that we may be enabled to render this service more perfectly it becomes us to often dwell upon the goodness and mercy of God as shown in His purpose and plan of salvation. While we by nature have no claim upon God, yet He has provided a way by which a people are being developed from among the human family that will ultimately attain to life eternal and joint inheritance with Christ of that kingdom, which it is God's purpose to establish on the earth in His own good time; this development is being accomplished by a process of selection, the gospel being the means used for this purpose, as is testified by Paul in II. Thess. ii: 13, where he says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to obtain the glory of our Lord Jesus Christ." And Peter, in writ-

ing to the "elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ", says, (I. Pet. ii : 9), "But ye are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath *called you* out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." And Jesus in addressing his disciples conveys the same idea, in Jno. xv : 16 He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." This is also in harmony with the words of James in Acts xv : 13 where he says, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to *take out* of them a people for his name." From these testimonies we see that those who are in the truth are called out, a chosen people, a people that should bring forth fruit meet for repentance; to such Peter says, "And besides this giving all diligence 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, charity. For if these things be in you, and abound, they make you that ye shall be neither *barren* nor *unfruitful* in the knowledge of our Lord Jesus Christ." Wherefore he says, "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In the experience of many, especially those young in the truth, there are times when a feeling of something akin to discouragement arises when we feel how limited are our opportunities or abilities for work on behalf of the truth; and yet in carrying out this exhortation of Peter's there is work for each one individually, and work which, if done faithfully, will make us so that we shall be neither barren nor unfruitful in the knowledge of our Lord, and which will insure us an entrance into the kingdom of God. We are individually so many stones taken out for the building that is being prepared for a habitation of Deity. Each stone has to be dressed, fitted and polished for the particular place it will be occupy in the building; we are the workmen, as well as the stones, who through the application of the Word applied to ourselves, are intrusted with the preparing of the material for this building; if our work is according to the specifications it will be accepted, if otherwise rejection awaits, it and we will be cast aside as unfit to form part of that glorious building that is being prepared. Hence it behooves us to give earnest heed to the work that we have to do, to examine ourselves and see if we are cultivating those characteristics

which are here enjoined ; it by no means follows that because we may not have the ability or the opportunity for public work on behalf of the truth, we therefore have little or nothing to do ; each one has his or her work in cultivating self-subjection to the truth, in nourishing and strengthening the new man formed in us by the truth, and striving as far as possible, to conform to the example of our Head, who crucified the flesh in its affections and lusts and has placed before us as our pattern a character of perfection and beauty, which, the more it is studied the more it will be admired and the more earnestly will we endeavour to be conformed to it. We are, in a great measure, creatures of imitation, and what we see and admire in others we are apt to imitate, be it in speech, business methods, or whatever appeals to us through our observation, as being worthy of imitation ; and this being so, it is important that we should allow our minds to dwell on our great Example, in order that we may cultivate a greater and higher appreciation of His perfection, and we may be benefited thereby in our endeavors to follow in His footsteps. Having been clothed with His righteousness we have to keep our garments unspotted from the world, to maintain a patient continuance in well-doing, and the promise is to him that endureth to the end ; or, as He says to the church at Thyatira, "He that overcometh and keepeth my works *unto the end*, to him will I give power over the nations, and he shall rule them with a rod of iron ; as the vessel of a potter shall they be broken to shivers : even as I received of my Father."

God, then, having spoken in time past by the prophets and by His Son, it will show wisdom on our part not only to believe what has been revealed through them, but to manifest our belief by our obedience as shown in our daily lives being in subjection to what He has revealed as being well pleasing in His sight. He whose death we are about to commemorate has given us an example to follow after, and it is testified of Him "that though he were a son yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him."

A life of obedience was manifested by our Lord and the same is required of us if we would attain to the life He has attained. God has called us to life, glory and honor ; He has, through Christ, opened the way whereby we may attain thereto, and now it is for us to do our part and so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. We are by this ordinance reminded that Christ was obedient even unto death, and being a partaker of our nature we can see God's justice in requiring His death as a representative of the race, but being a holy one, free from personal transgres-

sion, God could and did extend His mercy to Him in delivering Him from the power of death, and through Him will, in like manner, deliver all who are in Him and are found faithful in the day when He shall appear. May it be our happy lot to be of this number.

The Angels of God: Their Nature and Mission.

BY BRO. S. T. NORMAN.

THERE is much in the Holy Scriptures about angels; they are spoken of dozens of times, therefore it should be of interest to us to know something about them; as much as we can find out from what God has revealed concerning them. There is no detailed account of them anywhere; they are simply referred to incidentally as a man would speak of his servants, whose history and pedigree would be of no particular concern to those to whom they did service.

But there is a difference between ordinary servants and the angels of God, inasmuch as the former are usually inferior to those whom they wait upon, while the latter are superior to those whom they minister to, among the sons of men. We have some curiosity, therefore, to know who they are, and how, and where employed.

One thing is plain to us, they are God's servants; they hear his word and obey his commandments. So we read in Psa. ciii : 20, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure." These "hosts" are composed of a great many ministers (servants), for we read in Dan. vii : 10 of the Ancient of Days that "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." These angels then are privileged to stand before God. But their service is not confined to his immediate presence, for the word angel means messenger, and it is mostly in the character of messengers that the human race has any knowledge of them. God's messengers, however, are not always these angels of God who stand before him. He can use the wind or fire as his messenger; or a member of our own race, as in the case of the apostles; the latter word having the same meaning as angel, viz., one sent, or a messenger. Psa. civ : 4 says of God, "Who maketh his angels spirits; his ministers a flaming fire." This is rendered in the Revised Version, "Who maketh winds his messengers; his ministers a flaming fire," with an alternative reading in the margin, "Who maketh his angels winds." So we must discriminate in reading of angels, whether it refers to an inanimate, or a human messenger, or to those holy angels who excel in strength and listen to His word. In the case just quoted, the common version seems to be the better translation

because it is applied to God's angels by Paul in Heb. i: 17, "Of the angels he saith, Who maketh his angels Spirits," etc. Here the writer is making a comparison between the position of angels and that of the glorified Jesus. The difference in rendering arises from the fact that *wind* and *spirit* are both derived from the same Greek word *Pneuma*. When we read "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i: 14) it is easy to see how absurd it would be to substitute *winds* for *spirits* in this case; it would not convey, in English, the correct idea.

From the last quotation we see that God's angels are employed as His messengers to men whom God has called to his service, to give them necessary assistance and guidance in their struggles to gain eternal life. Hence they are called ministering (or serving) spirits. A few quotations from the Scriptures will, perhaps, convince those who may be disposed to doubt the above statement. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. xxxiv: 7.) A particular case is found in Lot's deliverance from Sodom, previous to its destruction (Gen. xix: 15.) Another instance (in II. Kings vi: 16,) records that Elisha, the prophet, was quite easy in mind, when a besieging host of Syrians was encamped outside Dothan, with the intention of making him a captive; because, as he told his servant, "They that be with us are more than they that be with them." "And behold, the mountain was full of horses and chariots of fire round about Elisha." The story of deliverance of Shadrach, Meshach, and Abednego from the fiery furnace; and of Daniel from the den of lions, is familiar to us all. It was because God "sent his angel" in each case. (Dan. iii: 28 and vi: 22.)

The angels are also employed, sometimes to bring men into the way of truth and salvation, as we see in the case of Cornelius, to whom an angel appeared, and told him to send for Peter; "He shall tell thee what thou oughtest to do"; or as it is expressed by Peter, "Shall tell thee words whereby thou, and all thy house, shall be saved" (Acts x: 6 and xi: 14.) It will be remembered also that after the temptations of our Lord in the wilderness, "Angels came and ministered unto him" (Matt. iv: 11.)

Let us then take comfort in the thought that God's angels are watching over us, and will provide a way of escape, when we begin to think we are tempted more than we are able to bear. "So then," as Paul says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." We must put our trust in God therefore, brethren, and not glory in the flesh.

How thankful we ought to be that "The angel of the Lord descended from heaven, and came and rolled back the stone from the door" of Jesus' sepulchre, so that he who was dead came forth alive, and has become the

author of eternal salvation (eternal life) to all those who believe on his name.

And let us not forget that God's angels have sometimes been sent on missions of destruction, as well as on messages of peace and love. Two of these angels destroyed Sodom and its inhabitants, for their wickedness. And an angel of the Lord stood with a drawn sword, as an adversary to Balaam, threatening to take his life for his perverseness. It was also an angel who slew seventy thousand Israelites with the pestilence, for David's sin in numbering the people. They were thus warned not to trust in an arm of flesh. (See Gen. xix : 13 ; Num. xxii : 22 ; II. Sam. xxiv : 15.)

The above mentioned incidents give us illustrations of the power of these angels. They excel in strength, as David said ; but their power is, of course, derived from God, who has conferred upon them the position of glory and honor they enjoy.

They are called ministering spirits. The last word does not always mean spiritual bodies, but we have good reason for believing that, in this case, it does. In Heb. ii : 9-16, Paul makes a comparison between the nature of Jesus, and that of the angels. He says, "We see Jesus, who was made a little lower than the angels, *for the suffering of death*, crowned with glory and honor"; and further, "He took not on him the nature of angels, but he took on him the seed of Abraham." Now as Jesus was first made lower than the angels, so that he might suffer death, we justly infer that the angels are of a nature that cannot suffer death. And further, Jesus was made of *the same* flesh and blood as the children he came to redeem. "That THROUGH DEATH he might destroy him that had the power of death, that is the devil."

So we learn in an indirect way, that angels are not flesh and blood, but spirit nature, and therefore, immortal and incorruptible. This is confirmed by our Lord himself, in his answer to the Sadducees, who did not believe in the resurrection. "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" (Luke xx : 35.)

This shows us the usefulness of studying the Scriptures to ascertain all we can about the angels ; because, while we are now inferior to them, we may, by a patient continuance in well doing, attain to equality : so that what is said of them at present, may perhaps, be said of us in the future. We shall excel in strength and do God's commandments. A question is here suggested : Shall we be permitted to stand in God's presence ? and again, Shall we ever be used as His messengers to another weak and fallen race, as the angels now are to ours ? There seems to be justification for answering the first question in the affirmative, for Jesus said to his dis-

ciples, "Blessed are the pure in heart for *they shall see God.*"

But while the angels can do, and have done many wonderful things, their power and knowledge are limited; they are always learning more, and there is good reason to believe they find great pleasure watching the gradual unfolding and working out of God's plans and purposes in relation to the earth we live on. Peter, writing of the prophetic utterances in regard to "the sufferings of Christ, and the glory that shall follow," says the prophets did not understand, and "the angels desire to look into"; which indicates that they also had to wait for further enlightenment. And Jesus, speaking of his second coming, said, "Of that day and hour knoweth no man, no, *not the angels of heaven*, but my Father only" (I. Pet. i:12; Matt. xxiv:36.) So God's angels have always something more to learn and to look forward to. And, as we are to be like the angels, when we attain the resurrection state, we may feel assured we shall always have a work before us, that will give us an interest in life, and excite our curiosity and ambition to know more of God, and his wonderful works.

The angels were evidently employed in the creation of the world and are referred to as the Elohim (or Gods) who performed the work, under the direction of the Spirit of God, and in our Common Version of the Bible spoken of as God, though it is generally admitted that the word is in plural form. Dr. Thomas, (a recognized Hebrew scholar,) in chapter six of *Elpis Israel*, wrote as follows: "Elohim is a name bestowed on angels, and orders of men. It is written, *Worship Him all Elohim.* This is quoted by Paul, in the first chapter of Hebrews, as a command of the everlasting Father to the angels, that they should do homage to the Lord Jesus as his Son, when he shall introduce him into the world again, at the opening of the future age. It is also written concerning him, *Thou hast made him a little lower than the Elohim.* Paul applies this to Jesus, saying, *We see Jesus, who was made a little lower than the angels.*"

With this explanation, we can better understand the form of words used in Gen. i:26, "And God (Elohim) said, *Let us make man in our image, after our likeness.*" It does not commit us to belief in a trinity of Gods, but to one Eternal Spirit, working through the agency of many spirit servants. It was quite natural that they should consult together, saying, "Let us make man," etc. It follows, then, that we were made in the image of the angels, though of a lower nature. But as Paul says in I. Cor. xi:7 that man is "the image and glory of God," we must also conclude that the "Elohim" were also made in the image of God.

And this brings us to another consideration. The angels must have had a beginning, like man; for we are told, *God "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see"* (I. Tim. vi:16.) The angels must have derived

their immortality from Him; as we also hope to receive it. And as in the divine order of things, the natural precedes the spiritual, it is equally reasonable to believe they passed through a probationary career, suffering trials and afflictions, (as we do now,) and are enjoying the reward of a tried faith and obedience. Surely, such a development would make better angels, than if they had never known anything but comfort and happiness. They would better understand the feelings and thoughts of those in a lower state, in sickness or trouble, to whom they were sent to minister aid and comfort. This principle is applied to Jesus as our intercessor. "It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. ii: 17-18.) It is therefore more than probable that the angels have been "touched with the feeling of our infirmities," so that they, like our high priest, "can have compassion on the ignorant, and on them that are out of the way."

The angels have not all the same position and power, but some are placed in authority over others; and when several of them are sent on a mission, one is recognized as "Lord," and is in such case the representative of the Omnipotent God, whom the others obey. It was an angel of the Lord who went before the Israelites in the wilderness, and brought them into the promised land. The people were cautioned to obey his commands, because God's name was in him, and consequently he had all the authority of God himself, and would not pardon their transgressions (Ex. xxiii: 20.) The voice of this angel was to them the word of God, and whenever we read "The Lord spake unto Moses," we must understand that the word came through this angel. There were other angels with him, but this particular one was to them the Lord God. The deacon Stephen reminded the people of this, when he said, "Who have received the law by the disposition of angels, and have not kept it" (Acts vii: 53.) So also, when three men (angels) came to Abraham, he addressed the chief as "My Lord," and we read that when two of the men went toward Sodom, "Abraham stood yet before the Lord." This visit of angels is described thus: "And THE LORD appeared unto him in the plains of Mamre."

In the same manner, when we are like the angels, we shall not all have equal honor and authority in God's kingdom; but as Paul said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Cor. xv: 41.) Also in the parable of the talents, one good and faithful servant rules over ten cities, another over five, and so on; according to their several ability.

But Jesus is above all, for "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And again Paul tells us God has set Jesus "At his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come" (Phil. ii:9; Eph. i:20.) While we, then, may be made equal to the angels, Jesus is superior to them, "Being made so much better than the angels, as he hath, by inheritance, obtained a more excellent name than they" (Heb. i:4.)

How thankful, dear brethren, we ought to be, that we have been privileged to become incorporated in this great name. Whether our position in the kingdom is high or low, we know we shall have exactly what we are best fitted for; and that honor, glory, and incorruptibility will be ours; all tears will be wiped from our faces, sin will have no more dominion over us; and sickness and death will no more separate us from our dearest friends. Let us work now to get the best gifts within our reach. "Amen." "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

CHRISTIAN SCIENCE: IS IT CHRISTIAN?

BY BRO. S. F. ROCHE.

IN order to establish its claim to the name *Christian*, it is necessary for "Christian Science" to show that *harmony* subsists between it and the teachings of Jesus Christ. If it fails to do this, or it can be shown that it is opposed to, or subversive of, the religion of the Son of God, it is manifest that it is not from heaven but of men; born of the desire to profit by the credulity of the unsuspecting public. In these perilous times when imposters are received as "angels of light," and imposition is being practiced upon the ignorant, it behooves us to be careful, to "prove all things, and hold fast that which is good"; in other words, to believe and keep the form of "sound doctrine," which alone will result in our salvation. There can be no true faith where the *truth* is not believed, and where there is no faith, there can be no religion; for religion is the effect of the true faith sincerely and intelligently believed and lovingly obeyed. That a false belief is valueless, is proved by the words of Paul, who says: "Though we, or an angel from heaven, preach any other gospel unto you, than we have preached unto you, let him be accursed." Why? "It (the gospel) is

the power of God unto salvation to *every one that believeth it.*" Those who do not please God by believing what He has revealed for our salvation, cannot be saved; for they make God a liar by not believing the record He gave of His Son, "And this is the record, that God hath given to us (the believers) eternal life; and this life *is in His Son.*"

In "Science and Health, With Key to the Scriptures," the High Priestess of "Christian Science" informs us that "Divine Science (which she "discovered") rolls back the clouds of error with the light of truth, and lifts the curtain on man as never born or dying, but coexistent with His Creator" (p. 549). Again, "Man is neither young nor old. He has neither birth nor death. * * * He does not pass from the mortal to the Immortal, from evil to Good, or from Good to evil. Such admissions cast us headlong into darkness and dogma" (p. 140). Now if these assertions are true, the Bible is false from beginning to end, God is a liar, and Christ an imposter! If man is not a sinful, dying creature, but is "coexistent with his Creator," religion is a superfluity; the plan of salvation revealed in the Scriptures is not an evidence of God's love, wisdom and mercy, but of His ignorance and foolishness. For had He known of "Divine Science," He would not have inspired a historian to narrate the fact that man sinned in the Paradise of Eden, and, as a consequence, was expelled therefrom with the sentence of death resting on himself and his posterity.

The delusion which thus blasphemes and makes Jehovah a liar, was discovered by the "Rev." Mary Baker G. Eddy, in A. D. 1866; but in 1862 "She began to give her friends the results of her Scriptural study, for the Bible was her sole teacher"!! The friends who were privileged to peruse her writings helped in their dissimulation; and after about forty years, as the chief exponent of "Christian Science," she has become a millionaire, has built churches in many cities of America and the old world; and is looked up to, as almost inspired, by tens of thousands of disciples. The Mother Church, at Boston, was "dedicated" a few years ago, having cost \$2,000,000.00. On page 9 of the preface to "Science and Health"—the "Christian Science" Bible—Mrs. Eddy says that "When God called her to proclaim His gospel to this age, there came also the charge to plant and water His vineyard." Supposing it to be true that God called her, was it necessary to make void the word of God in order to obey this injunction? Had she really been called, would she not have "earnestly contended for the faith once delivered to the saints," instead of denying the reality of sin, sorrow, sickness and death, and thus denying the necessity for faith, religion and salvation?

The Scriptures teach that were it not for the love of God, manifested in the gift of His Son, the entire human species would have perished; but that whosoever "believeth in Him shall not *perish*, but *have everlasting*

life." They also emphasize the fact that "Man that is born of a woman is of few days and is full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."

Is it not strange the author of "Christian Science" did not see these passages and hundreds of others of similar import, while she was studying the sacred writings?

The God of this system is an "incorporeal" Deity, yet He is "Light, Love, Truth, Mercy," and so forth. I submit that this is a contradiction, for an incorporeal God can have no mind to think with, and therefore is not capable of manifesting any of the Divine attributes, or of taking any cognizance of the actions of the children of men. The God of true Christianity has been pleased to reveal Himself as a *Person* who "*dwells*" in *heaven*. Jesus sits at His *right hand*. Christ has gone to *appear in the presence of God* for us." He is a loving God, but while He loves righteousness and the righteous, He hates wickedness and those who practice it; and has declared it to be His unalterable determination to save the righteous with an everlasting salvation and destroy the wicked in irrecoverable oblivion (Mal. iv : 1, 3; Psa. xxxvii : 1-9; Rom. ii : 1-9).

The coming of Jesus Christ, according to this imposture, takes place any time one is foolish enough to believe that "sickness and sin are illusions" (p. 126). "Its discovery (by Mrs. Eddy) is the second coming of the gospel of peace on earth." Is it necessary to introduce peace where war has not claimed its millions? Or to bring good will to a planet whose inhabitants have never been cursed with hate, envy and malevolence? It teaches that it is foolish and unnecessary to partake of the memorials of Christ's death, for "If Christ, Truth, has come to us as a friend * * * why need we memorials of that friend?" "The resurrection of Christ was also their (the disciples) resurrection. It helped them to raise others from spiritual dullness." This is the way Mrs. Eddy has obeyed the command to "water His (God's) vineyard." It is wrong to keep the Lord in remembrance by doing what He commanded on the night He was betrayed; and it is not right to believe the apostles will ever reappear on terra firma to have their "vile bodies" changed and "fashioned like Jesus' glorious body."

The Holy Spirit is "Divine Science," if the teaching of this cult is true. This is blasphemy, for "Divine Science" was not "discovered" till about forty years ago; while the Spirit of God, by which the Creator performs all His wonderful works, was possessed by Him from eternity.

Thus it is manifest that "Christian Science" is completely subversive of the system of religion revealed in the Scriptures; for it denies every fundamental principle of the gospel, and substitutes for them a mass of absurd-

ities, contradictions, falsehoods, and blasphemies, which it audaciously styles "Divine Science"!

This hallucination is supposed to be from heaven by reason of the cures and miracles which it claims to be performing. Is it credible or probable that God would authorize or empower one or more persons to perform miracles, while they make Him a liar and make void the meaning and purpose of His word? If any *real* miracle was or is performed by this cult, it would, of course, prove it to be possessed of some virtue. Do not Christian Scientists deny the *reality* of sickness, sorrow, pain and death? They do. How, then, do they cure sick persons, if there is no sickness? They say Jesus promised His disciples that they would be able to do greater works than He did; and that His promise is being fulfilled daily by them. Did Jesus or His apostles ever do any cures or raise up any dead person? They never did if sickness and death are "illusions." When "Jesus wept" at the tomb of His friend Lazarus, was it because He, too, was deceived? And when Lazarus, in response to His command, "came forth, bound hand and foot with the grave clothes," are we to believe that there was no such person as Lazarus, no grave clothes, and that he was not raised at all? The way Christian Scientists "cure" disease is by persuading people they are well and that there is no disease in the world. If a deaf and dumb person were taken to one of these "healers," how would he proceed to restore the patient to health? It would not do to persuade the diseased person that no such thing as dumbness or deafness exists, for that would not suffice to remove the trouble, and the patient would surely conclude that the practitioner was a liar and an imposter. It would not do to tell a man who was born blind that his blindness was merely an "illusion," Jesus did not act that way, but by the power of God, He immediately cured diseases and raised persons who were dead; in some cases the sufferers had faith, but with or without it, they were cured or restored to life, if He deemed it wise to do so.

The deluded persons who are taken captive by this monstrosity are to be commiserated; but they are to be blamed also; for had they studied the Scriptures for themselves and arrived at a proper understanding of them, it would be impossible to deceive them. They should have known the Master's voice so well that no hireling could induce them to go into the broad way.

While claiming to be the genuine Christianity of the Bible, "Christian Science" is really pagan in its origin and teaching. Pundita Ramabai, a native of India, says: "On my arrival in New York I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called 'Christian Science,' and when I asked what its teaching was, I recognized it as being the same philosophy

that has been taught among my people four thousand years." "What has this philosophy done for the people in India?" asks this writer. "A tree is judged by its fruits. Americans are a people of some sympathy. Everything is real. You feel that when other people are starving you ought to give them something to eat. But in India they do not feel any sympathy for others. In our late famine our philosophers had no feeling for the sufferers; they did not help the needy. Why should they help when they claimed that the suffering was not real, neither were the dying children real? The first result of this philosophy is the basest cruelty, for sufferers no compassion, but supreme egoism."

The "founder" of this "philosophy" is immensely rich and can be seen riding through Boston, Mass., or Concord, N. H., in a splendid and costly vehicle drawn by four horses. Hundreds are poor and wretched, not able to procure the necessities of life; she does not help them, but with "supreme egoism," she rides along to her splendid mansion. And yet she claims to be a follower of the lowly Nazarene, who said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

While all other things on this terrestrial sphere are declared by "Christian Science" to be unreal—the "illusions of mortal mind," which is "nothing claiming to be something"—money is quite real and palpable; and no one can get a copy of "Science and Health" without paying the price for it. Had it come from God, it would say, "Freely I have received, I shall give freely," but no such spirit is manifested by it; thus, in principle and practice, it is opposed to the religion of Christ. For the present it may be able, by "Good words and fair speeches," to deceive the hearts of the simple, but ultimately it is destined to be destroyed by that God whose name it has blasphemed, when Jesus Christ, whose power and authority it has usurped, shall return to claim His inheritance. While it is called to-day, therefore, it should repent of its follies, forsake its vanities; and turn from its idols to serve the "living and true God and to wait for His Son from heaven";

"For no lie is immortal,
Truth alone
Has a right to reign
Upon the eternal throne."

All those who "know not God and obey not the gospel of our Lord Jesus Christ" are liable to be "punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and admired by all them that believe" (II. Thes. i:9). "Knowing therefore the terror of the Lord," we would persuade those who blindly follow "Christian Science" to change masters and cease to worship an "incorporeal Creator."

This article is not written with the desire to injure any one; its object is, if possible, to show what incalculable harm can be done by those who have deceived themselves and are able to deceive others; and to point out the difference between the "wholesome words of the Lord Jesus," and that palpable delusion which claims to be "Christian Science."

A DANGEROUS THEORY.

WHEN the Cardiff Conference of the South Wales brethren was pending, in which action was to be taken towards severing from false doctrines, and from fellowship with those who knowingly continue in fellowship therewith, a leading brother of the Cardiff Ecclesia prepared a resolution for the conference. The brother was not present at the conference, but his prepared and (as we must believe) his recommended resolution was unanimously accepted, and it was quite satisfactory to all. When, however, the Cardiff Ecclesia afterwards met to carry the resolution into effect, the author of the resolution repudiated his own production, and refused to practice what he preached. But the Aberdare Ecclesia proceeded consistently with what it had resolved to do—to cease to live honestly in accordance with its written and printed declarations. Notwithstanding the fact that the leading brethren of Aberdare voted with all the others at the Conference, shortly afterwards letters were coming from them trying to prove that Ecclesias have no right to withdraw fellowship at all; that false brethren must be left to God to be cast out, and the letters to the seven Churches were quoted in the effort to prove this dangerous theory.

Accordingly, under date of April 28th we received a letter from Bro. J. Pugh, Jur., secretary of the Aberdare Ecclesia, in which he says:

"In your pamphlet, 'An Editor Catechised,' you have the following sentence: 'The Spirit to the churches commanded the removal of those who taught false doctrines.'

"I am instructed by my Ecclesia to ask you the basis for this statement. What chapter and verse do you say contains this *command*?

"Further, you say, 'Upon pain of having their lampstand removed.' We wish to know who is said to do this, the brethren or the *Master*? Hoping that you will be able to reply to our query as soon as possible, so that we may be able to understand what you mean by this statement,

I am yours fraternally,

(Signed) J. PUGH, JUR.,

Sec. Aberdare Ecclesia.

ANSWER.

Glaslyn Gottage, Mumbles.

Mr. J. PUGH, JR., Secretary of the Aberdare Ecclesia.

DEAR BROTHER:

From Tunbridge Wells I wrote you that I would answer your inquiries in one of three ways—by letter, as soon as my lecture appointments were

filled and I returned to Mumbles; verbally, at Porth, if, as on my previous visits, the Aberdare brethren would come there on my next visit; or I would call at Aberdare en route to or from Porth, and not simply refer to the passages which answer your questions, but elucidate the subject at such length as letters and reports indicate the erroneous position taken by some requires.

Not having heard from you since, I conclude that you prefer a written answer. As I wrote you before, the state of mind of some brethren on the duty and responsibility of some ecclesias, in respect to fellowshipping false doctrines, is such that a mere reference to chapter and verse would be no answer at all to them, while under ordinary circumstances it would be sufficient. For example, If a Trinitarian were to ask you for passages of Scripture to prove that God is not a Trinity, a naked answer referring to chapters and verses would not meet his demands, not because the passages were deficient, but because the state of the Trinitarian's mind was such that a reasoning with him out of the Scriptures was needful. This illustrates the situation which prompted your inquiry, as I well know from letters and credible reports received.

Under ordinary circumstances, the following texts would be a sufficient answer to your two questions: Rev. ii: 14—"But I have a few things against thee, because thou *hast there* them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel. * * * So *hast thou them* that hold the doctrine of the Nicolaitanes, which thing I hate. *Repent*; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." See also verses 20-29.

In answer to your second question, my proof that if the ecclesias did not "repent," it would be in pain of having their lampstand removed, is found in the following: Chap. ii: 5—"Remember therefore from whence *thou art fallen*, and *repent*; and do the first works; or *else I will come* unto thee quickly, and *remove thy candlestick* out of his place, *except thou repent*." Chap. iii: 14—"And unto the angel of the church of the Laodiceans write, * * * because thou art lukewarm, and neither cold nor hot, *I will spue thee out of my mouth*."

I repeat, under ordinary circumstances this would be convincing proof that God commanded the ecclesias to remove the holders and teachers of false doctrines from among them, and that if they failed to do so the Spirit would remove their candlestick out of its place. But that which evoked your questions is extraordinary, in the fact that intelligent, leading brethren are claiming that the meaning of the seven letters is that each church was to allow the Nicolaitanes, hypocritical "Jews," Balaamites, and Jezebelites to remain among them, and that they had no right, nor authority to with-

draw from them ; but that they must remain in fellowship until such time as the Spirit would remove them. This is surely a most extraordinary, inconsistent, and dangerous claim to make ; and if the Aberdare Ecclesia intends to practice this preaching, they must fellowship believers in the immortality of the soul, eternal torments, immortal fire-proof devil, a trinity of gods, and all the "accursed" heresies which fill the cup of that corrupt woman described in Rev. xvii., and there seen as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." For if the authority to withdraw is withheld from the ecclesias, as some of you are contending, what is to prevent your Meeting from association with any and every abominable doctrine and any and every immoral practice? All you can do, tied hand and foot with the no-withdrawal theory, is remain with and allow to enter any and all sorts, and wait till the Spirit shall do with you as it did with the church of Laodicea. And why are you now contending for the right to allow this mixed fellowship? Is it not because you know that many heresies are among those you are in fellowship with, and you have not the courage to come out as the ecclesias of Mumbles, Porth, and Cardiff have done? But, brethren, beware! You must know that your course is fraught with fearful dangers to you ecclesially and individually.

Now let us reason a little on the passage given. Look again at chap. ii : 5. Whom is the Spirit addressing? Is it not the Ecclesia? Who had "fallen" from "the first works"? Was it not the Ecclesia? Does this not show that the Ecclesia was held responsible for what serious evils were among them, even though the actual evil ones may have been few? What can the words, "Remember therefore from whence *thou* art fallen, and repent" mean, except that the "thou" the Ecclesia, was to change its condition, or "repent," which means a change? Look at the last part of the verse—"Else I will come," etc., "*except thou repent.*" What, dear brethren, can you make out of this, except that the Spirit is commanding them to purify the Ecclesia by removing the wrongs, and if the Ecclesia failed to do its duty, God would remove the candlestick of that Ecclesia and leave it, the Ecclesia, in darkness.

Look again at verses 15 and 16. Keep before your minds the fact that the Ecclesia is blamed for what it has in its midst—Nicolaitanism, etc. Notice that it is the Ecclesia that is commanded to "Repent." What would this repentance be but "reform"? (See Diaglott). How could they reform without action? What would the action be but a withdrawal from the false doctrines which were the grounds of the indictment against the Ecclesia? If the Laodicean Ecclesia had "repented" and "done its first works," that is, returned to that infant purity which obtained before corrupt doctrines crept in, do not the facts and reason tell you, dear brethren, that her candlestick would not have been removed?

But why are you *now* taking such a dangerous and absurd position? Why are you now deploring the effect which the action of the South Wales brethren has produced? Why do you now ask me these two questions, in view of the fact that your leading brethren attended the Cardiff Conference and voted for the very resolution which all the ecclesias, except you, have faithfully lived up to? How do you account for the fact that the very brother who formulated the resolution for the Conference is now with you refusing to do what you resolved to do in that Conference? Are you not by your words and actions falsifying what you declared in the Conference? Are you not living a false Ecclesial life in respect to your own Statement of faith, and the resolution you sent out on Inspiration? Did you ever withdraw your fellowship from any one for any thing? If so, why are you now trying to prove that no Ecclesia has any right to withdraw from those who teach false doctrines? Are you not deceiving yourselves in order to excuse your continuance in fellowship with those represented by the *Visitor*, among whom you know false doctrines are fellowshiped? Had you not better be among the few, honestly living up to your Statement of faith and your resolutions, than be among the many who are going from bad to worse in apostasy? I appeal to you earnestly, that now is your time to return to your "first love" and "first works."

The right, yea, the duty of ecclesias to withdraw from those who teach, hold, or fellowship false doctrines, is clearly set forth throughout the New Testament. I give the following references, and request that you turn to them and read them in your meeting when you read this letter: Rom. xvi: 17; I. Cor. i: 10; iii: 3; II. Thess. iii: 6, 14; II. Tim. iii: 5; II. John 10; Jude 19, 23; I. Tim. vi: 5; I. Cor. v: 11; Matt. xviii: 15-17; Gal. i: 6-9; iii: 1; iv: 11.

Please note that *Ecclesias* are addressed, blamed, charged, warned, and commanded; and this because, not that all the members are actually guilty, but because the Ecclesias would be responsible for having among them false teachers. Note also the Diaglott rendering of Matt. xviii: 15-17—"If thy brother be in error." Note that the words "against thee" are omitted. Note that the erring brother is to be heard by the Ecclesia, and if he cannot be "gained," he is to be regarded "as a pagan."

While I am engaged in writing this, your letter of the 18th comes to hand, in which you say the Ecclesia prefers a written answer, and in which you say that your managing brethren think that my letter "need only contain the passage or passages upon which the assertion is based." This is not a good sign; for your managing brethren know the passages, so far as the words were concerned, and so does a Trinitarian know that Paul says, "There is one God." I hope the "question" was not more of a challenge, under a mistaken notion, than a request for fair and honest

proof of my statement. I have answered in my own way, not simply to rebut a covert challenge, but in an endeavor to show what the duty is of every Ecclesia that would avert the Laodicean end of having its candlestick removed out of its place.

Hoping the Aberdare Ecclesia will yet see its way to help the rest of the South Wales Ecclesias to stem the flowing tide of apostasy now rampant,

I am yours faithfully in the work of helping earnest men and women to *come out* from false doctrines, and of helping brethren to *keep out* the same.

THOS. WILLIAMS.

“AND THEY SHALL SEE HIS FACE.”

JACOB'S INTRODUCTION TO PHARAOH—THE BRETHREN OF JOSEPH
PRESENTED TO PHARAOH.

IN the order of events, as related in Gen. 47, we find that Joseph's brethren were introduced to Pharaoh by Joseph, as we read, “He took some of his brethren, even five men, and presented them unto Pharaoh.” All this is just as typical as any preceding portion of Joseph's life. He is preeminently a type of Christ. Even in the sending for Jacob and his family we have the means of transit sent, viz., “wagons,” representing the same idea as the ten camels that Eleazar took to bring a wife to Isaac, as in Gen. xxiv.; and the same thing will be done by the angels when they bring the living saints and the resurrected ones to Mount Sinai. It will be in God's provided chariots, *i. e.* “the clouds.” Camels and wagons are the typical means of transit representing the clouds, made ready to hand. When the angels are sent to get this wife to Christ, Joseph represents Christ and Pharaoh means God.

This actual and yet typical presentation of Joseph's brethren to Pharaoh means the presentation of Christ's brethren to the Most High God in the Shechinah which will then rest upon the top of Mount Sinai as of old. As Joseph prompted his brethren and prepared them for questions, so will Christ do to those highly honored ones counted worthy or selected for presentation. It may be even the same or a similar question, “What is your occupation?” and they will answer as Joseph's brethren did: “Thy servants are *shepherds*,” were shepherds over the flock of God and their chief shepherd is Christ, who also styles Himself “The Good Shepherd,” and this is the high calling of so many in the Truth who are teachers. The learners, the pupils, are the sheep. David in sin says, “What have these *sheep* done?” Meaning the people ruled, and so not all in the Truth are shepherds, only the officials, those set over the sheep are hereby typified; but then it says that every shepherd is an abomination

to the Egyptian, but not so to Pharaoh and this is the crux of the saying. At the same time it sets forth exactly the position in which these shepherds of men, these fishers of men, stood in their day and generation, counted mad, despised and rejected, hated of all men for the Truth's sake. "An abomination to the Egyptians" means that the faithful leading brethren, active in the truth and zealous, are feared and detested by all around them in orthodoxy. Then Jacob is introduced. The brethren of Joseph means the brethren of Christ, to those who were acknowledged as such by himself. "Go to my brethren," He said to Mary (John xx:20) and would mean all in the Truth, from the apostles day to the day of His coming, but Jacob represents those behind Jesus' first coming—those from Adam to John the Baptist.

The age question would mean, How long have you been in the Truth? and the point in the type is this: Joseph only presented five, why not the eleven? There is a meaning in this to show that not all the elect teachers or shepherds will be introduced to God, only some of these two divisions—those before and those after His first coming—will be so honored. It was so when Israel came to Mount Sinai, that Moses brought forth the people out of the camp to meet with God and the Lord came down upon Mount Sinai. When the Lord called Moses up to the top of the mount, only Aaron, Nadab, and Abihu went up and seventy of the elders of Israel, nobles, rulers or shepherds. They saw the God of Israel, a *great sight*, for there was under his feet, as it were, a paved work of a sapphire stone, and, as it were, the body of Heavens in his clearness, and upon the nobles of the children of Israel he laid not his hand. He did not destroy them, but they saw God and lived to eat and drink when they came down from the Mount. Here were three presumably brought up the Mount nearer and higher than the seventy, and this was "to see God"—Exod. xxiv. So did Jesus when going up the mount of transfiguration; and also to the garden of Gethsemane, He took three only of His disciples, not the twelve—only Peter, James and John—so it is said, "Blessed are the pure in heart: for they shall see God" (Matt. v:8). They "shall see him as he is" (John iii:2), and they shall see His face and His name shall be on their foreheads; but not all shall see Him before they leave Mount Sinai. Some of the holy ones shall there and then be thus highly privileged, and very likely some of the leading brethren of our day too.

J. CAMPBELL, New Zealand.

The spirit of Scripture is never favorable to evil, or to evil tendencies of any kind, but is in harmony with, and often anticipative of what has been successively devised for the physical and moral welfare of the world.

Do all the good you can in the world, and make as little noise about it as possible.

Christadelphians and the Government Census.

BY the urgent request of the Government Census Bureau last year, we gathered all the items we could concerning the localities of the Ecclesias in the United States, the number of members in each, the seating capacity of their meeting places, and stated where meetings were held in private houses. In this difficult work, some of the brethren rendered much help, for which we thank them.

The greatest difficulty we had was in obtaining the facts relating to our "amendment" brethren, for they did not respond to our request, and we did not wish to ignore them in a matter of statistics. The results of our work will appear (no doubt has appeared) in the Government Report; but one branch of it may not be without interest to the readers of the *ADVOCATE*. In a report we gave the Census Bureau for 1890, we supplied a brief history of the latter day revival of the Truth, and a synopsis of the principal doctrines we believe. Deeming this sufficient for the 1907 Report, we recommended that it be repeated. The Hon. S. N. D. North, Director of the Census Bureau, however, desired additional information as indicated in the following extract from his letter under date of June 10, 1907:

"You say that the statement in the report of 1890 is sufficiently descriptive of your denomination. That, however, makes no mention of the 'Work' of the denomination as called for on the inclosed outline. I should be glad if you would supply this deficiency. If any home or foreign missionary work, or educational, or other work is carried on by your denomination, please make full statement concerning it. A little fuller statement is desired also in regard to church organization. You say there are no ordained ministers; what church officers are there, and how are they chosen? What is the organization of the local church? Is each church independent? or are the churches combined in associations? Do they hold annual conventions?"

"What is wanted is a statement such as would enable any one not a member of your body to gain as complete an idea as possible of the history, doctrine, polity, and activity of your denomination. If you can assist in this, it will be esteemed a favor."

To this we sent the following, headed,

THE ORGANIZATION, PURPOSE AND WORK OF THE CHRISTADELPHIANS.

All Christadelphian Ecclesias are independent, yet, by common consent, they are all conducted by nearly the same rules. Each Ecclesia, where the membership is large enough, appoints, by vote of every member, Pre-

siding Brethren, Managing Brethren, a Secretary, a Treasurer, and a Superintendent of Sunday School. There are generally from two to five Presiding Brethren, and their duty is, to conduct the meetings in turn weekly, in the alphabetical order of their names. They are expected to call upon various members in the exercises, of prayer, reading the Scriptures, and speaking, except, as to the last, when, by previous arrangement, the speaking, or "lecturing," as they term it, is allotted to one brother. The aim is to have as many take part in the exercises as possible, and to avoid the appearance of a discrimination such as is popularly known as "Clergy and Laity." None of the sisters take part in public speaking.

The Managing Brethren attend to all the ways and means of the Ecclesia, and deliberate upon important questions, arranging them in proper form to be finally acted upon by the Ecclesia.

The duties of the Secretary and Treasurer and those of the S. S. Superintendent are the same as those in other denominations. All those who, in common parlance, are called "officers" are termed "Serving Brethren," the aim being to avoid any appearance of officialism, and to exemplify the words of Scripture: "One is your head, even Christ, and all ye are brethren."

The Christadelphians have no foreign missionaries. Their work is, to make known what they believe to be the true gospel to the people of so-called Christendom, believing that popular sects have been led astray from the simplicity of the Truth preached by Christ and his apostles. A return to primitive Christianity in doctrine, precept, and practice, is what they are striving for, not with the hope of converting the world now, but of "taking out of the Gentiles a people for his name." In doing this home missionary work, each ecclesia does its part independently of others, except that when it is desired to invite a lecturing brother for special public work, all Ecclesias in the route often combine in the invitation, and each does what it, of itself, considers its part in bearing the expenses.

For the distribution of literature at great public gatherings, such as the Expositions at Chicago, St. Louis, and Jamestown, funds are voluntarily sent by individuals and Ecclesias to Committees appointed by the Ecclesias at or near the place of the gatherings; and these Committees attend to the distribution, reporting all receipts and expenditures, and the work they do, to the brethren generally, through the columns of THE CHRISTADELPHIAN ADVOCATE.

They have no conventions, but in some places they have what they call Fraternal Gatherings. These are not for the purpose of legislating, and they have no power to act in any way for Ecclesias. They are for spiritual upbuilding and further enlightenment in the Scriptures of the attendants, and for lectures to the public in the places where they are held.

They have printed Statements of the principal doctrines upon which they fellowship; but their only authoritative creed is the Bible, the original writings of which they believe to have been inspired of God in such a manner, and to such an extent as to secure absolute truthfulness.

OUR SISTERS' VOCATION.

DEAR SISTERS:—I suppose all of us have been more or less interestedly watching the Suffragette Movement in England, which is inconveniently demonstrating to the government, that, when once a woman sets herself to do something, it is astonishing what an amount of enthusiasm and persistent perseverance she brings into force to gain her object. The merits of the movement, or what may be its resultant good, in the event of victory, is of no immediate political concern of ours; but that it is another indication of the unsatisfactory condition of human government, in which women are involved, for it reaches in practical effect the very vitals of home life.

We need not comment on its futility, only on its illusion, for its being of the world, and of the flesh. These energetic ladies imagine that equality with the male sex is their right; and that the power to use their "right" is going to remedy all, or nearly all, "feminine grievances." It seems inherent, in the more intelligent class of women, to aspire to something beyond the ordinary, to take up a special work, or vocation; and this age gives some successful examples of them, where the way has been opened by circumstances; while others, without the opportunities have remained fixed to the uninteresting sameness of limited existence. But there are certain characteristics in woman to be accounted for; the delicate, nervous organism, and the fine sensibilities, are the arrangement of a wise Creator, for a purpose; and we, with the enlightenment of the Truth, know that whatever beneficial object a woman aims at, it should be accomplished in keeping with her temperament and physique in the spirit of meekness. We, the sisters of Christ's household, have no need to urge for "rights"; we have the most exalted right ever bestowed upon women; but it belongs to the future.

We have already taken up a vocation, beautiful, noble, grand, but it loses force and durability beneath the burden of the drudgery which falls to the lot of some, (for this word drudgery well expresses the condition of some sisters in a less prosperous country than Canada), and the general share which falls to us in "striving to live honestly toward them that are without."

So we need to remind ourselves occasionally of the possibilities within us; of our power to help bring about that ideal state, "the emancipation,"

not only of women, but of the whole world, which is to be gained through the very means so despised by suffragettes.

Let us put earnestness, enthusiasm, into those recognized feminine characteristics, persistence and perseverance; and patiently and bravely face and subdue through that power accepted by Paul—"His strength is sufficient for me." The tendency is to weakness in that indescribable state of mind and body peculiar, perhaps, to this age, accentuated as it is by the distressing condition of the "times."

Sisters, we are not called upon to stand forth in public notice, and bravely exhibit our zeal for any cause, not even for the Truth; but we must not think the possession of the "spirit of meekness and quietness" means inactivity. Only a sister who tries can realize that related to her life, how mighty in strength of the happenings (seemingly so small), that start in an instant, a fierce war for supremacy between the flesh and the mind of the spirit.

Ah, sisters, we know that a conquered self is the qualification for a ruler; herein is the inspiring connection between enthusiasm and dull routine, and between persistent perseverance and disheartening circumstances.

When the "kingdoms of this world shall have become the kingdom of our Lord and his Christ," then shall be found that, amidst the clamour and confusing differences of parties on their particular "rights" and "privileges"; a few unobtrusive ones will achieve what these never will—an administering part in a perfect government. "This honor have *all* His saints."

ROSE SAUNDERS, Trenton, Ont.

Chicago Fraternal Gathering.

THE Chicago Christadelphian Ecclesia will, God willing, hold its Annual Fraternal Gathering at the Masonic Temple, Chicago, Ill., commencing at 10:30 a. m. on Saturday, the 29th, and continuing over Sunday, 30th of August, 1908. All the meetings will be held in Oriental Hall, seventeenth floor, thus the confusion which frequently results from having to change from one hall to another during the progress of the gathering will be precluded.

Brethren, you are cordially and heartily invited to attend and help us make this gathering a "season of comfort." We should be very grateful to God for the privilege of being permitted to assemble to proclaim the truth, and should be ready to show our appreciation of this by helping each other to enjoy this freedom.

Brethren Thomas Williams, James Leask, and S. F. Roche have been appointed as a committee to arrange for the Gathering and make adequate provision for the wants of those who attend. In order to properly discharge this duty, it will be necessary for us to know in advance how many can come. Please address all communications to the secretary of the Committee of Arrangements,

S. F. ROCHE,

292 E. 41st St., Chicago, Ill.

Texas Fraternal Gathering.

THERE will be an Annual Fraternal Gathering of Christadelphians of Texas held at Llano, beginning on Tuesday night, Aug. 4th, at 7:30 o'clock, and ending on night of the 9th, inclusive. This meeting is to be conducted on the old original Birmingham Statement of Faith for fellowship. The mention of this is not intended to convey the impression that only those will be welcomed who adopt said statement, but merely in order that it may be known and understood by all, that this is to be a meeting governed by the principles that have been Christadelphian from the beginning. We cordially invite all to attend; and also the debate which is to precede it four days, beginning Saturday, Aug. 1st, at 10 o'clock a. m., between Dr. E. M. Wilson, of Goldthwaite, and Joseph Greer, of Mason. The subjects to be discussed are: 1st—"The New Covenant," spoken of in Jer. xxxi: 31 and Heb. viii: 8, has been made and is now in force. 2nd—"That Jesus Christ is Now Acting (or officiating) as High Priest After the Order of Melchisedec." The writer affirms in both these propositions.

Brethren come out and give us a good attendance at the debate; it is to be governed by the rules of honorable debate, in the right spirit. Try to attend the meetings and debate if you can. Sister Lou M. Phillips will serve meals on the ground. For terms write her at Llano.

Your brother in Israel's hope,

JOSEPH GREER, Sec.

Live for Something.—Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as bright on the earth as the stars of heaven.

It is not good for us to breathe always the soft atmosphere of the valley, however soothing it may be: the bracing air of spiritual heights strengthens us to ascend towards the grandeur of its immortal destiny.—*Lucy Larcom.*

Editorial.

CHANGES AND THEIR POSSIBLE EFFECTS.

GREAT changes have taken place in the attitude of the great nations. To some these may be a cause of disappointment, which, in its turn, may become the cause of lukewarmness, if not of a falling away.

The signs of the times serve a good purpose when kept in their place; but they may become productive of evil if exalted too highly. That which must have the most exalted place in our minds, in our hope, and in our confident expectation, is the truth revealed, that the Lord *is* coming, and that He *will* perform the glorious work that is so clearly promised. This truth can be cherished entirely apart from the signs of the times indicative of the time, near by or far off, *when* it will become a fact.

Some have placed so much dependence upon the signs supposed by them to indicate *when* the Lord would come, that disappointment as to the time has caused indifference as to the truth itself; and there is always danger of this evil result. Our faith must stand immovably upon its own foundation—the sure and certain promises of God—and it must never be allowed to become dependent upon the question of whether the time of its realization will be now or then. Enduring faith will have the courage of its conviction, that though there be disappointment many times in regard to what may appear hopeful signs of the times, the thing hoped for will be realized by those who continue faithfully to the end.

It must be confessed that changes not expected have happened in the movements of the nations. Alliances and triple alliances, which, not many years ago, were supposed to be fraught with powers destined to hasten that crisis which is to end the kingdoms of men and establish the hoped-for kingdom of God, have changed, dissolved, or, while nominally remaining, have become dead letters. On the other hand, unlooked-for international agreements have been made, and alliances are now talked of seriously which have been supposed to be impossible.

Since Britain and France settled their Egyptian dispute, they have become very friendly, and found it possible to agree in a commercial treaty. Now the President of the French Republic is in London, and all England is dressed in its best clothes to do him honor, while there is much open talk of forming an alliance between the two nations similar to that now existing between Britain and Japan. To add to the surprise, some are

daring to suggest that an alliance should be formed between Great Britain and Russia, and that this may be a possible outcome from the approaching visit of the King to the Czar, a suggestion, which a few years ago, could not have entered into the mind of any man.

The alliance between Russia and France still exists—on paper. That between Britain and Japan is a reality. Suppose that to these are yet added one between Britain and France, and between Britain and Russia, will this not be wonderfully strange, and an occurrence at one time most unexpected? Even if this does not occur, the fact that it is suggested as a possibility shows what a change of public sentiment has taken place within a few years.

It would seem that the friendliness manifested in Royal visits and in actual and suggested international alliances, must check the spirit of warfare for a time, and this would seem to delay the coming world's crisis. If this be so, let there be no discouragement among Zion's watchers. There can be no real delay, for God's purpose is a fixture, unmoved and unmovable, unchanged and unchangeable by any unexpected happenings in the world of nations. Whether the advent of the Lord be near at hand or far down in a distant future, every one has his day of probation, and what matters it if night came on and he must lay him down in sleep to await God's appointed time for the realization of his hope?

While international friendliness may check for a time the outbreak of war; and while alliances may tie turbulent hands for a moment, we may conclude from the examples of history that international flirtations are quite likely to produce that familiarity which breeds contempt; and that alliances only add to the excuses for quarrels whenever the wish becomes parent of the thought. The leashing of the dogs of war for a time only heats the blood for the fray, and the fray will come, and woe to the world when it comes. In the meantime, comparative quietness is needful for the present brightest star in the heavens to make its circuit and "stand over where the young child was born." This star is Zionism, upon which the eyes of "the wise men of the East" are fixed. Let our eyes be kept fixed upon this star. Let us pursue diligently our journey, though it be through heavy sands of the great Sahara desert with scarcely an oasis of rest or a covert rock along the weary way. Let us press on till that star shall guide us into the presence of the crowned King, and there may we be granted the privilege and the honor to do him homage, and present to him the frankincense and myrrh of a life of faithfulness, fidelity and love.

A NEW TRIPLE ALLIANCE.—Immediately after writing the foregoing, the *Daily Mail* (London) came, containing in bold headlines the following: "Britain, France, and Russia," and, sure enough, here was

the following concerning the formation of a triple alliance between these three nations :

“M. Fallieres, the French President, accompanied by M. Pichan, the Foreign Minister, and several officials of the French Foreign Office, is expected in Russia at the beginning of August.” “Reviewing the Press comment on President Fallieres’ visit to London, and the talk of a new Triple Alliance, the *Temps* declares that it conveys an impression which is reassuring to the peace of Europe.” The *Gaulois* says: “The diplomatic ideal of the three nations would be an Anglo-Franco-Russian alliance.” What a mixture!

RUSSIA STILL PLANNING.—The following, sent us some time ago by our watchful Bro. C. H. Evans, of Vancouver, shows that Russia is still planning to do her part in the future drama. It is an extract from a Paris paper :

“Russia has Turkey at its mercy at last. Through a startling diplomatic maneuver, of which the details have just leaked out, the Czar obtained a long-sought advantage over Turkey through a treaty with Bulgaria. In the event of Turkish-Bulgarian troubles Russia pledges itself to aid Bulgaria with a regiment of cavalry and also artillery regiments, and in return Bulgaria promises to loan its new torpedo flotilla to Russia if needed against the Sultan. This agreement is especially significant in view of the recent Anglo-Russian convention recognizing Russia’s predominance on the Western Persian frontier. This combination of treaties enables Russia to send an army from Persia to join a Russian-Bulgarian force ; tears down Turkey’s defence on the weakest side and makes Constantinople’s fall certain in the event of hostilities. The treaty was negotiated between Prince Ferdinand, of Bulgaria, and the Russian Grand Duke Vladimir during the latter’s visit to Sofia recently.”

A NEEDED EXPLANATION.—Some have been surprised to see in the Chicago Intelligence in the *ADVOCATE* for June that Bro. J. W. Lea is in fellowship with the Chicago Ecclesia ; and unless an explanation is given confusion will arise. Bro. Lea has recently removed from England to America. In England he was associated with those who are represented by the *Visitor*, and who are known as “Partial Inspirationists” and “Fallible Inspirationists,” and among whom a number of false doctrines are fellowshipped—immortal emergence, no-sin-in-the-flesh, free life, supernatural devil, and Josephiteism. On the alleged uncertainty of the full truthfulness of the original Scriptures, Bro. Lea was one of the out-spoken ones. Because of his having been identified in England with a body of corrupt fellowship, the Springfield, Ohio, brethren, upon his arrival in that city, were compelled to reject his application for fellowship. Then, upon

his removal to Dayton, O., the same thing occurred. Finally, the Springfield and Dayton Ecclesias, in response to Bro. Lea's request, wrote a declaration of their position on the inspiration and truthfulness of the Scriptures and the mortal emergence of the dead, stating also their attitude in respect to fellowship; Bro. Lea accepted their statement, and was received into fellowship. Thus having abandoned his former false fellowship associations, upon his removal to Chicago he was there received into fellowship. Let us hope that this is the end of all unpleasantness that the unsatisfactory situation may have necessitated between Bro. Lea and others in the past, and that peace and harmony will now prevail.

LEAD-PENCIL MANUSCRIPT.—A number of articles come to us written with a lead-pencil, and are difficult to read, and entirely unfit to hand to a compositor. The difficulty is increased by the writers having, sometimes, used a dull pencil, and the rubbing of the paper in mailing to England and back and the handling that is unavoidable when we are traveling. Some do not finish out their words, no doubt because they think certain words as well-known by us; but while we may be able to make them out, a printer, who is not familiar with them, cannot be expected to guess what they are; and we have not the time to copy all the manuscripts we use. We have some laid aside now until such time as we may be able to copy them; and in some such cases they become stale and too old for the purpose for which they were written. We hope our contributors will, in the future, observe the universal rule of the press, and write with pen and ink, on one side of the paper, and write plainly. Fill out your words and not leave them to be guessed; and do not abbreviate excessively. Remember the compositors generally must "follow copy." If several articles received lately do not appear, it will be because of the evils here complained of.

THE brethren in Elmira, N. Y., are holding out a free hand in behalf of the Truth, judging from a copy received of the *Elmira Star-Gazette*, in which there is a very attractive advertisement of the "The Great Salvation," occupying two full columns in display type, and giving the Table of Contents of the book in full, and ending as follows:

"The Great Salvation" to be delivered absolutely free for the asking. Just drop a card, giving name and address to P. O. Box 175, Elmira, N.Y.

LEEDS, ENG.—In the intelligence from here in the *ADVOCATE* for April there was a printer's error. The name "Skinner" should have been Stringer. In Bro. Suggitt's address in the April *ADVOCATE*, "Rounbay" should be Roundhay.

INTELLIGENCE.

ALBERT, TEX.—It becomes my duty to report to the brethren that on May 29th I was called to the bedside of Bro. D. N. Bible of Marblefalls. I remained with him until June 1st, when he quietly passed away, to await the call of our blessed Lord when he comes. We laid him to rest June 2nd, the writer speaking words of encouragement to the brethren, and setting forth the hope he died in. He expressed himself many times during his illness as being prepared and told us he would meet us in the kingdom. He leaves a Sister wife and three small children to mourn his loss. They are almost in destitute circumstances, therefore any help the brethren desire to give will be very much appreciated. Those desiring to help may send their contributions to Bro. J. H. Haley, of Johnson City, or remit direct to Sister Hessie Bible, at Marblefalls, Tex. The case is a worthy one and I hope the brethren will help a little.

I am your brother in the one hope,

J. O. TANNER.

BELVIDERE, ILL.—Our little ecclesia is greatly rejoiced by the obedience to the Truth of Miss Elizabeth Kimmel, formerly a nominal Methodist, whose immersion took place in the afternoon of June 7th. Sister Kimmel first heard the Truth from lips that are now silent in death—our late Sister Grace being the first to disclose to her the glad tidings of the kingdom, about one year ago. Since then Miss Kimmel has been constantly attending our meetings and patiently and pertinaciously searching the Scriptures to satisfy herself whether these things were so.

In the examination of our Sister we were careful to emphasize three things as being essential to salvation:

- 1st—That we must know the Truth.
- 2nd—That we must believe the Truth.
- 3rd—That we must love the Truth.

That we must believe with the heart, obey from the heart, be of the pure in heart, pray and forgive from the heart—do all things heartily, as unto the Lord. That we must, in a word, worship the Father in spirit and in truth.

We spent several hours in conversing with and in questioning Miss Kimmel, and we are highly confident that the result yields prescience of a service that will abound to the glory of God.

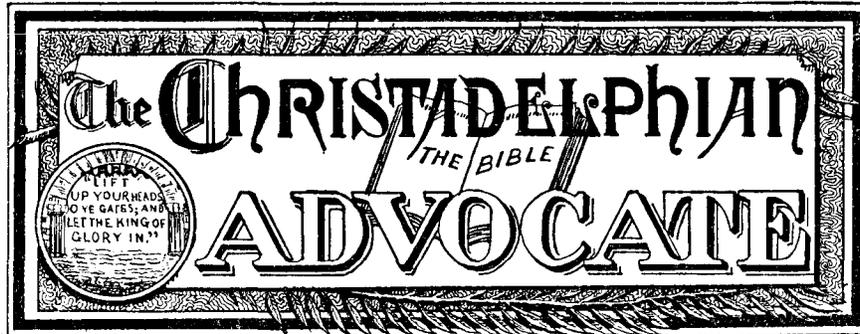
A very beautiful coincidence occurred in connection with our Sister's immersion. As our examination was prolonged a storm arose, and as we went through the green meadows to the river-side it began to rain, but she had scarcely stepped from the water when the clouds broke away and a bright, clear rainbow spanned the arc of heaven from skyline to skyline; and we were reminded of the covenant made with Noah, of the sublime symbolism in the 4th of Revelation, and of the words of the Psalmist—"One that ruleth over men righteously, that ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain."

In the bow we have a token from the Omnipotent that His visitations are not merely to punish and destroy, but that He may realize His purpose of blessing and of love.

The first words of our Sister on coming from the water were, "Oh I am so glad." We pray and we trust that these may also be her first words when she has passed the judgment-seat of Christ at His appearing and His kingdom.

Our happy little meeting, our review of the principles of the Truth, and the fact that another has joined our pilgrimage to that city which hath foundations, whose architect and builder is God, fill us with pleasant memories and stir in us sweet, serene thoughts as we pursue again our daily work. God we thank and God we praise for His unspeakable gifts.

B. LITTLE.



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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, unless notification to discontinue is received, that the subscriber wishes a continuance.

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No. 282

A GREAT CLOUD OF WITNESSES.

THE remarkable phrase in the letter to the Hebrews is significant of Bible symbology. "Whirlwind" represents a mighty army on the war path as in Jer. iv: 13, "Behold he shall come up as clouds and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us for we are spoiled." "Waters" symbolize people or the inhabitants of the earth, such as the "harlot" who "sits on many waters." Now this sign is explained by the Spirit to be the false bride of Christ, the Papacy. This brazen-faced woman is arrayed in purple and scarlet-color, and the angel signified to John (Rev. xvii: 15) that "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues." And you will doubtless remember that Isaiah says (ch. viii: 7) about Assyria, "Now, therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over his channels and go over all his banks." Here Assyria is represented as the "waters of the river," while her modern successor and latter-day representative (Russia) is seen by Ezekiel on the mountains of Israel "like a storm" and "a cloud to cover the land." That is Jehovah's land, and its capital (Jerusalem) was the apple of God's eye.

Now the Bible is a collection of books written by "holy men of God who spake as they were moved by the Spirit." It contains a series of

signs which are really object-lessons to the prospective kings of the earth to decipher and unravel. Sins are compared to a cloud in Isaiah, and a multitude of people in the testimony now under consideration (Heb. xiii.) It is frequently used as a sign of instability, while clouds without rain symbolize the Sardian state of profession without practice. The angel of Jehovah descended in a cloud and stood with Moses on the mount and proclaimed the name of the Lord. And was it not the true and Faithful Witness who manifested God's character and attributes among men—"the holy child Jesus" who was "the light of the world" in his day? God declared after the deluge "that he would set his bow in the clouds" as a token that he would not again destroy the earth by water; and this was another type of the Anointed One who will yet be identified as the rainbowed angel. In that rainbow, of which Jesus Christ will be the centre, all his true witnesses will sparkle before the Sun of Righteousness, having been redeemed, or drawn out, from the earth, Together they will constitute the kings of the Sun's rising, for whom the waters of the great river Euphrates are being dried up that a clear way may be prepared for their triumphal march against the enemies of the Lord. Undoubtedly the redeemed from among men come through great tribulation, of whom the world was not worthy. Still they obtained a good report through faith, and although they did not realise the promise, yet they believed that God is "the rewarder of them that diligently seek him."

Now in the natural world, from which the symbol is taken, clouds are principally composed of aqueous particles which are exhaled from the waters of the earth into the air by the electricity in the firmament. That is in harmony with Solomon's statement (Eccl. i : 7): "All the rivers run into the sea, yet the sea is not full, unto the place from whence the rivers come, thither they return again." By constant evaporation the springs, rivers, seas, and oceans are preserved in their normal condition, and all the clouds are really the cisterns of the heavens. Clouds are frequently spoken of in the Scriptures in a variety of manifestations. For example, God caused a cloud to interpose like a screen between Israel, on the banks of the Red Sea, and their Egyptian pursuers, whereof Paul makes a double application of the incident in declaring that Israel was "baptised into Moses in the cloud and in the sea." Again Jehovah selects a cloud to cover the angel who directed the operations in His deliverance of Israel, "And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians" (Exod. xiv : 24). Subsequently, conditions were imposed upon Israel, and the priests respecting the appearance of the angel of the Lord in a cloud: "And the Lord said unto Moses, Speak unto Aaron thy brother that he come not at all times into the holy

place within the veil before the mercy-seat which is upon the ark, that he die not, for I will appear in the cloud upon the mercy-seat" (Lev. xvi: 2). It was too sacred for profane eyes. Of course there are different kinds of clouds. In tropical climates a cloud, when it occurs, is a great relief from the scorching rays of the mid-day sun. Hence the cloud that covered the tents of Israel was one which tempered the heat. In cold climates a similar cloud is a preventive of the radiation of the heat from the earth's surface during the midnight hours. Clouds are really the fountains of the heavens for the refreshment of the earth from time to time. God chided Judah as recorded in Jer. ii: 12, 13: "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." The cloud of witnesses which Paul saw will bring fertility to the earth in the showers of blessing. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv: 5, 6). This will result from the presence of the cloud of witnesses on the earth. The dew naturally is suitable for tender herbs, while the large trees delight in gentle rain according to their periodic necessities. But there are clouds of darkness without rain in the natural earth. These hide the light of the sun, produce gloominess, and apprehension of approaching evil. Jude applied this symbol to teachers (self-appointed and false): "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out of their shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12-14.)

The Apostle Peter refers to some false prophets as "wells without water." They professed to be fountains, but were dry and destitute of any refreshment for thirsty brethren. Having ascertained the nature and origin of clouds, let us now consider the beautiful symbol of the witnesses to whom Paul refers. The inhabitants of the earth are styled "many waters." Now from the earth or symbolic waters have been exhaled by the Spirit, which is the Truth, many generations of particles, which, when viewed *en masse* constitute a mighty cloud of witnesses. Paul only saw the cloud as a matter of testimony. Many of the subjects of it were in the dust of the earth, but before they went there they had obeyed the Truth *in the love of it*. Out of weakness they were made strong, waxed valiant in fight, and turned to flight the armies of the alien. Like Moses, "they endured, as seeing him who is invisible; for they had respect unto the

recompence of the reward." But the day is approaching when they will be exhaled or drawn out from the womb of the morning by the beams which will irradiate from the Sun of Righteousness when he arises with healing in his beams. Witnesses for God's name are now being drawn from the earth by means of the Gospel, which is the power of God unto salvation; and it depends upon their steadfastness whether they will form part of the rainbowed angel. The head and front of the witnesses is Jesus Christ. "Behold I have given him for a witness to the people, a leader and commander to the people" (Isa. lv:4). John received his message from "Jesus Christ who is the faithful witness, the first begotten from the dead, and the prince of the kings of the earth" (Rev. i:5). Paul says that He who raised him from the dead "will present us with you." Paul believed Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead" (Isa. xxvi:19). We have an extension of that prophecy and its application in the comforting words Paul addressed to the Thessalonians (ch. iv:14), and that declaration is our hope and comfort to-day. He says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught away together with them in the clouds to meet the Lord in the air, and so we shall be ever with the Lord." Here is the promise, "And these all, having obtained a good report through faith received not the (realization of the) promise, God having provided some better thing for us that they without us should not be made perfect" (Heb. xi:39-40).

A symbol of the resurrection is given in Isa. xlv:8: "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open and let them bring forth salvation and let righteousness spring up together. I the Lord have created it." John saw the faithful witness in manifestation. "Behold he cometh with the clouds," the clouds whom Daniel saw (vii:13): "I saw in the night visions and behold one like the Son of man came with the clouds of heaven and came to the Ancient of Days and they brought him near before him; and there was given him dominion and glory and a kingdom that all people and languages should serve him; his dominion is an everlasting dominion, and of his kingdom there is no end." David, the sweet singer of Israel, had seen in vision this great multitude arise in the earth and constitute the heavens thereof.

"The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them hath he set his tabernacle for the sun." Here we have the heavens manifesting the mercy of God in the earth by means of the glorious gospel. The bridegroom is there and the bride is not absent, and the basis of union has assuredly been "the word of God" which is said "to be sweeter than honey or the honey-comb."

Yea, Moses the great prophet of Israel was not ignorant of the future glory of the Son of God who was to arise "from among his brethren," and who would rule them righteously. It is recorded in the highly-flavoured diction of the East, wherein Moses foretells that "Israel shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places" (Deut. xxxiii: 28, 29). Moses referred to the same period in his people's history to which Isaiah gives utterance when he shouts to Israel: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx: 1). This announcement has such an effect that Israel "gather themselves, thy sons and thy daughters from afar." The assemblage is so large that the prophet asks, "Who are these that fly as a cloud, and as the doves to their windows?" Well may he enquire, and yet supply the answer. The announcement has caused not only Israel to assemble, but the mercantile marine of Tarshish (Britain) has brought God's sons from far, including gifts from Sheba with gold, silver, and incense. Isaiah presents us with a picture of the new Jerusalem. When the great cloud of witnesses enrolled for the heavens have been made like unto "the Captain of their salvation," who resisted unto blood. Isaiah saw this beautiful scene: "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling place in mount Zion and upon her assemblies a cloud and a smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm and rain" (Isa. iv: 3-6). "Sing unto God, ye kingdoms of the earth! O sing praises unto the Lord; to

him that rideth upon the heavens which were of old; lo, he doth send out his voice. Ascribe ye strength unto God, his excellency is over Israel, and his strength is in the clouds," or "the new heavens" (Psa. lxxviii: 32-34.)

WM. OWLER.

THE MEMORIAL NAME.

FROM A BOOK WRITTEN BY A. MACWHORTER, YALE UNIVERSITY,
PUBLISHED IN 1857.

[In articles which have previously appeared, and which will yet appear, in the *ADVOCATE*, this writer shows that *YAHVEH* is a word of promise, of prophecy meaning He will be—applied first by Eve to her first-born—transferred to God—invoked by the Patriarchs—affirmed to Moses—proclaimed by the Prophets—complete in Christ.]

“**T**HEN began men to call upon the name of *YAHVEH*,” or “Jehovah.”
Literally: “Then was begun invocation with the name *YAHVEH*.”

That this has reference merely to the worship of God, cannot be; for we know that Abel worshipped, and that Seth was in the line of the faithful. Why then this reference to the first invocation of *YAHVEH*?

The writer has given in the form of a genealogical table a record of nearly two thousand years, with here and there only an isolated way-mark in the shape of a fact. We simply find, therefore, a brief statement, that at some time in the interval this name, with its promise and its hope, was transferred to God. Apart from this statement, however, does not the fact that Cain was called *YAHVEH*, and supposed to be the *Deliverer*, and afterwards that God was invoked as *YAHVEH*, show that men had transferred their hope of a Deliverer from man to God Himself? Does not the fact also, that this transfer was recorded at all, show it to be a point of great historical interest?

The distinction throughout the Pentateuch in the use of “Elohim” and “Jehovah,” or “God” and “Lord,” as these names are rendered in our translation, is observable by even a casual reader: “Elohim” appearing to have been an older name than “Jehovah,” and the history showing a gradual change from the use of “Elohim” as the name of God to that of “Jehovah or *YAHVEH*.”

Throughout Genesis these distinctions are quite apparent, the two names seeming for awhile to run parallel; “Jehovah” gradually superseding “Elohim,” until in Exodus it is solemnly adopted by God Himself and proclaimed as His “memorial” name to all generations, after which time it is used almost exclusively, “Elohim” appearing only occasionally. This distinction in the use of these names, has been seized upon by the enemies of Revelation as a point of attack.

They have undertaken the most deadly and thorough assault upon the antiquity of the Pentateuch and the chronicles therein contained, that the world has seen. Yet, what have they accomplished? They have developed the alarming circumstance, that historical records actually preceded Moses; that the great legislator had documents before him older than the exodus from Egypt; that, possibly, genealogical lists were accompanied by scattered yet decisive mention of well-known historic facts; and yet more, that these lists might have been used, and these facts employed by Moses, often in the very language of their first record.

This great discovery has been dignified as the "Fragmentary Origin of the Pentateuch." Whatever is originally fragmentary is, in the opinion of these critics, of course, fabulous. Therefore, Creation is a myth—the Flood a tradition—Moses himself is quietly extinguished in the "Mosaic Writer"—the Pentateuch passes forward into that comfortable solvent of historical difficulties, "the times of the Judges"—and thus we have the "Origin and Progress of the Mosaic Mythology," and the "Later Literary Treatment of these Legends" (DeWette).

Truly, they who will not hear Moses and the Prophets will not be persuaded though one rose from the dead! Granting the prior records which might have been inferred as probable, even could they not be critically discriminated, why should they not have been employed by Moses in accordance with the will of Him, who talked with the Historian as a man talketh face to face with his friend?

But will it be credited, that this whole scheme of "Mosaic Mythology" begins with, and turns upon the assumption that "*Jehovah*" is a *modern name*? That the presence of this venerable term—hoar with the frost of ages—old with an antiquity lost from the language ere the Pentateuch was penned—standing out the equivalent of the exclamation of the first mother in the joy of her new-born child—that this venerable term is the evidence and proof of a "modern writer"—of a "Mosaic Mythology"—of a later "literary Legend." Yet such is their dependence. But truth shall be established even in the mouth of the King's enemies. These are the *very men* who, for an end they meant not, have put on record the analysis and derivation of the term. They could not see its *history*, for they would not read the meaning.

Now the true history of the name "*Jehovah*" is the key to the interpretation of these records. But before proceeding to show this, we will consider a question which may be asked here: What are the evidences of prior records?

Let the reader change, in Gen. vi: 5, "God" to "Lord," in which sole instance in these first documents our translators have departed from their rule of translation with respect to these names. He will then see that the

book of Genesis contains, in several instances, duplicate accounts of the various events which it records, together with genealogical lists of the different families of those early times. He will see also that some of these lists and accounts use "Elohim" or "God," and others "Jehovah" or "Lord," as the name of God, and have often the appearance of being contemporaneous with the events recorded. This use of antecedent records is much more manifest in the original than in the translation, and is traceable by various points not apparent to the English reader. These fragments have been distinguished by critics as the "Elohistic" and "Yahvistic" Documents, and out of this distinction has grown up a great scheme for the demolition of the Pentateuch, or rather of its credibility:

The advocates of this scheme, however, are divided among themselves, one party holding that the Pentateuch is a collection of isolated fragments, separable by the distinctive names "Elohim" and "Jehovah," and put together by some person or persons unknown, anywhere about the times of the Judges, or even later.

The other, that it contains two ancient and general accounts, distinguished as the "Elohistic" and "Yahvistic" narratives. The former, or "Elohistic," embracing a consecutive history, running through Genesis, and traceable throughout the Pentateuch; while the latter, or "Yahvistic" narrative cannot be framed into a connected history, though dispersed in fragments through Genesis, and prevailing in the rest of the Pentateuch. The details of this view are unnecessary.

The second school pronounces the first superstitious and superannuated, and in fact the first school has disappeared as an authority. The second school also has its difficulties, the documents being so interlocked as to be often inseparable, except by the free use of the "internal sense" of the critic the transposition of unaccommodating passages.

It was fashionable in the time of DeWette, who represents the first school, to cry "interpolation" when the text did not suit this "internal sense."

The critics of the present day, charging all want of harmony between their theories and the text to "transposition," and the "tendency of the writer," quietly ridicule the uncritical methods of their predecessors the "Fragmentists." Both schools, however, in respect to the writer of the Pentateuch might appropriately use the language of the Israelites: "As for this *Moses*, we wot not what is become of him."

Following the lead of Niebuhr, who decomposed the history of the kings of Rome into ancient ballads, and of Wolfe, who dissected *Homer* into fragmentary odes, these theorists apply the same method of conjecture to the Pentateuch, making no allowance whatever for the manner in which these records have been preserved and perpetuated, they conclude them

all alike under the head of "Myths"—hence the title, "Mosaic Mythology." This whole scheme has been elaborated out of just the materials already presented to the reader, and no more. Any one who will attentively study these records in the light of the hints given, will be in all important respects as capable of framing a "theory of fragments" as the most learned, or most audacious of these critics.

It will be seen that the great point to be historically accounted for, and one which these apostles of conjecture do not touch, is the fact that the name of God, "Elohim," was superseded by a second name, "Jehovah." This change is in itself extraordinary, and could not have taken place except for some grand historical reason. This reason must be sought in the narrative itself.

We have said that the history of the name "Jehovah" is the key to the interpretation of these documents. It not only explains the change from "Elohim" to "Jehovah," but accounts with perfect consistency for the alterations in the documents themselves. A critical examination of the book of Genesis will show that "Elohim," or "God," was first in use as the name of God; "Jehovah," or YAHVEH, not appearing until the time of Enos, in connection with whose birth it is recorded, "Then began men to call upon the name of YAHVEH, or 'Jehovah,'" literally, "began to invoke with the name YAHVEH." A cursory reader of the records might be inclined to dispute the statement. It will, however, be found to bear examination. "Jehovah Elohim," or "Lord God," indeed appears in the second chapter of the narrative, but this will be seen to be the use of the name by the compiler or writer of the account, Eve making use invariably of "Elohim" as the name of God, throughout her lifetime. It is evident that both the writers and the compiler of these fragmentary accounts had an "internal historical sense," which would not allow them to put such an anachronism in the mouth of Eve, as the use to her of "Jehovah" would have been. This same use of "Elohim" instead of "Jehovah" holds true in respect to the only other character in the narrative, introduced as speaking, that is, the tempter or Serpent. After the birth of Enos, a change is apparent; the name of "Jehovah" appearing in the mouth of the next speaker, and, as has been stated, continuing to be used throughout the rest of the Pentateuch as the name of God, side by side with "Elohim," which it finally supersedes.

These facts taken in connection with the theology of the period, which was the "theology of the promise," are in themselves a statement of the historical growth and use of this name. It first represented the promised DELIVERER.

1. The Deliverer was expected immediately to appear.
2. Cain was supposed to be, and was called YAHVEH THE DELIVERER.

3. The hope of a human Deliverer was given up. God was invoked as YAHVEH, The Deliverer.

How the name came to be directly transferred to God is not recorded. That He sanctioned the transfer is evident; for when God declared Himself to Moses under the name YAHVEH, or "Jehovah," He does not proclaim it as altogether new, but rather, as will be shown hereafter, reaffirms it as an old historical name which had lost its former significance.

This much is certain, however, that the name grew out of the expectation of a DELIVERER, and was transferred to God, who, at the birth of Enos, began to be invoked as YAHVEH, or "Jehovah." Let us apply the ascertained facts to the further elucidation of these records.

We have stated that "Elohim" was the only name of God in use, until the birth of Enos. After that time we find "Elohim," the old name, still continues, the new name "Jehovah" appearing, however, in the mouths of the speakers, and also in the duplicate accounts of the two Elohist narratives, "The Creation," and "The Deluge." The Yahvistic account of the Creation, originating necessarily after the time of Enos, and for the purpose, probably, of identifying "YAHVEH," or "Jehovah" the "Deliverer," with "Elohim the Creator"; the two sets of historical fragments throughout Genesis, bearing the marks of having been *written together*, or formed into a connected narrative by a later writer, who uses "YAHVEH" as the name of God current in his times. This writer is generally supposed to be *Moses*, and since there is not a shadow of authority, either internal or external, for setting him aside, as the author or compiler of the book of Genesis, the general belief upon this point is not only reasonable, but in accordance with the laws of criticism.

This simple explanation, drawn from the records themselves, will be found to solve the exceedingly complicated problem of "Elohist" and "Yahvistic Documents," so bewildering to modern critics.

The assumption that the book of Genesis contains historical fragments, many of them contemporaneous, or nearly so, with the events they record, may be thought without sufficient foundation. It is hardly to be supposed, however, that the great events prior to the flood, and immediately after, would remain unrecorded till the time of Moses. It is certain that genealogical tables were in some way preserved, and by whatever method they were handed down, orally, pictorially, ideographically or otherwise, the incidents and events, appearing in connection with them, must have originated at the same time, and have been perpetuated in like manner.

We have said that these records bear upon their face the stamp of the antiquity they claim. Their fragmentary appearance itself is a strong evidence of antiquity. The curt, disconnected paragraphs speak for themselves of a time when the art of writing or recording did not admit of

prolixity ; the earliest stages of that art being marked by short and succinct statements of facts. The character of the fragments also is that of the highest antiquity, and not at all like anything "got up" at a later period. We will cite as an instance a waif of antediluvian song, which has come down to us in the form of Hebrew poetry or parallelism. It is interesting as being the first poetry on record, as well as serving to illustrate the character of the descendants of Cain, who appear to have inherited the disposition of their ancestors, and who probably did much towards filling the earth with violence. This fragment occurs in the fourth chapter of Genesis ; and appears to be a song of triumph, over a fallen adversary, sung by Lamech in the presence of his wives :

"Adah and Zillah,
Hear my voice ;
Wives of Lamech,
Listen to my words :
"For a man have I slain,
For wounding me ;
Yea, a young man
For smiting me.
"If sevenfold
Cain he avenged ;
Yea, Lamech,
Seventy and seven."

It will be noticed that this song occurs in connection with the first mention of musical instruments, and that it is transmitted to us as a memento of a musical family—Jubal, the son of Lamech, being specified as "the father of all such as handle the harp and organ." This is doubtless a Hebrew edition of one of the ballads set to music by Jubal himself. It is impossible to convey, in another language, the rhythmic beat, and dancing movements of the original, so apparent as to suggest the idea of motion to music. The primeval ballad and the memorials of those ancient times with which it was interlocked, gray with an antiquity that laughs at a Veda or an Avesta as modern, are the heritage of the race—they belong not to the Hebrews, but to our common humanity, and constitute proper background of all history.

The manner in which these documents have been perpetuated, finds no analogy in the myths of Rome, or the Odes of Homer. To ignore the historical grounds of difference in their respective cases, is to set aside all integrity of criticism. The same remark holds true comparing these with the traditions of Creation and the origin of the race, existing in other languages. All such traditions are full of inherent impossibilities, with no pretence to a consecutive account, and incapable of being framed into a connected or consistent history. They are acknowledged myths. Whoever would study them, must take the attitude of a seeker for gleams of

truth amid mazes of gross absurdities and contradictions, and if by chance he discovers what he seeks, it is like finding gems in a heap of rubbish. This statement cannot be denied by even the most devout admirer of myths.

The accounts of Genesis, on the other hand, are inherently probable, consecutive, and consistent. They contain moreover in themselves a most reasonable ground of credibility. Every scholar is aware of the scrupulous vigilance with which the purity of the Hebrew text of the Old Testament was guarded among the Jews. The question of the integrity of these first records is thus a question outside of the history of the Hebrews as a nation. If there are myths in Genesis they must have originated before the time of Moses.

Now the genealogies themselves show that Shem the ancestor, and for one hundred and fifty years the contemporary of Abraham, was himself contemporary with men, one of whom lived two centuries with Adam. Abraham therefore had access to the "very best authorities" with respect to the events prior to his time. We know that Abraham was the founder of that Divinely superintended Jewish nation, through whom these records of common interest to the race have been preserved and transmitted to us. That these also were Divinely superintended, who can doubt? In them is laid the corner-stone of the Church--the promise of redemption. In them is found the first Gospel--the Gospel of promise. They make mention of the first preachers of righteousness--Enoch and Noah--and they contain the transfer to God of the name which gives unity to the Church throughout all time--the name YAHVEH, DELIVERER.

Chicago Fraternal Gathering.

THE Chicago Christadelphian Ecclesia will, God willing, hold its Annual Fraternal Gathering at the Masonic Temple, Chicago, Ill., commencing at 10:30 a. m. on Saturday, the 29th, and continuing over Sunday, 30th of August, 1908. All the meetings will be held in Oriental Hall, seventeenth floor, thus the confusion which frequently results from having to change from one hall to another during the progress of the gathering will be precluded.

Brethren, you are cordially and heartily invited to attend and help us make this gathering a "season of comfort." We should be very grateful to God for the privilege of being permitted to assemble to proclaim the truth, and should be ready to show our appreciation of this by helping each other to enjoy this freedom.

Brethren Thomas Williams, James Leask, and S. F. Roche have been appointed as a committee to arrange for the Gathering and make adequate provision for the wants of those who attend. In order to properly discharge this duty, it will be necessary for us to know in advance how many can come. Please address all communications to the secretary of the Committee of Arrangements,

S. F. ROCHE,

292 E. 41st St., Chicago, Ill.

TESTIMONY FOR TRUTH.

Worcester, Mass., April 21, 1908.

DEAR BRO. WILLIAMS:

You have fought a good fight, you have earnestly and faithfully contended for the faith, which was once delivered unto the saints.

I am sorry to say that I have given up all hope of a reunion of the divided ecclesia in Worcester. For the reason is given by Paul, in I. Tim. 4th chapter. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith."

Before Paul's departure from Macedonia, he gave warning of false teachers that should crop up. "Of yourselves shall men arise speaking perverse things, to draw away disciples." In I. John ii: 19 we are told that "They went out from amongst us, but they were not of us, if they had been of us, they would, no doubt, have continued with us." Sure enough, there was a falling away from the truth in Paul's day. So there is a falling away from the truth in these latter days, but what has there been a falling away from?

Bro. Strickler declares in his pamphlet, "One Great Offering For Sin": "Was Christ's offering to atone for his sinful flesh? If it was, then he was held guilty by God, for possessing it."—P. 1. Yet Bro. Strickler tells his readers that "the testimony is clear, that He did offer for himself, as you can see in Heb. v: 3." This is a positive contradiction of what appears in the *Christadelphion*, April 1902, page 148.

Bro. Strickler says, "This penalty of the second death, is the one condemnation we are freed from at baptism." If Christ died for his redemption and for ours, he must, according to the Strickler theory, have died to redeem himself and us from that penalty of the second death. What a muddle you champions have made of the word of God since Dr. Thomas and Bro. Roberts fell asleep. For Bro. Strickler to say that God must hold Christ guilty for possessing sinful flesh, is to deny what has been said on the nature of Christ in Heb. ii: 14—"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." In John iii: 6, Christ said, "That which is born of the flesh is flesh." In Rom. i: 3, Paul says, "Jesus (is the) Christ the seed of David according to the flesh."

His mortal nature, evidently, was the unclean state which He inherited from his mother. It was our nature, brethren and sisters, made like unto us the diabolos nature which diabolos Christ destroyed in himself, and carried the condemned nature to the cross, and thereby "condemned sin in the flesh." Paul, in II. Cor. v: 21, says, "He made him to be sin for us, who knew no sin." Peter, in 1st Epistle ii: 24, says, "Who his ownself bear our sins in his own body on the tree." In Isa. liii: 6 we read, "The Lord hath laid on him the iniquities of us all." This is how I understand Paul, when he said, "God made him to be sin, * * * who knew no sin"; by inheriting our unclean nature from his mother. In Job xxv: 4 we read something about the unclean nature of man: "How then can man be justified with God, or how can he be clean that is born of a woman?" In Job xv: 14, further: "What is man that he should be clean, and he which is born of a woman that he should be righteous?" In Chap. xiv: 4: "Who

can bring a clean thing out of an unclean? Not one." In Psa. li: 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Here we have Christ "a worm and no man," unclean nature made like unto his brethren, and a mortal man by birth. We are all shapen in iniquity. In Psa. lviii: 3 we are told, "The wicked are estranged from the womb as soon as they are born, going about speaking lies." Here we have intelligence as to what mortal nature is—"inherit uncleanness"; "by nature the children of wrath, even as others"; without God, without Christ, aliens having no hope, being born into a state of alienation, and alienated from the life of God, through the ignorance that was in them—Eph. ii.: "sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled"—Col. i: 21. This is the alienated state caused by sin at the beginning.

Adam's sin placed all men, in this state of alienation from God; and the belief of the gospel and baptism place all men in the state of reconciliation with God. Thank God for this. God hath provided a remedy through Christ, "to deliver us from the bondage of corruption into the glorious liberty of the children of God."

Christ in character was sinless, without spot or blemish, and separated from sinners; and he could challenge his enemies, and put them to silence and triumph over them, by asking, "Which of you convinceth me of sin?" A mere son of Adam cannot say that, because he is a personal transgressor. Man is mortal because of the sin which Adam brought on the human race. His posterity suffers the consequences. Christ comes to take away the condemnation, and remedy its physical consequences. It has been said by some of the divided ecclesias here in Worcester, that we believe that God punishes us for Adam's sin, that would be to my mind charging God with injustice. I don't believe there is one in the Worcester ecclesias that would tolerate such a doctrine. We suffer the consequences of Adam's sin; but that is not a punishment after the manner of personal transgression, as Adam become mortal because of sin and we bear the mortality, with the condemnation resting upon it. I think men have sins enough of their own to bear, without having Adam's guilt. We don't believe we are baptized for Adamic condemnation in a physical sense, that is, to change our natures at baptism. See the letter I wrote in the *Advocate*, in May, 1903. I believe the same now; but we do believe we are baptized on account of Adamic condemnation and Adamic uncleanness. Such a baptism only can place men in the state of reconciliation with God. We symbolically identify ourselves with Christ in being baptized, and thus share in what He accomplished for himself in his death and burial and resurrection. Paul says in Rom. vi: 6: "We are crucified with him that the body of sin might be destroyed." We inherit this body of sin, Christ inherited the sinful nature from his mother, and condemned it on the cross, and opened up the way by which it might be condemned in us, by identifying ourselves with Christ.

Faith that works by love purifies the heart. In Matt. iii: 15 Christ says to John the Baptist, "Thus it becometh us to fulfill all righteousness," This I believe he declared to the world, or Jewish nation. John exhorted the saints to "purify themselves even as he is pure," from all filthiness of the flesh and spirit; and it is our duty to preserve the truth in its purity, during the day of our probation.

Christ said to his disciples, "Now you are clean through the word I have spoken unto you." This is the answer of a good conscience toward God, through the resurrection of Jesus Christ. In "the washing of water by the word" we have obeyed that form of doctrine from the heart. The washing of water is for making clean in the provisional sense, and it is the means of putting on the temporary covering.

Now you in Worcester, who have left our fellowship, you believe that baptism is for personal sins only. The Campbelites believe the same, and the Baptists believe the same. You also deny that Christ atoned for his unclean nature, which he inherited from his mother through birth. Paul declares in the christian Hebrews he did atone for himself and for his people, for what the priest did under the Mosiac law, "Christ perfected forever them that are satisfied."

You have endorsed the false teachings of the Buffalo Statement of Faith, that baptism removes the penalty of the second death. This is preaching another gospel, perverting the gospel of Christ; and Paul said to do this would bring a curse, even if it be an angel from heaven. Away with such worthless literature, and let us stand on the foundation of the apostles, Jesus Christ being the chief corner stone. Solomon says, in Eccle. vii: 29, "Now this only have I found, that God hath made man upright, but they have sought out many inventions." In Prov. vi: 16 he warns you, "There are six things the Lord hates, yea, seven are an abomination unto him." Here is one of the seven feet that are swift in running to mischief; "He that soweth discord among his brethren." Come out from among such, brethren, and embrace the sound truth. "Stand fast on the rock, and hold the tradition which you have been taught, whether by word or our epistle."

JAMES EDWARD GIDDINGS.

Texas Fraternal Gathering.

THERE will be an Annual Fraternal Gathering of Christadelphians of Texas held at Llano, beginning on Tuesday night, Aug. 4th, at 7:30 o'clock, and ending on night of the 9th, inclusive. This meeting is to be conducted on the old original Birmingham Statement of Faith for fellowship. The mention of this is not intended to convey the impression that only those will be welcomed who adopt said statement, but merely in order that it may be known and understood by all that this is to be a meeting governed by the principles that have been Christadelphian from the beginning. We cordially invite all to attend; and also the debate which is to precede it four days, beginning Saturday, Aug. 1st, at 10 o'clock a. m., between Dr. E. M. Wilson, of Goldthwaite, and Joseph Greer, of Mason. The subjects to be discussed are: 1st—"The New Covenant," spoken of in Jer. xxxi: 31 and Heb. viii: 8, has been made and is now in force. 2nd—"That Jesus Christ is Now Acting (or officiating) as High Priest after the order of Melchisedec." The writer affirms in both these propositions.

Brethren come out and give us a good attendance at the debate; it is to be governed by the rules of honorable debate, in the right spirit. Try to attend the meetings and debate if you can. Sister Lou M. Phillips will serve meals on the ground. For terms write her at Llano.

Your brother in Israel's hope,

JOSEPH GREER, Sec.

Arkansas Fraternal Gathering.

THE following program is for the 20th annual Fraternal Gathering of the Christadelphians of Arkansas, to be held with the Ecclesia of Morrilton, beginning Saturday, Aug. 8th, and continuing until Aug. 16, 1908: Saturday, 8th, 8:30 p. m.—Welcome address by J. D. Martin, followed by a lecture from J. J. Scroggin, "What is Salvation?" Sunday, 9th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by A. H. Zilmer on "Christian Fellowship." 3 p. m.—Lecture by O. L. Dunaway, "The King of Babylon's Dream." 4:30 p. m.—Lecture by R. S. Burnett, "Why Christadelphians Meet on the First Day of Each Week in Memorial Services." 5 p. m.—Memorial services conducted by J. D. Martin. 8:30 p. m.—Lecture by Wiley Bean, "The Promises of God Made Unto the Fathers." Monday, 10th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by Bro. Lenox, "Brotherly Love." 3 p. m.—Lecture by E. E. Burnett, "The Nature of Man." 8:30 p. m.—Lecture by A. H. Zilmer, "The Souls Under the Altar." Tuesday, 11th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by John W. Teas, "The Kingdom." 3 p. m.—Lecture by A. C. Edwards, "The Everlasting Father." 8:30 p. m.—Lecture by A. H. Zilmer, "The Spirit Shall Return to God Who Gave It. Where Shall We Be?" Wednesday, 12th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by John W. Teas, "The Divine Remedy for the World's Unrest, Socially, Politically, and Religiously." 3 p. m.—Lecture by O. L. Dunaway, "Shall We Shelve the Bible and Reject the Christ?" 8:30 p. m.—Lecture by A. H. Zilmer, "What Was Accomplished by the Life, Death and Resurrection of Christ." Thursday, 13th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by R. S. Burnett, "Is Man by Nature Mortal or Immortal?" 5 p. m.—Lecture by W. T. Roberts, "The Coming of Christ, Is it at Death of Each Individual?" 8:30 p. m.—Lecture by A. H. Zilmer, "The Thief on the Cross." Friday, 14th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by O. L. Dunaway, "What Will be the Punishment of the Wicked?" 3 p. m.—Lecture by R. S. Burnett, "Will Adam's Posterity be Resurrected?" 8:30 p. m.—Lecture by A. H. Zilmer, "The Atonement." Saturday, 15th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by J. D. Martin, "A New Creation." 3 p. m.—Lecture by E. E. Burnett, "Where Shall We Live Hereafter?" 8:30 p. m.—Lecture by A. H. Zilmer, "What Think You of Christ, Was He God or Man?" Sunday, 16th, 9:30 a. m.—Social meeting. 11 a. m.—Lecture by John W. Teas, "The Restoration of Israel and Its Place in the Purpose of God." 3 p. m.—Lecture by O. L. Dunaway, "The Restitution of All Things." 4:30 p. m.—Memorial services, conducted by Wiley Bean. 8:30 p. m.—Lecture by A. H. Zilmer, "The Signs of the Times."

The above subjects will be dealt with scripturally. We heartily invite all to attend these lectures. No collections. For further information address committee of arrangements,

G. A. SHEWMAKE,	} Morrilton,	
L. T. RIGGS,		"
R. S. BURNETT,		} Mayflower.

The best way for a man or woman to be somebody is to do something earnestly and persistently.

CARDIFF CHRISTADELPHIAN ECCLESIA.

COPY OF REPORT SENT TO EDITOR "FRATERNAL VISITOR" MAY 4, 1908.

IN accordance with the report to the *Fraternal Visitor* of the Conference of brethren of Aberdare, Cardiff, Porth, and Mumbles Ecclesias, held at Cardiff to consider the question of Ecclesial fellowship, the Cardiff Ecclesia having carefully considered the matter, passed the following resolution on Inspiration being the same one as that unanimously accepted at the Conference: "We believe that the original Scriptures, being the whole of the Old and New Testaments, were written by men inspired by God to do so, and are consequently infallible; and we offer our fellowship to those, and to those only, who can endorse the foregoing statement."

The resolution of the Conference regarding Ecclesial fellowship was also passed with this clause added: "*or with any one who fellowships those who do,*" making the resolution complete as follows:

"Inasmuch as there are persons in the country who, while professing to be Christadelphians, are holding divergent views on various points of doctrine, and occasionally such ones come to our meetings, and virtually demand to be fellowshipped, thus causing trouble and commotion in our gatherings, we deem it expedient to declare that we ourselves still hold the Truth as generally set forth in the Christadelphian Ecclesial Guide, issued in the year 1883, under the heading, "A Statement of the Doctrines forming the Christadelphian Basis of Fellowship, and Doctrines to be Rejected; and we wish it to be known and understood that we can extend the right hand of fellowship to those only who are of a like mind to ourselves, and such ones we most heartily welcome; also, on the other hand, we have no fellowship with any one who holds any doctrine or theory subversive of the principles thus set forth, *or with any one who fellowships those who do.*"

This last clause was added because we have noted with pain the very serious doctrinal differences existing between certain members of the brethren in the fellowship of the "Masonic Hall" section of the Brotherhood and ourselves; and we further note a readiness on the part of the "Masonic Hall" Brethren to countenance such different doctrines. Therefore, under these circumstances, we regret that we cannot regard the "Masonic Hall" Brethren as on such a sound foundation of the "One Faith" as to justify our fraternal co-operation.

Five members have gone from us owing to the last clause of the "Ecclesial fellowship" resolution namely, Bro. and Sister G. A. Birkenhead and Sister May Birkenhead, and Bro. and Sister J. C. Searles. For this we are very sorry.

We greatly desire this report to be inserted in the *Fraternal Visitor*, in justice to those who hitherto claimed our fellowship and to ourselves. Also we wish it distinctly understood, that our taking this step is not done with the idea of "cutting off," or merely of transferring our fellowship from one section of the Brotherhood to another. Rather, it is that we are determined to "hold fast the profession of our faith, without wavering, unto the end," and to allow God's truth to be our "first love," by being pure in precept and practice. All are welcome to our fellowship who are

willing to fulfill the exhortation of the Apostle Paul: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love"—I. Cor. xvi: 13, 14.

Until we are satisfied that the "Masonic Hall" Brethren, and those in their fellowship are true to their foundation we must cease co-operation with them; for we feel in duty bound not to compromise our position by tolerating the fellowship of those who fellowship persons holding erroneous doctrines.

A. W. REES, Secretary.

[Similar official reports were sent to the *Visitor* from Mumbles and Porth, but not one of them has been published, while space was given to the extent of nearly three pages to a private letter from a dissenting brother. It is by this one-sided method many have been kept unaware of the evil state into which the *Visitor* followers have fallen; but there is an awakening now. Bro. Hadley heads an attack upon Bro. J. R. Clement with the words, "No lie is of the truth," and publishes a short-hand report of a sentence surreptitiously snatched from Bro. Clement's address at the conference in Cardiff; but he is silent on the fact that in a lengthy private correspondence with Bro. Clement he had been given to understand that he could get no more material for "comments" with the matter "commented" on kept hidden; and he was quite as silent in the fact that Bro. Clement offered to meet him in Birmingham before the brethren generally, and prove the truth of his charges against the *Visitor*, as having been a medium of false doctrines and a promoter of corrupt fellowship. Many are deceived by words. Belief in certain false doctrines is denied when it is only a technical meaning attached to the name used that is denied. For instance "Free life" is denied, but is it the doctrine generally known by this name that is denied; or is the denial made with some mental reservation of a meaning attached to these words? It is the honest meaning of words honest men want. When one in one breath says he does not believe in "free life," and in the next breath says that the flesh and blood of one who did no sin could not be in a sinful condition; and that in Christ was no sin, inherent, innate, nor acquired, he is playing with words in a manner that will deceive only the simple. Frankness and fairness are what the cause of Truth demands, and diplomatic phraseology should be left to politicians and newspaper quill-drivers.—EDITOR.]

Canadian Fraternal Gathering.

THE Hamilton Ecclesia again calls the attention of the brethren and sisters generally to the Fraternal Gathering, to be held (D.V.) in Hamilton, Ont., Sept. 6th and 7th, and extends a cordial invitation to all who can make it convenient to attend. It is also requested that all who propose attending the gathering will notify the undersigned as soon as possible of the date on which they expect to start, the route to be taken, and the time they expect to arrive in Hamilton. By so doing the committee will be enabled to meet all visitors at the stations on arrival of the trains, and will see that they are conducted to the stopping places arranged for, without any unnecessary trouble.

Programmes of the meetings, with lists of subjects and speakers, will be mailed to any address upon request addressed to

JOHN P. KIRWIN, 471 King William St.,
Hamilton, Ont., Can.

Editorial.

EDITOR'S RETURN TO AMERICA.

AS previously stated, we had expected to sail for New York in July, but developments over here rendered a change advisable. We are giving a few lectures in Mumbles at present, where we have had the company of brethren and sisters from Leeds, Sowerby Bridge and New Romney during the first part of June. We are booked for Porth, South Wales, June 27th to 30th, after which we are to give a couple of lectures in Cardiff, returning again to Mumbles.

One reason for postponing our departure from England was the fact that a District Meeting, composed of brethren who are represented by the *Visitor*, started an effort to bring about a discussion in Birmingham between the editor of the *Visitor* and the editor of the *ADVOCATE* on the question of fellowshiping false doctrines—whether it is right to fellowship “Immortal Emergence,” “Free Life,” “Partial or Fallible Inspiration,” etc. Since this effort was likely to consume considerable time in preparation, we deemed it better not to leave any excuse for its failure by too early a departure from England. Some time after we had given our consent to engage in the discussion, we received a letter asking us if, in the event of Bro. Hadley declining, we would be willing for Bro. T. Turner to be substituted; and in case he declined, would we object to Bro. Thornecroft. Our answer was, that it was not a question with us of men, but of principles, and they were at liberty to select whom they wished, or any representative brother who was prepared to discuss such an issue. After some time had elapsed word came from the brother who has the work of corresponding in hand, stating that the delay in writing us of any definite results had been caused by “a hitch”; but that as soon as there was any definite conclusion arrived at word would be sent us. At this writing, June 17th, no word has been received by us, though the effort has been at work more than a month.

The existence of the false doctrines named, and others, was what caused the South Wales Ecclesias to sever from those represented by the *Visitor*, and there is far from being a restful state in ecclesias in other parts of England. Facts are carefully concealed by the *Visitor* and only one side is allowed to appear, and that quite a partial and misrepresentative one. The proposal to have the discussion arose from the consciousness that a corrupt state of fellowship prevails among those known as “Partialists.” The fact that leading men of this party are now strenuously advocating that ecclesias have no right to withdraw fellowship from the false

doctrines is a tacit admission that the doctrines are held among them. Knowing that a firm stand for pure fellowship, such as that recently taken by the South Wales Ecclesias, would rend the corrupt party in pieces, party leaders are trying to justify their attitude rather than honestly and fearlessly accept the consequences of a purifying movement. We are hoping, against hope, to have the opportunity which the proposed discussion will afford if it be allowed to take place, of arousing faithful brethren to a realization of the dangerous compromising position they are in, and of inducing them to come out from corrupt fellowship and maintain the Truth in its purity, fearing no consequences, but leaving them in the hands of Him who tells us, "It is mine to command; it is yours to obey."

While waiting for a yes or a no in the matter of the proposed discussion, we shall be doing what we can to help our brethren in South Wales who have so nobly taken their stand on the Lord's side; and our visit in England is to close with another return to Leeds, July 24th, to fill appointments there till the 30th. From there we are to go to Sowerby Bridge till Wednesday, August 5th, when we go to Liverpool to sail that day for New York on the S. S. "Caronia," Canard Line, and, the Lord willing, we shall arrive in New York Wednesday or Thursday, the 12th or 13th.

We have been asked to go to Richmond, Va., en route from New York to Chicago, and we had thought of doing so when our plan was to sail in July; but now that our arrival is to be well along in August, it will be necessary for us to go direct home to be in time for the Fraternal Gathering in Chicago.

Our remarks in reference to visiting Richmond will apply likewise to an inquiry received from Bro. Curtis, Campello, Mass., who asked whether we can visit the New England Ecclesias before going to Chicago. We have promised to attend the Fraternal Gathering in Hamilton, Ont., in September. Should it suit the New England brethren for us to go into their section from Canada after our appointments in the latter place are filled, perhaps satisfactory arrangements can be made to that end.

We shall have been in England a year lacking three days when we sail August 5th. We shall be sorry to part from the brethren and sisters we have had the pleasure of forming close acquaintance with over here; and we shall be glad to meet again those on the other side the waters. May God be with us all, to guide and protect us, whether we are on land or sea.

THE PROPOSED FRIENDLY DISCUSSION.—We have informed our readers that an effort was put forth in Halifax, Yorkshire, by a "District Meeting" of those in fellowship with the *Visitor* friends, to bring about a friendly discussion in Birmingham between

the editor of the *Visitor* and the editor of the *ADVOCATE*. The issue was to be whether it is right to fellowship such theories as partial inspiration, possible erring inspiration, immortal emergence, no sin in the flesh, Jesus not under Adamic condemnation, the human paternity of Jesus, the pre-existence of Christ, a supernatural personal devil, etc. We stood ready to prove that these doctrines are held by that body of Christadelphians who communicate with each other through the pages of the *Visitor*, and some of them are openly and others covertly set forth in that paper. Some of the Yorkshire brethren, finding themselves associated with this corrupt state of fellowship, became quite uneasy, and therefore wrote us a request to meet the editor of the *Visitor* in a friendly discussion in order to either remove the evils, or make the situation and the attitude of the leading brethren plain, so that faithful brethren may know how to proceed. The letter of request to us is dated May 6th, and our reply was as follows:

New Romney, Kent, May 8, 1908.

DEAR BRO. LUMB:

Your welcome letter received, and I hasten to say that I am willing to meet Bro. Hadley to discuss the question you mention, hoping it may encourage some who are in a restless state to stand firmly for pure fellowship; and arouse others to a serious consideration of the loose condition they are in.

I suppose the question to be discussed will be something like this: "Do the Scriptures teach that it is right to fellowship the doctrines of Immortal Emergence, No Sin in the Flesh, Christ's Freedom in the days of His Flesh from Adamic Condemnation, Partial Inspiration, and Fallible Inspiration of the Scriptures?" If Bro. Hadley desires to discuss any of these, in addition to the question of fellowship, good may result to some, for many are astray upon these doctrines.

As to the place, no doubt Birmingham would be the best, and it will be agreeable to me. Since the time of our sojourn in England is drawing to a close, and what time is still at my disposal must be arranged, kindly advise me as soon as possible of the results of your suggestion. Till May 12th address me care of Bro. Wm. Oowler, 32 Riversdale Road, Highbury Park, London, N. After that, Glaslyn Cottage, Mumbles, Glamorganshire.

Faithfully yours in the service of the Truth,

THOS. WILLIAMS.

We are writing this July 16th, so that for two months a lengthy correspondence has been going on between the Yorkshire brethren and the editor of the *Visitor*, and up to the present time they have failed to induce him to face the facts.

Another offer was made, with our consent, which is expressed in the following words in a letter from Bro. Lumb to Bro. Hadley:

"The suggestion for Bro. Williams and you to meet came from us, not from him. Seeing you were somewhat backward in falling in with our suggestion, we thought it would be much better if three of you met Bro. Williams and other two he cared to bring."

It was proposed to the editor of the *Visitor* that a report of the discussion, or the interview, should be submitted to both sides, and when endorsed, that it should be published in the *Visitor* and in the *ADVOCATE*;

but to this, too, the editor of the *Visitor* refused to give his consent. Upon hearing of this, and seeing no indication of any acceptance of the proposals of the Yorkshire brethren, we consented to be booked for appointments in Mumbles, Leeds, and Sowerby Bridge for the rest of the time of our sojourn in England.

We spent four days in Porth, giving two lectures, and five days in Cardiff, giving two there, and we were cheered to see the determination of these brethren to maintain pure doctrine and pure fellowship. On the 24th we go to Leeds, thence to Sowerby Bridge, thence to Liverpool the morning of Aug. 5th, to sail that day on the "Caronia," Cunard Line. We hope to arrive in New York the following Wednesday; and since we must go direct to Chicago, we have had to decline, or postpone, acceptance of invitations to visit places en route.

Any who desire to write us in Liverpool or New York, may address in care of SS. "Caronia," Cunard Line.

This is our last word for the *ADVOCATE* from this side the Atlantic; and we are ordering the office to issue a twenty-four page number for August, since matter for September will require extra pages, and from home our readers will hear from us the next time—that is, we are, in the mercy and goodness of God, counting on this; but who knows what a day may bring forth? But we can hope, and trust, and pray. With hands, as it were, across the sea, we shall say farewell to loved ones here, and greet, and be greeted by, loved ones over there. With those over here, we shall leave grateful thanks for, and carry happy remembrance of, the care and kindness we have received at their hands; as for those over there—well, it is needless to say more; but whether here or there we are in the loving hands, all of us, of Him of whom our hearts find joy in singing

"God is love, His mercy brightens
All the paths in which we rove;
Though the darkness sometimes frightens,
God is wisdom, God is love."

INTELLIGENCE.

DOON, ONT.—We are pleased to report the return to fellowship of Sister Little, (formerly Tilt), separated from us years ago on account of the Responsibility issue, which should have been left an open question. We are also pleased to have our dear brother Daniel Ham in fellowship with us again.

The enemy (death) has been in our midst, and took away our Bro. Johnston, who sleeps in Christ, awaiting the return of our Saviour, and the resurrection to life and glory. Bro. David Tolton came by request to speak at the funeral, which was largely attended. There were also several other brethren from Guelph and other places.

Bro. J. Laird, of Galt, gave two lectures here on the succeeding Sundays, and we hope there may be some good results following these efforts. H. COLE.

KERRVILLE, TEX.—In the natural order of things, one more of the faithful has gone to rest, viz. Sister O'Conner, of San Antonio, Tex. She died July 9th, and was buried at Centre Point, Tex., where our Sister was immersed in April, 1878; since that time she has been faithful to the truth. She leaves a husband and seven children to mourn her loss.

JOSEPH SURBER.

LOWELL, MASS.—Once more we have the pleasure to announce that two more have come out of darkness into the marvelous light, having accepted the glorious truths of the gospel and put on the saving name. Mrs. Pamela Decoteau aged 46, and Mrs. Emily Thivierge, aged 19, wife and daughter of Bro. Decoteau, were immersed at Bro. B. Hoyle's house Monday evening,

Bro. Hinton announced that several brethren not in fellowship with us were desirous of bringing about a re-union of the divided household, and to that end, they would propose to their associate brethren (who also were holding a fraternal gathering in Toronto) that they appoint six representative brethren to confer with a like number from our circle of ecclesias. Two brethren each from Guelph, Hamilton, and Toronto, were chosen to represent us.

Our dissenting brethren, true to their precedents, would not entertain the proposal.

After tea had been served, addresses were given by brethren A. Hall, A. E. Williams, W. Hinton, Edwin Hill, G. Ambury, D. Tolton, J. H. Laird, and E. H. Chart.

JAS. M. CRAIGMYLE.

VANCOUVER, B. C.—On behalf of our recording brother, C. H. Evans, I have been requested to announce that the grim reaper, death, has visited our little ecclesia recently and has removed from our midst two of our number. The first to be taken was Sister Agnes Witty, at the age of thirty-three years. She had been sick only a short time and her demise came as a great shock to her friends and relatives. She was formerly a member of the Hamilton, Ont., Ecclesia, and came to Vancouver a few years ago.

The next to be taken was Sister Alice Evans, wife of our recording Bro. C. H. Evans, aged 70 years. Bro. and Sister Evans are both well-known to nearly all the older brethren in the Truth, having been in the way for over thirty-five years. For many years they were members of the Guelph Ecclesia, and their home was always open to visiting brethren from all points of the compass. In the death of these two sisters, at such diverse ages, is exemplified the fact of the uncertainty of when death may overtake us, and it behooves us all to be ready when the last call comes, as it will, sooner or later, unless the Master hastens His appearance and kingdom.

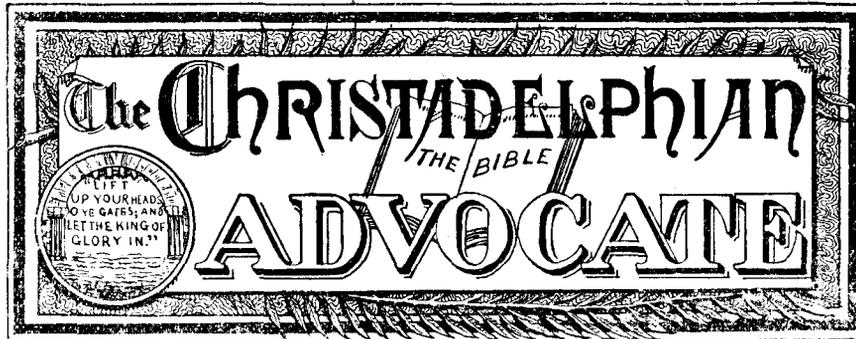
We have recently added to our numbers: Bro. and Sister Wm. Gilchrist, of Victoria, B. C., Sister Nellie Woodward, from England, Sister Moscrop, from Eastern Canada, who has been many years in isolation, Sister McIntosh, from Sidney, Australia, and Bro. and Sister Foster Carter, who have been in isolation in the country for some years.

We have now a total membership in the city and adjacent country amounting to twenty-two, for which we are truly thankful to our heavenly Father.

J. W. BOWES.

WAYNESBORO, VA.—I would like to correct a statement in June issue of *ADVOCATE* concerning my initiation into the Christadelphian faith. It may inspire some who read this, and if so I shall be grateful. About four or five years ago while residing in Charlottesville, Va., in a business way I became acquainted with Mr. W. H. Bragg, who was proprietor of the Monticello Pharmacy of that place. One evening while we were in his store our conversation turned to a little controversy concerning some doctrinal points and the Bible. I remember that one of the points was the soul. I was asked to explain some things which I had accepted in my being a member of the Methodist Church. I endeavored to explain the best I knew how, but I found that I was not equal to the task; however, I had accepted them through faith. Mr. Bragg gave me some references to look up in the Bible in order that I might get some light upon the points. I took my Bible and examined them, then I took the Concordance and hunted and studied all the places bearing upon such subjects, which I wanted to understand. He also gave me a copy of the *ADVOCATE* containing an article on the resurrection. During the time following, after which I had removed from Charlottesville, I studied those subjects with no help but the Bible. I confess that my views were completely changed, and several times when I mentioned to others my changed views I was criticised to the extent that I was getting to be an infidel, or would have to start a church of my own. During the past winter, while sojourning in Washington, D. C., I learned through Mr. W. A. Beasley, of the Christadelphians in Washington, and he also loaned me a copy of "Christendom Astray" which I read and enjoyed considerably. It was an easy matter for me to "fall in" with the views therein contained. So when I was examined by a committee of four for membership I had no trouble in passing. I desire to say that I rejoice that I found a church whose faith is just what I found from the Bible. I am also indebted to Mr. Beasley for pointing me to the Washington Ecclesia, of which I am now a member, and I renounce my former faith.

O. A. PALMER.



Edited and published (first of every month) by Thos. Williams, 834 W. 61st Street, Chicago, Ill., U. S. A.
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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. 24—No. 9

SEPTEMBER, 1908

No. 283

BURNING QUESTIONS AGAIN.

A LECTURE, DELIVERED BY BRO. T. WILLIAMS, IN THE CHRISTADELPHIAN HALL, GREAT GEORGE ST., LEEDS, ENG. REPRODUCED FROM MEMORY.

In 1903 the editor of the *ADVOCATE* delivered a lecture upon the same subject in the same hall, which was recently published in the *ADVOCATE*. A local change having taken place since then, it was deemed advisable by the Yorkshire brethren to invite the members of the ecclesias meeting on the "amended" basis to come and hear an explanation of the causes of division, and the possible means of removing the causes. The following invitation was, therefore, issued:

Christadelphian Hall, 81 Great George St., Leeds, 26th Nov. 1907.

Dear Bro. or Sister: Greeting in "the Truth."

There appears to be some misunderstanding by the Ecclesias in England separated from us as regards the teaching of Bro. Thos. Williams, of Chicago, on the question of "Adamic Condemnation." We have, therefore, invited him to especially address members of the Yorkshire meetings in the above Hall on Monday, Dec. 2nd, at 7:30 p. m., and we have the greatest pleasure in asking you to attend, so that you may hear and judge for yourself. Bro. Williams will reply to any question submitted in writing by any brother or sister at that meeting. The subject of his address

will be: "Adamic Condemnation: Its Origin and Nature--Redemption Therefrom, When and How?"

Trusting that we may have a goodly company of the believers, and that all may be benefitted.

I am, for the above Ecclesia,

Yours faithfully in Christ,

G. B. SUGGITT, Recorder.

Bro. Overton, late of London, but now of Boston, Lincolnshire, kindly responded to the request to be chairman. There was a large assembly of brethren and sisters from surrounding ecclesias, forty, we were informed, coming from the "other meeting" in Leeds. After a few appropriate remarks by the Chairman, Bro. Williams delivered his lecture as follows:

Beloved Brethren and Sisters:—I am glad to see so large a number present to-night, because it indicates that there is a lively interest taken in the questions we are about to consider. Indeed, it ought not to be otherwise in regard to matters fraught with so much trouble as those have proven to be which are the subject of our address to-night.

Now, brethren and sisters, I will not call this a lecture, because that seems too formal. I would rather call it a heart-to-heart talk. I want to feel, and I want you to feel, that we are close to one another in an earnest endeavor to explain matters in such a way as to remove all barriers, real or imaginary, that may hinder fellowship, and stifle that love which ought to exist among men and women of the one faith.

It is to be regretted that the force of evil circumstances is such as to compel me to refer to myself to quite an extent in what I am to deal with to-night. I wish it were otherwise, but since my name has been used so freely, and since I have been charged by some with having been the cause, in a large measure, of the division that exists, how can I deal pointedly and effectively with the matter without comparing what I have spoken and written on the disputed subjects with what those who have opposed me have spoken and written, and with what they have read from others whom they claim to agree with?

My first appeal to you must, therefore, be in relation to words and phrases that have come to be regarded by some as expressions of false doctrines. Let me frankly say, I do not attempt to shirk my share of the responsibility for the use of such phrases as "Adamic condemnation," "Adamic sin," "racial alienation," "inherited sin," and such like. I tell you candidly, I do not feel in the least guilty of any wrong in having used these terms. I believe they are the most appropriate terms that can be employed in expressing certain aspects of the Truth. While, therefore, I am charged with being the inventor of these for the purpose of giving expression to alleged false doctrines, it is not because I object to them that I

deny the charge, but because to *use* them is not wrong, and because they are words and phrases that have been in use by our principal writers since the nineteenth century revival of the Truth.

As regards the meaning of these terms, is it not expressed clearly in the Birmingham Statement of Faith? Let me read a few extracts therefrom, first, from Article III.: "That Adam broke the law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence carried into execution by the implantation of a physical law of decay which works dissolution and death." The first thing for us to consider here is the discrimination between the *sentence* and the *execution* of the sentence. Why is it important to distinguish between the sentence and its execution? Because we claim that the sentence is the "condemnation," known as "Adamic condemnation"; and the execution is the physical effect of the sentence. Here is our first issue, and it is an important one in its bearing upon the doctrine of baptism; for if the "sentence" or "condemnation," is not distinguished from the physical effects, the design of baptism to remove the sentence, yet leaving us to wait for the "redemption of the body," cannot be understood. You will recall the fact that Brethren Sulley and Walker criticised me for saying that the sentence upon Adam was a "pronouncement," and that the "sorrow and death" were the results of carrying the pronouncement into execution. Now does not this quotation from the Birmingham Statement differentiate between the sentence and its execution? Does it not first say that "Adam was sentenced"? Was not the sentence a pronouncement of the law as expressed in the words, "Because thou hast harkened unto the voice of thy wife, cursed is the ground for thy sake; in sorrow shalt thou eat of it; * * * unto dust shalt thou return"? Is this not a declaration, a sentence, a pronouncement? After saying that Adam was "adjudged unworthy and sentenced," does not this Article III. state another thing when it says that the "sentence was carried into execution by," etc.? Brethren, is it not a well-known fact that the sentence of a person, the "condemnation," is a different thing from the execution of the sentence? I think some of our brethren stumble over this by confounding the sentence with the words "implantation of a physical law." Of course mortality became a physical law, or a law of nature, as the result of sin, as surely as it is a *law of nature* that water cannot rise above its level; but what we call laws of nature are not accidents; they are the execution of decrees, either expressed, or designed in the mind of the Creator without being expressed in words. There is a law of light, and a law of heat in the universe; but this fact does not obliterate the decree, "Let there be light." It was therefore naturally in accordance with the ordinary evolution of thought, that the writer of Article III.

wrote first of Adam being "sentenced," and afterwards of "a sentence carried into execution"; and right here is the place for me to say that, since the coming of the sentence preceded that of the execution, or the result, the removal of the sentence will, at baptism, precede the removal of the physical effect, or the result. But here I am assuming that Adam's sentence is upon and its execution operating in his descendants; does this Article III. say so? Let me be frank again, I plead "guilty," if some must consider it a guilt, in claiming that both Adam's sentence and its results affect all his descendants. In this claim am I an inventor? or does this Article III. make the claim? Read: "In Adam's sentence all mankind are involved, in consequence of their being physically derived"—Ah, says my objector, there you have it—"physically derived." Wait a moment, there is another thing here: "physically derived from his physically affected *and unclean* being." It is a *law* of God that sin-stricken nature is "unclean," as typified by leprosy, in which case there was a *legal* uncleanness in addition to the physical condition; and for a cleansing there had to be an offering made. Now the latter part of this Article III. says that "In Adam's sentence, all mankind are involved—in his *sentence*, mark you—a sentence arising from an inherited "unclean" state.

Of course, I am not quoting this as authority to prove the question itself that is in dispute; but I am quoting it to show that an inherited sentence and inherited physical results were subjects of a Statement of Faith long before my opponents discovered that, in me, it was heresy to believe in such inheritance. As to the truth of the matter in regard to the "inherited sentence," this is settled beyond dispute by the Apostle Paul in Rom. v: 18—"Therefore as by one offence judgment came upon all men to condemnation; even so by one righteousness (see margin) the free gift came upon all men unto (in order to) justification of life." The Diaglott translation is even plainer than this: "Therefore, indeed, as through One Offence sentence came on All men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life."

Now let me read from Article VI. to show that the same condemnation was inherited by Jesus, and that He by dying abrogated it: "These promises had reference to a second (or last) Adam, to be raised up in the condemned line of Abraham and David, who should obtain life by perfect obedience, and by dying *abrogate the law of condemnation* for those under condemnation, and, therefore, for himself." Now here is the "legal"- "sentence"- "pronouncement" aspect clearly stated again. Note the words, "*abrogate the law of condemnation*." You would not speak of abrogating a physical state, would you? To abrogate is to repeal, or to set aside, or render inoperative a law, or a legal enactment—not the neutralizing of a physical law, or a law of nature. Jesus had to satisfy the demands of law

in the legal sense, or in the sense of sentence upon an unclean nature, as the means of reaching the fulness of "justification," which would result in removing the physical law of death from His nature. Strictly in harmony with this thought is this Article VI. in distinguishing between (and yet not losing sight of the co-relation) a "law of condemnation to be abrogated"; and the being raised from mortality to immortality. Now, brethren and sisters, we have clung to these ideas throughout the controversy, and the discussion and division have been forced by those who have declared that the law of Adamic condemnation is never to be abrogated, but that each one must fully pay the penalty for himself; and that "the sacrifice of Christ has nothing whatever to do with Adamic Condemnation"; that it saves only from the second death by removing the sentence of the second death which, they say, enlightenment in the gospel brings upon us. There is, therefore, no need for division with those who stand by this statement of faith.

"Racial alienation" is a phrase seriously objected to, and twelve numbers of a periodical entitled *The Truth's Warfare* were published, sanctioned by the editor of *The Christadelphian*, in which this phrase and the others I have mentioned were ridiculed. So I must now ask you to open your eyes to the fact that a phrase that was for years employed without a word of fault-finding has for the first time become objectionable to some in the Adamic Condemnation controversy. If you will read on page 210 of "The Ways of Providence" you will find that Bro. Roberts used the phrase as innocently as I have, never supposing it to express any thing but the truth; and, let me say, it is capable of only one meaning. He says: "A man has not learnt the ways of God thoroughly who does not recognize that most of His dealings with the children of men in the present *state of racial alienation* or performed with gloved hands."—"Ways of Providence," page 210.

I have a little book entitled, "Worship In Relation to The Alien," on the cover of which are the words, "Republished from the *Christadelphian*, with emendations." Therefore the contents of this little book had the endorsement of Bro. Roberts; and after careful preparation, it was published, in book form, in 1887. In this are expressions stronger than I ever used, so far as I can remember, on the subject we are considering; and, strange to say, in all the ridicule which Brethren Sulley and Walker and Bro. A. D. Strickler and the entire *Warfare* staff of writers devoted themselves to, they entirely overlooked this little pamphlet. Even the author of the pamphlet himself, judging from his later writings, has forgotten, or has carefully evaded, what this little book says. Let me read from page 4: "Apart from divine guidance, the mind of man inevitably works in a way baneful to himself and displeasing to God. 'There is a way that seemeth

right unto a man, but the end thereof are the ways of death.' Of this we have much Bible proof. Adam discovered it at the expense of his life; and the law of sin and death instituted at the time of the transgression has brought the lesson down to us. * * * Man was originally made upright, but he has since 'sought out many inventions.' Through rebellion at the outset of his career, he separated himself from divine favor and intercourse, and became physically and mentally impure."

Here we have a separation from Divine favor, *and* a physically and mentally impure condition. What is this "separation," if it is not alienation in Adam's case and racial alienation in our case? To make it still clearer that the separation and the physical state are Adamic, the author adds: "The Scriptures are exceedingly emphatic with regard to the"—What?—, "present *natural* condition of man. They define it to be one of"—One of what?—one of ALIENATION FROM GOD (Col. i: 21), of WRATH AND DEATH" (Eph. ii: 1-3). Brethren, you who separated from us on account of our believing in racial alienation, do you think we ever declared the doctrine in stronger language than this, the language of one who is now frequently writing and insinuating against us? As you well know, the author of this little book is Bro. A. T. Jannaway, of London. He is one of the men who wrote truthfully in and previous to 1887 of separation from God through Adam's sin, or "rebellion at the outset"; and of a condition termed "physically and mentally impure"; and of the Scriptures being "exceedingly emphatic with regard to the present natural condition"; and of this "natural condition of man" being "one of alienation from God, and of wrath and death."

This brother was quite clear-minded in 1887 on the subject in hand, as evidenced by the next paragraph on page 2: "With equal emphasis do the Scriptures proclaim that in this condition the sons of Adam must ever remain, unless they avail themselves of God's loving and merciful means of *reconciliation*, viz., union with Christ, the appointed 'fountain' for 'sin and uncleanness.'"

Now, brethren and sisters, here we have Bro. Jannaway, in 1887, with the indorsement of Bro. Roberts, declaring the very doctrines that we are blamed now for defending.

1. Here we have it clearly set forth that the "law of sin and death," from which Paul says the "law of the spirit of life hath made us free" was "instituted at the time of the transgression" of Adam; while, in an effort to evade the force of Paul's words in their application to Adamic condemnation, some of our opposing brethren have taken refuge in the claim that "the law of sin and death" is the law of Moses.

2. That the "law of sin and death," against which there was "rebell-

ion at the outset of his (man's) career," "separated him," (man, in the sense of mankind) "from divine favor and intercourse."

3. That thereby man also "became physically and mentally impure."

4. That "the Scriptures are exceedingly emphatic with regard to the present *natural*" (or inherited) "condition of man."

5. That this "separated-from-divine favor state, and this physically and mentally impure condition, are" defined to be "alienation from God," and a state "of wrath and of death."

6. That Eph. ii: 1-3 is a proof passage as well as Col. i: 21.

7. That this relation of "separation," and "wrath," and this condition of "physical and mental impurity," will "forever remain, unless they" (mankind) "avail themselves of God's loving and merciful means of *reconciliation*."

8. That the means of reconciliation from this "separated" "alienation" and "wrath" relation is "union with Christ, the appointed fountain" for "sin and for uncleanness."

Of course it is admitted that "union with Christ" is effected at baptism; therefore reconciliation from the "law of sin and death," from the "separation" and "alienation," which Adam brought upon mankind "through rebellion at the outset of his career," is a vital part of the gospel.

Before I lay aside this little book, I must call your attention to another indication of what was the author's natural order of thought in respect to the co-relation of the unclean and legally condemned state brought by Adam's sin, and the result of baptism into Christ. This will be seen by reference to the third paragraph on page 5. You will not forget that so far as we have gone the author has confined his remarks to the Adamic origin of alienation and death. Now, in natural order, he points out the means of escape: "In Christ, man is accounted perfect (Col. ii: 10; I. Cor. i: 30)--a qualification which is essential before he can have boldness to enter into the holiest, or direct his supplication to God."

Then, seeming to be desirous of including all that baptism justifies from, the author adds: "Those in Christ have recognized the holiness of God and their own sinfulness, and by induction into Christ have had their hearts 'sprinkled from an evil conscience,' and their 'bodies washed with pure water' (Heb. x: 14-22). Thus have they fulfilled the necessary principle set forth in the words, 'I will be sanctified in them that come nigh unto me.'"

Here we have a comprehensive view of the relation of baptism into Christ to Adamic condemnation, and to personal sins. Again let me say, if there is no departure from this now, there is no reason for division arising from this question of Adamic condemnation, the sacrifice of Christ and baptism in relation thereto.

In order that you may see what effect the change has had upon some who departed from the principles we have here in this book so clearly set forth, let me refresh your memories concerning what some have written on what had been a long established truth. You well know that before this controversy arose, no one questioned that at baptism there was a passing out of Adam into Christ. Of course this was well understood to be a passing from one relation to another, and not a change of nature; as Dr. Thomas puts it—"a passing from the sentence of death to the sentence of life." This legal, or relative, sense it was understood the Apostle Paul meant when he said, "And ye are complete in him" (Christ). This view of the matter, you see, connected Adam's sentence with the work of Christ—the one as the cause of that which the other was sent to remedy—including, of course, what evils had been added to the fallen state by the personal evil works of Adam's descendants. This connection which had always been regarded as an established fact, and represented by the phrases, "in Adam" and "in Christ" became inconvenient with those who had, in their war against us, set up the claim that "the sacrifice of Christ had nothing whatever to do with Adamic condemnation," and who participated in issuing the *Truth's Warfare*, in which they argued in a vain attempt to prove that baptism was for the remission of personal sins only. Therefore the editor of the *Christadelphian*, adapting himself to the new departure, announced (but without proof, of course,) that although we are, by baptism, in Christ, we are not out of Adam; and therefore the old idea expressed in the phrase "out of Adam" had been erroneously held from the nineteenth century revival of the Truth. Now, brethren, listen while I read what one of our new departure brethren wrote in this little book, endorsed by Bro. Roberts, in 1887, and which had previously been published in the *Christadelphian*. It is the last paragraph on page 5: "There is no middle ground: a man must either be in Christ or out of Christ. If the latter, then his position is already defined—a position of disfavor, to which applies the statement, 'God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth' (Jno. ix: 31). Now mark, "For a man to *restore* himself to the favor of God," etc. * * * "When this is not done, there is alienation—hopelessness."

Now "restore" is a word that carries us back in search of a time when we were in "favor with God," and we find it utterly impossible to stop till we are back in Adam before he sinned. There being "no middle ground" between "in Adam" in the fallen state, and "in Christ," it follows that in baptism we pass out of Adam into Christ. On this matter Dr. Thomas writes in "Elpis Israel," page 118: "All sinners are in the first Adam; and all the righteous in the second"; and he shows that the sense of the phrases is the "constitutional" sense, not the physical; for

neither phrase is used in the Scriptures in respect to the physical condition. In concluding this part of our subject, let me quote you the words of Bro. Roberts in the A.-R. Debate. R.—“I understand that God gives the obedient believer a clean slate. * * * Everything is wiped out that *stands against us* in any way, *whether in Adam or ourselves.*” A.—Then there is a passing *out of Adam into Christ*? R.—Certainly. When he passes into Christ his *relation to the whole death dispensation which Adam produced is put off.*”

Right here I must quote to you from the “Declaration”—and some will ask, Which? Ah! that tells a tale. It tells us that quietly, and without a hint, the “Declaration” was changed. Why? Why? Why?—if our opposing brethren have not changed? Therefore I must be careful to read to you from a copy of the “Declaration” that is genuine; for there we shall find the truth before adulteration took place. It reads thus: “Baptism * * * is the means of that present (legal) union with Christ”—D. page 46. My dear brethren and sisters, do you not see that there has been a tampering with the Truth, and that changes in our old-time literature show that those who have changed are conscious of the fact that their new position is out of harmony with what had previously been printed? I cannot leave this part of my subject without reading to you what Dr. Thomas says in Eureka, Vol. I. p. 303: “The apostles taught that death had been cancelled, and immortality, that is, deathlessness or life and incorruptibility, brought to light by Jesus Christ in the gospel of the kingdom—that the writing of death against the saints had been crossed, or blotted out, and incorruptibility of life and body for them procured by his resurrection as the earnest of theirs.”

The fact is, brethren and sisters, an evil spirit got into the ranks, unseen by most of our members, and encouraged by a few, who, perhaps, did not fully detect its dangerous character. One of the writers imbued with it has confessed, but deplored, that while Bro. Roberts was in the editorial chair of the *Christadelphian*, manuscripts sent to him advocating the doctrines which are the primary cause of our trouble were decapitated, and only small portions were given in the pages of the *Christadelphian*. These doctrines confined the relation of the sacrifice of Christ and the design of baptism to personal sins; and it is evident that Bro. Roberts saw, as all enlightened brethren must see, that they excluded Christ entirely from that relation to sin and death which required the death of the cross. It was to further the propagation of the theory that salvation pertained only to forgiveness of personal sins, and did not include federal sin, that Bro. Bruce published his little pamphlet on “Remission of Sins,” and afterwards conducted the *Warfare* for twelve months, till it died a well-deserved death. It was what appeared to be his opportunity, in having a

paper that would publish his theory, the editor of which would not throw his manuscripts into the waste paper basket, as the editors of the *Christadelphian* and of the *ADVOCATE* had done, that emboldened Bro. A. D. Strickler to declare in the *Warfare*, No. 2, p. 18, "That the present work of Christ has to do only with sins of actual transgression and the conscience, *and not with the body*, is plainly taught in the Scriptures." Then, on pages 20 and 23 he manifests his real belief that salvation does not deal with mortality and that mortality, instead of being the result of Adam's sin, is of God's creation, the very theory now advanced by the erring brethren in Australia, led by Bro. Bell. Let me read it to you: "It is not a question of right or wrong whether man is *in the world as a mortal creature*; God has a purpose to accomplish, and, as the apostle shows, he has the right to make 'one vessel unto honor and another unto dishonor.'" Now let me read from page 23: "Let us clear up our minds about the phrase 'sin in the flesh,' and understand that it is the physical organism which causes sin; and hence *it [the physical organism] is a creation by the natural laws of God that man could not help, and therefore condemnation could not rest upon him as a man for it.*" There you have the Turney, Nichols, Cornish and Bell theory, that puts Christ completely outside of Adamic condemnation, and leaves him absolutely free from any necessity to make a sin-offering for himself. The strange part of it is that this sort of poison was being sent out for twelve months in the *Warfare* with the sanction of the present editor of the *Christadelphian*, and in addition to the *Warfare*, Bro. Strickler sent to the same editor several other tracts setting forth the same, and more, heretical doctrines; and yet it was announced that they were acceptable and would be passed around. And here let me say, that it was because the Chicago Ecclesia stoutly contended against these doctrines that the editor of the *Christadelphian* induced many in this country to agree to a division; for, be it known, the responsibility question was only a very small outgrowth of these doctrines; and you will not forget that it was (in the way they put it, to make it appear ugly) "Adam's sin" and Christ's sacrifice and baptism in relation thereto that were the real issues. I must give Bro. Walker credit, however, for lately, as it seems to me, falling back into the very position the Chicago Ecclesia contended for against him and Bro. Sulley. The publication in recent numbers of the *Christadelphian* of Bro. Roberts' propositions dealing with the Cornish theories in Australia, and the defense of the truth against the late Bell departure, seem to have driven Bro. Walker back into the right position; and if he will now extend his commendable opposition to the same heresies advocated in the *Warfare* and in the Strickler pamphlets, there will be still greater credit due to him; and thereby the way can be opened up for a happy reunion.

I must show you that beyond the shadow of a doubt the quotations I have given you are not slips of the pen, but they assert what is still more boldly set forth in the same pamphlets. I am aware, as all who have carefully read these writings are, that the writers frequently contradict themselves; but did you ever see an attempt to bolster up false theories that was not contradictory?

I will now read to you from the Strickler pamphlet entitled "The One Great Offering," p. 1: "Was Christ's offering for himself, to atone for the imputed sin of Adam to him, or for the unclean sinful flesh which he inherited from his mother, or for both? *Both of these positions are out of harmony with the truth.*" That's exactly what the "Free Life" theorists say, is it not, brethren?

Again, fourth paragraph, on same page: "Was Christ's offering to atone for his sinful flesh? If it was, then he was held guilty by God for possessing it, which would be unjust." Again, a little further down: "Christ was not responsible because he had a sinful nature; he was helpless in the situation, *and therefore for God to require him to make an offering to atone for his sin nature, or to atone for himself* because he was found in possession of a sin nature, would *manifestly be unrighteous.*" Did you ever see any thing more like the "Free Life" theory than that? The very arguments used in support of that theory are used here—I should have said the very *assertions* made, for they do not deserve to be called arguments; and even the manner of asserting here suffers sadly when compared with the ingenuous, subtle manner of an Edward Turney.

I do not believe that it is needful for me to point out to you the fallacy of denying that Jesus had to atone for his sinful flesh on the grounds that "Christ was not responsible because he had a sinful nature," as asserted in one of the quotations I have read from the Strickler pamphlet. It is well-known by enlightened brethren that God requires atonement to be made for inherited conditions, where there is no personal responsibility for the cause of the condition inherited; and right here is that legal aspect which our erring brethren seem to constantly overlook. After our Lord had cleansed the leper, there was an offering to be made which the *law* required; and while lepers were not personally responsible for the cause of their inherited condition, the law was very exacting in its demands upon them. In Lev. xiv : 2 we read: "This shall be the *law* of the leper in the day of his [physical] cleansing." Then the offerings he was to make are described, and in the thirteenth verse we read that a "*sin-offering*" had to be made; and following along through the minute requirements of this law of leprosy, which, of course, you know is a type of the law of mortality, for leprosy is a type of mortality—coming to verse 19 we read: "And the priest shall offer a sin-offering, and," now mark, "*make an atonement* for

him that is to be cleansed." Here, you see, is an inherited disease for which atonement had to be made; and yet it is the inherited mortality of Christ for which the sin-offering had to be made according to *the law* of mortality as with *the law* of leprosy—it is this that our erring brethren are trying to evade, seeming to be frightened at the idea of a "sin-offering" for federal sin, and atonement for the cause of a condition for which the individual was not personally responsible. This departure is nothing but a wild rush away from truths expressed in the phrases, "racial alienation," "federal sin," etc. Furthermore, if a sin-offering and atonement had not to be made by Jesus for himself because he was not responsible for sinful flesh nature, He ought not to have made a sin-offering and atonement for any one else; for surely He was not responsible because *others* had sinful flesh any more than for the fact that He had. Just so, the author of "The One Great Offering" will say, He did not atone for the sinful flesh of any one. Just so, we reply, you prove yourself to be back in the "Free Life" theory, which allowed sin-offering and atonement for personal sins only. And, can you not see that if you are right in saying that "If Jesus' offering was to atone for sinful flesh, then He was held guilty by God for possessing it," you ought to go further and say that, If Christ's offering was to atone for our personal sins, then He was held guilty by God for our personal sins? You have lost sight entirely of the plan of salvation; and in your blind striking at me for advocating "inherited alienation" and "federal sin," you have fallen into a pit—that from which you cannot be delivered, because you teach that no one must atone for you who is not responsible for your sins. Foolishly, you have predicated the act of atonement upon the responsibility and guilt of the atoner for the sins to be atoned for, and thus have you made salvation through Christ impossible, since He was not responsible for any act of sin, nor for the fact of sinful flesh. You fail to distinguish between Christ being held responsible for the evil, and the responsibility of His mission to cleanse, purge, offer for, and atone for the evil which befel the race of which He was a member.

Now, brethren and sisters, these are the theories I have been blamed for refuting. My claim has been that "racial sin," "federal sin"—that which explains why we are mortal, the very condition from which we need salvation—that this sin fastened itself upon the race, of which, according to the flesh, Jesus was a part; and that a sin-offering had to be made *by Him* and *FOR HIM* as an *atonement*, in order that He may be the Atonement for us, for our sinful, mortal condition as well as for His; and that the remittance of personal sins, in our case, and not in his, is an added thing—not that I, when I said that personal sins were an "incident," compared with the "Sin of the world," said or that I meant that personal sins were a small matter, scarcely to be called sins, as Bro. Walker tried to

make me say. I think I have as much horror of sin as he has; and, pardon me when I say, I hope my life has borne this out.

Now in regard to further objectionable terms that have been attributed to me, let me inform you, brethren, that in June, 1922, I issued this tract entitled, "A Plea for Action," etc., and if ever a sincere and humble and hopeful act was performed, this was one, for I well know what my thoughts and feelings were then; and they were such as I would hope to have at the moment when summoned before our Judge. In this I explained all the ugly phrases and gave their history and their meaning; and it is an unaccountable thing to me that my opposing brethren did not respond to my appeal. In this I quoted from Dr. Thomas and Bro. Roberts proofs of such a character as made it absolutely impossible for any to refuse my appeal without refusing the doctrines these brethren had set forth. Here, on page 7, is a lengthy quotation from "Elpis Israel:" "On page 114 are the words, 'The flesh is invariably regarded as unclean'; 'God made him sin for us'; 'His body was as unclean as the bodies of those he died for'; 'Sin in the flesh is hereditary'; 'The *original sin* was such,' etc.; 'Upon the same *federal* principle," etc.; and then the Doctor says: "Mankind being born of the flesh and of the will of men, are born into the world under the constitution of sin. That is, they are natural born citizens of Satan's kingdom. By their fleshly birth they are entitled to all that sin can impart to them. What creates the distinction of bodies politic among the sons of Adam? It is constitution. By constitution, then, one man is English, and another is American. The former is British because he is born of the flesh under the British constitution. * * * 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 sinners; the heirs of the latter are 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*" (Here is "inherited sin," "federal sin") "before they can become saints, even as one must be born a foreigner before he can be an adopted citizen of the States. It is absurd to say children are born holy, except in the sense of their being legitimate. None are born holy, but such as are born of the spirit into the kingdom of God; children are *born sinners or unclean*, because they are born of sinful flesh; and that which is born of the flesh is flesh, or sin."

Please observe how the Doctor distinguishes between "constitution" and the physical state. The born Englishman is of English blood; and in addition to this he belongs to the British constitution, which is his relation to the British system of laws. When he changes his citizenship, he passes from one constitution to another, but he is still the same physically. This is how the Doctor illustrates our passing, by baptism, from the Adamic

constitution to the "constitution of righteousness." When we are citizens of the Adamic order of things, we are aliens from the new order; and it is to our racial descent from Adam this alienation is due, just as it is to the racial descent of the Englishman that his alienation from the States is due. The point to be kept clear is, that since naturalization changes the *relation* of the Englishman and does not change his *nature*; so the passing out of Adam into Christ changes our relationship, but does not change our nature. Therefore, since the design of baptism is for this purpose, its root is to be found in the Adamic sentence of death and burial; and its effect is the removal of this so that the *sentence* may be deprived of its power to hold us in death and dust, and thereby the resurrection became the means of final *physical* escape from the results of Adam's sin.

On page 118 the Doctor says, "As the constitution of sin hath its root in the disobedience of the first Adam, so also hath the constitution of righteousness root in the obedience of the second Adam. Hence the apostle says, 'As through one offence (sentence was pronounced) upon all men unto condemnation; so also through one righteousness (sentence was pronounced) upon all men (Jews and Gentiles) unto pardon of life. For as through the disobedience of the one the many were *constituted sinners*; so also through the obedience of the one the many were *constituted righteous*.'" I may continue to quote and quote confirmatory of this, and now, brethren, how can you account for the issuing of pamphlet after pamphlet in a strenuous effort to limit baptism to personal sins, and to prove that it removes the sentence of the second death? Is not baptism a means of adoption? of being "born again"? of "putting off the old man and putting on the new man"? of passing from "in Adam" to "in Christ"? of becoming the "seed of Abraham" instead of Gentiles? of putting on the saving name? of being "crucified with Christ"? of dying, being buried and raised with Christ? of becoming "new creatures"? of becoming "clean through the word"? of becoming "free from the law of sin and death"? of passing into that state wherein "there is therefore now no condemnation"?—Is it not a passing "from death unto life"? And yet pages and pages have been written by brethren who ought to have known better, in the vain, fruitless effort, and in a Salvation Army and ranting Methodist manner, to try to persuade intelligent brethren and sisters that all that baptism is for is to "get your sins forgiven," or to secure the removal of "the penalty of the second death," a penalty which, they assert, comes upon one by becoming enlightened in the gospel. How can any enlightened brother or sister blame us for stoutly and persistently contending against such a return to the ridiculous Methodist style of "getting your sins forgiven" and against the unheard-of foolish, irreverent gospel-nullifying and God-dishonoring invention that enlightenment in the glorious gospel—a gos-

pel sent by Heaven's love to rescue a groaning humanity—by this gospel perishing, groaning, lost men and women are brought under the sentence of the second death; and that all that the gospel does through the agency of baptism is remove the penalty brought by its own hands? Surely facts—foolish facts—in the ranks of some Christadelphians—have turned out to be stranger than the most fictitious fiction ever conceived by the most prolific imagination. Flee you, brethren, from association with such heresies! Escape for your lives while opportunity is within your reach; for if this is not “another gospel” and a complete perversion of the gospel of Christ, there never was one.

Now, brethren and sisters, I want to show you how faithfully the Chicago Ecclesia tried to satisfy brethren Walker and Sulley and to prevent them from making the division. As you know, we were charged with believing that Christ died, and that we are baptized for the one sinful act of Adam—a charge which, upon its face, ought to have been its own refutation, for it is too big a falsehood to commend itself to sane people. Well, it was made, and we were published as guilty of believing it, even after we submitted the following as defining our true position:

1.—We believe in baptism there is a transition from a state of alienation in Adam to citizenship in Christ; and that through it we shall ultimately be freed from the physical effects of Adam's sin.

2.—That in baptism we are freed from Adamic condemnation so far as relationship is concerned, that is, that instead of being “far off” in Adam, we are “made nigh” in Christ.

3.—That Christ was born under, and died to remove, Adamic condemnation.

4.—That we inherit Adam's sin in its effects, in that we are out of Eden, aliens, mortal.

Now let me beseech you to carefully reflect, pause and consider these statements, and therein you will see clear and unequivocal declarations which explain our belief in regard to “Adam's sin,” “federal sin,” “racial alienation,” and all the terms that our opponents have taxed their ingenuity to make appear ugly. These statements, when presented to Bro. Sulley in Chicago, were declared to be all right there and then, in the presence of the two men who conceived the cause of the division in sin, and gave it birth in iniquity. How could Bro. Sulley do otherwise than accept these statements, knowing as he must that they perfectly agreed with the Birmingham Statement of faith, and knowing that they agreed with the general writings of able brethren, and knowing well that they were based upon the teachings of the Scriptures; and, further, knowing that he, indorsed by Bro. Roberts, had written the same truths, when in “The Temple Plan” he wrote as follows?—

“There are two classes of sins from which the human family needs deliverance. First, those to which men are related by *racial descent* (Rom. v: 12-14); second, individual trespasses. In immersion there is a recognition of the first.”

But our statements were refused by the two complainers, and in response to Bro. Sulley's expressed desire to satisfy them, we tried again; and submitted the following, quoting partly from the Birmingham Statement and from Dr. Thomas, so that if they refused us they must (and we knew from the beginning they would, whatever we may submit) make it manifest that they were refusing Dr. Thomas and the Birmingham Statement:

1.—We believe that in baptism there is a transition from a state of alienation in Adam to a state of citizenship in Christ, and that through it we shall ultimately be freed from the physical effects of Adam's sin—mortality. We are not personally responsible for Adam's personal sin, and are not therefore baptized for it in that sense; but federally we are all under Adam's sin and are baptized to remove the condemnation which came thereby, and to place us in Christ reconciled to God. Since it is known that we believe we are baptized for our personal sins, it is needless to state it.

2.—Adamic *condemnation* brings a physical disability inherited from Adam. We are freed from this federal condemnation and reconciled to God at baptism, but we are not freed from physical disability till the change of body. We are also freed from personal condemnation for past sins, and justified by our obedience to the faith; but we are not freed from whatever physical disabilities these may have brought till we are changed to spirit nature.

3.—It was necessary for Christ to die according to the Scriptures to redeem us *and himself* from the condemnation resting upon the race. “Christ was a sufferer in the days of his flesh from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature” (See Birmingham Statement).

4.—We believe that one of the scriptural definitions of sin is transgression of law. Adam broke the law, and he alone is personally guilty. Another scriptural definition of sin is, “Sin in the flesh is hereditary; and entailed upon mankind as a consequence of Adam's violation of the Edenic law.” “The original sin was such as I (Dr. Thomas) have shown in previous pages. Adam and Eve committed it, and their posterity are suffering the consequences of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. The apostle says, Levi, who receiveth tithes, paid tithes in Abraham. Upon the same federal principle all man-

kind 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 the original sin. Because they sinned in Adam, therefore, they return to dust, from which Adam came" (*Elpis Israel* p. 115).

Now, brethren, after all this, and much more of the same sort, the division was forced in Birmingham, partly, and, at first, principally, because our belief on Adamic condemnation was objectionable. The responsibility question was afterwards more prominently made an excuse than it had been for insisting upon the division; but, as you know, we stand in respect to that where the body has stood since the revival of the truth, and where Dr. Thomas stood, in relation to the fellowship aspect of it, till the day of his death.

Now the trouble has largely arisen from the importation to Birmingham of the *Warfare* and Strickler theory, and for many of you it will be needful for me to more fully explain that theory, before I quote what I have here from Bro. Roberts. The theory is, that the Adamic penalty is irrevocable, and from it there is no redemption; that it is a penalty which rests upon every individual descendant of Adam, and must be paid by each one for himself, by natural death. That it affected Jesus in the same way, and that if He had not been required to die for our personal sins, the death of the cross, or the shedding of blood, would not have been necessary for Him and natural death would have sufficed in His case. The claim is, that as soon as we have died a natural death, we have, ourselves, thereby met all that the Adamic penalty demands, and therefore "the redemptive work of Christ has nothing to do with Adamic condemnation." When this, in the form of "The Buffalo Statement of Faith," was published in the *Christadelphian*, Bro. Lake, of London, wrote to that paper stating that if the Adamic condemnation is mortality only, and we meet all its demands as soon as we are in the grave, immortal emergence must follow; for why should we be raised mortal after we have, by dying, met all that the condemnation (mortality) demands? But the doctrine was accepted, and the tracts setting it forth were circulated in Birmingham. Having assumed that the Adamic penalty must be paid by all by means of natural death, and that the redemptive work of Christ was not related to it, these pamphlets declared that it would be unjust if God required Christ to atone for sinful flesh. It was not to be atoned for, but to be destroyed. You will see that the error arises from the mistaken supposition that salvation in Christ is to save from dying the second death, instead of to save out of death, that is, the death the gospel finds us under. These brethren fail to see that the Adamic sentence consigned all to the dust, and that unless Christ broke the power of this death, all would be held eternally; and therefore that the sacrifice of Christ was the necessary thing to "bring again

from the dead *through the blood of the everlasting covenant*" (Heb. xiii: 20). Turning away from the truth in relation to that which made salvation necessary for Christ and for us, they invented another reason for baptism, namely, the "removal of the sentence of the second or eternal death. The orthodox nullification of the gospel is in the delusion that salvation is intended to save men from going to hell to be tormented; this new nullification of the gospel is that the plan of salvation is intended to save men from the sentence of the second death, which sentence, they assert, the gospel itself imposes upon all who become enlightened in the truth. The Scriptural plan of salvation was instituted to save men out of the lost, out-cast, fallen, condemned, perishing condition in which the gospel finds them.

I am not explaining these matters to you because I believe you to have accepted the false doctrines, but to show you that those you are associated with have separated from us because we denounce their theories as perversions of the true gospel. Of course, you know that it is Christ versus Adam—the latter as the cause of the perishing state of mankind; and the former as the one to redeem from this. Therefore it was a death from which resurrection was to be made possible that Jesus came to redeem from; and it is a death from which we are to have a resurrection that baptism symbolizes; and it is not the second death, from which resurrection is impossible. To talk about removing the sentence of the second death is to manifest ignorance of the fact that the sentence of the second death, when pronounced, will be irrevocable; for it is a sentence against men and women who have been unfaithful in a probation for eternal life or eternal death. This sentence will be imposed after judgment, not before probation.

Now to assure you that I have not misrepresented this new departure from the truth, I will read from the Buffalo statement of faith, which was published approvingly in the *Christadelphian*, after the former editor, Bro. Roberts, had been throwing such productions into the waste paper basket. Here it is:

"We believe that the remission of these past sins removed the penalty of the second death that was due to us for them. That this penalty of the second death is the only condemnation that we are freed from at baptism." Then on page 20 of the *Warfare* we have these words: "We are guilty of sins of actual transgressions, and it is these, and these only, that are forgiven at baptism, and it is no *provisional* forgiveness either, *but an actual removal of the penalty of the second death.*"

So you see, according to this, those who are condemned at the judgment-seat cannot be condemned to the second death, because its penalty is "actually" and "unprovisionally" removed by baptism. According to this, when one becomes enlightened in the gospel, the gospel becomes a judge, and ascends the tribunal, and passes judgment there and then, and actually

thing done by one to one's own self, ix : 12). There was next the necessity that it should be so. The word necessity, it will be perceived, occurs frequently in the course of Paul's argument. The necessity arises from the position in which men stood as regards the law of sin and death, and *the position in which the Lord stood as their redeemer from that position* (Italics ours). The position of men was that they were under condemnation to die because of sin, and *that not their own sin, but ancestral sin at the beginning*. The forgiveness of personal offenses is the prominent feature in the apostolic proclamation, because personal offenses are the greater barrier. *Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness*" (Italics ours). "We see Christ *down in the evil* which he was sent to cure; not outside of it, not untouched by it, but in it to put it away. 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 have done them for us."—"Law of Moses."

THE RESPONSIBILITY QUESTION.

Now, as to the responsibility question, we stand upon the old foundation as it was expressed in the Birmingham statement of faith before it was changed. *The resurrection* to the judgment-seat of Christ is for probationers, for "good" and for "bad," for eternal life or eternal death—a second life or a second death. All who will be judged in respect to these alternatives will have passed through a probation, and will have been redeemed from their alienated state into reconciliation; and that will have been true of them when they started on their probation which is expressed by Bro. Roberts in what I am about to read. I will conclude my remarks by reading as expressive of our fellowship attitude towards all of like precious faith the following from "A Plea For Unity," pp. 11 and 12.

Old Form of Proposition XXV.: 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 the 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 (II. Cor. v : 10; II. Tim. iv : 1; Rom. ii : 5, 6-16; xiv : 10-12; I. Cor. iv : 5; Rev. xi : 18).

We ask the reader to turn to these texts and see if he can persuade himself that they refer to Gentiles out of Christ.

Note the words in the proposition, "faithful and unfaithful;" "both classes," not three classes; "judged according to their works good or bad." Can Gentiles be called either "faithful or unfaithful" servants under the bonds of the covenant? Can it be said of Gentiles that they will be judged according to their works—*good or bad?*

Now here are contemporary statements showing that it was not supposed that Gentiles out of Christ were included in Proposition XXV.:

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."

This says rejectors are

- 1.—Not "under the law of Christ."
- 2.—They *may* "be reserved till the end of the thousand years" for judgment.
- 3.—They are not constituents of the household of faith."
- 4.—Therefore their resurrection and judgment with the household is inappropriate.

"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 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."—*Christadelphian*, 1882.

That it might be seen that in all forms of statements from the infancy of the Truth's revival and all the time of the old form of Proposition XXV. was accepted, only "two classes," "faithful and unfaithful" are spoken of as destined to appear at the judgment-seat at Christ's appearing; and these statements, remember, show what Proposition XXV. was then understood to *mean* as well as state, we quote the following:

"THE JUDGMENT-SEAT OF CHRIST.—That 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 those who are responsible to his judgment. Those who are dead he will cause to come forth from the dust, and assemble them with the living in his presence. *Faithful and unfaithful* will be mustered together before his judgment-seat for the purpose of having it declared, after account rendered, who is worthy of being *invested with immortality* and promoted to the kingdom, and who is deserving of rejection, and *reconsignment to corruption after punishment*.—"Declaration," Proposition xxxi., p. 49.

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

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

When will these decisions be enforced?—At the coming of Christ. He will gather together *his household* to judge them, and to give to every man according to what he hath done, whether good or bad.”—“Good Confession,” pp. 28, 29.

There has been a change in Proposition XXV. for the purpose of getting the rejecter into it so as to make the responsibility question a test of fellowship and consequently a reason for refusing fellowship to certain brethren. Now here is the “amended” form of Proposition XXV. with what its framers desired to say thrown into bracketed words.

That at the appearing of Christ prior to the establishment of the kingdom, the responsible (namely, those who know the revealed will of God [alien “rejecters”] and have been called upon to submit to it), dead and living—obedient and disobedient [including alien “rejecters”]—will be summoned before the judgment-seat to be judged according to their [alien “rejecters”] works; and receive in body according to what they [alien “rejecters”] have done, whether *good* or bad.

Now I object to this “amendment” because it puts Gentiles upon the same platform with those in covenant relation, which is not only “inappropriate,” as Bro. Roberts says, but it mars the fundamental truth, that probation for “good or bad,” which is the subject of the judgment-seat for the household only, is based upon covenant relation. Resurrection to that judgment is predicated upon Christ’s resurrection, and the resurrection and judgment in this sense and for this purpose was a problem solved by Christ’s resurrection through the blood of the everlasting covenant. It is this that is important to us. “If Christ be not raised, * * * then they also who have fallen asleep in Christ have perished.” The matter of how, when, or where God will deal with enlightened unbaptized Gentiles, who may have good or bad intentions, is a matter we may leave to Him who will do justly with all.

Now, brethren and sisters, I have kindly, yet earnestly, placed the facts and truths before you. You know that division among brethren is one of the things God says He hates. Those who cause, or who continue, a division among themselves and those who hold the Truth, and with whom there is agreement on all fundamental principles, are in the hateful condition. Beware! Awake! while it is called to-day.

We had been informed that the “other meeting” had advised that no questions be asked at the close of our address. Under the impression that there would be none, we occupied about two hours in the lecture. Late as

it was, however, some sent up written questions, the answering of which prolonged the meeting to a late hour. With all we had said, we were informed that all, except one sister, agreed; and she held a unique idea on the law of sin and death and the law of the spirit of life that we never heard of any where except from this sister and the brother whom she was indebted to for it. A statement of it is its own refutation with all informed brethren and sisters. It is that "the law of the spirit of life" has no penalty of death for any one; that when one who is under it sins, he is thereby transferred back to "the law of sin and death" and out from the law of the spirit of life. So that brethren and sisters are constantly passing back and forth. If a sin be committed to-day, the one committing it is immediately the subject of the transfer back; and if forgiveness be granted to-morrow he is transferred again, and so on. When the judgment is reached, no one is to be condemned by the "law of the spirit of life," or the gospel, for that will give life only; while the unworthy will be condemned by the law of sin and death. This seems to have been invented to suit the theory that those under the law of sin and death who have not been baptized will be judged at the judgment-seat of Christ, the argument being something like this: If saints who have fallen back into the law of sin and death be judged by that law, why shall not sinners who never become saints appear there to be judged by the same law? Of course this is a case of a wrongly assumed premise, and consequently a false conclusion. But how absurd, to claim that one who breaks one law is to be judged by another! And if it requires baptism to transfer us from the law of sin and death to the law of the spirit of life the first time this transfer is made, why is it not required in all the supposed transfers?

THE QUESTIONS.

One question was, "How do you explain I. Pet. iv: 17, 18? Our answer in substance was, that if, as many claim, this passage refers to the judgment-seat of Christ, it does not follow that those spoken of are enlightened Gentiles unbaptized. The theory seeking support from this passage for its claim of Gentile resurrectional responsibility must "read between the lines." But, to be brief, it is evident from the context that Peter was not referring to the judgment-seat of Christ, but to judgment in the sense of "firey trials" coming at that time upon the house of God and upon the nation of sinners and ungodly Jews. In chap. i: 6 and 7 Peter says: "Now for a season if need be ye are in heaviness through manifold temptations; that the trial (*dokimion*, proof) of your faith being much more precious than of gold that perisheth, though it be *tried* with fire," etc. The word translated "temptation" in ver. 6 is in the Greek, *peirasmois*, and means *trial*—*poikilois peirasmos*, "manifold trials." This all refers to the trials

which the "house of God" was destined then, in its probationary career, to pass through. Returning to chap. iv., the word rendered "trial" in ver. 12 is the same as that rendered "temptation" in chap. i:7—*peirasmon*. Even our authorized translation supplies, in ver. 17, the two words, "*is come*," which is in perfect harmony with the context. In the words, "For the time *is come* when judgment must begin at the house of God," only imagination can see a tribunal far in the future. The word "judgment" here is from the Geek, *krima*, while in Rom. xiv:10, and II. Cor. v:10, the word for judgment-seat is *Bematos*, which means a tribunal. Examine the tenor of the entire letter, and you will see that the apostle is preparing the saints for a fiery ordeal through which they were then to pass, and so his words may be paraphrased as follows: "You must pass through manifold trials, that your faith may be put to the proof (chap. i:7). The end of all things in the Jewish economy is at hand (ver. 7), that is the time Jesus warned you to prepare for when he told you to 'pray that your flight be not in the winter,' etc., and of which He said, 'Except those days should be shortened there shall no flesh be saved; but for the elect's sake those days shall be shortened' (Matt. xxiv:22). Since 'the end of all things (in the Jewish kosmos) is at hand,' 'be ye therefore sober, and watch and pray.' When you find yourselves in these troublous days, think it not strange,' but regard the 'fiery trial' as a means to put your faith to the proof; and rejoice that you are permitted to be 'partakers of the sufferings of Christ' (verses 12, 13). 'When you are reproached for the name of Christ,' which you will be by ungodly and sinful Jews and Romans, rejoice rather than fret, because while those who will reproach you will speak evil of Christ, 'on your part he will be glorified' (verse 14). In your fiery trial 'let none of you deserve what your enemies may impose upon you, but if you suffer as true Christians do not be ashamed, but be ready to glorify God. For the time *is come* when the judgment through which this wicked kosmos is to pass will be to you a fiery trial, since you will be the objects of attack by Jews and Romans who hate Christ, and if this judgment begin as a dreadful trial with you, what will be its effect upon the ungodly and sinners outside the household, or inside, who obey not the gospel? (verse 7). And if in this terrible ordeal the righteous scarcely are *safe* (not "saved") what, suppose you, will be its effect upon the ungodly and sinners?' 'Wherefore,' in view of all this trying prospect, 'let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.' "

Now perhaps you will be surprised to see how the Diaglott translation bears out this paraphrase. That you may make a comparison. I will read it, from verses 12 to 19:

"Beloved, be not surprised at the fire among you, occurring to you for trial, as though some strange thing was befalling you; but as you partake

of the sufferings of the Anointed one, rejoice; so that at the revelation of his glory, you may rejoice exultingly. If you are reproached in the name of Christ, happy are you; because the spirit of glory and that of God rests on you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddling person; but if as a Christian, let him not be ashamed, but let him glorify God in this name. Because the season is coming for the judgment to begin from the house of God; and if it begin first from us, what the end of those who are disobedient to the glad tidings of God? And if the righteous person scarcely is safe, where will the impious and the sinner appear? Therefore let those who are suffering according to the will of God commit their lives in doing good to a faithful Creator."

Many have erred in misapplying this passage, and now I ask you to study it carefully and you will no longer make the same mistake. In "The last days of Judah's Commonwealth" Dr. Thomas makes the same application of the passage.

We were next asked to explain Acts xvii: 3—"And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Special emphasis was put by the questioner upon the words "judge the world," showing that he supposed these words to mean the judgment-seat of Christ for the saints and "rebels."

ANSWER.

If I believed in the resurrection of Gentiles to the judgment-seat of Christ with the saints, I would never try to prove it by this passage. Those who do this read the passage in a similar way to that of "orthodox" people reading "immortal soul" into verses where they find the word "soul." They mentally read thus: "God commandeth enlightened Gentiles to be baptized, because they are to be judged at the judgment-seat of Christ"; yet the passage says nothing of the kind, and no such meaning can be forced out of it. Those who misuse it do not believe any person is responsible to the judgment-seat until he is fully enlightened in the gospel, and is *thereby* the subject of a command to be baptized. They say the gospel does not become a command, imposing such responsibility, until the person has become a candidate for baptism. If this "command" imposes responsibility to the judgment-seat of Christ, it does so on all who are *not* enlightened in the gospel; for, look at what it *says*, with your minds freed from prejudice—it says that "God commandeth all men every-

where—to be baptized? No, that is not what it says, and we know, and you all know that God *does not* “command all men everywhere “to be baptized; and it is most absurd to apply the command-all-men-everywhere to baptism. It does not apply, it will not fit. What it *says* is, “God commandeth all men everywhere to *repent*”; and all Christadelphians ought to know that “repent” means “change of mind,” in this case, from believing in *error* to a belief in *truth*. If it is necessary for me to prove this, let me say, the Greek word here for “repent” is *metanoein*, and the same word occurs in Heb. xii: 17, where it is said, “He (Esau) found no way to change his father’s mind” (see margin, and also the Diaglott rendering). This “command to all men everywhere,” then, instead of being a command to be baptized, is a command to change their minds from false doctrines to true, a thing the so-called rebel has done, for if he has not, he is not “enlightened” and is therefore not a “rebel,” consequently baptism is not a subject of “command” to him. When you take a text stick to it—to what it *says*. That “rebels” have changed their minds you will find proof of when you hear them discussing with the sects, sometimes excelling some saints. Are you willing, now, to read, “God commandeth Gentiles to change their minds from believing in the immortality of the soul to a belief of the truth, *because* he hath appointed a day in which he will judge *them* at the judgment-seat of Christ? That would be *unenlightened* resurrectional responsibility, whereas it is gospel *enlightenment*, it is claimed, constitutes “resurrectional responsibility to the judgment-seat of Christ.” Stick to what the text says. Now I make bold to say that leading brethren of the “amended” party know that the words “judge the world” do not apply to the judgment-seat of Christ, and they are not declaring “the whole counsel of God” in keeping back the facts from those young in the truth. They know that the truth is expressed in the words “rule the habitable,” and that the “appointed day” is the day of the Lord, the millennium. The original word for “command” has the meaning of “announce” as well as “command.” Times of ignorance God overlooked, in the sense of not extending the announcement to any but the Jews; now the time to extend the announcement to the Gentiles has come “*because*”—why? because He is going to judge them? No; but “*because*” He hath appointed a glorious day in which He will rule the habitable earth in righteousness, and He wants, and will have, men to be the “kings and priests to *reign* on the earth.” What a pity that such a glorious gospel announcement should be so ruthlessly forced into service in a vain effort to prove that Paul was preaching to idolaters of Athens that a few enlightened unbaptized Gentiles would appear at the judgment-seat of Christ! Even if you confine yourselves to the word “command” and not allow “invite” or “announce,” the case is not altered; for a Royal “command” is often an

invitation, and a few weeks ago you had an example of this. The newspapers announced that the King "commanded" the Llanely Choir to come and sing before the nobles of the courts of Germany and England. What was that "command" but an invitation? And if the Choir had hesitated, or even refused to accept the honor, do you think the King would have punished them by inflicting a penalty? Deprivation of the honor would have been a loss; but not one to be compared with the loss of life eternal and the glory of the kingdom of God. God provided means for Gentiles to avail themselves of the blessings of the kingdom of Israel, but He never poured vengeance upon those who did not avail themselves of the privilege. Let us, brethren and sisters, discriminate between gospel and law. The latter demands obedience whether there be a spark of love or not; but the Gospel says, "*Love* me, or your obedience is trash I do not want and will not have. I must have an obedience actuated by love"; and if your baptism has been prompted by your fear of resurrectional punishment, and not by love, you have offered to God a blemished sacrifice unacceptable to him, as shown in the types. To preach enlightened unbaptized resurrectional punishment to the "good and honest hearted" is useless, since they need nothing but the love and beauty of the Truth as an inducement; to preach it to others is worse than useless, since if it frighten them into the water the form of immersion is a farce; and those who participate in this method of adding quantity regardless of quality are offering to God blemished sacrifices.

The next question called for an explanation of Jno. xii: 48.

ANSWER.

This passage is also dealing with an unbeliever, and not with an "enlightened" believer who refuses baptism. Again, let me say, when we take a text to prove a point, we must stick to it, and examine carefully every word and the context. The previous verse says, "And if any man hear my words, *and believe not*, I JUDGE HIM NOT. Here is one who "believeth not." *Enlightened* responsibility can mean nothing else but that the subject does *believe*, for if he does not believe he is not "enlightened." Jesus is here speaking of those who did not believe His *gospel* words. They were not, therefore, enlightened candidates for baptism refusing to be baptized. Now notice the words that follow "believe not"—"*I judge him not*." If Jesus meant here the "rebel" at the judgment-seat do you think He would have said, "I judge him not? Will you say of the "rebel" "Jesus will *not* judge him?" Do you not see that there is enough here to cause you to pause and reflect, before you use this passage—for it is the one mostly depended upon as the strongest—as an excuse for making the responsibility question a test of fellowship; yet, strange to say, not a test of fitness for baptism? Come now, "let us reason together." Will not

Jesus personally judge every saint, good and bad? Would He say of a saint, "I judge him not"? If He has the "rebel," of the sort this word is used by you for, in mind, does He not say of this "rebel" "I judge him not"? a thing He could not have said of a saint, and a thing you cannot say that He could say of the "rejector"? You see, there is something to be explained here, and not to be scampered over in a take-for-granted manner that it *means* something contrary to what it *says*. You will say, "But he says, 'My word shall judge him.'" Exactly so, and here is a peculiarity, in the fact that He says, "I judge him not, but my word shall judge him"; and this peculiarity will not fit the judgment-seat of Christ; for He will personally judge every one that will stand before Him there. Mark further, the "enlightened rejector" is "enlightened" and has, therefore, "received the word," and he contends for it in many cases. It is not a question of "receiving the word" into his mind in his case, but it is purely a question of so loving it as to yield to it in baptism. But Jesus is here speaking of those who "receive not my word." *Can one be an "enlightened" man and yet not have received the word?* I am presenting these difficulties to you just as you would do with an "orthodox" man on the parable of the rich man and Lazarus, to show that the passage does not *say* what some suppose it to say; and thus to prepare you to accept what it does say and mean. Perhaps it will blunt the keen edge of your prejudice if I tell you that Dr. Thomas, in a long series of articles entitled "The Last Days of Judah's Commonwealth," applied this passage to the rejection of Christ by the Jews as their Messiah, and their conviction by what He had said, when the judgment of God fell upon them in the destruction of Jerusalem in the "last days" of their commonwealth.

Now you know there are two classes of texts which have caused brethren on one side to say the Jews who had "no cloak for their sin" were enlightened; and on the other side, that they were not enlightened. The passages which support the latter are more numerous and definite than those which support the former. There is an apparent conflict between them, and since we know that there can be no real contradiction between them, it is for us to harmonize them. This is the way to "rightly divide the word of truth." A careful examination will show that the indictment of the Jews was not for "rejection" in a *mental enlightenment of the gospel*; but for a rejection of evidence that Jesus was the Son of God and the Messiah, which evidence appealed to their *senses of sight and hearing*. They could not help but see the miracles, and therefore they could not but know that Jesus was what he claimed to be. It was *this* knowledge that removed any "cloak for their sin" of crucifying Jesus. But this knowledge did not extend to mental enlightenment in the gospel. They were not, therefore, enlightened rejectors of the gospel, for that they

were not enlightened, is evident from the many passages I will presently quote. If you will read carefully what they say and what Jesus says to them you will see how ignorant they were of the gospel. The extent of their knowledge was sufficient to make them deserve the threatened, and afterward-received, judgments in the "last days" of their commonwealth; but no one can find evidence that they were enlightened in the gospel. The extent of their knowledge is shown in what Nicodemus said to Jesus—indeed he may be regarded as an example of all of them in the *degree* of knowledge. He said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him" (John iii:2). You have only to read the rest of the chapter to see how far this man was from being enlightened in the gospel. He was more frank than many others of his people in confessing that Christ's credentials were good, but neither he nor the rest understood the *teachings* of the Teacher; for "it was not given to them to know." They had eyes to see (the miraculous proof of His claim) "but they saw not" (the gospel); for of this Isaiah had spoken by inspiration; and if his words were fulfilled in them, they could not be "enlightened rejectors of *the gospel*," and therefore the "judgment" they were to have in "the last day" was not that of the saints at the judgment-seat of Christ. Brethren, in the very words often quoted to prove their enlightened resurrectional responsibility, Jesus says, "But all these things will they do unto you for my name's sake, *because they know not him that sent me*" (Jno. xv:21). Then in verse 24 He adds, "If I had not *done* among them *the works* which none other man did, *they had not had sin*." Here the condemnation upon them, instead of being for enlightenment in the gospel, is based upon the fact of "works" which appealed to their sight and hearing in proof that Jesus was "a Teacher come from God." If their rejection bring them to the judgment-seat of Christ, it will be upon a basis not applicable to any now, namely, the witnessing of the performance of miracles. Put it this way: Jesus says that if these Jews had not seen the wonderful works which He did, "*they had not sinned*"; the Gentiles of our time have seen none of these works; therefore *they* cannot commit the sin which Jesus predicated upon seeing the works. There was a special appeal to a special people, the rejection of which brought the judgments predicted by Jesus that were to follow the "filling up of their sins." This came in the "last days" of their age; and therefore we have here a reason why, in the passage under consideration, Jesus says, "I judge him not." It was not to be a personal judgment; but Jesus had uttered words of warning, confirmed by wonderful signs, that the killing of the heir by the "wicked husbandmen" would bring judgments upon them and their city in their "last days." When they would find themselves enveloped in the fury of

that judgment, the hitherto unheeded warning words of Jesus would be before their eyes to judge or to condemn them. Of this same judgment Jesus is speaking when He says that the Ninevites, Sodom, and the queen of Sheba "shall rise up in judgment against *this generation*." This, brethren, is the teaching of this verse; and to apply it to the judgment-seat of Christ is to lay down premises logically yielding the conclusion that *men ignorant of the gospel will appear there*. This would be proving too much for the theory held by our opponents; and an argument that proves too much is self-destructive.

That these Jews did not know the gospel you can easily learn by reading their expostulations with Jesus and His rebukes to them. Let us glance over the matter, "If I have told you of earthly things and ye believe not, *how shall ye believe, if I tell you of heavenly things?*" They "loved darkness," and would not come to the light (Jno. iii: 12, 19). "For neither did his brethren believe in him" (chap. vii: 5). "Have any of the Pharisees believed on him?" (verse 48). "Ye cannot tell whence I come, and whither I go." "Ye neither know me, nor my Father" (chap. viii: 14, 19). If ye believe not that I am he, ye shall die in your sins" (verse 24). "When ye have lifted up the Son of man, *then ye shall know that I am he*" (verse 28). Verse 31 shows that some "did believe on him" to the extent that He was "a Teacher come from God," but He tells them that "If ye *continue in my words*, then are ye my disciples indeed." Here was the knowledge which "seeing and hearing" the *works* produced, but not that of enlightenment in the gospel, for this had yet to be attained by "continuing." If they did continue, what would follow? Verse 32—"And ye *shall* (not *do*) know the truth, and the truth shall make you free." Then you have the evidence that they were not such as are now called "*enlightened rejectors*" in verse 33 and along through the chapter—"Why do ye not understand, etc., read at your leisure to the end of the chapter and you will be able to discriminate between the sight and hearing knowledge they *had*, and the mental knowledge of the gospel they *had not*. Then think of Jesus' words, "They know not what they do"; of Peter's, "through ignorance ye did it," and many other passages. Apply the key which I think I have now clearly given you, and the seeming conflict between passages will vanish, and you will see that the passage in question refers to the Jewish rejection of Jesus' claims, despite evidences appealing to sight and hearing; and for this His warning words (not He personally) would judge (condemn) them in the approaching "last days." In the "last days" God spoke by his Son." "The end of all things is at hand"—end of the Jewish "things" and days. Jesus appeared once in the *end of the world*." Examine all these statements and you will see what "judgment," what "rejectors," what "last days" the passage speaks of; and then you will see a good reason why

Jesus says of this rejector, "I judge him not; but my word shall judge him; and you will also know that of the judgment at the tribunal where the saints will be judged, Jesus could not say of a single one, "I judge him not." The extent to which that judgment did come upon them is declared in I. Thess. ii: 15, 16—"Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak unto the Gentiles that they might be saved, to fill up their sins always: for the wrath is come *upon them to the uttermost.*" Of this John the Baptist had said, "The axe is laid to the root of the tree."

In conclusion let me add, any passage that you may submit that unmistakably refers to the judgment-seat of Christ will show by the context, by reason, and by the general tenor of the Scriptures, that only saints are there, to be judged for *good or bad*, for life or death.

Zionist Notes.

From Jewish and Zionist sources it is learned that the young Turkish party, who for the present appear predominant in Turkey, are favorable to the aims and precepts of the Zionists. At a recent interview between Mr. David Wulffshon, the Zionist president, and Stolypin, the Russian prime minister, the former was received very cordially by the latter, and he assured Mr. Wulffshon that he had no objection to the Jews and Zionists settling in Palestine.

Three hundred Jewish families recently passed through Odessa from the Caucasus to settle in the land of their fathers. Many rich and influential Jews are returning to Jerusalem and other places to reside and engage in business.

An oil factory has been established at Joppa.

The Jewish Colonial Bank have opened new branches at several points.

The Jews are purchasing and acquiring land in Palestine very rapidly.
C. H. E.

Canadian Fraternal Gathering.

THE Hamilton Ecclesia again calls the attention of the brethren and sisters generally to the Fraternal Gathering, to be held (D.V.) in Hamilton, Ont., Sept. 6th and 7th, and extends a cordial invitation to all who can make it convenient to attend. It is also requested that all who propose attending the gathering will notify the undersigned as soon as possible of the date on which they expect to start, the route to be taken, and the time they expect to arrive in Hamilton. By so doing the committee will be enabled to meet all visitors at the stations on arrival of the trains, and will see that they are conducted to the stopping places arranged for, without any unnecessary trouble.

Programmes of the meetings, with lists of subjects and speakers, will be mailed to any address upon request addressed to

JOHN P. KIRWIN, 471 King William St.,
Hamilton, Ont., Can.

THE BIBLE AND SCIENCE.

BY A SCIENTIST.

WHILE visiting Bro. and Sister Davis, of Aberdare, South Wales, we had the pleasure of reading a book on Geology, entitled, "Beneath the Surface," by Edward Duke, M. A. F. G. S. Bro. Davis informed us that the book was out of print; but after a long search, we procured a copy by advertising. Under the heading, "Introductory Remarks," the author shows his appreciation of the Bible; and it is a question if a better description of the human and Divine elements was ever given than that contained in the following extract:—EDITOR-

THE BIBLE TESTED.

Few questions are of deeper interest and importance in all its bearings than this—Can the Holy Scriptures sustain a critical and searching examination of those passages, and they are many, which touch on the physical sciences? Supposing them to be subjected to such examination, what would be the result? Would they come out unblemished? Or, should we find them to be marred with errors and misconceptions of the days in which they were written?

Theologians, we know, have put the Book to searching tests in their own department of knowledge, and those who study it carefully in its original languages agree in saying that they find therein an accuracy, depth, and fulness of meaning not to be found in any mere human writings. The words, especially when treating on the perfection of God, or on the truths of the Gospel, are found to have within them a depth and richness of meaning which, like a perennial spring, seems almost inexhaustible. And what is this but an evident proof of the Divinity of the Book itself?

It may be readily conceded that the writers of the Holy Scriptures are not to be regarded as mere machines. Doubtless the Holy Spirit made use of minds, and hearts, and memories, when engaged in their important work. The internal evidence clearly shows this to be so. The human element is perceptible everywhere, in the cast of thought—the peculiar expression—which distinguishes each of the sacred writers. But concurrently with this, we find the Divine element everywhere present, so that in some marvelous way—we presume not to say how—God secured that the Bible (the original documents, of course, we mean) should be exactly what He should have it to be—a human book beautifully adapted to the human race for which it was written, but yet wholly free from human error and imperfection, so that it might be truly designated, as we know it is in many places, the word of God.

"The Sceptre Shall Not Depart From Judah."

READ ISA. ix:6, 7.

In the following is indicated the manner in which will be introduced and inaugurated the great kingdom of God, which is destined to "break in pieces and consume all other kingdoms and stand for ever"; bearing rule over all the earth to the blessing of mankind and the glorification of the Lord God omnipotent.

O Judah, long, long, hast thou lain,
Wrapp'd in the gloom of night;
Rouse from thy slumber long and deep,
And hail the dawning light.

The sombre shadows flee away,
Before approaching morn,
Zion, AWAKE! thy youth renew,
Thy peerless strength put on.

The way leads through the trying fire,
Unto the shining goal;
But thou the victor's crown shalt wear,
In happiness untold.

The haughty foe with lustful eye,
Thy prosp'rous state shall view;
And seek to take to him the spoil;
The quiet land pass through.

But to his final doom he goes,
The conq'ror's might shall know;
On Idumea's fateful field
Shall fall, to rise no more.

Behold, upon the mountain side,
The swift advancing feet,
Of him that bringeth tidings good,
Thy willing ear to greet.

Rejoice! oh Judah, yea rejoice,
Bid ev'ry fear begone;
The foe is slain that sought thy hurt,
Proud Gog is overthrown.

Thine eye is lit with peaceful smile,
Instead of gloomy frown;
The rosy hue is on thy cheek,
O'er which the tear roll'd down.

"O Judah, keep thy solemn feast,"
And all thy vows perform;
The wicked pass through thee no more,
And none shall do thee harm.

For lo, on David's reset throne,
Shall reign thy greatest King;
And all to him in homage bow,

AND EARTH WITH PRAISES RING.

BENJAMIN F. SHIPP, Norfolk, Va.

Editorial.

BREVITY is a necessity this month, since our space is crowded, notwithstanding that this number of the *ADVOCATE* contains forty pages. We desired to give the report of the Leeds Lecture undivided.

We would like to tell our readers of the hearty meetings held in England to bid us farewell, but we must leave it to our Intelligence columns; all we can say is, there was much pleasure in witnessing the sincere appreciation of our work over there; but much sadness in having to part.

Letters and telegrams from various places cheered us in Liverpool as we boarded the ship. All we can do is condense these into one, which expresses the sentiments of them all, and since it comes from the secretary of the South District of the U. and B. D. Movement, it is representative. It is as follows:

Highbury Park, London, 4-5, 9:15.

MR. AND MRS. THOMAS WILLIAMS, passengers per "Caronia," Liverpool. On behalf South District Committee, beg to express our sincere appreciation of your good work amongst us, earnestly pray you may be spared for further period of service. Best wishes for pleasant journey home.

JOHN OWLER.

Twelve brethren and sisters came from various parts to see us off, and there was mutual waving of handkerchiefs till the "Caronia" was too far out to recognize one another. These twelve came from London, Leeds, Halifax, Sowerby Bridge, and Birkenhead. These sad partings almost break us down. During the last few weeks it was Porth, Cardiff, Mumbles, Leeds, and Sowerby Bridge, finishing at Liverpool. Oh, the indescribable power of sincere love! But when the last farewell must be said and the tears must fall, one almost wishes that love were not so powerful—rather, that the time had come when we were possessed of that nature that can bear up under unlimited love Divine. All hail the coming day!

We left Liverpool at 5 p. m. Aug. 5, and had a very fine voyage, calm, the sea smooth and glassy, the heavens beautiful—glorious sun-risings, grand and glorious sun-settings, and night adorned with brightly sparking stars and the clear shining moon. The "Caronia" broke her record as to time, landing us in New York Wednesday night at nine o'clock Aug. 12th. Here many letters of hearty welcome awaited us. Thank you all. Please accept this as our hearty acknowledgement, and spare us writing to each. Having to go to an hotel for the night and wait for a suitable train the next day, Bro. Grether, of the Jersey City Ecclesia, gave us a pleasant call. Friday evening we arrived in Chicago, met by Bro. Leask and

received a hearty welcome home by all, after an absence of fourteen months. We travelled thousands of miles by land and sea, and yet escaped all accidents, for which, and for all blessings,

We render thanks to God above,
The fountain of eternal love.

THE MESSENGER.—Bro. Brode sends us five type-written pages, requesting that they be published in our columns. But we are sorry to say they are worse than useless to our readers, and since our efforts to bring our brother to himself have so far been unnoticed by him, we cannot hope to benefit him by a refutation of the false doctrines he sets forth.

It seems that Bro. Brode has discovered that very few want any more of his paper—*The Messenger*, and he has ceased the publication. The pity is that a seemingly sincere and earnest brother should have wasted so much money and energy in propagating false doctrine, and drifting month after month from bad to worse. Now that the *Messenger* is dead, the brother says he intends to write a book. Our advice to our fallen brother is, Do not waste any more money in publishing heresies; but if you must write a book, write it in German, and spare the English—and yourself.

AN ERROR CORRECTED.—Bro. Irwin writes Sister Short, of Seneca Falls, N. Y., asking her to have an error made by us corrected. In Jan., 1907, we made the mistake of attributing the division of the S. F. Ecclesia to a visit of Brethren Bruce and Irwin. We now learn that it had been caused before their visit, but by one whom they endorsed, and who was influenced by the *Warfare* movement. We willingly correct our mistake, which arose from a misunderstanding (on our part, no doubt) of the report we received. The fact that Bro. Irwin now asks for a correction would seem to imply that he condemns those on his side who caused the division. If so, it is a good sign; if not, the error did him no injustice.

TO SEVERAL.—We hope to publish the Paton-Williams Debate as soon as we return from our tour; also to reprint several pamphlets that have been out of supply. We also have in view the printing of the Old Birmingham Statement of Faith, to be supplied to all ecclesias desiring it, with the printed matter on the cover adapted to each ecclesia using it. It is on this basis all the ecclesias continue to meet, who wisely rejected the so-called “amendment,” and this plan of printing it for all will save expense and be convenient and uniform.

ON September 5th we leave for Hamilton, Ont., to attend the Fraternal Gathering there, and we are booked for a tour before winter sets in. We cannot give definitely the entire tour, but the following places are arranged for: Toronto, Washington, D. C., Richmond and Jonesboro, Va., and Henderson Co., Ky.

INTELLIGENCE.

CONWAY, ARK.—By the request of Bro. M. F. Pilkington, I report the death of his father, S. W. Pilkington, who fell asleep at 7 a. m., July 17th, at Searcy, Ark., and was buried in the afternoon the following day. Bro. Pilkington was a devout Baptist for forty years, when he came in contact with “the light of the gospel of Christ,” which he acknowledged and felt was “the power of God unto salvation,” and he was baptized this month twenty years ago, at the close of our first Fraternal Gathering. Our brother had the great pleasure of seeing his wife, two sons, and his only daughter learn and obey the truth, and also one brother in the flesh. He lived to see his faithful wife die, also one son and the beloved daughter; and now he lies among these sleeping ones waiting the return of our blessed Lord “to bind up the broken hearted,” and deliver these and all of like precious faith from the bondage of death. The daughter, Sister Flecher, died two years ago, and it fell to our part to conduct the funeral service, and I was called to help put the dear old brother away until the great day of the resurrection shall come, when we have reason to believe that these will come forth to a judgment of good in the end, and may they along with the faithful ones receive an incorruptible crown of life. Bro. Pilkington was born in Tipton Co., Ten., Feb. 4, 1829, and was near 80 years old, and no doubt you remember, Bro. Williams, his love and zeal for the Truth; twenty years of his life was spent in its service. The Apostle John was commanded to “write,” “Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them” (Rev. xiv:23). May it be our lot with them to be worthy of entering into the rest that remains for the people of God.

Faithfully yours in the one hope,
JOHN W. TEAS.

ELMIRA, N. Y.—We are thankful that you are again on the American shore, after your long visit on the other side, and we extend to you and Sister Williams a hearty *Welcome Home*.

Since you referred, in the July issue, to our efforts to spread the knowledge of the truth, through the medium of a large advertisement in the daily paper here, we will say, there were over one hundred responses to our offer to send “The Great Salvation” free to all who applied. And to each applicant we also sent a card with the address of our meeting. To those who lived elsewhere we also mailed a card stating who the little book was from and inviting questions on its contents. Yet in no case has there been an acknowledgement, nor any increase of attendance at our meetings. Therefore, so far as we can see, there has been no results whatever from our effort, except a verbal and written controversy with the leading Russellite here, who, in discussing the subject, admitted that he thought we were “all right for salvation, but to him it seemed a very *small* salvation, instead of a ‘*Great Salvation*,’ and that he was utterly incapable of accepting our narrow views.” [He measures the greatness by numbers; it will not be a great salvation to the “few that find it,” according to Russellism—EDITOR.] However, we are not discouraged at the apparent failure of our efforts to place the truth before the alien, for we realize that we must “work while it is called to-day”; therefore we endeavor to sow beside all waters, trusting our heavenly Father for the increase.

We will probably try the experiment again, for we think it is a better way than the indiscriminate distribution of our literature, because it places the means of attaining a knowledge of the truth in the hands of those who ask for it.

However we are not without comfort, for we have been cheered recently by the addition of two sisters to our little ecclesia, Sister Wertman and Sister Clark having moved here with their

husbands and furniture from Seneca Falls, N. Y., and they are now meeting with us in the bonds of fellowship, and we are very glad to have them with us.

Faithfully yours,

C. T. SPENCER.

HAMILTON, ONT.—There have been some changes in our ecclesia, which, no doubt, are of interest to the brotherhood in general. By the removal some months ago of brethren Hinton and Evans, with their families, the former to Hespeler, Ont., and the latter to Putnam, Ont., we have lost five members. We trust, however, that the bond of fellowship between us is strengthened, rather than weakened, by such removal.

On July 16th applications were received from Bro. J. Price and Sister K. Shieve, recently members of the Traders Bank Ecclesia. This is one of the ecclesias which has espoused the doctrinal position outlined by the "Canadian Declaration," and who likewise give their sympathy and support to the unscriptural and unreasonable doctrines so freely proclaimed by Brethren A. D. Strickler and Wm. Smallwood.

Now, although perhaps our ecclesia is quite moderate in its requirements, of those who desire our fellowship, still we can by no means sufficiently enlarge our doctrinal borders, to admit of such as are afflicted in the above mentioned manner, so we were constrained to question the applicants as to their comprehension and attitude concerning these subjects, as well as our own ecclesial qualifications. We were pleased to learn that not only did they manifest a hearty opposition to the idea of Jesus being a "substitutionary testator of the Father's will," and the equally unreasonable notion, that baptism removes the condemnation to the second death; but Bro. Price stated that he was quite unaware of the existence of the Canadian Declaration, until shown a copy of it by our Secretary. (We are requesting Bro.

Price to write a brief letter to the ADVOCATE explanatory of his separation from the Traders Bank Ecclesia). With an unqualified acceptance of our statement of faith as an ecclesial basis, the committee were unanimous in receiving them as members of our ecclesia, and they met at the table with us on Sunday morning, July 19th.

On Aug. 11th the applications of Bro. Geo. Harding and his Sister wife were considered by the committee, and it was readily agreed that no barrier whatever existed preventing Bro. and Sister Harding from becoming members of our ecclesia, and the Secretary notified them to that effect. Both were immersed in the Temperance Hall Ecclesia, Birmingham, Eng., some thirty years ago. They have, however, been somewhat isolated of late, but coming to live in our city, and the truth still holding sway in their minds, in harmony with the exhortation of the apostle (Heb. iii:14), they felt with us, that as members of the ecclesia, we could all better labor together to the attaining of the stature of that perfect man of Eph. iv:13. They met at the table with us on Sunday morning, 16th inst.

ALBERT E. WILLIAMS, Sec.

38 Emerald St., N.

LEEDS, ENG.—We have pleasure in reporting the increase of six new members to this ecclesia, which are as follows: April 30th, Mrs. Clara Bramham; June 24th, Harry Clifford (19), formerly church of England; July 5th, John Wm. Preen (19); July 27th, Ruth Lillian Taylor (17), who has been brought up in the truth by her mother and the school. These four are the first fruits of our labors for some time, and we feel encouraged by the additions, and hope they will hold fast to their profession of faith and with us obtain the prize of life eternal; also Bro. and Sister Wm. Daniels, who have returned from Guelph, Can., along with Bro. Ed. Tolton, of that place. Our brother gave us the word of exhorta-

tion on Aug. 2nd, and lectured on Aug. 9th.

Bro. and Sister Thos. Williams visited our meeting on July 26th. We were pleased to see them again prior to their sailing for home. Bro. Williams addressed us three times and spoke at the interment of our dear Bro. John Mitchell (69), which took place at the Chapeltown Cemetery, on July 28th, when above forty friends attended to see the end of a faithful brother's sojourn on the earth for the present. Bro. Mitchell was one of the old warriors in the Master's service. He was baptized some forty years ago. Our sympathy is with our dear old Sister Mitchell, who attends the meetings quite regularly and is an example to the younger members who are not quite so keen in that direction. We also mention our pleasure in having the company of Bro. and Sister A. Biggs, of Burlington, Ontario, Can., on July 26th. He gave us a word of exhortation which was appreciated.

On Monday, Aug. 3rd, a party of about thirty brethren and sisters attended the Sowerby Bridge Fraternal Gathering, and took part in what might be termed a good send-off to our Bro. and Sister Williams, who sail on the 5th from our shores. We have reason to think that Bro. William's visit has been productive of much good amongst the ecclesias in England and Wales. We in Leeds much appreciate his efforts, and pray that he will long be spared to continue the work for those within and those without. In both cases God's blessing is sure to follow. May they have an enjoyable trip across the deep and find peace and pleasure on the other side.

Bro. Edgar Stringer and Sister Mary Iredale were united in marriage on July 25th at our meeting room, Bro. D. Hall officiating at the service. May they be happy and unitedly serve the Master unto the end.

G. B. SUGGITT, Rec.

MALDEN, MASS.—I am sorry to report the removal of Bro. and Sister Appleyard and Sister Seaborn from our ecclesia, as they have removed to Ashland, Wis. We shall especially miss the two sisters who have been tried, true, and faithful through the many years that we have labored together, and have enjoyed the fruit of that labor in the fine little body of believers, who will miss them every Sunday at the memorial service. Yet we know that they are in their Father's care "who doeth all things well"; and we trust that they will all find an opportunity to continue in the glorious work until the Master shall say, "Come thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

JOHN B. RILEIGH.

NEW KENSINGTON, PA.—We have been greatly encouraged by two more putting on Christ, as a covering for sin, by baptism in water into His death: Emanuel S. Kane and his wife Florence Annie, on Thursday evening, July 30th. Their case was a remarkable one, especially Sister Kane's, as she has always been religiously inclined and attended church a great deal, but never identified herself with any, because she could see that their doctrines did not harmonize with the Scriptures; and when the truth was brought to their notice, it seemed that it was just the thing they were looking for. We hope that they, with us, may run successfully and receive an abundant entrance into the kingdom of God.

A. COOKE.

NEW YORK.—We have the very pleasant intelligence to impart that in Miss Anna Adams, formerly of Waterloo, Iowa, another good and honest heart has been found, into which the heavenly light of God's truth has entered, bringing with it the desire to render obedience unto Him, by coming out from the world to "walk in newness of life." Ac-

cordingly, after confessing her faith in the things concerning the kingdom of God and the name of Jesus Christ, Miss Adams was baptized into the saving name of Jesus, on July 26th, at the hands of Bro. C. C. Vredenburg, of Rochester.

Another pleasurable occasion, of which we would let you know, was the visit paid us that month by Bro. and Sister C. C. Vredenburg, of Rochester, N. Y. As you probably know, they had been members of this ecclesia for twenty-five years or more, before their removal to Rochester ten years ago, and having always been well loved by the brethren and sisters here, this was an occasion we have never ceased to most profoundly regret. Therefore, need we tell you how unfeignedly delighted we were to have them with us again, even for a brief time. While here Bro. Vredenburg delivered two excellent exhortations, which served to show that he was as deeply rooted and grounded in the faith as ever, and that he had lost none of his well-known ability as a speaker. We have profited much, in a spiritual sense, by their visit as it will linger with us as a sweet memory for a long time to come.

H. J. VREDENBURGH.

ROCHESTER, N. Y.—The children and other members of our Sunday-school held their annual outing at Sea Breeze, on the shore of Lake Ontario, on Saturday, Aug. 8th. All experienced a very enjoyable time, as the weather was all that could be desired.

On the day following, Sunday Aug. 9th, we had the pleasure of a visit by Bro. Edwin Hill, of Toronto. He gave us a good address in the morning, his subject being, "A Desirable Government—a contrast," showing the defects of human efforts in spite of the highest aims. What man could not do God would surely accomplish through the infallible King of Kings and His associates, in the day of their exaltation. Later Bro. Hill addressed the Sunday-School in a most acceptable manner.

On Sunday, Aug. 16th, we were also made glad by the coming among us of Bro. and Sister Chart, and dear Wilfred, of Guelph, Ont. They remained with us less than a week, but we cannot help feeling that the time was most wisely and delightfully spent. On the above date Bro. Chart gave us a most heart-stirring exhortation, later addressing the Sunday-school in a very happy vein. We surely appreciate those who love the S. S. work. Later several brethren entertained Bro. and Sister Chart at their homes during the week, when the whole ecclesia were invited to be present. It is needless to say that not only was God's truth glorified, but much was said and done conducive to that cementing of the tie of brotherly love everywhere and always so commendable and necessary among true brethren. On the occasion of the mid-week Bible class the brethren were greatly interested and edified by Bro. Chart, who spoke upon the Jew in prophecy and history. It has not often been our lot to listen to such a stirring address upon this topic. God grant we may all realize the glorious unfolding our dear brother presented so vividly and forcibly.

Sister Trainor, of Washington, mother of Sister Ray, of our meeting, is visiting among us, and her presence is a delight in every sense. Strong in the Lord, she helps us to realize how enobling is a faith that makes us robust and steadfast.

C. C. VREDENBURGH.

SOWERBY BRIDGE, ENG.—For the fourth time since their arrival in England from Chicago, last August, we have been favored by a visit from our beloved Bro. and Sister Williams, who have endeared themselves so much to us. Our brother lectured in our meeting room, Tuel Lane, on Thursday evening, July 30th, to a good audience on the subject: "Pain and Sorrow now; Joy and gladness soon to come." On Saturday evening a short service was held prior to the immersion of Jessie Thomp-

son, formerly belonging to the church of England, and wife of our Bro. H. Thompson, who rejoices to have her companionship in the Truth. Our new Sister was taken into fellowship by Bro. Briggs, on the following morning, at the breaking of bread, on which occasion Bro. Williams gave the word of exhortation and encouragement, pointing out our former relationship in Adam, and our new relationship in Christ Jesus, urging upon us not to draw back into perdition, but to hold on to the things that we believe to be the saving of the soul, which if we do, we shall be rewarded with eternal life at the return of Christ to the earth. In the evening our room was uncomfortably crowded, by brethren and sisters and interested strangers, to listen to a lecture by Bro. Williams on "A Watchman's Warning: The Dangers of the Present Night: The Joys of the Soon Coming Dawn." Our brother held the audience spell-bound for an hour and a-half, by the masterly way in which he handled the Scriptures. This being their last and final visit, prior to leaving Liverpool for New York, on Aug. 5th, we had decided to give them a hearty send-off, and so arranged for a tea and fraternal gathering, which took place on Monday, Aug. 3rd, being Bank holiday, when brethren and sisters and friends came from Leeds, Heckmondwike, Elland, Stainland, Huddersfield, Halifax, London, Nottingham, and Bro. E. Tolton, of Guelph, Can. Over 130 sat down to tea, which number would be increased to 200 for the evening meeting, when Bro. Standeven presided, and the following programme was gone through, viz.: Opening hymn 52, page 56. Prayer, Reading, Address, Chairman. Anthem 26, Page 248. Address, Bro. J. Briggs. Hymn 103, Page 115: Address, Bro. D. Hall, Leeds. Address, Bro. E. Tolton, Guelph. Hymn 48, Page 109. Address, Bro. T. Williams, Chicago. Closing hymn, "God be with you."

God be with you till we meet again!
By His counsels, guide uphold you
With His sheep securely fold you,
God be with you till we meet again!

CHORUS.

Till we meet! till we meet!
Till we meet at Jesus' feet!
Till we meet! till we meet!
God be with you till we meet again!

God be with you till we meet again!
'Neath His wings securely hide you
Daily manna still provide you:
God be with you till we meet again!

God be with you till we meet again!
When life's perils thick confound
you,

Put His loving arms around you:
God be with you till we meet again!

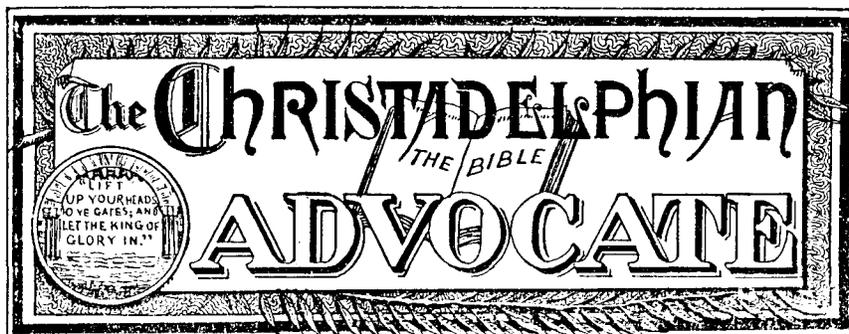
God be with you till we meet again!
Keep love's banner floating o'er
you,
Smite death's threat'ning wave
before you:
God be with you till we meet again!

Prayer. Bro. Williams felt that he could not say much on this occasion, and concluded by reading five portions of scripture on 1—Our Determination, I. Cor. xvi:13. 2—Our Resolution, Rom. viii:38, 39. 3—Our Resignation, Hab. iii:17. 4—Our Parting Exhortation, Rom. xii:9. 5—Our Parting Prayer, Jude, verses 24 and 25.

After the meeting was closed the following resolution was proposed by Bro. Briggs and seconded by Bro. Graton: "That Bro. and Sister Williams convey the sincere and hearty greetings of this meeting to the Fraternal Gathering at Chicago; also the one at Hamilton, and to the brethren and sisters at Guelph, Can., trusting that their faith may be strengthened and their hope intensified so as to increase the fruit of righteousness." This was carried unanimously by a show of hands.

Our Bro. James Workman and Sister Sarah Francis Dalton were united in marriage in our meeting room, on July 25th by our Bro. Briggs, in the presence of a number of friends.

FRANK HANSON, Sec.



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No. 284

A SHORT FUNERAL ADDRESS.

BY THE EDITOR.

DEAR BRETHREN AND SISTERS:—In the providence of God we are brought into the presence of death. We are here to weep with those who weep, and to impart consolation and comfort to bereaved ones who are “bowed in sadness, bathed in tears.” The reality of death, when we are brought into its actual presence, becomes emphasized in a special sense, but at all times, and in every land, and in every clime, the evidences of its ravages are to be seen; the cities of the dead are never far away from the cities of the living.

Attendance at a funeral has always a solemn effect upon seriously thinking people; and in view of the condition into which sin has brought the world, it is better often to be “in the house of mourning than in the house of laughter.” In the Psalm read by our brother (xc.), we read in the tenth verse: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.” Even all the days of this mortal life are days of much sorrow. As Job says, “Man that is born of woman is of few days, and full of trouble;” but after the allotted time of threescore years and ten, what little strength yet remains allows only for living by labor, that is, it is a labor to live, and sorrow is always present.

Our beloved brother has lived to a good old age, and his probationary career has ended. We are now tenderly placing him in his bed of dust to await the trumpet sound that shall awake him to life again; but he is not in the grasp of death in the sense that the vast multitudes of Adam's race are. The Apostle Paul says, "All things are yours, whether life or *death*, things present or things to come." Death is ours to-day as a warning lesson to emphasize the thought that "Life is the time to serve the Lord;" and it should sound in our ears the solemn words, "Prepare to meet thy God." There are those to whom death belongs; and there are those who belong to death. This is the difference between our sleeping brother and thousands of others of Adam's race. "God is not the God of *the dead*," the dead who "are dead, who shall not live, they are deceased, they shall not rise, thou hast visited and destroyed them, and made all their memory to perish" (Isa. xxvi: 14). Our brother died not as one of these, but of those of whom the prophet says, in verse 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of the dawn, and the earth shall cast out the dead." One of these classes belong to death; to the other class death belongs, it belongs to them to vanquish and triumph over through Him who is the resurrection and the life; and when this triumph is realized, "the saying" shall be brought to pass that is written, "Death is swallowed up in victory," and the victor will exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Those to whom death belongs, and our deceased brother is one of them, remained not the property of Death till that enemy took them for ever into its relentless clutches; they "passed from death unto life" (John v: 24; I. John iii: 14) while they had the opportunity to symbolically die with Christ, and be raised with Christ, and thus voluntarily die sacrificially and pass from the sentence of death to the sentence of life—from under the "law of sin and death" to the "law of the spirit of life in Christ Jesus." This legal change deprives Death of its permanent power, and all whom the Truth has thus made free can unite with Job in exclaiming, "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." We have reasons to believe, at least we may hope, that our dear old brother is one of these. He has fought a good fight, and he has kept the faith; his work is now finished. God grant that we with him may find acceptance in the final day of trial.

REMARKS ON THE FOREGOING.

Having been told that in this address we were too emphatic in our words concerning our deceased brother's final acceptance; and also that

what we said about "passing from death unto life" was objectionable to some present from the "amended meeting," we wrote the address from memory, and promised to say a few words to remove the objections some had expressed.

First, as to being too sanguine concerning the final acceptance of one over whom any one may be speaking at a funeral. Solomon says there is a time for every thing. When burying one who has died in the faith, it is not appropriate to enter into a cold, logical argument; it is a time to speak of the beauties of the Truth, the glory of our hope, and to utter words of comfort to the bereaved and of *hope* for all. To pause often in a funeral address and inject ifs and apparent doubts is not at all wise, expedient, nor needful. Outbursts of hopeful expressions should not be marred by parenthetic logical possibilities. Yet, it need not be supposed that the speaker is assuming the prerogative of judge and infringing upon the rights of Jesus, who is the final Judge of our destinies. Paul in comforting the bereaved in Thessalonica did not stop to say if this and if that; he wrote as though all concerned would "ever be with the Lord," and said, "Comfort one another with these words." It is the same in poetry. Were we to parenthesize with such words as "if," "unless," "except," "possibly," etc., in many of the hymns we sing, we should find that the sweetest words and the sweetest music had lost their charms of devotion, adoration, and praise. Yet, no one rightly balanced in the Truth will allow the hopeful words of hymns and the heart-strings of music to conceal the truth that our acceptance at the judgment-seat of Christ depends upon our faithfulness.

Second. The objection to our saying that our deceased brother had passed from death unto life, arises from the present retrogression in the "amended" meetings, in denying racial sin, racial alienation, etc. Paul says, "If one died for all, *then were all dead.*" When did they become dead in this sense? "By man came death;" "In Adam all die." "Death passed upon all men." "By one offense judgment came upon all men to condemnation." Here is the legal death that came upon all for whom Christ died. When we pass from the *law* of sin and death we pass from under this legal death; and when we pass from mortality to immortality, we pass from the physical death. The former is accomplished by symbolically passing into the death, burial, and resurrection of Christ in baptism; the latter is accomplished (for the dead and buried) by literal resurrection and change to immortality. The one is a present thing; the other a future thing. Therefore Paul says, "There is therefore now no condemnation to them which 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). In this

sense Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life (in Christ), and shall not come into condemnation; but is passed from death unto life" (John v : 24). We *now* have eternal life *in Christ*; in the future we shall have it in ourselves. We now have passed from death (legally) unto life—a new life in Christ; in the future we shall pass from death unto life physically. But the former is the prerequisite to the latter. Let those who doubt or who are slow to understand this, reflect upon the words of Eph. ii : 1—"You hath he quickened who were dead in trespasses and sins;" and upon Col. iii : 1, "If ye then *be risen* with Christ, seek those things which are above." To be quickened is to be made alive, and to be "risen" means here that they had symbolically died and been risen with Christ. Therefore says Paul, "Know ye not, that so many of you as were baptized into Jesus Christ, were baptized into his death"—Rom. vi : 1.

Some try to escape this beautiful truth by saying it is all prospective. This is the result of ignoring the legal death all are under as expressed in the words, "Then were all dead," and of limiting the matter to the physical results of sin and condemnation. They snatch the words, "hath eternal life," and ask, Is not this prospective? But these words are qualified by the words, "in Christ;" and John says, "This is the record that God hath given us eternal life and this life *is in his Son*" (I. John v : 10). We must not confound "life in Christ," with eternal life actually in us. We have eternal life in Christ now, a present thing as much so as our birthright, our crown, or garments, etc. We are enjoined not to sell our birthright, to "let no man take thy crown," and "Blessed is he that *keepeth* his garments." So we must not forfeit *our life*, which is "hid with Christ in God," else our names will be blotted out of the Lamb's book of life." Some are making too much "prospective" because sometimes the present tense means the future; but John says, "We know that we have passed from death unto life, because we love the brethren" (I. John iii : 14). This cannot be made "prospective," and therefore the reader is compelled to ask, In what sense have we passed from death unto life, since we are still mortal? The answer is clear to those who can see that *one can pass from* under the sentence of death and thus legally pass from death unto life, pending the "redemption of the body." Let us all realize that we are now the children of God, and God's children are born when they are the subjects of the words of Jesus, "Ye must be born again;" and God's children are not born under condemnation. It is Adam's children who are born under condemnation. God's children have their start in their new life free from all condemnation; and if they walk worthily to the end of their probation, availing themselves of the sacrifice of Christ and of Him as their High Priest, "they shall not come into condemnation"; for "There is

therefore *now* no condemnation to them which are in Christ Jesus;" and if ever they come under condemnation it will be at the judgment-seat of Christ, and that for their own unfaithfulness, and the condemnation will then be to the "second death," to Gehenna. Let us all endeavor to keep free from condemnation, and be at last blessed with "the redemption of the body."

OUR FAITH AND HOPE: ARE THEY REASONABLE?

THE following letter was written in reply to one from a friend in Canada, who, it appears, had learned the truths of the gospel, and contemplated being baptized at an early day: but getting into an argument with an infidel, the latter loaned him an anti-christian book by Thomas Paine, which unsettled his mind, and left him uncertain what course to pursue, or, to use his own words, "The stream was polluted at the fountain." So he applied to a brother whose name he had seen in the *ADVOCATE* for assistance in answering the unbeliever's arguments against, and objections to, the prophetic word. The whole correspondence would be too lengthy for publication here, and the answers, without the questions, would be unsatisfactory; so the preliminary reply (with slight omissions where some other matters are considered,) and the closing remarks of a later letter to harmonize the Scriptures and explain apparent discrepancies, are given as follows:

DEAR SIR:—The two sections of your letter arrived at the same time, on the 8th inst. (Apr., '68.) You seem to be very particular that every question should be answered in detail, and every difficulty straightened out, or, otherwise your belief in the inspiration of the Bible would be wrecked.

But I do not claim to be an inspired apostle—nor does any brother here—and we all find discrepancies and apparent contradictions *in our translation* of the Bible, which are beyond our ability to explain. That does not prove that they could not be explained; and it would not make us think the Scriptures are a fraud, or a delusion, even if they could not. There is too much good evidence that they are the word of God.

We remember that we are not in possession of the original writings, but have only copies, and translations made from copies long after the originals were lost. Is it a wonder then that we should find a few errors? especially when we consider that the copies were made by men who, like the Roman Catholic monks, had apostatized from the true faith? We find, however, that these errors are almost always in matters of secondary importance, and that the main facts of history and prophecy contained in the Bible, are unaffected thereby; are well established and in harmony, from generation to generation; from Adam, in fact, to the days of the

apostles. There are sixty-six books in the Bible, written at various times during those ages, and they all agree in setting forth the same faith and hope in God's promises, as they were given by his prophets, and enlarged upon, and made clearer from time to time, until, on the day of Pentecost, Peter was able to set forth the complete gospel (or good news,) of salvation, through Jesus the Christ, as the seed of the woman, who was to bruise the serpent's head; the seed of Abraham to inherit the promises, restore Israel, and be a light to the Gentiles; and also the seed of David, to whom God had promised an everlasting throne and kingdom. So of Jesus it is said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob *for ever.*" Moreover, as Son of God, he is referred to in the second Psalm, "Ask of me and I shall give thee the heathen (or nations,) for thine inheritance, and the uttermost parts of the earth for thy possession." So the same Jesus whom the Jews disbelieved, spit upon, and crucified, has been made both Lord and Christ, and will reign over them as "The Lord our righteousness." This will be the grand culmination of the prophecies, and historic signs, as set forth, more or less, in all the thirty-nine books of the Old Testament. His name (Jesus) is therefore proclaimed as a name of salvation, so that whosoever believes in him may not perish, but have eternal life.

Now, if these books were the work of man, unassisted or uninspired, they would, more or less, have represented the false teachings and theories of the human race. But as a matter of fact, they nowhere teach the vagaries of the Gentile religions, such as immortal soulism, a sky kingdom, a hell of torture, and an immortal devil to inflict it; neither do the twenty-seven books of the New Testament dispensation. And they do not exalt man, and try to make him appear great, as all human books do; but on the other hand, they expose his faults and failings, his weaknesses and wicked acts, and show him that without God as a Saviour and Friend, he would be as sounding brass and a tinkling cymbal.

Then the Bible tells us just what we need, and how we may get it; that though we are now as "the grass of the field, which to-day is, and to-morrow is cast into the oven," we may become joint heirs with Christ of everlasting life, and the glory and honor of the kingdom; and though now weak and faulty, we may be made perfect: "He shall change this vile body and fashion it like unto his own glorious body," so that we may be fit to execute the judgments of God, and teach the people righteousness.

Where do you find such a grand scheme in any of the works of man? Man seeks his own blessings, often at the expense of others' sufferings: God seeks to bless all the nations in Abraham and his seed—the Christ and his associates. The way to bless them is to teach them truth and

righteousness; when they learn these, it will do away with national pride and patriotism, and induce them to "Do unto all men as ye would they should do unto you." The final result will be, "Glory to God in the highest, and on earth peace, good will toward men." Those who refuse to learn will be destroyed, so that their evil influence shall no more pollute the minds of men. Can you tell me of any human system of reform, that would, or could, bring about such a state of international blessedness? No; these are the teachings of the Bible only. They are precious to me, and I hope after you have thought matters over, they will be equally so to you.

But perhaps you think, if this is God's word, why does He not take care of it, and keep it free from discrepancies? This is what we cannot tell. Perhaps He wills that we should have these mental struggles and difficulties, to make us search the word more diligently; that, as Paul said, "The man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii: 19). We know that the way of truth has always been a difficult one for the man of God.

Let me mention a few instances. The first was a failure. Adam was forbidden to eat of a certain fruit: he does not seem to have been in any trouble about it, until one day his wife offered him some; and when he found she had already partaken of it, he did likewise, and lost his inheritance, and his life. Abraham was better: he forsook his friends and country, and came to a land which God showed him, and promised him as a possession. He was there only a short time when a famine drove him away to Egypt. This was discouraging for a beginning. God had also promised him a son and heir, but he was a stranger in the land about twenty-five years before this son was born, being then one hundred years old, and his wife ninety. But he never disbelieved, nor disobeyed. Then, about twenty-five years later, he was commanded to offer this son as a burnt-offering, the son in whom alone the promise of eternal inheritance was to be fulfilled. Still he did not hesitate to obey God, and his faith failed not. "He staggered not at the promise of God through unbelief," but accounted that God was able to raise up Isaac, even from the dead. (Rom. iv: 20; Heb. xi: 17).

The children of Israel were brought out of Egypt by a great deliverance, and then in a few days, found themselves threatened with starvation in the desert. It looked for a time as if God was not there. But they—except the rebellious ones—were again delivered, and finally possessed the promised land.

David was anointed to be king over Israel, by Samuel, God's prophet; but soon after, had to flee for his life, and was hunted by king Saul for several years. But God fulfilled his promise in this case also.

Finally, the disciples of Christ were promised thrones in his kingdom, and were bitterly disappointed when their Lord was crucified. They said,

“We trusted that it had been he which should have redeemed Israel.” But their hearts were gladdened in a few days by seeing him alive again. After that, their faith was strong, and they believed that God would fulfill all his promises, whatever present appearances might indicate.

We see, then, that the promises of God have generally been accompanied by discouraging circumstances; that the faith and patience of his people might be triéd, and good characters developed by their sufferings. Those who are worthy will get the prize; those who are unfit for God’s purposes will fail. But those purposes will be carried out nevertheless.

Now, my friend, do not be stranded on the beach of unbelief, but think on these things: there is more for us than against us, and for every temptation, we are assured there is provided a way of escape.

All this does not touch your questions, but I will write again in a short time, and endeavor to answer them to the best of my ability. I read the book that has disturbed your mind, some thirty years ago, and also some of Ingersoll’s writings; but I still have faith that God will perform what the Bible says he has promised, for the reasons given you, and because some of the prophecies have already been fulfilled; therefore my “age of reason” tells me the others will be.

Hoping you will see your way to believe with all your heart, as you should before you are baptized, and with prayer for your eternal welfare, I am yours sincerely,

Following is the concluding part of the second letter:

Now I think I have answered all your questions: I do not see, however, that it matters whether the explanations are satisfactory or not, as far as our faith is concerned. The fact that the Law can be shown to foreshadow the things relating to Christ is enough to prove that it was given by God’s direction, as well as other things of which I previously wrote you.

And now I wish to say: Be sure you believe the truth before you are baptized, as immersion without faith would be of no benefit to you. “Without faith it is impossible to please Him.” So, take enough time to consider, and count the cost, before you seek to put on the saving name of the Anointed Jesus.

As soon as you make up your mind to serve God (and I hope you will do so) then examine yourself, or consult with brethren, to see if you know the truth. And when you feel sure you are right, that will be the time to “Be baptized and wash away your sins;” and be prepared to rise out of the water the new man to do as God commands.

As to giving thanks at the table (in the presence of aliens), the thoughts of the heart are better than the words of the mouth, and you must, to some extent, be your own judge of propriety. We should pray when alone, as

a rule; but at the same time, we must not be ashamed of Christ or his gospel; else he may be ashamed of us, and reject us when he returns to judge and reward his saints.

Hoping you will see your way to heartily believe the gospel, and accept the invitation to an eternal inheritance, and with my best wishes for your future, I am

Yours very sincerely,

CHICAGO FRATERNAL GATHERING.

THE thirty-first annual Fraternal Gathering of the Chicago Christadelphian Ecclesia was held at the Masonic Temple, Chicago, Ill., on Saturday and Sunday, 29th and 30th of August, 1908. The first meeting was opened in the usual way at 10:45 a. m. on Saturday, Bro. S. F. Roche presiding. Bro. Williams delivered a very acceptable address of welcome, calling our attention to the fact that God takes cognizance of such gatherings as this, and quoting Mal. iii: 16, 17 as a basis for this conclusion. We were in the name of the Lord and must appear at the greatest of all fraternal gatherings, the judgment-seat of Christ. This was called by Paul, "The general assembly of the first-born, whose names are written in heaven," and by David, "The congregation of the saints;" and there justice will be dispensed to those who are in covenant relationship with God. In view of these solemn facts, we should demean ourselves as in the presence of God, and resolve to be ready for the "gathering together" unto the Judge, that we may all join in the song of redemption and participate in the glories of the age to come—glories which our finite minds cannot now grasp, but which shall then commence to fill the globe as the waters fill the sea.

The brethren who responded to the address of welcome and expressed their gratitude for being permitted to attend the gathering were: A. H. Zilmer, J. W. Teas, J. Peake, De Butts, F. Chester. At the conclusion of their responses the chairman closed the meeting with a hymn and prayer.

The second meeting commenced at 3 p. m., Bro. Leask presiding. The chairman was the first speaker, his subject being, "A People Prepared for the Lord." He spoke with characteristic force and perspicuity, exhorting us to allow our minds to dwell on the purpose of God as revealed for our instruction and guidance, and thus endeavor to make our calling and election sure. The fact that we may be looked upon with contempt by the world need not cause us to despair or be pessimistic, for the Lord will be the Judge, and each one may rest assured of just and merciful treatment at the hands of the infallible Ruler of mankind. Jesus was despised by his contemporaries, notwithstanding that his character was irreproachable and that God had previously expressed His esteem for him; and if his followers are faithful to the cause they have espoused, they cannot expect to fare any better than he did; but when the time comes for the things which are first in this world to be made the last, and the last made first, those who have run the race faithfully and consistently will be invited to share in the enduring glories of his Empire.

Bro. S. T. Norman now addressed us on "Patriotism." A patriot, the speaker said, is one who loves and defends his country. Patriotism is taught in the schools of this country, and is probably a good thing in so far as it helps the children to excel in the various branches of human knowledge. But it is a mistake to suppose a man cannot be patriotic unless he goes to war in defense of his country. The case of Thiers during the Franco-German war serves to illustrate this fact. He advised the French against war, but he was mobbed, and on to battle they went and were defeated and humiliated. They saw the wisdom of his counsel, however, after the war ceased and showed their esteem for him by electing him as chief magistrate of the Republic. Abraham was a true patriot, though of a peaceful and honest disposition, and looked down through the ages to the day of Christ when they both should possess the land of promise coctaneously. David was truly patriotic, though a "man after God's own heart," and exclaimed, "Beautiful for situation is Mount Zion; it is the joy of the whole earth," etc. The apostles were quite patriotic, and enquired of Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?"

This lecture having been brought to a close the chairman closed the meeting with a hymn and prayer.

The third meeting convened at 7:30 p. m., Bro. Williams being chairman. Bro. Zilmer delivered the first speech, his subject being, "Will all of Adam's Posterity be Raised from the Dead?" This was one of the best lectures I have been privileged to attend, and was very much appreciated by all. The word of truth was divided in a most masterly fashion; and Scripture and logic agreed in answering the question negatively. The lecturer showed from the Scriptures of truth that those who are in Christ, who is "the resurrection and the life," will be raised from the dead. These are new creatures and as such, whether awake or asleep, they must appear at the judgment-seat to be judged. Those who are out of Christ are in the old, sinful, unforgiven, unreconciled state, and therefore are alienated from the blessings which accrue to those who are heirs of God and joint heirs with Christ. This being true, the question, How may we get into him who is the vehicle of heaven's blessings? is important. Answer—By an intelligent apprehension of the gospel; by a hearty acceptance of its conditions; and a patient, consistent demeanor, seeking glory, honor and incorruption.

The last speaker of the evening was Bro. S. F. Roche, who spoke on the subject, "The Candor of the New Testament Writers." This candor consisted in their having related many facts which were not calculated to strengthen or reflect credit on the cause they had espoused. *Luke informs* us that John the Baptist when in prison sent two of his disciples to enquire of Jesus, "Art thou he that should come, or look we for another?" Now John had previously proclaimed Jesus as the "Lamb of God, who taketh away the sin of the world." To state therefore that John the Baptist doubted and needed to be reassured, could hardly fail to leave room for cavil and objection.

Judas' apostasy and Peter's denial of the Lord, were also cited as examples of the frankness and ingenuousness of the evangelists. All through the New Testament we find this same desire to tell the truth regardless of consequences. Had the writers been inclined to palm off a fraud upon the world they would have sedulously avoided making any

statement, or recording any thing which could be used to advantage against them ; and would have felt like the Roman Pagan priests of whom Gibbon says, that, the propagation, and perpetuation of the senseless superstition which they advocated, though they knew it to be false, was deemed necessary by them to the welfare of the State. Far above such contemptible conduct, the evangelists and apostles knew, as did Jesus, that the truth alone could emancipate men from the tyranny of sin. Hence they emphatically deny having employed "cunningly devised fables ;" and assure us that they were personally cognizant of, or were inspired to record, the facts they narrated for our enlightenment.

The fourth meeting was called to order at 10:30 on Sunday morning, Bro. John Spencer presiding. Bro. Williams delivered a lecture on the subject, "Analogies Between the Natural and Spiritual Worlds." This subject was dealt with in such a way as to make us wish the Spiritual World was already established. The speaker was followed with rapt attention, as he portrayed the glorious things which God has prepared for those who love Him. In the natural world we see those things which are beautiful, grand and glorious ; and we cannot refrain from exclaiming with David, "The heavens declare the glory of God : and the firmament showeth his handywork," etc. Everything tends to show that there is a God to whom we are indebted for all we possess. When we turn our attention to the Scriptures we find the prophets have taxed the resources of nature to illustrate the analogies between the natural and spiritual worlds. They speak of a magnificent political constitution of things, in which the "Sun of righteousness" shall shine with surpassing splendor ; and of the moon, the church of the living God, receiving her light and power from the Sun, as in the natural world ; and of the stars, which shall consist of the individual "saints of the Most High," who shall shine as kings and priests in the firmament of the kingdom of God.

The manna provided for natural Israel affords another analogy between the natural and the spiritual worlds, for the "hidden manna" was promised to the victors in the battle of life. We also find dew and rain among the blessings of the present world, but these will play a part in the future world as well, for "thy dew is as the dew of the dawn, and the earth shall cast out her dead." Now we are in the womb of night, but soon the dew is to be absorbed by the Sun's rays, and ascend to the atmosphere to become a cloud, which shall finally descend in rain to bless the world of humanity. Hence the multitudinous Christ "shall descend like rain upon the mown grass, like showers to water the earth."

The chairman was the next speaker, his subject being, "Eli and His Sons." The speaker emphasized the necessity for faithful and honest conduct on the part of those whom God had elevated to the priesthood. Eli himself was faithful, but failed to bring his sons to a realizing sense of the enormity of their immorality and hypocrisy. The people grew weary of the dishonesty of Hophni and Phineas, and refused or neglected to offer sacrifices as God had commanded. Hence the sins of the nation remained unforgiven, and God's anger grew hot towards the two hypocrites who had disgraced the priesthood. They were providentially led to battle against the Philistines, and not only were they killed and the ark of God taken, but Eli himself, upon being informed of the result of the battle, fell down and broke his neck and died. Thus God was avenged of those

who insulted Him, while room was made for Samuel to become a priest in their place. No enlightened believer can fail to draw a lesson from these historic facts or to see that false doctrines or practices are as much abhorred by God now as they were then.

The chairman now informed the assembly that the Chicago Ecclesia was based on the old, unamended Birmingham Statement of Faith, and could not, therefore, fellowship any one who could not subscribe to this Statement in its entirety. The doctrines of "Baptism for the second death," "No sin in the flesh," "Josephism," and the "Fallibility of the Bible," were specifically mentioned as being contrary to the truth and therefore not to be fellowshipped.

Bro. Lea presided at the next meeting which was held at 3 p. m. Bro. John Teas was the first speaker, his theme being, "The Restoration of Israel." It was almost impossible, the lecturer said, to exaggerate the importance of this subject in its relation to the plan of redemption, for an inspired apostle had asked, "If their dispersion resulted in the reconciling of the world, what shall their restoration be but life from the dead?" We see the wandering Jew everywhere, and some are apt to think he is destined to remain a wanderer and an exile for ever. Those who are familiar with the Divine purpose will not long entertain such a delusion, for God's word shall not return without accomplishing His benevolent design with respect to Israel; and that word declares in the most explicit and unambiguous language, that it were as easy to stop the revolutions of the heavenly bodies and thus cause the ordinances of day and night to cease, as to prevent Israel's restoration when the "time to favor Zion comes." Hence Israel will be saved with a political and national salvation, and when her long-looked-for Messiah arrives, she will be ready to acknowledge her apostasy and blindness, and to say, as did the Jews of old, "Hosanna to the Son of David; hosanna in the highest." She will then become the head of all nations and from the Eternal City, Jerusalem, the word of the Lord shall go forth to cause peace and righteousness to flow through the world like a river.

We now had the pleasure of listening to Bro. Zilmer, who spoke on the subject, "The Saints of the Most High." He again divided the word of truth in such a way as to make plain to every one who desired to be enlightened, that we are not born into the world in a clean and holy state, for we are the descendants of the "one man" who brought sin into the world, and are, therefore, "by nature children of wrath; and need to be cleansed before we can become holy ones, or approach God acceptably. In the Mosaic economy certain sacrifices had to be offered for the children in order that they could enter the congregation. The blood of bulls and goats as well as other things were the cleansing, or purifying, agencies appointed by God; and contact with these, as well as with the altar, resulted in making the people holy. "We have an altar, whereof they have no right to eat who serve the tabernacle." Christ is our altar and the truth of the Scriptures sanctifies us; and those alone who have thus been made holy, can be regarded as the saints of the Most High. Hence an apostle says that "As many of you as have been baptized into Christ have put on Christ," and thus are heirs of God's promises, or saints. There is a great difference between real saints and many in the present day who claim to be such. The latter claim to be so holy as to be incapable of falling from

grace. Not so with the saints of the Bible, for Paul exhorted the saints at Philippi to "work out their own salvation with fear and trembling." Hence it was and is necessary for the saints to be careful and industrious in cultivating the fruits of the Spirit in order to be saved.

The last meeting of the gathering was held at 7:30 p. m. Bro. S. T. Norman, who presided, introduced Bro. Williams, who spoke on the subject, "What Christadelphians Believe, and Why They Believe It." This lecture was an appropriate finale to a series of meetings which were declared to be the most successful we have had in Chicago for many years. The lecturer emphasized the necessity of believing the truth in preference to falsehood, no matter how popular or how hoary with age; for salvation is predicated on a belief of the truth or gospel. The Christadelphians believe in one God, one Lord Jesus Christ, and one Holy Spirit, which is an effluence emanating from God's presence. These things they believe on the authority of the Scriptures of truth, and hence they reject, as false and unprofitable, the doctrine of a trinity of gods, believing it to be as blasphemous and idolatrous to worship three co-equal, co-eternal gods as to worship a thousand such deities. While they believe Christ to have been a man they do not believe he was an ordinary man, for the Bible teaches he was the Son of God. For four thousand years ordinary men had shown their utter inability to develop a character like that of Jesus, who was "holy, harmless, undefiled and separate from sinners;" and who was therefore qualified to become the "Captain of our salvation." With respect to the nature of man, the Christadelphians believe that, as there can be no effect without a cause, he is mortal on account of sin; and is destined to pass away for ever unless he avail himself of the salvation offered through Christ. They believe the earth is to be the future habitation of the redeemed, that where paradise was lost, a glorious paradise will be regained; for the "Lord shall comfort Zion . . . and make her wilderness like Eden and her desert like the garden of the Lord."

At the conclusion of this lecture the chairman closed the meeting with a hymn and prayer.

Yours in Israel's hope,

STEPHEN F. ROCHE, Sec'y of Com. of Arrangements.

SCRIPTURES RIGHTLY APPLIED.

WHILE travelling about we have many and varied questions asked, and many passages of scripture presented for explanation. On the subject of resurrectional judgment, we have found some puzzled over a few passages in addition to those explained in our Leeds Lecture. The subject has been made so much of by the "amended" party that one is compelled to expose the evil of the misapplication of scripture they resort to in an effort to magnify an unimportant question into one of a vital doctrine. Even when two agree upon any doctrine, a misapplication of scripture by one to prove that doctrine should be corrected by the other if he be able to do it; for it is every one's duty to "rightly divide the word of truth." When any one may be able to say, "I agree with you as to the subject we are talking about," he may also say, "But I do not agree with you in using that passage to prove it."

We find that most of the mistakes are made in dealing with words spoken to the Jews; and these arise from not giving due heed to the fact that prophecy had declared that the Jews would not understand the gospel when preached by Jesus and His apostles. By carefully noticing the words in the prophecy it will be manifest that the Jews were to *see* and yet *not to see*; they were to *hear* and yet *not hear* (Isa. vi: 9; John xiii: 14, 15). These can mean nothing else but that they would see and hear the miracles to be performed, leaving them no excuse for crucifying Jesus, and deserving of the judgments that came upon them in the "last days" of their commonwealth; but they would not "see," or "understand" the gospel, and therefore could not be "converted." This made them responsible to judgment pertaining to the present life, like the antediluvians, Sodomites and many others; but, even if enlightenment in the gospel alone, out of covenant relation, does entail resurrectional judgment, they were not subjects of such enlightenment. The effort to base their resurrection upon such enlightenment is in direct opposition to the prophecy which had declared that they should not be enlightened, they should not "perceive," they should not "understand."

Jesus and the apostles were constantly warning that generation of the coming judgments upon the Jewish nation, and of the destruction of their city. The "days" were to be so terrible that if they "were not shortened none of the elect even would be saved" from the evil consequences. But these, if they took heed to the warning, to "flee to the mountains," would be saved. This judgment was "about to come," as Paul forewarned the Jews, and Felix in particular; and a vivid picture of the "sun being darkened, the moon becoming blood, and the stars falling from heaven," since all this was "about to come," was enough to make Felix tremble; while it is unreasonable to believe that Paul, in giving the first lessons on the gospel, was telling an unenlightened man that he would appear before the judgment-seat of Christ after resurrection.

Superficially viewed there are a few passages which seem to imply that unenlightened Jews will be raised to judgment, and these have been presented to us for explanation, and we will give here for the consideration of our readers the explanations we have verbally given to enquirers. Against prejudice it is hopeless to present any explanation; but it is to reason we appeal.

One passage is Matt. xxvi: 64—"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." It is claimed that this means that Caiaphas and the chief priests must be raised from the dead in order to "see the Son of man sitting on the right hand of power and coming in the clouds of heaven." But if this is to be so, it would be necessary to add to the *words* by the imagination, in order to see these ignorant men standing before the judgment-seat of Christ upon the basis of enlightenment in the gospel; for the claim is that there must be sufficient enlightenment to constitute fitness for baptism before "rejection" can take place. "Seeing the Son of man sitting on the right hand of power, and coming in the clouds of heaven" would seem to refer to events that are to transpire after the judgment of the saints has taken place. The "clouds" seem to consist of saints, and the "heaven" may be the "new heaven," and the "right hand of power," the glory of Christ in

multitudinous manifestation, subsequent to the "opening of the door in heaven" (Rev. iv:1). This, in any case, cannot mean that these scribes will appear at the judgment-seat of Christ; for that will then have become an event of the past, and, confessedly, their unenlightenment excludes them.

If it be insisted that Jesus referred here to what the individuals addressed should personally see subsequent to their resurrection, basing this claim upon the words "ye shall see," etc., upon the same principle it could be proved that these men will join in praise and adoration of Jesus at His coming; for does not the Lord say to the same officials of the nation, "Behold *your* house is left unto you desolate: and verily I say unto *you*, *I* shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke xiii:35)? Scripture must explain scripture. Moses used the pronoun "ye" when foretelling the destruction of Jerusalem. The "ye" in all these cases, where the distant future is in view, applies, not to those addressed in the individual sense, but to the nation. As a nation, they will "look upon him whom they have pierced," and for these "a fountain is to be opened for sin and for uncleanness" (Zec. xii:10 to xiii:1). It is necessary only to notice what Caiaphas said to see his lack of "enlightenment" in the gospel.

One more passage will be sufficient to notice, since, from what has been pointed out, the rule applicable in such cases will serve in others. Luke xiii:28, 29—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." By a comparison of Matt. vii:13, with this narrative in Luke, beginning at verse 24, it will be seen that those words were addressed to our Lord's disciples, not to the Jews. Jesus is, therefore, exhorting His disciples to be prepared for the "straitness" of the way into the kingdom; and he assures them that many will be disappointed when they "seek to enter in and shall not be able," finding the "door shut." Some err in applying this to "rejecters" upon the ground that our Lord is to say to them, "I know you not whence ye are" (verse 25), but they forget that they strenuously strive to prove that He does know the "rejecter," and that too, as a "servant"—when they are not employing this passage. This peculiar form of words is the "drapery" of the parable; they are words that would be suitable in a case such as Jesus is supposing, which is the foundation of his exhortation. There is always a key to the true meaning of any passage of scripture if we search diligently and compare scripture with scripture. To decide whether the words "I know you not" are to be taken as distinguishing "rebels" from unworthy saints, all we need do is, search and see whether the same words are unquestionably applied to unworthy saints in any other passage. Then we shall find that, in the parable of the ten virgins, where no dispute can arise as to whom the "five foolish virgins" represent, we have the words, in Matt. xxv:12, "I know you not." This compels us to conclude that they are applicable to rejected saints at the judgment-seat of Christ.

With this information we can return to the passage in question, and notice that those rejected are represented as saying, "Lord, Lord, open unto us. * * * We have eaten and drunk in thy presence;" and in

Matt. vii: 22 they say, "We have prophesied in thy name, and in thy name cast out demons, and in thy name done many wonderful works." They stand at the judgment-seat to be disappointed, a thing "enlightened rejecters" can in no sense be represented as doing, since, if they were "enlightened," they would not be disappointed in being rejected, were they to appear at the judgment-seat and find the "door shut;" and surely they would not try to plead their case for admission, as those are represented as doing. No "enlightened rejecter" would be represented as standing before the judgment-seat of Christ saying, "Lord, Lord, we have prophesied in thy name, for they well know that they have never been in the name. Neither could any of those Jews who rejected Jesus be represented as uttering such words, only disappointed ones who have been inducted into the name can be meant in this case.

THE WITCH OF ENDOR.

BY GEORGE A. WHITFORD.

[Bro. Whitford takes exceptions to the claims generally made concerning the history of Saul's interview with the Witch of Endor. These claims are, first, that Samuel rose from the dead, and personally talked with Saul; second, that the Witch, by means of the arts of necromancy and ventriloquism, personated Samuel and acted the part of a spiritualistic medium. Bro Whitford expresses surprise that Dr. Thomas and others enlightened in the Truth should have set forth the latter claim, and he offers "a new explanation" in what follows here.—EDITOR.]

NOW what does the language teach? It teaches that in this crowning act of iniquity by Israel's first king, he should hear his doom pronounced as plainly as a certain heathen king had it spelled out to him on the wall more recently—"Mene, Mene, Tekel Upharsin. God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

Now was this latter thing done by the power of the "black art," or by a vision performed by the Most High God, ruling in the kingdom of men? Undoubtedly by the latter, and so it was in the case of Saul, by the God of Israel ruling in the kingdom of God. The language means to say, if language means anything, that it was God who did this, and not the witch. It started in the witchcraft, but immediately interposed and finished it up in deathly vision to the consternation of the witch and the horror of Saul, because of the words of Samuel—verse 20. Oh! then the objector says, you believe that Samuel did really come up? Emphatically, No! It was a vision. "Tell the vision to no man," said Jesus, speaking of the transfiguration scene, where a man who had been dead is said to have been seen and heard conversing on a current topic, by James and Peter and John. "And behold, there talked with him two men, which were Moses and Elias." But had Moses actually been raised from the dead, or had he received immortality? for the record says of him, that he "appeared in glory." By no means, for then would not Christ be the "first-fruits of them that slept." No; when the transfiguration, or transformation, scene was being enacted, Moses was just as quietly continuing his sleep of death.

as was Samuel when the witch first, and then Saul, saw him, "an old man covered with a mantle coming up." And yet the Divine record in both cases says they were in evidence, just as positively as John says, "And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand." Have they really and truly stood there? We know they have not. It is a vision, I repeat, in which God "calleteth those things which be not as though they were" ("God who quickeneth the dead"—Rom. iv : 17). The Mount Zion scene and the transfiguration scene were representations of the resurrection in its perfected stage. The Endor scene was a representation of the resurrection in its imperfected or mortal emergence stage. The "holy mount" scene was suited for the purpose of confirming the faithfulness of the last King of Israel and the faith of His brethren. In it they saw the Son of man coming in his kingdom, "before they should have gone over the cities of Israel" (Matt x : 23 ; xvi : 28) ; and in it they saw the kingdom of God (Luke ix : 27), and saw it "come with power" (Mark ix : 1), not actually, but in vision ; though the language sounds otherwise.

The Endor scene was enacted so that the first king of Israel should hear his doom pronounced because of his unfaithfulness, in a manner befitting, and incidental to his crowning iniquity after God had said, "For a rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

"Then said the woman" (purposing to practice her deceptive art), Whom shall I bring up unto thee?" And Saul, the rebellious, stubborn, idolatrous witch Master, said, "Bring me up Samuel." Right here witchcraft is forsaken of her devotees, for "when the woman (in vision) saw Samuel, she cried with a loud voice, and the woman spoke to Saul saying, Why hast thou deceived me? for thou art Saul." She knew that nothing short of the presence of Israel's King and Israel's God could produce such an unusual and terrifying result as this. "And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods (Elohim) ascending out of the earth ("He shall send his angels to gather together his elect from the four winds, from one end of heaven to the other"). And he said unto her, What form is *he* of (he whom I have sent for)? And she said, An old man cometh up, and he is covered with a mantle." The gods, or elohim, the angels who in the vision have assisted in the resurrection of Samuel for its more realistic setting, are now lost sight of. "And Saul perceived" (from the description perhaps) "that it was Samuel, and he stooped with his face to the ground, and bowed himself" (to see and hear for himself). "And Samuel said to Saul (not the witch), Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed," etc. Then said Samuel (not, the woman said that Samuel said), Wherefore then dost thou ask of me," etc.? Then follows a word for word repetition of what God had said to Saul through Samuel before his death concerning the rending of the kingdom from him, followed by the deadly prophecy in which the mortally resurrected Samuel speaks of the decease which Saul shall accomplish on the morrow's battlefield, just as Moses and Elijah are said to have spoken of "the decease which he (Jesus) should accomplish at Jerusalem." "And to-morrow shalt thou and thy sons *be with me*. Moses was undoubtedly in the

ground the day after the vision pictured him glorified, and so was Samuel there the day after the vision pictures him alive in his old age and decrepitude. "Then Saul fell straightway all along on the earth (made haste and fell with the fullness of his stature—margin), and was sore afraid because of the words of Samuel. God's word nowhere else gives such credit to witchcraft as all this, and it does not do so here. The voice out of the ground, and the speech that whispers or peeps or chirps out of the dust (Isa. xxix:4), the peepings and chirpings of those having familiar spirits and wizards (Isa. viii:19) are only referred to in the most slighting and contemptuous manner, and its principles and deceit and misrepresentation are condemned scathingly.

REMARKS.

The cases cited in illustration, have clear proofs that they were visions and symbols. In the hand-writing upon the wall, no room for doubt is left as to its being a Divine interposition; for Daniel is inspired to give the interpretation. The transfiguration is distinctly called a vision; and the quotation from the book of Revelation is part of the things which John had been told would be "signified," or shown to him by signs. There is nothing in the narrative in question similar to these cases that serves as a proof of the vision claim, even to reveal the doom immediately to overtake Saul, to say nothing of a far-reaching lesson on mortal emergence and Saul's appearance at the judgment-seat of Christ. Would our brother intimate that the witch will be a factor in the resurrectional fulfillment of the alleged vision?

A vision as a revelation to Saul ought not to have required his asking the woman, "What form is he of?" Neither would a Divine vision intended to represent angels gathering the elect be likely to reveal "gods ascending out of the earth"; nor would such a vision necessitate Saul's inquiry of the woman, "What form is he of?" This dependence upon the woman, if the vision was from God, would seem to bestow more honor upon her than if she was allowed to answer Saul by the "black art." She evidently discovered that her interviewer was Saul. Did God reveal this to her? It is suggested that when Saul "stooped" it was that he might see Samuel, a suggestion which implies that the woman was favored with a sight of Samuel before Saul was. But before Saul "stooped," he "perceived that it was Samuel." The narrative having commenced with Saul's "perceiving" by means of the woman's description, and not by his own sight, it was not necessary to say that all was said through the woman as a medium, for the manner of the conversation commenced would be followed throughout. It is far from consistent to make a vision of the future resurrection of the dead represent Samuel as complaining of being disturbed—"Why hast thou disquieted me?" are words not likely to come from Samuel when he comes forth at the call of the "last trump;" and it is hardly likely that Saul will be concerned then, if he is there, about the Philistines making war against him. We confess, Bro. Whitford's theory is new, but we must frankly say, there are many difficulties in the way of accepting it.—EDITOR.

A great part of the happiness in life consists not in fighting battles, but in avoiding them. A masterly retreat is in itself a victory.

PERIODICALS, PAST, PRESENT AND FUTURE.

AFTER our first tour in England, the brethren over there who rallied to the old foundation felt that they needed an ecclesial paper to help keep in touch with one another, and to contend for the principles we hold fast to against strenuous efforts to force many to yield, nominally at least, to the "amended" basis. While the way was clearing for this end to be reached, we supplied "The Christadelphian Defender," first, and then, to help matters, we reduced the price of the *ADVOCATE* in the British Isles to four shillings per annum. In the meantime, Bro. Albert Hall, of Leeds, Eng., who had done much good work in the Up-and-Be-Doing Movement, started a small paper of, I think, eight pages, entitled, "The Christadelphian Herald." Some in England helped to float and keep this going, while others did not fall in with it. Finally Bro. A. Hall, the editor, removed, for business reasons, to Canada, and only a few irregular issues followed, and our brethren in the British Isles were left without a local medium of communication, the *ADVOCATE* only being their means in this direction. During the Fraternal Gathering in London on our last visit, brethren from various parts assembled and decided upon the issue of a twelve page periodical, entitled, "The Christadelphian Fellow-Laborer," the first number bearing date of May 1. To this some objected, and thought the *ADVOCATE* served sufficiently the needs of the brethren; and since we have been asked about this, we will here say, that the new paper was not intended to take, even over there, the place of the *ADVOCATE*, but to meet more directly the ecclesial needs in the way of inter-communication and in conducting the practical part of the work. Should any of our readers wish to have the paper, the price is four shillings per annum, and the representatives are, "Correspondence, Articles, etc., John Owler, 9 Lucerne Road, Highbury Park, London, N. Subscriptions and remittances, H. C. Ramsden, 72 Oakhurst Grove, East Dulwich, London, S. E."

A brother wrote us a year ago asking, What do you think of the suggestion some have made to me, of having a small paper here?—in Canada. This was a delicate question to one already editing and publishing a paper of the same kind as the one proposed. Our answer was and is, The field for publication is open to all, and it is not the property of any one. But we are few in number, and unable to support many papers; and competition should be avoided. The *ADVOCATE* knows quite well the struggle it had to get on its feet and be able to walk, and it is not able to run yet, at the age of twenty-four years. Two financial weaklings may not find enough to support them, and the result may be that both would die, while one may be able to continue "walking" and be satisfied if it is never able to "run." This is our answer, frank and fair, to inquiries under this head.

ANOTHER PROPOSITION.

Now another proposition comes to us from our esteemed Bro. S. T. Blessing, which we give in his own words, as follows:

Fort Worth, Tex., Aug. 28, 1908.

"Editor *CHRISTADELPHIAN ADVOCATE*: At the recent Fraternal Gathering held at Morrilton, Ark., there was very favorably discussed among the brothers and sisters present, in private conversation—no public discus-

sion, nor action taken—the desirability and possibility of establishing a monthly publication for the children and interested alien. One part to be devoted to uniform Sunday School lessons—it would possibly be well to adopt the International Series—and the balance of the paper to be devoted to articles treating on first principles of the Truth as taught among us. All controversial articles to be strictly excluded. In other words, a paper that could be circulated among interested alien and babes in the truth.

If some competent brother or sister, or a committee of such, would volunteer to prepare the Sunday lesson, the other contributions or selections would come easily.

Let any who think well of the proposed publication write to the *ADVOCATE*, and say how many copies he or she will subscribe for. I suppose it could be published for \$1.00 per year. I for one will take ten copies to start. It will be well if the editor will express his views.

Your brother,
S. T. BLESSING.”

REMARKS.

For the purpose suggested we, some years ago, started “The Truth Gleaner,” except that there was no special children’s department. The price was fifty cents per annum, and in numbers to one address, a much lower rate. The demand was quite good for a while, and all the while—about six years—there were many who liked to have the paper visit them; but the payments fell off to the extent that we found we were losing more than we could afford, and we discontinued it, and enlarged the *ADVOCATE*. We do not agree with many who want a paper without controversy. The New Testament is nearly all controversy; and the Truth cannot live in these evil days without controversy. The fear that those of the outside will see the controversies of the inside may as well be excited against the New Testament rebukes of the ecclesias as against controversy in present papers set for the defense of the Truth against all heresies, and for the maintenance of pure fellowship. It is useless to invite people into our ecclesias keeping them under the impression that all is free from controversy. We must not play the spider with the fly. They had better know that the Truth keeps its head above water by hard fighting against waves that are always dashing; and that they are not coming to delight themselves in silver slippers; but to wear armor—shield, helmet, etc., and to use the sword. The right sort of people, when they see a paper earnestly contending for its principles, will approve of it, and it will be seen that they are not coming among people who hide the imperfections among them; but among a people who court no smiles of men and fear no frowns.

Of late years the *ADVOCATE* has been compelled to fight a hard battle, yet other matters have found room in its pages; but now we see the good fruits of the battle in the rallying of brethren all around, and additions from without have not been less than normal, but more, notwithstanding the controversy we have been forced to carry on. Now the heat of the battle seems to be over, and more space can and will be given in other directions. But enough here.

Now as to the children’s department. This has been tried in the *ADVOCATE*, and responded to well for a time; but soon the answers to

questions wane and fall away. This may have been our fault, in not making matters interesting to the children. If so, and there is any one who can start the fire and keep the flame fanned, we shall bid him God-speed, and do anything in our power to help. We have little faith in the matter being done by a committee, that is too unwieldy. It should be some *one* of sufficient ability and of good judgment, in the children's department. As Bro. Blessing says, the articles generally would very likely be forthcoming. Now, if you can select one to conduct the children's lessons, and desire the pages of the *ADVOCATE* for the lessons, the *ADVOCATE* is willing. If you would like me to supervise and print a paper such as Bro. Blessing suggests, and have some one qualified to conduct the children's department attend to that, we are willing. If you prefer to start a paper of the kind suggested independently of us, the field is before you. These are our "views," in answer to Bro. Blessing's request, and now let others answer for themselves.—EDITOR.

THE CANDACE'S CHAMBERLAIN.

IN the gracious purpose of God to take out of the nations a people for His name, an instance, sort, but instructive and interesting, is found in Acts, eighth chapter.

Philip the evangelist was instructed by an angel to go to the way that led from Jerusalem to Gaza, where he should find a man (his heart known to God) who would be receptive to the gospel of Christ. A man who upon enlightenment would believe and obey God, and thus evince the disposition of Abraham and all his true seed; he was akin in this respect to certain in Corinth on whose account Paul was commanded by the Spirit to remain and preach, that thereby they might be attracted and developed as sons of Abraham also.

Arriving at the place, Philip beheld a high and important official of Lacasa, Queen of the Ethiopians. He was returning from Jerusalem where he had been to worship the living and true God of Israel, perhaps he was a proselyte. He would not hear from the priests in the Temple, which was yet standing, though doomed of Jesus Christ, though he would surely hear indirectly, although only a sojourner, of certain things which had come to pass in those days, things concerning Jesus the Nazarene, "a prophet mighty in deed and word before God and all the people," who had been delivered up, condemned, and crucified, by the chief priests and rulers; but who was declared to have risen from the dead by His friends and disciples, and who were then preaching in His name.

Judith (if tradition has his name correctly) would of course be persuaded by the "orthodox" priests, that the apostles and their company were merely a seditious sect and fanatical, to be ignored and shunned. He, however, was well engaged when Philip went to him, reading and searching the Scriptures. Was it possible the question he put to the Evangelist covered a thought, that the prophet perhaps did not speak of himself, but of some other man, and that other man possibly the one of whom we had heard in Jerusalem? Philip's question, "Understandest thou what thou readest?" was entirely pertinent. It is indeed one thing to read and another to understand. The truth of the Eunuch's reply, "How can I, except some one shall guide me?" we must all admit.

In the beginning man was instructed and taught by the angels of God, subsequently by prophets and priests. When the great and incomparable Teacher appeared, he taught and preached to the people. To His apostles and disciples, it is written, that He interpreted to them from Moses and all the prophets, and in all the Scriptures, the things concerning Himself; and again, that He opened their minds that they might understand the Scriptures. After His resurrection He gave to, and set in, the Church inspired apostles, prophets, evangelists, and teachers, and we trust it is so, that God in these latter years in His merciful providence and purpose, has enabled men of the requisite ability of mind, and disposition of heart, to understand the Scriptures, and to teach others also.

The treasurer of the Ethiopian Queen was evidently not an arrogant and haughty official as many pertaining to the kingdom of men frequently are, he was humble-minded and teachable, he invited Philip to his side in his chariot, and sought help in the understanding of the passage in Isaiah he was reading. We do not think Philip was in celestial attire, or priestly garb, but there was no doubt something in his mien, manner, and appearance that attracted and impelled Judich to invite his aid.

Luke records that Philip "preached unto him Jesus." What a privilege to be permitted to hear Philip preaching Jesus! May we not think that he would show the sinless sufferer and sacrificial man referred to in the scroll of Isaiah before them, to be the man who had recently suffered in Jerusalem, and that His suffering was necessary, before he could enter into His glory? Would he not prove that He was the great seed of Abraham in whom the nations would be blessed, first in having the gospel preached unto them, finally in ruling them in righteousness on the restored throne of David whose Seed, raised from the dead, He was, and God's anointed King, and to this end was to return from heaven in great power and glory? It is clear from the exclamation, "Behold here is water, what doth hinder me to be baptized?" that Philip had got the length of baptism in his discourse, that he had made known the Divine command, not only to believe the gospel, but to be baptized, so that thereby the Eunuch might be related and identified with the Lord's sacrificial death unto sin, that he might so be united to His death, that he might also be to His resurrection, and by these means be justified from the law of sin and death, and receive remission of his sins, and become a Son of God and heir to eternal life in the promised kingdom.

We do not read that the Holy Spirit fell upon him, or that he received it by the imposition of Philip's hands; we read that he went on his way rejoicing (like the Jailer at Philippi, who after his baptism "rejoiced greatly"), and why should he not? Was it a light matter to know the favor and love of God in Christ, to be enlightened as to His great purpose in Him, to be washed from his sins, and to have a position of power, and honor, and glory, in the mighty dominion and kingdom to be set up by the God of heaven as His prophets had foreshown?

Philip would not be able to reason with him out of the scriptures, known as "The Gospels," or from the epistles of the apostles, for they were not yet written, but the wonderful teachings, sayings, and mighty works and deeds of mercy and beneficence of the Lord, were known to the apostles and disciples, and remembered and treasured by them, and of them would Philip communicate to the Eunuch.

The tradition that he introduced and taught the gospel to his royal mistress, the Candace, and to the Ephiopians, and the regions beyond, may or may not be true; certain it is that he in turn passed, perhaps with pain and sorrow, to the grave, not having received the promises, there to rest with precedent prophets and saints, and with innumerable that have since followed, all awaiting the coming of the Lord with resurrection power, at the time of the end now current, when he will come forth, a member of the mighty resurrection host, to receive, if worthy, salvation everlasting, and service and position, not under a mortal queen, but under an immortal King from heaven, with Him to enlighten, rule, and bless in mercy truth and kindness, the nations, and establish the will and glory of God most high throughout the earth.

C. H. E., Vancouver, B. C.

THE BOOK OF EZRA.

GOD has taken care that we should have the story told us of the return of Israel to the land of their fathers. We have been made spectators of His judgments; we have seen how He rooted Israel out of the land, and swept them forth among the nations. We have now to witness His mercy and to mark how they are brought back again in weakness and preserved in the face of unslumbering hostility until they have taken root again and have filled the land.

The story of the return is told in the two books of Ezra and Nehemiah. These are acknowledged by the Rationalists to be in the main historical; but, though suffered to pass out of their hands alive, they escape with their lives only. They are so

WORRIED AND MANGLED

that to look upon them as inspired records is supposed to be an impossibility. Professor Sayce has gone still farther in his recent book, "The Higher Criticism and the Monuments," and has expressed his belief that what we now have is only a fragment of a work which has been mutilated by the Jews in the first century of our era. This is founded upon the fact that *Josephus makes use of the Apocryphal book of Esdras, and it is taken for granted that the canonical book of Ezra was unknown to him.* The supposition labors under more than one disadvantage. The first century is a time of which we have full information regarding the Jewish attitude towards the Scriptures. That attitude was one of the very deepest veneration for the letter of Scripture. There is no ground whatever for believing that the Jews at any time were capable of altering the sacred oracles which were committed to their keeping. Not a single expression of their rebellion and iniquity, for example, or of God's indignation and predicted judgments, has ever been blotted out or toned down. Everything stands just as it was handed to the fathers. But, if there ever was a time when liberty was taken to

AMEND OR ALTER

the Word of God, it was not in the first century of our era. There was at that time nothing more sacred to the Jew than the words and the very letters of their peculiar treasure--the oracles of the living God.

There is another disadvantage attending the Professor's theory. The Septuagint, which he himself, Robertson Smith, and other Rationalists view with such favour, is in many parts one of the corruptest versions ever issued of the Scriptures. The version of Esther, for example, can only be explained on the theory that it was made, not for use among the Jews, but to give the Greeks an idea of the contents of the book. In this way a freedom might be justified which is so very free that it amounts to a falsification. Passages are inserted and representations are given for which there is no foundation in the original. A further objection to the book of Esdras is their unhistorical character. They contain blunders which were concealed by the universal ignorance of the second or third century B. C. regarding the Persian dominion, but which are manifest now in the light which recent investigation has cast upon those times. These researchers

ABUNDANTLY JUSTIFY

the rejection by the Jews of the Apocrypha, and prove to us as the discoveries multiply that those books which they have so carefully guarded are marked by an unerring truth worthy of the Divine oracles.

Before looking at the confirmations of the historical character of Ezra, let me ask the reader's attention to one feature of these histories. The Jews might have returned without any inspired record of their return being given us. The predictions in the prophets regarding their ingathering might have been regarded as quite enough. But God is rich in mercy, and a record of His returning compassions to Israel will not be denied. There were also great lessons which that return had to teach, and a record was necessary

FOR OUR SAKES,

so that these lessons might not be lost. This great work of the re-establishment of Israel was done, as the prophecy of Daniel said it should be done, "in troublous times," in great weakness, and amid manifold discouragements. The great majority of the people preferred to remain in Babylon, though they had been warned that by doing so they would share her judgments. It seemed as if the small gatherings that assembled from time to time under the leaders who conducted the expeditions to Palestine were only prolonging a tale of disappointment and disaster. It was done all the better that it rose amid discouragements and that it was watered with tears. It rose amid self-examination and prayer. The new nation was largely purged from the old evils, and the seed that was then planted in the promised land was, more than ever before, a seed to serve God.

There is another lesson; the work was done by individuals. Men were found who bore on their hearts the burden of God's work. There was little in them to account for the prominence to which they attained. They loved God. They were grieved that His service was neglected and His call disobeyed. They trembled lest He might, in anger, turn wholly away from his greatly chastised but still foolish and erring people. That was all; but it was something which God will never forget, and to which he will rear an everlasting monument of mercy. Those who honored God

GOD HONORED.

They were made the leaders of the new Israel. There is a lesson there for these last times. Through those who feel the burdens of to-day and

who tremble lest God should desert His lukewarm and erring Church, God will send deliverance.

Let us ask now what recent investigation has to say about the book of Ezra. The opening words take us into the midst of the politics of the Persian conquest. "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering of the house of God that is in Jerusalem" (Ezra i:1-4). Cyrus did even more than this. The plunder of the Temple was restored and delivered to Sheshbazzar, the prince of Judah. These amounted to 5,400 vessels of gold and silver.

The fulness of the royal bounty and

THE FERVOUR

with which Cyrus acknowledges Jehovah have always attracted attention and not seldom awakened doubt. It is so easy to imagine that Jewish pride might alter so as to flatter the national vanity and might even go so far as to invent such an incident as this. But every reader of the Scripture is well aware that there is not the slightest tendency to flatter Jewish pride, and no student of this book of Ezra would admit such a tendency here. Ezra is overwhelmed with shame and grief at the obstinacy and sin even of those who had sacrificed so much to return to Palestine. We might dismiss that suspicion, therefore, and conclude that the decree of Cyrus is preserved because it was really issued. But can we not go further? Does it in any way carry upon it the stamp of authenticity?

Is it necessary to press this question still more firmly in view of the critical position. Canon Driver says with the usual air of omniscience: "The books of Ezra and Nehemiah are a compilation made by an author (to all appearance identical with the Chronicles) *writing long after* the age of Ezra and Nehemiah themselves. Such a late (uninspired) writer could hardly avoid mistakes, and if we find that mistakes have been avoided, and one indication follows another of absolute historical accuracy, the foundation of the attack on Ezra is

UTTERLY DESTROYED.

Professor Driver notes that the phrase "king of Persia," which occurs twice in the opening words of chapter i., is a mark of a late compiler. Ezra, he says, would have referred to him merely as "the king." But if Ezra wished to emphasize the fulfillment of the predictions of Scripture, that with the fall of the Babylonian empire and the advent of the Persians to power, deliverance would come to Israel, would there not be a good and sufficient reason for the full title "Cyrus king of Persia"? It is this omniscience, which sees so little, that tasks one's patience with the Higher Criticism. Speaking by Isaiah, God had described Himself as He "that

saith of Cyrus, he is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid" (Isa. xlv. 28; see also xlv. 1-7). It is hardly likely that these predictions and those in Daniel, in which

PERSIA WAS DISTINCTLY NAMED

as the instrument of God's chastisement upon Babylon, were kept from the knowledge of Cyrus. If it was to be expected, therefore, that Ezra's designation of the king should make grateful answer to the Word of God, it would be equally natural from Cyrus himself to preface his decree by the words, "Thus saith Cyrus king of Persia" (verse 3). — *Word & Work*.

Editorial.

THE signs of the times will always be intensely interesting to God's people until their hope is realized in the coming of Him for whom they anxiously watch and wait. Sometimes these assume a specific form and become cheering, but then again they scatter until it is difficult to detect any thing special, and the outlook almost suggests the thought that "all things continue as they were from the beginning of the creation" (II. Pet. iii: 4).

These changes serve their purpose in trying the patience and faithfulness of the saints, and it is needful for all to regard them in this light, in order to avoid giving up in despair. Whatever the signs of the times may be, whether encouraging or discouraging, whether clear or obscure, let it always be remembered, that the promises of God are sure, and will be fulfilled; and He has "in sundry times and divers manners," promised to "send Jesus Christ, which before was preached unto you, whom the heavens must retain, until the times of restitution of all things" (Acts iii: 20, 21). Let the promises of God be kept clearly and constantly before the mind, and "Be patient, brethren, unto the coming of the Lord."

The new turn of things in Constantinople is quite likely to be in favor of the Zion movement, since the "Young Turks" will partake of the liberal spirit of the times. Progress in money making and in deveopment of the country is the aim of all nations at present. Old conservative and despotic methods are going down before the sweeping tide of secularism and liberalism. The ideal of "Young Turks," in Palestine, is likely to be just such developments and improvements as Zionism has the desire and is likely to have the money to accomplish. Here, then, is a good, cheering sign of the times.

That the Holy Land is looming up is quite evident from reports of exports from that country; and now it is reported that coal deposits have been discovered near the Dead Sea—a prerequisite for the introduction and further development of steam power in the East.

PROSPERITY IN PALESTINE

seems a unique heading for a newspaper article, but this appeared in the *Baltimore Sun* of Aug. 29 over the following:

"While newer sections of the world are complaining of panics and scarce money, Palestine, where hard times have prevailed for a thousand

years or so, is becoming prosperous. The American consul reports that *the imports at Yafa, the principal port, have nearly doubled in the last five years.* This is the ancient town of Joppa or Jaffa, and it now has some 40,000 inhabitants. Germans are building up a trade in Gaza, which now has a population of 35,000. A railroad is being built from Haifa, just across the border of Palestine, through Nablus to Jerusalem, which will give the ancient city an outlet through another port. Coal deposits are said to have been discovered near the Dead Sea, and this may restore activity to a region that has hardly been prosperous since the time of Herod. It is interesting to learn that modern methods of agriculture are being adopted in the Plain of Sharon, and that more than 500 engines are being used to pump water to irrigate its farms. Can it be that Palestine will, after 2,000 years, again become a fertile garden and flourish like the cedars of Lebanon?"

A HEART-TOUCHING OCCURRENCE.—We are on board the Steam ship Caronia, two days out from Liverpool, gliding majestically over the smooth glassy sea. The sun is setting behind black clouds which cast their gloom, over the wide ocean and intensifies the feeling of loneliness that approaching night brings on when far away from friends out on the ocean wave. Suddenly a full-sail five-masted ship is seen directly ahead, and all on deck are alert. A little boat is seen leave the ship and pull in the direction to cross our bow. As we near the ship, signals fly aloft telling of distress. Four men are in the little boat, pulling with all their might. Poor fellows! they had been tossed about for days in a cruel storm, their fine ship was badly weather-beaten, and the saddest part of the tale they had to tell was that for days they had been on short rations, and for two days without food. Had they not met the Caronia, what would have been their dreadful lot? Their little boat was filled with food to its full capacity, they were snatching just a morsel and taking a draft of water handed out to them. Every one on board our boat was full to overflowing with tender sympathy, and eyes were full of tears. When the boat was full and pulling away, a feeble shout of thanks came from the poor suffering, sailor boys in the little boat, and cheers of joy burst forth from every part of our great Samaritan ship. Time was given the little craft to pull out of the way of the whirling waves from our propellers, and then our great Leviathan moved on, seeming to realize and to rejoice that she had lent a bountiful helping hand to a famishing crew who had no helpers. That scene will never be forgotten by Bro. and Sister Williams. They will always be talking about it. It gave them a taste of what it will be to have the honor, the power, and the bountiful supplies to "fill the hungry with good things" in the coming days of glory to God and good-will towards men.

The "Cunard Daily Bulletin" printed on board, contained the following account of the matter, which was republished in several of the New York papers:

"This evening, at 7:30 o'clock, a large ship was observed on the star-board bow, flying the letters "NV." which in the international code of signals, reads "Am short of provisions." On the Caronia running up an answering pennant, a boat was put out from the sailing vessel, while our course was altered and the engines slowed. The distressed vessel proved

to be the British ship Lyderhorn, 134 days out from Iquique, bound for Rotterdam. In the boat which came alongside were three sailors and the chief officer of the Lyderhorn, who explained that provisions had run out and that his crew had had no food for two days.

The scene that presented itself when the passengers emerged from the saloon will not easily be forgotten, for barely a hundred yards away black against the rays of the setting sun, lay the weather-beaten Lyderhorn with all sails set! while below, three men were busily engaged in stowing cases and barrels in the small boat that rose and fell against the Caronia's side. In less than twenty-five minutes sufficient stores had been transferred from the Caronia to the Lyderhorn's boat, and with three ringing hurrahs from the crew of the sailing ship, answered by the hearty cheers of our passengers, the Caronia's engines were rung full speed ahead, and the voyage proceeded with."

NO COMPROMISE.--Years ago we held a discussion in Pomona, Cal., with Dr. Usher on the subject of "Free Life" and "Adamic Condemnation." He added some new and absurd features to the old Handley-Turney theory of "Free Life," and a few followed him. The discussion resulted in some of these returning to the faith. But a small body continued in the Usher delusion. A few years ago Dr. Usher died, and subsequently intelligence came several times from that body who had followed him during the latter part of his life. Then a report came from Pomona of a combined fraternal meeting of brethren of this body, those of Los Angeles, and of Santa Anna. Giving the benefit of the doubt, we published the intelligence, thinking the Pomona body had returned, after Dr. Usher's death, to the old paths. Now it transpires that this was a mistake, and that through intelligence appearing in our columns, some who have gone from eastern parts and settled in Pomona have gone into compromising fellowship with the Usher faction. The condition of things was discovered by Bro. Bert Little, of Belvidere, Ill., some of whose relatives are among the settlers in Pomona. Bro. Little carried on a lengthy correspondence with Bro. J. E. Adamson in a well-directed effort to put him and others right, but without success. Bro. Little kindly sent us copies of the correspondence, and it is evident that the faction has fully made the word of God of none effect by a most foolish tradition, and Bro. Adamson seems determined not to accept the instruction offered him by Bro. Little, but to flounder worse and worse as the correspondence went on. The eyes of the Los Angeles brethren have been opened to see they were deceived; and recently Bro. J. G. Bickley wrote us as follows: "We found that the Pomona folks claimed that Christ did not offer a sacrifice for Himself as well as for others. Of course we could not fellowship such a doctrine." We are sorry if the appearance of intelligence in our columns was the cause of leading any into false fellowship, and now that the facts are known, we hope all concerned will quickly put matters right, as Bro. and Sister Bickley and, we suppose, others in Los Angeles have done.

FRATERNAL GATHERINGS.—It has been the editor's pleasure to attend many Fraternal Gatherings of late, first in England, then in America. These are great helps in the onward march of weary pilgrims. The last one just ended in Hamilton, Ont., surprised, yea, overwhelmed us.

A few years ago it seemed as if all Canada was going to act towards the burning questions the same as "all Asia" did towards the Apostle Paul. But here were hundreds, with glad hearts, realizing "how good and how pleasant it is for brethren to dwell together in unity." Joyful voices sang Jehovah's praises, able, intelligent brethren uttered eloquent words of instruction and exhortation, executive men managed the ways and means, with all the many details, without a jar. When partings came, the expressions were, "It was good for us to be here." Now let us rejoice, but *not boast*—where is boasting for poor, mortal man? Let us rejoice that in England and Wales and Scotland there are nearly thirty ecclesias that stand fast unmoved from the old and well-tried foundation, and that in America but comparatively very few hold up the flag of treason. Constantly pilgrims are returning. Let us work and pray for the return of all, when unitedly we shall be able to sing, "Brethren, let us walk together in bonds of love and peace. Can it be a question whether brethren should from conflict cease?"

INTELLIGENCE.

DENNISON, TEX.—Through an arrangement made by J. W. Teas, of Conway, Ark., I was called to Wade, Okla., to assist Mrs. Allie Crawford, in putting on the sin-covering name in the appointed way. I found Mrs. Crawford quite well informed in the first principles, and in many of the deeper questions. Mrs. Crawford is sister in the flesh to Bro. Harrison, and Fannie Kerle, of Texas. While in Wade the school house was secured to deliver a lecture in on the punishment of the wicked, but a very heavy rain came, and we did not go to the school house, but we spoke to a few at Sister Crawford's house upon the covenants of promise. Mr. Crawford is Postmaster of the town, and by people coming for their mail, I had opportunity to talk to many. Some gave good attention, and others called it infidelity.

Yours in the one hope,
H. O. AUSTIN.

FRATERNAL GATHERING, MORRILTON, ARK.

The Christadelphians, of Arkansas, met Saturday evening, Aug. 8, 1908, in their twentieth Annual Fraternal Gathering, and continued until and including Sunday, Aug. 16th. The attendance was good at the breaking of the loaf on Sunday, 9th; about seventy partook of the emblems; and again on 16th about fifty. Bro. A. H. Zilmer, of Clarno, Wis., had been invited, and he delivered the addresses each evening, with great acceptability to the brotherhood. He is a forceful speaker, and clearly proves each

proposition by the Word, "rightly dividing the word of truth." The other speakers also proved themselves "workmen who need not be ashamed." If all that was said in public during the nine days were published, it would fill a volume, and would be very profitable reading, covering almost every phase of the plan of salvation.

The gathering was held under a canopy stretched in the court house yard, among fine shade trees. The public were invited, and many heard, especially the 8:30 p. m. addresses. The *Morrilton Headlight*, a local paper, asked for a report, but it failed to publish what was furnished. The following is an extract from what was prepared:

"There are present a number from other states—nine from Missouri, three from Oklahoma, two from Texas, one from Alabama, one from Wisconsin, and from first to last, more than one hundred from Arkansas. This is quite a large gathering, seeing that Christadelphians are few in number, reported to be about twelve hundred in the United States. The peculiar tenets of this body of believers are, eternal life the gift of God through Jesus the Christ, who is the life giver to those only who learn, believe, and obey the truth in the love of it, and continue in the faith, supplemented by a godly walk and conversation; the establishment of the literal, visible kingdom of God on earth, with Christ as king, enthroned in Jerusalem, and the immortalized and glorified saints of all ages associated with Him in the rulership of the nations during the millennium; the literal resurrection of the dead in Christ at His coming, who, with the living saints, after judgment and approval, will be made

immortal, and assigned to their several stations and vocations in the kingdom.

The services commenced Saturday evening. Since then there has been held four services daily, at 9:30 a. m. social meeting; 11 a. m. lecture; 3:30 p. m. lecture; 8:30 p. m. lecture. This will continue during the week and Sunday 16th. The public are cordially invited, and have availed themselves of the opportunity, crowding the grounds, especially at the 8:30 addresses. It would, in our limited space, be impossible to give even a synopsis of what has been said; but the discourse of A. H. Zilmer, Tuesday night, deserves particular mention, and was heard, it is estimated, by nearly eight hundred persons. His subject was "The Doctrine of the Immortality of the Soul Considered Historically and Scripturally." First, he showed that the commonly received and believed doctrine that man is a dual being, composed of soul and body as separate entities, and that the soul can and does continue to live when the body dies, separate and apart from the body, is nowhere found in the scriptures; while the word soul is found 524 times in the English Bible, and the same Hebrew and Greek words from which soul is derived, but translated by other words, such as life, mind, heart, you, us, etc., is found 825 times; but is nowhere qualified by the terms immortal, indestructible, never dying, or any other word signifying a continuous life. On the contrary, he quoted scripture where it said that souls died, were destroyed, etc. If, then, the doctrine of the immortality of the soul is not found in the scriptures, how is it that it is almost universally believed in the churches as well as by worldlings? He then showed that the doctrine originated with the Egyptians, and was transplanted into Greece, taught by Socrates, committed to writing by Plato, his pupil, became a tenet of the philosophers, and by them was introduced into the christian system, as they became converted to christianity, and was afterwards perpetuated by the church councils as a means of keeping the laity in subjection, and filling the coffers of the church."

It would occupy more space than the *Advocate* could spare to give even a statement of the subjects and the names of the speakers, but this can be said that, including all the addresses under the canopy, there was scarcely a brother but who expressed himself on some subject, and all showed familiarity with the Word. The meeting was very harmonious. On Tuesday we repaired to the

river and buried three in the waters of baptism, and again on Saturday two put on Christ in the appointed way; and in this connection it is worthy of note, to show the feeling of outsiders, that owing to the mud on the near side of the river the crowd crossed the river on the ferry boat both days, and the ferryman refused on both days to take pay for any of the four trips; but asked for some reading, showing what we teach, which, of course, was gladly furnished.

An endeavor was made to get the names and addresses of all brethren and sisters present, and the following is the result, though doubtless some were not secured:

VISITORS FROM OTHER STATES.

Bro. John P. Teas, Russellville, Ala.; Bro. and Sister H. T. Bass, Sallisaw, Okla.; Bro. Peter Snook, Carmon, Okla.; Bro. J. S. Dodson and Sister Martha Samuel, Gallaway, Mo.; Sisters M. E. Kelly, H. E. Jackson, Stockton, Mo.; Sisters D. Hays, and Emma Murphy, Ozark, Mo.; Sister Flo Kelner, Nixa, Mo.; Sisters S. A. Patterson and Birtie Cannifax, Springfield, Mo.; Bro. H. O. Austin, Denison, Tex.; Bro. S. T. Blessing, Fort Worth, Tex.; Bro. A. H. Zilmer, Clarno, Wis.

FROM ARKANSAS.

Altheimer—Sister Ida Leblowitz.
 Atkins—Bro. and Sister A. M. Hammond.
 Center Ridge—Bro. Frank and Sister Mary E. Stobaugh, Bro. S. M. and Sister E. E. Carpenter.
 Chocktaw—Bro. S. R. and Sister S. E. Jennings, Bro. T. A. and Sister Alta Sloan, Bro. E. E. and Sister M. E. Burnett.
 Cleveland—Bro. and Sister W. C. Shewmake.
 Conway—Bro. John W. and Sister Laura Teas, Bro. S. Ethridge, Sister Dora Wilson.
 Fourche—Bro. T. W. Gates.
 Formosa—Bro. John Bell.
 Judsonia—Bros. E. V. Hunt, J. C. Overstreet.
 Jamestown—Bro. J. T. and Sister M. P. Whitlow.
 Jebb—Sister E. K. Biscoe.
 Little Rock—Sister M. L. and Mary Morrison, Sister Kate Vineyard.
 Leslie—Bro. A. C. and Sister Ruth Edwards, Bros. E. B. Bedford, W. H. Button.
 Mayflower—Bro. S. R. Burnett.
 Marche—Sister L. M. Strauss.
 Martinville—Bro. J. D. and Sister D. C. Martin, Sister Susie Martin, Sister B. L. Quinn.

Morrilton—Bro. J. T. and Sister Annie Sloan, Bro. G. A. and Sister Ida Shewmake, Bro. and Sister A. W. Riggs, Bro. L. T. Riggs, Bro. J. S. and Sister Una Martin, Bro. J. S. and Sisters Bettie Scroggin, Lizzie Scroggin, Harriet Robinson, E. H. Dunaway, Bro. W. T. Roberts, Bro. John N. and Sister Dica Winburne.

Prescott—Bro. O. L. Dunaway, Sisters A. E. Shankle, Burter, Britt.

Plumerville—Bro. I. L. and Sister Josie Walsh, Sister Floy Walsh, Bro. J. C. Brickey, Bro. and Sister E. B. Hammond

Searcy—Bro. F. M. Pilkington.

Morrilton was chosen for the place of next annual gathering, and Bros. G. A. Shewmake, J. T. Sloan, and L. T. Riggs a committee of arrangements. After the last discourse Sunday night, the parting and hand-shaking were amid tears, and many expressions of profit received and desire to meet again.

S. T. BLESSING.

HAMILTON, ONT.—I propose, as briefly as I can, through the medium of the *ADVOCATE*, presenting my reasons for resigning fellowship with the Hamilton Ecclesia which meets on the "amended" Birmingham basis, in the hope that the motives which inspired me to espouse the cause of the ecclesia who fellowship with brethren and sisters of the Lord Jesus Christ, may inspire others also to "go and do likewise." I write this in no egotistical spirit, but in the firm conviction that I have acted wisely in associating with the brethren and sisters who are more anxious for fellowship than for fracture and more desirous for union than for rupture. At the outset I must say that when, with two or three other brethren who with myself met on the "amended" basis, a plan was projected to see if the Canadian ecclesia, could not find a "common platform" or groundwork upon which we could unite and unitedly work in the interest of the Truth. I found myself an object of distrust by some who proved by their actions that they had no such desire, and were suspicious of the orthodoxy of such as wished for union; many brethren admitted that the question relating to the resurrection of the third class was not sufficient justification for the existence of the rupture. Consequently the scheme to bring about the desired results was to assume the shape and form of the present Birmingham basis with that objectionable portion of an otherwise acceptable propo-

sition (Prop. 25) eliminated. Circumstances seemed favorable and time propitious. Union seemed in sight, but alas! I was too sanguine, my hopes premature. Innocently I imagined I had discovered the only rift in the lute. I was awakened to the fact that questions not included in, but outside of, and foreign even to the amended basis were the real causes of estrangement. I found to my surprise forsooth that that same basis was not considered sufficient to give expression to the belief; but that a "Canadian Declaration" had been drafted to more suitably fulfil this requirement. Ignorantly and therefore pardonably I had identified myself with this same extreme "basis," but unknowingly. When I made the discovery I subjected it to an examination in the hope that therein I should find my faith defined. Carefully I perused it only to reject it, as an utter perversion of the Truth. Doctrines I believe, were there rejected; those I rejected, were there offered as elements of the faith. Moreover, I further discovered that offense had been caused by my intention to resolve the "composition" into its original elements. I should have played a more approved part, apparently, had I swallowed the "pill" and asked no awkward questions or made any pertinent inquiries as to the nature of the "compound." However, I early learned that my remissness in performing this task was an example not followed by those anxious for my ejection from their ranks. Contrary to the way in which I had always learned the Truth, I was expected by some to admit the possibility and probability of an escape from the penalty of the second death by baptism. By others I was expected to assert that Christ partook of no benefit arising from his own voluntary submission to a sacrificial death. Others again inferred that a belief in the theory that Christ died instead of his Father to save us, was one of the corner stones of the faith that should be mine. Some insisted too that the doctrine of the responsibility of the so-called enlightened rejecter to the judgment-seat of Christ to be judged with the saints was a truth, and a first principle to boot, while many were less anxious to press this too closely as a condition of fellowship. Several contended for the upbringing to judgment before Christ of the antediluvians, the people of Sodom and Gomorrah, and all natural Israelites. I need hardly say that this confusion and fanaticism acceler-

ated my departure to a great degree. In the midst of strife, discussion and disagreement how could the Truth have free course?

My dear brother, I pen this indictment and give publicity to same in order that if possible others who have experienced somewhat the same condition of affairs may be helped in their "partly formed" resolutions to break away from such a "din of strife," and to ally themselves to the movement (Up and Be Doing) which discriminates between friend and foe. Possibly, too, some who have been compelled to separate in times past, as I have only recently done, may be encouraged. In my judgment the whole trouble arises from putting trust and confidence in the "arm of flesh." I found it difficult sometimes to discern which was believed in most implicitly—the brother or his ideas. Truth can only be kept unsullied by entirely eliminating the personal equation. We have yet to fully realize the full meaning of the statement, "The Truth shall make you Free." Our recent Fraternal Gathering in Hamilton has further strengthened the sentiment that "during these days of waiting" as brethren we should walk together in the "bonds of love and peace."

I wish to add that Bro. King tendered his resignation for the same reasons assigned as the causes of my resignation. The only difference in the cases arises out of the fact that Bro. King had much earlier learned the need for doing so. Finally, brother, in conclusion, I beg to remain,

Yours in the Faith, J. PRICE.

HENDERSON CO., KY. — Again we have the very great pleasure of reporting the addition of two others to the "little flock" sojourning in Henderson Co., Ky. On Aug. 23rd, after witnessing the "good confession" of their faith in the "things of the kingdom and the things of the Name," Lena Green (24), daughter of the writer; and Mrs. Drusie Goerking (20), daughter of Bro. James White, were baptized into the only saving name of Jesus the Christ.

Both of these young sisters have been nurtured in the admonitions of the Truth from their infancy—never having their minds spoiled by "vain philosophy" and the many falsehoods and superstitions dished out to the world by the clerical theologians of the present and past generations.

We greatly rejoice to have them enter the race for eternal life with us, and

hope and earnestly pray that all along life's uneven pathway God's tender mercies may continually surround them, and that they on their part may strive to adorn the heavenly calling in all their walk and conversation in this present evil world.

I cannot close this without expressing my unqualified commendation of the lecture appearing in September ADVOCATE. It is a clear and masterly statement of the Truth, concerning all the matters of this unhappy divisional controversy, and it ought, and we hope it will, dispel the mist from all eyes and pave the way for a return to the purity of the Truth and the happy good fellowship of all faithful brethren of Christ.

W. J. GREEN.

JEBB, ARK. — The debate at this place, Aug. 3-6, between Bro. A. H. Zilmer, of Clarno, Wis., and Elder J. H. Hines, (Christian), of Fayetteville, Ark., passed off very nicely indeed. Not an ugly or an unbecoming word was spoken by either side. It was Bro. Zilmer's first debate, and he had to meet the strongest man the Campbellites have in Arkansas, a man who had several debates, but the Christadelphians present were delighted with the way he presented the truth.

Bro. Zilmer is a fine speaker and carries his audience with him. "The kingdom of Christ was set up on the first Pentecost after his resurrection," was discussed the first two days. The last two days the subject was: "All of man is unconscious between death and the resurrection."

The crowds were fine the behaviour excellent, and we believe much good was accomplished by the debate.

At the close of the debate two, whom Sister Biscoe has been instructing for two or three years, after a good confession in the "things of the kingdom and the name," were immersed into the all-saving name. They are: Bro. J. H. Nelson and Sister Mary J. Nelson. On Aug. 23rd their son Marvin Nelson was baptized he was once a strong Campbellite, but is now well versed in the Truth. Sister Biscoe is doing a noble work at Jebb for the truth. She is a zealous worker, and after many years of patient waiting her work is beginning to tell. Several others are interested and it is hoped before long they will come into the fold.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ,"
O. L. DUNAWAY.

VOL. 24—NO. 11

NOVEMBER, 1908

NO. 285

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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LETTERS.—H. W. Benton, A. W. Williscroft, H. O. Austin, M. F. Pilkington, J. Greer, C. C. Mann, E. C. Staunton, W. S. Amis, J. B. Rileigh, I. Iles, W. S. McLennan, F. C. Nixon, F. Carter, W. J. Moore, L. M. Cleaver, C. C. Vredenburg, W. Owlser, F. Hansen, C. E. Rutland, E. R. Yeatman, E. K. Biscoe, G. A. Whitford, W. H. Taylor, A. L. Benjamin, A. V. Hogleund, A. Ford, A. White, O. L. Dunaway, J. Owlser, A. Cocke, P. Purkis, E. T. Ray, R. L. Davies, W. J. Green, J. Kirwin, Jas. Laird C. C. Bickley.

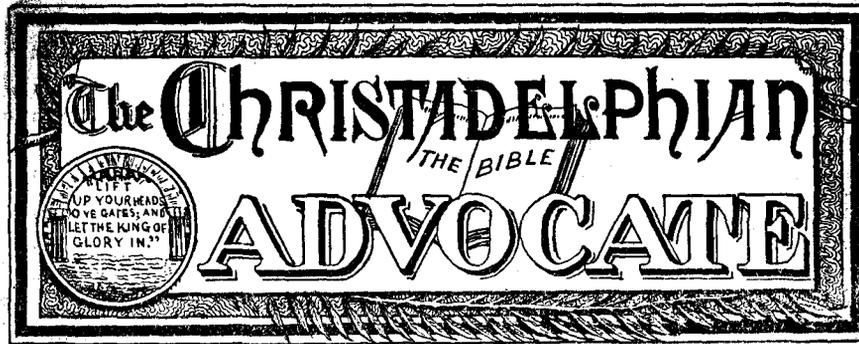
RELIEF FUND.—H. H., \$5.00.

RELIEF FUND.—The following amounts have been received by Bro. J. Leask since last report: J. W. P., \$5.00; W. R. R., \$2.10. Amount used for relief, \$30.00.

NOTE.—Bro. J. B. Rileigh, Secretary of the Boston Ecclesia has removed from Everett to 25 Acorn St., Malden, Mass.

The Problem of Life.—Second edition, 88 pages size of *ADVOCATE*, in same style of type. Price 15 cts; by mail 18 cts.

The Divinity of the Bible.—A book of ninety pages 6x9. By Thos. Williams. The author having engaged in two public oral debates with two infidels—Col. Billings, in Riverside, Ia., and Mr. Charles Watts, of London, England, in Hamilton, Canada—has given an epitomy of his arguments, in the hope that it may be of help to some who have not the time to read, nor the means of access to, the many large and expensive books which treat elaborately upon the important subject. Price, 25 cts; by mail, 28 cts.



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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.

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NOVEMBER, 1908

No. 285

AT A BURIAL.

(SUBSTANCE OF ADDRESS.)

DEAR Brethern, Sisters, and Friends, we are met together this morning in circumstances of sorrow and grief, and like the Lord who at the grave of Lazarus groaned in spirit, so we in measure groan within ourselves.

The world is full of sorrow and travail. An evil world, the apostle described it in his day, and so it is now. As for all effects there is a cause, so is there an origin and cause of sorrow, suffering and death. It is revealed in the scriptures. It is sin, disobedience to the law of God. In Rom. v:12 we read that "through one man (Adam) sin entered into the world, and death through sin; and so death passed upon all men, for that all sinned." This is all inexpressibly sad, and if there were no remedy our grief would be desperate indeed, and our sorrow inconsolable. But thanks to God for His great mercy and redemption in Christ. If we have knowledge of this; if we are related to this; then we have hope indeed, and sorrow not as those "who have no hope" as Paul counselled the bereaved of the church at Thessalonica to do, and in the words which he exhorts them to comfort one another, we find that the ground of their consolation rested on the fact and revelation that Jesus died, and rose again, and that those also who are fallen asleep will God through Jesus bring

with him, for the Lord Himself is to descend from heaven, when both the risen and those who remain alive, will be caught away to meet Him, and so to be ever with Him in His kingdom.

Well may the apostle speak of God the Father in His love, giving to the church "eternal comfort and good hope through grace."

Let me, dear brethren, sisters, and friends, briefly testify to you of our beloved sister's faith, how in the mercy and grace of God she came to hear, understand, and believe, the glad tidings of the great and glorious kingdom, embodying the exceeding great and precious promises of God—those made to Abraham, Isaac, and Jacob of old, whereby the possession of the earth in perpetuity, and made as paradise, is covenanted to them and their immortal Seed the Christ, and all who are truly in Him; and those also to David, whereby the rule of the world in righteousness in the future age is assured, and the blessedness of the nations thereby, through the Royal dynasty of David in the person of Jesus Christ of his seed raised from the dead, to sit in glory and power on his restored throne. Of Jesus, God's Christ, or anointed King and priest, had she heard, and moreover of Him crucified; the doctrine of the cross; the condemnation of sin's flesh in Him, as Paul preached, and of the command and permission to be baptized into His death, and so partake of His acceptable sacrifice and union with Him, thus to be reckoned as crucified with Him that the body of sin's flesh might be accounted as destroyed, and as risen with Him, a new and justified creature in God's sight, freed from sin and condemnation; constituted a child of God, and heir to life unending in His everlasting kingdom.

When at the coming of the Lord, who is the Resurrection, our dear sister awakes from the dead, it will be to find herself in the presence of the great "General assembly of the first born," of all the redeemed of God's dear children from all the ages and generations of the past. As faithful in the Lord, she will attain to the noble and glorious immortal nature such as the angels of God possess, and pain and weakness and suffering and sorrow she will know no more. As having fallen asleep in Christ, it could be said of our beloved sister, as the sisters of Lazarus said to Jesus, "Lord, if thou hadst been here our brother had not died," for it is true that when the Lord comes he will arrest the tendency of death in all His faithful people. Martha and Mary, however, seeing that their brother Lazarus was dead, as Jewesses indeed, having the unspeakable privilege of knowing the mind of their Lord, teacher, and friend, knew perfectly well, and believed nothing else, than that Lazarus would "rise again in the resurrection at the last day." So we believe of our sister, and that "the last day" is now at hand, and that our longing eyes can behold bright and clear the resurrection signs.

And to you, dear friends, we beg to thank you for the expressions of your kindness and tokens of respect, both to our dear sister and her grief stricken relatives after the flesh, to whom we extend our condolence and heartfelt sympathy in their bereavement, and we in all kindness entreat you, in the sight of God in whose hand is the breath of every living thing, to give heed to these things and search the Scriptures.

If you would live and not perish, and see the good and blessed days of God's kingdom on earth, open your eyes, your ears, your hearts to its glorious and saving gospel. Consider the vanity of life, its uncertainty, its end. Of this be assured that the end of the age is upon us, the final judgment and wrath of God impend; the time of the dead to be judged and rewarded is at hand; the destroyers of the earth will be destroyed, and the glorious and divine finish will be, that the kingdoms of this world will become the kingdom of our Lord and His Christ, and He will reign for ever and ever.

C. H. E., Vancouver, B. C.

THE HOLY OF HOLIES.

THE SIGNIFICANCE OF THINGS BEHIND THE SECOND VEIL.

THIS inner court or apartment belonged to both the tabernacle in the wilderness and the temple, and like all divine things there is something to be learned from it and the things contained within it. The apartment itself was very suggestive. Of this the apostle speaks when he alludes to Jesus having entered into heaven itself appearing in the presence of God for us. The Aaronic High Priest was a type of Christ in his entering into this, the "holiest of all," with the blood of others, *i. e.* bulls and goats, but Jesus entered by means of his own blood, it having been shed previously. It is also suggestive of the state into which Jesus has entered, the most holy, which is the spirit state. We are certainly taught this by the apostle who says he has consecrated "a new and living way through the veil, his flesh." To pass through the flesh state and attain to something beyond is most certainly to attain to the spirit nature, since this is the attainment of the future. Bitter experience makes assurance doubly certain that we have had enough of the old man and we are simply awaiting the hour when he who is "to appear the second time without sin," shall change these bodies of humiliation into a likeness with his own, "We shall be like him."

In Heb. x: 1, it is stated that the law was a "*shadow of good things to come, and not the very image of the things,*" and in Col. ii: 17, alluding to things under the law, we are again told they were a "*shadow of things to come; but the body (or substance) is of Christ,*" or pertains to him.

Having already referred to the High Priest and his office and their typical character, attention may be directed to other matters. We may notice the fact that all that was behind the veil were the golden censer, the ark and the things connected with it, *i. e.* its belongings, and the glory overshadowing the mercy-seat. Having Paul's interpretation that the body is of Christ, we ought to see how and why this is so. Looked at from one point many ideas will be associated with Christ as he has been, and now is, while from another we shall be able to take a view of things still future.

Our first view is a magnificently constructed casket of wood, in which is deposited a golden pot of manna, Aaron's rod that budded, the two tables of testimony, and the law. If Christ be the substance or reality or antitype here, then we should discover somewhat of its meaning. The structure of wood (something perishable) is a most perfect symbol of the body or flesh of Christ. The ark was to be overlaid with fine gold within and without. This is strikingly suggestive of the character of Him who was "holy, harmless, undefiled, and separate from sinners." He had a character that had been tried, and he had "come forth as gold." He had "learned obedience by the things which he suffered." Though poor in this world's possessions, not "having where to lay his head," he had that exceeding richness toward God, in a faith tried to the utmost. (See Rev. iii: 18—gold tried in the fire). This is the sort of riches we should strive to become possessors of, if we would not fail in that day. Let us behold then in the gold within and without the character of him in "whom was no sin," "who did no sin, and in whose mouth was no guile."

There were also four rings cast and attached to two sides of the ark, into which were inserted two staves. These were to enable the ark to be carried about from place to place. The staves, according to the law, were not to be taken from the rings, and this held good until a resting place for the ark was found in the temple built by Solomon, when they were removed (1. Kings viii: 8). Quite suggestive of the dwelling-place which Jehovah will build and inhabit by his spirit. Paul calls it a "holy temple in the Lord," which, when it is established among men, will remain fixed for ever. The removal of the staves may then become a marked event, giving certain evidence of there being no longer any liability or necessity for change of habitation. For it is absolutely true that when he who is the Ark takes up his abode among men, he will be here to remain, the depository of Divine wisdom and the fountain of life to all who come to him as the "mercy-seat" of Jehovah, who will thus commune with men through his Son.

The next noticeable feature is the crown surmounting the Ark. It is impossible to avoid thinking of the royalty which is necessarily associated

with the idea that the throne of Jehovah was among men. Antitypically we behold the same thing in Christ. God will rule in and through him in the day of his kingdom. How transcendently beautiful is the picture thus presented to the eye of faith, for we behold in this a type of him, "Who for the joy that was set before him, despised the shame" that came in enduring the death of the cross, thus working out the golden character which is to exercise royal supremacy over all the habitable earth. A reference to the twenty-first Psalm, verse 3, bears also upon this, being testimony for Christ. David by the Spirit says, "Thou settest a crown of pure gold upon his head."

Attention may now very reasonably be given to the things in the Ark. In the exposition here attempted something like order may be observed, with happy results, and briefly summarized thus: The testimony, the rod that budded, and the golden pot of manna. Remembering that "the body (or substance) is Christ," we behold him the embodiment of that which is life because it was (and is) the light of men. He was "full of grace and truth." He was the "word" or "testimony made flesh," that is, manifested through flesh, and while developing the golden character illustrated to the highest degree that he was indeed the "Word of God." The Apocalypse so describes him, and he himself declared it was his "meat and drink to do the will of him who sent him." Beholding in him the incarnate word we ought to be able to adduce some reason why such a display of Divine wisdom and power came to be seen and known among men. By a sequence most natural, which will appear further on, we are introduced to the type of the rod that budded. It was evidently a symbol of authority or dignity, for only the rods of the heads of the tribes were ordered to be placed on trial, that it might be known which tribe was in favor with Jehovah. All claimed it, but it required Divine power to cause a lifeless rod to bud and blossom and bear fruit in a single night. Such a thing occurred, however, and from it we gather the lesson that the Christ, "the root out of a dry ground," was caused to stand up again from the dead.

Sister Lasius, in her little work on "Patterns of Things in the Heavens," quotes (presumably from her Father) "that the rod was laid up before the testimony, to be kept as a token against the rebellious." The spiritual aspect just here is delightful indeed. The testimony of the Deity having been uttered by the "messenger of the covenant," all that now remained was for him to seal that testimony with his blood, thus entering the antipically lifeless state of Aaron's rod by being put to death. The beauty and force of the figure does not end here, however, because he must, in view of the testimony uttered both by the prophets and himself, stand up again from the dead with life and incorruptibility as the glorious

fruit of his favor with God. In this he would appear to a startling degree, as a "*token* against the rebellious." How true this is is clear from the words which Christ puts into the mouth of Abraham, in the parable of the rich man and Lazarus, "Neither will they believe though one rose from the dead." As was remarked, the result of the testimony believed and obeyed found its ending in a triumphant resurrection from the dead of that blessed one "who had loved righteousness and hated iniquity." Though it would be in no way difficult to see in this figure the whole process from death to life again, the purpose is to view and expound the figures as though they stood related the one to the other. This being so, the golden pot and its concealed and incorruptible manna will be found to occupy a most interesting position.

The fact is clear that manna stands for immortality. Jesus makes this evident in his discourse in the sixth chapter of John, upon the principle that if one eat of the manna or bread he has to give will live for ever. The same idea is also inculcated in Rev. ii: 17, "To him that overcomes will I give to eat of the hidden manna." This type applies to Jesus personally, and in so significant a manner that we cannot fail to see its spiritual meaning.

Let the pot with its preciousness of metal (for it was gold) represent the character and person of Jesus (as a person he is nothing without character) and the manna stand for the life now hidden in him, and we have the Son of God as he is represented to us in the symbolism of the things within the Ark. Remember the words of Paul in Colossians, "The body is of Christ." To summarize: The testimony, the budding rod, and the golden pot and its concealed manna, all have their peculiar signification in that they point to Christ in his glorious work of redemption. Not only was the testimony of Jehovah received by Jesus, but he was that testimony manifested through the flesh. This word adhered to placed him in the attitude of antitype toward the budding rod, symbolical of resurrection, and finally made him the repository, as the golden pot, of an eternal life element, so perfectly typified by the manna which was incorruptible.

As bearing upon this point it will be well to quote a short extract from "Eureka," Vol. I.: "Now as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the testimony, there to remain for centuries, so the Eternal Spirit concealed in Jesus, the antitypical Ark of his testimony, that deposit of manna, from which it shall be given to those who overcome to eat. We feed upon this manna from day to day, in feeding upon the truth. But what we eat to-day will not suffice for the morrow. We must keep it in memory." Here let it be said there is a type exactly representing this day-to-day view, and that is the daily gathering, such as the children of Israel were obliged to make while they were in the wilderness. We also need to make our daily gatherings of

manna-word which is bread and therefore life to spiritual Israel while in this wilderness of the people. The manna concealed in Christ is his spirit nature, that has its counterpart, as before stated, in the manna laid away in the golden pot. To return to the quotation from "Eureka." "But though we thus feed and rejoice in the 'right to live,' yet is the life-manna concealed; for we are dead and 'our life is hid with Christ in God.' 'When Christ our life shall appear, then shall we also appear with him in glory.' The night of the life manna's concealment in the Spirit's Ark is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been *hid* in God, concealed from human view, at the 'right hand of power,' for many generations and centuries. We wait for his coming that the Spirit may be in us as in Him; and that in being made like Him, we may eat of the manna that hath been so long concealed."

We are fortunate in being permitted to quote the Doctor's summary of the Ark and the things connected with it. He says, in speaking of the Ark referred to in the Apocalypse and seen in the open Nave or Most Holy Place, that it "is the Deity in most holy manifestation—manifested by Spirit in Jesus and his brethren—'glorified together.' Collectively they form the Ark and Cherubim (to these latter we will refer presently), the Spirit answering to the manna, the budding almond-rod, and the testimony. This is evident from the discourse of Jesus recorded by John. The anointing, or Christ Spirit, speaking by Jesus, declared that he was the bread of life, or true manna; the resurrection, or budding-rod, and the covenanted truth, or testimony. The container of such a power is the chest, or ark thereof, and therefore styled the Ark of the Covenant—of the New Covenant, the Abrahamic, with a blood-sprinkled propitiation or mercy-seat, even Jesus, and all in him who worshipped in the altar. This is the throne, the Eternal Spirit's throne, to be established as such in Jerusalem, the mother city of the kingdom of the 'Ancient of Days.'"

We had almost overlooked the fact that the Golden Censer had a place behind the veil. This has a beautiful significance, one most encouraging to every true saint. This was a golden pan in which was burned incense to Jehovah. In the Catholic church incense is burned in what is called a thurible, and is used for nothing else. The burning and ascending incense was a beautiful figure, being typical of the prayers of all saints. We find this to be so by reference to Rev. v:8: "And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, (see margin), which are the prayers of saints." Rev. viii:3: "And another angel came and stood at the altar, having a *golden censer*; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." The

censer itself points directly to the saints. Before their prayers can ascend to God acceptably they must enter the golden or faith-tried-by-fire state by being introduced into Christ, which is equivalent to being introduced into Christ's sufferings. And as the burning causes the smoking incense to rise, so does the putting to death (or to hold closely to the figure) so does the destruction of the sins of the flesh cause the prayers of all true saints to ascend to God as a sweet-smelling savor, that they may be able to endure the burning and thus offer an acceptable spiritual sacrifice through Jesus Christ the true altar by which we draw near to God.

There is one more glorious type or shadow which demands our attention, and that will close the consideration of things behind the veil. We refer to the Cherubim and the mercy-seat upon the Ark. One very noticeable feature is the fact that they are made of one piece of metal, the cherubic figures being so shaped or constructed as to look down upon the mercy-seat which they overshadow. This mercy-seat had the blood of animals sprinkled upon it once a year, which was regarded as making an atonement or cleansing from sin. So far, then, the law is clear, and we need not fear making a mistake. When God furnishes a key and we put it into the lock and turn it, we need not doubt the door will open. We have but to use the means he has placed in our hands, and the most profound mysteries will be made clear to us.

To the writer this has been the most interesting of the things spoken of, probably because it has demanded the closest attention. The Doctor has written much upon the cherubim and we shall quote from him freely. His expositions are never to be laid aside to make room for others, unless it can be shown that others are more in harmony with the general teachings of the Word. Tried by this rule, which is always safe and fair to one's self, Dr. Thomas' expositions approach as near the Word as anything human could be expected to, and far closer than any of us in this day and generation may hope to come. All we can do, or hope to do, is to be permitted to live long enough to read his masterly expositions and understand them, and perhaps here and there by a very close study of the blessed word of God, add a little to the details. We are not aware of a single eminent brother in the body at the present time, no matter what his attainments, who has ever done anything more. And how many, very many there are who have done less, nay worse, by many degrees, in that they have undertaken to loosen the props of a faith infallibly true because inspired of God. We feel persuaded to maintain a decided attitude the more as we come to a full knowledge of the truths, those hidden, inner truths of revelation. Indeed, when one thinks of the glorious treasures concealed in the Word, in type and shadow, to say nothing of things which are open to the eyes of all who will learn, it is a wonder the grand old book ever became

the subject of even textual criticism, which is quite certain to be more or less barren of reverence and sometimes conscientiousness. How we have digressed. No wonder, however, when we remember the character of that with which we have to do. Oh! think of it, perishing brother and sister. Were it not for this unspeakably precious missive which takes our hopes beyond the grave and into the kingdom of God with its unfading and endless glories, we should pass down into the valley of the shadow of death without one ray of light or cheer to lighten our pathway. A merciful Creator has ordered it otherwise, and to-day you and I are the blessed of the Lord in having been permitted to become partakers of certain "exceeding great and precious promises" leading up to a participation in the Divine nature, filling us with "joy unspeakable and full of glory," as we try to rise to a conception of what has been prepared of God for those "who love Him and are called according to his purpose."—*To be concluded next month.*

C. C. VREDENBURGH.

THE YAHVEH NAME.

INVOKED BY THE PATRIARCHS.

THE first act of Noah on leaving the ark, was to build an altar to YAHVEH, or "Jehovah." That this name of God had, prior to the flood, in a great measure superseded the original name "Elohim," is evident from its use in the narrative. It is natural, however, to suppose, that the idea originally associated with the name YAHVEH, would be but vaguely retained by the immediate descendants of Noah, and by the Patriarchs. The fact of deliverance from the Flood which had buried the earth beneath its waves, would indeed be associated in the mind of Noah, and with gratitude to God as Deliverer, and to his Deliverer he would offer the sacrifice of thanksgiving. But the hope of a restoration to an early Paradise must have departed, in the great change which blotted from the face of the earth all traces of its former existence. Thus while the church of the antediluvian world had, under the theology of the Promise, fixed its hope upon a Deliverer who was to restore them to the original Paradise, the great image filling the minds of Noah and his immediate descendants must have been that of the Ark, bearing over to a renovated earth a single family, saved from the common ruin. Their theology would be that of past deliverance, and the name "Jehovah" thus associated with the great fact would gradually lose its primary and prophetic meaning, and come to represent the general and special care of God over his children.

The theology of the promise must have been vague indeed in their minds, and the name YAHVEH, or "Jehovah," though designating to them

a near and peculiar relation of God to man, would not so much carry the mind forward to the Hope, as backward to the *fact* of Deliverance. So "Jehovah," as the special Guardian of their father Noah, would be the God of his children, and of their children's children.

But with the new world was to begin a new economy. The first step was to be taken towards the preparation for the coming of YAHVEH, the promised One. A people was to be selected and trained in a special school, the arrangements and discipline of which were appointed for a single end—to educate them to understand and appreciate the manifestation of Divinity, to appear in the coming YAHVEH.

If the highest possible expression of the love of God was to be the offering up of His only begotten Son to die, then, before the fulness of love displayed in that Divine sacrifice could be comprehended by Humanity, it must itself be trained through a system of sacrifices to a familiarity with the idea.

Thus the sacrifice—that wonderful symbol of Divine love, of a love which gives itself up, even to blood, which is "the life"—was instituted at the very gate of Eden, and appears on every page of succeeding history.

But the theology of the promise was to be reinstated under a more *specific* relation to humanity.

The promise made to Eve in the form of a general prophetic statement relating to the race, and altogether indefinite as to the time of its fulfillment, was to be rendered more definite in time, and more particular in respect to the tribe or nation in which YAHVEH was to appear.

Accordingly, Abram was selected as the founder of a chosen people under the Promise: "I will make of thee a great nation, and in thee shall all families of the earth be blessed;" and so is taken the first step towards the development of the original promise. The history of this development is a progress from the first general prophecy, to more and more specific statements concerning YAHVEH, and His work. The promise to Abram directed the vague and universal expectation of the world to the particular nation of which he was to be the founder; and the time of the coming of YAHVEH was rendered more definite by the implication that a great nation must first arise, and possess the land of Canaan, before the promised blessing would appear.

These special promises to Abraham that he, yet childless, should become the father of a people, mighty and numerous, destined to possess the land in which he himself was a sojourner and a stranger, must have filled his mind with wonder and expectation, and the knowledge that God was able to perform that which He had promised must have been the stronghold of his faith.

El Shaddai, God Almighty, would therefore be the name of God upon which he would dwell with peculiar confidence and trust.

As *El Shaddai*, therefore, God confirms his covenant with Abraham, and as *El Shaddai*, gives to Jacob the name of "Israel"—renewing the promise made to Abraham in a still more specific manner—assuring "Israel" that *he*, out of all the descendants of Abraham, should become the father of the chosen people. Thus the name *El Shaddai* would represent to Abraham and his successors in the line of chosen, a Mighty Promise of blessings, and would be comprehended by them in a way in which $\Upsilon\text{ΑΗ}\nu\text{ΕΗ}$, or "Jehovah," could not be, although the latter was still in use as the old historic name of the God of their fathers, and as representing promises "afar off." Thus the same God appeared at different times under different names, and according as one name bore a more immediate relation to the circumstances in which it was affirmed, it overshadowed in significance the others.

In this view may be found the explanation of an apparent contradiction in the narrative in respect to the use of the name $\Upsilon\text{ΑΗ}\nu\text{ΕΗ}$, or "Jehovah," by the patriarchs; we find it upon every page of their history, and yet, on turning to Ex. vi: 3, it is there stated by God himself, that by His name $\Upsilon\text{ΑΗ}\nu\text{ΕΗ}$ He was not known to them.

This apparent inconsistency has been a stumbling-block to many, and has even been seized upon by some, who lay claim to superior scholarship, as an objection to the credibility of these records.

The first rudiments of a knowledge of any foreign tongue, however, ought to be sufficient to suggest the explanation of this entirely superficial difficulty

Thus, in almost any foreign language, a verb having the sense of "to comprehend," "to understand," may often be translated by the English verb "to know." In very many instances, however, the verb "to know" would not give the sense of the original.

The case under consideration is an instance of the folly of building an objection upon a *translation* merely. The objection disappears at once upon reference to the *original*. The verb there used, means "to comprehend," "to understand," and is very inaccurately and inadequately rendered by "to know." Literally it means: "And by my name $\Upsilon\text{ΑΗ}\nu\text{ΕΗ}$ was I not 'comprehended,' or 'understood' by them. It properly conveys the meaning of "to see with the mind," "to understand by means of explanatory circumstances." As in the return of the dove to the Ark with an olive-leaf, then Noah "knew" that the waters were abated; and in the sacrifice of Manoah, when the angel of the Lord ascended in the flame of the altar and returned not, then Manoah "knew" he was the angel of the Lord.

An instance by which the sense of this word may be tested, occurs in Isa. vi: 9, "Seeing they shall see and shall not *perceive*," that is, "understand," "comprehend." The word here, correctly rendered "perceive," is

precisely the same one, which, in the case under consideration, our translators have given us "know."

The relative difference between "seeing" and "perceiving" corresponds exactly to that between "knowing" and "comprehending," as will appear by substituting in the above example the latter form of expression, thus, "knowing they shall know, but shall not comprehend."

This simple explanation of our apparently direct contradiction in the narrative, may suggest a solvent for similar cases throughout the sacred records.

To a mind in any degree aware of the difficulty of rendering with perfect accuracy an expression of one language, by words taken from another, would seem almost a miracle if such apparent inconsistencies did not sometimes occur in the course of a translation of a long narrative. When we add to this the consideration of the fact that the Hebrew was but imperfectly understood in the time of our translators, we have elements for a vindication of cases of difficulty, which, in any particular instance, ought to be enough to hold a scholarly mind in suspense, till the case has at least been subjected to the test of reference to the original.

Thus this instance of alleged contradiction which we have considered, not only is seen to be perfectly consistent with the rest of the narrative, but becomes in itself a testimony to the significance of the name **YAHVEH**, or "Jehovah," in its historical relation to the race. The original prophetic meaning of this term, and its associate idea **DELIVERANCE**, bore no such immediate relation to the exigencies of the patriarchs as to make that name "comprehended" by them from the circumstances of their own experience.

We have traced the history of **YAHVEH**, and the unfolding promise of His Great Deliverance, from the first vague and general prophecy to Eve, to the more specific yet still undefined promise to Abraham.

At the end of the patriarchal era the prophetic utterances of Jacob give greater distinctness to the character and work of the coming **DELIVERER**.

The dying patriarch, in a series of brief but comprehensive sentences, marks out the future career of each one of his descendants, and in the course of this series utter two distinct prophecies of "the Coming One," with an ejaculation of disappointment that he has not "known" the Deliverance of **YAHVEH**, for which he has waited.

The first of these prophecies is in the benediction of Judah. After assigning to him the precedence over his other sons, Israel continues: "The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until **SHILOH** come, and unto him shall the gathering of 'the peoples' be."

And thus does the unfolding promise become more and more *specific*. From the "nation" is singled out a "tribe," whose pre-eminence, it is declared, shall be maintained until the appearing of the Great Coming One, "Shiloh," "Prince of Peace," to take the place of Judah in the world, and to whom "the gathering of the peoples" shall be. . . .

In this single prophecy, then, we have a prediction of the great general facts of the Coming and Kingdom of YAHVEH, HE WHO WILL BE. We next have a recognition of YAHVEH, or "Jehovah," as DELIVERER.

In the benediction of Dan Jacob makes use of a figure recalling to us the language of the first promise.

"Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

In immediate connection with this prophecy, and as if suggested by it, comes the remarkable and apparently isolated exclamation—"I have waited for thy DELIVERANCE O YAHVEH!"

What more natural than that in characterizing Dan as a "serpent" or "adder" biting at the heels of his adversaries, the thought of the great adversary, "the serpent," and of the Great DELIVERER, YAHVEH, should take possession of the mind of the patriarch, and that he should give utterance to an ejaculation of disappointment at not having known the DELIVERANCE he himself foretold, and for which he had all his lifetime waited?

Lastly, in the blessing of Joseph we find a distinct intimation of the superhuman character of the Coming DELIVERER.

In speaking of the triumph of Joseph over his enemies, this triumph is attributed to the "Mighty One of Jacob, "by whom he had been upheld, and from whence was to come the "Shepherd," "Stone," or "Rock" of Israel.

Thus far, then, the original promise has unfolded itself:

In the assumption by God of the name of the Coming One, "YAHVEH."

The promise to Abraham, that the Coming One should appear in the "nation" of which he was to be founder.

The prophecies of Jacob that the Coming One should appear in the "tribe" of Judah.

That the kingdom represented by Judah should give place to the kingdom of the Coming One.

That this latter kingdom should be a kingdom of "Peace."

That it should be greater than the kingdom of the "Sceptre" and "Lawgiver," gathering "the peoples" without distinction to tribe or nation.

That the "Shepherd," the "Rock of Israel," was to be from the "Mighty One" of Jacob.

That YAHVEH or "Jehovah" was to be the Author of a Great DELIVERANCE.

Then comes the break in the history of the descendants of Jacob.

Four hundred years of bondage are passed over in silence; and as if the story were not so much of a nation or people as of YAHVEH, THE DELIVERER, we are taken directly from the recognition by Jacob, of YAHVEH as A DELIVERER for whom he had "waited," but whom he had not "known" to be A Great Fact of DELIVERANCE, in connection with which we find this affirmation to the suffering Israelites—Ye shall "know" that I am YAHVEH, DELIVERER.

THE FROG-LIKE SPIRITS.

“And I saw three *unclean spirits* like *frogs* come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working *miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”—Rev. xvi:13, 14.

AS the fulfillment of this sign undoubtedly belongs to our day, it is surely wisdom on our part to try to understand its significance. This will be unerringly effected by a careful study and comparison of similar objects in other portions of God’s word: “The testimony of the Lord is sure, making wise the simple.”

There are many references to unclean spirits in the life of Christ. The first recorded case of healing is that of the man possessed with an unclean spirit, in the synagogue at Capernaum. He believed himself to be many, and acknowledged Jesus to be the Son of God. After protesting against his mission, and resisting his powerful command, the spirits were subdued. This act spread Jesus’ fame throughout Galilee.

The incident of the demented man of Gadara is even more striking. He dwelt among the tombs, and could not be bound with chains. He worshipped Jesus afar off, knew him to be the Son of God, believed himself to be a legion, and begged to be left in the unclean condition. The spirits would rather dwell in the swine than leave the country, and perished in the sea. The conversion of the man had no other effect upon his countrymen than to fill them with fear.

There is also the case of the unclean spirit, deaf and dumb, that affected the child after the manner of an epileptic fit. This the disciples had failed to cure, and Jesus declared it could be overcome only by prayer and fasting.

When the scribes accused Jesus of casting out devils by Beelzebub, it was attributing to him an unclean spirit; and Jesus said regarding this accusation, that unbelief had no forgiveness then or hereafter.

From these testimonies a number of deductions may be drawn bearing on the aspect of present affairs. Unclean spirits are human beings of unsound mind, usually with some knowledge of the Son of God, but with no desire to submit to his will. They resist existing customs and laws, often believe themselves to be a host, are strong to do injury to others or themselves, and would rather associate with the low and vulgar than yield to the Divine hand. Their ears are closed to counsel, and their tongue can give no reason for their imaginings, their blind courses will eventually lead to destruction. The reverse of this is true of God’s children: He has given them “not the spirit of fear, but of power, and of love, and of a sound mind.”

The unclean spirits of the latter days are further described as being like frogs. There is only one other place in the Bible where frogs are mentioned, at least any other is a reference to it, and that is in Exodus, the second plague on Pharaoh, king of Egypt. The saying is common, history repeats itself.

The first of the plagues was that of water turned to blood—in the river and in their houses. This lasted seven days. Moses brought the plague upon the land at the command of the Lord; but the magicians did so also with their enchantments. If a day be representative of 1,000 years, then that which this plague prefigured is existent as long as sin and death are in the world. It is symbolic of strife and bloodshed.—Rev. xvi:4.

Of the plague of frogs God said: “And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.” Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land. The magicians did also with their enchantments. This plague Pharaoh could not endure, and called for Moses and Aaron; evidently the magicians were powerless to abate the nuisance. In the 78th Psalm it is written: “He sent frogs among them, which destroyed them.” Frogs belong to the serpent family, their distinctive characteristic being that they can live equally well on land or in water. The plague affected rich and poor, high and low; their business, their comfort, their sleep, their food supply.

These frog-spirits are also described as belonging to devils or demons. Any object, animate or inanimate, that receives any apart of the adoration or reverence that should be given to God alone, is a devil. Paul warned the Corinthians not to fellowship devils in partaking of Gentile sacrifices. In Moses' prophetic song it is said: “They sacrificed unto devils, not to God; to gods whom they know not.” Influenced by false convictions, the dragon, beast, and false prophet will each pursue policies of worldly wisdom and aggrandizement which will lead to the massing of vast armies in Palestine, and their terrible slaughter in the war of Armageddon. They become the instruments by which the miracles are wrought, and through their powerful and far-reaching influence all the kings of the earth share, more or less, in that disastrous conflict. Palestine is coveted now by western nations for its strategic position, commercial facilities and religious prestige; and its value in these respects will increase rapidly in the future. To add to the difficulties of settling whose it should be, the Jews will continue to claim it to be theirs.

The dragon is the old Egyptian standard and the emblem of paganism, and represents a naval power. The nation that governs Egypt, sways

paganism, and the supreme mistress of the seas is the mouth of the dragon. The beast is that political and military power that supports the woman, Babylon, the great city, more commonly called Christendom (Rev. xvii.). The prophet Ezekiel styled the mouth of this confederacy Gog of the land of Magog, the *chief* prince of Meshech and Tubal. The false prophet is the woman or ecclesiastical power of the beast; and the mouth includes all priests, Roman, Greek, or Protestant, that make void the word of God by the traditions of men. as the doctrine of the immortality of the soul.

The frog-like spirit or policies of these three powers are selfish, not identical; but all tend to destroy the peace and prosperity of nations in attempting to satisfy greed, obstinacy, and ambition. They work to achieve their purpose by miracles or enchantments, as the Egyptians of old. *Their* manifestations were confined to three wonders—transforming rods to serpents, water to blood, and increasing frogs abundantly in the land. The present day mighty men cannot do more; all future exhibitions of further plagues, they will concede to be the “finger of God.”

But what around us answers to the plague of frogs? What can prepare nations for a final, general struggle as well as ever increasing forces on land and sea, always hugging the delusion that to insure peace they must be prepared for war? The following are some of the resemblances between Egyptian frogs and armaments.

1. They come into the king's house, when the worries of state are increased, or the safety of his person, or security of his throne is menaced.
2. They are in the bed-chamber, when war or defense is the cause of secret councils, secret intelligence and secret works.
3. They are on the bed when war's duties make rest and pleasure, matters of secondary consideration.
4. They are in the houses of servants, for from the lower classes must be drafted men to fill the ranks. Compulsory enlisting is now general in Europe, except Great Britain.
5. They are on the people, when dependencies and allies are expected to be ready to contribute forces in time of need.
6. They are in ovens and kneading-troughs when the cost of living is increased by excessive taxation, neglect of industries, or devastations of war.
7. As frogs abound in stagnant water, so war preparations can be fastest made in times of peace.
8. Like the frogs they are an intolerable burden of which nations cannot rid themselves.

There seems to be nothing lacking in the applicability of the type. The frog-spirit of the latter days is well expressed by the prophet Joel, “Prepare war, wake up the mighty men, let all the men of war draw near,

let them come up: beat your plowshares into swords and your pruning-hooks into spears: let the weak say I am strong."

There is nothing subversive of the accepted opinion, expressed sometimes in newspapers, that France is especially a frog nation. It has been prominent in all feuds and politics in the domain of the beast since the days of Charlemagne; it was the first to adopt conscription to increase its army in 1798; it is recognized now as foremost in fashion, art and war.

We can all see how powerless nations are to refrain from adding to their forces, to diminish them is entirely out of the question; even peace conferences but devise more systematic arrangements, and avoid a premature clash. There is no hope but that the frogs will increase in every land until the establishment of the kingdom of God, then, when Divine judgments are manifest in the earth, rulers will entreat the man like Moses and Aaron to remove them "to-morrow." To-day is the day of salvation; to-morrow, the day of Christ's kingdom and glory. The frogs will then remain in the river only; all hosts will belong to the King of Kings—"There is a river, the streams whereof shall make glad the city of our God." After the destruction of the frogs, "they gathered them together upon heaps, and the land stank." Of the coming slaughter of some of the antitypical frogs it is written: "I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude (Ezek. xxxix:11). Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great."

In the near future all unclean spirits will be brought into subjection to the will of Christ and his saints, men perfected by *fasting and prayer*; those that during the probation, "honor the Lord, not doing their own ways, nor finding their own pleasure, nor speaking their own words." The great fast, to which all others pointed, will then be a reality in the earth: "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and break every yoke" (Isa. lviii:6). However, this will not be accomplished till after years of protest and resistance, during which time not only the lion and the bear will perish, but the Philistine also. The Jew, possessed now with an unclean spirit of unbelief, and *worshipping afar off*, will be brought nigh, and become the recipient of forgiveness and favor again, when the fountain is opened to him for sin and uncleanness. The spirit of envy and avarice that possess the Gentile *swine* will perish in the obliteration of vast armies; and nations will be made to fear the awful plagues or judgments, even if they cannot understand the goodness of the Lord. There will be no mercy extended to the individual that denies the Holy Spirit is at work in God's manifested sons. They are styled collectively The Word of God (having believed the word of promise). "Out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God"—Rev. xix:15. A. S.

CYRUS AND THE BOOK OF EZRA.

WE read in Ezra i: 7, 8, that "Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah."

It is evident also that the greatest care was taken to deliver all the sacred spoil. Everything was searched out and handed over. This appears to be the significance of the numbers. We are told that there were thirty charges of gold, 1,000 charges of silver, twenty-nine knives, thirty gold basons, 410 silver basons of a second sort, and 1,000 other vessels, and that all the vessels of gold and silver were 5,400 (verses 9-11). Some commentators reveal

A PITIFUL NARROWNESS

of comprehension which finds huge stumbling-blocks where ordinary common sense sees only the plainest pathway. The whole of the numbers specified above amount only to 2,499. This does not agree with the 5,400 here given as the whole number, and so even Canon Rawlinson must needs say in *The Speaker's Commentary*: "Probably the sum total in the present passage has suffered corruption!" Why should such a supposition be necessary? Does not the difference between the 2,499 and the 5,400 simply mean that many instruments of the divine service were handed over which are not specially enumerated? Where were the vessels of gold and silver out of which Belshazzar regaled his princes, his wives, and his concubines? Where were the censers, and many another article needful for the sacred functions of the priesthood? The 5,400 evidently signifies that all these were sought out with the same care, and consigned to Sheshbazzar with the same fidelity.

But we have now to ask whether it is at all probable that Cyrus would have laid upon himself any such task as this. Was it his way or his policy to do a thing of the kind? Or must we see here merely a proof of Jewish conceit, or an attempt to magnify the Temple and the nation such as a late writer, manufacturing history, might indulge in? That such a construction should have been put upon the words is so natural to a mind that has once given way to scepticism that we need not wonder at it. But, fortunately, it is now placed beyond doubt that the surrender of the vessels, and the very care taken that all of them should be handed over for the new Temple, was just the thing that Cyrus was most likely to have done. It was what he set himself to do in regard to other religions, and

THE VERY PLAN,

therefore, which he must have followed in regard to the Jews. Cyrus has told us in an inscription which I have already quoted that he caused

the gods, which Nabonidus had removed from their former shrines in Babylon and brought into the capital, to be carefully restored to their old abodes. He says: "And the gods of Sumir and Akkad, which Nabunahid to the sorrow of the lord of the gods had carried off to Sunakhi-Babylon, I caused to take up their abode (again) in peace in their sanctuaries, an abode of joy of heart for the whole of the gods whom I brought back to their towns."

It will be seen, therefore, that the return of the Temple spoils was entirely in the line of that policy which Cyrus adopted. There were no idols to send back to Jerusalem, and so the only things which were associated with that pure worship were sought out, collected and handed over. In Ezra v:13 the Jews apply a title to Cyrus, the correctness of which has been proved by recently recovered inscriptions. He is named "king of Babylon."

CYRUS NAMES HIMSELF

by this title. We read on one of his cylinders, "great king, mighty king, king of Babylon, king of Sumir and Akkad, king of the four regions." Schrader says on this point that "evidently the 'king of Babel' had somewhat the same meaning to the inhabitants of Western Asia after the time of Nebuchadnezzar as the epithet 'Roman Empire' had for the nations of the middle ages." We have another most welcome confirmation of an important statement in chapter iv:2. The Samaritans come to the Jews with the request that they may be allowed to have part in the rebuilding of the Temple. They speak of themselves as converts to Judaism and as being in every essential point one with them. They say, "Let us build with you, for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assur, who brought us up hither." The statement to which I refer is this last—that the monarch who had transplanted them to the land of Israel was Esar-haddon, king of Assyria. This is quite borne out by one of that king's inscriptions. He gives an account of his war with the king of Sidon, and then he proceeds to say that he carried away an innumerable host of people from the whole of Palestine and Syria, and that their places were occupied by people removed from districts in the east of his dominions. In other words he obtained peace by rooting out the original populations and removing them to districts where they were alike destitute of associations and of memories, and would have

NEITHER STRENGTH NOR SPIRIT

to resist. Now, we are told that Isaiah said to Ahaz, about the second year of his reign, that ere threescore and five years Ephraim should be broken, that it should not be a people. There can be no doubt that the words were accomplished in this wholesale removal, commanded by Esar-haddon, and the sixty-five years brings us down to the very time of the removal.

I might have dwelt upon other indications of the perfectly historical character of the book. I note one or two only. The enemies of the Jews write to the Persian king that, if Jerusalem is built, the city will refuse to

pay "toll, tribute and custom." The correct translation is, "tribute, provision, and toll." The "provision" was a payment in kind, in cattle, grain, etc., which we know to have been a special feature in Persian taxation. A list is given, in chapter iv:9, of the nationalities represented by the colonists of Samaria. All these can be traced. They belong to populations under the rule of the Assyrian king. The enemies of the Jews prevail with a monarch who reigns not long after the time of Cyrus, and a command is issued to stop the building of the city. Cambyses was followed by

A USURPER,

a magain, whose antipathy to a religion like that of the Jews was excessively keen. It was just such a command as this king, Smerdis, was likely to issue, and it is to be noted that the Jews make no attempt to obtain a reversal of the decree. They knew that protest was useless.

But a peculiar thing happens as soon as Smerdis dies. The prophets Haggai and Zechariah exhort the Jews to raise and build. And without any new appeal for permission or for reversal of the old edict, the Jews at once proceed with the work. How can this defiance of the gigantic power of the Persian Empire be explained? Is it not the sheepest madness? Were there no counsellors in Judah to utter a word of caution? The whole is explained when we look at what has happened to Persia. A new dynasty has mounted the Persian throne. Smerdis has been assassinated, and Darius, the son of Hystaspis, reigns in his stead. The new monarch

WILL CARE LITTLE

if contempt is thrown upon the decrees of his predecessor. They were the acts of a usurper, and were worthy of no better treatment. In this way the apparent madness of the Jews becomes the highest wisdom. They rested while Smerdis reigned; when he perished they seized the opportunity by Divine direction. It was like the Divine call to Moses to return to Egypt because those were dead who had sought his life.

Inquiry was naturally made by the Persian governors in the face of the renewed attempt to build Jerusalem. The Jews simply fell back on the authority for the work given by Cyrus.

NO MENTION WAS MADE

of the interdict passed by Smerdis. Search was made for the original decree "in the house of the rolls" (vi:1). Here again we have another impress of the time. This "house of rolls" was one of the institutions of the Empire. The decree was at last discovered at Achmetha, the ancient Ecbatana, a city which we know was the capital of Cyrus.

Thus, wherever discovery has unveiled the places and the times referred to in the Scripture, we see that the Word of God has led us surely, and that it is indeed the Word of Him THAT CANNOT LIE.—*Word and Work.*

THE religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health; they go in with reluctance, and are glad when they get out; but religion to a true believer is like water to a fish; it is his element; seemingly his native element; he lives in it, and he could not live out of it.

FOREIGN MISSIONARIES.

SHOULD WE SEND THEM?

I was pleased to learn through Bro. and Sister Spencer of the good meeting in Hamilton and that you and Sister Williams had safely returned to America.

I notice in the July *ADVOCATE*, in the report of the Government Census Bureau concerning the Christadelphians, it is stated that they have no foreign missionaries. Why is this so? The answer seems to be in what follows, that their work is among the people of so-called Christendom, "to take out a people for his name." Are we, then, special favorites of God "who is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him"?

The people of Christendom are not more intelligent than those of heathen lands. A returned missionary recently speaking of the Chinese said, "A political seer could safely predict that China will yet lead the world."

The nations of the Orient are coming more and more into prominence. They are reaching out for God and truth. Are we doing our duty in denying to them what they so earnestly seek? They are begging for teachers. Not long since, I heard a missionary say, "You can teach a Chinaman any thing if you will only teach him."

Not many years ago, it was dangerous for a foreigner to step foot on the shores of those "abysmal depths," as Lord Curzon has described the far East. To-day there is comparative safety. The early missionaries, Judson, Morrison, and many others who risked their lives to carry the Bible to the pagan world, labored many years with little results. Contrast it with the present. The people, in crowds, follow the "Jesus men," as they call the missionaries, willing and anxious to learn. During the Boxer uprising 10,000 Chinese gave their lives for the Protestant faith. Are we more heroic? The Corcans are "on the run to Christ," as missionary journals tell us.

Is there no one to "expound unto them the way of God more perfectly." Can we supinely rest at ease and say, "God will take care of his truth"? So he will, but may we not have a part in this evangel? for the gospel of the kingdom "must be preached in all the world for a witness before the end comes." We are living in the end of the age. The time is short. Let us be up and doing to carry the gospel to those who are willing to learn. Christendom is Bible hardened. Comparatively few are anxious to know the truth. Why not go to those who wish to learn?

Since the translation of the Bible into Bohemian in 1488, the "little open book" has been carried into every corner of the globe, and to-day, beneath the shadows of the Vatican, its pages are open to all.

Young men, young women, I appeal to you. You may say, The languages are so difficult to learn. What others have done, you can do. At first, the work could be carried on through interpreters. Native teachers would soon be able to tell the glad tidings to others. The new universal language, Esperanto, that can be learned in a few days, and that is coming rapidly into use all over the world, will, no doubt, greatly facili-

tate the spread of the gospel. Among a people so generous as the Christadelphians, financial support would be assured. "Lift up your eyes, and look on the fields; for they are white already to harvest." There is one thing all can do—pray. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The four winds of persecution are held while the 144,000 are sealed. There has been a refuge from the storm in favored lands; but, "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands."

"These which are arrayed in white robes, who are they, and whence came they?" "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

Praying for God's blessing upon all his children, I am your sister in Christ,
IDA M. NUNGASSER.

REMARKS.

It is to be feared that Sister Nungasser places too much reliance upon the sayings of returned missionaries. During the latter part of the life of Mr. J. N. Hall, editor of *The Baptist Flag* (this is the Hall-Williams Debate) he devoted much of his time and the columns of his paper to exposing the evils of "Missionary Boards," their expensive secretaries and travelling agents, etc. While there may be a few sincere men and women connected in various ways with the many missionary enterprises, and some of these quite fanatical, the movements are more conducive to the support of the officers, preachers, and agents than they are to the enlightenment of the heathen, even with such "light" as these false teachers can give, to say nothing about the true light of the gospel. It is contrary to facts to say that "the people of Christendom are not more enlightened than those of heathen lands." In all the political and social reforms effected, intelligent instructors and advisers and leaders from among "the people of Christendom" have been the necessary causes.

The religion of a civilizing nation is generally the first means employed as the forerunner of political and commercial interests; and though the religion is a false one, it serves the purpose.

The crowds that "follow the Jesus men" are the ambitious imitators of the manners of civilized countries. Beyond this they care nothing for the "Jesus." As for "the 10,000 Chinese who gave their lives for the Protestant faith," this is a convenient story for a missionary agent to tell an audience just before sending round the collection plate; and instead of asking, "Are we more heroic" than those in China? our zealous sister might better ask, Are we more ignorant and fanatical?

While God is no respecter of persons, yet in His sight, "All flesh is as grass;" and in this time of "taking out of the nations a people for his name," the work providentially is confined to those parts of the world where there is still a little spirituality left in the hearts of a few. The missionary to the heathen problem can be solved by Christ only in the harvest age, when, after the preliminary work of civilization is done, education will result in "all knowing the Lord from the least of them unto the greatest."

Had we to wait till the true gospel were preached in all the Gentile world before the coming of the Lord, our waiting would be far, far in the dim distant future. But we are assured that in the sense intended to be conveyed by these words of Jesus, Paul could say that the gospel "was preached to every creature which is under the heaven, whereof I Paul am a minister" (Col. i:23). Among the "heathen" at home, then, we shall find more work than we can do in taking out a people for the name, and for anything further, we must abide the Lord's time, of which he says, "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: that *the residue* of men might seek after the Lord, and all the Gentiles upon whom my name is (then) called (Acts xv:16, 17).---EDITOR.

A PARTING LETTER.

Laurel House, New Romney, Kent, (England), 2nd Aug., 1908.

DEAR BRO. WILLIAMS:--I am very sorry that I cannot be present with you to-day and to-morrow. I am sure the meetings will be of a grand character, the only tone of sadness being at the nearness of your departure for America. It is grievous to learn that some of the recognized leaders should heap abuse about you, but whatever they may do or say is, I feel quite sure, more considerably outweighed by the loving esteem of those who know you best, and who have known all along the motive which has actuated your actions in the Up-and-Be-Doing Movement throughout. You leave our shores with the warmest thanks of those who are true to the Truth, and I am sure your work has been blessed with such measure of success as must be satisfactory to yourself. We could have wished that it might have been greater even before you had left us, but I believe it is not yet finished; others will follow, wise ends are never accomplished hurriedly, patience and work must be the aim of all whom you leave behind, and then God will still further bless.

May you both have a pleasant and safe journey across the Atlantic and enjoyable meetings on your arrival. You may tell the brethren I love them all and shall keep green the hope of a visit, which I will fulfill, God willing, as soon as ever the opportunity occurs.

We shall always be pleased to hear from you and of you both. The ADVOCATE will continue its welcome visits, we trust, and I will ere long as opportunity arises send you a little "copy."

May God bless your work and you both is our united prayer.

Believe me with much love to be your affectionate brother in the Lord,
W. WHITEHEAD.

[Bro. Whitehead intends to visit America, the Lord willing, as soon as his responsible position under the government will allow. We shall look forward to it with much pleasure; and we feel sure a hearty welcome will be extended to him by the brethren of this country generally, among whom his services in setting forth the Truth from the platform will be much appreciated.—EDITOR.]

"THE GLORY OF GOD'S COMING KINGDOM."

In the following stanzas is shown the glories of God's coming kingdom; the prophetic eye of king David of old probably gazed upon a similar picture, when in rapture he exclaimed: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen."

Touch the harp with skilful finger,
 "Wake to ecstasy each string,
 Reigneth now the "King of glory,"
 Sing His praise, O sweetly sing.

David's throne is now exalted,
 David's greater Son now reigns,
 And the glad earth now rejoiceth,
 Robe'd in beauty ne'er to wane.

And so long as shines the moonbeam,
 Waves the unfurl'd flag of peace,
 Hush'd is now war's dreadful tocsin,
 And the vengeful sword is sheath'd.

Hence goes forth the righteous judgment,
 From Mount Zion's Royal Hill,
 And ev'rywhere to all earth's confine
 Now is done God's holy will.

Cornucopia's teeming treasures
 Are diffused with lib'ral hand,
 Want and woe are gone forever,
 Banished from the happy land.

Earth's arrayed in grand effulgence,
 Greater than the sun's bright ray,
 Fadeless glory ever lingers,
 Splendor that shall not decay.

Sound the joyous harp all-thrilling,
 Ev'ry voice join in the strain,
 Ring the song, the grand Hosanna,
 Christ, "the King of Glory," reigns.

BRO. B. F. SHIPP, Norfolk, Va.

Translations Into German.

AS most of our readers know, Bro. J. D. Miller, of Waterloo, Ia., several years ago had "The Great Salvation," Parts I., II., and III. translated and published in the German language, and the book is in supply in the ADVOCATE office. Since Bro. Zilmer, who is of German descent, has come among us, Bro. Miller has engaged him to translate our lectures, "The Purpose of God in the Earth," and "The Kingdom of God," and these are now in Pamphlet form and will be in supply soon at the same

prices as those of the English editions. Moreover, the work has extended to "The World's Redemption" to the extent of over 300 pages having been translated. Brethren Miller and Zilmer are already getting estimates from book-publishing companies, intending to have quite a large edition published as soon as Bro. Zilmer finishes the work of translation. The price of this, too, will be the same as that of the English edition, which will in time be one dollar per copy bound in cloth—this reduced price of the English edition coming into force as soon as the plan can become operative towards which many made special contributions some time ago. The use of those we have on hand at the old price (see cover of *ADVOCATE*) by the brethren generally will help to hasten the reduced price edition.

Bro. Miller himself has so far borne the expense of the German translation, and intends completing the work of publishing, but if any desire to participate in the financial aspect, he will appreciate it, and remittance made either to him or to Bro. Zilmer will be duly acknowledged. Their addresses are as follows: J. D. Miller, R. R. No. 1, Waterloo, Ia. A. H. Zilmer, Clarno, Wis.—EDITOR.

Editorial.

GREAT changes have suddenly taken place during the month, and they remind us how quickly events may shape themselves for the coming of the Lord. "Probabilities" in the political arena are quite uncertain, and frequently the unexpected happens.

One very important sign of our times is the decline of the Turkish Empire, prophetically known as the "drying up of the river Euphrates," as a preparation for the appearance of the King of the East and of "the kings from the Sun's rising." Following the manifestation of the power of the "Young Turks," and the Sultan's grant of a Constitution, has come a surprise to the world in the declaration of independence by Bulgaria, simultaneously with the annexation of Bosnia and Herzegovina by Austria and the merging of Crete into Greece. What more can Zion's watchers ask for than this, all occurring in about a month?

These startling facts have put the peace of nations to a severe test, and tried the patience of Turkey to the utmost. The fact that the Sultan has been so "patient," is proof that the bed of the political river is almost dry enough to admit the real "Cyrus" into Babylon for its destruction. The flirting of Britain and Russia is remarkable, but it is the deception of Russia looking towards the execution of the "evil thought." It would seem that Britain is almost willing to give Russia an outlet into the Mediterranean after all the care of her statesmen for years to prevent it. "Many ships" are part of the forces with which the "evil thought" is to be executed, and the diplomatic march which Russia is stealing upon Britain is a preparation to this end.

It now seems quite probable that the great upheavals are not to be allowed to cause war yet. But how long can the strain endure? Only till Russia has time to recuperate, and Zionism to do the work allotted to it by Providence. How long these will require to fulfill their prophetic mission cannot be foreseen—indeed, the uncertainties of probabilities make it unsafe to try to estimate, in view of the sudden and important changes

of the past month. Evidently this is a time for us to "lift up our heads."

EDITOR'S VISIT TO VIRGINIA.—It was with the greatest anxiety we came to Virginia in this tour. For six years there has been a separation in King William County, both as to fellowship and meeting places. The origin of this trouble is a local matter and need not—yes, better not—be told. But quarantine measures were not taken to prevent a spread of the disease, and it became scattered all over the State and even beyond. Before we left here en route to England, we set on foot a plan to restore fellowship, but one of the meetings did not see its way to fall in with it, and that curtailed its good results among four others, but it had a good effect in measure.

Upon our return from England, we received by the same mail letters from the two meetings in King William County—Lanesville and Lester Manor—asking us to come and give lectures to the alien. How could we? To go to one would offend the other and vice versa, and the offense would extend to other parts, and the evil was likely to spread; and it had divided the brethren in Richmond.

There was only one plan that we could have hope of being successful, and if this did not remove all the trouble, it would reduce it to the smallest dimensions. We presented this plan to the two meetings in Richmond, and it was heartily accepted and the following Sunday they met in their old meeting-place in hearty fellowship and they are now happy over the results, and, we think, determined not to allow the personal troubles of others to break in upon them. Ecclesias in other towns were entangled also, but they bid us God speed, and they would be satisfied if good results followed, where their efforts had not succeeded. This brought the matter to the seat of the evil—back to King William County—and to them the following plan was proposed, that is, to Lanesville and to Lester Manor:

2601 Hanover St., Richmond, Va., Sept. 26, 1908.

MR. JAS. A. ROBINS, Sec. Lester Manor, Va.

DEAR BRO:—As you are aware, letters came to me from you and from Bro. F. Robins in behalf of those meeting in Lester Manor and those meeting in Lanesville, asking me to come and deliver lectures in the interests of the Truth. The confused state of things in Virginia made it impossible for me to give an answer to either. Since then many of the obstacles have been removed, among them the divided state among the brethren in Richmond. There is to be a united meeting here next Sunday and the division is at an end; and all are hoping that the same happy results will soon follow in King William Co.

Now I have a plan to submit to you which it does not seem any one can object to who has the interests of the Truth at heart, the foundation of which with you, as it has been in effecting reunion here, is the document we submitted to you before we went to England, proposing that all concerned return to fellowship, leaving the question of whether in King William County there shall continue to be two meetings or return to one to the choice of those directly and locally concerned. The only important objection raised by some to this was, that while those who signed the document may appear to be in a state of fellowship, they were not so in heart. Not recognizing the right of any to judge the heart, and insisting that we can be governed only by what brethren say and do in such an

important matter, I now propose to you the fellowship plan of effecting actual restoration of fellowship, wherein actions will show good faith in the declaration contained in the document referred to; and this shall be my answer to the two invitations received from the two meetings in King William County—Lanesville and Lester Manor:

Bro. and Sister Williams ask you and Lanesville to meet them on Sunday, Sept. 4th, at the Lanesville Meeting House, for an "all-day" meeting, if possible, or at least, for a forenoon meeting, for exhortation, prayer, and praise, and solemn and hearty fellowship, not omitting words appropriate to aliens should any be present. This, we sincerely believe, will be spiritually beneficial to all as the first step. Then we ask Lanesville and you to meet us in the same manner and for the same object on Sunday, Sept. 11th, at the meeting-place in Lester Manor. To these meetings, brethren from any other parts of the world will be welcome, and it will be shown—yea emphasized—that real fellowship is restored and the evils of the past in their outside results on other ecclesias removed. This having been accomplished, the real and serious obstacles, widespread and local, removed, the local and simply expedient matter of whether two meetings shall continue for a long or short time shall be left to the judgment of those directly and locally concerned.

Now, brethren, if you consent to this plan, let every one come determined that the Truth and its interests, and the meek and lowly spirit of Christ, shall triumph over all other things. Sincerely, faithfully, and hopefully yours,

BRO. AND SISTER WILLIAMS.

This plan was accepted, and it succeeded in restoring fellowship, some coming together who had been estranged for years. After this, we divided our public lectures between the two meetings-places (as they are about three miles apart) and the interest and attendance were good. The details we leave for the Secretaries to report.

Now if all concerned will cease talking, and bury the past, the Truth can again lift up its head in King William County, Va. Let all other ecclesias within reach help them all they can, in this direction, but let them never again borrow any trouble that may locally arise in that part of the ecclesial world.

EDITOR'S TRAVELS.—We have had good meetings in Richmond, spent nearly two weeks in Lanesville and Lester Manor, and a few days in Jonesboro, Brunswick Co., and Good Hope, Lunenburg Co., Va. There are four ecclesias out in the last named section, and they all came to an "all-day" meeting at Good Hope on Sunday, Oct. 18th. We gave one lecture in Jonesboro, making our home with Bro. and Sister M. A. Jones. In these parts of Virginia Dr. Thomas commenced his work and fought his way out of Campbellism into the Truth; and we were told that the Good Hope meeting house, where we gave two lectures on the Sunday, was where the Doctor lectured many times. This is a very quiet, remote part of the country, the people consisting principally of honest, hard-working farmers. Two or three railroads have pushed themselves in there now, but there was no sound of the steam horse there in the days of Dr. Thomas; and one wonders how he found his way in there. Truly he was a second John in a wilderness, and it is useless to say that "No good thing can come out of Nazareth."

We are writing this Oct. 21, at the home of Sister Thaxton, Richmond, with whom we have had a welcome and most comfortable home during our sojourn in these parts—going and returning frequently, and upon returning always met with cheerful faces of hearty welcome by our sister and her good and affectionate children. To-morrow we return to Washington, D. C., to give five or six lectures; thence we go to Henderson Co., Ky., for two Sundays; thence to Jebb, Ark., where Sister Biscoe says, “Come over and help us;” thence to Little Rock, Ark., where Sister Biscoe’s mother, Sister Morrison, also says, “Come and help us.” This extends our tour beyond our expectation and beyond our promises when we left Chicago, but how can we refuse to respond as long as we are allowed health and strength to do the work? By the time we reach home, the rush in our office will be on, and that will be a change of work, which is as good as a rest.

A few days before the Sunday we were at Good Hope, Bro. and Sister Albert Hall, of Leeds, Eng., late of Guelph, Ont., arrived there, and met for the first time on Sunday with the brethren of the four ecclesias with whom they have cast in their lot. Bro. Hall is to visit these Ecclesias weekly in rotation, and the rest of the time to work a small farm. We have thought the arrangement one that, as sailors say, was “sailing close to the wind” after the fashion of “preachers” and “churches;” but we hope all will watch the sails. We must be very careful to avoid the hireling system; for it spoils those who hire and those who are hired—the latter especially. We hope Bro. Hall’s advent in this corner of the earth will be suitable to him and the brethren, and helpful in the interests of the Truth.

GERMANY THE FROG POWER.—Bro. H. W. Benton, of London, sends us for publication a lengthy article contending that Germany, and not France, is the Frog Power of Rev. xvi. The article manifests care and research in its production, but the endeavor to trace the ancient Franks into Germany to a greater extent than they can be traced into France is too dry a reading for the readers of the *ADVOCATE*; and the question of which of the two nations has the better claim, admitting that both have a claim, is too subtle. Germany’s present disturbing power seems to have suggested Bro. Benton’s claim; but this is not to be compared with what the French nation has already done in causing the world to arm for battle. The new suggestion speculates on what Germany *may* do; the generally accepted view has the facts in its support in what France *has* done. Bro. Benton deserves credit for doing the careful work of which the article gives evidence; but we do not think the conclusion reached sufficiently clear to compensate for the work performed, especially when there are so many parts of real spiritual profit inviting the pilgrims.

A MISTAKE.—Bro. C. C. Mann, of Worcester, Mass., complains of a statement of Bro. Giddings’ appearing in the *ADVOCATE*, and transforms it into a “charge.” The statement is, “I am sorry to say that I have given up all hopes of a reunion of the divided Ecclesias in Worcester.” This is too innocent a statement to deserve a letter of four pages advertising what the “amended” party has been doing in the way of announcing to the world the issues of the “Responsibility Question” in the form of lectures. Bro. Mann sends a challenge to Bro. Giddings, partly couched in language too slangy for our pages; and we must respectfully advise him to send it to Bro. Giddings through the post, and send it he must.

INTELLIGENCE.

CANTON, O.—Greeting:—I must here briefly state for the benefit of those thus far interested, that the Canton Ecclesia stands upon the basis of the Old Birmingham Statement of Faith, as their rule of faith and practice. The statement adopted at a special meeting held July 22, 1886. This does not mean that the doors are thrown open for those who believe that the Almighty "cannot and will not" raise from the dead any who are not in covenant relationship; but to the contrary, the doors will be closed and barred tight against such promulgation. We have in progress a writing which will explain fully our position on the doctrinal issues that have arisen, and where we stand in relation to the same.

The names of those having agreed to the adoption of said statement are as follows: Brethren—Phillip Phillips, Sr., Phillip Phillips, Jr., John Phillips, John Thomas, E. J. Woolliscroft, Sr., E. J. Woolliscroft, Jr., A. Woolliscroft, W. Whitehouse. Sisters—Phillip Phillips, Sr., Phillip Phillips, Jr., W. Whitehouse, E. J. Woolliscroft, Sr., E. J. Woolliscroft, Jr. The time and place of meetings are as follows: Woodman Hall, East Kees St. Bible Class and Sunday School 9:30 a. m. to 10:30 a. m. Meeting for breaking of bread at 10:45 a. m.

On Sept. 9th Bro. P. Phillips, Jr., and Sister E. M. Wooliscroft, daughter of Bro. A. Woolliscroft, were united in marriage. We hope and pray they may so adorn themselves with those ornaments of the Spirit—glorious muslin—and be permitted to eat at the marriage supper of the Lamb.

W. WHITEHOUSE, Sec.

CREAL SPRINGS, ILL.—I have the pleasure of informing you of our recent addition at the breaking of bread. Sister Pulley, of Marion, who had the misfortune of losing her husband by death this year, has come here to live with her sister, Sister Sarah McIntosh;

and Bro. and Sister Wm. Howerton, who lived out in the country, have moved here. So now we have a company of eight who meet every Sunday to read and enjoy the love that is allotted to those who are strong in the true faith. We meet now at our homes, each Sunday at a different house. This is the way we did forty-two years ago, and it may be that is the better plan; for if we have meeting-houses we are apt to think too much of it as *our* house.

I wish to repeat what Bro. J.W. Green said about Bro. Williams' lecture in Sept. ADVOCATE. There is very little hope for any one who will hold out against such reasonable and truthful pleading as Bro. Williams makes.

With love to all true brethren and sisters, I remain yours as ever,

W. S. COCKE.

ELMIRA, N. Y.—It is with great pleasure we report the addition of one more to the body of Christ and to the "little flock" in this place, in the person of Chas. Wertman, husband of Sister Wertman, who, after a good confession of his faith in the "things concerning the kingdom of God, and the name of Jesus Christ," was baptized into the sin-covering name, by Bro. Alfred Miller, in the quiet waters of the Chemung river, just at dusk on the evening of Sept. 17th.

There, of course, is a great joy to his sister wife (who is the daughter to Bro. Short, of Seneca, N. Y.) and also a cause of rejoicing to us all. He has shown such an interest in our meetings since he came here that the impulse to call him Bro. Wertman was almost irresistible, therefore we rejoice that it has now become a fact. May he so run as to attain a crown of life is our prayer.

CHAS. T. SPENCER.

LEEDS, ENG.—Bro. Charles L. Rowbotham writes of the death of his brother in the flesh and in the Truth as follows: "Bro. Louis John Rowbotham died May 12, 1908, aged 18. He had been in the

Truth for the short period of three years, and yet his warfare was one of patient endurance in all things appertaining to the work which Christ has laid down for us to do. He was an ardent worker in the Sunday School, and also in the Bible Class. . . . Recovering partly from an attack of appendices, only a short time elapsed before he had to lay down his weapons of warfare and join those who sleep in the dust, awaiting the return of Him who will destroy the great enemy, and rule in righteousness."

Bro. Rowbotham writes that the Secretary reported the event in the *Fellow-Labourer*, but there was a desire to have it appear in the *ADVOCATE* also. — EDITOR.

LESTER MANOR, VA. — It has been six years since I wrote the *ADVOCATE*, and I presume the year of release has arrived at last, and I am asked by the Ecclesia to write you a few lines, telling you of the fruits of our work during those long, trying years. Circumstances over which we had no control dictated this policy of silence, since we were aware of the enormous amount of work you were engaged in, in defense of that saving truth and faith which alone will please our Judge in the end. This we realize you have bravely and manfully contended for regardless of cost. You had, however, during our long silence, our heart-felt love and our prayers for success, which we rejoice to see was largely realized, and will, we believe, be so recognized by our Elder Brother when He returns. It seems our work has been naught compared with that of others.

Our first candidate for baptism was Miss Minnie Johnson, daughter of Bro. William P. Johnson. The period of her probation was short, for some fifteen months after she fell asleep having walked, as it appeared to us, perfect before her God. The esteem and love in which she was held by all was manifested by the attendance at her burial. The second was Mr. Herbert King, age eigh-

teen, son of Sister Irene Hill. He seems endeavoring to become a light to those around him; he is at this time a commercial traveler in the South. The third was Miss Ivy O. Fox, of Philadelphia, Pa., who, after a good confession, was inducted into the saving name by Bro. Gus Pennell, of Richmond, Va., and subsequently became the second wife, eighteen months after we had laid to rest one whom we had lived with and loved for forty years, who now sleeps in full assurance of eternal life. The fourth, Mr. Cauthorn, now of Lee Camp, Va., led, however, to understand the truth through the brethren of Richmond, Va. Fifth, Miss Irene King, age seventeen, sister of Bro. Herbert King, whose life and works are an ornament to the truth she professes. Sixth, Miss Hinda Yancey, age thirteen, my granddaughter, descended direct, without a broken link, in the truth from Sister Robins, her great great grandmother, who came out with Dr. Thomas when he left Mr. Campbell, about sixty years ago. Having, therefore, heard nothing but the truth all her life, acceptance became easy, and she became the youngest it has ever been my pleasure to receive in the truth. The seventh was Mr. Emmitt Littlepage, age twenty-four, the grandson of Bro. Lewis Littlepage, a contemporary of Dr. Thomas also. He will have to endure hardships, since his father is a full fledged Campbellite and deacon of that sect. The last was Mr. Sutton, of Amhurst County, Va., who telephoned us to arrange for an interview with Bro. Williams, who was with us at the time, and examine him, after which we went immediately to the water and baptized him into the one and only name, and, like the Eunuch of old, he went on his way rejoicing the following morning. Bro. Sutton, who lives two hundred miles in the mountains of Virginia, will be alone, yet not alone, for He has promised to be ever with him.

This seems, dear brethren, little to have done in six years, yet it was all under embarrassing circumstances. On October 3rd Bro. and Sister Williams came to visit us and our brother delivered five lectures in our meeting-house near Lester Manor, Va. His fidelity to the truth and his unflinching determination not to *trim* to please the sects, won the esteem and confidence of all who came out to hear him. On Oct. 11th, about two hundred came out to hear; and an alien said, "If Mr. Williams were to stay in King William County he would convert many to the faith of the Christadelphians." Our meetings here terminated upon the evening of Oct. 13th, that evening Bro. and Sister Hall, of Guelph, Can., called en route to Union Level, Va., where he will sojourn for some time with the brethren in that section. Bro. and Sister Williams left Wednesday, the 14th, for Blackstone, Va., to join Bro. Hall at Good Hope the following Sunday; so we are feeling lonely, yet greatly encouraged to press on. We meet for Sunday School every Sunday at 10 a. m.; at 11 for breaking of bread, and at 12 for lecture, where we would be glad to meet any of the one faith.

Fraternally,

JAS. A. ROBINS, Sec.

MASON, TEX.—It becomes my duty to report the debate and our Fraternal Gathering at Llano, Tex., on Aug. 1st, at 10 o'clock a. m. The attendance was not large; we had three sessions a day, with four sessions to each subject, on The New Covenant and the Priesthood of Christ. As to results, we wait for developments; as to my effort in defending the Truth, I will leave that for others to say; but I was glad of the opportunity it afforded to lay the Truth before the hearers, and I wish that all interested could have been there. Dr. Wilson acted fairly, and all were pleased with the manner in which the debate was conducted. At the close of this debate

Bro. J. O. Tanner and Dr. W. Lowe had four sessions in discussing the proposition on Resurrection. Bro. Tanner affirmed that a part of Adam's race, that die prior to the second coming of Christ will not be raised to a natural life. Bro. Tanner ably set forth the Truth, and this discussion was also conducted in the right spirit.

Our meeting began on the 5th at 11 a. m. Bro. G. W. Banta opened the meeting with a brief history of the Truth during the last thirty-five years. Bro. McClendon, of San Antonio, was made chairman of the meeting. There were three speakers, who spoke on the subject of the first principles of the oracles of God, to attentive hearers. The meeting closed on Sunday night, Aug. 9th. Before parting on Monday morning, we assisted old Bro. George Williams, husband of Sister Mollie Williams, of the Medina City country, in putting on the sin-covering name of Christ, by a burial in the waters of baptism, and raised to walk in newness of life in Christ Jesus our Lord. We were refreshed by the exposition of the word of God, and our mutual upbuilding in our most holy faith.

Your brother in Israel's hope,

JOS. GREER, Sec.

PRESCOTT, ARK.—On Saturday, Oct. 3, 1908, Mrs. Dr. Armistead, after a good confession of the things of the kingdom and name, was immersed. She is 62 years old, and has been studying the truth two years. She verily believes she has found it. She is perfectly happy since she obeyed the truth.

We have a Bible class here and several are interested. We have a small ecclesia here now, and meet to break bread.

Fraternally, O. L. DUNAWAY.

QUATHIASKI COVE, VALDEZ ISLE, B. C.—Did Bro. James tell you that poor Bro. Yeatman's skeleton has recently been found under a fallen tree.

We had it brought down and buried here at home. Oh, how sad to think of him going away well and happy, thinking of returning in two or three days, and after nearly five years to have his poor dry bones brought back; but I am so thankful for even those precious bones, for I now know of his resting place and the sad mystery has been solved. We pray our heavenly Father that his rest may be short, and that he will come forth to inherit the *promised blessings*.

Patiently waiting for the return of our "Great Physician,"

EMMA R. YEATMAN.

[Our readers will remember the sad event of the loss of Bro. Yeatman, and though his death was a very sad affair, it will be a relief of suspense to all to know how it came about.—EDITOR.]

RIVERSIDE, IA.—We have received the *ADVOCATE* to-day, and are pleased with its contents, the editorial part comforting us in regard to the signs of the times. Our patience has truly been tried in our isolation here, for there is no one to hear our report, as you well know, therefore we feel more anxious and desirous of a change in affairs, longing to be with those of like precious faith in the sunshine of love and unity where it would be good for us to be there. Our only true friend and companion is the word of God, to which we consign ourselves in our daily reading, it being the manna by which we live and receive strength to endure to the end.

We are encouraged by the late news that we are now getting through the papers, seeing that the Turkish Empire is really drying up according to prophecy, and that the way of the kings of the East is preparing; and the country being in a prosperous condition is truly encouraging to all saints, for we all know that we are living in the time of the end.

We are glad to hear that you both arrived safely home from your visit in England.

We would be more than pleased to have any one of the one faith to visit us here. Love to you and Sister Williams.

Yours in the one faith,

Mrs. H. HAHN.

SENECA FALLS, N. Y.—While in the past few months we were pained by the removal of Sister Wertman and her husband from our town to Elmira, N. Y., we also were gladdened by the visit of Bro. and Sister Chas. Staunton and family,

from Annapolis, Md. We were also made doubly glad, on Sept. 14th, by the immersion of Robert, the fourteen-year old son of Bro. and Sister Chas. Staunton, who, after showing to our satisfaction that he comprehended sufficiently the nature of the task, and that he had a sufficient knowledge of the Word to enter upon that task, was immersed into the name necessary for salvation, and on the following Sunday was extended the right hand of fellowship at the Lord's table. We would that we had more such reports to make, but find few with ears to hear and eyes to see the things which we love and prize so highly. We are also glad to hear that Chas. Wertman, Sister Wertman's husband, has obeyed the command and is now a brother in the Lord, having been immersed at Elmira, as you will no doubt see in the intelligence from that place. May these new brethren prove to be workmen that need not be ashamed is the desire of all true ones in the anointed.

E. C. STAUNTON.

SOWERBY BRIDGE, ENG.—I have a bit of good news to report. We have had the pleasure of assisting two more to put on the sin-covering name of Jesus Christ. Our two friends are Miss Margaret Elliott (74), and formerly Wesleyan for about forty years, and her niece, Miss Adeline Mary Rutland (24), also Wesleyan. They both journeyed from Manchester for examination and were immersed at the baths, by Bro. Briggs, on Sunday afternoon, Sept. 27th, and were immediately taken into fellowship by Bro. Standeven, at a meeting specially convened on their behalf for the breaking of bread. Their immersion will be a cause of rejoicing to our Bro. Rutland, of Toronto, Can., to whom they are related, the former being aunt, and the latter sister in the flesh to him. Bro. Rutland was the first to introduce the truth to them, and it is through his perseverance and the reading of our literature that they have come to a knowledge of the truth as it is in Jesus Christ. They will be in isolation and may meet with us at Sowerby Bridge when occasions will permit. Our hope is that our heavenly Father will watch over them and keep them steadfastly in the way of everlasting life, that at the return of Christ from heaven they with us may receive the prize which fadeth not away.

Your brother in hope,

FRANK HANSON, Sec.

[Intelligence from New Kensington, Pa., unavoidably crowded out.]

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CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—No. 9 Exchange St., at 10:50 A. M. Sunday-school after breaking of bread.

BOSTON, MASS.—Pierce Bldg., 12 Huntington Ave., 4th floor, Room 470. Lecture at 11. Memorial service immediately after. Elevator service.

BALTIMORE, MD.—Vernon 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.

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

ELMIRA, N. Y.—Red Men's Hall, over 114 Lake St. Every Sunday, 10:30 a. m.

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

GRAND JUNCT, COLO.—At house of Bro. H. Edwards, 545 South Fifth St. Breaking of bread at 2 p. m.

GUELPH, ONT. Hall above Royal Bank, entrance on Windham St. (opposite Post Office). Sunday School at 10 a. m. Breaking of bread at 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.

LEDS, ENG.—CHRISTADELPHIAN HALL, GREAT GEORGE ST.—Sundays: Breaking of Bread at 10:30 a. m. School at 2:30 p. m. Lecture at 6:30 p. m. Bible Class Wednesdays at 7:45 p. m.

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

MILWAUKEE, WIS.—Oddfellows Hall, Cor. Fourth and Grand Ave., fourth floor. Take Elevator. Meeting at 10:30 a. m. every Sunday.

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 Malby Avenues. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. 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 Ramsey 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.

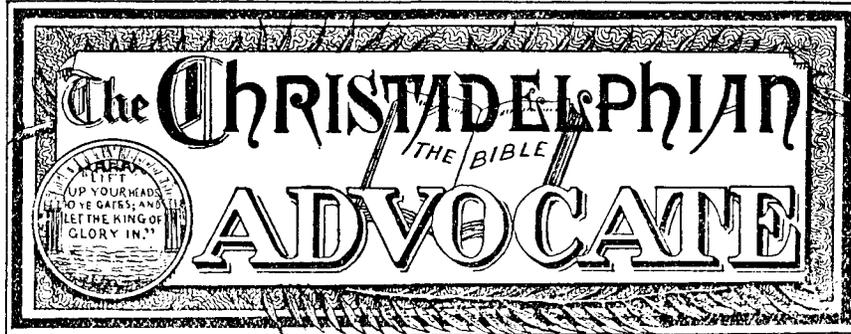
VICTORIA, B. C.—La. or Hall, Douglas St. Breaking of Bread 11 a. m. Lecture, 7 p. m.

WASHINGTON, D. C.—Naval Lodge Hall, 220 Pennsylvania Avenue, South East. Between 3rd and 4th Sts. Lecture at 11:15 a. m. Breaking of Bread 12 m. G. A. Whitford, 3360, 18th St., N. W.

WATERLOO, IOWA.—Bickley Hall, 3081-2 West Fourth Street. Sunday School at 10 a. m. Services and breaking of bread at 11 a. m.; bible study Sunday and Friday evenings at 8:09 West 4th St.

WINNIPEG, MAN.—Address R. L. Davies, 2096 Gallagher Ave., every Sunday.

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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DECEMBER, 1908

No. 286

Our Master—His Return; Our Hope and Expectation.

ADDRESS AT CANADIAN FRATERNAL GATHERING, HAMILTON, ONT.,
SEPTEMBER 6TH, 1908.

BY BRO. JAMES LAIRD.

SALUTATION.

DEAR brethren and sisters, partakers in the one blessed hope, Greeting: May our Father grant unto us grace, joy and peace upon this glad and happy time, when from near and far we have come, that together we may magnify His holy name, that we may clasp each others hands, that we may hear each others words, and more fully feel the joyous thrill of the sweet and holy fellowship that pertains to our noble brotherhood.

INTRODUCTION.

We may introduce our subject by observing that we have just concluded our simple yet solemn memorial service, when deeper still upon the tablet of the heart's most tender affections are engraven the great truths, that our Master died for us, that He arose from the dead, and has ascended to the right hand of the Father to be our high priest there; that He is alive forever more, and in the fulness of the time appointed, He shall most surely return and receive us unto Himself.

We have also had presented to us a very beautiful picture of our Saviour's sanctified life, and as we contemplate it anew, our hearts are stirred anew, and we are led once more to see that even in its most minute details, our Master's life was always and altogether resplendent with the beauty of holiness. Truly He is our example, and, if any time we are in doubt as to the propriety of our daily walk and conversation, do not let us for one moment compare ourselves with each other, nor with the eminent men of olden time, but let us study Him and Him alone: For Oh! His superlative excellence not only far transcends the noblest brother who lives to-day, but also the loftiest character inscribed on the annals of time.

Our Master stands alone the supreme, the adorable, the unrivalled One, constituting in Himself a model of the most remote generation of the human race. A model of purity and humility, of resignation and obedience, of faithfulness and righteousness: a model whose absolutely fair and faultless mould no after circumstance can ever impair, whose glorious brightness no lapse of time can ever dim.

And He is our High Priest, too. Our brother has dwelt on the exceeding graciousness of this aspect of our Master's relationship to us. Oh, the daily ever-present comfort inspired by this blessed assurance! Oh, the high sustaining power! Oh, the never-failing hope and courage derived from that high swelling tide of pure tranquility that is borne in upon the trustful loving soul which believes that, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and in His loving kindness and tender mercy He has provided for us an high priest upon whom we may roll all the burden of our sorrow and our care, knowing that "He careth for us." Although our Master is transported far away beyond the bounds of sorrow, yet He retains the memory of the days of sorrow; although neither trial nor temptation can ever more assail His glorified nature, yet the remembrance of His own trials shall abide with Him forever. Therefore we may draw near to Him with a true heart in full assurance of faith, that He sympathizes with us in all our afflictions and all our distresses; that He is keenly observant of all our trials; that He pities us in our failings and our weaknesses, and also that not one of us stands before Him so weak, none so erring, but He is ready to forgive and to receive every truly repentant mind, every truly contrite heart.

Such in part, dear brethren, is the Master we serve. Such is the Saviour in whom we believe; His is the memory which we cherish from day to day, and Oh, we love Him with the heart's deepest and purest and holiest throbbings. How fitting, then, that at such a time as this we should speak of "His return."

To those who believe, Oh, the glory of the theme! To those who love His appearing, Oh, the joy of the hope! Like our brethren of the

first century; like the Master's true brethren in every century, we rejoice in it the whole day through with a joy alike unspeakable and unquenchable. And why should we not rejoice? Do we not know that the sore travail of all the weary, groaning centuries shall usher in the dawning of Messiah's blissful day? Do we not know that the Master's coming shall be the crowning glory of the ages, when angels and men shall behold the triumphant execution of the Father's changeless purpose? Yea, my brethren, not only do we rejoice, but we are fully assured that the blessed, the glorious prospect of the Master's return excites the joyful, enthusiastic interest of all the shining hosts of heaven.

THE ANGELS.

Let us consider this phase of our subject first. Away in the far distant past, ere yet even the twilight of history had begun to illumine the ages; in the days when the primeval transgression had sullied the purity of Eden; when the false teaching of the serpent had wrought the moral ruin of mankind, and the Divine purpose seemed to be frustrated and defeated at its very inception; then it was that the Chief of the Elohim declared that the triumph of the serpent should not endure; and in the simple words, "The seed of the woman shall bruise the head of the serpent," the angel breathed the first message of hope and foretold the coming of the world's redemption. And the angels, unto whom the Great Eternal committed the re-arrangement of the physical world, and entrusted the moral government of mankind, shall surely join in the songs of rejoicing in the glad day of Earth's Redemption, when they find their words fulfilled, and their work accomplished.

Coming down the ages we have a brief, yet beautiful and heart-stirring, glimpse of the heavenly joy furnished upon the occasion of our Master's nativity. When the time drew near for the birth of Him, around whose name had clustered Israel's fondest hopes of national power and splendor, God sent the angel Gabriel to make the glad announcement. In his words to Mary we detect the note of triumphant exultation: "Hail thou that art highly favored, the Lord is with thee; blessed art thou among women." When Mary was troubled at this strange salutation, the angel said unto her, "Fear not, Mary: for thou hast found favor with God, and behold, thou shalt conceive in thy womb, and bring forth a son and shalt call His name Jesus." And, as if the angel's prophetic vision swept across the ages, and he beheld the Messiah enthroned in millennial glory, he said, "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 forever; and of his kingdom there shall be no end." Mary's heart and soul thrilled responsively to the wondrous words, as our's thrill to-day as we contemplate the past and anticipate the

future. When the day of the nativity arrived, "There were in the same country shepherds abiding in the field, keeping watch over their flock by night, and, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel of the Lord said unto them, "Fear not; for behold I bring good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And while the angel spake, "Suddenly there was with the angel a multitude of the heavenly host praising God." How could they refrain from praising Him? Had they not waited long for this happy event? One by one the centuries had rolled from eternity's measureless wheels, until nearly four thousand years had passed away; and now at last had come the birth of the promised seed, the one destined to bruise the serpent's head. So they sang: "Glory to God in the highest, and on earth peace, good-will toward men." Oh, my brethren, do you not think the rapturous words were caught up from world to world, past all the star-lit spaces of immensity until their mighty music rolled and swelled in joyful cadences around the throne of the Father Supreme? And the words which the saints of God have treasured upon earth, surely the angels of God have treasured in heaven.

When the Master comes again, He comes in His own glory, and with the glory of the Father, and of the holy angels. The prophet Daniel, whose far-off visions find their resting place in the established kingdom of our God, tells us that when the Ancient of Days doth sit, and the records of the ages are opened, thousand, thousands shall minister unto Him. These are the angelic apparitors of His court, the officers who do His will. So when the Great Assize is over; when we shall have passed the ordeal of the judgment-seat; when our Master shall have confessed our names before His Father and before all the attendant angels, then shall the angels themselves join in the song of triumph which indicates that we have overcome. Most heartily shall they rejoice that another family of immortal sons and daughters is born unto the Great Father of all; and from the angels we shall receive, O such a welcome! through the wide portals of the infinite, into the boundless possibilities and the fadeless glories of life immortal.

THE BRIDE OF CHRIST.

Various figures are employed in the scriptures to represent the true believers, but there are none so beautiful as the figure which represents them as the bride of Christ. Following out this figure the world may be represented as the gay cavalier, who seeks to win the love and allegiance of the true bride from her absent Lord. All the livelong day he sings his syren song; the song that charms the ear, the song that beguiles the senses, the song that lures to destruction. He comes to her in her loneli-

ness, and whispers that her absent Lord is not simply absent, but dead, and his lying lips declare that the dead shall come again no more. In attractive display he presents before her all his varied treasures: the things which appeal so powerfully and so continuously to the lust of the flesh, the lust of the eyes, and the pride of life. He bids her leave her lonely, narrow way, to walk no longer upon its thorny, deserted path, but "Come," he says, "and mingle with the gay and happy crowds that throng my own fair, broad way, where mirth overflows, and the skies never darken."

But the true bride of Christ shrinks with horror from his defiling presence, for she knows that friendship with the world is enmity toward God, and that all his beautiful words are false and fatal as the mirage of the desert. With full-orbed vision she looks across the dreary expanse of years that separate her from her absent Lord, and she renews her resolution and strengthens her determination to wait for Him. With high disdain, far removed from one regret, she spurns his glittering baubles as things far, far beneath her glorious ambition; with mind serene and enlightened she looks beyond the light-winged hopes of the world which yield no fruit, beyond his short-lived joys which end in bitter tears and unavailing regret. But patiently, diligently, yea joyfully the true bride tries to

"Weave into the web of her life
A bright and golden filling,
Seeking to do the Master's will with a ready heart
And hands that are swift and willing,"

so that she may have that to present to Him which He shall most highly prize. What shall she have to present to Him? Oh, she shall show Him her sublime faith which never wavered in life's deepest midnight; she shall show Him her beautiful trust which never failed in affliction's sorest hour; she shall offer to Him the holy constancy of her early, fervent love, pure and warm as when first it glorified her being; with the ornament of a meek and quiet spirit she shall show Him her beautiful garments, all unspotted by the world and sparkling with many a gem of more priceless value than the jewels which adorn the diadems of emperors, or glisten in the crowns of kings. How shall the Master receive these things from the hand of His bride? Oh, who may portray the ineffable grace and sweetness wherewith He shall accept these evidences of her lifelong devotion? Who may describe the infinite love and tenderness wherewith He shall receive her unto Himself and welcome her to share the splendor of His eternal glory?

In the closing pages of the sacred volume we have a most enchanting picture of her queenly splendor and eternal triumph. A voice came out of the throne saying, "Praise our God, all ye his servants, and ye that fear him, both small and great." John said, "I heard, as it were, the voice of a

great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad, and rejoice and give honor to him." Why this universal chorus? why this magnificent ovation? What has moved the hosts of heaven and earth to join in this unparalleled outburst of praise and rejoicing? Oh, my brethren, "The marriage of the Lamb has come, and his wife hath made herself ready." And as if our Father wished to emphasize the joy of this supreme consummation of His glorious purpose, He commanded John to write, "Blessed are they which are called unto the marriage supper of the Lamb." And as if the vision were too glorious to be true, and as if to impress upon us the absolute certainty of its fulfillment, it is added, "These are the true sayings of God." How true we feel it to be, as we stand, as it were, within the shadow of all that God has promised, "eye hath not seen, ear hath not heard," nor can the mind of man form any adequate conception of the things which God has reserved for them that love Him.

THE JEWS.

And now what shall we say of that nation of mystery, the nation of destiny, the nation whom the poet apostrophizes as "The tribes of the wandering foot and the weary breast;" the nation of the wounded spirit and the bleeding heart, whose lips for two thousand years has drunk the wormwood and the gall? What does the return of the Master mean for them? Oh, the Scriptures teach that when the Master comes He will turn again the captivity of Zion. The prophet tells that when the Lord turned again the captivity of Zion, they were like them that dreamed. Then was their mouth filled with laughter and their tongue with singing. When the Master's imperial voice commands the North to "give up," and bids the South "keep not back;" when the Divine edict goes forth: "Bring my sons from far, and my daughters from the ends of the earth," then shall Judah's listening ear hear the long expected words, and with rejoicing shall they flock to the glorious standard of the Lion of the tribe of Judah, and under the invincible leadership of their Messiah shall cleave for themselves a way through the wilderness of the people. When the stormy wind fulfills Jehovah's word then shall the proudest of the nations learn in wild dismay that all her gallant ships of war are submerged in the depths of the troubled sea. When the giant armies of the world melt away one by one before the Almighty power of Him who in righteousness doth judge and make war, then shall the nations learn that the end of Gentile dominion has come, and that the nation and kingdom that will not serve Israel's King shall utterly perish. Absolute consternation shall seize the trembling monarchs of the earth, for that "which had not been told them shall they see; and that which they had not heard shall they con-

sider." In terror and despair shall they behold the wondrous power of the nation they had so long despised and oppressed. In speechless astonishment shall they lay their hand upon their mouth; in abject humiliation shall they lick the dust like a serpent, they shall move out of their holes like worms of the earth, for they shall be terribly affrighted at the stern visage of Israel's King.

When thus the conquest of the world has been completed, then shall Israel's victorious hosts come with rejoicing to the covenanted land; then shall the ransomed of the Lord return with singing unto Zion; when lo! as they approach the city of the Great King the joyful words peal forth, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Who issues this imperial summons? Who is this King of Glory? Oh, He was once the crucified Nazarene, but to-day "He is the Lord strong and mighty, the Lord mighty in battle." The invincible conqueror of earth's wide domain, the Hero of ten thousand victories, the King of all kings, the Lord of all lords—earth's universal monarch, "Israel's hope and earth's desire *now* triumphant and renowned." While this answer is being returned, the veil shall fall from Israel's trembling sight, they shall look narrowly upon Him whom they have pierced and shall say to Him, "What are these wounds in thine hands?" Then shall He answer, "Those with which I was wounded in the house of my friends." Oh, my brethren, as the mighty tidal wave of resistless power sweeps all lesser things before it, so shall the overpowering wave of shame and regret, remorse and despair, sweep over Israel's agonized heart. Never more shall they curse the Nazarene, but they shall wail for Him, with the anguish of one who mourns the death of an only son.

But Israel's tribes, in the extremity of their woe, shall find our Master merciful and forgiving. He shall open for them a fountain for sin and for uncleanness. When their sins shall all have been forgiven, when their tears shall have melted away their stony heart, and an heart of flesh substituted therefor; then shall they proceed to build up the old wastes, and repair the desolations of many generations. They shall break forth on the right hand and on the left, for the glorious Lord shall extend unto them joy, peace and prosperity like a flowing stream. In the smiling morn of that blissful day they shall name their walls Salvation and their gates Praise. By the crystal streams, by the fertile plains, under the vine clad hills of their own loved Zion they shall find their promised rest; the joy of all lands, the joy of all kingdoms, the excellency of all the earth; the righteous nation which ever more shall guard the truth, which shall be to Jehovah a name of joy; a praise and an honor before all the nations of the earth, the work of His hands, the branch of His planting, that He may be glorified.

THE GENTILES.

If then the coming of the Master means so much for Israel, what does it mean for the rest of the world? Our desire for the coming of the Master is not merely that *we* may receive the promised blessing. Such a view is unworthy of a people whose gospel comprehends the glorious promise that in Abraham and his seed shall all the nations of the earth be blessed. Surely the nations require blessing. Under the rule of the serpent, under the dominion of sin, the whole creation groans and travails in pain together until now. O how sorely does the world need the strong yet kindly hand of the Master to deliver it from the accumulated evils of centuries, and to save it from that moral chaos that threatens to engulf society. The most eminent statesmen of the day standing upon their national watchtowers and surveying the international horizon discern with the gravest apprehension the accelerated development of questions, whose solution shall surely involve the wreck of empire and bathe the world in blood. From many parliaments come the demand for more powerful battleships, for heavier guns, for air-ships that may be used in time of war, and for still more formidable engines of destruction, until in the present year two billions five hundred millions of dollars have been voted for war purposes alone. Well, what shall the Master do with such an armed world as this? He must proceed to conquer it, and thus prepare the way for the changed conditions which He shall impose upon society. By destroying the power of those who delight in war, He shall "make wars to cease to the ends of the earth." The bristling armaments which to-day frown defiance in every land shall be, by Him, all dismantled and destroyed. In the abundant peace of His glorious reign shot and shell shall shriek no longer from the cannon's steel clad throats, but they shall be stricken silent with an everlasting silence before the commanding presence of the Prince of Peace. Instead of the shrieks of the vanquished, the groans of the dying, and the carnage of the battlefield, songs of praise and joy and thanksgiving shall everywhere ascend to Jehovah from a purified and happy people. After the conquest of the world the Master shall proceed with the moral purification, the spiritual enlightenment, and the physical regeneration of mankind. With strong hand shall he bind the dragon and its kindred forms of evil. The defiling presence of the moral leper shall not be permitted in His fair domain, but even in comparative childhood he shall be cut off out of the land of the living.

In that day shall the face of the covering cast over all people be destroyed, and the veil that is spread over all nations be uplifted. From the ends of the earth shall the Gentiles come saying, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." "Come ye," they shall say, "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." When they go up they shall be permitted to see the River of Life that shall flow from under the threshold of the house of prayer for all nations; they shall see the trees bearing the fadeless leaf and the perennial fruit, and whose leaves shall be for medicine. Thus the obedient nations shall be healed from those manifold maladies which sweep untold myriads of our unhappy race into untimely graves: "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

THE LOWER CREATION.

Not only the untamed peoples of the earth, but also the untamed beasts of the field and forest shall experience the Master's power to subdue and to heal, for it is written, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw with the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den," for nothing shall hurt nor destroy in all the Master's wide domain.

And the earth, too, shall smile back a glad thanksgiving ray in that golden age of which we speak; for instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and all the highways of the world shall be one continuous series of avenues of fragrant flowers and fruits, and trees and shrubs, for even the very wilderness shall blossom as the rose, and the desert shall bloom like Eden's blissful bowers. Noxious weeds, destructive storms, untimely frosts, destroying insects, no more shall mar the labor of the husbandman, but the curse which has borne so heavily upon the earth shall be uplifted, and its fertility is represented by the beautiful words, "There shall be an handful of corn in the earth, upon the tops of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

CONCLUSION.

Then shall be most gloriously fulfilled the last three psalms of David, when the angels and the saints, the children of Israel and the nations, bird and beast, tree and flower, sun and moon and all the stars of light, join in praises to Israel's God who only doeth wondrous things; for He has said, "As truly as I live all the earth shall be filled with the glory of the Lord." Behold, then, the work of the Master at His return—a work unutterably sublime in its conception; inconceivably grand in its execution.

EXHORTATION.

And now, dear brethren and sisters, I crave your kind indulgence for a brief exhortation. However faint and dim it may be, yet to-day I have

tried to sound the note of joy. Our lives are so often overshadowed with sorrow, so often clouded with grief, oftentimes we feel sorrow at heart; feel as if the drooping hands could never more be uplifted, and the feeble knees could walk no longer in the narrow way, that we need joy. We cannot go to the world for joy. We are to joy in God, and to rejoice exceedingly in the salvation He has promised. It was the Saviour's vivid and enduring conception of the joy placed before Him that enabled Him to overcome; and we are assured of our own salvation if we hold fast the confidence and the rejoicing of the hope firm unto the end. Where there is joy in Divine things there is hope; where there are joy and hope in corresponding measure we have faith, and where these abound the love of God is shed abroad in our hearts. These are the secret springs of strength which never fail. And, Oh, my dear brethren, strength is what we need, moral strength to overcome in that great struggle upon which hangs the issues of eternity. My earnest prayer, my heart's deep longing for all of us, is that we may have strength to come off victors through Him who loved us, and gave Himself for us; so that when the supreme contest is ended we may to some degree, like our Master, lift our eyes to heaven and say: "Father, I have glorified thee on the earth; I have finished the work which thou gavest me to do."

Oh, may our blessed Lord lead each faithful, loving heart through the gates of pearl, into the golden streets of that holy and beautiful city, where night never falls, and the darkness may not enter, and thus may we ever be with our Master at His return our Hope and Expectation.

JEWIS WILL SOON POSSESS JERICHO.

ZIONISM BENEFITS BY TURKEY'S POLITICAL LIBERATION.—BUYING LAND IN PALESTINE

London, Sept. 27.—Zionism promises to benefit materially by Turkey's political liberation. The Hebrews who are under the regime of Ottoman Sultans, and have been forbidden to buy land in Palestine, are now buying openly, and it is stated that a Jewish syndicate is now negotiating for a large part of the Sultan's private domain now in the market, comprising the whole length of the Jordan Valley from Tiberias to the Dead Sea. There is little doubt that the Jews will soon repossess the site of ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem, outside the walls, already belong to Jewish capitalists. The Zionist pioneers, who bought at various times secretly, notwithstanding the Sultan's prohibition, are now taking advantage of the equality proclaimed for all Turkish subjects. The Jews are openly claiming full rights of citizenship. Many prominent Hebrews have joined the Young Turkey committees at Jaffa and Jerusalem, while a society of Hebrews have been founded in Jerusalem, the object of which is to safeguard the rights of Jews in the empire and the promotion of education among them.—*Mail and Empire.*

THE HOLY OF HOLIES.

THE SIGNIFICANCE OF THINGS BEHIND THE SECOND VEIL.

(Concluded from page 329.)

THE allusion to the cherubim being considered in its relation to the atonement, requires amplification. It is not enough that we receive the recorded statement. What is the meaning of it? And, let us repeat, we shall simply try to add to details.

In our conception, they have a present as well as a future application. To make our foundation good, we shall again quote Paul from the Colossians, "the body is of Christ." "And he made two cherubim of gold, *beaten*, out of one piece made he them, on the two ends of the mercy-seat. Out of the mercy-seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seatward were the faces of the cherubim"—Ex. xxxvii. Please observe that they were all made of one piece of metal. By this we are enabled to observe the closeness of the relation existing between the cherubic forms of each end of the Ark and the mercy-seat between. There should be a reason for this. We are told that beaten gold is made very valuable by the beaten (or wroughten) process. It is made more durable and pliable, besides being purged of dross. In short, to beat gold refines it and makes it better. Remembering how prominent a place gold has in divine things, being the Spirit's figure of a tried faith, and therefore a perfected character; we shall have no difficulty in identifying the beaten gold of the cherubim and mercy-seat with the character of Christ and his brethren. The beating process of a state of evil, to which he has been, and they still are, subject, could have but one result and that is refinement and perfection. "It became him by whom are all things, and for whom are all things, in bringing many sons to glory, to make the captain of their salvation PERFECT THROUGH SUFFERING." Suffering then is the divine process for obtaining characters fittingly typified by beaten gold. Christ and his brethren, then, as the mercy-seat and cherubim, attain to their golden characters in the manner indicated. Christ is indeed the mercy-seat, but how can we be so sure about the signification of the Cherubic figures? We answer by referring to other portions of the Word where the same creatures are mentioned. In the Apocalypse, for instance, we have the four living creatures of John, with the same faces—those of the lion, the ox, the eagle, and the man. Ezekiel's living creatures also have the same faces, and by "attending to what is said of them" we shall

be able to identify them beyond a doubt. But it is not the cherubim manifested as a destroying power, but as creatures standing related to an atonement for sin. If we will note the language of the Spirit in Rev. v:9, 10 it will make this clear.

In the ascription to the Lamb, they sing, "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." As the Doctor says, the cherubim, etc., represent the aggregate of those redeemed from the nations in their resurrection state. Nothing could more clearly identify the class of which we speak than words like these. This being understood, it becomes an easy matter to answer the anticipated question, Why are they looking mercy-seatward continually? Every true saint can tell, however feebly and imperfectly, what interest he has in the blood of the atonement. He can tell you what interest he has now, and if we take the triumphant ascription in the Apocalypse as proving anything, he can tell you that the glories of the millennial reign will not impair his memory. Nay, the very fact that John sees a vision of things "to come to pass," and that the figure under the law is presented to us as behind the veil, and therefore beyond the flesh and blood state, is the strongest presumptive evidence that it will be more thought of and appreciated then than at any other time. Each one of us who has a part in Christ to-day looks upon him as the blood-besprinkled mercy-seat, by which we have been enabled to draw near to God. Yes, to go by faith into the very holy of holies and commune with the Shekinah glory of the eternal Father, not as manifested through an angel, but through the person of his well-beloved and only begotten Son. As the cherubims we are even now in the presence of that divine glory which is shadowed forth from the mercy-seat. Oh! Israel of God, do you not see your high calling? Do you appreciate, do you understand your privileges? We feel to bow our heads in the presence of things so impressive, and fain would ask, What are we, O Strength of Israel's Mighty Ones, that we should be accounted worthy of an insight into these hidden mysteries of the future?

The cherubim had each two faces, one having the faces of the lion and the ox, and the other those of the eagle and the man. Just what these signify we know not. The Doctor, quoting from the ancients, says they represent light, spirit, fire, and intelligence; and draws certain conclusions from them, which may be perfectly correct. What makes them appear most plausible is that the faces are made to represent certain known attributes of the Deity. But then he has other attributes, and I am inclined to think more appropriate ones, when we *associate them with the idea of the atonement*, which is the aspect now under consideration. It has

been said that the lion is representative of kingly dignity, the ox of long-suffering and patience, and the eagle of omniscience, while there is perfect agreement as to the signification of the human face—that of intelligence. Now it certainly requires the exercise of omniscience, long-suffering and patience, with all the intelligence that only such a scheme should require to bring a perverse generation to a recognition of the kingly dignity of Jehovah or his Son, to say nothing of the exercise of these attributes when associated with the saints, as they certainly will be in the age to come. As already remarked, the attributes last named would seem to be more appropriate to the matter in hand—redemption—than those supposed by the ancients to represent the Deity. They thought that omniscience, purity and jealousy were represented by the three first named symbols. There would appear to be something wanting, unless we were associating the cherubim with the execution of judgments, in that case the symbols of the ancients would be most appropriate. The cherubim look toward the mercy-seat because of their interest in and relation to it as a propitiation. The blood sprinkled upon the mercy-seat cleansed and sanctified and made atonement for them as well as the mercy-seat, for they were a part of it—one piece with it. As Jesus said, “I am the vine, ye are the branches.” Paul says, “Ye are the body of Christ.” His blood as the blood of the mercy-seat, is by faith sprinkled upon them, “that their consciences may be purged from dead works.” Therefore the saints, as the cherubim, not only show their relationship to the mercy-seat by being one with it, but their faith in it by looking upon it and that continually. This has been practically demonstrated by their baptism into Christ, “baptized by one spirit (which is the truth), into one body,” and therefore at “peace with God through our Lord Jesus Christ.”

This whole matter is peculiarly Israelitish in its bearings. The faces are those of the four encampments of the tribes of Israel. Nor is this national bearing lost sight of when we come to make a New Testament application of it. The number of the sealed in the Apocalypse is 12,000 out of each tribe. This corresponds exactly with the 144,000 who are seen with the Lamb upon Mount Zion. This in turn corresponds exactly to the measurement of the holy city, the New Jerusalem, which John says is “the bride, the Lamb’s wife,” that “chaste virgin” of which Paul speaks, “the ecclesia.”

It must be clear, then, that since the apostles declared nothing but “what Moses and the prophets did say should come,” the whole scheme is Israelitish in its origin and character, that it loses nothing by amplification, and therefore it is still true, “Salvation is of the Jews,” those who “tried them of the synagogue of Satan who said they were Jews, but were not, and had found them liars,” these who were “Jews inwardly,” and whose circumcision was of the heart and not in the flesh.

The following are very interesting remarks from "Eureka," Vol. II., pages 39 and 40, upon the cherubim having a future application: "They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from II. Samuel xxii: 11, and Ps. lxxx. In the former text Yahveh is said to ride upon a cherub; and in the latter, to *inhabit the cherubim*. The etymology of the word is regarded as obscure. In view of this, I would suggest that we may take the root *charav*, as having been the same with *kharav*, to waste, to destroy, from which comes *kherev*, a sword. This derivation is suggested by the text where *kheruvim*, or cherubim, first occurs in the scriptures; as 'Yahveh Elohim placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself the way of the tree of the lives.' By rendering *wav*, by even, instead of 'and,' it would make the flaming sword expletive of the cherubim; as, 'the cherubim, even the flaming sword'—the flame containing the cherubic power, as Ezekiel's 'whirlwind, great clouds, and fire' did the four living ones he saw.

"But, be the etymology what it may, it is certain that they are symbols of a *wasting and destroying power*. When their wings are expanded they are in lightning operation; when let down, they are standing, and either preparing for action or 'resting from their labors.' They are 'full of eyes before and behind;' or as Ezekiel says, 'their whole flesh, even their backs, and their hands and their wings, and the wheels, were full of eyes round about.' An eye is the symbol of intelligence; and when a multitude of eyes are aggregated together, each eye indicates a particular or individual intelligence. Ezekiel informs us that the eyes were in *flesh* which was full of them. Each eye, then, was a flesh-intelligence, and as the four had each a human face and hand, and were endowed with the faculty of speech, the intelligence was that of a man. Hence, each is representative of a man, and as the four sing, 'Thou hast redeemed us,' each eye is symbolical of a saint. The eyes are a 'great multitude which no man can number,' yet they are symbolized by four, by 144,000, by a city lying four square, and 144 cubits—that is, these numbers are symbolical of the saints: first, in relation to their encampment; second, to their nationality; third, to their municipality; and fourth, to their corporation limit.

"Thus it will be found," the Doctor continues, "that the cherubim are representative of the Spirit corporalized and manifested in the saints, the Elohim of Israel—the one eternal Spirit in multitudinous manifestation," and let me add again nowhere taught more clearly than by this beautiful shadow of the law, whose substance is Christ, both personal and mystical, past and future.

Of the divine glory which rested upon the mercy-seat, or to use the words of the prophet, "which inhabited the cherubim," this may be said: It was a type of that glory which was revealed to Israel in the days of John the Baptist, and of which the apostle speaks when he says, "we beheld his glory as of the only begotten of the Father, full of grace and truth." That glory was manifested to men. They rejoiced in it, and were and are saved by it, because it is a word which came "preaching salvation by Jesus Christ." He had manifested that glory among men, he had been pointed out to them as the "Lamb of God which should take away the sin of the world." All these showed the relation of that glory to the mercy-seat, and therefore to the scheme of redemption. And when his own nation had filled up the measure of their iniquity, they hung him upon the cross, that he might at once put an end to their law by fulfilling it, and at the same time come under its curse by hanging upon the tree. Then was the antitypical mercy-seat sprinkled with its own blood; and purified to the utmost, became most holy to all related to it. Thus he became both the offering and the priest. This he was enabled to be by or "through the eternal Spirit, to whom he offered himself without spot."

Great as was this glory in the redemptive scheme thus far, and indispensable to all that should grow out of so stupendous and gracious a work, yet it is only a portion of the purpose which God has in Christ and his saints, as the embodiment of divine glory among men. If we look at the type as illustrative of the future, which it undoubtedly is, we shall see a manifestation of Jehovah's majesty and splendor such as the world has never dreamt of. The mind of flesh is pleased only with the things of the present, but those enlightened by the Word know there is a "better and more enduring substance" hidden with Christ in God. He has said, "As I live, the whole earth shall be filled with my glory."

Taking the shadow of the most holy as indicative of the state beyond the flesh, because beyond the veil, which Paul said was the flesh, we are invited to the inspection of a condition of things which will delight even the hearts of those who now have the present order in their hands, administering for those who shall be heirs of salvation, for Paul says, "The world to come, of which we speak, he hath not put in subjection to angels." No indeed, but "to the saints and the excellent in the earth in whom he delights," saith Jehovah, and as his cherubic throne, he will rule in and through them; as his chariot he will ride upon them, and they will spread abroad the renown of his glorious and fearful Name, of which they will be the incorruptible and almighty embodiments, from the rising to the setting sun. The typical cherubim of the tabernacle were Jehovah's throne and there he met the High Priest and communed with him. The saints, as the antitypical cherubim will be Jehovah's throne in the days of

earth's redemption, and from that throne will He rule the world's yet unborn millions. Then will there be "abundance of peace so long as the moon endures, throughout all generations."

"No strife shall rage; nor hostile feuds
Disturb those peaceful years;
To plowshares men shall beat their swords,
To pruning-hooks their spears.

"No longer hosts encountering hosts
Shall crowds of slain deplore,
They hang the trumpet in the hall
And study war no more."

C. C. V.

Good Reasons for Coming Out.

To "THE CHURCH OF GOD."

1202 C St. N-E., Washington, D. C., Oct. 29, '08.

To the religious body known in various parts of the United States as the "Church of God;" "The Church of God in Christ Jesus;" "The Church of God of the Abrahamic Faith;" and the "Restitutionists." I desire to inform you that I am no longer a member of your body; also that I have identified myself with the Christadelphian Ecclesia, of Washington, D. C. The reasons for my withdrawal are:

1st.—Your toleration and fellowship of those who believe in the unscriptural theories of universal salvation; universal resurrection; infant salvation; fair chance; second chance; broader hope; Josephism; pre-existence; superhuman devil; sabbath keeping; feet washing; and yearly communion.

2nd.—The approval of and indulgence in, by many members, amusements; politics; secret orders; and many other ways of this present "evil world"; said members being admitted to fellowship with the knowledge of their practice of these things.

3rd.—Your unscriptural belief and teaching concerning the judgment.

The reason for my affiliation with the Christadelphians is, that I find myself in harmony with them on all of the above and many other matters of faith and practice.

My association with you has been extremely pleasant. I only regret that the above mentioned differences exist.

Very sincerely,

GEORGE NEILL.

[Bro. Neill was a "Preacher" among these people, as was Bro. Zilmer. He was received into fellowship in the Washington Ecclesia the Sunday Bro. and Sister Williams were there, having been baptized the previous week.—EDITOR.]

CANADIAN FRATERNAL GATHERING.

THE fifth annual Fraternal Gathering of the associated ecclesias of Ontario, Can., and New York State, was held in the City of Hamilton, Ont., Sept. 6th and 7th, and from the large number present, and the spontaneous and repeated expressions of satisfaction on the part of the visiting brethren and sisters, the committee feel justified in saying it was a pronounced success. In point of numbers it was the largest gathering yet held by our ecclesias, and probably the largest held in America up to the present time. Four years ago the first of the Canadian gatherings was held in Hamilton, the number being estimated at about 125, and at each subsequent one held, the number was increased until at this, the fifth, the attendance at the meetings was upward of 300. No doubt there is a limit to the attendance, and a point beyond which it will not go, but that point has not yet been reached, and we may reasonably expect that if our Master does not return in the meantime, the gathering to be held at Toronto, Ont., next year will eclipse all previous ones.

Our first meeting was opened on Sunday morning, Sept. 6th, a few minutes after the appointed time, 10:30 a. m. Bro. J. P. Kirwin presiding—by reading *Psa. cxlv*, *Hymn 61* was sung, and Bro. T. Williams, of Chicago, led the meeting in the opening prayer. The chairman spoke a few words of welcome to the visitors, words few but intended to convey to all a welcome, hearty and loving, and one, no doubt, accepted in the spirit in which it was given; and Bro. C. C. Vredenburgh, of Rochester, N. Y., replied for the visitors in a short and feeling address, which showed plainly the pleasure all felt at being permitted to enjoy such a happy reunion. The subject for the morning speakers—one especially selected as very appropriate for the memorial service—"Our Master," was dealt with in a very satisfactory way by three appointed speakers: Bro. W. Hinton, Hespeler, Bro. E. Hill, Toronto, and Bro. Jas. Laird, Innerkip, all in Ontario; Bro. Hinton taking up his allotted division under the heading of "His Life on Earth, our Example;" Bro. Hill treating of "His Work in Heaven, our Mediator and Protector;" and Bro. Laird dealing in his own inimitable manner with, "His Return our Hope and Expectation."

The second meeting commenced at 2:30 p. m., Bro. John Morgan, Hamilton, presiding, and Bro. J. Leask, Chicago, leading in prayer. The allotted subject was, "Our Young People," and the meeting was arranged in the interests of the children and young friends of the brethren and sisters, and the appointed speakers addressed themselves to the young people particularly. The three speakers were, Bros. J. Cliff, Rochester, N. Y., E. M. Long, Geneva, N. Y., and C. C. Vredenburgh, Rochester, N. Y., a trio whose hearts were in their subjects, and who endeavored to interest

and edify their hearers and to help them to walk acceptably in the appointed way. Bro. Cliff gave an address to the Sunday School teachers, officers, and scholars, and all who have heard Bro. Cliff speak on this, his favorite subject and constant thought, can easily understand that he kept the interest of his audience to the limit of his time, and would have done so longer if he had been allowed to continue. Bro. E. M. Long then followed with an address, "To the Young Members of the Ecclesias," and as the programme stated it was by "one of themselves." To those who know Bro. Long, the appropriateness of his remarks will be readily apparent. The last address of this meeting, "To Young People Generally," was then given by Bro. C. C. Vredenburg in his own characteristic way. Our brother, who claims to be a friend of all the young people, and claims all the young people for his friends, spoke in his well-known, loving and kind manner, illustrating his remarks by experiences in his own life, and, no doubt, left impressions on the minds of his young hearers which will have their effect in days to come.

Bro. A. C. Biggs, Burlington, Ont., presided at the third meeting, which opened at 7 p. m. Sunday evening, Bro. A. H. Zilmer leading in prayer. The subject, "Brotherhood," was taken up by Bros. J. Tomlin, Rochester, N. Y., A. Renshaw, and A. Hall, both of Guelph, Ont. The phase of the subject, "During the Times of our Lord Jesus and His Apostles," was dealt with by Bro. Tomlin, who by many illustrations showed what brotherhood was not, and thus negatively taught what were the characteristics of brotherhood in the apostolic times. Bro. A. Renshaw then took up the theme from the standpoint of "During These Days of Waiting." He said brotherhood is the union of those of like precious faith, and the members of that united body are also those who have been called out by God's mercy to "sit in heavenly places," and those who are sanctified by God's word. Their duty in these days is to assist and sustain one another; to suffer together and to be found so doing at the Master's return. He was followed by Bro. A. Hall, whose division of the subject was, "The Great Fraternal Gathering." This theme appealed strongly to all who were present, but the speaker's preliminary remarks were so extended that he had but insufficient time to do anything like justice to the subject itself. This was a pity, but the necessarily limited time at his disposal compelled him to bring his remarks to a close prematurely. But the speakers generally found themselves in the same predicament. This brought the first day to a close and everybody felt that they had had a "full day."

On Monday, Sept. 7th, the fourth meeting of the gathering opened at 10 a. m., Bro. G. Ambury, Hamilton, presiding, and Bro. A. Cooke, New Kensington, Pa., leading the opening prayer. The subject, "Prophecy," was allotted to Bros. A. E. Williams and A. W. Andrews, of Hamilton,

Bro. Thos. Williams, of Chicago (who at the last moment took the place of Bro. J. A. Wyatt, Hamilton), and Bro. E. H. Chart, Guelph, Ont. This subject is so extensive, that the intention was to limit the scope of addresses to the evidence—pointing particularly to the Lord Jesus—as the “Spirit of Prophecy,” supplemented by the last speaker taking up striking prophetic words of the Lord Jesus and his apostles. The first speaker, Bro. A. E. Williams, drew attention to the prophecies in the beginning, showing that all were directed to the coming of the Son of man, and also the necessity of his advent. Bro. Andrews then called our attention to many of the beautiful words of the Psalmist and the prophets, who, through the eyes of faith were looking forward to that glorious time which has been the hope and expectation of all the faithful sons and daughters of God. Bro. T. Williams, Chicago, then addressed the meeting for a short time, but declined taking up the allotted portion, “Prophecy from Ezekiel to John the Baptist,” on the justifiable ground that it was too big a subject to be treated on in such a limited time by a volunteer at a minute’s notice. He, however, gave us an address based on part of Ezekiel’s prophecy, Chap. i., referring particularly to verse 28, showing in the natural phase of the question the spiritual meaning involved in the use of “Bow,” and showing also its position in symbolic prophecy. Bro. Chart then took up his part of the subject, “Prophecy of the Lord Jesus Christ and his apostles,” and with characteristic energy went at once to the heart of his subject, quoting words and teachings of the Master himself, and then of his apostles, showing how some had been fulfilled to the letter, and pointing to prominent facts, indicating that the others would also have as close and as literal a fulfillment. But before he could finish his very interesting discourse, the presiding brother felt compelled to ask him to close, as there were still two more sessions to be held during the day. He accordingly left his address unfinished to the regret of all the audience.

Bro. T. Gruitt, Hamilton, presided at the fifth session, which opened at 2 p. m., when “Faith” was the subject treated on by Brethren J. H. Laird, Galt, David Tolton, Guelph, J. M. Craigmyle, Toronto, and A. H. Zilmer, Clarno, Wis. Bro. T. G. Page, Palermo, Ont., led the meeting in prayer and then the appointed theme was opened by Bro. Laird, who spoke on “Faith as Exhibited during Old Testament Times,” bringing forward example after example, showing how the worthies in those long-past times testified to the truth, and exhibited their faith by their works. Bro. Tolton then took up the subject, but rather more from the standpoint of the teaching of the Lord Jesus and his apostles than from the active exhibition of the faith in their days. The third speaker of the session, Bro. Craigmyle, spoke on the allotted portion, “Faith, as Exhibited during the Latter Days,” and showed from example and precept that faith can

be—and must be—exhibited in these times by all who are looking for the appearing of our Lord and Master Jesus Christ. The fourth division of the subject, "Faith as it will be during the Millennium," was allotted to Bro. Zilmer, who handled this rather difficult phase of truth in a masterly and very satisfactory manner, adducing abundant evidence, showing that faith, which is necessary for those who would please God, both in the past and in the present, will be just as necessary in the "coming age" when there still will be mortal men and women on the earth. He indicated many ways in which the faith will be exhibited during the Millennium, leaving all wishing for the coming of that glorious time.

The brethren and sisters then left the hall and went over to the Court House and were grouped at the front of the building where an excellent photo was taken.

At 7 p. m., the sixth and last session of the gathering opened., Bro. A. E. Williams, Hamilton, presiding, and Bro. Vredenburg leading in prayer. This meeting, which was arranged for the purpose of affording to those brethren and sisters who are associated with Bro. Strickler an opportunity of hearing from the lips of Bro. T. Williams a statement of his and our position on those questions which are at present in dispute between themselves and us, was addressed by Bro. Williams, who, under the subject heading of "The Truth," handled his subjects in a manner that must have been, not only unanswerable, but convincing to all honest doubters. There were present a few members of the ecclesia meeting at Traders Bank, but so far we have not heard any expression of opinion from them. This meeting brought our gathering to a close in a scene of confused handshakings, congratulations, and leave-takings, all expressing themselves as satisfied and pleased; and those to whom this gathering was a first experience of the kind, going away hoping it would not be the last, if it were so destined that our Master's return were still far away.

In addition to this report we intend publishing as many of the addresses given as we can. Some of the speakers have kindly forwarded their manuscripts, and these will appear in the *ADVOCATE* as space permits.

Hoping that we may all be amongst the worthy ones at the "Great Fraternal Gathering," I remain,

Your brother in the one hope,

JOHN P. KIRWIN,

For the Ham. Christadelphian Ecclesia.

DEAR BRO. WILLIAMS:—The Rochester, N. Y., Ecclesia wish to express their heartfelt approval of the efforts you have made and are still putting forth for the welfare and purity of the Truth, at home and abroad. You have our sympathy in the many rebuffs that you have met with, and our prayer is that your life may be spared with health and strength to continue the noble work that you are engaged in, till all the brotherhood may see themselves in the light of the Truth as it is in Jesus.

W. H. HASTINGS, Sec.

[This was intended for publication some time ago, but was overlooked by the Secretary. No harm done, however, and thanks for encouraging words.—EDITOR.]

INTERPOLATION IN I. JOHN V:7.

SOME who seem to be unaware of the facts in respect to I. John v:7, seem to have objected to what we said in a lecture on "The Trinity." Our claim was that if this passage had, in the beginning of the fourth century, when the great Trinitarian and Arian discussion took place, contained the words of the King James' translation, the verse would have been quoted by those who stoutly contended for the doctrine of the Trinity. Following is the verse in the Emphatic Diaglott: "For there are three which testify, the spirit, and the water, and the blood; and these three are for one." See also the Revised Version.

A footnote quotation in the same book, from "Improved Version," reads as follows: "The received text reads, 'For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth.' This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsenis, a Latin writer of no credit, in the latter part of the fifth century; but by whom forged, is of no great moment, as its design must be obvious."—EDITOR.

To Regenerate The Garden of Eden.

London, Sept. 20.—The regeneration of the traditional Garden of Eden is among the possible results of the reformation of Turkey. The Porte, in connection with a big contemplated irrigation scheme, will engage the eminent irrigator, Sir William Willcocks, whose long services in connection with the Egyptian water system culminated in his taking an important part in damming the Nile at Assuan. Turkey has secured him for a term of five years, for a big fee, to advise the government in carrying out the irrigation of Mesopotamia, and other parts of the Ottoman Empire. The appointment gives Sir William the opportunity he has long desired. For years past he has been working out a gigantic scheme for restoring the ancient Chaldean irrigation of the country between the Tigris and the Euphrates, frequently visiting this mythical site of Eden. He is convinced that the old-time wonderful fertility may be restored with comparative ease. If the scheme is successful it is estimated that enough grain can be grown in the Valley of Euphrates alone to alter the conditions of the world's wheat supply.—*Mail and Empire*.

Editorial.

ONCE more the *ADVOCATE* has reached a milestone in its journey. Twenty-four years of its life closes with this number. At its birth it was not welcomed heartily, except by those who had requested its publication. Papers already in existence begrudged it a word of approval and refused it encouragement; but its perseverance against many obstacles, and its filling of a place that had for years awaited it, in time secured for it a more general hearty support, and it took courage and pressed on.

A time came when new departures from some of the first principles of the Truth necessitated that the *ADVOCATE* take issues with many who had been its friends, and these became its bitter enemies, and planned its overthrow; and at one time it appeared to us that supporters were about to be reduced to such a few that publication would have to be discontinued, and the editor was ready to accept that which seemed in the providence of God a necessity.

Surprisingly a rally came, some opposers became friends. The battle went on, and the *ADVOCATE* was found to be useful, if not a necessity, in stemming the tide of an innovation which was, by influence and prestige it had no lawful right to, sweeping many into delusions subversive of vital truths of the gospel. The *ADVOCATE*'s warfare against these perversions increased its enemies, but it more than proportionately increased its friends, so it still lives as a witness for the Truth in its purity and as an advocate of pure fellowship based upon the Truth; and, the Lord willing, it will continue, and the next number will be its entry upon the twenty-fifth year of its life.

We receive many assurances that in the present status of the Truth's affairs, the *ADVOCATE* is needed now as much as, if not more, than it ever has been; and these assurances impress us with the thought that duty demands that we press on and help to defend the Truth from the assaults of speculators in new, clumsy theories of baptism for the removal of the penalty of the second death, remission of personal sins only, forced baptisms under fear of resurrectional judgment, etc. In America the principal battle has been fought and won to a large extent; and the field seems to be clear for more work in other directions. The Truth is doing its work steadily, and the hearty fellowship of the brethren is being more than ever manifested by the increase and enlargement of Fraternal Gatherings. Therefore let us all take courage, stand fast, quit ourselves like men, and be strong. We have our chart to guide us in the way of truth and right-

cousness; and we must daily study this, and humbly and prayerfully do the right towards our fellow men, our erring brethren—towards all.

RENEWALS.—We hope our readers will not forget that the Government has made more stringent laws in the matter of mailing periodicals. In order to prevent the use of the periodical reduced mailing rates by papers that keep bogus subscribers in order to show a large circulation to advertisers, all mailing lists are now subject to Government inspection; and subscribers who are more than four months behind in payment of their subscription are considered “dead,” and we must either cancel them or risk being deprived of the reduced mailing rates. This deprivation would mean to us about ten dollars a month additional postage, and the work of putting a separate stamp on each package. If, however, we have word from a subscriber that he desires time, we are allowed to make the subscription list show that it is paid by a book account, and the amount is run into the ledger.

We hope our foreign subscribers will advise us at once of the number of copies they will require for next year, so we may know how many to send of the January number.

EDITOR'S TRAVELS.—Bro. and Sister Williams have, since last report, visited Henderson Co., Ky., Jebb, Little Rock, and Morrilton, Ark., their tour extending to eleven weeks. We are now at home once more, having arrived on the 25th, and are preparing for accumulated office work. We heartily thank all whom we visited for the kindness we received at their hands.

In Jebb, Ark., Sister Biscoe has long striven to get a few into the Truth, and of late her efforts have been rewarded, in the obedience of several; and now she is cheered and delighted by the baptism of her only daughter, Miss Keats, whom we assisted in putting on the Name during our visit there. This will be a mutual source of comfort to mother and daughter—yes, and we verily believe to Mr. Biscoe, for while he is not yet one of us, his heart is with us, and no one likes to hear the Truth set forth better than he; and no one can be more kind and cordial to its friends than he.

PRIVATE CHECKS.—Please do not send us private checks; the banks make it a rule to deduct 10cts from these. Purchase drafts on New York or Chicago, and give your private checks to your local banks for these. They will not charge you, but banks that do not know you treat your private checks as papers to be collected, and they charge us the collection fee. If you must send private checks, add 10cts for collection. Ten cents may seem small to one person, but where we receive

many, each discounted 10 cts, it becomes burdensome. The last time we deposited our papers in the bank, the charge for private checks was 30 cts. This continued is quite a loss, and, on the score of economy, it costs us more than a P. O. O. would cost the one remitting. Post offices and Express offices are convenient in most places.

WELCOME HOME.—Since it has been impossible for us to answer the many kind letters welcoming us home from our journey abroad, we must hereby return our hearty thanks to all, giving assurance that the words of encouragement and congratulation have been much appreciated; and they have also been assuring to us that our humble efforts in the interests of the Truth are esteemed by those who are anxious for the preservation of the pure gospel and fellowship therein.

INTELLIGENCE.

BOSTON, MASS.—I am pleased to announce that two more have been added to the little flock in Boston. On Oct. 17th, after a good confession, Mrs. I. Drinkwater and Mrs. Hattie Morse, sisters in the flesh of our Bro. H. Vosmer, were buried with Christ in baptism, and rose to walk in the faith of righteousness.

We are proclaiming the glorious gospel every First Day, and rejoice in those signs of the coming of the Son of man that now illuminate the eastern horizon, and we hope they will increase until "His feet stand on the Mount of Olives," and the work of reconstruction is accomplished.

Your brother in the glorious hope,
JOHN B. RILEIGH,
25 Acorn St., Malden, Mass.

CHICAGO, ILL.—It is with pleasure we announce that another has yielded obedience to the truth in the person of Michael Quirk, who, after an intelligent confession of the one faith, was inducted into the sin-covering name on Nov. 10th.

We regret having to report the loss of Bro. and Sister S. F. Roche from our Ecclesia, they having moved on a farm near Victoria, Tex. Bro. Roche had been a member of our Ecclesia for about seven years, and during all that time was an active and zealous worker in the interest of the truth, being for the most of the time one of our presiding brethren, and who, during the frequent absences of Bro. Williams, occupied the lecture platform with ability and acceptance to all who heard him. He is one of those young men rarely to be found who is wholly in love with the truth and who is ever ready and willing to work in its behalf and whose every-day walk is consistent with his profession. While we shall miss him and his good sister wife from our midst, they take with them our hearty God-speed, and we trust they may find life in their new surroundings fully equal to their expectations, and that opportunity may be afforded them to bring the truth to the notice of those among whom they will be sojourners for the time being. Should there be any brethren in Southeastern Texas, our brother and sister would no doubt be glad to hear from them. Letters addressed to

them at Victoria, Tex., would reach them.

Recent visitors who have met with us at the Lord's table have been: Sister Ingraham, Baltimore Md., Bro. Beasley, Washington, D. C., Sister B. Chester, Bonfield, Ill., Bro. D. Tolton, Guelph, Ont., Sister Reahard, Dayton, O., Sister Appleyard, Ashland, Wis., and Bro. Zilmer, Clarno, Wis.

J. LEASK, Sec.

CLARNO, WIS.—Since coming to this place last spring, we have endeavored in various ways to "hold forth the word of life," in private conversation, and by the distribution of literature, yet our efforts have not found a response except in a very few cases, where some interest is manifested in the truth. Some time ago we decided to make a public effort to present the truth to our neighbors and friends; so we obtained the consent of the School Board to use the school house on Sunday, Oct. 25th. We invited Bro. S. F. Roche, of Chicago, to deliver a lecture on "What Christadelphians Believe, and Why they Believe It." Bro. Roche came and spent Sunday with us; we broke bread together at our home, but unfortunately the day, as well as the evening, was not propitious, there being an all-day rain. So we had no lecture. However, we secured the house for Sunday evening, Nov. 8th, and the evening being fair and the roads good, we were greeted with a good sized audience of apparently interested listeners, to whom we set forth the faith and practice of the Christadelphians. It may be God has at least a few in this neighborhood, and we shall do our best to present the gospel to our friends and neighbors. The Lord willing, we shall make further efforts along the same lines.

We are sorry to lose our Bro. and Sister Roche, who are removing to far off Texas, but we hope and pray that God's blessing may be with them, and that they may shine as lights in their new sphere of activity.

A. H. ZILMER.

COLLINGWOOD, ONT.—I have much pleasure in reporting the obedience in baptism of Mr. John L. Fraser, husband of Sister Fraser, of Parry Harbor. He was immersed upon a good confession on Oct. 20th. He and Sister Fraser will meet occasionally with a small ecclesia at Sprucedale, Ont., where Sister Fraser's mother lives.

Yours fraternally,

WM. L. HAMILTON.

HAMILTON, ONT.—On Aug. 13th the application of Bro. Wm. King, a recent member of Traders Bank Ecclesia, of this city, was considered by our managing committee. Bro. King's case was almost identical with that of Bro. J. Price, (see intelligence from this place in Sept. ADVOCATE, page 285), and the procedure followed being the same it is unnecessary to reprint it; further than to say, that, mutual agreement was reached upon our Ecclesial basis, and Bro. King has been meeting with us since.

On Aug. 31st John Paterson, son of Bro. Peter Paterson, and Leslie Ghent, son of Bro. W. Ghent, of this city, after a good confession of their faith in the kingdom of God and the name of Jesus Christ, were immersed in Lake Ontario. Those attending the Fraternal Gathering here will remember the giving of the right hand of fellowship to these two young brethren, and also to Bro. Geo. Harding, Jr., of Toronto.

Of the Fraternal Gathering itself, it is superfluous for me to write at any length, since Bro. Kirwin is sending a full report. I may, however, state that so far as the Hamilton Ecclesia is concerned we judge it to have been a complete success. On Sunday morning, Sept. 13th, Bro. A. H. Zilmer, who had remained over from the Fraternal Gathering, gave us helpful words of exhortation; and in the evening an excellent public address, upon the subject, "What Think Ye of Christ?—Was He God or Man?" Our hall was well filled and the attention good.

We have still another name added to the list of those who have confidence in the promise of God. On Sept. 24th Mrs. Anna King, wife of Bro. W. King, was baptized into Christ; and on Sunday, Sept. 27th, met with us at the table of the Lord. And for each of these, who have taken the name of Christ, let us hope that they may not have taken it in vain, but that they may continue steadfast in their confidence of God, who is ever ready to help in the hour of trial. We have likewise been blessed by the addition to our Ecclesia of Sister Nettie Harris, of Preston, Ont., and Sister M. A. Barton, of Birmingham, Eng. These two young sisters having left their native towns to try their fortune in our neighborhood.

With fraternal greetings to the brotherhood generally, and a pleasant memory of all who attended our Fraternal Gathering. I am, on behalf of the Hamilton Ecclesia,

Your brother in hope of life eternal,
A. E. WILLIAMS, Sec.

HENDERSON CO., KY.—We have lately had another season of rejoicing together, it being occasioned by the visit to us of Bro. and Sister Williams after an absence of two years duration.

We were highly delighted with their visit and thoroughly enjoyed the series of seven lectures delivered by Bro. Williams at our meeting-house. On Sunday, Nov. 1st, there was a large and appreciative audience to listen to the discourse on "Christendom Astray: What Hope Have You?" Each lecture during the week was equally instructive, and the audiences, though good, were not so large; but again on Sunday, Nov. 8th, we had a crowded house. While we have as yet no results to report from this able and extensive sowing of the good seed of the kingdom, we are still in hope much good was done, as quite a number seemed deeply impressed by what they heard. Perhaps our only source of regret concerning this effort is that several

of our good brethren and sisters were prevented by serious sickness in their families from taking part with us.

However, we will take courage and press onward, "knowing that our labor is not in vain in the Lord."

W. J. GREEN.

LOWELL, MASS.—We take pleasure once more in announcing to the world, through the *ADVOCATE*, the immersion of Mrs. Melino Pratt, and Miss Corrinne Decoteau, both of Lowell. They were examined and gave evidence that they understood the first principles necessary to immersion, October 17, '08, at Bro. B. Hoyle's house before many witnesses. There was exhortation and singing; and we all hope that they with us will be found waiting and ready for the coming of the Lord. With love to all,

Yours in hope of eternal life,

BENJ. HOYLE, Sec.

NEW KENSINGTON, PA.—The last few weeks have been to us of the ecclesia as a time of refreshing and rejoicing; more so to some of us than to others. There were eight of our number attended the Fraternal Gathering at Hamilton, Ont., on Sept. 6th and 7th. We expected a great time there, before we left our homes (for it would be the first gathering of the brethren and sisters that we ever attended); we were impatiently looking on the event as a great privilege to look upon the countenances of those of whom we had read and heard so much as workers in the Lord's vineyard; and indeed it was a great pleasure to us to grasp by the hand so many of those of like precious faith, and some whom we had known, but not seen, for a number of years. We will ever remember the good will and kind treatment of the brethren in general towards us, and also the encouragement that we received from the addresses of the different brethren that spoke there. It was uplifting, and made us feel that it is worth our while to put forth every effort

possible to try to attain to the high position that the gospel is inviting us to. Among the number of new acquaintances we formed there was Bro. A. H. Zilmer, of Clarno, Wis. We also had the pleasure of hearing him speak at the afternoon meeting, and we had previously arranged with him by letter that he would call at New Kensington on his way home from the Gathering and deliver a few lectures; so we had the pleasure of his company for one week, from Thursday evening, Sept. 17th, until Thursday morning, Sept. 24th. He addressed us at the breaking of bread on Sunday morning, and it was a pleasure to listen to the exhortation, to stand firm to our most holy faith.

On Sunday afternoon, Sept. 20th, we had him lecture at 2:30 on the subject: "A Minister's Reasons for Leaving His Church." The reasons were given in a plain and very emphatic manner, and we think that our brother is well able to handle the sword of the Spirit, by rightly dividing the word of truth, and presenting the word in such a forcible and logical manner that his enemies would say, "It was well done." We had a very fair audience which were very attentive.

Sunday evening at 7:45 Bro. Zilmer again lectured on "The Immortality of the Soul Historically and Scripturally Considered," to a very fair audience again, and it was made so plain, that the comment of some of the alien was, "If the Bible is true there is no immortal soul."

On Wednesday evening, Sept. 23rd, the subject was, "The Thief on the Cross." There was a good attendance, and very attentive. We hope these lectures have caused an awakening here, and that some at least will arouse themselves, and take the trouble to see whether these things are so.

We must, in conclusion, say a few words concerning Bro. Zilmer. When I first heard of him being lecturing around the different ecclesias, I thought that the brethren had better be a little careful with an ex-minister, for past experience with such was not very encouraging. But I must say, I am satisfied that we need not be afraid of Bro. Zilmer, for he has gone through a fiery trial in fighting his way out of the churches into the Truth, and he knows what it is to come down to hard manual labor, so he is well worthy of our confidence and words of encouragement. I am glad to see a brother like him come

into the vineyard of the Lord to help the good work along. Bro. Williams will soon want some help, and I think we have the right man come up at the right time. We have, since Bro. Zilmer lectured, commenced our evening lectures, trusting that we can make some see the necessity of seeking the life to come.

Freternally yours,
A. COOKE.

PROVIDENCE, R. I.—On Oct. 10th the Providence Ecclesia had the pleasure of immersing into the saving name of Jesus, Bro. Doane. Our brother was interested in the gospel of the kingdom of God first in Lowell, but his business carries him into different parts of the country, and as he was in Providence he found our meeting-place and expressed a desire to be baptized. After a good confession of the faith before several witnesses, he was baptized in the Providence river, and afterwards went on his way rejoicing in the hope that gladdened David's heart. Two weeks later he was again in Providence and received the right hand of fellowship at the table of the Lord, by Bro. Pride. Our prayer is that he may continue faithful until the end.

Your brother in Christ,
GEO. S. HEELEY.

WASHINGTON, D. C.—The Ecclesia here is on the alert, not knowing but that a few more of those who are destined to be selected from among the Gentiles as constituents of the name of the Deity are either resident here or may be passing this way. We therefore continue our standing advertisement in the city's most popular paper, of the time and place and purpose of our Sunday morning lectures; and we have some good ones, too, even when we are dependent on home talent. But there is only meager response from the native population, those dropping in to hear us being more frequently visitors in the city. Occasionally we get a queer one. Only a few Sundays ago a long gray-haired gentleman of seventy winters sought us out. He had an air of mystery about him, and didn't lose much time in imparting to us the information privately, that the second-God-manifestation had been walking the earth about seventy years. During the singing of the opening hymn, with a strictly devotional air he laid his hymn book down, folded his arms, threw his head over onto his left shoulder and contemplated the ceiling *en-rapt*. I asked him in the course

of private conversation if he knew where, on the earth, the manifestation of whom he had been telling could be found? He said yes. I then asked, Do you claim to be him? He looked at me with a pleased expression on his placid countenance as though he would like me to think so, but only answered, "I hav'nt said so." He left the hall, apparently thinking well of us; but after the example of many others of less mysterious mien, probably never to return. This is almost invariably the case with the stranger who comes within our gates. It makes no difference how excellent the lecture he may happen in on, one application seems satisfying. Truly it is a time of famine—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord"—Amos viii:11.

This condition of the times did not, however, prevent the devoted brethren and sisters of Washington and Baltimore and our young Sister, Nona Thaxton, of Richmond, from drinking in with delight five excellent lectures and one excellent exhortation at the table delivered by Bro. Williams, during the week beginning Oct. 23rd. Like some other things, Bro. Williams, we think, improves with age, as a lecturer. We did our best to have the course well advertised in the daily papers but with only moderate success. We also kept an attractive sign out at the Avenue entrance to our hall, and in addition distributed 8,000 cards of invitation with the subjects printed on them. But did 8,000 strangers come? No! not so many as that. Did 800 come? No! we were short of 800. Did 80 come? No! 80 famished ones were not found. Did 8 come? Yes, more than 8 strange attended the five lectures, but not 8 at each lecture, for that would have been 40, and the famine is a good bit worse than that. This is a city of 400,000 population, with a large visiting contingent beside. But it is a great satisfaction to us all to have once more offered the truth to so many, "and seeing that they put it from them and judge themselves unworthy of everlasting life" (for not a single one of the few who did condescend to come in and hear one or two of the lucid presentations of the Word, returned last Sunday morning, as invited, to hear more) seeing this, I say, we having thus felt the public pulse and found it spiritless, thank God, and take courage for ourselves, and run with greater patience the race that is set before us for the prize of our high calling in Christ Jesus. It makes us realize the truth and force of the Master's words, "No man can

come to me, except the Father draw him; and I will raise him up at the last day." The selection is not of flesh and blood, if it were there would be more kings and priests for service in the kingdom of God than there would seem to be any need of. It is a salvation not of the race but *for* the race, and the sooner the universal resurrectionists and salvationists realize that, the more quickly will their thoughts be as God's thoughts and their ways as God's ways.

Speaking of lectures and lecturers, I must not omit referring to two most enjoyable and instructive ones we listened to on Sunday, Oct. 11th, by Bro. Albert Hall, formerly of Leeds, Eng., later of Guelph, Can., and now taking up his residence in Virginia, where I believe he will do good service for the work of the Truth. The subject selected and advertised for him was, "The Much Misunderstood Gospel of Christ," and he seemed just as much at home with it as if it were his own child. It is a subject which could be worked in on almost any Christadelphian occasion where an attentive christian alienist was present. There were two or three of such present to hear Bro. Hall, but they have neither been present nor accounted for since. This all should be encouraging to the lecturers of all degrees who are self-consciously wondering what the trouble is. Paul may plant and Appolos may water, but God alone giveth the increase.

And there is some increase, and occasionally we do come up with an honest heart and serious sober mind among the devotees of Catholics and Protestant Gentileism, honest and serious and sober to the extent that they are willing to listen to God rather than to man, and to make sacrifice for the Truth.

This brings me to the pleasing announcement that on Monday evening, Oct. 19th, we witnessed the immersion into Christ of Mr. Geo. Neill, formerly an evangelist of the communion known as "The Church of God," the immediate successor in their service not very long ago abandoned, for doctrinal reasons, by our now valued brother A. H. Zilmer. Bro. Neill's presence, as one of us, is already highly appreciated, for he is devoted to the Lord's cause and work, and is a forcible speaker. In order the better to show the motives, or rather the motive, which has actuated him in severing his connection with a people with whom his relations have ever been pleasant and profitable, I enclose for publication a copy of a letter he has since addressed to "The Church of God."

GEO. A. WHITFORD, Sec.