

# VOLUME 26

## 1910

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JANUARY, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET,  
CHICAGO, ILLINOIS

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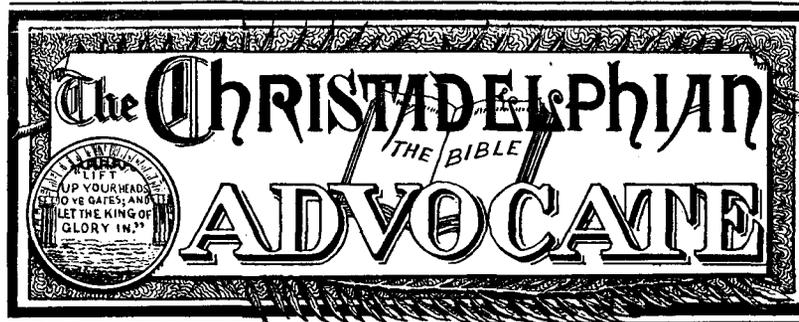
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VOL. 26—No. 1

JANUARY, 1910

No. 299

### SUNDAY MORNING ADDRESS.

**I**N PERFORMING this simple rite, in partaking of the bread and wine in the way and manner we do, let us remember that we are doing it in the original and primitive style. To the scoffer, our action this morning would provide scope and opportunity for ridicule. Yet, this way of ours in observing this ceremony is as it was commanded by the Son of the Great Eternal, the Son of the Highest, the Father of the Age to come. To go back to the time when this "feast" was instituted, our minds must travel down the long vista of the ages, for a space of nigh on two thousand years; a period of time that has seen the rise and fall of many and successive nations; a period of time long enough for a nation to emerge from barbarism to civilization; to reach its zenith of glory and plenitude of power, on to inevitable decay, till death overtook it, to give place to other powers, who, each in its turn, experienced the same fate. All this must be realized, otherwise our own living experience being of such limited duration, we shall not have any real conception of the time that has already elapsed since this institution was founded by the Master. This vast period of time covers the long period of Roman supremacy. It commences at the time when, in the words of Luke's narrative, "there went out a decree from Cæsar Augustus that all the world should be taxed;" it witnesses the decline, fall and extinction of the Roman empire; sees a partial restoration of old Roman supremacy under Charlemagne, Emperor of the West; sees alike the uprise of a spiritual

monarchy, a mysterious, iniquitous system, the "Man of sin," and his development to the full stature of the Man of Unrighteousness, "enemy of all righteousness;" sees his long and bitter contests for spiritual supremacy, his bid for universal monarchy, his successes and failures, his present lessened powers and decline, preparatory to his fall and utter extinction by the Lord, "who shall consume him with the spirit of His mouth and destroy him with the brightness of His coming."

This same period, likewise, includes the uprise of that power that rose so rapidly, that increased and expanded in strength and territory; and that eventually became such a willing tool of that Apostate Church, which attempted to exterminate by fire and sword all whom she denominated heretics. But the period also includes the fall to comparative obscurity of this same power, who today is waging bitter war, and is engaged in hostile feud with that same Apostate church, for in that country (Spain) men are now witnessing the slaughter of priests, nuns and monks, and the destruction of churches, nunneries and monasteries in direct fulfilment of the prophecy found in *Revelation 17*. When this "ceremony" we are referring to was first established, the pioneers of the great and expansive British empire were but semi-civilized "folk" in the backwoods of Germany. Thus, this period of nigh on two thousand years, is co-extensive with the history of the mightiest empire that ever rose upon this planet; an empire that embraces many nations, peoples, and tongues; that has been instrumental in these latter days of affording shelter and comparative repose to "God's chosen people," the kith and kin of Him, whose death we have just celebrated; that has with the one hand gathered the people far and near in divers tongues so that every man in his own tongue wherein he was born can read of the wonderful works of God.

Further, this is the power that holds a protecting influence over the land of God's people, and will eventually be engaged—and indeed even now is—in restoring "the people without a country to the country without a people." If in addition to the facts mentioned we recall the vast changes that have occurred in one hundred and fifty years since the Americans gained what is called their "Independence," on this continent, we shall probably have some conception of the vast interval of time that lies between our observance of this "feast" and its commencement in "that upper room." "Time and change are busy ever, man decays and ages move;" year after year has rolled by; decade after decade has come and gone; generation after generation has passed away; yet in this simple rite no change is needed.

But what a contrast exists between the conditions in which this institution was founded and these that prevail now in some of the churches that attempt to perpetuate the rite we are referring to: with their ornate, palatial, stately edifices, their gorgeous furnishing and their dramatic ceremonials. The Master to His beloved flock said, "Henceforth I will not drink of this fruit of the vine till that day when I drink it new with you in my Father's Kingdom." The thought there is, that we must perpetuate the ceremony in its primitive sense; else, how shall we hope to drink it "new" in the "Kingdom" if we do not observe it as it was instituted? If in its place we substitute something else, or if we are not careful enough in our observance, well might Christ say of us, "Depart from me, I never knew you." This beautiful rite requires not elaborate environment, not ornamental settings; all these are superfluous and worse than useless.

In view of all this, may we not then comfort ourselves and refresh our spirits, with the thought that this celebration is acceptable to our Heavenly Father? And while we are thus remembering our absent Lord, our invisible Head, peacefully and quietly, with no misgivings of danger, or apprehensive of rude disturbances, let us not forget that our good fortune was not always the lot of the Lord's disciples and followers. Let us remember the time, when men and women, at the risk of all they held dear, met thus; men and women who imperilled their lives to perpetuate this feast; men and women who were denied public meeting places; who were forced to meet secretly, and with bated breath perform this rite; who met to remember their "absent Lord" in woods and forests and in places underground, there to perform that ceremony which at once betrayed and condemned them, for their active foes often resorted to the practice of smelling their breath to detect the fumes of the wine, that they might accuse them.

A question arises in our minds, How shall we keep it? We have referred to its outward form. Is there no deeper and more significant way of keeping it? What is the "spirit" breathed in the words, "Do this in remembrance of me?" The apostle Paul supplies the answer to these questions: "Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The language here employed suggests two ideas: (1) The ceremony referred to bears an intimate relation to the Jewish passover; and (2) contains an indictment of the "spirit" with which the Jews observed the Passover. As a general observation Paul could say the Jews had used the unleavened bread, but had infused the leaven of malice and wickedness into the ceremony; they had

obeyed the letter, but not the spirit; circumcised in flesh, they were yet uncircumcised in heart; Jews by natural descent, they were not "Israelites indeed."

Now let us look a little more closely at the Jewish Passover. The Passover Lamb typified Christ. The Jewish people were commanded to keep it. These people slew Christ; for Peter charges them with the guilt of his blood. What a startling revelation awaits Jewry when, at Christ's second coming, they recognize in their Messiah the crucified Nazarene! In the light of this discovery, they will recall that not only had they crucified Him indeed, but had for hundreds of years crucified him typically. They will then see that in that dramatic, prophetic ordinance, they had annually foreshadowed the crime of which they eventually became guilty. Truly "God moves in a mysterious way." But shall we not add, if possible to minimize their guilt, that there is one circumstance which ought not to be omitted, one redeeming feature in the tragedy, one incident that may not be the least consoling to Israel in his day of enlightenment and repentance, viz: The actual tragedy, the crucifixion of their Messiah, was enacted by Gentile and not committed by Jewish hands.

But to return to the quotation from Paul's letter, we are to observe this feast in sincerity and truth. The word sincerity is derived from two words, "sine," meaning without, and "cera," wax. Originally the word was applied to honey which had not been adulterated with wax. Hence its present meaning, "having a character which corresponds to the appearance;" consequently to be sincere is seeming to be what we really are, and not appearing to be what we are not. While, then, we partake of the actual bread and wine, let our mind absorb those spiritual truths that are suggested by these symbols. "Let us read, mark, learn, and inwardly digest."

It is curious to observe that in connection with this "ordinance" and with Him whom we thus remember, great heresies have arisen. The largest portion of Christendom believe in the doctrine of Transubstantiation—*i. e.*, after "consecration," as they term it, the bread and wine become the actual "body and blood" of Christ. Yet a "Christ of flesh and blood, made like unto his brethren," they deny. To them He is God incarnate; was always consubstantial with the Father. This rite when observed in its primitive way and when associated with right thoughts, reminds us of Christ's day of weakness; when He so lived that we might have "life more abundantly;" when He sinned not that we might obtain forgiveness of sins; when He died that we might live again; when He rose that we might not forever die. It reminds us that he became a soldier "like unto his brethren;" that he enlisted in the "line" of Adam's posterity; that

He rose from the ranks; that He had been empowered to command, having first learned how to obey. To this we add that He became higher than His fellows; was anointed with the oil of gladness; and became finally the Captain of our Salvation.

Further, we still add, He is yet to be the brightest star in the firmament of the Kingdom of God, and the greatest luminary in the New Heaven and Earth. What we rejoice in is, that that Star will not shine alone, though distinguished from all others by its greater brilliancy. For "To Him that overcometh and keepeth my works, I will give the morning star." Christ and His select ones will constitute a brilliant galaxy in the "Heavens wherein dwelleth righteousness," where "the righteous shall shine forth in the Kingdom of their Father" for ever and ever. This is our crown of rejoicing, our hope and expectation. Such as have been called to Christ's Kingdom and glory have indeed been born under "a lucky star."

Now let us utter a note of warning, for such we all need. At a certain period of Israel's history God said, "I am weary with repenting." What a confession to extort from such a God of mercy and long-suffering as He had proved to be! A serious question for us to ask is, How do we stand in relation to God's favor? Are we in favor or disfavor? If the latter, are we gradually reaching the limit of His forbearance and mercy? Is He to say eventually of us, "I am weary with repenting; the day of salvation is past; the door of the Kingdom is closed; my wrath and indignation ye must now receive, tribulation and anguish upon every soul that hath done evil?" If this be, eventually, our fate, we shall remember with remorse, that we who had proved to be uncircumcised of heart, are now circumcised indeed, for we are "cut off from the land of the living;" we who had commemorated Christ's sacrifice now find we had sacrificed Him indeed, and upon our guilty heads will come, and that speedily, divine vengeance, as surely as it overtook those guilty Jews of the first century. This, however, need not be our fate. The inheritance may become ours; the prize may be grasped by all. "Enter ye, my beloved, into the gates of the city." "Rise up, my love, my fair one, and come away." may yet be the words which may fall upon our ears, and this, if we so wish.

X. Y. Z.

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By a retrospect of the year 1909 we are reminded of our duty to be thankful to God for life with its temporal necessities. By a prospect of 1910 we must make up our minds to utilize all opportunities to serve God, do good to our fellow men, and add to our crowns of rejoicing in the coming day of glory.

## RECTIFICATION.

CHAPTERS DEVOTED TO THE REFUTATION OF SUBTLE ERRORS,  
AND DEMONSTRATION OF TRUTHS ON MORTALITY, SINFUL  
FLESH, IMMORTALITY AND INCORRUPTIBILITY, BEING

### ANSWERS TO THE QUESTIONS

Was Man Made Mortal? What Is Mortality? What Is Sinful Flesh? What Is Immortality? What Is Incorruptibility? Was Jesus Mortal? Was Jesus Made of Sinful Flesh? When Was Jesus Immortalized? When Will His true brethren be Immortalized?

BY THE EDITOR.

(Continued from page 340.)

#### REDEMPTION IN RELATION TO JESUS.

The word redemption, as expressive of man's actual need, cannot be dated further back than sin. Sin which caused man's fall, made redemption necessary. Sin was the cause; a state of nature and a relationship of alienation of man from God was the result; and redemption was the Divine institution to meet the demands of the situation and rescue man from passing for ever out of existence.

If Jesus was born in a state and relation which needed redemption, and if He was a subject of redemption, it follows that He was "made in all points like unto His brethren." If He was not born in this fallen state and relation, His sufferings must have been directly imposed upon Him, and were not the inherited consequences of sin, and this would be unjust; and all that He suffered, including His death, was for us and *not* for Himself, and therefore substitutionary, and therefore, again, unjust. We have not carelessly said that Jesus was born in the same fallen *state* of nature common to Adam's race, and *in the same relation* in respect to redemption, we mean this; but here a careful explanation is needed to calm the impulsive excitability of some who cry out, "What, Jesus an alien!" "Was Jesus an alien from God?" Now let us reason here in the light of Scriptures, and avoid the influence of that prejudice which, in intending to be complimentary to Jesus, robs Him of the honor of being the actual Redeemer in His own person, practically manifesting redemption in His own very self—yes, redemption in respect to relationship and to state of nature.

Failing to distinguish between things that differ, the question is indignantly asked, "Was Jesus ever an alien from God?" and with many this seems to settle the question—in the negative; but it does not settle the *real* question involved. Let us put two questions and compare them, and then decide what answers to give:

Was Jesus ever an alien from God?

Was Jesus ever an alien from the "law of the Spirit of life"?

Here are things that differ; for a natural-born Jew was not an alien from God; but was he, by birth, an alien from the "law of the spirit of life"? To say he was not is to say that birth did for the Jew what was the work of being "born again"; that relationship to the law of eternal life ran through the blood, instead of being dependent upon and resultant of faith in the gospel. The Jew was not an "alien from God" by birth; neither was Jesus. But natural birth under the Mosaic covenant would give neither ordinary Jews nor Jesus relationship to the law of faith—the "everlasting covenant." Those who were in the Mosaic covenant were "nigh" to God (Eph. ii: 17), but they had to receive that "faith which cometh by hearing, and hearing by the word of God," without which "it is impossible to please God" (Rom. x: 17; Heb. xi: 6), before they became subjects of the everlasting covenant; and Jesus was no exception to this. In the sense of being "nigh to God," the Jews were "His own"; and "He came to *his own* and his own received him not. But as many (of His own) as received him, to them gave he power to *become the sons of God.*" How? By natural birth? "Even to them that *believed on his name*" (John i: 12).

There was a sonship to God for the Jew by birth; but there was a higher sonship by being "born again;" and with Jesus there was sonship by Divine begetting (Luke i: 35); by birth under the Mosaic covenant (Ex. xiii: 2); by baptism (Matt. iii: 17); and, finally, by change to Divine nature (Rom. i: 4). For a Jew and for Jesus to enter that relationship to God which the law of the one faith only can produce, there had to be voluntary action, prompted by the knowledge and love of the Truth. Thus was Jesus an exemplification of "the way, the truth and the life"; and in order that He might be this, He must start outside the law of faith, enter therein, live and die therein, and thus *work* His way to and into final and complete redemption for Himself in order that He might become our Redeemer. Therefore we read that "by his own blood he entered in once into the holy place, having *obtained eternal redemption*" (Heb. ix: 12); and He prayed to be "saved out of death, and was heard in that he feared" (Heb. v: 7).

#### ANOTHER INVENTION.

There is another invention which nullifies the word of God and which has led some astray from the simplicity of the Truth. Recently it has been masquerading under the name of "new light." It is related to the claim that "the sacrifice of Christ has nothing to do with Adamic condemnation," and that "all that baptism does for us is remove the penalty of the second death, which comes upon us when we learn the gospel." It runs as follows: There is no removal of the Adamic sentence; it must be paid by "natural death," and by this death each one pays it for himself. Therefore a Jew by keeping the

law of Moses earned eternal life, and by dying a natural death he paid all that was against him in the Adamic sentence. On this basis it is further claimed that since Jesus kept the law, He was not required to shed His blood for His own redemption. All that was required of Him was that He die a natural death to pay off the claim of the Adamic sentence that was upon Him. The only reason why He had to die on the cross—by blood-shedding—was because those He came to redeem were guilty of personal sins. For these He must die a violent death; but were it not for these, a natural death would have been sufficient for Himself. To start with a false statement requires many more false ones to prop the first one up. The false one that started all this was, “There is no forgiveness” (remittance) “of Adamic sin”—the meaning being that there is no interference with the Adamic sentence; it must be met by natural death.

The question of redemption for us from Adamic condemnation, and Christ’s relation thereto; also the second death theory, we have dealt with in the pamphlet entitled, “Adamic Condemnation and Responsibility.” Therefore we limit our remarks here to the question of natural death being sufficient for Jesus, while violent death was required for our personal sins. If Jesus could have obtained redemption by natural death, that would have been *one* way of salvation. If we could obtain redemption only by violent death, that would have been *another* way of salvation; and there would have been *two* ways of salvation. If Jesus’ salvation could have been obtained by natural death, He did not die the death by which His salvation could have been attained. If it was provided that Jesus could save Himself by natural death, then God made arrangement by which He could “enter eternal life alone.” If no such an arrangement was made, then the inventors of this theory have no right to say that natural death would have been sufficient for Jesus. Will they presume to say that God provided alternatives in the plan of salvation? They could present their case to Jesus like this: “Now so far as you are concerned, you need not “endure the cross” to obtain the “joy that is set before you.” You can prolong your days of natural life, evade the shame and pain of the cross, and obtain eternal redemption for yourself by allowing nature to take its ordinary course. True the Abrahamic covenant can never come into force without the death of the covenant sacrifice, and that sacrifice was always by blood-shedding in the types, but you can attain to all the blessings of that covenant for yourself by keeping the law of Moses, and evading violent death on the cross. If you die any other than a natural death, it will not be the death that would have saved you; and in any sufferings and death that you may endure over and above that which would save you will not be for yourself, but for others, and therefore you, to this extent, will die as their substitute, and as their substitute only, since you will be doing what is not needed for yourself.”

In all this speculation of minds anxious to pose as producers of "new light" God's plan is represented as confusion worse confounded. The redemption of the first-born in Israel by the blood of the sacrifice is meaningless, and the atonement for the typical altar by the sprinkling of blood is without antitype, with many other beautiful forms of revealing the sublime truth concerning Jesus. In the days of His flesh Jesus was in the holy place; the veil hung between Him and the Most Holy place of complete redemption. In that veil is the scarlet color of sinful flesh. That veil represents His flesh. The scarlet represents the blood of the flesh, and the only way for Jesus to pass into the Most Holy was through the rending of the veil "from top to bottom," thereby "consecrating for us a new and living way through the veil, that is to say, his flesh." The only way that He could pass through was the one way God had provided for Him in order that it might be for us. Therefore "*by his own blood*" (not by natural death) "he entered in once into the holy place, having obtained eternal redemption" (Heb. ix : 12). In the face of Paul's declaration that "*By his own blood,*" which means, by means of his own blood, "he entered in once into the holy place," the so-called "new light" theorists assert that Jesus could have entered into the most holy place by allowing nature to take its course in natural death; in other words, He could have reached the most holy state without passing through the veil. This absurdity would leave it optional with Jesus, whether He would enter the most holy state of salvation through the veil (which, by its scarlet color typified the shedding of blood) or "climb up some other way," and thus obtain salvation for Himself alone; leaving us unredeemed, because to save us He must allow His blood to be shed and thus die a sacrificial death. What a pity that superficial minds will meddle with and mar the complete plan of salvation! As Adam was, as our federal representative, the way into the first state, into that state which necessitated the plan of salvation; so Jesus was, as our federal representative, the way out of the fallen state of condemnation and mortality into the way of life everlasting. Look at the first man, and you will see the fall of the race in him; look at the second man, and you will see the rise of the obedient of the race in Him. As the first man was a personal participator in the fall; so was the second Man a personal participator in the rise. As the first man was the first to fall; so was the second man the first in the rise.

Now of any further testimony be needed to show that natural death would not have sufficed for the redemption of Jesus, we have the positive declaration of Paul in Heb. ix : 22—"And almost all things are by the law *purged with blood*; and without the shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should *be purified with these*: BUT THE HEAVENLY THINGS THEMSELVES WITH BETTER SACRIFICES than these. . . . Now once in the end of the world hath he

appeared to put away sin *by the sacrifice* of himself. And as it is *appointed* unto (the) men once to die, but after this the judgment; so Christ was once offered to bear the sins of many," etc.

"The heavenly things themselves must be purified by the blood of the antitypical sacrifice. Was not Jesus part of these "heavenly things"? What would purify Him from the impurity of mortality? Natural death, in which there would be no sacrifice, but a helpless submission to nature? No, no, it required the blood of the "better sacrifices" to cleanse the antitypical altar, the victim, and the priest—Him who was the end—the object—of the law in all its types.

#### WHAT WOULD BE A KEEPING OF THE LAW?

To say that Jesus could have entered eternal life by keeping the law of Moses without suffering the death of the cross is as absurd as if one said Jesus could have entered eternal life by keeping the law of Moses without keeping the law of Moses. It is a contradiction of terms; for if the law of Moses required Jesus to do one thing more than another, it required Him to "pour out His soul (the life that is in the blood) unto death." Follow Jesus from His birth to the foot of the cross, and stop there for a moment and ask, Has He *kept* the law? Has He completed what He said He came to do—"not to destroy the law and the prophets, but to *fulfill*"? While He stood at the foot of the cross, He had kept the law *that far*; but He had not fulfilled it; for He must be "obedient unto death, even *the death of the cross*" (Phil. ii: 8); and for Him to be *obedient* means that He had been *commanded* to die the death of the cross, and where is the command found? Is it not in all the types of the law of Moses? Therefore when standing at the foot of the cross Jesus *had not* kept the law of Moses, He had not "fulfilled" that which He came "not to destroy, but to fulfill," the most essential part of the law remained yet to be fulfilled—the "cleansing of the heavenly things themselves by the better sacrifice"; for "without the shedding of blood there is no remission" (Heb. ix: 22).

If it be claimed that this "remission" relates only to our personal sins, and not to any thing to be remitted in Christ's case, let the reader examine the context and the error will be corrected. Many quote this passage as if it read, "Without shedding of blood is no remission *of sins*," adding the last two words. The apostle is speaking of "sprinkling both the book, and all the people. . . . Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry"; and to all of these his words are applied—"without shedding of blood is no remission." All these things, in their natural state, as parts of a world that had come under a common and universal curse, were "common and unclean," and until they were sanctified, or the "uncleanness" remitted, they were unfit for spiritual use. By the sprinkling of the blood this "remittance," or putting away of uncleanness was effected. An illustration of this is given in the atone-

ment made for the altar, of which Jesus was the antitype, as shown by Paul's words in Heb. xiii: 10—"We have an altar, whereof they have no right to eat which serve the tabernacle." Typical of this Moses was told, "And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt *cleanse the altar*, when thou hast *made an atonement for it*, and thou shalt anoint it to sanctify it"—Exod. xxix: 36. In this very type, as well as in many others, Jesus, who had spiritual discernment to perfection, could read a *command* to which He must be "obedient unto death, even the death of the cross;" and since this applied to Him specially, what folly it is for men to claim "new light" in the gross darkness of which they assert, to suit a preconceived theory, that Jesus needed not to suffer for Himself a sacrificial death by the shedding of blood, that for Him natural death would have sufficed, and the death of the cross was for us only!! The shedding of His blood "remitted," or put away, the sinfulness which makes flesh "sinful flesh"; it destroyed the *diabolos* in His flesh; and thus, as the altar He was "atoned for," cleansed, and anointed. Having *fulfilled* the law God's requirements were met, and "righteousness delivered [Him] from death" (Prov. x: 2), and thereby He became our Deliverer from all that He was delivered from as well as from our own personal sins.

#### THE COVENANT NULLIFIED.

By teaching that Jesus could have entered eternal life alone by natural death, the word of God, as embodied in the everlasting covenant, is made of none effect. The covenant could not come into force for any one without the covenant-sacrifice. In dying a natural death, Jesus would not have been the covenant-sacrifice; the sacrificial element is not to be found in natural death. Therefore had He died a natural death, the covenant would have been left without force. Since eternal life was one vital part of the everlasting covenant, and since the covenant would have been without force without the *sacrificial* death of the victim, how could Jesus obtain eternal life in a covenant that He had left without force by dying a natural death and not a sacrificial death by blood-shedding? For Paul to say that Jesus entered into the most holy place, into which he also says "we have boldness to enter by the blood of Jesus, by a new and living way," is for him to say that He entered eternal life. How did He enter? Answer, "Neither by the blood of goats and calves, but *by his own blood* he entered in once, having obtained eternal redemption" [for Himself]. For Himself is the meaning of Paul's words, and the Italic words of our translation, "for us," were not in Paul's words, nor in his mind; for Paul's teaching is that it was for Jesus in order that it might be for us. It was therefore "*necessary* that the heavenly things *themselves*" (of which Jesus was the most important) should be "purified with better *sacrifices* than these" (Heb. ix: 23). "Wherefore it is of *necessity* that this man have somewhat to *offer*" (Heb. viii: 3). Natural death is not an "offering." He *offered* for Himself and for us, for it is positively declared, "This he died once, when he *offered up himself*" Heb. vii: 27.

### Controversy Necessary.

We do not object to controversy in the *ADVOCATE*, it is most necessary in the present state of affairs. We need a book to defend the faith from its enemies within and without, and cannot see how that can be done without argument or reasoning. Doctrines subversive of the truth will arise as long as we are in our present nature, and they must be refuted. If these assailants of the truth were what might be called local men who sought to teach their doctrine by word of mouth they could be dealt with locally. But when they endeavor to distribute their literature broadcast, as this Mr. Wyllie, of Australia, has done, then they should be refuted by some periodical that goes among the members; for there are weak ones who might be led astray. I think Mr. Wyllie has distributed his papers pretty generally among the ecclesias; there was one sent to the Manchester Ecclesia meeting at the corner of 11th and Hull Sts, and the mail carrier brought it to me. Now I know that your time is fully taken up, but there are to me some very glaring contradictions in those papers that may be noticed if you see fit to do so. In the first letter on the first pages he lays very great stress on what he calls the blunder in the text of King James' version; he says it is responsible for the idea of two births being taught in John iii:5. He says if the phrase, "of water and of spirit," was correct then two births must be understood, although this would not nullify the truth elsewhere." But he claims it reads "of water and spirit" and that according to his way of reasoning must take place at the same time. Yet he departs from this rule in regard to the resurrection of the dead, both of the just and unjust (Acts xxiv:15), and puts a thousand years between these two, although it reads, according to his former reasoning, as if they take place at the same time. Again he says in his second letter, page 13, in answer to Bro. Britten, that he accepts the order of things he calls his attention to in Heb. vi:2, that is, first baptisms, second, laying on of hands, third, resurrection, fourth, judgment. He says he accepts these in order, and then explains them out of order, claiming that when a believer is baptized he is baptized into a type of Christ's immortality. He contends for coming out of the ground immortal and then claims that the daily judgment is going on now. According to this, the laying on of hands when in vogue, must have taken place before baptism, as he calls that resurrection baptism. . . . In answer to Bro. Britten on Matt. xxv:32-46 he claims that the sheep on His right hand are already immortal when Jesus addresses them, and so he has immortal ones not knowing what they had done for Christ in their past lives; for they ask, "When saw we an hungered," etc.? We see by reading John xiv:26 the effect the Holy Spirit would have upon those in their mortal lives, that is, it would bring all things to their remembrance. According to Mr. Wyllie he has mortal ones who have become spirit nature not knowing anything they had done for Christ in their mortal state.

Your sister in the hope of Israel,

EMMA MUNN.

“HAVING TO DO WITH GOD.”

ADDRESS BY BRO. A. OWLER, LONDON.

**I**N READING the daily portion which we have set out by the Bible Companion, we read twice in every year the verse which will form the theme of the address which I propose to deliver to you this morning. In the 4th chapter of the epistle to the Hebrews, and at the 13th verse, we read, “Neither is any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.”

A consideration of this latter clause of the verse will not be out of place at this time, and it appears to suggest two leading thoughts. The first is that, Everything is transacted in God’s sight; and the second is that, Everything must be accounted for to Him. Taking these two thoughts in order, we find that it is clearly shown in the Scriptures of Truth which it is our privilege and honor to be able to claim to understand, that Our God is omniscient, that “the eyes of the Lord are in every place, beholding the evil and the good.” There is not a single act, or thought that we do or think, that is not known to the One whom we have sworn to obey. We all have been to a picture gallery where the eyes of a certain picture which we have admired seemed to follow us round that room, and even long after we had left the place where it was. The eyes of the picture *appeared* to follow us, but from the verse we are considering we find that the eyes of Jehovah really do watch us.

How often, sad to say, do we hear the expression whilst going about our daily work, “Oh, it’s purely a business transaction.” While it is sad enough to contemplate that between man and man there exists a rivalry in which God has no place, how much more sad is it to hear the expression, and similar ones, issuing from the lips of a brother of Christ, who has taught that His followers should love their neighbours as much as they do themselves! Brethren and Sisters, though young in years and young in the Truth, I tell you such a spirit is not one which commends itself to God. Whilst we have the apostle’s words, “Whatsoever ye do, do it heartily, as to the Lord, and not to men,” we cannot afford to say that God has no connection with business. We are now sons and daughters of God, brethren and sisters of “the Light of the world,” and as such we must let our light shine before men to such an extent that they will be forced to confess that of a truth we have been with Jesus.

Some may say that if every brother and sister were to be fair and just to their neighbours out of the Truth in matters of business,

they would become poor, and so a "drag" on the Truth. I would bring to your mind, if such a thought is in any of your hearts, the verse, "Seek ye *first* the Kingdom of God, and his righteousness, and all these things will be added unto you." No further comment is required in face of such an assurance of help from the Creator and Sustainer of all, who clothes the lily of the field with such beauty as to make the glory of Solomon, dross compared to it!

"All things are opened—or naked—to His view." In harmony with this is the declaration, "His eyes are upon the ways of a man, and He seeth his goings."

How often do we do things which we only do because we fancy no one will know. We quite recognize very often that we are not doing all we can to serve our God with our heart, mind and strength. Readings are neglected for conversation about the "powers that be," attendance at the breaking of bread is allowed to become more or less of a rarity simply because we have been out late or working late on the Saturday, and no doubt many other little things are we conscious of that we should not like the ecclesia to know, because if they did we should have to hang our heads in shame. God does know!! There are "books" in which are recorded our inmost life, and thought, and sooner or later, we shall have to give an account of our stewardship, *whether good or bad*. There will be no covering it then, but the full glare of the searchlight of Divine righteousness will be thrown upon us, and our brethren and sisters will hear our most private acts, and perhaps (God forbid it of any one of us), hear with sorrow and shame, the words "Depart from me."

Let us now for a few minutes consider the second thought arising out of our subject, "Everything must be accounted for to Him." What a solemn thought! Having taken upon ourselves the name of God, we are His servants, and therefore are bound, if we wish to be rewarded, to do His work, for there must be a day of reckoning. We have been made "stewards" of our Master's vineyard, therefore we should always be ready to deliver an account of our work. We cannot shelve our responsibility, for we have it recorded that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Notice, it is if we sin "wilfully." Some may be tempted to say that leaving God out of business transactions for the sake of getting more money, perhaps to spend in His service, is not "wilful sin." The only remark to such an one that can be made is, the one our brother Paul made, "Shall we continue in sin that grace may abound?"

No, beloved brethren and sisters, I am persuaded better things of you.

We must remember that all we have is loaned from God. We had nothing. “He first loved us.” What are we doing, then, with the loan of physical strength?” We say we are religious. Can we truthfully say, no one able to convict us of an error, that our religion is “pure?” “Pure religion. . . . before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world!” or, perhaps, the meaning would be a little clearer if we read, “Pure, *real* religion . . . . is to visit the fatherless and care for the widows. . . . and keep himself pure, untainted, in spite of the world.” This means physical as well as mental work. We must “live for others,” and be, as it were, disinfected by meditation on God’s word, against the wiles of the devil, like doctors are disinfected from the germs of a fever—keeping pure in spite of the many pitfalls which are set for us.

I would therefore plead with you to keep this in view, and when I say that I want you to do this, my heart asks you by so doing to help me to keep “in the narrow way.” Our life here will be our judge, so

“Build it well, whate’er you do,  
 Build it straight and strong and true;  
 Build it clean and broad and high;  
 Build it for the eye of God.”

But I can hear some say, how are we to do all this? What means have I to do the works of a steward? Where can I get help to enable me to keep on in the race for life?

Your presence here this morning is an answer to all these questions. Where could we get greater help and comfort and courage to struggle on than here, in contemplating over and remembering the death and resurrection of the Author and Finisher of our Faith, the Captain of Salvation, the One who was tempted and tried in all points like as we are, yet without sin, the Great High Priest? Ah, that’s it! We have an Advocate with the Father who has suffered in every way like we do, who knows how hard it is sometimes to resolutely put “God first” without thought of the resulting loss of temporal glory. Yes, Christ is tender-hearted, and, brethren and sisters, do you not think that our Elder Brother rejoices when He sees a tempted brother or sister say from the heart, “Get thee behind me, Satan?” We have been promised relief from our troubles if we will but ask. Therefore let us one and all make up our minds here and now, if we have not already done so, that this memorial feast will be a new beginning, that the bread and wine, and what is bound up in them, will be truly the staff of life and the blood of our nature, so that at all times we can feel that

“though all things are naked to the eyes of Him with whom we have to do,” we can look up fearlessly and say, “Come quickly, Lord Jesus.”

Glorious rewards are held out to us, and without going into the grand details, they are summed up in one word, “Immortality.” Let us remember, then, that honest work and true-hearted devotion to our vow to serve God are required, and, as the poet says,

“There’s a niche in God’s own temple,  
It is thine;  
And the hand that shapes the marble  
Is divine.  
There’s a corner in God’s vineyard,  
’Tis for thee;  
And the Master saith: ‘My servant,  
Work for me.’”

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#### COULD THE LAW GIVE LIFE?

BY SISTER NUNGASSER.

**I**T IS sometimes stated that the law could have given life if it could have been kept. It is equivalent to saying that God gave a law that could have redeemed man from sin and death, but no one could keep it, hence no one could be saved through the law. The blessings that were to follow its observance are recorded in *Deuteronomy* 28, so also are the curses that would come from disobedience. To say that God would give a law that no one could keep, and pronounce a curse for not keeping what was an impossible thing to do, is not in harmony with God’s character nor in accordance with the facts.

The promise to those who kept the law was one of temporal blessings, and never one of eternal salvation.

In studying the history of Israel, we find that there were times when the law was observed. When they went astray, they were punished, but were restored to God’s “favor” when repentant and willing to obey the law. The curses came upon them when their iniquities came to the full. When they as a nation were “filling up the measure of their fathers,” there were those who were “righteous before God, walking in all the commandments and ordinances of the Lord blameless,” as did Zacharias and Elisabeth.

Paul said that as touching the righteousness which is in the law he was found blameless. Christ kept the law. He came not to destroy the law, but to fulfill. Until all things were accom-

plished, the law was in force, and those who taught otherwise were reproved.

On the cross, he said: "It is finished." The law had been fulfilled, the spotless lamb had been offered, the law had accomplished its purpose as a schoolmaster to bring to Christ.

It is folly to say if this or that could have been done, men might have been saved, when the testimony is that the only name given under heaven whereby men can be saved is the name of Jesus Christ. It is plainly stated that "We are not justified by the law but by grace," "The law made *nothing* perfect," "The promise was not to Abraham or his seed through the law but through the righteousness of faith." The promise was made to him four hundred and thirty years before the law was given. If a law could have been given that could have given life, then righteousness would have been by the law.

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### ZIONIST NOTES.

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THE Palestine Land Development Company has already begun its work in Palestine. It has rented from the Jewish National Fund, land in Kinereth on the Tiberian Sea, comprising 6,500 dunam of the best soil, and has established there an estate, on which up to 40 Jewish labourers are employed. The Jewish National Fund has proved its interest in the P. L. D. C. by accepting as equivalent for 99 years, right of tenure, shares in the P. L. D. C.

The P. L. D. C. is carried on as an English Share Company, with a nominal capital of £500,000 Sterling (divided into founder-shares of £50 and common shares of £- Sterling).

So there is a hope, that it will be in a position, not only to give its shareholders a fair dividend, but it will give a new impulse to Jewish Agricultural Settlement in Palestine, which is desired by all.

The Toronto Zionists have resolved to recommend to the Zionist Convention, to organize a joint stock company, with \$100,000 capital, for the purpose of buying up land in Palestine, and to issue shares of \$50.00 each.

#### OFFERS FREE LAND TO JEWS.

According to the *Lokal Anzeiger's* Constantinople correspondent, the Turkish Government is about to make an offer, the acceptance of which will go far to bring about a realization of the Zionist programme. Hamada Pasha, minister of pious foundations, has resolved to invite Jews of all countries who wish to live in Palestine, to colonize the land along the line of the Bagdad Railway, which is now being built. The suggested area covers nearly 70,-

000,000 acres in Palestine and along the valley of the Euphrates to the Persian Gulf. The soil is fertile and the climate fine.

A mission sent by the Jewish Colonization Association will leave Paris shortly for Mesopotamia to make a preliminary investigation with a view to the installation of a Jewish colony in that province.

A meeting of Mizrachists, comprising all sections of Jews, which was recently held in Jerusalem, decided to found a new colony on the Jaffa Road. The area will consist of 5,000 dunum, and one of the persons present at the meeting expressed his willingness to buy 800 dunum of land for his own use.

#### THE JEWS REINSTATED IN FINLAND.

St. Petersburg, November 20.—During the last hours of its recent session, the Diet of Finland, by a vote of 112 to 43, adopted a law which confers citizenship upon Jews who are natives or who have been residents of the country for ten years. It places other Jews on an equal footing with other foreigners.

A Zionist writes in relation to Turkey amongst other things as follows:

At a special meeting of the larger actions' committee, or central executive body of the International Zionist Movement, held in Cologne recently, it was decided to take the first steps toward the establishment of an Agrarian bank. Such a bank is calculated to promote the further Jewish colonization of Palestine, and has long been advocated, especially by the Zionists of Russia.

Dr. A. Aronsohn, Chief Agronomer of the Experimental Station at Haifa, has discovered in Palestine that wild wheat grows upon the rocky and hilly soil of that country without cultivation, and practically without water. This wheat, which has been thus growing for hundreds of years, had always escaped observation, it being taken for granted that the growth was a mere weed, not worthy of attention. If Dr. Aronsohn's views are correct, his discovery may be of the greatest value both in Palestine and Mesopotamia.

Rabbi Lois I. Egelson of Adas Israel Congregation in Washington, D. C., who has just returned from the Holy Land, where he sojourned two months, brings interesting accounts of his observations in the Holy Land.

Rabbi Egelson speaks encouragingly of the future prospects of the settlement of the Jewish people in Palestine. He said that from every one with whom he spoke he heard glad tidings in reference to the land.

"If Jews should apply one-tenth or even one-hundredth part of the amount of industry that they have given to the development of

New York City," said Rabbi Egelson, "Palestine would in a generation become a country fruitful, productive, and rich in industry far above any other country of its size in the world.

"At the present time the Jews possess only one-half of one per cent of the land. What is needed is more capital, more American capital, which is speculative. It is necessary that some rich American Jews should interest themselves in the future of the country, not merely from the standpoint of philanthropy, but from an honest business standpoint.

The Jews only are not dangerous to the politics of Turkey, because they are not supported by an army and navy of a mother-country. This, then, must be the foundation of all the diplomacies of Zionism. But here again we must reckon with realities. Turkey wants only those immigrants who are ready to become true Ottoman subjects. This is the primal stipulation demanded previous to any action. An incident occurred lately from which we draw a useful lesson: A president of a great Jewish colonization society applied for a tract of land (formerly the property of the exSultan) to be sold to him in the name of the society. The application was refused with the remark: "We sell land only to Turkish subjects without regard to religion." I, therefore, come to the important conclusion, that all the negotiations of the Zionists will be fruitless, as long as the negotiants are foreign Jews. It is not possible to do anything with money, because Turkey will not sell a foot of land unless to a would-be subject of the Ottoman Government, as the suspicion in Turkey was probably never so strong as now. If the Jews do not wish to be considered as other foreigners, they must give up all prejudices and fears, and unite their interests with the interests of Turkey. Because the revival of the Jewish nation is only possible in Turkey, and nowhere else. In fulfilling the above conditions, all hinderances will be removed, we will be able to commence at once to establish settlements on a large scale in Palestine."

The establishment of a congregation of baptized Jews is reported from Odessa.

The Jewish community of Odessa, is in despair since Sunday, November 8th, when the new order of General Talmatsheff, the Governor, was promulgated; that all the Jewish synagogues without exception must display on their towers the cross alongside of the Russian crown. The Jews expected from the tyrant all kinds of persecutions, but this new order to put a cross on every synagogue came as a thunderbolt, and it is a foregone conclusion that this new g'zeirah cannot be and will not be carried out without bloody riots. Meanwhile telegrams from Odessa Jews are sent to St. Petersburg in regard to this inquisitorial order of the governor.

C. H. E.

### Questions Relative to a Strange Letter.

Some time ago we received a strange letter from a brother who had for years been of a different character from that manifested in the letter. We wrote asking him, "What is the matter? This letter does not seem to be like your writing." The letter showed an inexcusable misunderstanding of our position. We have received no answer, and hope that mature thought has restored the previous normal state of mind. In any event, the following questions as our answers, in part, to the letter may be useful to some.

#### QUESTIONS.

1. Is it "error most vital" to teach that Jesus was made of the sinful flesh "the same" as that of His brethren?

2. Is it "error most vital" to oppose and refute the Editor of the *Visitor* when he asserts that the flesh nature of Jesus was as holy as His character?

3. Does it follow that because a person thinks that the words "iniquity and transgression" as applied to Jesus in Isa. liii., refer to nature and not to actions, he is not "conscientious"? Does it follow that "if they" (the words "iniquity and transgression") "do not mean personal sins there is no language in existence capable of expressing such a thought"?

4. In Deut. v : 9 we read of "visiting the iniquity of the fathers upon the children." Would you consider one not "conscientious" because he refused to believe that the "personal sins" of the fathers were visited upon the children of the third and fourth generations?

5. Would you read "personal sins" for "iniquity" in this verse?

6. If you would, how would you understand the personal sins of the fathers were visited upon the children?

7. Do you not think it would be more "conscientious," and more reasonable, to believe that the "iniquity of the fathers" represented sins committed by the fathers, and that, in their effect in the physical nature, an inherited "iniquity" extended to the third generation?

8. In Psa. li : 5 we read, "Behold, I was *shapen in iniquity* and *in sin* did my mother conceive me." Would you say of this, "If they" (the words "iniquity" and "sin") "do not mean personal sins, there is no language in existence capable of expressing such a thought"?

Would you read this text, "Behold, I was shapen in personal sins, and in personal sins did my mother conceive me"?

9. Why is it "unworthy of any reasonable man" to say that sins of action could not have been laid upon Jesus before the acts were committed?

Would you have us believe that only by imputation were our sins laid upon Jesus?

10. If so, what is the difference between the laying of sins upon the typical animal and the laying of sins upon Jesus—where is the difference between "shadow" and "substance"? —ERROR.

### The Statement of Faith.

Three correspondents suggest several additions to the old Birmingham Statement, some of them quite extensive, and which, if made, would almost destroy the identity of the old one. During the month many have written advising that the corrections we suggested be made and the book published under the title, "The Christadelphian Statement of Faith." Some, among them Bro. James Laird, suggested that we make a note of the corrections, so they may be manifested to friends and others. In accordance with the expressed wish of a very large majority, we have printed a small supply to start with, and have noted the corrections on the second page of the cover. The book contains the proof texts under the propositions, and the doctrines to be rejected. The pages are all electrotyped, but for those ecclesias who desire their Rules along with the Statement under the same cover, the type will have to be set to suit each order, and prices will be submitted (which has been done in several cases) upon request.

The demand for the Statement will not be very large, since the book is principally for private use; therefore we must charge 10 cts per copy for awhile, till we receive returns for the first outlay.

A blank space is left in the cover for the name of any ecclesia desiring it. When twenty-five copies or more are ordered, we will print the name. When returns have met part of our present outlay, the book will be placed in the book list at 5 cts per copy; by mail, 6cts. But we want help to bear the initial expense.

### YOUR TONE OF VOICE.

It is not so much what you say  
 As the manner in which you say it;  
 It is not so much the language you use  
 As the tones in which you convey it.

The words may be mild and fair,  
 And the tones may pierce like a dart;  
 The words may be soft as the summer air  
 But the tones may break the heart.

For words but come from the mind,  
 And grow by study and art;  
 But the tones leap forth from the inner self,  
 And reveal the state of the heart.

Whether you know it or not—  
 Whether you mean or care—  
 Gentleness, kindness, love or hate,  
 Envy and anger, are there.

Then, would you quarrels avoid,  
 And in peace and love rejoice,  
 Keep anger not only out of your words,  
 But keep it out of your voice.

## Editorial.

**F**OR four thousand years anxious expectation had been waiting and watching for the promised One. He had been known as the Seed of the woman who would bruise the serpent's head. In the ark that passed in safety with its contents from one world to another intelligent faith had foreseen its escape from the future deluge into which a wicked world would be plunged. In the promised seed of Abraham who should be given by right Divine power over all enemies, hope had found inspiration that had given her the wings of an eagle to fly during nineteen hundred years over a teeming mass of human corruption in longing desire to see the star of Bethlehem. In the words which "the spirit of the Lord spake by" the sweet psalmist of Israel, He who should rule over men justly had loomed up before the eyes of expectation, faith, and hope as the coming deliverer of downtrodden Israel, the heart's desire of the Israel of God according to the spirit, and the One for whom the whole creation groaned in darkness and superstition. Through prophets and seers the God of heaven and earth had pledged His word that expectation should not be disappointed, that faith should not fail of its object, nor hope of its heart's desire. The fulness of time arrived. Bethlehem's star appeared and lightened the way to the promised place; and Heaven's messenger sang out the thrilling words in sweetest melody: "Fear not: for, behold, I bring you 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."

To an unworthy world, yes, to a cruel world, He spoke words of good cheer, of hope—of salvation. Amid temptations, great and grievous, He manifested humility and righteousness and love—love Divine; and left an example that shone in brightness and glory as a burning light to his people to guide them, to encourage them, to console them, to strengthen them for the weary journey down through the dark ages of ignorance and superstition which lay between the cross on Calvary and the crown on Zion.

Along the journey are seen His footprints in the sands of time. He disappointed no one whose expectation had rested and reposed upon truth. He forsook none who followed His footprints. The realism of His existence and His achievements was written indelibly upon the successive pages of history. The pen, the chisel, and the spade; the voices of friends and the murmuring of foes kept Him an ever living fact to His people, whether dragged through streets by Roman chariots, fighting with beasts in the amphitheatre, or seeking refuge in the caves and dens of the catacombs.

He is the Friend that sticketh closer than a brother. Let Christmas time swell our hearts with joy and gladness that He was born, that He lived and loved, and died and lived again—yes, and loved again, and still lives and loves.

But what about the example He left for us, brethren and sisters? That's the question now, yes *now*. His part has been done—done humbly, yet courageously; done justly, yet mercifully; done in suffering, yet in patience; done strictly as required, yet lovingly—with love Divine. Are we doing our part? *Do* we love Him? *Are* we heeding His words: "If ye love me, keep my commandments"?

Thank God, the harvest is not past. Let us focus the lives we have lived during 1909, and find the weak spots; and now as we pass over into 1910, let us do better—

"Onward, Brethren, onward go." Give glory to God.

Thank Him for the babe of Bethlehem.

Pray for the peace of Jerusalem and the return of scattered Israel.

Sing with hearts of hope, "Come, Lord, and tarry not, and bring the looked-for day." Be ready for the glorious triumph, to exclaim, "O death, where is thy sting? O grave, where is thy victory"?

A happy New Year to you all!

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RESPONSE.—How can we respond to the many expressions of good wishes that letters, cards, folders, and presents have brought us this season? It is beyond our power to do so individually in every case. The best Bro. and Sister Williams can do is to here express our gratitude, and give assurance of the encouragement rendered by such manifestations of genuine love and expressions of commendation. Thank you all for your encouragement; and we have tried to be as you have wished—"happy"—during this holiday season; but, alas! how could we be happy? Many of you will remember our daughter, Bessie—our baby—for she has accompanied us in our travels to some extent on both sides the Atlantic. She lives now in Colorado, nearly one thousand miles from us. During November telegrams came with the sad message, "No hope" for her little girl; after two weeks intense anxiety, hope revived, and the dear girl recovered, and Bro. and Sister Williams were happy for a week or two. Then the wires saddened us again with the announcement of the sickness of Bessie's dear little boy, who had with her visited us recently, and endeared himself to us and to all who saw him. Another week of gloom and unbearable anxiety was our lot, and then the end came: "Edwin passed away"—. The rest of it for the family, for Bessie, her husband, and grandpa and grandma especially, is told in the words, "Bowed in sadness, bathed in tears," and now we must try to reconcile ourselves to the fact—dread fact—that a bright, happy, loving

and lovable little one lies in the cold, cold earth of Colorado, a thousand miles away.

While this sad story may not properly belong to the pages of the *ADVOCATE*, we know you will all pardon us, knowing that it is a relief to tell our sorrows to our friends.

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### SOMETIME.

BY MAY RILEY SMITH.

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*Sometime, when all life's lessons have been learned,  
 And sun and stars for evermore have set,  
 The things which our weak judgments here have spurned  
 The things o'er which we grieved with lashes wet  
 Will flash before us out of life's dark night,  
 As stars shine most in deeper tints of blue;  
 And we shall see how all God's plans were right,  
 And how what seemed reproof was love most true.*

*And we shall see how, while we fret and sigh,  
 God's plans go on as best for you and me;  
 How, when we called, He heeded not our cry,  
 Because His wisdom to the end could see;  
 And e'en as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth good.*

*And if, sometime, commingled with life's wine,  
 We find the wormwood and rebel and shrink,  
 Be sure a wiser hand than yours or mine  
 Pours out this portion for our life to drink;  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 Oh! do not blame the loving Father so,  
 But bear your sorrow with obedient grace.*

*And you shall shortly know that lengthened breath  
 Is not the sweetest gift God sends his friend;  
 And that, sometimes, the sable pall of death  
 Conceals the fairest boon His love can send.  
 If we could push ajar the gates of life,  
 And stand within and all God's workings see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key.*

*But not to-day! So be content, poor heart;  
 God's plans, like lilies, pure and white, unfold;  
 We must not tear the close-shut leaves apart;  
 Time will reveal their calyxes of gold!  
 And if through patient toil we reach the land  
 Where tired feet, with sandals loosed, may rest,  
 Where we may clearly know and understand,  
 I think that we shall say, "God knew the best."*

Selected by SISTER VREDENBERGIL.

## The Failure of Spirit Photography.

THE report of the Spirit Photography Commission, which appears in our columns to-day, will finally decide a question that has been hotly debated in recent years—the genuineness of spirit photographs. It was appointed last November at the instance of Mr. Sinnett, the well-known spiritualist and writer on theosophy, who invited *The Daily Mail* to “investigate the whole matter and take evidence in a systematic way.” The result of the inquiry is that two reports have been issued, both of which show very clearly that where the experiments in spirit photography are carried out under scientific conditions so as to preclude any possibility of deception spirit photographs cannot be produced.

The commission was composed of seven members. Three were spiritualists and three were expert photographers, while the seventh member was an independent investigator representing *The Daily Mail*. The three spiritualist members report that the experiments failed because the experts had not undergone any preliminary study of spiritualism, though they go on to add that “with perseverance it might have been possible to arrange” experimental demonstrations. Yet as the experiments have been protracted over a period of several months, it would seem that ample opportunity has been given for the ghostly forces to manifest their power, and as they did not do so the public will draw the obvious conclusion. The three photographic experts state plainly that “no evidence whatever, experimental or otherwise,” has been forthcoming to support the contentions of the spiritualists, and that what spirit photographs were produced or submitted were capable of a matter-of-fact explanation.

Unbiased men after this will conclude that spirit photographs are really due, when any image or writing appears on the plates, to defects or fog in the plates, to double exposure, or to adroit manipulation, and are not the result of some mysterious psychic force.  
*Daily Mail* (London), June 16.

By kindness of BRO. HIRST.

## A Welcome Letter.

London, Eng., Nov. 10, '09.

DEAR BRO. WILLIAMS:—As the months roll on we look with increasing appreciation for the *ADVOCATE*. It blends instruction with counsel and admonition: it affectionately warns friends and opposers, and encourages and assists very greatly in these perilous times.

The chapters of “Rectification” should dissipate some untenable ideas in divers quarters. It is surprising how the teaching of “Eternal Life Without Immortality” has laid hold of the religious world.

Your words opposing the view that Adam was created needing “medicine” to stave off the great enemy are forceful.

It is unwise to base a doctrine upon mere assumption. The

assumption in this case is that the Tree of Life had borne fruit prior to the time of disobedience.

All that the narrative tells is that the guilty pair were expelled to prevent them partaking of it, because so doing would result in their living for ever.

[Here Bro. Ford suggests some changes in the Statement of Faith; but since we have already complied with the desire of the majority, it is as well to close the matter.—EDITOR.]

With fraternal regards from yours faithfully,

ROBT. H. FORD.

## INTELLIGENCE.

CHUGWATER, WYOMING.—Dear Bro. Williams:—I promised you last April when coming through Chicago that I would write you a letter to let you know how I got along and where I would locate. You know that it was my intention to file on a quarter section of government land in Wyoming (where our two oldest sons were then located) with the intention of making it our home for the rest of our days; but after being here a couple of months I found that the climate was entirely too rough and windy and cold to suit me. But having filed on the land, I concluded it would be the wisest thing to get possession of it, so we have all three (my two sons and myself) concluded to stay on it for fourteen months. We would not think of making this our home, neither would I advise any one that is advancing in years to do so; for life is too short to be bearing the rigors of a cold and rough climate.

But although out in this rough country, we can still find great consolation in the reading and study of the Scriptures. We have our little meeting every First Day to keep Christ fresh in our memories, and to continue to build ourselves up in our most holy faith. We realize what comfort and consolation there is in the words of Christ, "Where two or three are gathered together in my name, there am I in the midst of them."

I worked in Cheyenne the most of last summer (about sixty miles from here), and while there I felt a desire to know something of the brethren in Denver, and also in Grand Junction, Colo., as I thought they were all right, for I see their places of meeting are advertised on the cover of the *ADVOCATE*. So I wrote to Grand Junction and my letter came back. I took a trip to Denver with the intention of having the pleasure of meeting with the brethren. So on a Sunday morning, after searching for their meeting-place, I found them, but imagine my surprise and disappointment when I got to understand from them that they met on the "Amended Birmingham Statement of Faith," certainly I was refused fellowship. Now, Bro. Williams, I think that should not be allowed, *i. e.*, to have the meeting-places of those whom we cannot fellowship advertised on the cover of the *ADVOCATE*, for it is very misleading. Our united love to Sister Williams, and we remain,

Yours faithfully in the love of the truth, A. and R. COOKE.

[There having been two meetings in Denver, we did not know but the one on cover of *ADVOCATE* represented the true one.—EDITOR.]

HENDERSON, KY.—Since our last report from this place several important changes have occurred which we will now set down in order:

During the month of October we were called upon to sustain the loss of three of our members, two by removal to other parts and one by a temporary victory of the great enemy. Owing to the many vicissitudes of their mortal life Brethren R. C. and W. L. Green have found it necessary to remove from

our midst and take up their sojourn in the city of Evansville, Ind. It is a heavy loss to us, which is keenly felt by all, as Bro. Richard has for thirty years been a faithful and trusted pillar in our ecclesia, and has taken a prominent part in all the public work of the Truth in this county. They will be in comparative isolation in their new home save when they can occasionally visit the little band who steadfastly meet every First Day at the residence of our aged Bro. P. A. Blackwell in the city of Henderson, Ky.

On the 25th of October our old and faithful and well beloved sister, Martha B. Williams, fell asleep in Jesus in the 79th year of her age. She had faithfully, patiently and consistently followed the Master for about 30 years, and until the infirmities of age bowed her down, attended and rejoiced with the brethren in all their meetings. A very large assembly of friends, relatives and brethren and sisters, gathered in Ridgewood church to attend her funeral, which was conducted by Bro. W. J. Green, who endeavored to set forth in order from numerous portions of scripture the true and only hope for fallen, perishing man—the hope in which our sister had lived and died.

We are also expecting the further loss of Bro. and Sister John P. Griffin, who will soon remove to Ballard Co., Ky. We are very sorry to lose them.

As another item of news we will report that on Nov. 25th the writer and Sister Sussie a Connaway were united in marriage. W. J. GREEN.

INNERKIP, ONT.—As the readers of the *ADVOCATE* are aware the Canadian branch of the Up-and-Be-Doing Movement has arranged for one or more series of Sunday evening lectures for all the co-operating ecclesias.

It is with great pleasure and satisfaction that we report the completion of Series No. 1 for Innerkip. The first lecture, "What Is Death?" was given on the evening of Nov. 7th by Bro. James Pryce, of Hamilton. The night was dark and wet, and we were quite prepared for an empty hall, but we were most agreeably surprised to find a very fair audience. Our second lecture, on the 14th, "Eternal Life, What it Means," was given by Bro. James M. Craigmyle. The night was very dark, but not wet. In rural districts where there is no artificial lighting of streets or roads darkness operates to keep people at home, but even with a very dark night there was a slight increase in attendance. Our third lecture, "Christ the Coming King of the Earth," was given by Bro. A. E. Williams, of Hamilton. It was a beautiful moonlight night and the audience was large and composed of intelligent-looking people. Our fourth lecture, "The Gospel of Salvation," was given by Bro. John H. Laird, of Galt. The weather was still favorable and the audience proved to be the largest of the Series. Our concluding lecture on Dec. 5th, "Baptism, Its Meaning and Importance," was given by Bro. W. Hinton, of Hamilton. The weather was again dark and threatening and for this cause, or some other, the audience was much smaller. For the first time in its entire history Innerkip had a series of Sunday evening lectures. As we listened to our brethren expounding the sacred Word we were much impressed with the earnestness and ability of their addresses and could not help but feel that they had rendered to us their very best services. The attention given to each speaker, by their respective audiences, was continuous and respectful. The seed was sown, but into what kind of soil it fell the Great Day alone may declare. Our visiting brethren also gave our little ecclesia the words of help and comfort as we gathered around the memorial table, giving practical words for daily use and daily need. In conclusion, we desire to express our appreciation of the work done by our Plan Secretary. Upon him has fallen a lot of labor and responsibility. Let us all give him our loyal and enthusiastic co-operation, and rising to the full measured stature of sons and daughters of God work heartily together in the only work that shall abide when the fire burns the dross away and causes the gold to shine with a brighter lustre. JAMES LAIRD.

LAWRENCE, MASS.—It is some time since you had news from Lawrence, Mass. Sister Bradley is dead. Poor Sister Bradley! How she wanted to live till Christ returned from heaven. We broke bread together on the Sunday seven weeks ago, she was not well and she wished my wife to stay with her a little while till she got better. We stayed with her one week. We saw she was sick and wished her to come to our home till she got better. She would not leave her own home, so my wife was with her night and day nearly seven weeks. We did all that could be done to make her comfortable. We had three doctors, one after the other, but she gradually grew weaker till the end came. She died in Christ Nov. 24th waiting His return from heaven.

One of the old landmarks is gone. She has been in the Truth about fifty years. She and I have broke bread together about twenty-one years, and now I am left alone in this city of darkness. May God help us to so walk that we may be accepted of Him. It was her request that Bro. Clough come and speak at the funeral. It was a great pleasure to me to see so many of the Lowell brethren and sisters at the funeral. Two verses of hymn No. 159 were sung, and then Bro. Clough read portions of Scripture from Job and I. Cor. xv., and spoke of the faith our sister had lived and died in. Two more verses were sung and the address closed with prayer.

At the grave Sister Judd and her daughter, Sister Gertrude, sang two verses as our Sister Bradley was being lowered into her grave.

Your brother in Christ,

JOSEPH EASTWOOD.

LOUISVILLE, KY.—Bro. A. H. Zilmer was with us again in November, beginning a course of lectures the 9th and continuing seven days. As usual, the people were slow to come out, but some who were first interested as the result of giving lectures in Nov., 1908, seem to have had their convictions in favor of the truth deepened, and we therefore are led to hope for good results.

In the patient waiting for Christ,

J. W. PEAKE.

NORTH VIEW, VA.—Death has again been amongst us. On Monday, Nov. 22nd, we laid to rest Sister Gee, wife of Bro. John Gee, of the Good Hope Ecclesia. Sister Gee had been sick a great while and died on the morning of the 21st. Our sympathy is extended to the bereaved family, but we sorrow not as those who have no hope. Those who "sleep in Jesus" live unto God, and will in the resurrection morn "hear and come forth." Let us who live prepare to die—as a great poet has said—that whether we wake or sleep, we may in the day of judgment hear the word of approval, "Come ye blessed to my Father."

I would like to say a few words regarding the proposed Basis. Would like to say a word on behalf of the intelligence department of the ADVOCATE. This to many of us is an interesting feature of the paper. Why is it not more extensively used? Have the Secretaries nothing to report? Shall we say, "Awake, thou that sleepest"—that perhaps is not necessary; but, brethren, we desire to know of your labors in the Truth.

ALBERT HALL.

PRESCOTT, ARK.—I went to Cotton Valley, La., last Saturday and Sunday and lectured twice to good audiences. Saturday the subject was: "Will the Earth be Burned Up?" Sunday, "The Restoration of All Things as Spoken of by the Prophets." After finishing I told the audience about the book "The Great Salvation," and if any were interested I would be glad to send them a copy for 10 cts. After dismissing, eighteen paid for the book and seemed glad of an opportunity to get it. I think we might do more if we would, after lecturing, get people to buy literature.

Your brother in Christ,

O. L. DUNAWAY.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 734 W. 61st St., Chicago, Ill.

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

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous." Mr. Grant affirms; Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

**NO. 2.—THE HALL-WILLIAMS DEBATE** 6 days, 12 sessions, in Zion Ky., partly on Socratic method. Propositions:

1. "The Scriptures teach that the Kingdom of Heaven was set up during the personal ministry of Christ." Hall affirms; Williams denies.
2. "The Scriptures teach that all that constitutes man will be totally unconscious from the time of death till the resurrection." Williams affirms; Hall denies.
3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

Price, paper bound, 50c.; by mail, 57c.

**NO. 3.—THE BRADEN-WILLIAMS DEBATE**—Seven nights in Chicago. Proposition: "Were all the prophecies of the Old and New Testaments, relative to the second coming of Christ and the establishment of his kingdom on earth, fulfilled during the first Christian century?" Braden affirms; Williams denies, partly in written questions and answers on the "covenants of promise." Price, paper-bound, 26c.; by mail 30c.

**NO. 4.—THE ROCHESTER DISCUSSION**—Three nights in Rochester, N. Y., partly on the Socratic method. Proposition: "Will the dead come out of their graves immortal?" Dr J. H. Thomas affirms; Williams denies. Bound in paper, 15c.; by mail, 17c.

**NO. 5.—THE PURPOSE OF GOD IN THE EARTH**—A lecture by T. W., setting forth the one gospel as distinguished from the theories of Christendom. 5c.; by mail, 6c.; 60c. per doz.

**NO. 6.—THE KINGDOM OF GOD**—Lecture by T. W., setting forth the kingdom of God as a divine literal government to be established on the earth. 5c.; by mail, 6c.; 60c. per dozen.

**NO. 7.—THE LITERAL RETURN OF CHRIST**. By T. W. 5c.; by mail 6c., or 60c. per doz.

**NO. 8.—MAN, HIS ORIGIN, NATURE AND DESTINY**—A lecture by T. W. 5c., by mail, 6c.; 60c. per doz.

**NO. 9.—REGENERATION**—What it is and how effected, showing the Biblical teaching concerning the "Fatherhood of God and the Brotherhood of Man," and the Sacrifice of Christ in relation thereto. By T. W. 5c.; by mail, 6c.; 60c. per doz.

**NO. 10.—THE PROBLEM OF LIFE HERE AND HEREFTER, OR MAN'S RELATION TO THE LAW OF SIN AND DEATH AND OF LIFE AND IMMORTALITY.** The subject considered from an Historical, Natural and Biblical stand-point. By T. W. 15c.; by mail, 18c.

**NO. 11.—BIBLE COMPANION**, or, Tables for the profitable reading of the Holy Scriptures, with a brief outline of Bible truth wherein proof texts are given under each proposition. Price, 5c.; by mail, 6c.; 60c. per doz.

**NO. 12.—THE GREAT SALVATION**, as revealed and elaborated in the Scriptures of Truth. Designed to show that "Christendom" has forsaken the way of life, and to assist honest hearts in returning to the purity of the gospel of Christ. By T. W. 10c.; by mail 12c.; \$1.25 per doz.; \$10 per 100.

The same in Swedish, same price. Same in German, except part iv, price 7c; by mail 8c.

**NO. 13.—THE GREAT SALVATION**, as above, printed on heavy paper and bound in cloth, gilt letters, with an added preface and chapter, intended for a library and presentation edition. 50c.; by mail 55c.

**NO. 14.—ADAMIC CONDEMNATION** and the Responsibility Question. Lecture in Leeds, Eng., by Thos. Williams; also, Questions Answered and "Where is the Blame?" Price, post free, 15cts.

**NO. 16.—TRINE IMMERSION AND CEREMONIAL FEET WASHING.** With addenda on the history of "Trine Immersion," Kissing, Laying on of Hands and Anointing the Sick. A book of 30 pp. 10c.; by mail 12c.; \$1.20 doz.

**NO. 18.—THE SABBATH QUESTION.** Seventh Dayism Refuted, and the True Meaning of the Sabbath set forth. Sunday in its true light and duty in relation to the laws governing it. Price, 10c.; by mail 12c., or \$1.20 per dozen.

**NO. 19.—THE WORLD'S REDEMPTION** 185 pages. By T. W. 25c.; by mail 30c.; 4 fo. \$1.00.

**NO. 21.—HELL TORMENTS**, a Failure, a Fallacy, and a Fraud. A lecture in Massey Hall, Toronto, by T. Williams in reply to Dr. Torrey. Price 5cts.; by mail 6cts.

**NO. 22.—ECHOES OF THE HALL-WILLIAMS DEBATE**; an expose of questionable methods of some preachers, and of Mr. Hall's strictures subsequent to the debate. Price 3c; by mail 4c; 50c per doz.

**NO. 23.—THE DEVIL, HIS ORIGIN AND END.** By T. W. Price, 5c.; by mail 6c.; 60c. per doz.

**NO. 24.—DIVINE HEALING.** An Expose of false teaching thereon, and Dowie Catechised. By T. W. 5c.; by mail 6c.; 60c. per doz.

**NO. 25.—THE TRINITY.** By G. T. Washburne 5c.; by mail 6c., or 60c. per doz. This is a complete expose of the fallacy of the doctrine of the Trinity, and a clear presentation of the truth of the subject.

**NO. 26.—THE PRESENCE OF THE HOLY SPIRIT.** A treatise showing the fallacy of the claims made by latter-day religious professors and others. By C. C. Vredenburgh. Price, 5c; by mail 6c.; 60c. per doz.

**NO. 27.—THE PATON-WILLIAMS DEBATE**, on Universal Salvation and the Destiny of the Wicked. Price 25cts.; by mail 27cts.

**NO. 29.—FROM DARKNESS TO LIGHT**, giving the experience of being entangled in the "Holiness" theory and final escape. By W. H. Clough. Price 10c.; by mail 12c.

**NO. 30.—ODOLOGY AN ANTIDOTE TO SPIRITUALISM**, being an analysis of the claims of Spirit Rapping. The subject scientifically treated. By John Thomas, M. D. Price, 5c.; by mail, 6c.

**NO. 32.—RAYS OF LIGHT** on Bible Truths, an epitomy of the Teaching of the Scriptures contrasted with the Teaching of Christendom. By J. Oowler, of London. Price 5c; by mail, 6c.

PUBLICATIONS — CONTINUED.

**NO. 33.—THE WORLD'S REDEMPTION** (complete). According to the eternal plan, revealed and elaborated in the Scriptures of Truth, and embraced in the Covenants of Promise and Hope of Israel. Intended to assist in rescuing honest hearts from the delusions of apostate Christendom, and to guide them into the strait and narrow way which alone leads to life and glory in the coming Kingdom of God. The book consists of 432 pages, 6½x9¼, printed on good paper and with clear type. By T. W. Price in cloth, \$1.00. Postage extra 17c. In the German language, same price.

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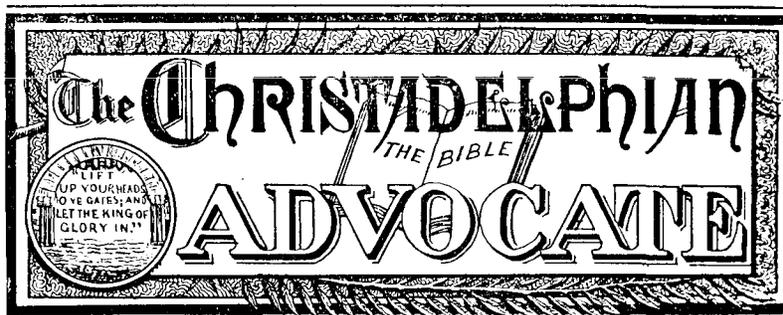
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Edited and published (first of every month) by Thos. Williams, 734 W. 61st Street, Chicago, Ill., U.S.A.  
PRICE.—Per year in advance, \$2.00; half yearly in advance, \$1.00; to new subscribers for the first year, \$1.00; to British Isles, 4s per year; British Colonies, 8s per year. We make special arrangement with a limited number who are unable to pay the full subscription price. A few deserving but poor are supplied by the contributions of generous friends. Remit by Draft, Post Office Order, Registered Letter or Express Order—not by checks on local banks. Address all communications to THOS. WILLIAMS, 734 W. 61st Street, Chicago, Ill.

VOL. 26—No. 2

FEBRUARY, 1910

No. 300

## TWO COVENANTS.

**W**HEN we say “the new covenant,” we imply that there has been one before—or an old covenant—as Paul says: “In that he saith a new covenant, he hath made the first old.” *Hebrews 8:13.*

Now, although there are many covenants spoken of in God’s dealings with men, there are two of very great importance; the covenant made with Abraham, and the covenant made with the Nation of Israel, called the Mosaic Covenant, because given through Moses.

The covenant with Abraham was made when God chose him from among the idolatrous nations with whom he dwelt, and told him to come out from them: “And when Abram was ninety years old the Lord appeared unto him, and said, I am the Almighty God, walk before me, and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly. . . . As for me, behold my covenant is with thee, and thou shalt be a father of many nations, and kings shall come out of thee. I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.”—*Genesis 17:1-9.* In another talk with Abraham, God adds more, saying: “In thy seed shall all nations of the earth be blessed.” This all occurred when as yet he had no child, but “there sprang of one, and he as good as dead, so many as the stars in multitude.”

Now with the nation of Israel, God made a covenant through Moses, to whom He said, "With thee will I speak face to face." Moses in speaking to Israel says, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire. I stood between the Lord and you at that time, to show you the word of the Lord.—*Deuteronomy* 5:2-5. "And it came to pass at the end of forty days and forty nights, that the Lord gave me two tables of stone, even the tables of the covenant."—*Deuteronomy* 9:11.

Now one would naturally think the covenant which was given first would be the old, and the one given last would be the new covenant. But if a thing has been in use, and served its purpose, or fulfilled the object for which it was intended, it has become old, and of no value, and is then ready to be thrown aside. The covenant made with the nation of Israel, the Mosaic covenant, which consisted of a law of sacrifices, types and shadows, pointing to the "seed" promised to Abraham, which should bless all nations of the earth, was in effect many years, until Christ came, the one great sacrifice for sin, and fulfilled all the law; "Blotting out the handwriting of ordinances, which were against us, which were contrary to us, and took it out of the way, nailing it to his cross."—*Colossians* 2:14. Thus He could say, "Sacrifice and offering and burnt offering for sin, thou wouldst not, neither had pleasure therein, which were offered by the law. Then said I, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second (*Hebrews* 10:5); for "that which decayeth and waxeth old, is ready to vanish away."—*Hebrews* 8:13.

When God made the promises unto, or the covenant with, Abraham, He gave him a sign, or a token: "Every male child among you shall be circumcised. . . . and it shall be a token of the covenant between me and you."—*Genesis* 17:10, 11. Christ by fulfilling the Mosaic or first covenant "was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."—*Romans* 15:18. Now to confirm or make sure a covenant there must be a death. In the Diaglott rendering we read in *Heb.* 9:16-17: "For where a covenant exists, the death of that which has ratified it is necessary to be produced, because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive."

These promises made to Abraham have not been fulfilled, but were only ratified, made sure, by the death of Christ; for Paul says "that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot

disannul, that it should make the promise of none effect.—*Galatians* 3:17. Paul says of Abraham and many others of the faithful men of old, "These all died in faith, not having received the promises." But they will receive them, for God's promises cannot fail. We read in *Psalms* 89:3: "My covenant will I not break, nor alter the thing that is gone out of my mouth." "God is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?"—*Numbers* 23:19.

When we study the Mosaic law, we find that "almost all things are by the law purged with blood, and without the shedding of blood there is no remission."—*Hebrews* 9:22. The first covenant was dedicated, or ratified, by the blood of bulls and goats, but the second by a better sacrifice, even the blood of God's only begotten Son, the precious blood of Christ, for until the shedding of the blood of Christ the covenant with Abraham was not ratified. Well might John the Baptist cry, "Behold the Lamb of God, which taketh away the sin of the world."—*John* 1:29.

Christ was the promised seed of Abraham. "He saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ;" and He was sent to the lost sheep of the house of Israel. He says: "I am not sent but to the lost sheep of the house of Israel." But they would not receive Him, and crucified their King, crying, "Away with him, we will have no king but Cæsar." From the days of Abraham to the death of Christ, the Gentiles had no part or lot in the promises, for, if they desired any of the benefits they must become Israelites, being circumcised; and after the law had been given they must keep the law of Moses. They "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promises, having no hope, and without God in the world."—*Ephesians* 2:12.

While many of Christ's teachings pointed to the breaking down of this middle wall of partition and the taking in of the Gentiles, it was hid from the understanding of the disciples. In one place he says, "Other sheep I have, which are not of this fold, them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."—*John* 10:16. When Simeon saw the child Jesus he took him up in his arms, and said: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel."—*Luke* 2:29-32.

But after this sacrifice, better than that of bulls and goats, had been offered, confirming the promises made unto the fathers, rati-

fyng, or making sure, the covenant: after He had risen from the dead, and become the first fruits of them that sleep. He spake to His disciples in this way: "Go ye therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—*Matthew*: 28:19.

The prophets abound in testimony in regard to this grafting in of the wild olive branch. In *Isaiah* 55:3-5: "Incline your ear, and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. . . . Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." And again, "The Gentiles shall come to thy light, and kings to the brightness of thy coming."—*Chap.* 60:3. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—*Chap.* 49:4. "And I will give thee for a covenant of the people, for a light of the Gentiles."—*Chap.* 42:6.

But the blessings were promised to Israel, the covenants made with them, and the Gentiles are outside of them all, "being aliens from the commonwealth of Israel and strangers from the covenants of promise," and could only stand in relation to them by becoming Israelites, being circumcised and keeping the law. How then shall they become partakers when the law has been done away with, nailed to the cross of Christ?

Paul says (*Galatians* 3:27): "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Thus may they (the Gentiles) come near to God through the mediator of the better covenant, which was established upon better promises: the "better promises" being those made to Abraham, to Isaac, to Jacob and to David.

The old covenant gave life to the nation, so long as they kept the law, the feasts and sacrifices prescribed by the law; but of itself it could not give life everlasting. "If there had been a law given which could have given life, verily righteousness should have been by the law".—*Galatians* 3:21. The new covenant promises eternal life to all those who enter it through the blood of Christ, the Lamb slain from the foundation of the world.

Christ said to His disciples when they ate the last Passover with Him: "This is the new testament (or covenant) in my blood,

which is shed for you."—*Luke 22:20*. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."—*John 6:53*.

Then if the Gentiles are baptized into Christ and "eat his flesh and drink his blood," because they are Christ's and Christ was the promised seed of Abraham, then are they the "children of the covenant, which God made with the fathers, saying unto Abraham, In thy seed shall all kindreds of the earth be blest."—*Acts 3:25*.

Now this bringing in of the Gentiles is styled by Paul a mystery: "If ye have heard," saith he, "of the dispensation of the grace of God which is given me to you-ward, how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel."—*Eph. 3-6*. "Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—*Eph. 2:13-16*.

There is still another part to the covenants of promise, of which the prophets speak; the new covenant to be made with the nation of Israel.

When Christ shall have returned from the right hand of God, when Abraham, Isaac, and Jacob have been raised from the dead and given the power of an endless life; when David's Son shall sit on his throne, then the tame olive branch which was broken off, shall be grafted in again, for Paul says, "God is able to graft them in again."—*Rom. 11:23*.

Jeremiah tells us and Paul refers to it in writing to the Hebrew brethren, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Juda, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God, and they shall be my people."—*Jeremiah 31:33*. Ezekiel also speaks of this time, saying, "A new heart will I give you, and a new spirit will I put

within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; ye shall be my people and I will be your God."—*Ezekiel* 36:26-28. Israel, the rebel nation, the stiff-necked, shall then harken to the voice of the Lord and He shall give them one heart and one way, that they may fear him forever. Israel shall have looked upon him whom they pierced, and will have accepted him as their King and Priest; for Christ shall reign as a priest upon his throne.

When Christ the Son of David sits upon the throne of his glory, to rule in the Kingdom of God, when the whole earth shall be full of his glory as the waters cover the seas, when all nations of the earth shall be blessed in the Seed of Abraham, then shall the covenant made with Abraham be fulfilled in all its many and beautiful phases.

"Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things, to whom be glory forever. Amen." *Romans* 11:33-36.

J. W. SLOAN.

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### A Letter from Bro. Moyer.

Clarksville, Ia., Dec. 27, 1909.

DEAR BRO. WILLIAMS, GREETING:

A happy New Year to you and yours, and yet I cannot forget that many sad and sorrowful hearts will hardly greet the new year, 1910, in a happy frame of mind; but at the same time those like some of old waiting for the kingdom of God will rejoice nevertheless in that they have gladly responded to the Word and experienced the consolation of hope in the Lord Jesus. Sorrow is man's lot in this life, and it goes a long way in confirming the truth of the statement, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life."

I am indeed thankful to our heavenly Father that He has preserved us, and watched over us for good in times past, not permitting sickness and sorrow to overcome us, while at the same time He has supplied all our temporal wants.

But what is more than all else, He has caused His truth to shine into our hearts, and given us spiritual perception, and a disposition of

mind to take kindly to his work in the earth. Truly "His mercy endureth forever," and I permit no day to pass without invoking His favor for the future, that we may be preserved from all that is defiling, and be accounted worthy of participating in the glory that shall be revealed at His coming. How unceasingly we should be given to prayer and thanksgiving, for raising us up to sit in heavenly places, and to rejoice in hope, and to see that this life with all its allurements is but a vain show—a fleeting shadow that vanisheth away. We have "no abiding city here," we are pilgrims and strangers in the midst of a generation of worldly minded pleasure seekers. The multitude appear to cherish no higher ambition than the glorification of the flesh, and to gluttonize themselves in eating and drinking, singing and dancing, accumulating, and spending for the gratification of carnal desires. May the Lord deliver us from drinking in this spirit of worldly gain and sinful pleasure-seeking, is my daily prayer.

In the mad rush of social, ecclesiastical, and political elements of the world, they have already lashed the "many waters" with a tempestuous condition of unrest and discontent, getting the nations into a tangled state that will doubtless grow worse and worse. Sensational events will, no doubt, characterize and emphasize the year 1910.

Love to all.

GEO. MOYER.

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## RECTIFICATION.

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CHAPTERS DEVOTED TO THE REFUTATION OF SUBTLE ERRORS,  
AND DEMONSTRATION OF TRUTHS ON MORTALITY, SINFUL  
FLESH, IMMORTALITY AND INCORRUPTIBILITY, BEING

### ANSWERS TO THE QUESTIONS

Was Man Made Mortal? What Is Mortality? What Is Sinful Flesh? What Is Immortality? What Is Incorruptibility? Was Jesus Mortal? Was Jesus Made of Sinful Flesh? When Was Jesus Immortalized? When Will His true brethren be Immortalized?

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BY THE EDITOR.

(Continued from page 11.)

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### EXTRACT FROM "THE CHRISTADELPHIAN."

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**U**NDER the above heading a brother in London has kindly sent us matter copied from *The Christadelphian* of which the editor of that paper is the author, and in it he *repeats* what he had several times announced, that he does not see *THE CHRISTADELPHIAN ADVOCATE*, but he gives no reason why he does not see it. *THE ADVOCATE* would have been willingly sent him had he not made the impression on our mind that it was not welcome. We make this explanation to prevent any from thinking that there was

any other reason for discontinuing the monthly visits of the *ADVOCATE* which had been kept up for years.

The "extract" alluded to is in answer to a warning we wrote in our issue for November, 1909, which is quoted in the *C.* and which we reprint here in order that fair and impartial readers may see whether it justifies the editor of the *C.* in saying that the "Warfare" is "very grievously misrepresented" therein."

WHAT WE SAID.

If there is not to be another falling away from the simplicity of the truth before the Lord returns, it will not be because perverse minds are not busy seeking to draw away disciples after them. A monthly paper, called "The Warfare," did its utmost, during its lifetime of twelve months, to persuade disciples that all that baptism does is remit personal sins, and in no way transfers the subjects from the condemnation and alienation inherited in and from Adam to citizenship in Christ, denying that in baptism there is a "putting off the old man with his deeds," and affirming that, while baptism puts the subject in Christ, it does not take him out of Adam. These pernicious minds failed to see that the term "in Christ" means relationship and not physical nature, and that "in Adam" must be understood in the same sense—that of relationship—and not of physical nature changed by baptism. The failure to see this caused them to teach that men are constitutionally, or relatively, in Adam and in Christ at the same time.

Then this theory found expression in the absurdity that as soon as men learn the gospel sufficiently to be baptized, the sentence of the second death comes upon them; and all that baptism does is remove this sentence. This is known as the Buffalo theory, which, in the days of the deceased editor of *The Christadelphian*, was thrown into the waste basket; but which, in new hands, that paper has endorsed, and now complains that we have "anathematized" *The Christadelphian* because we have tried to show it the error of its ways. To anathematize means to curse. When did we do this? Is not this a very rash and reckless charge to make? We can afford to bear it better than its maker can afford to let it stand.

This is what our editor says is "a very grievous misrepresentation" of "The Warfare." But he offers no proof, and we invite any living person to show the "misrepresentation" if he can; and all fair and impartial readers of both sides of the controversy know that "The Warfare" advocated exactly what we say; and of this we will reproduce ample proof; but first a word as to whether we deserve to be charged with "anathematizing" any thing or any body. We confess that when we read this word applied by the editor of *The C.* to us, we shuddered. We know of no stronger word, and for a brother reputed for mildness, to resort to its use seemed to be evidence that reason and moderation gave place to inflamed passion. But now even after having time to reflect, there is an effort to justify its application to us. What can we say? Well, we *will* say this to our readers, we

never had the remotest thought of "cursing" any thing nor any body. We believe we are utterly incapable of such a thing. We do not believe our tongue would utter nor our pen write a curse upon any man. We do not believe that it is the right of any human being to anathematize; it is the prerogative of God only. To us it is unaccountable that the late controversy, warm and zealous as it has been, should so embitter a mild man as to cause him to use such a shocking word against his fellow man, to say nothing of a brother in Christ. But now, while "it is called to-day," we repeat, and we assure the brother who was tempted to use this word, that in endeavoring to refute what we honestly believe to be the false teachings of *The C.* we never thought of "anathematizing" it. You may truthfully say that we opposed, that we contended against, that we tried to refute; but to God and to Him only we leave it to "anathematize."

But our editor seems to have lost this tempter and become extremely extravagant in the use of words. In this "extract" he says, "It is wicked nonsense to represent *The Christadelphian* or its friends as teaching that the gospel brings 'the sentence of the second death upon men as soon as they learn it.'" "Wicked nonsense"! "Wicked nonsense"!! Well, in the use of such motive-judging words, correctness of statement is overlooked. Our statement was not that "The gospel brings, etc.; but this is it, "Then this theory found expression in the absurdity that *as soon as men learn the gospel sufficiently to be baptized, the sentence of second death comes upon them.*" Do we correctly state the case here? If we do not, we will apologize quickly; if we do, will our angry editor withdraw his extravagant words. Here is our proof:

After saying what no one denies, that baptism is for the remission of sins, the "Warfare," p. 39 says: "Understanding by this that our sins were sins that were past being all the evil deeds or wicked acts and thoughts committed up to the time of repentance and baptism.

That we believe that the remission of these ~~sins~~ removed the penalty of the Second Death that was due to us for them.

That this penalty of the Second Death ~~is~~ is the only condemnation that we are freed from at baptism.

"Warfare," 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." (Therefore Christ is entirely left out of the work of redemption, for He had only bodily condition to be redeemed—Editor ADVOCATE).

"Warfare," p. 20—"We are guilty of sins of actual transgression, and it is these, and these only, that are forgiven at baptism, and it is no *provisional* forgiveness either, ~~but~~ but an actual removal of the penalty of the Second Death."

"Warfare," p. 13.—"The redemptive work of Christ had nothing to do with the one sin of Adam."

What do you think of this in the face of Paul:—"By *one offense* judgment came upon all men to condemnation; even so by one righteousness the free gift came upon all men" (Jews and Gentiles) "unto justification"—Rom. 5:18.

Now mark, all this does not make the second death dependent upon rejection of the truth; but it is that as soon as one becomes a candidate for baptism, *thereby* all his past sins bring upon him the penalty of the second death, which is all that baptism removes. And this the editor of *The C.* says he indorses when he says he accepts the teachings of the "Warfare." Now was it "wicked nonsense" for us to say that the "Warfare" taught "that as soon as men learn the gospel sufficiently to be baptized, the sentence of the second death comes upon them"? Judge ye.

The editor of *The C.* says he does "not intend to reopen controversy," and he then reproduces a controversial article of his own from *The C.* of Nov., 1900, which has been in circulation in tract form for some time. This article was dealt with to some extent in our "Where Is The Blame?" which is published in our pamphlet "Adamic Condemnation and Responsibility Question." There are some features, however, in the thrice-published article of our editor who shuns controversy, that are apt to mislead and misrepresent. Therefore we will endeavor to remove the sophistic parts of it. It begins:

"Concerning condemnation: We believe that condemnation to death rests upon the race because of Adam's transgression, and that this is its misfortune and not its fault. 'Not willingly, but by reason of him who did subject it' (Rom. viii:20) was the creation made subject to vanity, or death.

That personal condemnation is entailed by personal transgressions, for which alone men are personally responsible" (Ezek. xviii:2-4).

ANSWER.

We have here first, condemnation because of Adam's transgression, which is nothing else but racial condemnation; and second, we have "personal condemnation;" and these are the *two* aspects we have constantly contended for as involved in the plan of salvation, to which Christ's baptism and death, and our baptism into His death, stand related; while our opponents have omitted and sneered at the *racial* aspect. Of this aspect the foregoing says: "This is a misfortune and not a fault." And the contention of our opponents throughout the controversy has been that, since racial condemnation "is a misfortune and not a fault," baptism has nothing to do with it, nor it with baptism. Now let us quietly, calmly, yes, kindly, reason together upon this matter as it is focussed in the statement that

RACIAL CONDEMNATION IS A MISFORTUNE AND NOT A FAULT.

In doing this, hard words are not needed; all that is needed is mutual frankness in accepting the facts and truths involved in the statement. Let us keep the affirmative and negative parts of the statement before our minds. Affirmative: Racial condemnation is a

misfortune. Negative: Racial condemnation is not a fault. Now let us ask, Was it not for the purpose of delivering us from "misfortune" that God in His goodness delivered the plan of salvation? To make it as clear as possible, let us define the "misfortune" in Scripture words. Is not the "misfortune" "mortality," the "sting of death," "unto dust shalt thou return," "body of death," "sinful flesh" —do not these words define the "misfortune"? Grant that these words do not express the "fault" of individual descendants, and grant that there are personal "faults" for which there is personal responsibility; but leave this negative part of the above statement aside for a moment, and let us, by the aid of the simplest fundamental principles of the gospel, decide whether the plan of salvation was given to redeem man from the "misfortune" of "mortality," the "sting of death," "unto dust shalt thou return," "body of death," "sinful flesh." Is it not the *primary work* of the plan of salvation to deliver from mortality, death, and the grave? Is not this the "misfortune" from which the gospel came to redeem? How can we be sure that this is the purpose of the plan of salvation? There is a KEY. Shall we mutually agree to accept this Key? Where is it and what is it? It will, yes, it *must* be seen in a moment by asking, *Was Jesus a subject of redemption?* If so, was He redeemed from the "misfortune"? If so, was He not redeemed by baptism, by a righteous life, and by an obedient, *sacrificial* death? If so, was not His redemption *entirely* from the "misfortune" and *not* from the "fault"? If so, was He not an exemplification of what salvation is? If so, do we not need the very same salvation, which can be obtained only by baptism into the very death which redeemed Him from the "misfortune"? Now add the negative part of the statement, and let us also agree that in this great plan of salvation which redeemed One who was free from "fault" there is also provision for our "faults," and let us praise God that in His great love He provided a plan that comprehended redemption from racial condemnation and from personal condemnation—from "misfortune" and from "fault."

Shall we write this down as agreed to, and end the dispute so far as this part of it is concerned? If you say no, then we ask, Why?

To make the matter doubly sure, let us recall how God's law dealt with cases where there was "misfortune and not fault." Illegitimacy to the offspring was a "misfortune and not a fault." Yet the law of God prohibited the unfortunate from entering the congregation of the Lord. Leprosy was a "misfortune and not a fault," yet the poor leper must not approach the sanctuary; and when cured and cleansed, a sin-offering must atone for him, and many other instances will occur to the informed reader illustrating how "misfortune" without "fault" estranged from God, and how atonement had to be made for such helpless "misfortunes" before the subjects could be received in the congregation of the Lord. Even to the age to come this prin-

ciple is carried, when the "misfortune" of descent from unfaithful ancestors is required to bear its burdens: "And the Levites that are gone away far from me, *when Israel went astray*, which went astray away from me after their idols; *they shall bear their iniquity*"—Ezek. xlv:10.

Let us illustrate this essential truth by

A PRINCE AND A PEASANT.

A benevolent prince is good enough to invite a poor peasant to the royal palace to receive much-needed help. While on the way the poor peasant falls a victim of a railroad wreck. He is thrown into a muddy ditch, his clothes torn and tattered. He emerges bespattered with mud from head to foot and barely clothed with rags. He hurries on to the door of the Palace, and is about to enter, when one of the Royal Guards quickly shouts, "Stand back!" "But," says the peasant, "I have been invited by the Prince to meet him in this Royal Palace." "I am aware of that," says the Guard, "but the invitation meant that you must enter the Palace in a decent condition. Look at your rags, and your mud-bespattered body. Do you think the Prince will receive you in this unsightly state?" "But sir," replied the peasant, "it was all a 'misfortune and not a fault.' I did not wreck the train, I was a helpless victim, had no hand whatever in the cause of this 'misfortune.' I hope neither you nor the Prince will hold me responsible for a 'misfortune' that was not a 'fault' of mine. It was purely a 'misfortune,' a 'misfortune,' sir, and why do you keep me from the presence of the Prince because of a 'misfortune?'" "My dear, honest friend, I will not keep you from the presence of the Prince; but you will keep yourself therefrom if you do not put yourself in proper condition to approach the Prince." "Put myself in proper condition, have I not told you that my condition is due to 'a misfortune and not a fault?' I have no means of washing off this mud, neither have I a single garment to put on. All I have and all I am you see here now, and

Just as I am I come to thee

And humbly beg to make my plea.

"Do you blame me for this 'misfortune?'" Does the Prince blame me for this 'misfortune?' It is not my fault that I am in this condition." "No, it is not your fault, but *is* your *fact*, and your condition is a *fact* that makes it utterly impossible for you to approach the Prince." "Alas! my bright and burning hope is quenched by the cold, chilly waters of despair. What shall I do?" "Cheer up, my dear friend. You are only one of thousands who are victims of 'misfortune,' and one of many who have come to see the Prince. For all such as you the benevolent Prince has made ample provision for your 'misfortune.' Enter yonder door, and you will see the words written on the wall

"Wash and be clean."

Every facility will be found there for you to carry out this motto.

Hanging on a nail in a sure place you will see a clean, white robe. Upon your emergence from the cleansing waters, this robe will be thrown over you, your 'misfortune' will be thus hidden from the pure eyes of the benevolent Prince, you can then enter and he will receive you and bless you." "Thank you a thousand times, and to the Prince be all praise due. But———

#### MY FAULTS

I feel that it is not all 'misfortune' with me, for I have my 'faults' too. What will the Prince do for these?" "Fret not, dear friend, the Prince who has made provision for your 'misfortune' has, in his goodness, provided for your 'faults.' The same water that will so remove your 'misfortune' as to make you fit to approach the Prince will also wash away your faults. Make haste, believe and do, and God speed you."

Despair gives place to revived hope and joy, and the poor peasant is on his way to yonder door, when an enemy confronts him and says, "Do you think the Prince requires you to wash and robe yourself because of 'a misfortune and not a fault?' Pray, do not let that Guard deceive you. The Prince knows you are not personally responsible for your 'misfortune'; you banish from your mind the thought that you must enter the water to cleanse you from your 'misfortune' or that a robe is provided to hide it from the eyes of the Prince. Entering those waters and putting on that robe will not affect your 'misfortune' in the least in the eyes of the Prince. All you must think about is your 'fault,' and with the mud and rags of your 'misfortune' you can pass into the presence of the Prince. The faithful and strict Guard will not allow you to enter, but you can enter some other way." "Ah! I have heard about 'climbing up some other way,' and read of those who attempt it as 'thieves and robbers.' I am not going to be of that class. 'Get thee behind me, Satan.' I am going in here to 'Wash and be clean.'"

### HELP AND ENCOURAGEMENT.

Innerkip, Jan. 14, 1910.

DEAR BRO. WILLIAMS:—The January No. of the ADVOCATE to hand, a very good number indeed. The ADVOCATE is always welcome, as welcome now as in any former period of its history. If the ADVOCATE was needed in former years to keep well in view the great plan of salvation wrought out through our Great Forerunner, much more is it needed to-day, when the editor of our oldest periodical appears to have lost sight of the primary object of the Gospel. Far be it from us to speak or write slightingly of "personal sins." In a world of iniquity they are piled mountain high. Because of "personal sins" God's judgments have been visited with dreadful severity upon children of disobedience. But while personal sins have been a very potent cause of "personal" suffering, will any one contend *that they have made death any more deathful?* While death did not come before sin, it certainly comes to all of woman born wholly irre-

spective of "personal sins," whether they be few or many. Which is greater, the state of death into which we are helplessly born, or the "personal sins" which may cause suffering to precede that death? When death has taken place, is there anything to distinguish between one who has had no "personal sins," as the babe, and one whose sins were as vile as the Sodomites, or as numerous as the antediluvians? It was not because of "personal sins" that death claimed the babe, and notwithstanding innumerable "personal sins," men and women have grown old in years.

Viewed in the light of plain and simple Bible truth, "personal sins" are an "incident." What is an "incident"? It is defined in our standard dictionary as "something appertaining to, and depending on, another called the principal." What do personal sins depend upon? Do they not depend upon our sin nature? Which comes first in our being, "personal sins" or the sin nature? Which ever one comes first is the "principal"; the other of necessity must be the "incident." The conclusion is self-evident. The state of sin and death into which we are born is the great outstanding fact of our physical existence. Our "personal sins"—mountains high though they may be, worthy though they may be, a thousand times over the mental anguish of physical agony and of death itself—are of necessity dependent upon our sin nature for existence, therefore subordinate to that condition. Consequently in the correct use of our language, an "incident." Has any one said that the "remission of sins" at baptism is "merely an incident," of just a trifling consideration, of such small importance as really to amount to nothing? How dwells the love of his brother in the heart of one who could insinuate such a charge? How could we, who insist that death came by one sin, teach otherwise than that every additional sin confirmed, as it were, the sentence of death, or, the right of death to claim its victim?

Do not mistake; our "personal sins" are an "incident," and "merely an incident" in their relation to the unchangeable, primal fact that in our very birth we are ushered into the dominion of sin and death, from whence preeminently we need deliverance.

Our "personal sins," in their relation to ourselves as moral men and women, as free will agents, are not an incident; they were never represented by us as being an "incident." In their relation to us they are a "principal," second in their place and in their importance to nothing whatever. Do not confuse this issue. It is not the denial of resurrectional responsibility that causes us to "make much" of "Adamic sin." There are amongst us brethren who do not deny resurrectional responsibility, who "make much" of "Adamic sin." "Resurrectional responsibility" can stand or fall, quite independently of any other issue. We have been moved to "make much of Adamic sin" because one of our most highly esteemed and prominent brethren declared repeatedly that "the sacrifice of Christ had nothing whatever to do with Adamic sin," and to our dismay the editor of *The Christadelphian* appeared to give the statement his endorsement. We do not, we never did, make light of our personal sins in their relation to ourselves. We do not deem it necessary to seek to prove from the Scriptures a truth which no one denies, nor to the very smallest extent desires to minimize.

Shall we say that the acceptance of "resurrectional responsibility" has caused some to make light of, or ignore, "Adamic sin," and related truth - one of the most important in the entire plan of salvation? Which is the greater error, to ignore or to deny the great fundamental object of baptism, or to be in error as to whether some who have never been baptized shall, or shall not, be raised to judgment?

Is the fundamental object of baptism the forgiveness of "personal sins"? Indeed, if we understand our opposing brethren aright they teach that, "All that baptism does for us is the remission of our personal sins."

In relation to ourselves as moral agents the remission of personal sins certainly is a very great, a very important, yes, an absolutely indispensable necessity. But in view of our relationship to the law of sin and death, a relationship existing prior to any personal sins, it ought not to be difficult to see that if this is the full moral result of baptism, the grip of sin and death is not in the least degree released. If this view is correct, it must be evident that the one great sacrifice has fallen far short of delivering from death. This is making baptism deliver us from the "incident" and leaving the "principal" untouched. Seeing that we have all reached the conclusion that baptism obtains for us the forgiveness of sins, the question remains, What is it that delivers us from death? We reply in the language of Scripture that, "Righteousness delivers from death." In the Scriptures the term "righteousness" has an absolute meaning and a secondary meaning. In the secondary meaning there were many "righteous" men. Their righteousness was of a secondary character because they one and all could not plead absolute sinlessness, and therefore could not deliver from death. The only absolutely righteous one is Christ. Therefore Christ alone can deliver from death. The case stands thus: We need deliverance from death, Christ alone can deliver from death. What is the "principal" cause of death? Was it not "Adamic sin"? Inasmuch as "Adamic sin" caused death, and Christ alone can deliver from death, how is it possible for any one to make too much of "Adamic sin"? As death-stricken creatures we surely cannot make too much of our need of deliverance from death. The great plan of salvation is to deliver from death which came by sin, and how can Christ deliver us from this death if His sacrifice has nothing whatever to do with the sin which brought the death? The Scriptures teach that there is no deliverance from death, no remission of sin which in the moral sense alone could cause death, but by the shedding of blood.

If this be not so, upon what principle are we to be saved from death? On what principle apart from the shedding of His blood did our Saviour obtain deliverance from death? Is it not by the blood of the covenant that every son and daughter of the new creation shall have escaped from the power of death? The Scriptures plainly teach that death had dominion over Christ. When did it obtain dominion over Him? At precisely the same relative period that it obtained dominion over every other descendant of Adam, that is, at His birth. This dominion He keenly felt when He offered up prayers with strong crying and tears that He might be saved, or delivered out of death. Christ never prayed for forgiveness of personal sins. Do we not need to pray for what Christ prayed? Are our prayers to be for nothing else than forgiveness of sins. What was the primary cause of Christ's death and of every death? It was "Adamic sin." Why then should any one be reproached if he "make much" of that sin which was the cause of our Lord's death and of every death? Christ did not pray to be "forgiven of Adamic sin," but He did pray to be delivered from that physical state of sin and death, which came by "Adamic sin." If Christ's blood redeems only from personal sins, it quite naturally follows that Christ, having no personal sins, was not at all redeemed by His own blood; and then if we are only redeemed from personal sins by the blood of Christ, our deliverance from death must be on some other principle. To our understanding this is an "abominable theory," and in the light of all that has been written on "Apostasy" sufficient to bring the deep blush of "shame."

Dear brother, I must bring this to a close, but very much more could be said. I have been moved to write the foregoing by reading Bro. Walker's remarks to a correspondent in January No. of *The Christadelphian* for 1910.

JAMES LAIRD.

## ZIONIST NOTES.

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In this week's "Sedrah" we are told that when the news of Joseph being alive was brought to the much-trying patriarch, he thought it was "too good to be true," but when he saw the wagons sent by Joseph, then "the spirit of Jacob their father revived." Modern doubters in the possibility of a restoration of the Jewish nation might do well to look at the wagonloads of delegates and devotees of Zionism that will soon be speeding to the Congress at Hamburg. Surely the coming is in itself an evidence that the Jewish national consciousness is still alive.—"Hebrew Standard."

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### NINTH ZIONIST CONGRESS.

#### KASIER SENDS GREETINGS.

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The Ninth Zionist Congress, which opened in Hamburg on Sunday last, and is to terminate next Sunday is marked by tremendous enthusiasm, great zeal and much upheaval. Russia, England, and America are represented in full force, and all other countries, even from South Africa, have sent a fair quota of delegates. Canada's sole representative is Mr. David Levy, who no doubt will give a good account of himself. Mr. Jacob H. Schiff is also represented. As was anticipated, the disturbing element in what might have otherwise been harmonious proceedings, is that of the Russian delegates, who, headed by Herr Ussischkin, seem to be determined to make a great fight for the overthrow of the present regime. Whilst they will not be strong enough to succeed, it is feared that such bitter antagonism will do great harm in prevailing upon Herr Wolffsohn to accept another term of office. Dr. Nordau has been asked to accept the position, but has respectfully declined to do so; the Russian hopes are now centred in Dr. Worburg, but it is not likely that that gentleman will accept nomination.

On Friday evening and Saturday morning the delegates attended service at the Boonplatz Synagogue.

Sunday morning, 10 o'clock, saw the opening session, and Dr. Max Nordau was voted to the Chair. Herr David Wolfshon, of Cologne, president of the executive committee, greeted the delegates. He outlined the present status and outlook of Zionist projects, making particular reference to the fact that Palestine is now under a constitutional government. Dr. Max Nordau delivered a speech, which was heard with great enthusiasm. Zionists, he said, must not believe that it is their duty to follow the young Turks without discrimination. They are merely a political party of the Ottoman Empire and it would be unwise for the Zionists to mix in the internal political affairs of Turkey by committing their cause to any political party.

He said that the Jews would never accept privileges in Turkey if they were compelled to assimilate with the Turks and be excluded from Palestine, but they would become good Ottoman citizens if allowed to settle in the land of their forefathers and there establish a Jewish nation like an individual state in the empire or other federation. They do not intend to establish an independent state. Prof. Nordau further advised adhering to the programme of the first Zionist convention at Basle.

The opposition to Herr Wolffshon broke out immediately after Dr. Nordau's address. In a motion, which had the support of the Russian and Galician delegates, Dr. Wolffsohn and the Actions Committee were taken to task for not taking advantage of the political situation in Turkey. It declared that much time was expended on useless work, and that no practical work had been done.

Herr Wolffsohn replied to his opponents with more heat than is customary with him. He taxed the Russian Zionists with having been the cause of Dr. Herzl's misery, and which ultimately ended in his premature death. He felt that his health would not permit him to retain the office of president, as he had no desire to share Dr. Herzl's fate. Continuing, he said, "If you do not desire a business man at the head of affairs, there is Warburg, at the same time I do not support his candidature as he is not a financier." He did not favor political Zionism, or practical work in Palestine on an extensive scale. This must be done very carefully for fear that it might end in bitter disappointment and might do much harm to the cause. "Caution" was his motto, and he felt sure that by such means the ultimate aim of Zionism would be realized. The debate lasted until Monday afternoon, when the meeting of censure was defeated by a vast majority. A counter resolution was then made expressing loyalty to and confidence in Herr Wolffsohn and his colleagues. This was carried with uproarious enthusiasm, which lasted for many minutes, amid cries of "Long live Wolffsohn." The opposition consists of 72 Russian and 52 Austrian delegates.

Tuesday was occupied with a heated discussion on practical work in Palestine, and latest despatches state that question is still warmly debated.

LATER.—On Wednesday a telegram was received from Kaiser Wilhelm, in reply to the message of respect and loyalty, which the Congress sent on Sunday. His Majesty expressed deep thanks to the delegates and wished their deliberations success. The reading of the telegram was received with much cheering, the delegates rising in token of respect.

Mr. Jacob H. Schiff's representative is Eugene Lehman, Instructor at Yale University, who will report to Mr. Schiff his impressions of the Congress and the outlook for Zionism.

## THREE HUNDRED JEWISH FAMILIES BANISHED.

It is reported in London that the Russian Government has again become active in harassing the Jews. Three hundred Jewish families living in a suburb of Kovno, have been ordered out of the town.

It is reported that the Jewish Colonization Association sent Dr. Alfred Nossig, the famous sculptor and Zionist, to Turkey to negotiate with the government regarding Jewish immigration. Nossig's plan for the settlement of Jews in Anatolia has been received favorably by the Committee of Ministers and a Bill to that effect is expected to be presented before the parliament very shortly.

## PROBABLE APPOINTMENT OF A JEW AS MINISTER.

The Turkish government has decided to create a new Ministry, that of Commerce and Industry, and it is stated on good authority that the Cabinet at one of its recent meetings resolved to bestow the new portfolio on a Jew. Two men are mentioned for the post, Emanuel Effendi Carasso, Deputy of Salonica; and Vitalis Effendi Faraggi, Deputy for Constantinople. Whoever is selected will be the first Jewish Minister in the Turkish Empire. C. H. E.

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**BIBLE CATECHISM FOR CHILDREN.**


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## LESSON X.

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**MAN.**


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BY THE EDITOR.

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WHAT was man formed out of?

A. The Apostle Paul says, "The first man is of the earth, earthy"—I. Cor. 15:47.

How was he produced from the earth?

A. We are told that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—Gen. 2:7.

You are aware that most religious people believe that only the body of man was formed of the dust, and that an "*immortal* soul" was put into the body?

A. Yes; but the text says it was the *man* that was formed of the dust, not simply the body of the man; and that the man that was thus formed became a *living* soul, not an "immortal soul."

What does the word immortal mean?

A. It means deathless; that which is immortal cannot die.

What does the word soul mean?

A. It means a living being, and sometimes means the life of the being.

How may we know that in the Bible it means a living being and not an immortal being?

A. We may know it by the fact that other living creatures besides man are called souls.

Can you give a text as an example?

A. We read of the souls of persons, of beeves, of asses, and of sheep, in Numb. 31 : 28.

Can you think of any other Bible use of the word soul that proves it not to be immortal?

A. The first time the word soul is used in the Bible it is applied to fish and fowl, in Gen. 1 : 20, for in the margin of our reference Bible we have the word "soul."

If man were an immortal soul, could he, or his soul, be destroyed?

A. No; that which is immortal cannot be destroyed.

Does the Bible speak of the destruction of souls?

A. Yes; Joshua "utterly destroyed souls" (Josh. 10 : 28); and Job's soul chose "strangling and death" (Job 7 : 15); and we are told that "the soul that sinneth shall die" (Ezek. 18 : 4); and that "every living soul died in the sea" (Rev. 16 : 3).

Is the term "immortal soul" found in the Bible?

A. No; it is found only in the writings of erring authors and poets.

Did God breathe a soul into man?

A. No; God breathed into man's nostrils the breath of life; and the man that was already formed out of the dust of the ground became a living soul.

How would it seem to you to say that the soul is an immortal person, and that it was breathed into man's nostrils?

A. It would be foolish, for man has two nostrils, and one being cannot be said to be breathed into two nostrils.

What do we breathe in order to sustain life?

A. We breathe the air, in which God has in some way put that which gives life.

We call it our breath, do we not?

A. Yes, when we breathe it it becomes to us the "breath of life."

When may we say man received his first "breath of life"?

A. When God breathed the first breath of air, called the "breath of life," into man's nostrils.

What did man become by being formed and by having the breath of life breathed into his nostrils?

A. He became "a living soul," or a living, breathing, thinking creature.

And what was his nature?

A. He was "of the earth, earthy," therefore he was of earthy nature, not heavenly or of angelic nature.

What is the order an apostle gives for man concerning two natures?

A. "First that which is natural, afterwards that which is spiritual" is the order given by Paul in I. Cor. 15: 46.

When was man made "natural"?

A. When God formed him of the dust of the ground.

When may he become "spiritual"?

A. In the resurrection, "when raised a spiritual body"—I. Cor. 15: 44.

Then he is not of two physical natures at the same time?

A. No; "Corruption doth not inherit incorruption." "That is not first which is spiritual, but that which is natural; afterward that which is spiritual."

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## Editorial.

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**M**ANY matters have crowded upon us during the month, and some things have had to be left undone. Our announcement last month of having passed through a season of sorrow has brought many loving letters of condolence, for which Bro. and Sister Williams hereby return their sincere thanks. More sorrow came upon us again during January. From our bereaved son-in-law came a telegram announcing that our daughter was very low with pneumonia, and in face of a bad snowstorm Bro. and Sister Williams had to start on the thousand miles journey to La Junta, Colorado, arriving there seven hours behind schedule time. Then for more than a week we suffered anxiety most terrible to bear. Now it was despair; then a little hope. Three times hope fled away, the last time was during the last crisis, when the nurse announced that all friends had better be notified. But in half an hour our beloved girl rallied, and the worst was over. After remaining till all danger seemed over, we returned home with hearts of gladness and thankfulness to God that we had been spared the heaviest blow. How the enemy did fight for its victim! How helpless we had to watch the battle! O for the time when sickness and death shall be no more!

About fifty miles from La Junta reside Bro. and Sister Skilling, formerly of Chicago. We had three minutes' talk with them over the 'phone, and they were well. A pressing letter came from them afterwards inviting us to visit them; but we could not respond. The letter was too late, arrangements for our return home having been made.

About thirty miles from La Junta reside Sister Bishop and her daughter, Sister Benedict, who lived in Chicago for a time. There

we spent the last Sunday, and had a quiet little meeting in memory of our absent Lord.

Several MSS. came during our absence, and we must ask indulgence till we can right up matters.

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THE STATEMENT OF FAITH.—Our esteemed Bro. W. I. Parker, of Springfield, Ohio, writes, "I shall be sorry, and I think you will be, later, if you get up and publish another Statement of Faith. If you do, call it "The Chicago Statement of Faith."

It is a mistake to think we intended to get up another Statement of Faith. The one we have published is the Old Birmingham Statement, with a few corrections made, which the original writers of it would have made if their attention had been called to the errors—not serious errors of doctrine, but yet errors that are awkward. The reason for calling it "The Christadelphian Statement," and omitting "Birmingham" lies against calling it "The Chicago," etc. It is undesirable to have any place named as more prominent than others. Therefore it is "The Christadelphian Statement of Faith," and each ecclesia can have its own address printed on the cover, as many are now doing.

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ANOTHER'S COURSE FINISHED.—Incidentally word has come announcing the death of Bro. F. C. Whitehead, who for many years has been active and valiant in and for the Truth. For a year or so we have heard but little from our beloved brother, no doubt because of poor health. We shall hope to receive a report of his death for the Intelligence columns. Our sympathy goes out to Sister Whitehead and family.

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LATER.—Intelligence of the death of Bro. Whitehead has come from Bro. Rileigh. See Intelligence columns.

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SICKNESS AND DEATH.—These are busy every where and all the time; and how helpless they make us feel! And how they cause us to long for the power to exclaim, O death, where is thy sting; O grave, where is thy victory? We have just visited our beloved Bro. Norman upon a bed of sickness. His suffering was unbearable for a time, but we are thankful to say he is much better and seems on the way to recovery.

We have also been to the hospital to see our aged Bro. Arnold, who has undergone a serious operation. Now he is suffering from a most distressing cough, and to us he appears to be about to pass into death's profound sleep. What distressing things we have to witness—hard, hard to bear even when we know there is a hope beyond; but to see loved ones almost in the clutches of death when they have not prepared for the "evil day"—what can we say? What can we

do? How can we rest? A world of sorrow is this. Oh for the coming day of gladness!

Bro. and Sister Turner, too, have been suffering heart-breaking bereavement, as will be seen in our Intelligence columns. Try to bear up, dear brother and sister. This is night, but day is coming. Perhaps the poem on page 24 of last month's *ADVOCATE* will help to cheer us all. If the sympathy of Bro. and Sister Williams will help any of our sorrowing ones, it is overflowing for you all.

### INTELLIGENCE.

AUBURN, N. Y.—With hearts filled with grief we desire to inform the household of faith, through the *ADVOCATE*, of the afflictions that have overtaken our family, by the sudden and unexpected death of our seven-year-old boy, Stanley. He died Aug. 2, 1909, after three days' illness of acute appendicitis. He was a noble and promising lad, most affectionate, and endeared himself to us all. The realization of his absence, and the knowledge forced upon us of his resting place, just behind our residence in Fort Hill Cemetery, is most distracting; and while we feel it hard, oh, so hard, yet we try to submit to the will of Him who doeth all things for the best, taking comfort in the assurance that "all things work for good to those who are the called according to His purpose."

Four months and a-half after, on Dec. 20th, my wife's mother, Sister Martha Meckleborough, died in her eighty-fourth year. She has been in the family for about twenty-seven years. None of our children can remember when she was not with us. We can fully testify to the excellence of her many good traits of character, kind and considerate; most unselfish, always solicitous for the welfare of others, she was faithful to the end, the Bible being her constant companion. The meetings, which were arranged for her special benefit every month, were her delight, and she rejoiced to see the signs that token the ushering in of that glorious day of promises. She was in the truth 46 years. We laid her beside her faithful husband, who fell asleep twenty-one years ago. Bro. Vredenburgh officiated at both funerals. He spoke words of comfort based upon our glorious hope of the resurrection of the dead to eternal life and glory.

THOS. TURNER.

BOSTON, MASS.—It is with a sad heart we report the work of our great enemy, death, again in our ranks; and this time it is one of our veteran workmen in the vineyard, one who in years past pleased and instructed so many by his great gift as a public speaker; one from whom we received so much help and counsel in our early days in the Truth. On Jan. 9th, after a short illness with La Grippe, Bro. F. C. Whitehead, aged 63 years 2 months and 9 days, fell asleep. He died in Hartford, Conn., where he had been living for some years, leaving a sister wife and family heart-broken at the loss of a loving husband and father. There were brethren from Providence, Worcester, Cambridge, Quincy, Boston, and Lowell, and a large number of workmen and foreman from the Prat & Whitney Mfg Co., where he was employed, and to whom we spoke words of comfort and consolation found in the glorious promises, and upon which our brother had fixed his hopes for many years; showing them the hope of "the resurrection and life." There were many beautiful flowers, and we laid him away in the tomb to await the call of the Master whom he loved; and we trust it will be to glory, honor and immortality in that day.

Your brother in the hope of eternal life,

J. B. RILEIGH.

CARDIFF, SOUTH WALES, ENG. Dear Bro. Williams: Fraternal greetings of that love which we have by faith in Christ Jesus. This subscription for the *ADVOCATE* is paid for by our Mutual Improvement Society, and is for the use of our members. I may add that we are all very pleased when the *ADVOCATE* arrives, for the articles are always of interest and instruction; and the reports of the work of the Truth amongst your ecclesias is also a matter of interest to us. Ecclesially we continue, "toiling, rejoicing, sorrowing, as onward we go," not making any increase in numbers, but strengthening ourselves in those things most surely believed amongst us. In this respect, one of our best institutions is our Mutual Improvement Society. Our work has been very successful, both in knowledge and edification; and we are satisfied that it is receiving a Divine blessing. We have for this session as our scriptural study, "The Book of Daniel," and we are co-operating in the work with the brethren at Porth and Mumbles. I enclose a programme for your perusal.

There has been no alteration in our ecclesial standing since you were visiting in Wales. Those elders of our church known to you so many years are all keeping about the same in general health, only ageing. Bro. and Sister Herbert Lloyd are our oldest members, 74 and 71 respectively, and they keep remarkably well. Bro. and Sister Morgan Rees, my father and mother, are also fairly well. Father still whittles away the time thinking about Divine things all the day long. He is able to go to the meeting only once in awhile.

Please accept from all our brethren and sisters our most loving greetings in the Lord Jesus for the new year, for Sister Williams and yourself. You can also convey the same to Bro. and Sister Lea, of whom we have very pleasant and loving memories.

Hoping that you may be blessed by our heavenly Father to continue in the work of His Truth, and that in His mercy we may soon see each other face to face in His kingdom,

Yours faithfully in the name of the Lord Jesus, A. W. REES.

CUMBY, TEX.—It is with a thankful heart that I renew our subscription for *THE CHRISTADELPHIAN ADVOCATE* for another year. We are five in number, and we are trying to do the will of God; but we are very weak and feel the need of all the help we can get. We are told to "lift up the hands which hang down, and strengthen the feeble knees, and make straight paths for our feet." Brethren, in the mercy of God let us keep trying to hold on.

Yours truly in the hope of Israel, J. C. CAMERON.

DUNDEE, SCOTLAND.—My Dear Bro. Williams: I have just received the last number of the *ADVOCATE* for 1909. I enclose you money order for 1910. I have enjoyed your article on "Rectification" very much. You speak of those who admit that Jesus was mortal, but deny that He had sin in the flesh, as being dangerously near to the antichrist spoken of by John, and to leading them to the outskirts of Rome; but I do not think you would be far wrong in saying that they were being led into the heart of it. You put it very mildly when you say the "outskirts," and for any to wonder if sin in the flesh can be examined or photographed shows their utter ignorance. Paul told the Philippians they were enemies of Christ. With you I hope we will not be visited with another apostasy. With love to all in Christ Jesus.

Your brother in Israel's hope, THOS. A. MITCHELL.

ELMIRA, N. Y.—Dear Bro. Williams, and the brethren who are scattered abroad: A happy greeting to all in Jesus our Lord. We are still striving

amidst the trials and vicissitudes of life to keep the light-stand of the Spirit burning brightly in this place, and we all of us love the work, to be workers together with God, in the glorious gospel of His own dear Son. Have just had our annual New Year's gathering for the Sunday School and the Ecclesia, and we all had a happy time, especially in hearing the children speak and sing. And what more noble work is there than helping the children to strive for that higher plane, that noble life of walking in wisdom's paths, that when they render obedience to the gospel they will do it with that love that comes from the bottom of the heart and thrills their whole being. With love and God's blessings for all in our Lord and Saviour,

J. H. SYKES.

GUELPH, ONT.—It is now some time since you heard from us, therefore we feel it our duty to report progress since our last intelligence appeared.

Having had a course of five lectures through the medium of our Interchange plan, we feel much benefitted therefrom as well as from keeping alive some interest among the alien friends who attend, which attendance has been very fair.

We also held our annual entertainment and Christmas Tree on New Year's day evening in our hall, where we meet every Sunday, and where a goodly number spent a pleasant, and we trust, profitable evening. Tea was served at 6 p. m., and we had the pleasure of the following visiting brethren who, we have reason to believe, enjoyed their visit among us, viz.: Bro. and Sister Vredenburgh and Bro. Wm. Renshaw, from Rochester, N. Y.; Bro. Albert Hall, from North View, Va.; Bro. F. Welshman, from Hamilton; and Sisters John Renshaw and her daughter Dora of Blair, and Sister Sadie Laird, from Innerkip, Ont. Bro. Chart, who is our Superintendent of the Sunday School, acted as chairman and had provided for us a feast of good things in his well arranged programme, in which the Sunday School children and the brethren took part with well rendered selections of music, interspersed with appropriate recitations. This, together with the excellent words spoken in five minute speeches from our highly esteemed visiting Brethren Vredenburgh, Hall, and Renshaw was very much enjoyed by us all and long to be remembered.

We also feel the loss of Bro. and Sister A. C. Renshaw, who, on account of Bro. Renshaw's health, have gone to Florida for the winter months; we miss them very much in ecclesial work and their kindly associations, and hope soon to have them with us again fully restored and strong in health and spirits to continue the good work among us. We are pleased to know they are now pleasantly located at Orlanda, Fla.; and that the balmy summer-like conditions prevailing there are most favorable for them.

We are also pleased to say that we are expecting Bro. Jas. Pryce, of Hamilton, with us as a resident of Guelph, whose presence among us we trust will be beneficial as he is a very able worker in the service of the Truth and is also the Secretary-Treasurer for our Interchange Lecturing Plan now in operation on behalf of the Up-and-Be-Doing movement in Canada.

Faithfully your brother,

DAVID TOLTON.

LESTER MANOR, VA.—It is not often we have the pleasure of reporting that we have assisted another in putting on the name of Christ, having so much zeal in that direction as Miss Elva M. Gilley, formerly of Wisconsin, but recently of near Jamestown Island. She had been attending the lectures at Lester Manor since September, and with the aid of several of your works, *The Faith*, etc.; and a helping hand by friends of the Truth, she quickly, as she said, "Saw the way of life," and became eager to be baptized. She arranged an interview with the writer, and he was more than pleased with her

analysis of the Truth. The weather became intensely cold when the time and place had been arranged—breaking her way through the ice she reached the place in safety—where a few brethren and sisters met her. I said to her, "No cross no crown," and that if she continued the same amount of zeal to the end there would be little doubt of the result. She teaches the Public School near the White House in New Kent Co., and is now spending the holidays with her people. We expect to receive her into our ecclesia Jan. 2nd.

Bro. Hall arrived in King William Dec. 22nd, at 7 p. m., and left for Canada the following Monday morning. Sister Hall and two children, 4 and 2, remain with us, the older one is in a plaster cast for some spinal trouble, and seems to suffer much at times, much to our distress. I am also this week in receipt of a letter from Bro. A. D. Strickler, of Buffalo, N. Y., desiring to visit Lester Manor to ventilate his views on Judgment and Responsibility, etc. I shall write him the brethren here have no desire for a further discussion of the "Atonement and Resurrectional Responsibility," leaving to the Judge the privilege of arranging *His court* to suit His own pleasure, while it seems best for us to be preparing for his advent, knowing that the household will be summoned before Him. He says he would not trespass upon our fellowship, and if he cannot fellowship, I am quite sure it would work harm to the Ecclesia. I might write more, but I fear the waste basket. Love to Sister Williams and much to yourself during 1910.

Fraternally,

JAS. A. ROBINS, Sec.

LONGTON, KAN.—It becomes our sad duty to report the death of our dear old Sister McDonald, who fell asleep in Christ Jan. 11, 1910, aged 79 years. She was laid to rest in the Longton Cemetery, beside her husband, our aged Bro. McDonald, who died in Christ many years ago. When word came of our dear old sister having suddenly died, we hoped that we might be allowed to tell her many friends in words plain and simple the faith and hope in which she died; but that hope was only to be swallowed up in disappointment, when we learned that arrangement had been made with a preacher in Longton to conduct the funeral services. While we have all due respect for the gentleman, who so kindly lent his services in that sad and mournful hour, yet it was really pitiable to listen to his prolonged remarks intermingled with flagrant confusion and Bible-nullifying statements. His first words at the grave were, "Sister, This is not Death." How sad to think of such words being pronounced over the lifeless form of one of Christ's faithful followers. But alas, her life that once so nobly defended the gospel was then sealed in death. Our eyes were dim with tears while our hearts throbbed with love; but what could we do but bow our heads in humble submissiveness. Our sorrows were multiplied as we witnessed the anguish of a daughter of our deceased sister, the daughter with which our elder sister made her home the latter part of her declining days. While the daughter has never embraced the gospel, she is a lady of unusual intelligence, and has a keen sense of right; and had she arrived from her home in Enid, Oklahoma, before the arrangements for her mother's funeral had been made, such arrangements as were made probably would not have been made. The writer called to see our now deceased sister but a short time before her last illness, and found her trying to read the Bible with a magnifying glass; this together with eye-glasses enabled her to read her Bible, which was large print. She loved to talk of God's rich promises and to contemplate their glorious fulfillment. While we miss this loving sister, yet we sorrow not as those who have no hope; when she with us can look back at the empty tomb, and exclaim, O death, where is thy sting, O grave, where is thy victory? then will our long looked-for hope be a matter of realization. May God speed the day.

Faithfully yours in Israel's hope,

B. M. EDWARDS.

MEDINA CITY, TEX.—It becomes my painful duty to report the death of Sister Lizzie Corbell, of Temple, Arizona, who died at Kerrville, Tex., Dec. 28th, and was buried at Center Point, Tex., on Thursday, Dec. 30, 1909. Sister Corbell was 29 years old and had been in the Truth about fourteen years. She was the daughter of Mr. and Mrs. Chas. North, of Center Point. Her parents died while she was quite young and she was raised by Sister Etheridge and her son, Bro. J. C. Etheridge. Having been brought up under the true teaching of the Bible, she embraced the Truth in the love of it at the age of 15. In 1902 she was married to Mr. Charles Corbell, of Temple, Ari., where she has since lived. Seven years ago she contracted rheumatism, from which she was a constant sufferer up to the time of her death. Some time last fall her husband started with her to the Hot Springs in Arkansas in hope of improving her health. Arriving at Kerrville, Tex., it was found impossible to proceed with her, so she stopped off there with her aunt, Mrs. Leacy Turner, where, although she had the best medical aid as well as careful nursing, she continued to grow worse until death came. As some of her relatives were buried at Center Point Cemetery (which was ten miles away), it was decided to bury her there. At her request the writer was called by 'phone to meet the corpse at the latter place at 2 p. m., Dec. 30th, and conduct the funeral services. As the weather was bad it was decided to secure the use of the Christian Church for this service. The local preacher, at my request opened the service by reading Job 14th chapter and a portion of John 10th chapter, and also a portion of I. Cor. 15th chapter, from which we adduced as representing the sister's faith first the following: Death is as we know it both from Scripture and experience a terrible reality. Resurrection, the only Divinely provided remedy, must be equally real. The one is a matter of present experience, the other is a matter of promise, and therefore at present a matter of hope. Death being the Divinely decreed, punishment for sin, as long as sin exists death will follow as a result of sin; but there is a time coming when both sin and death will be eradicated from our nature. This mortal, when invested with immortality, will never more be subject to death or corruption. For nearly 6000 years our race has been the helpless victims of death. "By one man sin entered into the world, and death by sin, and so death passed upon all men." This being true, our whole experience as the race of Adam is one of dying; it is with us as it was with Job, a question of life and death. "If a man die shall he live again?" In John 10th chapter, as in other places, the Saviour answers this in the affirmative, and upon this promise our sister relied, and to the last breath of her mortal existence she indulged the blessed hope created by those grand and glorious promises. She had no faith in, nor hope of, going to heaven when she died, or going anywhere else, except to the grave. Our dead sister lies here dead in the casket before us. Like Job, she knew that she must await the Divinely appointed time to live again, and that while in this waiting condition the grave would be her house, and that at the appointed time the voice of the great Shepherd would call, and that she would answer. And she believed as all Christadelphians do, that as there is no conscious lapse of time (the dead know not anything) from death to the resurrection that resurrection would be the next thing in her experience after death, at which time she would stand before the judgment-seat of Christ to receive the promised reward of obedience in her natural body (restored to natural life by resurrection) which is eternal life manifested through our incorruptible body. Sister Corbell had a wide circle of friends, and there was a large attendance at the funeral, at the close of which there were many tokens of respect displayed by placing flowers and evergreens on her grave.

Respectfully,

G. W. BANTA.

PHILLIPSBURG, N. J.—A very kind greeting to you in the name of the Anointed One. It gives me much pleasure to renew my subscription to the good old *ADVOCATE*. Its contents are very edifying and satisfying to one who loves the Truth, and it always has some spiritual gift to impart. The article, "Rectification," is always *very good*. It is a pleasure to read and reread it. Surely "all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light"—Eph. v: 13. May the Father bless you with health and strength so that you may continue the good work for His cause. Love to all.

Yours in hope of eternal life,

WILLIAM H. LOWE.

RICHMOND, VA.—It has been some time since you have had any intelligence from Richmond. Nevertheless we are in a prosperous condition, and are still holding fast to "the faith once for all delivered unto the saints." On the evening of the 29th of December our Sunday School, which now has a membership of 57, enjoyed a pleasant evening at our ecclesial hall. A beautiful programme, consisting of Scripture reading, music, recitations, etc., was creditably rendered by members of the school. Although the night was bitterly cold, yet there was a large attendance of brethren and sisters, and also quite a number of the alien. Refreshments were served, and all expressed themselves as having been benefitted by coming.

But following close upon this occasion of good cheer, our hearts are saddened by the visitation of the great enemy of all mankind, when on the night of Jan. 5th, our dear Sister Elma Cauthorn fell asleep after a lingering illness. She had been a faithful laborer in "the vineyard" for over forty years. On the evening of Jan. 7th we laid her away, to await the call of her Master, who, we trust, will give her a body that will know no weakness, "neither can die any more." While we are made sorrowful by this visit of the enemy, yet we "sorrow not as others who have no hope," but do hope that at that day she, with all of us, may hear the welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Yours in the one faith,

F. F. WHITE.

RIVERSIDE, IA.—Sister Tansey has just gone to Columbus Junction to live. We expect a visit from her before long; her health is poor. We are holding on to the Truth, and not forsaking the assembling of ourselves upon every First Day—holding fast to the counsells of the Lord, which are written for our instruction, guidance, and comfort in our wilderness journey; they are truly manna by which we live; for it is said, "My words are spirit, and they are life." But alas! we fail to impress these upon the minds of our neighbors. They care not to hear our report. We therefore feel our isolation very keenly, and are anxious for the coming of the Lord, so that we may be delivered from this surrounding gross darkness. Our only hope is in His soon coming. May we all be ready to meet the Bridegroom. With much love in the Lord from both of us.

Yours in the one faith,

E. HAHN.

ROCHDALE, ENGLAND.—Greeting in the Master's name: Enclosed please find P. O. order for five *ADVOCATES* for the coming year. Wishing you all prosperity in the work of the Truth. Since my last intelligence of the obedience of Bro. Blackstone and others, we have had the great pleasure of baptizing Mr. Reuben Talks, Miss Alice Wakefield, and Mr. Harry Binns, into the saving Name. We rejoice with them, and pray that we may be a help and comfort to each other in the race set before us. This brings our total to eight. Bro. Harry Binns had also been immersed aforetime by the Castleton Ecclesia

on the 'amended basis,' but felt that it was more like a dragging into the Truth than an act of voluntary service, realizing the love of God in the precious gift of His dear Son. Bro. Talks is Sister Hirst's father, so that our joy is increased to a great extent, you may be sure.

Your brother in Israel's hope,

W. A. HIRST.

SCAMMON, KAN.—I am glad to see the stand that you have been taking for some time, for it does look as if truth is going to be a hard thing to find as we approach the time of Christ's coming. There are only five and sometimes six of us meet together to break bread here, and we don't seem to be able to get any one to talk on the soul-saving truth.

On account of Sister Graham, who has been an invalid for some time, we meet in my house every First Day, and on her account I have not been able to get to Baxter to cheer the brethren there, as I did the winter before. Bro. Carver, whom, I believe, you have met in Galena, Kan., had a stroke of paralysis a short time ago, but is now some better. I do hope that the new year found you strong for the trials and troubles of another year.

Your brother in Israel's hope,

PETER GRAHAM.

WILEY, COLO.—We are living in isolation here, but have our meetings each First Day as usual; but we do not find many willing ears to listen to the Truth. We are pleased to receive the ADVOCATE each month that we may keep in touch with those of the same faith in other parts of the world. We are all in good health, and with kindest regards to all, as ever

Your brother in Christ,

J. H. SKILLING.

WORCESTER, MASS.—Death has again visited our ecclesia and robbed us of our oldest member. On Jan. 6th, our Sister Mary Bemis, widow of Bro. Barna Bemis, fell asleep in Christ, confidently believing that her repose will be short. She lacked one day of being seventy-six years of age, more than forty of which had been spent in the Master's service. She was a faithful attendant at all meetings, in which respect she was a worthy example to all.

Recently she had realized that advancing age was beginning to leave its marks; but having already been a close observer of the "signs of the times" she had hoped to be among the living saints who will welcome the Lord on His return. Her vacant chair on Sunday morning was explained as caused by a cold; and ere another Sunday had passed pneumonia had done its dreadful work, and we had laid her in the tomb.

At the request of her daughters, Sisters I. N. Jones, Lena Holmes, and Elizabeth Stafford, words from the Scriptures were read by a brother from our own ecclesia. It would have been desired, had the distance not been so great, to have had our Bro. F. C. Whitehead, of Hartford, offer the words of consolation, as he and Sister Bemis had accepted the Truth about the same time. We little knew that while we were performing the last sad rites for Sister Bemis, the following morning would bring a dispatch announcing the death of Bro. Whitehead, regarding which you will doubtless hear from Bro. Raleigh.

The generation which witnessed the revival of the Truth through the labors of Dr. Thomas is passing from the scene of action. To us of a later day has been bequeathed the priceless gem, God's truth. As we assume its privileges and its responsibilities we pray that we may prove worthy of the trust. Sorrowing not as those who have no hope, we press on in the service to which we have been called; and though we shall sorely miss those who are gone, our aim will be to prove worthy to meet them again.

With love in Christ to all the faithful,

Worcester Ecclesia, by ALEX. BRUCE.

MARCH, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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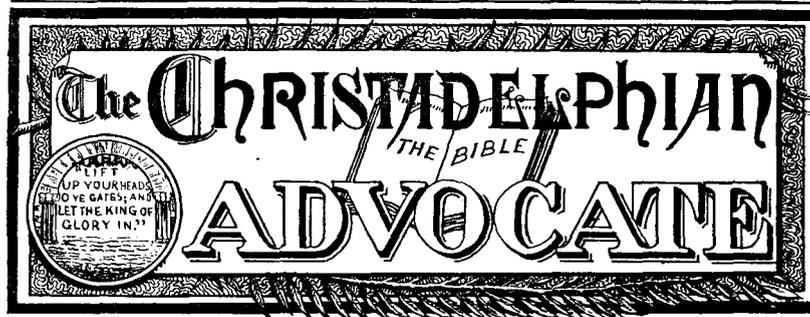
Relief Fund.—Belvedere Ecclesia, \$10,00; E. G. \$1,50, B. T. \$20,00; J. A. T. \$3,00.  
 Received by Bro. Leask, Chicago Ecclesia, \$13,25.  
 Used for relief since last report, \$40,00.

LETTERS.—W. A. Hirst, R. Clark, D. Tolton, D. Leman, W. P. Sutton, F. L. Staunton, C. A. Stephenson, P. F. White, E. E. Britten, M. McCrone, W. Button, P. Graham, C. C. Vredenburg, G. B. Suggitt, J. Barker, G. W. Banta, R. Stanton, G. Watkinson, H. O. Anstin, A. M. Renshaw, G. A. Whitford, A. H. Jenkins, J. J. Maynard, L. Renshaw, J. T. Sloan, W. P. Johnson, E. B. Sanders, C. R. Steele, J. Spencer, A. Vredenburg, B. C. VanHorn, M. Amis, D. Tolton, A. H. Zilmer, J. P. Griffen, A. C. Renshaw, J. Barber, C. Harroun, E. T. Ray, C. H. Evans, A. Smith, J. Surber, J. K. Maynard, M. Piggott, A. Hall, C. C. Vredenburg, D. Tolton.

RECEIPTS.—P. A. Jones, H. M. Page, J. Hirst, G. W. Banta, W. H. Taylor, F. Robins, W. Andrews, J. A. Muir, C. Hetherwick, Bro. Zanders, G. Archer, S. Gregory, W. W. Slye, E. Gregory, B. Little, F. Jones, F. Stallworthy, J. Phillips, C. A. Kennecott, J. J. Heckman, C. A. Burton, L. R. Renshaw, C. Harroun, T. A. Mitchell, J. A. Granger, E. K. Biscoe, E. D. L. Doane, D. R. Love, W. H. Briggs, R. B. Harrison, J. T. Irwin, J. T. Parnell, A. J. Watkinson, A. W. Smith, J. Leblowitz, J. A. Johnson, R. F. Eveson, A. H. Rowley, A. Pulley, H. C. Mann, A. Marshall, E. Dixon, John Curtis, G. Foote, A. Biggs, J. Laird (2), E. Swain, E. Reid, H. H. Kettner, A. G. Whitehead, J. Pryce, C. C. Walker, R. F. Smith, G. W. Bates, C. O. Walker, J. C. Campbell, W. W. Clark, X. Leblond, R. Hawton, J. H. Pedder, J. S. Butler, W. S. Cocke, R. E. Short, E. K. Biscoe, J. E. Howard, A. W. Linnecar, A. B. Weavill, J. E. Giddings, D. Tolton, F. G. Grafton, H. M. Stevens, B. Tawber, G. W. Spencer, A. C. Edwards, M. A. Field, A. F. McMillan, E. J. Brown, C. H. Evans, J. Knights, E. C. Stanwood, J. O. Banta, J. M. Dennis, E. E. Spencer, A. H. Mowry, H. R. Wilker, T. W. Ladson, E. A. Andrews, A. E. Tindall.

BACK NUMBERS THE CHRISTADELPHIAN.—Bro. Eastward, 41 Portland St., Lawrence, Mass., has many copies left by the late Sister Bradley. The full volumes he will sell for 50 cents per volume; single old numbers for 4 cents per copy. They run from 1888 to 1901.

WANTED—We need a number of copies of the Advocate for December 1909 and January 1910, our supply having been exhausted through losses in the mails. If any have copies to spare, we shall be thankful and will pay the price. Any late new subscribers who may not have received the January number for this year will hereby know the reason.—Editor.



Edited and published (first of every month) by Thos. Williams, 734 W. 61st Street, Chicago, Ill., U.S.A.  
 PRICE.—Per year in advance, \$2.00; half yearly in advance, \$1.00; to new subscribers for the first year, \$1.00; to British Isles, 4s per year; British Colonies, 8s per year. We make special arrangement with a limited number who are unable to pay the full subscription price. A few deserving but poor are supplied by the contributions of generous friends. Remit by Draft, Post Office Order, Registered Letter or Express Order—not by checks on local banks. Address all communications to THOS. WILLIAMS, 734 W. 61st Street, Chicago, Ill.

VOL 26—No. 3

MARCH, 1910

No. 301

## THE TRIUMPH OF TRUTH.

BY BRO. W. WHITEHEAD, NEW ROMNEY, ENGLAND.

**I**T IS at once a pleasure and a privilege to pen for readers and hearers some thoughts and to take you through such glorious pictures as our title suggests, and I propose to do so in relation to the ever beautiful and all engrossing theme of the great and Eternal "Purpose of God;" a theme of which the world in general knows so little, and in consequence loses so much.

That Purpose has three essentials, which let us take in the following order: The EARTH, MAN, and the WORD.

The Truth will triumph in relation to them all; its triumph or victory may be long ere it is fully manifested, but it is certain.

In our theme we have something more than an ordinary story or event, or a number of same, in which the plain characteristics of truth are obviously on the surface; we have that which belongs to the domain of God Himself, and therefore, one of the highest importance, one on which every thought should be brought to bear, every longing interest endeavoured to be satisfied, and no sacrifice considered too great, to search out and follow after that truth whose triumph is of such momentous consequence in relation to the three subjects enumerated.

It is of considerable aid to our investigations, to believe that God has had the controlling issues in His hands from the beginning of the EARTH and MAN. He saith, "I have made the earth and

created man upon it: *I*, even my hands, have stretched out the heavens, and all their host have I commanded." (*Isaiah* xlv. 12.) Whatever process the earth went through ere it became fruitful for grass, herb yielding seed, and the fruit tree to yield its fruit, it is not necessary now for us to consider. We believe that God made it to do so; and further, "God saw that it was good." That was a triumph of His creative power for *it*; a certain portion of it was constituted a veritable Paradise, one which must have been delightful to behold, for "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the Garden, and the tree of knowledge of good and evil." Beauty and utility were combined and blended in such manner as would charm the beholders when they came upon the scene, for as yet "there was not a man to till the ground." Man was, however, in the "PURPOSE," and in due time he was "formed of the dust of the ground;" yes, the very dust which constituted all that was "good." Still, there was needed a "helpmeet" for the man so created, but this time the creation was out of the man who had previously been created out of the dust of the ground, thus making her bone of his bone and flesh of his flesh. How long the Pair who stood before God and were made by Him in His similitude—"male and female created he them and blessed them, and called their name Adam, in the day when they were created"—how long they remained with that "blessing" upon them, it is not necessary to know; may be it was not of long duration; for the present it is sufficient to know that through an act of disobedience to the command of God, the blessing was turned into a curse, about which presently we shall read; but which act of disobedience on the part of both the man and the woman, caused to be brought about a Curse upon the EARTH: "Cursed is the ground for thy sake; . . . thorns also and thistles shall *it* bring forth to thee." These things formed no part of the "*good*" which God had previously pronounced; the far-reaching effect of that sin is seen today in the earth's condition; the change was no less remarkable than the Creation. God's power is illimitable; we cannot comprehend *how* such a change in the physical condition of the Earth should take place; the evidence of its having done so is with us today.

Can it be that its present cursed condition has had to do with the lie which is and has been set forth with regard to the earth? It may have had some influence, perhaps, but be that as it may, the fact remains that the EARTH is not regarded as the future abode of the righteous; indeed, there is to be no earth, it is to be destroyed, burnt up; nothing short of this will satisfy the supporters

of the lie. God is our Standard and His Word our guide; let us see where Truth triumphs hereon.

"One generation passeth away, and another generation cometh; but *the earth abideth for ever.*" (*Eccles.* i. 4.) "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; *he hath established it, he created it not in vain, HE FORMED IT TO BE INHABITED.*"—*Isaiah* xlv. 18.

"The heavens, even the heavens, are the Lord's; but the EARTH he hath given to the children of men."—*Psalms* cxv. 16.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the *healing of the nations.* AND THERE SHALL BE NO MORE CURSE: but the throne of God and of the Lamb shall be in it and his servants shall serve him" . . . (*Rev.* xxii. 1-3.) "And they (his servants) sung a New Song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests; AND WE SHALL REIGN ON THE EARTH."—(*Rev.* v. 9, 10.)

"At that time they (the nations) shall call JERUSALEM the throne of the Lord: and all the nations shall be gathered unto it to the Name of the Lord, to JERUSALEM; neither shall they walk any more after the imagination of their evil heart. (*Jeremiah* iii. 17.)

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, This land that was desolate is become like the GARDEN OF EDEN; and the waste and desolate and ruined cities are become fenced and are inhabited." (*Ezekiel* xxxvi. 34, 35.)

Hereby, then, is the *Triumph of Truth respecting the Earth* and its future state of blessedness, restored to its first condition of beauty and glory. Many, indeed, are the further testimonies which could be quoted, but these must now suffice; their relevancy and further beauty will be seen in our next phase of the theme which we now consider.

#### MAN.

If we are filled with profound wonder and admiration at all the known grandeur of the earth, inspiring to the thoughtful, making God their confidence, who "by His strength setteth fast the mountains; being girded with power," the marvelous wonders in sea and earth setting forth His Wisdom and presenting scenes of beauty

incomparable; what must our thoughts be when we look upon His great creative work of man, with every organ, muscle, nerve, limb, and brain, perfectly formed, framed, and fitted together, with some of the minutest delicacies of touch combined with vigorous and healthful strength; with the brain endowed with perception and reflection, powers enabling him to realize his own wonderful body, to exercise the free volition with which he is endowed, to choose good or evil, the heart, by which the exercise of emotional feeling and love may be balanced, the ear to convey to mind and heart the sounds which by tongue and other means are produced, and eyes to behold the wonders of nature and surroundings?

Awe and admiration and loving delight fill the thoughtful ones. Such were the male and female whom "God named Adam, in the day when they were created."

Let us look back to this time and at the picture presented to our minds with Adam alone—that is, without the female, all those which "out of the ground the Lord God (had) formed, every beast of the field, and every fowl of the air: and brought them unto Adam (margin, the man) to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof, and Adam gave names to all cattle, and to the fowl of the air and to every beast of the field."

Adam at this time was in that condition physically and morally which is described as "very good." And God saw that he had made, and behold, it was very good." The Psalmist exclaims, "What is man that thou art mindful of him? And the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (*Psalm* viii. 4-9.)

Adam stood there in the Garden, the first to exercise the dominion given, and in naming the animals which were before him there was a significance which he probably did not realize. The Lion was to symbolize the Son of Man; the bear, the wolf, the ox, the calf, the lamb, the eagle and the serpent were to symbolize men and nations with characteristics which God foreknew, and which the subsequent ages have revealed by His Word, and the National crises which have taken place. He stood there in all the perfection of his Creator's power; he had become flesh; the blood, which was his very life, coursed through his veins, his lungs inspired and expired the breath which God breathed into him, and which caused every organ to respond, and the man from that moment became a

“LIVING SOUL,” the model in work and action of every one whose descent comes from him, with the great difference which will presently be seen.

The revelation next shows us that a helpmeet is provided, made of God and brought to him; a deep sleep having held him in unconsciousness whilst the great and marvelous work was performed. When he saw her he said, “This is now bone of my bones and flesh of my flesh. She shall be called *woman* because she was taken out of man.” Here again there is an act which was of great significance and one in which, when we come to look at the Truth and facts as they are presented to us in the Son of Man, show the triumph of Truth unmistakably. They stand together, have free access to the beautifully prepared Garden, and free scope to enjoy the provisions made for their enjoyment; they are the embodiment of all Purity, they observe the goodness of their Creator who has imposed only one obligation upon them. This was contained in the commandment, “But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” This commandment was given to Adam personally, but who can doubt that the matter was not a subject of thought in all its bearings between him and the woman his companion? Be that as it may, the woman and the Serpent, which is described as “more subtle than any beast of the field which the Lord God had made,” a characteristic which the serpent to this day maintains, and most fittingly represents the potent adversary to Truth in the LIE, which is to be triumphed over completely by and by, and which is partly accomplished, as we shall see; it is said unto the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?” The woman said unto the serpent, “We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it*, lest ye die.” Then said the Serpent unto the woman, “YE SHALL NOT SURELY DIE; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.” Here we have the first LIE that was ever recorded. I know there is an ever increasing disbelief that ever such an occurrence as here described took place, and one that is also lending itself to other portions of God’s Word, which a fuller knowledge of His “PURPOSE” would show to be a great and serious mistake. “The idea of a serpent speaking,” saith one; the noble inspired writer, the Apostle Paul, however, in referring to the seductive influences which were at work in the serpent class of adversaries in Corinth said, “I fear lest by any means, as the serpent beguiled Eve through his subtilty, so

your minds should be corrupted from the simplicity that is in Christ."

Balaam's Ass was for the time being endowed with speaking power. So with the Serpent, with this difference—the Ass alluded to that which its vision clearly saw, although the sight was withheld from Balaam; the serpent by its *instinctive* subtlety without any reasoning power of the *moral consequences* of its act, spoke the words which the woman should have refused to heed; there was, I think, more said which enabled the Serpent to "beguile" her as to the advantages of eating of the forbidden fruit tree; it was a hearing animal, now quicker in this sense today, and it had no doubt overheard the Elohim, or angels', converse in the Garden. So, "when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." The LAW of God was broken; Adam blames the woman, the woman blames the serpent, all of no avail. Curses are pronounced in their order, first upon the Serpent: whereas a blessing had been previously bestowed on the man and the woman, and the final testimony was now given, "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.*"

How long they lived in the Garden from whence they were driven it is of little or no importance to know, but what is of consequence to know is that by that deed of sin a great fact was introduced into the very nature: not only were they separated from divine favor and intercourse, but they became physically and mentally impure; like as with the *Earth* we cannot possibly say how the change came about, but as sure as it was in the one so it was in the other, and not only so, but it brought man under a new law which is styled by the Apostle Paul "the law of sin and death," and the Scriptures are clear and emphatic with regard to the continuity of the race from Adam being under the same law; even Jesus himself came in the same condemned line of the flesh as the same Apostle shows in his letter to the *Hebrews*, Chapter II; it is the NATURAL condition described in *Col. i. 21* as alienation, of wrath and death, in *Eph. ii. 1-3*; racial sin, in *Rom. v. 12-14*; and the wages of sin is death, *Rom. vi. 23*. The scriptures are very emphatic about the present natural condition of this condemnation; there is no escaping this condition by any other means than those provided by the Creator himself; to declare otherwise is to say "there is no death:" THE LIE; the serpent's lie is perpetuated in the doctrine of the immortality of the Soul; it is a fondly cherished

belief; it has not a single Scriptural evidence for its support. The people, however, love to have it so, notwithstanding the abundance of evidence disproving it which the Scriptures contain. Now Truth's triumph is justification or bringing from under the Condemnation, and it is in harmony with all God's goodness and ways that He should early in the history of *the Sin* committal point to Triumph over it.

The first is found in the statement made to the Serpent in the saying, "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How significant this statement is, is proved by certain facts in relation to the Triumph of the Truth as we shall see. The next noticeable feature is, that after the pronouncement of the sentence, "Adam called his wife's name Eve; because she was the mother of *all* living." Previously he had said she shall be called Woman, a term which is applied to her seed, who are related to Jesus Christ. In this sense it is used in *Rev.* xii. 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Those who keep this testimony will be the bride of whom Paul wrote: "For we are members of his body, of his flesh, and of his bones. . . . This is a great mystery; but I speak concerning Christ and the church." Words alike to those which Adam used when his wife was brought unto him, a time when both were in that pure and good state before the transgression. When God inspired Adam to call his wife's name Eve, with its significant meaning, "mother of all living," it was speaking of things which were to be as though they were, for as yet she was childless (Cain was the first procreation of evil), and thus we are enabled to see that *all* who should be subsequently born of a woman could partake of the *natural* condemnation derived from Adam and Eve, and we can understand more clearly the words of the Psalm: "Behold, I was shapen in iniquity, and in sin did my *mother* conceive me." And, "How can he be clean that is born of a woman?" Be they Jews or Gentiles, this principle must ever have applied.

Adam having called his wife's name Eve, the next was an act of the Lord God toward them both, which was at once to cover their nakedness, and by which an indication was conveyed to their minds of His will in regard to their forgiveness and justification; and although it is not stated in so many words that a sacrifice in which the shedding of blood was the primary necessity, the subsequent action of Abel, Noah, Abraham, Isaac, and Jacob, and all the Fathers of Israel; the subsequent ordinances of the law given

by Moses, and finally the Great Sacrifice on Calvary, all show the *VITAL clement* plainly. God, then, has ever made provision for forgiveness and justification for THE SIN of the world, and Truth's Triumph stands complete as against the *lie* of the world. Truth's triumphant *One* exclaimed: "I am the *way* and the TRUTH, and the life: no man cometh unto the Father *but by ME.*" And of him it was written:

"For thou Lord hast made me glad through thy work (or on account of it); I will triumph in the works of thy hands."—*Psalm xcii. 4.*

In Himself the victory is accomplished; others are sleeping upon whom also the victory will rest; others are alive looking for this second appearing and the time of the dead, when the Judgment will take place and the glorious Kingdom of God be set up on the EARTH.

Of this alive class, all of whom have put on Christ by immersion into His Name, and have realized that which the Psalmist said, "For in thy sight shall no living man be justified"—that is, *without God Himself providing the way, and He shewed it to Adam and Eve by clothing them with garments which represented righteousness.* Later he shewed it by dwelling in His Son, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" for this, "God was in Christ reconciling the world unto Himself." Being sons, they are heirs of God through Christ, who is their righteousness, their garment. Freed from condemnation in Him they are subjects of Hope waiting for the glory which shall be revealed in them, waiting in earnest expectation for the manifestation of the Sons of God, when they will be able in the time of Truth's Triumph to say, "O death, where is thy *sting?* O grave where is thy victory? The sting of *death* is sin; and the strength of sin is the law. Yes, the law of "the Spirit of Life" as contrasted with the "law of sin and death." Could anything be more grand? Now they see the full victory, they had seen it partially at their adoption, when Faith was their Victory; now it stands out in all its glorious splendour of the DIVINE NATURE; they see *how* that in Adam all were dead; they see *how* that in Christ THEY all have Life, and they shout the joyous shouts of Triumph in the Lord. The Lamb slain from the foundation of the world is with them. He gives them the "Morning Star" (the symbol of Himself). He gives them power over the nations, He grants them to sit with him in His throne, with an abundance of blessings for evermore. These are amongst the things provided of God belonging to Truth's Triumph. Will you be a partaker?

## THE WORD.

Perhaps in no sense is the manifestation of "the seed of the Serpent" more noticeable than in respect of the ignorance and denial of the Truths of the Word; this seems marvelous when we consider the agencies employed in its distribution and the number of copies of the Bible which exist and the number of those who profess to teach it. And it would appear that the Gentiles are greater sinners than the Jews in these respects, because the opportunities for acquaintance with the Word were not nearly so numerous with the Jews. God was displeased with Israel for their neglect of it and we propose to give a few references hereon.

"Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is *no truth*, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. \* \* \* My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." Another prophet saith concerning a class who boasted great wisdom whose source was not from above:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, *that he understandeth and knoweth me*, that I am the Lord which exercise lovingkindness, judgement, and righteousness, in the Earth; for in these things I delight, saith the Lord."

This same prophet had also to say:

"Oh! that I had in the wilderness a lodging place of wayfaring men that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men, and they bend their **tongues like their bow for LIES**: but they are not valiant for the TRUTH upon the earth; for they proceed from evil to evil and they know not me, saith the Lord."

Very many similar testimonies to the foregoing could be given, but the lessons they teach should be obvious to all. The preaching of Noah, in whom was the Same Spirit as was in Jesus Christ, is another instance of the apathy and refusal to hear God's Word. Let us turn briefly to the New Testament and find Jesus Christ saying:

"But as the days of Noah so shall also the coming of the Son of man be," thereby clearly showing that the same spirit of unbelief and disobedience would be manifested when he comes to further fulfil the Father's purpose. The Apostle Paul warns the brethren at Colosse and through them to all in every time and land who

believe in the Triumph of the Word which was given to Eve, in the saying, that her seed should bruise the serpent's seed in the head and who see in Jesus Christ this Triumph for himself and them.

"Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." They who obey this exhortation, being "Sons of God," as shewn herein, believe in the Triumph of Truth as the Word, and they realize that which Isaiah did say: "To the *law* and to the *testimony*; if they speak not according to this word it is because there is no light in them."

To the brethren at Thessalonica the Apostle Paul gave a prophecy respecting the "man of sin," whose system of mystery and iniquity already worked, but which has increased *manyfold*, of that man and all his wickedness in the multitudinous sense shall be revealed, "whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming."

The works of this lawless community were and are practiced "with all deceivableness of unrighteousness *in them that perish*; because they received not the *love of the Truth that they might be saved*. And for this cause *God shall send them strong delusion that they should believe a lie*; that they all might be damned who believed not the Truth but had pleasure in unrighteousness."

The LIE here referred to is the serpent's lie given in the garden—"Thou shalt *not* surely *die*." Now the triumph of the Truth is assured by all the work of God in Jesus Christ, this well beloved Son and His own Word, which amongst all other truth's, saith:

"For, as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall MY WORD be that goeth forth out of my mouth: it shall NOT RETURN TO ME VOID; but it *shall prosper* in the thing *whereto* I sent it."

Herein, then, is the confidence of those who love and fear Him and who are called according to His Purpose. The TRIUMPH is sure, for God cannot lie. Come, therefore, unto the water of life all ye that are athirst; the Spirit and the bride say, Come.

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We are soldiers for Christ, and may not hope for peace in these evil days. Soldiers in peace are like chimneys in summer.

Whatever is made by the hand of man, by the hand of man may be overturned.

O that death may be the burial of all our sins, and restored life the resurrection of all our joys!

## THE ARKANSAS BAPTIST ANSWERED.

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**I**N the *Arkansas Baptist*, under this heading appears an editorial article which concludes with the following paragraph: "Try this on the Christadelphians, Russellites and the second Adventists. It strikes them dumb."

By request we answer this article. This boastful outburst will not cause sober minded people to expect to see any thing very profound in the article. The writer begins by saying, "We cannot afford to lose sight for one moment of the true psychology of man as revealed in God's word. It comes out incidentally in all the writings of Paul."

This is quite a reflection upon Paul, in that "the true psychology of man," which "we cannot afford to lose sight of for a moment," only "comes out incidentally in *all the writings* of Paul."

Then our dumb-striking friend gives a specimen "incident:" "For a specimen, take 1 Thess. 5:23: 'And I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ.' There are, then, these three elements of our nature—*spirit*, *soul* and *body*. This is the human constitution in division. Man, like God, is a trinity."

What are we to understand by the statement, "This is the human constitution *in division*?" Does it mean that Paul was praying for the preservation of the human constitution divided into "three elements?" We are left to guess the meaning of this strange statement one that is not at all helpful in "keeping in sight every moment the true psychology of man." It seems to us it would have been more sensible to have said that the human constitution consisted of the three elements *combined*, than to say that it consisted of three elements "in *division*." But let us pass on.

We are next told that "Man, like God, is a trinity." The Baptist theory of God is that He is "A Trinity in Unity," and it is quite difficult to see a "likeness" between "unity" and "division." Men sometimes say foolish things that astonished common sense deems wise to answer with silence, leaving the foolish to enjoy the satisfaction of imagining that he has "stricken his opponent dumb."

"Man, like God, is a trinity." This means that man is like the God of the Baptists' theory, if it means anything; and the Baptist theory of God is the popular one of the Trinity, and that is, there are three separate personalities, co-equal and co-eternal, each person of the Trinity having intelligence of his own, and each performing separate missions. Now will our friend stand to what his statement says, and declare that the "three elements" of man can exist as three

separate, conscious, intelligent entities? Is this what he means by saying "This is the human constitution *in division?*" If so, his psychology is a new thing. He seems to set this forth, when, after saying "man is, like God, a trinity," he says: "By means of the body, with its physical senses, man cognizes the world and all material existences and things. By means of his soul, which is the seat of the affections, emotions, and will, he cognizes himself. By means of his spirit, that department of his nature that is nearest to the divine spirit, he cognizes God." If there are three entities, each having separate powers of cognizance adapted to three "departments," it follows that when they are separated by death, and become "the human constitution in division," each one will be destitute of the cognizance which belongs to the others. If it is the function of the body, and not of the soul and spirit, to "cognize the world and all material things," there will be no cognizance of these when the body is dead, and if the soul and spirit are destitute of the powers of cognizance of "the world and of all material things," their cognizance will be limited to immateriality, which is nothing.

If it is the soul, and not the spirit, which is "the seat of the affections, emotions and will, it follows that when the spirit entity is separated from the soul entity, it will be destitute of affections, emotions and will; and what would a spirit be worth without affections and emotions and will? If it is the soul, and not the spirit, that "cognizes himself," then the spirit "in division," separate from the soul, will not know itself, not having that function which belongs to the soul, of "cognizing himself." Of this confusion our boastful friend says, "This classification is exhaustive—inclusive and exclusive. These three elements are essential, and no other is needed." Now the question is, where did our friend find this artificial "classification" of the separate functions of the body, soul, and spirit? He has simply presumed upon the ignorance and credulity of his readers, for he has given no proof. Only his own assertion. But does not Paul use the three words, body, soul and spirit? Yes, but all words descriptive of man do not mean separate entities. Because these three words are used, it does not follow that man "is, like God, a trinity"; neither does it follow that God is a trinity because our friend asserts it. God is *one*, not three. This presumptive fractional and factional dividing of God and man into thirds is a relick of heathenism, incorporated into "Christianity" by Rome.

In Deut. 6:5 we read, "And thou shalt love the Lord thy God with all thine heart and with all thy might." In Matt. 22:37 we read, "Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind." In Mark 12:30 we read, "And

thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." In Luke 10:27 we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Here we have "thy heart," "thy soul," "thy might," "thy mind," and "thy strength." What scope our dumb-striking editor would find here for "elements" and for "the human constitution in division!" but this spoils his theory of the trinity. for there are five elements here, plus the "thy." By the way, in the "specimen" passage, where our critic finds man to be a trinity, consisting of body, soul, and spirit, did he overlook the "your"? Include the "your" and there is one too many for a trinity. But why not be reasonable, and acknowledge that when we speak of the soul of a man; the spirit of a man; the body of a man; the strength of a man; the mind of man, etc., we are speaking of only *one living man*, possessed of all these elements; and these *combined* constitute one living man; but these "in division" denote man dissolved? The parts of a whole combined make the whole; the whole separated into parts ceases to be the whole—it is dissolved.

But there is more of it. Our friend says, "The *body alone* goes to the grave. The *soul* and *spirit* are deathless." But he offers no proof. "Soul" sometimes means the person, sometimes the life, the mind, etc., but it is never in the Scriptures said to be deathless. On the contrary, animals are said to have souls (Gen. 1:20, 30, see margin); (Numb. 31:28). Joshua destroyed souls (Josh. 10:28-39). Souls are delivered from death (Psa. 33:19). Some souls are not spared from death (Psa. 78:50). Job's soul could be strangled to death (Job 7:15). Jesus poured out His soul into death (Isa. 53:12). Souls died in the sea (Rev. 16:3). We could multiply testimonies to contradict the assertion that the soul is deathless, but in the face of these our friend's assertion is worse than worthless.

As to the spirit, the Hebrew word rendered spirit 240 times is rendered *breath* 28 times, *wind* 95 times, *mind* 6 times, and the rest in 18 different ways. In the Hebrew and the Greek the words *ruach* and *pneuma* stand for beings, as angels; an influence from a being; a state of feeling, etc., but the spirit of man is never spoken of as a separate entity in man capable of conscious existence in a disembodied state. Of death the Psalmist says of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). And Solomon says: "There is no work, nor device, nor knowledge, nor wisdom in the grave whither *thou* goest" (Eccl. 9:10).

It is astonishing to see how our friend presumes upon the ignorance of his readers. Quite complacently he asserts, without attempting to offer proof, that "the *soul* and *spirit*" (two things, mark)

are deathless and "these" (plural, mark) "go at death, if of the saved, into Paradise, the waiting room of the redeemed in Heaven, hard by the Palace of God." The gentleman writes as if he had been there and measured off distances. Only those of the saved go to this waiting room, and it is the "waiting room of the *redeemed in Heaven, hard by the Palace of God.*" This must mean that there are some already in the "Palace of God," while others are in the waiting room and hard by this "Palace;" and since this is a waiting room of "the redeemed *in Heaven,*" the question naturally arises: how long are some to wait in the waiting room before they are admitted to the company of "the redeemed *in Heaven*"? There arises another question: If they go to Heaven at death are they to be disturbed and compelled to re-enter their bodies in the resurrection to be judged? If they are to be judged, is it to decide whether they ought or ought not to have gone to the "Palace"? Would it not be better to cast all this pagan speculation to the moles and to the bats, and believe that "the dead know not anything," and that if there is no resurrection of the dead, all who have *fallen asleep* are perished, as set forth by the inspired Paul (I Cor. 15:16-18)? Then it would be seen that God does not reward and punish first, and judge afterwards, but He deals with "every man in his own order: Christ, the first fruits; afterwards they that are Christ's *at His coming*" (I Cor. 15:23).

The next assertion is that the unsaved go "to Tartarus of Sheol or Hades, the temporary prison of lost men and fallen spirits, till the last judgment."

They are to be judged, then, after having been consigned to Tartarus. One would reasonably conclude that the sending of one class to a "Palace" and the other to Tartarus would require judgment, and that future judgment would be useless.

We think there must be a typographical error in the words, "to Tartarus of Sheol, or Hades," unless this is another new and strange theory of our critic, that Tartarus belongs to Sheol similar to the "waiting room of Heaven." It is possible that *or* was what he wrote, and not *of*. So we pass this by. And here is another reckless assertion which manifests ignorance of a simple fact: "Never for once do the Scriptures speak of the soul or spirit going to the grave. And it is only an exception when, in Numbers sixteen, bodies are spoken of as being consigned to Sheol." In Psa 49:15 we read: "But God will redeem my *soul* from the power of the *grave.*" Could it be redeemed from the grave if it never goes there? Of Jesus it was predicted that His soul should not be left in Sheol. Quoting this, Peter says: "His soul was not left in *hades,*" and Paul says that the victors in the resurrection will cry

out, "O *grave*," (*hades*, *Sheol* in the Hebrew) "where is thy victory?" Job 33:18—"He keepeth his *soul* from the pit, and his life from perishing by the sword." The word "pit" here is from the Hebrew word *shachath*, and that it means the grave is clear from the fact that in Prov. 26:27 the same word stands for "pit" in the following: "Whoso diggeth a *pit* shall fall therein." Of this pit (*shachath*) or grave, we read further: "To bring back his *soul* from the *pit*" (Job 33:30). When Hezekiah had been spared from death he said, "Thou hast in love to *my soul* delivered it from *the pit of corruption*. . . . for *the grave* cannot praise thee; death cannot celebrate thee; they that go *down to the pit* cannot hope for thy truth" (Isa. 38:17-18).

And still another display of ignorance comes: "Soul-sleepers cannot stand before a full statement of the inspired psychology above outlined, nor can they hold their ground in the face of the essential distinction between SHEOL, the temporary abode of departed spirits, and QUEBER, the grave that holds the dead part of man, the body."

First, let us notice this last phrase, "the dead part of man, the body." Since our friend has divided man into three, it follows that it requires the three to complete the man. The dead part of man would be one-third of him, and this leaves only two-thirds of the man to survive. Our friend has not told us where the two-thirds are, unless he means that they are both in the "waiting room." It would be interesting to know whether they are "in division" or in unity.

Now for the "essential distinction between sheol and queber." This "distinction" is supposed to send "departed spirits" to sheol, and bodies to queber. Now it is a fact that *sheol* is rendered *grave* in the authorized version thirty-one times, and *queber* is rendered *grave* thirty-seven times. Evidently the translators did not see the "distinction" our friend thinks he sees. He says *sheol* is "the temporary abode of departed spirits." Our translators have rendered *sheol*, *grave*. Is the grave the "abode of departed spirits"? Let us examine a few verses where *sheol* occurs: Gen. 42:38—"Then shall ye bring *down* my gray hairs with sorrow to the grave" (*sheol*). Would Jacob have spoken of going *down* to sheol if he thought that it was a place of departed spirits used as "a waiting room to Heaven?" Our friend first says that souls and spirits go at death to Paradise, "the waiting room of the redeemed in Heaven, hard by the Palace of God." Then he says sheol is the temporary abode of departed spirits. Therefore sheol must be *up*, "hard by the Palace of God." We read further: "Ye shall bring *down* my gray hairs with sorrow to the grave" (*sheol*). Would our friend have

us read this, "Ye shall bring *up* my gray hairs with sorrow to the waiting room of the redeemed in Heaven, hard by the Palace of God"? If not, why not, if sheol is the abode of departed spirits? Again, I Sam. 2:6—"The Lord killeth and maketh alive; He bringeth down to the grave" (sheol) "and bringeth up." I Kin. 2:9—"Do therefore according to thy wisdom, and let not his hoar head go down to the grave" (sheol) "in peace." Psa. 6:5—"For in death there is no remembrance of thee; in the grave" (sheol) "who shall give thee thanks?" Psa. 49:14—"Like sheep they are laid in the grave;" (sheol) "death shall feed on them." Would our friend have us read this, "Like sheep they are laid in the palace of departed spirits; death shall feed on them—on departed spirits"? And now, if sheol is the "place of departed spirits," the place of departed spirits is to be destroyed, for in Hos. 13:14 we read: "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," (sheol) "I will be *thy destruction*."

The use of the word in the Scriptures shows the meaning, that sheol is the death state; but a word from a scholar may not be out of place here, one with whom all the best scholars agree. We quote from Dr. Waller because his book is of recent date, 1904. He says:

"The Hebrew word *sheol* (hades) place of *death*, occurs in *sixty-five* places in the Hebrew text of the Old Testament Scriptures. It is the place to which all animal life is said to go after death, in a *dead* state; and man is said to go there, whether he be laid in the *grave*, or devoured by *beasts*, or consigned to the *deep*. In *six* places in these Scriptures it is clearly pointed to as the place to which *nephesh* (the soul) goes after death. The word *sheol* is generally supposed to be derived from the Hebrew verb *sheal* (to ask); from the all-devouring and craving character of the *grave* (see Prov. 27:20; 30:15-16; Heb. 2:5). *Gesenius* proposes the Hebrew word *shoghal*, to which he assigns the idea of '*hollowness*.' From sheol, in all probability, the English word *shell* is derived; and from words of kindred meaning, such as the *Saxon* word *helan* (to cover), or from the *German* words *holle*, *hohle*, are no doubt derived the *English* words *hole*, *hollow* and *hell* or *helle*, as the hole in which the dead are by death or burial *individually* or *collectively*.

"The word *hades* is derived from the Greek words *a* (not) and *eideo* (to *see*, or more properly, to *know*). It is the unknown world of *death*, those raised *from the dead* having had no experience of any state of *consciousness* in it.

"The popular view of *sheol* (hades) is derived chiefly from the classical writings of heathendom and is directly *antagonistic* to the teaching of Holy Scripture.

“We learn from *heathen* sources that *hades* is the place of departed *spirits*, a place of life and *consciousness*, a place of *happiness or misery*. But the *hades* of the Bible is of a totally different character. Nor can its character be derived from *classical* lexicons, nor from *heathen* authors, nor from *Jewish* fables, but only from what God has revealed to us concerning it in His Word; it is there described in *unmistakable* words.

“*First*. Not as the place of departed *spirits*, for the spirit is never said, either in the Old or the New Testament Scriptures, to go there *after* death; but as the place of all those from whom the *spirit* of life has departed.

“*Second*. Not as the place of *life*, but as the place of *death*; as the common receptacle of all *souls* (*animæ*), that is, of all *animal life*, which is said to go there in a *bodily* state after death, and has truly been defined as *gravedom*.”

There is no mystery in the Bible concerning the nature of man. The simple description given is that man was formed out of the dust of the ground; this formation was complete so far as the mechanism was concerned, each part adapted to that for which it was designed, but depending upon animation for this purpose—the eyes to see, the ears to hear, the brain to think, the lungs to breathe, the heart to circulate the blood, etc. To start the machinery in living motion the breath of life was breathed into the nostrils and the process of breathing proceeded; all the machinery performed its work. That which was breathed into man’s nostrils was not, of course, the man, an entity. It was the spirit of God—spirit in diffusion. The condition of the man then was the condition called life.

To destroy this condition, all that was necessary was the withdrawal of that spirit that was breathed and which man continued to breathe as long as the machinery remained normal, and could appropriate, by respiration, the spirit of life—that diffused spirit in which men and all animals live and by which they live. The breathing out of this spirit without the ability to breathe it in is “the last breath,” when that condition called life has ceased and man is as lifeless as he was before he commenced to breathe.

The spirit breathed into man’s nostrils came from God, but not as a being, an entity, nor as an “immortal soul.” Man was not caused to breath a being. That which he breathes is capable of being inhaled and exhaled; it is drawn from the great ocean of spirit which in diffusion flows out from God, as the sun’s rays flow out from the sun. When it was breathed into man, it came from God; when it is finally breathed out, it returns to God, and it is no more the man, nor an entity, nor an “immortal soul” after it has

been breathed out as the "*last* breath" than it was before it was breathed into man as his *first* breath.

Accept this simple psychology, Mr. Editor, and all your confusion and division of man into three men—a trinity—can be relegated to heathendom whence it came. Then, too, you will be able to see why the Apostle Paul said that if there is no resurrection of the dead, all who had fallen asleep in Christ had perished, and hope was confined to this life only.

To return to the text in question, however. So far we have allowed our editorial friend to have his way in applying it to "the psychology of man," but a careful reading of the text will raise the questions, Was Paul writing of individual man, or of a body of people—a church? The letter is written "unto the Church of the Thessalonians" (Chap. 1:1). Is it not the preservation of the church till the coming of the Lord that he is praying for, rather than for the preservation of each person's physical body, etc.? In II Thess. 1:1-8, he revealed to this church that the coming of the Lord was far in the distant future—too far for him to hope or pray for the preservation of each one's physical body till it arrived. Writing to the church, the "your" is, of course, plural, and "body," "soul" and "spirit" are in the singular. Then his prayer was that "your whole body"—as a church—and "spirit"—energy and zeal—and "soul"—your church life—"be preserved blameless unto the coming of our Lord Jesus Christ." —EDITOR.

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FRATERNAL GATHERING to be held in Washington, D. C., May 29-30, 1910.—The various Ecclesias of Virginia, uniting with Baltimore and Washington, will hold a fraternal gathering upon the above mentioned days. We give to all a hearty invitation to attend. We call attention to this early in order that you may have ample time to make all arrangements, financial and otherwise, to attend. Details and program will appear later.

The "Fraternal Gathering News" has just been issued. It is free to all. Those not having received a copy and desiring one, may have one upon request.

Address A. M. Renshaw, Ass't. Sec'y., 1000 M St., Washington, D. C.

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New mercies each returning day,  
 Hover around us while we pray;  
 New perils, new sins forgiven,  
 New hopes of Christ's return from heaven.

Where God's love bestows its sweetness,  
 Where His goodness lays its hand,  
 Dwells all greatness, all completeness,  
 All the wealth of every land.

## RECTIFICATION.

CHAPTERS DEVOTED TO THE REFUTATION OF SUBTLE ERRORS,  
AND DEMONSTRATION OF TRUTHS ON MORTALITY, SINFUL  
FLESH, IMMORTALITY AND INCORRUPTIBILITY, BEING  
ANSWERS TO THE QUESTIONS

Was Man Made Mortal? What Is Mortality? What Is Sinful Flesh? What Is Immortality? What Is Incorruptibility? Was Jesus Mortal? Was Jesus Made of Sinful Flesh? When Was Jesus Immortalized? When Will His true brethren be Immortalized?

BY THE EDITOR.

(Continued from page 35.)

BY REQUEST we continue the review of our erring editor in "extracts" referred to last month. There are two ways of viewing the question of rejection of the gospel. To illustrate: It is not often that a person in a sinking ship, *if he realizes his predicament*, will reject the offer of a life-boat crew. When he does, it is not regarded as a "personal transgression of a specially obnoxious type;" but attributed to various causes. He may not be fully confident that he is able to make the change and endure the hardship to be encountered before reaching the shore, and many other hindrances may appear to him to stand in the way, and these may be all imaginary, but there they are as they appear to him, and few will charge him with guilt of "personal transgression of a specially obnoxious type."

On the other hand, there is a class who have magnified the "rejection question" to the extent that instead of the gospel being an invitation of love extended to perishing creatures, it is an imperative command which threatens the penalty of the second death if not obeyed. It was enough for our Lord to teach poor, perishing creatures that they were already perishing, and if they did not believe and obey perish they would; but modern methods with some require a threat reaching far beyond perishing under the weight of death under which creation groans, and constantly brandish over men already in this bad plight, the fearful sword of second death.

In the parlance of royalty, a "command" is often an invitation to favor, such as when a king "commands" a company of musicians to render their music before him. Should timidity or any other cause be a reason for declining, the king would not regard it as "a transgression of a specially obnoxious type;" he would regard the loss of the honor and the reward, as a loss for which the losers were to

to be pitied, rather than construe it into a "transgression of a specially obnoxious type."

These quoted words which we have purposely repeated, have been kept flaming before the eyes of some very much after the fashion of the Johnathan Edwards and Spurgeon manner of frightening children and ignorant people with the horrors of hell torment. The "conversion" of any one by such a method is no conversion at all. If a person will not be baptized unless there is a punishment of second death for refusing, that is the person that cannot be baptized into Christ, though he be dipped in water a thousand times. The one who can be baptized into Christ is the one who realizes that he is a perishing creature, that Heaven's hand of love is within his reach, and who cries out, "Here is water; what doth hinder me to be baptized?"

The "good and honest heart" never thinks about future punishment; it is salvation and reward that is the power in his mind that hurries him into baptism. To him, the threat of a second death is useless; to another who, as some think, needs such a threat, it is worse than useless, since to offer such an one to God is to offer a polluted sacrifice.

But this oft-repeated expression, let us examine it. Here it is in full from the pen of one who seems unable to preach the gospel without it: "That condemnation to the second death is entailed by personal transgression of a specially obnoxious type, namely, a sinning against the light, whether on the part of those who have made some effort to obey God, as in baptism, or of those who have made no effort at all."

The phrase "sinning against the light" is found in Job 24:13:

"Men groan from out of the city, and the soul of the wounded crieth out; yet God layeth not folly to them. They are of those *that rebel against the light*, they know not the ways thereof, nor abide in the path thereof." The reader can judge whether this refers to "enlightened rejecters."

But the evil of the statement is to be seen by intelligent men in the Truth in that it places unbaptized Gentiles on the same plane as baptized believers, as if they were under the same law; while Gentiles, according to the most rudimentary principles of the Truth, are under "the law of sin and death," "without Christ;" and saints have passed from that law to "the law of the spirit of life in Christ Jesus."

The evil, further, is to be seen in the injustice it sets forth, to illustrate which, let us suppose two persons, one who lives a life of sin of every sort—he lies, steals, commits adultery, murders and blasphemes. He knows that every sin he commits is contrary to the law of Christ; he is well versed in all the *precepts*, but not in the *doctrines* of Christ; to this extent he is "sinning against the light." But the framer of the statement we are examining holds no threat of second death over him. The other man has from childhood known and

striven to respect all the precepts of Christ, but he has not known the doctrines. At last he learns the doctrines, but, for some reason, refuses to be baptized; and we are asked to believe that he is guilty of "personal transgression of a specially obnoxious type," punishable with the second death, while the other man, the miserable wretch, never comes under the second death—Why? Why, if they are both under the same law? If the latter is under the law of resurrection to the second death, why is not the former? Will any one dare say that the wretch of a long, sinful life has not committed sins of "a specially obnoxious type?" If the one must come forth to the second death *because* he has committed sin of an "obnoxious type," it follows that if the other does not come forth to the second death his sins are not of the "obnoxious type;" this makes the "ways of the Lord unequal."

Now take the reasonable view, which is the Scriptural view, and regard those of this evil world as subjects of Satan's kingdom, entitled, as Dr. Thomas says, "to all that Satan's kingdom can give them," left of God to take their punishment (and they all get it, though it may not be visible to the finite minds), and in special cases to have it visited upon them, like Nebuchadnezzar and Herod, all to go down to oblivion, better for the world out of existence than in existence. "Like sheep they are laid in the grave, death shall feed on them." "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

Now take those who have been redeemed from Satan's kingdom and have "passed from (the sentence of) death into (the sentence of) life," out of Adam into Christ. They have received favors. To them "much is given," and of them "much is required," for they are on a new and high plane, a plane of probation with a second life before them, on the one hand, and a second death, on the other hand. Having taken on the Great and Holy name of Jehovah, if they dishonor it, they surely will be guilty of "personal transgression of a specially obnoxious type;" and since they have become related to a law that has a day of reckoning beyond the resurrection, they must appear to receive, after judgment, not before, the penalty of the second death.

But, thank God, if we honor His name we shall "not be hurt of the second death."

God punishes no one for "making an effort to obey Him;" what an absurd thing to say; and what a mistake to impute to any sane man the belief that God will punish any man for "making an effort to obey Him;" the punishment of those who take on the name of Christ and dishonor it is not for "effort to obey," but for desecrating sacred ground, to which love had admitted them. Let every one, therefore, "count the cost" before he steps upon "holy ground," and let no one press "fools to rush (under ignorant fear) where angels dare to tread" with solemn care and deepest concern.

“Concerning our relation to Adam, we believe it to be a matter of blood relationship, that we are in Adam by flesh descent and therefore die.”

This is intended to deny any change of *relationship* from “in Adam” to “in Christ” by baptism, and to hide the change of position on this which has taken place in late years. The “Declaration” was secretly changed. Originally, it declared baptism to effect a *legal union* with Christ, that is, that the subject passed from one law to another, from the law of the Adamic race, the law of sin and death, to the law of the spirit of life in Christ Jesus. The change that reduced baptism to the remission of personal sins only, and ignored the passing out of Adam into Christ could not endure a “Declaration of First Principles” that declared a *legal* change at baptism, and without confession and without notice to the brotherhood, the “legal” was cut out of the plates and the “Declaration” as it is now, sails under false colors, as do other books of deceased authors which reckless hands have presumed to change to suit new theories sailing under old colors. This change is a return to the Campbellite theory of baptism, which allows only for remission of personal sins, a baptism which Dr. Thomas repudiated when he came out from that body with the full light of the gospel.

But this “blood relationship” has deceived some. Let us examine it, whether there is not more than a “blood relationship,” one that can be changed at baptism, even though the “blood” remains the same. Dr. Thomas could see “two states,” one before and one after baptism; two “constitutions,” one into which all are born, the other entered by being “*born again*.” This he illustrates as follows: “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” (“blood relationship” and *under the constitution of Britain*.)

“There are two states or kingdoms in God’s arrangements, which are *distinguished* by constitution” (but which our opponents fail to distinguish). “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*” (good or bad according to the law of saints). Please read the Doctor’s arguments in full in “*Elpis Israel* pp. 114, 115, 118.

Then on what baptism does in respect to the change of “constitution,” read pp. 121, 122. BRO. ROBERTS says, “When he passes into Christ, his *relation to the whole death dispensation which Adam introduced is put off*.” “The (genuine) Declaration”—Baptism is the means of the present (legal) union with Christ. BRO. ROBERTS; “There is a passing *out of Adam into Christ*.” The present editor of the same paper: “We believe that the apostolic phrase in Adam, found once in

the Scriptures (1 Cor. 15: 22) is expressive of *physical, mortal nature and nothing else.*"

Therefore Bro. Roberts is contradicted, since he said, "There is a passing *out of Adam* into Christ" at baptism, and of course he did not mean that the physical, mortal body was changed. The new editor can see nothing else but a changeless blood relation; the old one could see "a present *legal* union," and a "passing into Christ" whereby is effected "his change of relation to the whole death dispensation which Adam introduced." The new editor has departed from the simplicity of the Truth into a mere Campellite baptism, and therefore can see "nothing else" but "flesh and blood" in the case. Dr. Thomas could see a change from the "constitution of sin to the constitution of righteousness."

Let us take the Doctor's illustration of the naturalized Englishman and try to make even those unwilling to see open their eyes and see.

John has been a good, honest plow-boy most of his life. The furrows he had plowed across the fertile fields of old England were as straight as a line, and his "master" was proud of him. But John was ambitious, and thought he would try to find fortune in a new land, and off he starts for America. Upon his arrival, he finds that he cannot claim nor receive the benefits of the Republic unless he becomes a citizen thereof. "John," he is told, "you cannot vote for any of the officers of this government, nor hope to become one yourself; neither can you own land in some of our States unless you change yourself from an Englishman into an American." "Change myself" replies the astonished plow-boy, "I am an Englishman by 'blood relationship,' sir, and how can I change my 'blood relationship,' sir?" "But, dear John, although you were an honest plow-boy of old England you must have heard something about the "British Constitution" and of your relationship to the Government of Great Britain." "I do not know anything about your hard words, 'Constitution' and all the rest of it," replies John. "All I know is that I am an Englishman by 'blood relation,' by 'blood relation,' sir. I belong to England, sir, by 'blood relation' and '*nothing else*,' I tell you." But, dear John, you must try to learn that while you are an Englishman by 'blood relationship,' you are also a British subject according to *law*—it is a question of *law*, you must understand; and unless you change your relationship from being a subject of the law, constitution, or government of Great Britain and become a citizen of the United States, that is, declare your intention to obey the laws and accept the emoluments of this government, you cannot hope to be anything more than John the plow-boy. "Well, then," says John, "I do not have to change my 'blood relationship?" "No, no, my boy, you cannot get rid of your English blood; you had better keep that as long as you can in its good old English richness and redness. You are to cease to be a sub-

ject of the laws of Great Britain, and become a citizen, subject to the laws of the new country that will adopt you. In England you were a son by birth, here you will become a son by adoption. When you were in England you were not responsible to the laws of this country; when you become naturalized, you will cease to belong to the laws of Britain, and to our laws you must be obedient; for by them you will be commended or condemned according to the life you live. Now John, do you fully understand?" "It is clear enough to me now," said John, "I change my relationship from England to America, but I thought at first, in my simple way, that it was impossible for me to change, because, you see, I knew I was English by 'blood relation,' and I thought there was 'nothing else.' Excuse me for being so short-sighted, but in my plow-boy simplicity I had not thought of these—let me see, what do you call them over here—these politics."

"Yes, John, 'politics.' A polity is a government, in which there are laws governing the various policies to be carried into execution by the administrators of the law. So, to use this word you have just thought of, you have left the politics of England, and you are about to pass under those of a new country. Success to you, dear John."

"Paul says, 'in Adam all die' (1 Cor. 15:22), in that 'all' he of course includes himself and all in Christ." Indeed? who said that "all of course includes himself and all in Christ"? Is that the way to prove an assertion? "Jesus said they 'cannot kill the soul,' and the soul here, 'of course,' is immortal." This is as good as that, since this and that are mere assertions without proofs. Paul said that in baptism there was a "putting on of the new man;" and we cannot be subjects of both men's politics or constitutions at the same time. When Paul said "in Adam all die" he declared that in Adam only death could be hoped for, since the sentence upon all in Adam, "Dust thou art and into dust shall thou return," has never been revoked, and it will therefore hold its own; while "even so in Christ shall all be made alive" is said of those who have, as Bro. Roberts says, "passed *out of Adam* into Christ." Since Christ, and not Adam, is the resurrection, all in Christ are in the resurrection, to come forth for judgement by the law of Christ under which they started their probation as soon as they put off one constitution and put on the other. Instead of Paul "of course" meaning "himself and all in Christ" when he said "In Adam all die," he "of course" did not mean "all in Christ," for in the same chapter he said of some in Christ, "We shall not all sleep."

All these errors are the result of the theory that resurrection to the judgement seat of Christ is based upon "sins of an obnoxious type;" upon this basis, every miserable sinner of the Gentile world who knows that what he does is wrong, will be raised to judgement with the saints. The Scripture basis is clear. "They preached through Jesus the resurrection from the dead."—Acts 4:1; Heb. 13:20

# Editorial.

## THE RAPID PROGRESS OF ZIONISM.

**T**HE last congress of Zionists has shown greater progress in the great movement to return to Palestine than all others. In this we have the clearest sign of our times that Israel's once rejected, but yet to be accepted Messiah will soon return. There were two principal questions which caused the greatest anxiety, namely, would the revolution in Turkey upset the Zionist programme, and would the congress transfer all the available means of the Zionist movement to Palestine? Both questions were answered favorably. Dr. Max Nordau's speech was a clear answer to both the desires of the Zionists and the demands of prophecy. He said:

"What we desire is to form a nationality within the Ottoman state like all the other nationalities in the empire. True, we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable and the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress and the power of the empire.

"But let it be understood that we do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as you like. You shall be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties accorded to every citizen of the Ottoman empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self-respect to refer to our original program. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home, and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2,000 year old firmness of character, respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love.

Of this idea I will not surrender an iota. On this point there can be no concession.

"This idea I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle program! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire which a hatred that has lasted for 2,000 years has begrimed it."

Previous to Dr. Nordau's address Herr Wolfsohn insisted with equal force and eloquence on the consistency of the Basle program, and said that the changes in Turkey have not made it necessary to alter the term "publicly recognized, legally assured home for the Jewish people in Palestine."

And yet the Zionist congress, although agreeing with Dr. Nordau that to wait long was a misfortune and not a disgrace, passed a resolution toward the end of the all-night last session to gradually transfer all Zionist capital to Palestine and to make Palestine the only center for its financial and industrial operations. This resolution was the answer of the congress to the second question cited heretofore.

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ROME SHOWS THE CLOVEN FOOT.—Former Vice-President Fairbanks' visit to Rome has been the means of causing the pope to make manifest the true inward sentiments of the Romish church; and Protestants have had their eyes opened to facts which many preachers have of late ignored when glibly talking about the union of all churches. Because Mr. Fairbanks refused to break his promise to speak in a Methodist church the pope refused to receive him. Let all Americans who are so eager for "honor" that they go to Rome to bow and scrape for a "reception" by the pope take note of this incident, and let them observe that all Protestant sects are mentioned by the pope in giving his excuse for canceling the "reception."

Cardinals, who see the effect the pope's action will have upon Americans, put the blame upon the Methodist church in Rome for proselyting; in replying to which the Methodist bishop charges Rome with proselyting and denies that Methodists are guilty. Both parties act falsely in this, for it is well known that proselyting is their business. Why cannot these clericals be frank and truthful and admit that they believe it to be their duty to proselyte? The Catholics

believe that Methodists, if they are not proselyted to the Catholic church, will go to an endless hell of torment, and the Methodists believe the same of the Catholics. Yet here they are denying that they are trying to proselyte. Shame on you, if you are not trying. Well, the incident shows that Rome is still Rome, and all she lacks is the power of by-gone days to do what was done in those days. The paltry pride of some of the wealthy of this country in seeking to be admitted to the pope deserves rebuke. Perhaps they will learn a lesson by being shown by the pope himself what he thinks of all Protestants. But ere long there will be a genuine Pontiff here, who will show them all what they are. A "reception" granted by Him will be worth something.

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"JESUS AN EXCEPTION."—We are in receipt of two lengthy letters from Bro. David Cole of Niagara Falls, Ont., one a type-written epistle to Bro. James Laird, which seems to be designed for circulation; the other written to us, and both advocating the same old doctrines of no sin in the flesh of Jesus; that "He was an exception" and therefore not, as Paul says, "made of the seed of Abraham and in all points like unto His brethren," but made of a flesh free from the effects of sin, and therefore immaculate, as Rome teaches. Some years ago our esteemed Brother Cole recovered from this Romish doctrine, but now he seems to have fallen back into the quagmire and to have become active in advocating the truth-nulifying theory. The most flimsy and superficial things are seriously and evidently sincerely (but nevertheless wrongly) offered as reasons for his contention, the brother seeming to be unable to see himself as he is. For all reasonable minds we think the theory has been thoroughly exposed, but if time allows, we may yet try again to pull our good brother out of the mud of the Tiber. It distresses us to see good men fall thus, and we do all our power, along with other helpers, and yet disappointment is our lot here and there.

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ROCHESTER, N. Y.—The grandest and most timely thing that has been written in the interests of the Truth is the masterly series of articles entitled "Rectification." It seems that every page carries a joy with it that can only be measured by the need there is for such a thing in these days. If you reproduce it in pamphlet, send me two dozen. Bro. Jas. Laird, too, says right things, doesn't he?

Yours faithfully,

C. C. VREDENBURGH.

[We are printing 500 copies of "Rectification" as we go along. From letters received we fear we may not have printed enough.—Editor.]

## INTELLIGENCE.

ALTHEIMER, ARK.—Enclosed please find money order for \$2.00 in payment of the ADVOCATE another year, as the Truth certainly has a staunch defense through the editor of this paper. May it be the will of the Almighty Giver of all good to spare you, dear Bro. Williams, to us for a good many years to come, as the truth certainly needs you now if ever it did, is the sincere wish of your sister in the hope of Israel.

IDA LEBLOWITZ.

BOSTON, MASS.—On January 23rd, at Langdon, N.H., Miss Potter (21) was immersed into and for the glorious name, by Brother Fred Shafer, who worked there last summer; and on the 24th Bro. Shafer and Sister Potter were married. Then Bro. Shafer returned to Boston and is working here, and with his Sister wife hopes to remain with us in the ecclesia. This is an illustration of how our Father in this age is taking out a people for His glorious name. Your brother in hope of eternal life,

J. B. RILEIGH.

BARNSBURY HALL, LONDON.—We have the pleasure to record the following immersions since our last report—viz: Mrs. M. E. Ping, on November 14th. Our sister resides at Cranfield near Bedford, where another sister and brother will meet with her occasionally; Miss E. R. Hall, on December 12th, whose introduction into Christ is a great encouragement to our Sister Coultrap, as they have been close companions for some years; Mr. John Worth, on December 26th, who will meet with our Watford Ecclesia, and Mr. Harry J. Purkiss, on January 26th, who received his education in the Truth through our Manor Park Ecclesia but will meet with us.

At the same time, death has visited us, Sister Murgatroyd falling asleep early in December. She was 83 years of age, and had been about 30 years in the Truth.

We had a very successful Fraternal Gathering on January 5th, which was well attended by brethren and sisters from Camberwell and Manor Park, and our own meeting. We continue sowing the Word, but could wish for a better response to our efforts. However, we cannot expect great things when darkness covers the earth and gross darkness the people.

JOHN OWLER.

BELVIDERE, ILL.—I was sorry to read the criticisms of "Rectification" as appearing in the October Advocate. That it should be criticised, even by the brethren, only indicates the need for it at this time. I heartily approve of its appearing; and agree perfectly with all that has been presented so far. Yours as ever,

B. LITTLE.

CHICAGO, ILL.—Since our last intelligence we have had considerable sickness in our midst, and in one case death has gained a temporary victory over one of our number, namely Sister M. Fish, who died on February 6th after an illness of about two weeks. She died in the full assurance of faith, and while it is a source of sorrow to part with those with whom we have been associated in the truth, yet we sorrow not as those who have no hope. We laid her away to await the coming of her Lord and Master, whose coming she looked forward to with a joyous expectation. Sister J. Muir, Bro. J. Arnold and Bro.

S. T. Norman have been very sick but we are glad to be able to report them all out of immediate danger and hopeful of a speedy recovery to their wonted health. We have had another course of Sunday evening lectures delivered in Englewood by Bros. J. W. Lea, S. F. Roche and T. Williams. Unfortunately the weather was quite disagreeable most every evening so that the attendance was not up to what we would have liked. Still we had a number of strangers every evening, and it remains to be seen whether the seed sown has fallen on good ground or otherwise. It is the intention to resume the lectures when the weather moderates and becomes more settled. Recent visitors here who have meet with us at the Lord's table have been Sister Hardy, Hamilton, Ontario; Bro. Pottinger, Waldron, Ill.; Bro. Mason, Erie, Ill.

J. LEASK.

HUDDERSFIELD, ENGLAND.—Bro. Elcomb of the Camberwell Ecclesia, London, visited us on Nov. 13th and gave an address on the market place. He also exhorted and lectured on the 14th, being Sunday. We enjoyed his visit and hope that the good seed sown may take root in honest hearts fitted to receive it. Some time ago Sister Ingham fell and broke her thigh, but she is now getting on very nicely. Sister Hirst has not been very well of late.

J. HIRST

HAWKHILL, DUNDEE, SCOTLAND.—I very much enjoyed your article on "Rectification" in this month's Advocate upon the "New Light" theory. I think your argument in the different stages in refutation of baptism being for the second death, etc., is very telling; it is, to my mind; and to all the reasoning you put forward for and against, I say, Amen, and we thank God for such as you at this stage of the Truth's history; for some are evidently getting into a terrible state.

Now, my dear brother, I am in a curious situation. I am not in touch with Birmingham, as I stand on the old Birmingham basis, not on the "amended." They know I am not with them, and there is none in this country issuing a periodical nor a center that I am in sympathy with. I believe there are many in this country in the same position that I am. Your publication, the Advocate, and your teaching I am in sympathy with. That being so, will you report through the Advocate the baptism into Christ on Sunday, January 16, 1910, of four of my family—Thomas, aged 35 years; William, 34 years; Agnes, 32; and Helen, 25. This is a source of great joy to me. I have persevered for thirty years, being in a very isolated place, but always feeling that I was never isolated from God. Now I have seen the result of my perseverance after many days. There are now nine of us who meet in my house every First Day to remember our absent Lord, by partaking of the memorials of the broken body and shed blood of Him who came in the flesh, made like unto ourselves, and who cast out the prince of this world—Sin; who vanquished death and the grave, and became the resurrection and the life.

With love to yourself and sister wife and to all those of the same faith, I am,

Your brother in Israel's hope,

THOS. A. MITCHELL.

HAMILTON, ONT.—It is some little time now since we had anything of importance to write about, saving what our Brother Pryce

wrote last year concerning our Interchange Plan; but we are pleased now, however, to be able to report the obedience of one to the Truth. Mr. Samuel Young (formerly neutral), after passing a very satisfactory examination, was immersed into the all saving Name, on Wednesday, December 8, 1909, at the home of our Bro. Hinton. A goodly number of brethren and sisters were present, and witnessed the ceremony which was performed by Bro. Hinton. Bro. A. E. Williams, presiding at the meeting, made some appropriate remarks after the ceremony. Bro. Young was warmly received, and he requested us to sing the Forty-third Hymn (Sing Praise the Tomb is Void), which was very heartily sung, being singularly appropriate. On Sunday, December 12th, Bro. Young received the right hand of fellowship. We pray that he may be enabled to walk worthily to the end, that he may with all the faithful ones receive the crown of life that fadeth not away.

We are pleased also to report that we had with us on that date Bro. James Laird, of Innerkip, who gave us the faithful word of exhortation (so much needed) at the Breaking of Bread, and in the evening a splendid lecture on the subject, "What is Death?" A good number of strangers were present and many expressed themselves as well pleased with the lecture. There are a few who are attending the lectures regularly, but whether they will take the step or not we cannot say; it is our duty, however, to keep the light burning, which we endeavor to do every week. Bro. James Craigmyle of Toronto followed Bro. Laird, his subject being "Eternal Life: What It Means." This was also very clearly set forth. We were expecting a visit from Bro. Hall of North View, Virginia, but illness in his family prevented his coming. We are sorry, but hope the illness will not be severe. We also had Bro. Simpson of Guelph, who gave us the earnest word of exhortation in the morning, and a very good lecture in the evening. Subject: "Does it Matter what we Believe if we Live Right?" Although the weather was stormy, there were quite a few strangers present, which is always encouraging to those who are endeavoring to set forth the Truth, but we must not depend on that for our encouragement. We must be faithful witnesses for the Truth, and I am pleased to say that there are brethren in the Household who are faithful, determined and loving enough to be up and doing and who intend to keep doing to the last.

No doubt Bro. Pryce will report later on the "Up and Be Doing Movement" in Canada, who, by the way, has removed from Hamilton to Guelph. We are sorry to lose him from our Ecclesia, but we feel sure that Guelph will be pleased to gain him, and we feel sure, too, that the "Up and Be Doing Movement" will still have his good support.

We have also to report now something not so pleasant; that is, the death of Bro. Charles Spencer, who died on Tuesday, January 11, 1910, at the House of Refuge, Hamilton, aged 44. He was from England, had no relatives here; he was immersed at Guelph some time in 1902, just before the division on the Responsibility question. He had never met in our Ecclesia but once, and that was at our first Fraternal Gathering held in Hamilton six years ago. He was, I believe, at that time with the brethren at Bronte. He was a strong, healthy man at that time, but some three years and three months ago he was hurt at the Bertram machine works at Dundas, where he was working at that time. He was with some other men lifting a very heavy casting

from one shop to another, and something slipped and he got the whole weight, and in this manner was injured the muscles of his heart were torn; he was taken to Hamilton City Hospital, where he stayed, for about eighteen months, getting typhoid fever there. This left him in an incurable state. During this time none of the brethren knew anything of him; he had tried on several occasions to send messages to some of us, but somehow or other they never reached us until just before our last Fraternal Gathering in Hamilton in 1908. He was then in the House of Refuge, at which place he remained till his death. From the time we knew of him being there, I suppose there was scarcely a week passed without some of us visiting him and administering the best we could to his comfort. He suffered greatly toward the end, and we felt that it was a happy release for him; his next conscious moment will be present with the Lord. His hope was bright and he longed to go, but he said "I must have patience." We broke bread with him several times. Bro. James Laird, also, upon the occasion of his last visit to us; Bro. David Tolton also visited him, and they both wrote comforting letters to him. We laid him to rest in our cemetery on Thursday, the 14th, to await the call of our Master. We hope to meet our brother then and go with him into the kingdom of our Lord.

JOHN W. HANNAFORD, Sec.

MAYNARD, MASS.—I have the pleasure of announcing an addition to the one faith on July 4, 1908, of Mrs. E. Priest, wife of Bro. Priest. Having witnessed a good confession, she was baptized into Christ, the only Name whereby we can be saved. May she continue in the faith and run the race for endless life and a glorious inheritance in the Kingdom of God. Bro. Judd of Lowell assisted Sister Priest in baptism. Let us who are clothed with Christ's righteousness look forward in faith, and hope, and patience to the glorious kingdom to come, and may we find grace in His sight in that day!

W. G. PRIEST.

MANCHESTER, VA.—As I feel it will be of interest to some of the readers of the Advocate, I am sending you an account of the death of my beloved sister wife, Lillian Dobson, forty years of age, who died January 14th at the hospital in Richmond, Va., from a cut she received on her arm from falling out of the door on the ice, at our home in the country, three miles from Manchester; from which lockjaw later developed. Everything that earthly hands could do was done to save her life, but all failed, and we feel that her work in this life must have been finished. We also feel that it was done for some good purpose. God grant that whatever it was, we may be able to carry it out, according to His will. Can we say anything but what Job in his affliction said: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We learned the truth concerning the Gospel about twelve years ago, while living at Sneeds Ferry, N. C. We remained in isolation till August, 1905, when we removed to Richmond. There **and here we have been ever since**, and by the help of Bible classes and other means we have grown in the knowledge of the Truth, helping each other in its studies. But now I am left without the help of a faithful wife. Her funeral services were conducted at the Christadelphian meeting place in Manchester January 16th at 2 p. m.

I ask the prayers of the brethren and sisters that I may hold out faithfully to the end, and be able to bring up our children in a manner

that will be pleasing and an honor to our Heavenly Father, through the help of our Lord Jesus the Christ.

Your brother in hope of the speedy return of Christ,

T. M. DOBSON.

OSAGE, IOWA.—There is no change here. We (three sisters) have our little meeting each week. We wish to extend our love and sympathy to you and yours in your affliction. Please send Bessie my love and sympathy.

"I would flood your path with sunshine,  
I would crown you with all blessing,  
If I could but have my will.  
Aye! but human love may err, dear,  
And a Power all wise is near;  
So I only pray, God bless you  
And God keep you through the year."

We are enjoying your article on "Rectification." May God spare you yet many years to carry on your good work. With love and kindest wishes,

Your sister in Israel,

EDITH GREGORY.

RICHMOND, VA.—It was our sad duty last month to announce the falling asleep of one of our "little flock," Sister Elma Cauthorn, and now we have to record another visit of the foe. On the morning of January 19th it carried from our midst our dear Sister Taylor, beloved wife of Bro. L. D. Taylor, and mother of Sister B. F. Stone, and Bros. Howard and Robert Taylor, of this ecclesia, and Bro. G. B. Taylor of Washington, D. C.

On the morning of January 21st, we placed her in the narrow chamber of the tomb, to await the call of her Master.

Our hearts and sympathy go out to the bereaved family, who, however, find consolation in the full assurance that "He who brought again from the dead our Lord Jesus, that great Shepherd of the sheep," is able also to raise us up with our loved ones who have "fallen asleep in Christ, to a newness of life, even forevermore."

P. F. WHITE, Sec.

ROCHESTER, N. Y.—On the afternoon and evening of Saturday, Jan. 1, 1910 the Rochester Christadelphian Sunday school held their annual entertainment at their usual meeting place. (Corner Frank and Smith Streets.)

The tables on the lower floor were spread with a bountiful feast for all, after which all adjourned to the upper story of the building. Here an interesting program was given, consisting of dialogues, a cantata, and musical selections. This occupied the greater part of the evening, after which the prizes and gifts were distributed. Twenty nine scholars received gifts, and two of the young ladies were presented with books for regular attendance, having been present every Sunday in the year.

We have a very large Sunday School, there being a total of sixty-nine scholars and teachers. On Tuesday night of each week we have a "Young People's Class," and on Wednesday night we have the regular "Bible Class" for all.

Our Ecclesia and Sunday School are all looking forward to the Gathering to be held here in September, when we hope to meet old friends and make new ones. Our Sunday School seems to be in a very healthy condition and we hope it may continue so.

Your brother in the one hope,

ROBERT STAUNTON, Secretary S. S.

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4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

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BOSTON, MASS.—Aldwych Hall, 200 Huntington Ave. Lecture at 11 a. m. Memorial service immediately after.

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

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

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

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

ELMIRA, N. Y.—Federation Bldg., Church and State Sts. 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.—The Carnegie Library Hall. Breaking of bread at 11 a. m. Lectures, 7 p. m. Sunday School at 10 a. 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.

LEEDS, ENG. CHRISTADELPHIAN HALL, GREAT GEORGE ST.—Sundays: Breaking of Bread at 10:30 a. m. School at 2:30 p. m. Lecture at 5:30 p. m. Bible Class Wednesdays at 7:45 p. m.

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

MANCHESTER, VA.—Cor. Eleventh and Hall Streets. Sunday School at 10 a. m. Breaking of Bread at 11.

MILWAUKEE, WIS.—623 Grand Ave. 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 Maltby Avenues. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 509 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—America Hall, 260 Weybosset street, Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

QUINCY, MASS.—Electa Hall, Johnson Building, Hancock Street, Sunday School 10:30 a. m. Breaking of Bread 11:30 a. m. to 1 p. m.

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

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

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

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

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

VANCOUVER, B. C.—Hall above Bailey's book Store, No. 542 Granville St. Breaking of bread at 11 a. m. Sundays. Evenings at 7:30. Bible study Wednesday evenings at eight p. m.

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

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

WATERLOO, IOWA.—Bickley Hall, 308 1-2 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 809 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 0:30 a. m. Breaking of Bread immediately after.

APRIL 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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*Published by the Editor*

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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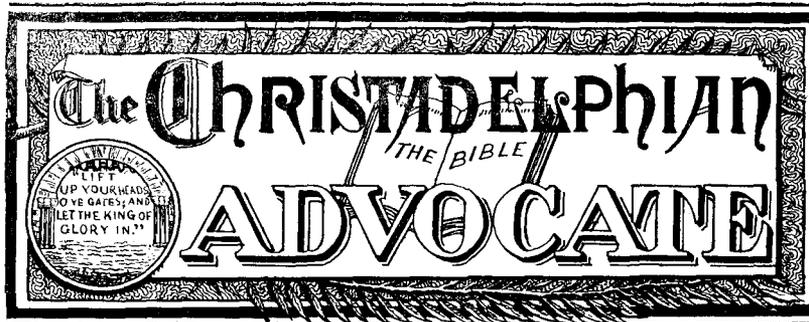
Bro. J. Eastwood, 41 Portland St., Lawrence, Mass., says the back Nos. of "*The Christadelphian*" referred to last month, run from 1883 to 1909.

We thank all who have kindly sent us the Dec. and Jan. Nos. of THE ADVOCATE. We have enough of the Jan. Nos., but still are short of Dec.

ZIONIST NOTES.—These, kindly sent by Bro. C. H. Evans, came too late for this month. Our printer, who worked for us about ten years, has gone to Texas, and office conditions have not been normal for two months, some matters coming in late having to be held over.

ADVOCATE RELIEF FUND.—J. H. M., \$15.00; Wauconda Ecclesia, \$5.00; A. M. F., 95c; J. E., \$2.50,  
 Received by Bro. Leask, Chicago Ecclesia, \$11.16.  
 Used for relief since last report, \$30.00

At the close of the article herein, "Duration of the Kingdom of Men," there should have been the address, 44 Water St., Vancouver, B. C.



Edited and published (first of every month) by Thos. Williams, 734 W. 61st Street, Chicago, Ill., U. S. A.  
 PRICE.—Per year in advance, \$2.00; half yearly in advance, \$1.00; to new subscribers for the first year, \$1.00; to British Isles, 4s per year; British Colonies, 8s per year. We make special arrangement with a limited number who are unable to pay the full subscription price. A few deserving but poor are supplied by the contributions of generous friends. Remit by Draft, Post Office Order, Registered Letter or Express Order—not by checks on local banks. Address all communications to THOS. WILLIAMS, 734 W. 61st Street, Chicago, Ill.

VOL 26—No. 4

APRIL, 1910

No. 302

## THE DURATION OF THE KINGDOM OF MEN.

(Substance of Address.)

**W**E ARE here this morning, dear brethren and sisters, because in the greatness of God's mercy and grace, we have heard and have believed, and are hoping in the Gospel, the dominant feature of which is the Kingdom of God—that great and glorious dominion which the God of Heaven will establish, the blessed and mighty potentate of which is His most holy and glorified Son, our Lord and Hope. Associated with the Gospel is also the promise of remission of sins, justification from the law of sin and death, entailed through the trespass and offense of Adam, and the gift of incorruptibility of nature through Christ by resurrection, at His longed-for coming and kingdom.

Of course the world, which is ignorant and unbelieving of these things, regards us as fatuous and chimerical in our views. Nevertheless, if we are Christ's, truly related to Him, then are we heirs to the blessed things of the Gospel, but an heir, till the time of possession, may be a subject of penury, persecution, sorrow and suffering, weakness and death, longing exceedingly, and inquiring diligently meanwhile as to the time appointed for the obtaining of "the reward of the inheritance."

There is precious consolation to such, inasmuch as there are reasonable grounds for the expectation that the kingdom for which they wait and watch and groan and pray, will soon come. None of them,

for instance, would doubt, in a general way, but what the 6,000 years of earth's appointed time of sin and travail are near their end. Some indeed have proved to their satisfaction that 35 years hence, say in 1945, the year of God's redeemed—the Sabbath which remaineth for God's children—will have come, and we sincerely hope they may be correct. Nor would they demur to the conclusion, perhaps, that the long cycle of the Sanctuary's downtreading, spoken of by the angel to Daniel (Dan. 8:14), namely, of 2,300 evening-mornings, must be about to run out, if they have not already done so. Certainly 2,230 years, the lunar of the period, from Alexander's (the Grecian goat's) conquest of Persia, 333 B. C., extended to 1897 A. D., when Zionism was inaugurated. Many also believe that the 1,290 day-years of Dan. 12 did commence at the setting up politically of the papal abomination, when Phocas, the Roman Emperor at Constantinople, gave to Boniface the Third (Bishop of Rome from February to November, 607) the headship of all the "Christian churches," and thereby the saints into his hand, thus causing the 1,290 years to terminate in 1897 (like the 2,300 lunar years), leaving and requiring only forty-five years additional to make the 1,335 years of Dan. 12, which finds Daniel in his lot or inheritance in the kingdom of God: and if Daniel, then all the prophets, apostles and saints, with their returned Lord and Head.

But coming to particulars, are the years of the kingdom of men numbered; may we know its commencement and consequently its end? Nebuchadnezzar was a man of sign. He was at once the head and representative of the kingdom of men, and as such "seven (literal) times" were made to pass over him. Perhaps few if any chronologians deny that these "seven times" are allegorical and typical of the longer period of 2,520 years (7 times 360), during which the "times of the Gentiles" should have their permitted existence. But when did they commence? The kingdom of men is represented by a human image of divers metals. From the "head of gold" to the toes of iron and clay, therefore, must it be measured. Nebuchadnezzar (the head) reigned 43 years, most probably from 606 B. C. to 563 B. C. What year, then, and what event of his reign would it be most reasonable to measure from? Should we start from his accession or one of the dates of the three campaigns whereby he subdued the kingdom of Judah, or at the commencement of the literal "seven times" of his own dethronement and debasement? Unquestionably the latter, we think. The date, however, of that event is not revealed; perhaps it can be closely inferred. If 1,335 day-years from 607 A. D. leads to 1942, when Daniel is in possession of his inheritance in the kingdom of God, and the kingdom of men has come to its end, and the duration of the latter is

twenty-five centuries and twenty years, we should then, by reckoning back, arrive at 578 B. C., or the twenty-eighth year of Nebuchadnezzar's reign. Rollin says the Babylonian monarch lived a year after the restoration of his reason and to his royal estate, but with all due respect to the learned French historian, we think that cannot be. Prideaux, a learned man and author of works on prophecy, gives 578 B. C., the very date above referred to. It has come in recent times to be accepted as true, by men of science in Eastern research, from inscriptions discovered, that Nebuchadnezzar entered on an expedition to Egypt in the thirty-seventh year of his reign. (Ency. Biblica, p. 3,370.) This would prove his maniacy must have been at least thirteen years earlier, supposing him to have commenced his expedition immediately on his recovery and reinstatement to power. But in any case this brings it within two years of above date, 578 B. C., or the twenty-eighth year of his reign. It is known that his final invasion of Judea when Jerusalem was captured and the temple burned and Zedekiah carried captive, was in the nineteenth year of his reign, but we need not look for the seven times which were made to pass over him to have occurred before that time.

There is very much in the way of corroboration of the above inferential conclusion, as to the commencement of "the seven times," or length of time during which the four great empires should exist before being suppressed and succeeded by the restored throne of David, by his all-glorious, immortal, and blessed Son, King of kings and Lord of lords, but it is impossible now to speak of them; we might, however, refer to the remarkable fact, and which we think materially strengthens the above chronological view, that the 2,520 years in lunar reckoning are but 2,445 years (the epact being 75 years), and measured from 578 B. C., the assumed date of the literal seven times, extends to 1867, the very termination and expiration of the three and a half times, or 1,260 years, of the papacy's temporal power in the epoch 1867-70 A. D.

But, it might be inquired, are we to wait yet for some 35 years before the Lord Himself shall descend from heaven, and bring again the dead who sleep, and with archangel's commanding voice and trumpet of God, summon to Himself, the appointed Judge of the quick and the dead, and His attendant innumerable hosts of angels—the general assembly and church of the first born? We earnestly hope not; if so, the sorrow and sadness of death and the silence of Sheol will be the portion of most of us present. Does not the exhaustion of "the seventh vial and the completion of God's wrath" and the "hour of judgment" (which may be coeval) end with the "times of the Gentiles," and the existence of the kingdoms of this

world? Is it not under the sixth vial that it is written, "Behold, I come as a thief," etc? Is it not "*in the days*" of the ten kings, that God sets up His own immovable and indestructable and most glorious kingdom of righteousness and truth?

If Dr. Thomas' judgment is correct, "the hour of judgment" is a period of thirty years (a twelfth of a day of 360 years). The Lord after His return announces from Mount Zion its arrival, and commands the nations to fear God accordingly. Thirty years, dear brethren and sisters, from 1942-5 leaves but few from the new year we have now entered. "Wherefore receiving a kingdom that cannot be shaken, let us have thankfulness whereby we may offer service well pleasing to God with reverence and awe, for our God is a consuming fire."

Truly, as Nebuchadnezzar proclaimed to all peoples and nations, "How great are the signs of the Most High God, and how mighty are His wonders. His kingdom is an everlasting kingdom and His dominion is from generation to generation."

C. H. E.

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## OUR DAILY ATTITUDE.

BY BROTHER A. OWLER, LONDON.

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**W**E VERY often hear our friends and neighbors say that those who profess religion only act up to it for one day in the week, that their religion only affects or rules them on Sunday, and is put away with their clothes on Monday until the following Sunday. Now for a few minutes I want to draw your attention to five things which we have laid down in the Scriptures, which are necessary to be obeyed *daily*. I trust that no one can lay against any of us such a charge as I have mentioned, but still it may be that we sometimes forget one or more of the things which we have vowed by our immersion to do. By that act we, in effect, acknowledged that our standard of life was the Bible—the whole of it—not merely a part here and a part there, but the Bible in its entirety. Therefore it is our duty to abide by the rules of conduct laid down therein, and this morning I will draw your attention to five things which we have to do daily, or, in other words, five things which must be attended to at all times. Seeing that we have accepted the Bible and its truths as our guide, it is necessary that we should become acquainted with its precepts. We find the writer of the Acts, through the inspiration of God, commending those at Berea in these words: "These were more noble than those in Thessalonica, in that they received the word

with all readiness of mind, and searched the Scriptures daily, whether those things were so." Therefore we see that in the very early times, it was good in the sight of God that those at Berea searched His Word, and how much more will it be good in His sight if we search or meditate on His Word day by day in order to become more and more conformed to His image?

We have the record in another place that our Elder Brother "delighted in the law of the Lord," and there is a greater reason even than this. We have had these Scriptures preserved to us through long ages of persecution, so that now we can openly hold up our Bible and declare it to be still "the power of God unto salvation." At one time such a declaration would have met with death, but now we have full liberty, and even apart from the good it will do us, this should be sufficient ground for us to read God's word and thereby show our appreciation of His goodness to the sons of men. Not only will a meditation of its pages enable us to more readily give "a reason for the hope that is in us," but it will help us to overcome all trial, to bear all sorrow, and if the evil day of death come on us, to go into our graves resting in peace and hope of a glorious resurrection. We have no hard and fast rule as to how much or how little we are to read. That is left for our own judgment. Some can read the chapters allotted by the "Bible Companion" and obtain in one day all the good from these chapters, whilst another not quite so well endowed with knowledge finds one chapter or even half a chapter quite sufficient for a day. It is not the quantity, but the quality of our reading and understanding that will be taken into account.

This daily exercise of reading will enable us to more effectively, yes, and more readily, go on to the second daily essential, that of "taking up the cross daily." Christ on one occasion, in talking to his disciples, informed them, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Let us ponder for a few moments and realize what this means. At first sight it appears somewhat contrary to what we see around us, for is not our land a Christian land, a land where the people in the majority look up to and adore Christ? Yes, on the surface, so it is; but what were the circumstances in which these words were uttered? As we know, Christ when He was here on earth served God as never man yet served His Maker. So glorious and righteous was His life that not one could convict Him of sin, and yet, for so doing, the professing people of God put Him to death! Is that not the condition in which we are today? Do we serve the same God as those around us? Surely not, when they worship a "Trinity in Unity." Is it not, therefore, "bearing the cross" to confess and resolutely stand for "Jesus Christ and Him crucified" in the right sense? Christ and

the early brethren were persecuted for worshipping God in the true way, and are we not sometimes persecuted too? Yes, truly, but though we may be forsaken by all those we hold dear, our "daily searching" will have taught us that this state of things is only what we are to expect. Christ in another place says, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad."

We must note, however, that Christ was careful to put in "for my sake." The cross of affliction will only be blessed when it is brought to us through work for His sake. No trial which we have through our neglect of His word, brought on ourselves, will be rewarded by "treasure in Heaven." "No man having put his hand to the plow and looking back is fit for the Kingdom of God," that is, no brother or sister having vowed to "take up the cross" and attempting to in any way get relief from its weight by serving the god of Christendom is worthy of a place in God's Kingdom, and is not this fair? For to allow such an one the same reward as one who had "forsaken lands, houses, father, mother, or brother" for His sake would be out of harmony with the conception of a righteous judge.

Having now considered the first two attitudes of our daily life, let us go on and consider a third essential. Paul in writing the first epistle to the Corinthians, chapter 15, verse 31, says that he "died daily." This is in harmony with his statement in another place—"Mortify the deeds of the flesh." Our attitude must be one of "living sacrifice," that is, we must present ourselves with the lusts and desires of the flesh conquered by the fruits of the spirit, for such an attitude is our "reasonable service." Whenever our Great Example was tempted in any way to satisfy his temporal necessities, the answer always came, "It is written," "Get thee behind me, Satan." We have, therefore, to follow His example. Though it may be hard sometimes, that does not do away with the fact that it is necessary. It has been said that in every human heart there is a cross and a throne. If we are mortifying—or killing—the deeds of evil, then Christ is on the throne of our heart, ruling us in all our ways, and guiding us to the end. If, however, the fruits of the flesh are being manifested, then are we "crucifying to ourselves the Son of God afresh, putting Him to an open shame." God grant this may not be our attitude towards the One who has "endured the cross, despising the shame."

By "searching, bearing the cross, and dying daily," we are to an extent "preaching Jesus." It is recorded that the apostles rejoiced "that they were counted worthy to suffer shame for his name, and daily in the temple they ceased not to teach and preach Jesus" (Acts

5:31-32). We find that we are called to be part of "the Light of the World." Christ tells us that it is by the measure in which we shed forth the rays of the "light that lighteth every man" in our individual, and collective way, that those around us will see our works and glorify our Father in Heaven. Therefore we see that our religion must not be kept to ourselves, but must be open to those around us. Some are not capable of "preaching" in the accepted sense of the word. Language to tell what God has done and will do for erring humanity is denied them; yet it seems to me that a faithful witnessing to Jesus is the attendance at the meetings where one who can speak of the glories of the truth, just as much as the actual "speaking," for by our presence do we not encourage our speaking brethren to go on with their work? And, more than that, are we not approving of what is done? Where would our "lightstand" be if all who could not speak stayed away? We have to remember that our ecclesia is, as it were, a lighthouse on life's sea, warning men of the awful doom of eternal death that awaits them apart from obedience to our Father's commands. Therefore let us see to it that it can be said of us, as it was of Peter and John, "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled and they took knowledge of them, that they had been with Jesus."

But, with all these four daily acts, which we have already considered, fully developed, we may even yet lack "full merit," for we must "watch daily." The wise man informs us that, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Yes, it is possible that we may be so engrossed in any one or all of the other four endeavors that the Lord may come and find us not ready. How careful we should be, therefore, to always keep a good lookout, both by observing the signs of the times, and by ever being in such a condition to go to "meet the bridegroom," for "He will come in an hour which ye know not of." What a glorious reward is held out to us! To sit with Abraham, Isaac and Jacob in the Kingdom of God, to be co-heirs with Christ of the world, to be kings and priests to our God forever.

We have the opportunity now of choosing all these good things, and we have the opportunity of fitting ourselves by observing these five—and they do not exhaust the list—endeavors, of being united to all the prophets and apostles, to tell them how much their words and deeds inspired and helped us on, and they in turn will rejoice to know that their trials, which were hard to bear, were worth enduring, seeing that so many have been brought through their testimony from darkness to light. Let us press on, then, with our faces fixed on the goal, "for whoso findeth me findeth life, and shall obtain favor of the Lord" (Prov. 8:35).

## GROWING IN GRACE.

BY S. T. NORMAN.

**T**HIS subject is founded on the last verses of Peter's second epistle, and is intended as a reminder to those of "like precious faith," of the duties and responsibilities which we have accepted as ours in the Lord's anointed. The apostle exhorted his brethren to beware, lest they should be led away with the error of the wicked, or fall from their own steadfastness, and concluded as follows: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." The question naturally suggested here is: What is meant by growing in grace? Referring to the Revised Version, we find an amended reading: "Grow in the grace and knowledge of our Lord Jesus Christ;" and in the Diaglott, the word "favor" is substituted for grace. That favor is correct, we may see by a comparison with Luke 2:52, which says: "Jesus increased in wisdom, and stature, and in *favor* with God and man." The same Greek word is used in both cases, so that if "grace" is used in one it should be also in the other. But, "In grace with God and man" would not sound right, so the Diaglott reading is more acceptable: "Grow in favor and knowledge of our Lord Jesus Christ."

The way to find favor with Jesus, or with God, is to do as He commands, to "live soberly, righteously, and godly in this present world." We read in Gen. 6:8: "But Noah found grace (favor) in the eyes of the Lord," when all the other inhabitants of the world were displeasing to him; and the reason is given in Gen. 7:1: "Thee have I seen righteous before me, in this generation;" and again in verse 5: "Noah did according unto all that the Lord commanded him." And Jesus—our great exemplar—said: "The Father hath not left me alone: for *I do always* those things that please him" (John 8:9). To find favor with God, as He did, we must follow in His steps; and the better to do that, we must diligently seek more knowledge of Him, and His excellent characteristics. Then we shall grow in His favor and knowledge at the same time.

A child born into the world requires nourishment, to maintain life and induce growth. This is used as a figure to represent the mental growth of the new man in Christ. Peter says (1st Ep. 2:1): "Wherefore, laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings; as new born babes, desire the sincere milk of the word, that ye may grow thereby." And Paul says, in Rom. 6:4: "We are buried with him by baptism into death;

that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in *newness of life*;" and further: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth *we should not serve sin*." Here, then, is something every one of us must do, if we wish to find favor with God. We must keep down the old man of sin; and we must build up the new man in righteousness. The old man is of the carnal mind, who follows the suggestions of the flesh, and is enmity against God: the new man follows the teachings of the Spirit of God, and seeks to know and do His will in all righteousness and meekness. Let us not forget that "To be carnally minded is *death*; but to be spiritually minded is *life* and peace." (Rom. 8:4-9.)

The brethren in Paul's day were not always up to the right standard. Some among them did not "give diligence to make their calling and election sure." Paul wrote to them: "My little children, of whom I travail in birth again, *until Christ be formed in you*." (Gal. 4:19). They were putting their trust in the law, instead of recognizing the fact that we are saved by faith in Christ, who has become to us, "Wisdom, and righteousness, and sanctification, and redemption." Without this faith, our righteousness is of no avail.

There were others who were guilty of actual sin, apparently believing that God's favor was so abounding, that they might do as they pleased (I Cor. 5:1-7). The two extremes must be avoided. Paul asks: "Shall we continue in sin that grace may abound?" and answers: "God forbid. How shall we that are dead to sin, live any longer therein" (Rom. 6:1, 2)? There was, also, another class—those who, having put on the saving name of Jesus, did not seem to realize that there was any necessity for further thought or action on their part. To such Paul said: "Ye are dull of hearing. For when for the time *ye ought to be teachers*, ye have need that one teach you *again* which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the way of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, those who, by reason of use, have their senses exercised to discern both good and evil" (Heb. 5:11-14).

Milk, however, is necessary for the new born babe, before meat can be used. Therefore, let the babes use milk, and the older persons (in knowledge) meat, that, as Peter says, "Ye may grow thereby." We should look with pity upon a child in the flesh that never grew, never developed into manhood, or even boyhood; and the right-minded man in Christ must look with the same pity on the spiritual weakling who is just as much a child in knowledge and demeanor, as he (or she) was, ten or twenty years before. The old

man, with *his deeds*, having been crucified, and buried, *we* must cultivate and develop the new man, whose character is exhibited in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ("or self-control"), patience, godlikeness, brotherly kindness, etc. Who would not admire the man of God, who is thoroughly furnished with all these good works? We all know of one such man, in the person of our Lord Jesus Christ, "whom having not seen we love." It is evident that, as we grow in our efforts to imitate our Lord, we shall also grow in favor with God. Our natural inclinations would lead us wrong. The natural man seeks his own convenience, is selfish and greedy. The spiritual man teaches, "Let no man seek his own, but every man another's wealth." "Bear ye one another's burdens, and so fulfill the law of Christ." He also possesses that love that "Seeketh not her own, is not easily provoked;" and has many other good qualities that cannot be here enumerated (I Cor. 10:24; 13:5; Gal. 6:2). The golden rule comes to his mind at all times. "Whatsoever ye would that men should do to you, do ye even so to them."

The most of us avoid the grosser works of the flesh mentioned in Gal. 6. We should not think of being guilty of adultery, theft or murder; but there may be many smaller imperfections in our characters that need to be rubbed off before we can be regarded as polished stones, fit for the Master's use in building his holy temple. One of these is laziness. Many a man and woman will work faithfully during business hours, for the bread that perishes; but do little, and in some cases, absolutely nothing to fit themselves for the crown of glory that will never fade away. But how can we do our Lord's will if we never devote any time and thought to find out what it is? How can we love or obey God's commands, if the only book that tells us what they are is always closed, except, perhaps, when we meet with those who are more hearty seekers after truth? We ought to be able to say like the Psalmist, "O how love I thy law, it is my meditation all the day." The only way a person can learn to be an exponent of the law is to study it daily for his own enlightenment, and meditate on it, when he is not reading. The natural man does not take kindly to such a course of study, but the spiritual mind delights to search as for hidden treasures, and finds in God's word, a lamp to his feet, and a light to his path. He learns to love it, because, "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (See Ps. 19:8; 119:105). They give the new man in Christ a healthy—mental and moral—growth that nothing else can; and therefore are more to be desired than much fine gold. Study the Scriptures, my brother and sister, you will find a code of morals, and a course of training that nothing can equal. It will make a better man

or woman of you in the present life, and fit you for the heavenly kingdom of our Lord, where none but just persons may rule.

Another stumbling block is bad temper; we are liable to get angry and say things which the man of God should not even think. We must try to overcome this evil condition, and so bring ourselves in subjection to the law of Christ that we may have that love that "suffereth long and is kind." Then we shall not render "evil for evil, or railing for railing," but rather seek to bless, even as we hope for God's blessing. There may be times when we have just cause for anger, but let us be careful that we sin not. Anger genders strife, and "The servant of the Lord must not strive," nor resist evil.

There are some who never get angry, are always good natured, and nothing seems to disturb their peace of mind. But this is not always a good characteristic; it may be the result of mere carelessness and indifference to surroundings, and not a trained self-control. We often find that such good nature as this is not any more worthy of praise than a quick temper, because nothing will be accomplished by such a person; he will not have the stamina to condemn evil, or take any pains to present the truth. He needs to hustle himself to take an interest in his own eternal welfare, and that of his fellow men. The greatest workers for Christ have generally been persons of strong will and emotions; those who had much difficulty to control themselves as well as teach others. But, said Solomon, "He that ruleth his spirit is better than he that taketh a city." And on the other hand, "He that hath no rule over his own spirit, is like a city that is broken down, and without walls" (Prov. 25:28 and 16:32).

Many of us lose much of our usefulness by following the fashions and vanities of the world. The Scripture says, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2:15). Again, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." We ought not to be filled with pride, and try to ape the worldly rich in dress and appearance. Surely we should not do so, if we realized how small and weak we must appear in the sight of the Omnipotent God; for "All things are naked and opened unto the eyes of him with whom we have to do." We ought to spend our money and time in good works, rather than in undue self-adornment, and to cultivate the humility and meekness of our Lord, "Who, though he was rich, yet for our sakes became poor, that we, through his poverty might be rich." There was no pretense, or vain show, on the part of Him who had not "where to lay his head."

Therefore, as Paul recommends, let us "Be not high-minded, but fear."

Some are drawn aside by the love of excitement and amusement. It is a recognized fact that anyone who works hard, needs periods of rest and recreation for the purpose of recuperating the strength and energy that would fail by constant use. This principle is recognized in the schools; the children are given a short recess for play, during study hours, and it is believed they make better progress in this way, than they would by unremitting attention to lessons. But they are under the watchful eyes of the teachers, and any unlawful amusement would be stopped at once. Now, let us remember that "The eyes of the Lord are in every place, beholding the evil and the good;" we must therefore be careful not to engage in amusements, or entertainments that are evil in His sight. Besides, we should not live for amusement, or allow it to draw us away from thoughts of better, and more profitable things. What do sensible people think of a man who engages in pleasure all the time, and neglects his business? And what is likely to become of his business? And do we not know that those who are "lovers of pleasure, more than lovers of God" will also lose their inheritance in the kingdom of God and Christ? Like the seed which fell among thorns, the word of truth in their hearts is "choked with cares and riches, and pleasures of this life," and the fruits of the spirit—the peaceable fruits of righteousness—cannot be brought to perfection. (See Luke 8:14; II Tim. 3:4.)

There is a tendency with, perhaps, all of us, to study the scriptures with preconceived ideas in our minds, and to accept only such teaching as seems to be in accord with what we desire to find there. In doing so, we are in danger of feeding the fleshly instead of the spiritual mind, and so losing the benefit of our studies. By comparing spiritual things with spiritual, with a childlike desire to know the truth of the matter, we shall be able to receive "the sincere milk of the word," and grow thereby. We shall be better enabled to rightly divide the word of truth, and lessen the danger of disagreement among ourselves, about questions of Adamic condemnation, resurrectional responsibility, free life, judgment before resurrection, and many other things which have caused divisions among us. And, perhaps others would not be drawn aside by the hope of universal salvation or, a so-called "larger hope," to give their particular friends another chance—those who have died out of the faith—or, a belief that our own righteousness will bring eternal life, without regard to the offering of Christ.

Is it not evident that these doctrines are the inventions of the fleshly mind; a desire to enter the way of salvation without going in

at the "*strait gate*" which opens to the "*narrow way*" appointed by God for us to walk in? Jesus said, "I am the way, the truth, and the life"; hence, if we are not in him, we are out of the way, and have no hope. What sort of a kingdom of God, should we see brethren, if every one could drag his personal friends, neighbors and children into it? We ought to be thankful that God has provided some better thing for us; viz: that "There shall in no wise enter into it anything that defileth; neither worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21:27.)

These are only a few of the many causes of stumbling. Let each brother and sister, consider what is his or her besetting sin, or evil influence, and overcome it. Then we shall certainly "Grow in the favor and knowledge of our Lord Jesus Christ," and be accounted worthy of a crown of glory, when He shall come to gather his saints, "Those who have made a covenant with him by sacrifice." The Scriptures will then have made us wise unto salvation, and the full grown man of God will have become perfect, "thoroughly furnished unto all good works." And then what? "*He that overcometh shall inherit all things*; and I will be his God, and he shall be my son." "The meek shall inherit the earth." And what is the alternative if we do not "grow in grace"?

"But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:7, 8.)

Dear brethren, let us nourish the new man in Christ Jesus, that we may grow in God's favor, and be among the inheritors. Then we shall live and never die, in the glorious age to come.

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### **Jews Flocking To The Holy Land.**

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Letters received in London from Jerusalem say that the proclamation of the Constitution in Turkey has thrown open the doors of Palestine to the incoming of Jews from all parts of the world. In Jerusalem alone four-fifths of the population of 100,000 now belong to the Jewish faith, while at Jaffa, Tiberias, Safed, and Haifa Jews are reckoned by tens of thousands.

Almost the whole extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beer-sheba, and even further south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them.

The valley of the Jordan, once the property of the ex-Sultan

Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan offenders whose incomes since the revolution are considerably lessened.

The Holy City is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over 100 Jewish schools already exist in Jerusalem alone and synagogues are going up everywhere.

The value of land has risen four-fold. The ignorant and poverty-stricken fellahen are being ousted from their homes and villages by the sharp European Jewish settler, whose modern agricultural implements and methods have made the land produce harvests never before dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with great determination.

The racial exclusiveness of the Jews and their clannish proclivities are arousing the opposition of the Ottomans and the Turkish constitutional regime has in this question one of the greatest problems that a new and patriotic government ever faced.

*The Chicago Israelite.*

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## RECTIFICATION.

CHAPTERS DEVOTED TO THE REFUTATION OF SUBTLE ERRORS,  
AND DEMONSTRATION OF TRUTHS ON MORTALITY, SINFUL  
FLESH, IMMORTALITY AND INCORRUPTIBILITY, BEING

### ANSWERS TO THE QUESTIONS

Was Man Made Mortal? What Is Mortality? What Is Sinful Flesh? What Is Immortality? What Is Incorruptibility? Was Jesus Mortal? Was Jesus Made of Sinful Flesh? When Was Jesus Immortalized? When Will His true brethren be Immortalized?

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BY THE EDITOR.

*(Continued from page 80.)*

FOR the Editor of The C. in answering The A. to labor to prove that baptism is for the remission of personal sins, is for him to imply that we deny this truth; but he must well know that we accept this as heartily as he does. Therefore the list of texts he gives proves for us what it proves for him, leaving the real issue to be decided by the evidence in its favor. To prove what is not denied is

needless, and one truth will not cast out another; each must be allowed to have its place. The issue is not what baptism does for personal sins, but it is, Does baptism have any thing to do with the effects of Adamic sin? The claim we are contending for is, that in baptism there is a transition from condemnation inherited from Adam, to reconciliation in Christ, and this is what our opponents deny, and assert that baptism and the sacrifice of Christ have nothing whatever to do with Adamic condemnation. In our contention for this we are contending for a principle which underlies the whole plan of salvation—the vital principle that was exemplified in the salvation of Jesus Himself, who was a subject of salvation, or redemption, yet free from personal transgression. This salvation was a needful thing for us before we committed personal sins; and it is this “misfortune” God’s love is primarily extended to, all other evils included as results of the fall of the race of mankind in Adam.

## TEXTS EXAMINED

On page 5 of the circular containing the “extracts” we are examining, our careless editor, who flippantly charges his opponents with dishonesty (page 3), refers to twenty-four texts without analyzing them in attempting to show that they prove what he asserts—the remission of personal sins only. Believers in the immortality of the soul and heaven-going and hell-going at death often print a list of texts, such as refer to the thief on the cross, the rich man and Lazarus, etc. But we all know how deceiving this is to ignorant people, and how fruitless it is to those who are intelligent, and who must see for themselves. An examination of these texts will show the short sightedness of those who quote them to prove they refer to personal sins only. It will not be unprofitable to carefully examine them.

Acts 2:38—“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Our critic is unable to see in this any more than all the sects see, the forgiveness of sins, which was all Dr. Thomas saw in it when he was baptized with a Campbellite baptism; and this he afterwards found to be a useless baptism, since it did not comprehend all the truth. Upon further enlightenment, he saw a meaning in the word “repent”, a change of mind, and a change of sides from Adam to Christ. He also saw a meaning in the words, “baptized in (Greek eis, into) the name, a meaning which implied out of one relation into another, which he termed a “passing from (the sentence of) death unto (the sentence of) life.” Of this he said:

“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.” This is why death cannot hold saints in the grave; while all who die without having death, or the sentence, “crossed out” are held in death

under that sentence which had *not* for them been "crossed out."

This is what Bro. Roberts termed a "wiping out of the whole dispensation of death which stands against us in Adam," when we, at baptism, are, he said, "given a clean slate." All this the present editor spurns, and reduces the object of baptism to the bare Campbellite limits. Allow the full meaning of "repent" and "baptized into the name" as well as that of the "remission of sins," and you will have saving truth in this text.

Acts 3: 19—"Repent ye therefore, and he converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ," etc. In this there is not a word about baptism, and the "blotting out of sins" is to be when "He shall send Jesus Christ." These words were spoken to representatives of the guilty *nation*, whose *national* sins will not be "blotted out" till the "times of refreshing shall come" when "he shall send Jesus Christ" and the "restitution" shall take place when, as "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: *him shall ye hear in all things*," etc.

Acts 5: 31. Here we have "repentance"—a change of sides—as well as "forgiveness of sins." Accept the two and you will have the truth with its saving power; separate them, and you make the word of God of none effect.

Acts 10: 43. What is the use of referring to scriptures if you do not try to understand the words they use. Open your eyes again here and try to see some thing more than "forgiveness of sins," you will see in the words, "believeth in (rather; *into*) him" —a "putting on of the new man," and you cannot "put on the new man" without "putting off the old man with his deeds" (Col. 3: 9).

Acts 13: 38. Here we have, in addition to "forgiveness of sins," "by him all that believe are justified *from all things*, from which ye could not be justified by the law of Moses." Jesus himself was a partaker of this "justification" though he had no personal sins (1 Tim. 3: 16); you cannot partake of this justification unless you acknowledge God's justice in condemning the race. This Jesus did by submitting to death and burial; this we do by being "baptized into His death." (Rom. 6: 3).

Acts 15: 19. There is no issue here.

Acts 17: 20. This again provides for "repentance"—a changing of sides from the "old man" to the "new man," whereby we may share rulership with Jesus in the day appointed to "rule the world in righteousness."

Acts 22: 16—"Arise and be baptized and wash away thy sins." This "washing" meant more than personal sins, for Jesus was "washed" in his baptism. Paul explains the nature of this "washing," well understanding what his baptism was for. He says, "Not by works

of righteousness which we have done, but according to his mercy he saved us, *by the washing of regeneration,*" etc. Mark the "regeneration," and ask what placed man in that condition in which *generation* was marred and made "unclean," and then you will see where "the washing of *regeneration*" has its origin. This was what Paul was baptized for. But to be baptized for the forgiveness of personal sins only is to lose sight of the principal design of baptism, the very form of which relates to the death and burial which the "one sin" brought, and to the resurrection which is "through Jesus." To be born is to be "born in sin;" to be "born again" is necessitated by the fact that we are "born in sin."

Acts 26: 18—"To open their eyes, and to turn them from darkness to light, and *from the power of Satan unto God*, that they may receive the forgiveness of sins and an inheritance among them which are sanctified by faith that is in me." All in Adam are "under the power of darkness and Satan." Baptism transfers from Satan's dominion to a citizenship in the commonwealth of Israel. In the process of this transition, personal sins are forgiven or remitted. Another word in this text must be noticed—"sanctified." The typical altar was sanctified; and Jesus, as the antitypical altar, was sanctified, with personal sins absent. It is in baptism we are sanctified (set apart) from relationship to the Adamic system of sin and darkness, termed the "power of Satan;" and when sanctified thus, we are in the atonement. Then, too, do not overlook the word "inheritance." We are aliens to the inheritance while we are in Adam and "without Christ" (Eph. 2: 12), and from this alienation we, by being baptized out of Adam into Christ are "made nigh by the blood of Christ;" for this is "the blood of the everlasting covenant," which to us is without force till we symbolically die and are buried, thus acknowledging the sentence of death upon the race, and coming forth new creatures in Christ Jesus. It seems strange that an intelligent man can refer to this text as proof that personal sins only are meant.

Rom. 4: 7—"Blessed are they whose iniquities are forgiven, whose sins are covered." Sinful flesh must be "covered" with the garment of Christ before there can be approach to God; for in its inherited state of "nakedness" it cannot, shall not, approach. Jesus clothed Himself with the garment of righteousness, and thus was admitted to God's presence. By baptism into Christ He becomes a garment to us which renders us fit to approach God, and to address Him as "Our Father." Dr. Thomas renders Jer. 30: 21 as follows: "Who is he that pledged his life for approaching unto me, saith Jehovah?" Jesus pledged His life to approach God. Only when clothed with Jesus can sinful flesh man approach God; and we must die, be buried, and rise new creatures in order to be sin-covered sanctified ones in God's sight. Christ's part in this process was performed without there being any personal sins; our part includes personal sins. Our flesh nakedness is clothed or "covered," and "our iniquities" are forgiven.

Rom. 6: 12.—“How shall we that are dead to sin live any longer therein?” In chap. 5: 21 the apostle refers to that “sin which reigned unto death.” Before we died to this sin, it “reigned” over us as king, and we were in “Satan’s kingdom;” but having passed from the dominion of Satan’s kingdom into the dominion of righteousness in Christ, we have changed from one constitution to another, like the Englishman of Dr. Thomas’ illustration. Having renounced our former king, who brought death upon all mankind, and “reigned unto death,” we died unto him, and rose out of a watery grave quickened into a new life under a new king who reigns unto life. We “repented” (changed sides), we were “sanctified,” “regenerated,” “born again.” The Diaglott renders this versè thus: “By no mean: How shall we, *having died by sin*, live any longer therein?” Jesus is our forerunner in this. He broke through from Satan’s death-dominion into the constitution of righteousness. Hence verse 7 says, “He who died has been justified from sin.” This in respect to Him without personal sins. When we are baptized into his death (verse 3), it can be said of us, “He who hath died (symbolically) has been freed from sin”—sin’s dominion. How an enlightened man can refer to this scripture to prove that baptism is for personal sins only is a mystery indeed. It is a pity to see such superficiality.

1 Cor. 15: 14—“And if Christ be not risen from the dead, ye are yet in your sins.” To be “in our sins” is to be in “Satan’s dominion”—in that sin that “reigneth unto death,” in which dominion we serve our king in committing sins; and in addition to our personal sins, we are “children of wrath.” If we remain in sin’s dominion, into which we are *born*, and are not “*born again*,” we shall continue in Adam, in whom there is nothing but death to hope for. “For as in Adam all die.” But if we pass out from sin’s dominion and not remain “in our sins,” we shall be in Him who is “the resurrection;” “For even so *in Christ* shall all be made alive.” This change from “in Adam” to “in Christ” is effected by baptism, as Bro. Roberts says. “We pass out of Adam into Christ,” a truth which the present editor of *The Christadelphian* denies, and attempts to prove that all in Christ are also in Adam.

2 Cor. 5: 19—“To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation.” Mark the word, “reconciliation.” Were we ever *personally* in conciliation with God? No; we “were without God.” (Eph. 2: 12). When were we in any sense in conciliation with God? Only in Adam before he fell, and therefore only as a race, not as individuals. We were born aliens, out of conciliation with God, and we inherit this from our father Adam—it is a family legacy. By adoption into a new family we become *re-conciled* to God, and then our sins are not “imputed.” By the way, is there not a point here a little perplexing? Many times

we read of personal sins forgiven, if forgiven, how are they not "imputed?" What "transgressions" are not imputed? Peter says Jesus bore our sins (plural) *in his own body*. Our personal sins were not in His body, for they had not been committed. It was Adamic sin, in its effects, that He bore in His body. Why sins (plural)? Because the original sinner had multiplied into a plurality of persons, each having his share of the one sin multiplied, therefore "sins." May not the "transgressions" (plural) in this text be the same? And may not this be the reason for the none imputation? That is, when we pass into Christ out of Adam, that sin (or transgression) that "reigneth unto death" in all who are in Adam, is not imputed to us in the sense of visiting death upon us without restoration to life. Upon every Adamite it is fully "imputed" to the extent of death without hope; not so with those in Christ, with whom death is a temporary sleep. I am not dogmatizing on this, only suggesting an explanation of the phrase "not imputing." In any event, we must see in the text the meaning of reconciliation, and we must not reduce such a far-reaching truth to a mere Salvation Army cry of "Get your sins forgiven."

Eph. 1:17—"In whom we have redemption through his blood, the forgiveness of sins," etc. Here are two things to be considered—redemption and forgiveness of sins. Of Jesus it is said He "obtained eternal redemption" (Heb. 9:12). Therefore redemption must be considered as needed and obtainable apart from personal sins; therefore the "forgiveness of sins" of this verse is an additional thing in our case. Redemption has its root in the fall of man in Adam, and if it had been possible for all men to live free from personal sins, redemption would have been needed for fallen man, and that by reason of Adamic sin. This verse, like all others, shows that remission of personal sins is an incident in the great plan of salvation; and let it be understood that by this we do not, as alledged, mean to speak lightly of these sins, as if they are almost innocent; and for a brother to have represented us in this false light is worse than unfair, and it shows what extremes some will go to when they are hard pressed in an attempt to uphold a false theory.

Col. 1:14. The words here are the same as those we have just considered. But notice verse 3, and give "translated" its proper meaning, and you will see that it provides for a translation from Adamic alienation to reconciliation in Christ.

1 Tim. 1:15—"Christ Jesus came into the world to save sinners; of whom I am chief." There is no issue on the question of saving sinners; but you lose sight of the fact that the fallen condition from which sinners are saved preceeds the commission of personal sins, and has its origin in the fall of Adam. Then, too, do not forget that Jesus was saved, for "with strong crying and tears he prayed

to him that was able to *save him out of death*; and was heard in that he feared" (Heb. 5:7).

Titus 2:14—"Who gave himself for us, that he might redeem us from all iniquity," etc. Can you not see more than personal sins in "redemption from *all* iniquity?" Why can you not compare scripture with scripture? Why did not this verse remind you of Psa. 51:5—"Behold, I was *shapen in iniquity*, and *in sin did my mother conceive me*?" To be redeemed from *all* iniquity is to be redeemed from that state in which we are "conceived," and Jesus was redeemed from this; and while He "gave himself for us," He also gave Himself to effect redemption for Himself first, and by this He became our Redeemer.

Heb. 9:14. This relates to what the blood of Christ accomplished, and surely it is not in this letter limited to its effect on personal sins. Read verse 12—"By his own blood he entered," etc. Read verse 23—"The heavenly things themselves" (were purified), etc. Was not Jesus part of the "heavenly things?" Read chap. 13:20, and you will see that it was through the blood of the everlasting covenant Jesus was redeemed out of that death which Adamic sin brought upon all the race.

1 Pet. 1:22. This relates to the same purifying, as does 2 Pet. 1:9.

1 John 1:7. This relates to saints having their sins forgiven after they have been baptized into Christ, and does not touch the issue.

1 John 3:6. No one denies that He takes away our sins; but since He was "made sin," He had this to deal with for Himself as well as for us.

Rev. 1:5. Jesus was a subject of "washing," "purifying," "justifying," etc. Therefore the "washing" means more than the forgiveness of personal sins. Read the first part of the verse, and you will see that Jesus was "the first begotten from the dead." In this you must see that He was redeemed from the death which came upon Him and upon us by Adamic sin. No where can you escape this fundamental part of the work of salvation.

Rev. 7:24. This is the same thing.

Now we have examined every text given. To simply refer readers to these as proofs that baptism relates only to personal sins, is worse than "orthodox" methods of referring to texts popularly supposed to teach the immortality of the soul, etc. To print the figures proves nothing. It is the careful examination in the light of the general teaching of the scriptures that will govern minds that refuse to be swayed by men, and require a reason.

In all the passages there is clear reference to Adamic condemnation and death. We could add many more; but enough has been

said. By the way, our editor has counted the pages we have written and called attention to this as compared with the few he wrote. But if the *Christadelphian* must break windows, THE CHRISTADELPHIAN ADVOCATE must repair them, and it always requires more work to repair than to break. But we are writing to clearly explain to the simplest minds, and we are not stingy as to the number of pages we devote to this.

Now let all keep in mind the general teachings of the scriptures and the truth will be seen. This is to be seen in "born again," "passed from death unto life," and such phrases. This will expand the mind to take a comprehensive view of the great plan of salvation, and lift it out of the dwarfed Salvation Army superficiality shouted in the words, "Get your sins forgiven." Let us open our eyes wide to the grand work of God, and we shall know the origin and meaning of the words, "restitution," "reconciliation," "salvation," "redemption," "atonement," etc. May our Heavenly Father help those blinded by invented theories to see the truth in its glorious fullness and beauty. Amen.

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## BIBLE CATECHISM FOR CHILDREN.

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### LESSON XI.

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#### MAN AND DEATH.

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BY THE EDITOR.

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WHAT was said of man in the beginning and of every thing God had created?

A. In Gen. 1:31, we read, "And God saw every thing that He had made, and behold, it was very good."

Was man a subject of death at that time?

A. No, death is a bad thing, and if Adam had been under the power of death then as we are now, God would not have said "every thing was very good."

How did man become subject to death?

A. He transgressed the law that God gave him, and then God caused the penalty of that law to take effect in man's nature.

What was the penalty of the law?

A. The law was, "In the day thou eatest thereof thou shalt surely die"—Gen-2:17.

When the law inflicts death is there more than one sense in which death must be understood?

A. Yes, there are two senses—first, in the sense that we speak

of one upon whom a judge has pronounced a sentence of death, when we say, "He is a dead man," that is, in the eyes of the law he is dead; second, the death which the law finally executes when the man literally dies.

What may we call these two deaths?

A. The first may be called *legal* death; the second, *physical* death.

Which of these did Adam die in "the day" he transgressed?

A. He died legally, that is, he was dead in the eyes of the law, his life was forfeited.

When did Adam die literally?

A. In Gen. 5:5 we are told that "All the days that Adam lived were nine hundred and thirty years: and he died"

How is this death described in the pronouncing of the sentence upon Adam?

A. He was told that he would return to the dust—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return"—Gen. 3:19.

Was Adam a conscious being after he thus died?

A. No; since he returned to the dust from whence he was taken, he could no more be conscious then than he could be conscious before he was formed out of the dust.

Do the Scriptures say that man in death is unconscious?

A. Yes, in Psa. 146:3, 4 we read, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

What does another text of Scripture say concerning the living and the dead?

A. It says, "For the living know that they shall die; but the dead know not any thing."—Eccl. 9:5.

What are we taught we ought to do in life because it cannot be done in death?

A. Solomon says, "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"—Eccl. 9:10.

You are aware that most religious people believe they will know more when they are dead than they do when they are living?

A. Yes, but they contradict the Scriptures, and it is unreasonable to believe that a dead person can think. Man had no knowledge before he was given life; and of course he cannot have knowledge after he has lost his life.

What did a good man do when he was told that he should "die and not live"?

A. Hezekiah "turned his face toward the wall and prayed unto the Lord, and Hezekiah wept sore"—Isa. 38:2, 3.

Do you think he would have so dreaded to die if he believed that by dying he would go to heaven to great happiness?

A. No; and he did not believe that by dying he would go to heaven; his desire was to live, not to die.

Did God answer his prayer and allow him an extension of life?

A. Yes, Isaiah the prophet was commanded, "Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: I will add to thy days fifteen years"—verse 5.

If Hezekiah would have gone to heaven when he died, what did the extension of his life do in respect to that?

A. It delayed his going to heaven for fifteen years, and that would not have been an act of goodness.

Where does Hezekiah say God delivered him from by sparing his life?

A. He says, "Thou hast in love to my soul delivered it from the pit of corruption; . . . for the grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth"—verses 17, 18.

In what way does he imply that the dead cannot praise the Lord.

A. He says, "The *living*, the living, he shall praise thee, as I do this day; the fathers to the children shall make known thy truth"—verse 19.

What does the Psalmist say similar to this?

A. He says, "In death there is no remembrance of thee, in the grave who shall give thee thanks?"—Psa. 6:5.

What does he say about going down into silence?

A. In Psa. 115:17 he says, "The dead praise not the Lord neither any that go down into silence."

Do you know what most religious people believe as to what becomes of good and bad men when they die?

A. They believe good men, or their "immortal souls," go to heaven; and that bad men go to hell—the former to happiness; the latter to misery.

What do they believe concerning the judgment of the good and the bad?

A. They believe they are to be judged in the "last day," after their bodies are raised from the grave.

What do you think of a theory that teaches that God sends one class to misery, and the other to happiness, and that he judges them afterwards?

A. That is most foolish; and it seems wicked for anyone to so misrepresent God, who is wise and good.

What would you suggest as a more consistent way?

A. That when good and bad men die, they are dead, and therefore neither in happiness nor misery; and that when they are raised from the dead, God will judge them before rewarding the good and punishing the wicked.

How did death, which came upon Adam, reach to us all?

A. We are told that "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned."—Rom. 5:12.

Then what is the death that has passed upon all men?

A. The death to which Adam was sentenced—"Dust thou art, and unto dust shalt thou return."

If God had not been good and merciful towards man, and had left him under that sentence without means of escape, what would have become of us all?

A. We should have died without hope and remained in the dust forever.

What, then, must a gospel for man's redemption provide for?

A. For dead and buried people it must provide resurrection.

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WASHINGTON, D. C.—The Washington Ecclesia begins the new year with thankful hearts and sincere resolves. Although sickness and distress were present with us at times during the past year, we are glad to be able to report that the enemy death, did not gain a single victory. We lost Brother and Sister Beasley by removal to Pittsburg, Pa.; Brother and Sister Vince by removal to Bealeton, Va.; Brother Palmer by removal to Fort Republic, Va., and Brother Staunton who was with us for several weeks, returned to Rochester, N. Y. We gained by removal from Rochester, Brother and Sister A. M. Benschaw and Sister Ray, who are now located permanently with us. We now number 24 and I am pleased to report that our average attendance on Sunday morning consists of nearly the whole membership. The first of this year we began a new order of service at our Sunday morning meetings. We elected one presiding brother to serve at every meeting during the year, whose duties would be to open and close each meeting, read all notices, etc. We elected two speaking brethren, who take their turn every other Sunday, speaking for the benefit of the alien. We elected four exhorting brothers who speak once a month each, at the table; and we elected one brother as a substitute to take the place of any brother who should happen to be absent and to speak on fifth Sundays. In this way the work is divided up so that all may have a share and at the same time we have variety, which is pleasing. Our Sunday school is progressing under the superintendency of Bro. A. M. Renshaw, who is young and energetic, and will, we believe, make a good leader. We call attention to the notice of the fraternal gathering elsewhere in this issue. We feel sure that there are a good many brothers and sisters financially able to come, and a good many ecclesias financially able to send representatives. We will prepare a good program and if you will come you will aid materially in making it a spiritual success.

The Washington Ecclesia, GEO. NEILL, Sec'y.

## INTELLIGENCE.

AUSTIN, MINN.—You may not hear from us as frequently as you might, yet our hearts and minds in love extend to you and all the brethren and sisters wherever they may be, and more so every time we pick up the Advocate. It brings greetings of love, tidings of brethren, and as a true friend, it admonishes, points the way that suffers not shipwreck in doctrine or deed. To those isolated it comes as a tower of strength and comfort. We need it.

But we also realize the work, thought, and time required to edit, contribute, and defend in making it what it is. The least we can therefore do is renew our subscription.

Yours fraternally,

BRO. and SISTER MEYER.

CHULA VISTA, CAL.—Again I renew my subscription for the Advocate, hoping you may long be able to wield the sword of the Spirit, to defend and protect the Truth. Sister Bradley's remarks in the October number shows it is desirable that someone should reprove and rebuke the foolishness she spoke of. To remain passive, as some advise, would allow falsehoods and errors to crush and suffocate the Truth.

Yours in hope of eternal life,

WM. HOLMAN.

LADNER, B. C.—The Advocate arrived today (December 9, 1909). We prize it highly. No trouble in separating the chaff from the wheat, as the chaff is always blown away. The year 1909 will soon end, and how comforting it would be on New Year's morn if we could all truthfully say:

Another milestone safely past  
 Along life's toilsome road;  
 Another year began today  
 In closer touch with God.

We all wish you and Sister Williams a pleasant Christmas and a profitable New Year; and we earnestly pray God to grant you many years yet to fight the good fight.

In hope,

JAMES COOK.

LONDON (CAMBERWELL)—Greeting in the Lord Jesus! We very much regret to report that the enemy death has visited our ecclesia and taken from us Bro. R. H. Vingoe, who was found dead in his bed on Sunday, the 13th of February, and was laid to rest in Lewisham Cemetery, Ladywell Road, in the presence of about 30 brethren and sisters on Thursday, the 17th inst., Bro. Hookham officiating. Our dear brother embraced the Truth about 25 years ago at Wilcox Assembly Rooms, and has been an earnest and faithful worker in the Truth until at the age of 64 he now rests in hope of an awakening to that glorious age when all tears shall be wiped away and he will look upon the Lord Jesus whom he loved and served for so many years.

Yours fraternally,

GEO. FOOTE,

Recorder to Ecclesia Meeting at Surrey Masonic Hall,  
 Camberwell New Road, London, S. E.

NORTH VIEW, VA.—I have to record the death of Bro. Junius Harris of Lunenburg Co., which occurred on Monday, February 21st, and who was buried on the following day. He was one of the old-time Christadelphians—often still called Thomasites in this section—

and leaves two sons and a daughter in our fellowship. Soon nothing but a younger generation will remain to witness for the Truth. Here, in the field of the early labours of Dr. Thomas, surely the Truth ought to shine at least to such a degree as to reflect his efforts. There is need, however, for the brethren to bestir themselves, to put on the whole armour of God and to quit themselves like men. Many who will not attend our meetings will be present at a funeral, hence at the burial of Bro. Harris there was an opportunity to present the Truth concerning death and life—briefly but enough to give a reason for the hope which is in us. May we who live prepare to die, or better still, to be ready to meet our Master in the day of His coming.

Sincerely your brother,

ALBERT HALL.

PRESCOTT, ARK.—When I got the Advocate today I read it, as I always do, and carried it over to my neighbor, Mr. O. S. Jones, and we read together your article, "The Arkansas Baptist Answered." He was so carried away with it that he handed me 20 cents and asked me to have you send him two copies. He wants a copy to send to a Baptist preacher, and he wants to keep a copy. Mr. Jones knows and talks the truth all the time. He wrote a pamphlet after the Baptist turned him out, and he asked me to send you a copy. He is quite a student and has read "The World's Redemption," "The Law of Moses," "Elpis Israel," "Nazareth Revisited" and several other works.

Our little band, four in number, meet every Sunday for Bible study and bread breaking. Several here are interested, and it will not be long, I hope, before others will come into the Truth.

Dear Bro. Williams, we all here appreciate your labor of love in lecturing and writing for the Truth. May you be spared many days yet to "earnestly contend for the faith."

Your brother in Israel's hope,

O. L. DUNAWAY.

ROCHESTER, N. Y.—No more pleasing duty falls to our lot than to record the fact that another has been added to the Name which is being taken out from the nations. In this instance it was our young brother, William Short, aged about 23 years, who put on Christ in immersion on Thursday night last, February 10th. He witnessed the "good confession," and expressed a desire for obedience without delay, which was granted him. On Sunday, Bro. Tomlin gave him the right hand of fellowship, and spoke many edifying and helpful words to the young man who had started for the Kingdom of God.

Under the early direction and teaching of a God-fearing father (the late Ambrose Short, of Lockport, N. Y.), and a faithful mother, his thoughts were early inclined to wisdom's way, and the step he has now taken is the outcome. The influence of the Rochester meeting and its manifold class-work has been felt, too, since our brother came to reside in this city, for he has been a faithful attendant. If our class-work does not in the future result in some God-glorifying fruits, we shall be greatly surprised. And the joy of being identified with such a work, who can tell it?

Our young brother has the prayers and the best wishes of the meeting in his choice of things heavenly, for they will surely end in life unending, if they are held fast.

C. C. VREDENBURGH.

SAXON HILL, SASK., CANADA.—Dear Bro. Williams: I have been up here nearly six years, and think it high time that I should

thank those kind brethren who have supplied me with the Advocate during all that time, as they may think I do not get it or appreciate their kindness.

I have been through all the hardships, privations and discomforts of a pioneer life, consequently have not much to say that would be of interest to them, and I do not wish to relate our hard experiences, as it might savor of murmuring.

The people here are of various nationalities and are too strenuously occupied in providing the bread that perishes to give heed to seeking that which is enduring. It is scarcely to be wondered at, for the season for cultivation is so short that every moment must be taken advantage of, from 3 or 4 a. m. to 9 or 10 p. m., and then the wearied body is not in a fit condition for anything but rest.

I came here in the hope of inducing my two sons to accept the glorious gospel of the blessed God, and under the above conditions have not made the progress I anticipated. One of them left here about four years ago, and the other, while accepting our doctrinal teaching, does not seem to take the interest I expected and would like to see. I have read the Bible aloud to him more than twice through, besides extracts from "Elpis Israel," the "Christadelphian" and your excellent work, "The World's Redemption," calling attention to what God teaches in the Bible by God-given laws, precepts and examples of what is well pleasing and otherwise to Him; also His great and precious promises constituting the gospel to be believed and obeyed for salvation. I have urged upon him the necessity of yielding that obedience, but so far have been disappointed. It is very discouraging, yet I hope that during the coming summer he may see his way to render that obedience.

Another son, whom I had not seen for 18 years, visited us last summer and is now in British Columbia looking for a homestead. Possibly I may be enabled to bring him into the bond of the covenant, as he had a fair knowledge of the Truth before he left home and has not joined any other church.

I discontinued my subscription to the "Christadelphian" since 1906, and so my sole communication with what is going on among the brethren in the world has been through the Advocate, and I am very thankful to have it.

I have not seen a brother since I came here, and know of none within 100 miles, so you can imagine how lonely it is for me.

Verily, God is good. I am today starting on my 80th year of this life of vanity, with a good measure of health and strength, and by October next shall have been 49 years in the Truth, earnestly endeavoring also to walk in it.

Kindly inform the brethren that I am still patiently waiting for the return of the Master, and

In His glorious Kingdom we shall know

WHY, in His wisdom, He hath led us so.

D. P. ROSS.

THE FRATERNAL GATHERING in Washington To Be Held  
May 29-30, 1910.

The spring is at hand and the time is drawing near for the Fraternal Gathering to be held in Washington. We therefore take this opportunity to impress upon all brethren (in fellowship) how much we desire their presence at this time. The date, May 29-30, 1910, was chosen for three reasons:

1st, in order that it might not conflict with the fraternal gatherings held during the summer and fall.

2nd, in order to take advantage of the holiday (Decoration Day), which will be observed by the United States on Monday, May 30th.

3rd, because the weather in Washington is more pleasant at that time than at any other time of the year.

The brethren having experienced such spiritual strength from the gathering held a year ago, are encouraged to undertake another this year, that they may be again refreshed in spiritual meat and drink.

This will probably be the last time that Washington will hold a gathering for a few years (other southern ecclesias desiring it); therefore as Washington is the National Capital, besides being easy of access, we hope that many ecclesias will be largely represented. If this should be impossible, try to assist us by sending at least one representative. We will arrange for your care and comfort during the gathering, and on account of the increased attendance anticipated (possibly three hundred, all told) we expect to improve on the hotel accommodations.

We understand that New England did not hold a gathering last fall; we therefore press the brethren of that section to be with us at this feast of fat things.

Col. 3:16—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Being thus admonished, we call the attention of one and all to the list of hymns and anthems published in the last F. G. News. We hope the brethren will get together in rehearsing these, that we might praise the Lord with one voice as well as one heart. We expect to listen to words of praise to Jehovah from brethren well qualified to glorify His worthy Name, and it is our aim also to praise Him to the best of our ability in song.

We ask the brethren to consider this matter now, and that all who anticipate coming, advise us as soon as possible, that the F. G. Committee might have ample time to arrange for the program and accommodations.

G. B. TAYLOR, Secretary,  
1743 Oregon Ave. N. W., Washington, D. C.  
A. M. RENSHAW, Assistant Secretary,  
1000 M St. N. W., Washington, D. C.  
C. T. CREECY, Treasurer,  
915 N St. N. W., Washington, D. C.

TROUT CREEK, ONT.—I have much pleasure in reporting the obedience to the Truth of the following persons: Veda Trussler and Charles Trussler, daughter and son of Bro. Thomas Trussler; Samuel Timpano, formerly Roman Catholic, and Mrs. Pedder, wife of the writer, formerly Lutheran. We are much cheered by these recent additions to our ecclesia, and look for a further increase shortly. Several are interested and attend our meetings and weekly Bible class, which we hold every Wednesday evening.

During the latter part of December and January we had lectures every Sunday in our hall here, delivered by Brethren E. H. Chart, Jas. Pryce, A. Biggs, and D. Tolton, and they were fairly well attended. We believe much good was accomplished, and we regret that the distance we are from the other ecclesias prevents us having these lectures frequently.

However, we are trying to keep the Truth before the people, and hope our humble efforts will meet with some measure of success.

With kind regards to all of the Household, I remain,  
Your brother in Christ,

J. H. PEDDER.

#### FRATERNAL GATHERING AT SOWERBY BRIDGE, ENGLAND.

We held our Annual Fraternal Gathering on Christmas Day, when we had brethren and sisters from Burnley, Castleton, Elland, Gainsborough, Halifax, Heckmondwike, Huddersfield, Leeds and London.

The meeting was presided over by Bro. J. W. Halstead, and commenced with the singing of Hymn 41, which was followed by prayer and reading Eph. 6. The president then extended a hearty welcome to all, and called upon Bro. Blackstone of Castleton, who had practical experience as a soldier, to introduce the subject for the evening's discourses, which was, "The Weapons of Our Warfare." Bro. Blackstone showed us the qualities of a good soldier. There was no turning back when the enemy was thick around him. He had seen many a brave soldier who would not stop even to have his wounds dressed, but went bravely on into the battle; and so must we go bravely on, no turning back. Every soldier is provided with accoutrements wherby to conquer the enemy, and so must we "put on the armour of light that we may be able to withstand all the darts of the wicked." The soldier often has very weary times whilst marching across the desert, but by and by he comes to a halting place, where he can take refreshments; and these gatherings are to us as halting places, where we can be refreshed in spiritual things and thereby gain strength to battle on, to fight the good fight of faith.

Then followed singing of Anthem 14, after which Bro. A. E. Owler of London, was called upon to address the meeting upon the subject: "Shod with the Preparation of the Gospel of Peace." The apostle Paul in this sixth chapter of Ephesians has played upon two words—"Peace and Armour." One indicates horror and bloodshed and the other safety and plenty. But this peace is an important part in the armour, because Christ is our peace. One writer has rendered beautifully the verses 13 to 15 of this chapter; "Put on therefore the complete armour of God, so that you may be able to stand your ground on the day of battle, and having fought to the end, so remain victors in the field. Stand, therefore, first buckling around you the belt of truth, and putting on the breastplate of uprightness, as well as the shoes of the good news of peace—a firm foundation for your feet."

And why on our feet? Under the law Moses had to take of the blood of the offering and put it on the tip of the right ear, on the thumb of the right hand, and also upon the great toe of the right foot of Aaron and his sons. This indicates ear for hearing, hand for doing and toe for walking.

If our feet are shod with the gospel there will be no danger of our falling away, or going to the right or left. Let us take the word "peace." First, we must be practical, our preaching must be seen by deeds. We must live the truth ourselves as well as show it unto others. We must also be earnest, enthusiastic and active, miss no opportunities of speaking a word in season; but it is no good being practical, earnest or active if we are not charitable or loving. Paul says, The greatest of all virtues is charity, or love. Let us shed the light to all around and love our neighbor as ourselves. We may have all these virtues, yet something

more is needed. We must be enduring, for "He that endureth to the end shall be saved." If we have all these qualities we shall have the peace of God referred to in Phil. 4: 6, 7. This implies:

Carefulness for nothing.

Prayerfulness for everything.

Thankfulness for anything.

Let us strive, then, in the coming year to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is *not in vain in the Lord.*"

Hymn 56 was then sung, after which Bro. Moore of Leeds, spoke upon "The Shield of Faith," and commenced by referring to the hymn we had just been singing. We could not go through it without finding a groundwork, and that is faith. We have placed our faith in God and are building upon it day by day; and these gatherings are times of encouragement whereby we can gain strength for the way. The reward will be given to us only on one condition, that we prove ourselves worthy. The fact that a shield is necessary shows at once that there is a warfare, and if a shield has to be used it must be of such a character that it will stop the darts. We must use it as a defensive weapon, not as an offensive one. The speaker then briefly referred to several examples of faith—Noah, who through faith built an ark of refuge; Abraham, who left his country in obedience to God; and Moses, who chose rather to suffer with the people of God than to enjoy the pleasures of sin for a season; and lastly to our greatest example of all, Christ Jesus, "who for the joy set before Him endured the cross." Let us, then, be careful that we do not lose our faith in God, but let us, as the apostle says, Lay aside every weight and run the race with patience, keeping our eyes fixed upon the joy that awaits us. At the close of Bro. Moore's address, Anthems 19 and 20 were sung, when Bro. Riley of Heckmondwike, was called upon to address the meeting on another part of the armour, "The Helmet of Salvation." He said we had been told we must be shod with the gospel of peace, that we must have the shield of faith. We also need the helmet, or the hope of salvation. What is this hope? It is a glorious prospect, even eternal life. Associated with glory and honor, John says, we shall be made like Christ for we shall see Him as He is. Shall we, brethren and sisters, receive this glorious prize? That depends upon ourselves. It is all in the love of God that we have this hope held out to us. Let us then wear this helmet as a covering for our heads and hearts and we shall not dare to do or say anything that will be displeasing to our Heavenly Father. It will guide us in all our thoughts, our words, our actions; and if we feel weak at times, let us go for strength to our Father, leaving all our cares and anxieties with Him, and He will help us. This glorious hope will carry us through, not only this life, but into the glorious beyond, when there shall be no more tears, no more pain, and no more death.

Bro. Hirst of Huddersfield, was the last speaker, who, after the singing of Anthem 39, spoke upon "The Breastplate of Righteousness." He said the Christian life was likened unto a race. We are told to run the race set before us. It is also likened to a fight, "Fight the good fight of faith." In this fight, the weapons to be used for the conflict are not carnal, but mighty through God to the pulling down of strongholds . . . bringing into captivity every thought to the obedience of Christ." The weapons and armour are spiritual, and one part of them is described as "The breastplate of righteousness." Armed in this way the Christian is

a power for good and calls forth the admiration of his enemies. The breastplate here mentioned answers to the coat of mail, which reached from the neck to the thighs, made of small plates of iron, like scales, and covering the front and back parts of the body. This armour was for the purpose of resisting attacks from sword, spear, or arrow. The object of the armour as a whole is expressed in verse 13 of Eph. sixth chapter. The follower of Christ is exposed to attacks from sin in different ways. First, weakness. Second, special dangers from becoming Christians, such as cares, riches, pleasures. Third, business. We may have some very strong points of character, but we may also have some weak ones, which we need specially to guard. One of our hymns says:

"Sin calls for ceaseless fear,  
Weakness needs the strong one near.  
Long as ye struggle here,  
Pray, brethren, pray."

Jesus shows us where attacks upon our armour come from in Mark 7: 20-22. The apostle also shows us in Gal. 5: 19, 6: 7, 8 and in Heb. 12: 1.

Yes, sin doth easily beset us, but let us put on this breastplate of righteousness, and ever look unto the Captain of our Salvation, Christ Jesus, remembering that we are not fighting for a corruptible crown, but an incorruptible; and it is well worth all that we may be called upon to endure. May it be ours to be numbered amongst the precious jewels when our Lord returns.

The president then briefly referred to the sword of the spirit, which is the Word of God, "quick and powerful and sharper than any two-edged sword," and in the words of the apostle Paul exhorted us to "Let the word of Christ dwell in us richly, teaching and admonishing one another in psalms and hymns and spiritual songs, and whatsoever we do in word or deed, do all in the name of the Lord Jesus." The singing of Hymn 58 and prayer brought a profitable and upbuilding evening to a close. Let us, dear brethren and sisters, as good soldiers of Christ, take for our watchword, "Forward!" in the year we are just entering upon.

"Forward, with nothing to hinder our progress.

Forward, with Jesus where'er He may lead;  
This be our watchword, for then we shall surely  
All through the year be advancing indeed."

Reported by Sister Edith Hoyl for

BRO. F. HANSON,  
Secretary.

[Well done, Sister Edith.—Editor.]

THRIFTY, TEXAS.—With a sad heart I announce the death of my dear parents, Mr. and Mrs. R. C. Chaddick. Mother died on the 10th of January; father died on the 13th, only three days later. Both were taken with pneumonia. They had the best of nursing and medical treatment, but it was the Lord's will to take them from us. Father was 66 years old; mother was 59. They were true and faithful members in the Christadelphian faith for almost thirty years. It is hard to give my dear parents up, though they are resting until the coming of Christ. I want the prayers of all true members of the Christadelphians that I may be able to meet with them where there are no more partings. The Christadelphian Advocate comes to father's address, and I shall endeavor to read every copy. I also find a letter written you by my father

which I will enclose with this. Probably he has written you later.

I am, sincerely yours in belief,

MRS. DORA BELVIN.

VICTORIA, B. C.—You have not heard from us for some time. We are still meeting in our own home, proclaiming the Truth to those who have ears to hear. We are greatly encouraged by the obedience of Arthur Paul Hill, aged 22, who, after a most satisfactory examination before four witnesses, was immersed into the saving Name of Jesus the Christ, on March 16th, after which a meeting was held and a suitable address given for encouragement to press on in the race. Our brother is the son of a retired clergyman, but realized that father or mother cannot stand in the way, and so rejoices in the hope now set before him. May we all be found faithful to the end!

Your brother in Christ,

A. J. WATKINSON.

VANCOUVER, B. C., December 11, 1909.—Dear Brother and Sister Williams. Greetings to you and we hope you may enjoy good health and be spared until the Lord comes.

After reading your editorial in December number I thought I would just write a few lines to you, for I know just how you feel; your mind is mine in this respect—if Jesus is not here soon, what will become of the Truth? Will the young believers prove good soldiers or will they let the change that has taken place in the body, completely swallow it up? for truly change upon change has taken place. Still, dear brother, we have the signs of the coming of our master so plain before us. The year 1910 is here, will it bring the Messiah? One landmark after another has been left upon the pages of history for us. The 1260 and 1290 days are sure landmarks, guiding us on the way. The 1335 days will see Daniel in his lot, in the kingdom, will it end 1943? If so, thirty-three more years for the earth to be brought into subjection to the King of kings and Lord of lords, the resurrection of the dead, and the rewarding His saints will all have to be done in thirty-three years. Scoffers have lived in all ages who have asked, "Where is the promise of His coming?" but the watchmen on Zion's watch tower can see that He is coming and will soon be here. As we ponder over these times it always brings to our mind the question, "Are we on the right line?" Do the 1335 days start with the 1260 and 1290? and herein lies the whole question; for we are past the other two dates. We have no reason to doubt that, as they are so plain. Now other signs are also manifest, a falling away from the narrow path; the war like attitude of all nations, and the drying up of the Euphrates or Turkish powers; the Jews returning to Palestine, Jerusalem is, we can say today, a Jewish city, having, I believe, fifty thousand of a population of eighty thousand people. Truly, brother, these are good news to us. Don't feel cast down. Remember the exhortation to us by our Bro. Paul: "All who live godly in Christ Jesus have suffered persecution;" and again, if we get no chastisement, then we are not sons of Deity. You have received a goodly share from those who should defend the Truth and now we are so near the end, let us lift our heads and rejoice, for our redemption draweth nigh. These few words to you, my beloved in the Lord, to let you know that our hearts beat the same, that our thoughts are the same, and we love the same things, though thousands of miles part us. With fondest love to you and Sister Williams, believe me to be brother in Israel's hope.

J. A. WYATT.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 734 W. 61st St., Chicago, Ill

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

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

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

Price, paper bound, 50c.; by mail, 57c.

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MAY 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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**BOUND VOLUMES OF THE ADVOCATE.**—We have had a few of Vols. for 1908 and 1909 bound under one cover. There are only three left. The price is \$1.50 for the book; postage extra, 20 cts.

“THE CHRISTADELPHIAN” on Condemnation and Forgiveness, answered by THE CHRISTADELPHIAN ADVOCATE. Under this title we have, by request of a brother who contributed towards the expense, reprinted that part of “Rectification” which appeared lately dealing with this question. The price, 2 cts. per copy; by mail 3 cts., or 30 cts per dozen. In England, one half penny, by post one penny. To be had of our agents, whose addresses are given under List of Books on 4th page of cover of the ADVOCATE.

**SELF-EXPLANATORY**—Dear Brother: In the April issue of the ADVOCATE, there appears a notice from the Washington Ecclesia, with my name at the bottom as secretary. I wrote this notice the first of the year, but since then I have returned to the fellowship of the “Church of God” and am no longer a member of the Christadelphian body. The appearance of this notice with my name attached at this late day, is therefore an error, and I have recently learned was sent to you by mistake. Will you be kind enough to make the necessary correction in the next issue of the ADVOCATE, so that its readers will have a proper understanding of the matter?

Very sincerely, GEO. NEILL.

**LETTERS**—M. Pilkington, R. C. Henley (2), L. K. Renshaw, F. V. Fredrick, E. Hoyle, A. M. Linnecar, M. Piggott, J. Price, E. H. Biscoe, A. M. Cobb, E. M. Long, J. A. Wyatt, H. Cole, E. E. Ellis, L. Hawes, R. C. Baillie, J. Price; E. J. Elsas, V. Maynard.

**RECEIPTS**—M. Thomson, P. Graham, E. V. Carr, W. Rosencrance, S. Brown, G. Ellis, J. Eblen, L. C. Wade, C. A. Stephenson, A. W. Harrown, G. B. Suggitt, C. Copeland, H. M. Stevens, M. Piggott, J. Eastwood, S. Steinmell, J. Barber, W. H. Lowe, A. D. Stewart, M. E. McCreary, J. H. Bishop, E. Hahn, J. T. Sloan, M. F. Pilkington.

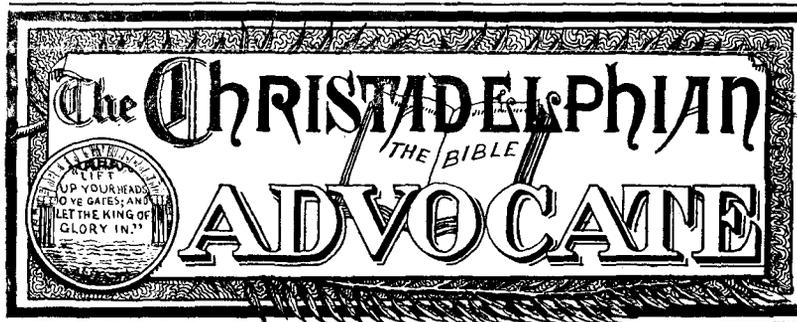
**FRATERNAL GATHERING AT WASHINGTON, D. C.**—Further notice of this has come to hand too late for insertion, this month's ADVOCATE having been made up earlier than usual to allow of editor's departure for a two weeks' visit in Orlando, Fla. The announcement states that the “Fraternal Gathering News” will be issued May 15, and give all particulars. There is an effort to procure reduced rates—one and one fifth. For particulars as to this, write Bro. G. B. Taylor, 1743 Oregon ave. N. W., Washington, D. C.

Intelligence from Vancouver held over till next month.

**ADVOCATE RELIEF FUND.**—J. E., \$1.00, Providence Ecclesia, \$10. Received by Bro. Leask, Chicago Ecclesia, \$17.50, J. W. P., \$5.00. Used for relief, \$40.00.

**UP-AND-BE-DOING-FUND.**—H. H., \$5.00.

**ADVOCATE FUND.**—Feb. to April 18th, Bro. Z., \$2.00, A. H. R., \$5.00. J. H. M., \$8.00, A. W. H., \$2.00, H. C., \$5.00.



Edited and published (first of every month) by Thos. Williams, 734 W. 61st Street, Chicago, Ill., U. S. A.  
PRICE—Per year in advance, \$2.00; half yearly in advance, \$1.00; to new subscribers for the first year, \$1.00; to British Isles, 4s per year; British Colonies, 8s per year. We make special arrangement with a limited number who are unable to pay the full subscription price. A few deserving but poor are supplied by the contributions of generous friends. Remit by Draft, Post Office Order, Registered Letter or Express Order—not by checks on local banks. Address all communications to THOS. WILLIAMS, 734 W. 61st Street, Chicago, Ill.

VOL 26—No. 5

MAY, 1910

No. 303

## EXHORTATION.

BY BRO. JAS. LAIRD.

**F**ROM the Scriptures we learn that as many of us as have been baptized into Christ have become the children of God by faith. We also learn that if we are obedient children, each one of us shall receive an inheritance incorruptible and undefiled and that shall never fade away.

In order that we may enjoy this inheritance it is said that we shall be made partakers of the Divine nature, a nature which no stain of sin can ever soil, into which no seed of envy can ever fall, which no shaft of jealousy can ever pierce; no pang of sorrow nor wrench of pain can ever invade; and before whose glorious brightness death itself shall turn pale and die.

It is good for us to think very often upon this, to find time every day in quietness and alone to contemplate the wonderful wealth of these exceeding great and precious promises.

By so doing we grow in spiritual strength, and thus can more clearly see how truly vain and paltry, how evanescent and worthless are the various objects which consume the energies of mankind. To see and be deeply impressed with the temporary character, and ultimate futility of these things, is a mental impossibility to the one who finds no time to meditate on the sublimity of our hope, the grandeur of our calling, the glory of our inheritance, and the

absolute assurance that in due time we shall reap a superlative harvest if we faint not, nor fail.

As we meditate upon the goodly heritage which God has promised, the mind ascends to higher thoughts, even to thoughts upon God Himself. And, as the fabled flower which spread its snow-white petals to the deep blue above found in the course of time its snowy petals transformed to the stainless azure of heaven's dome, so too may we by meditation upon the great Eternal, as He has revealed Himself in His word and work find ourselves becoming less and less conformed to this world, and more and more transformed to His own glorious likeness.

In the Scriptures we are exhorted to lift up our eyes and behold the stars. As we do this, a mingled feeling of awe and reverence deepens upon heart and mind as we try to think of the power and the wisdom of which they are but a manifestation.

But we are told that all the stars we see are as nothing compared with the stars we cannot see. The farthest-reaching telescope reveals myriads of stars which the unaided eye can never see, and far, far away in the fathomless depths of space the luminosity visible tells of myriads of wholly invisible stars:—stars which may shine for other eyes, but not for ours.

And then we learn that the earth and all the planets circle around the sun, and that the sun and its train circle around another vaster system, and so on until all the stars we see, and perhaps all we can see with the telescope circle around one vast unknown center constituting one universe.

But not here does the mystery end. No, not here, for beyond, far beyond into the utterly unknown circle other universes, and still others, until the mind retreats, baffled, bewildered, overwhelmed, crushed into the most abject nothingness in the contemplation of the Infinite Majesty who created them all and whose glory they, from age to age, proclaim.

And now, do you not think one little drop of water out of the wide rolling ocean is larger far, in comparison with all the fulness of its waters, than is our earth compared with all the worlds, or all the spheres, that circle in changeless glory through all the silent, trackless fields of space?

Would you not think our world too small for God to notice? If He humbleth Himself to behold the heavens, how great is His humility to condescend to notice our earth!

But He does notice our earth, and in doing so how greatly does He teach *us* to be humble. Is it any marvel if He cannot endure the proud, any marvel if He looks with favor upon the humble and contrite heart that trembles at His word? The crown-

ing excellency of the children of God is their humility, love, and reverence. Have you plumbed the depth of Paul's words when he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;" and shall we not include, there is neither high nor low, rich nor poor, nor any of those social or artificial distinctions which weigh so heavily among men? Before Him they are less than nothing and lighter than vanity.

Until we are truly humble before Him, we will never be humble before each other, nor shall we ever be rid of those unutterably petty and miserable jealousies, and envyings, and detractions, and fancied slights, and offences, and heartburnings, that abound in places where they should never be seen. These are the serpents amid the flowers, that may sting us to death even while we are gathering fruit from the tree of life eternal.

Let us view God in another aspect. Which one of us is a parent, with the children gathered around the home? As we look upon their sweet and innocent faces how deeply our hearts are stirred for them! Oh, how we would like them to grow into a noble and beautiful manhood and womanhood. Oh, how we wish they could profit by our experience. What an interest we take to teach them to pursue the good, the pure, the true, and to avoid all that is evil, false, or foul. How we seek to impress upon them the need for self-denial and contrast it with the evil of self-indulgence, and thus, little by little, help them to develop characters, which shall be an honor to themselves and a rejoicing to their parents.

From this we may learn our Father's bearing towards ourselves. Like as a father pitieth his children so doth the Lord pity every one of His dutiful children. In His wisdom He has given us all needed directions to walk well-pleasing in His sight. To obey His will may seem very difficult, but in every way consistent with His purpose. He has comforted and encouraged us to persevere unto the end—an end which is sure to come to all.

On the other hand, we have all been children, can enter into the thought and spirit of a child. When the child is first away from home, how pleased it is with all the new sights which meet the eye. With interested and inquiring mind it examines all that has not been seen before. But after a time everything palls. The child is ill at ease, the sights that pleased have become commonplace and are now unnoticed. All in vain are the efforts to amuse or interest, or in any way to engage the mind. The mind of the child is filled with thoughts of home. To see father and mother, and all the loved associations has become the one great and only desire. Its yearning heart is desolate and cannot be comforted,

because it is away from the highest and the holiest and most tender object of regard.

Does this express the attitude of God's children towards Him? Are they not strangers and pilgrims far from home, who in their exile feel a loneliness and desolateness which no human companionship, however pleasant, no association, however agreeable, can ever lessen or remove? What saith the Scripture? "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God."

Is this your experience from day to day, as with the deep intense yearning of your highest being, you long for the expected hour when it may be said, "Lo, this is our God; we have waited for Him, and He will save us? This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

It should be the mental attitude of every child of the Father. Let not one be satisfied with himself until this reasonable and attainable perfection has been reached. Where this height has not been reached, a faithful heart-searching will show that love has not done its full or perfect work. When heart and mind, soul and strength, are controlled and overmastered by love toward the Holy One of Israel, then are felt the words of the Psalmist, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."

If we do not love Him so, why is it? Surely it cannot be because He is not lovely. He is the perfection of all excellence and beauty, of all goodness and wisdom, of all blessing and glory. It cannot be because He is not good to us. He hath called us to the adoption of children, promised us life evermore, appointed for us an high priest who hath compassion on us; hath invited us to come to Him for help and comfort, when we are sad at heart; hath told us that we are very dear to Him, and that He will withhold from us no good thing. If we do not love Him as we should, what is the reason? *There is just one reason, it will include all other reasons.* Just one reason, mark it well. It is because we do not think about Him often enough, or long enough, or intently enough. We are thinking far too much about the various activities of our daily life. What we shall eat, what we shall drink, what we shall wear. The old, old story of the cares of life, the pleasures of life, the ambitions of life. We who should have learned how to master and control all these creature things, are controlled by them. Slaves are we to a master more exacting and insatiable than any tyrant who ever forged a fetter. Our minds take the color and the texture of the prevailing thought, and unless the prevailing

thought ascends far above all created things, even to the Creator, then our thoughts of Him are few and feeble and transitory, and our love but coldly smoulders amid the ashes of a half-forgotten faith, and we know not what David felt when he wrote, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

Come, then, to the Father every day. Come to Him by reading His word. Come to Him through the new and living Way which He hath consecrated for us. Come to Him frequently in quiet meditation, passing in review the unfoldment of His glorious purpose from age to age. Come to Him in joyful anticipation of that blessed time when His holy name shall be exalted in all the earth, and all the tribes and tongues of men shall bend the lowly knee and raise the rapturous song. Come to Him with praise and thanksgiving more than tongue can ever utter, that from out earth's teeming millions He hath enlightened you with the light that leads to life eternal. Come to Him with that reverence and humility which arises in the mind of every one who tries to measure the infinitude that separates between the Creator and the created thing.

Come! and the more you come the more peace and joy you will have in coming. Come, and the more you will count all things but dross when contrasted with the eternal excellency of the promised inheritance. Come often, it will strengthen your faith, transfigure your Hope, and fill your heart with love and joy. Come now, when the world denies Him. Come now, when all men count our hope a delusion. Come now, when the wicked say continually, "Where is thy God?" and when it seems as if *they* had grasped the only substance and we were following the elusive mirage of the desert, or the lengthening shadow of eventide.

Doing this, our reasonable service, we will get to love Him, even with the strength and fulness which alone will please Him: get to love Him with an intensity and devotion expressed in the words, "I stretch forth my hands unto thee: My soul thirsteth after thee, as a thirsty land."

And, Oh when our little day has been lived, when our little crosses have all been borne, our little trials all met and overcome, when the fulness of the appointed time arrives, and at last is heard the solemn, thrilling cry, "Behold, the Bridegroom comes! Go ye forth to meet Him." Then we shall be prepared to go with the bounding step, and the outstretched hand, with the beaming eye and the joyful heart, remembering our life-long devotion to Him, expressed in the words, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

### The Ideal Of The Jews.

The only movement among us that has any idealistic element, particularly Jewish, and at the same time of sufficient power to rouse a large section of the Jewish people, is the Zionist movement. It appeals to history, it offers a problem of present day application, it has a large spiritual message, for it aims to regenerate, to re-create a whole people, to renew in them not only their physical strength, but also their moral and spiritual life. It calls upon the Jews not only for material aid, but for their wisdom, their patience, their sacrifice. It does more. It says you must get information concerning your brethren, your history, the profoundest teachings of your people. You must know, and understand, and feel. You must see through the attempt to establish a nation, to the large good for humanity; for the establishing of another autonomous government is no end itself, least of all a spiritual end. But the re-creation of a government that could look to the prophets of old as its own elderly statesmen, and that might develop and apply the passion for righteousness which has kept their words alive to this day—is that not a goal for which the most modern man might be willing to strive? Is it not a cause worth fighting for? If it is not, I hardly know where to look for another. And we must have something. We cannot go on fruitlessly declaring to an unbelieving world that we are the salt of the earth. We must hit on something that will fill our spirit, and that is, moreover, our very own.—*Amiel, in the "Jewish Comment."*

The "Daily Consular and Trade Report" published in Washington, D. C., contains in a recent issue, an excellent report on the cotton-growing industry in Palestine, from which we take the following excerpts:

"Last year Messrs. Sursock and Tueni, of Beirut, began experimenting with cotton and obtained satisfactory results. They cultivated about 200 feddan or 840,000 square meters (145 acres) and secured a crop of 142,000 kilcs (312,000 pounds), for which they received 80,000 francs (\$15,440). Expenses incurred amounted to 12,000 francs (\$2,316) for seed, plowing, and watchmen; 8,000 francs (\$1,544) for harvesting; 4,000 francs (\$772) for management. No pumps were required for irrigation."

"The German Catholics who have operated a colony at Magdala, on the Sea of Calilee, are negotiating with a Jewish concern for the sale of its possessions, many of the colonists having suffered from fever. The Jews intend to convert the colony into a cotton plantation."

## Change Of The Baptists.

---

*Dear Brother Williams :*

Greeting in Christ Jesus!

The following extract from Thomas Crosby's History of the English Baptists (1738) will be of interest to the readers of the *ADVOCATE*, showing as it does how close the belief of the early Baptist community, on the Coming Kingdom and reign of Christ Jesus was to our own; and how far astray present day Baptists are from those who in the year 1660 subscribed their names (forty-one in number), "and owned and approved by more than twenty thousand" others to "a brief confession or declaration of Faith, lately presented to King Charles the Second; set forth by many of us who are falsely called Anabaptists, to inform all men in these days of scandal and reproach, of our innocent Belief and Practice; for which we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than to decline the same. Subscribed by certain Elders, Deacons, and Brethren, met at London in the behalf of themselves, and many others unto whom they belong, in London, and in several Counties of this Nation, who are of the same Faith with us."

Section XXII. That the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1: 3), which was taken up from the disciples, and carried up into heaven, Luke 24: 51. SHALL SO COME IN LIKE MANNER AS HE WAS SEEN GO INTO HEAVEN (Acts 1: 9, 10, 11), and when Christ, who is our life, shall appear, we shall also appear with him in glory (Col. 3:4). For then shall he be King of Kings, and Lord of Lords, Rev. 19:16. For the Kingdom is his, and he is the Governor among the nations, Psa. 22: 28, and King over all the earth, Zech. 14: 9, and we shall reign with him on the earth, Rev. 5: 10. The Kingdoms of this world (which men so mightily strive after here to enjoy), shall become the Kingdoms of our Lord, and his Christ (Rev. 11: 15). For all is yours (O, ye, that overcome this world), for ye are Christ's, and Christ is God's (I Cor. 3: 22, 23). For unto the saints shall be given the Kingdom, and the greatness of the Kingdom under (mark that) the whole heaven (Dan. 7: 27). Though (alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2: 26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned, or overturned from it;

for the oppressor shall be broken in pieces (Psa. 22:4), and their now vain rejoicings turned into mourning and bitter lamentations, as it is written (Job 20: 5, 6, 7). The triumphing of the wicked is short, and the joy of the hypocrite but for a moment; though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, where is he?—Crosby's History of the English Baptists. Vol. II, Appendix p 76. Section XXII.

Believing that the above extract will deeply interest the brethren, I am, with love, faithfully your brother in Christ Jesus,

EDWD. HEMINGWAY.

(This appeared some years ago in the ADVOCATE, but it will be fresh to some—Editor).

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#### "HOLY" WAR.

The account of the condition of things in Jerusalem is not pleasant reading for people calling themselves Christians, and wrought up over the outrages of the Moslems on the Christians of Adana. It is more than half a century now since the war between Russia on the one hand and Turkey, England, France and Sardinia on the other was started over a dispute connected with the guardianship of the holy places in Jerusalem, and one of the most vivid chapters in modern history is the one in which Kinglake describes the then situation. Meanwhile matters have not improved much so far as concerns the prevalence of anything like a Christian spirit in dealing with places supposed to be dear to Christian hearts.

The hardest problem the Young Turks have to solve is to secure peace and order between the factions representing Christian sects and the Moslems. Whether the new Turkish government be sound and sincere in its purpose or no it is too soon to say conclusively. But no one can read Mr. Creelman's serious and detailed account without feeling that the difficulties are not all on the side of the Moslems. Where religion becomes a matter of bitter partisanship and race animosity, there is nothing that can surpass the cruelty of the passions aroused. And we may be lenient in our judgment of the Moslems when we know that it is their bayonets that keep the Latins, the Greeks and the Armenians, who call themselves Christians, from cutting each other's throats about the tomb of the "Prince of Peace."—"New York Times."

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PAUTOSSUC, MASS.—Dear Bro. Williams: So far, I heartily agree with you in your articles on "Rectification." Certainly there is no proof that Adam was created mortal. If he was, then he was sin-stricken previous to his transgression, and it would have been inconsistent to pronounce death, which means mortality, upon him. The word and common sense prove that Adam was "very good" when created; hence he could not have been mortal. He became mortal by sinning, and lost the way to the tree of life.

JAMES MORRISON.

## EXODUS OF THE JEWS

BY THE CHIEF EUROPEAN CORRESPONDENT OF THE LAFFAN BUREAU.

LONDON, January 19. (Correspondence.)—Dispatches from Jerusalem tell of remarkable strides made during the last few years in the re-peopling of Palestine with Jews. The proclamation of the constitution in Turkey threw open the doors of Palestine and led to an enormous influx of Jewish colonists, who are already settled on some of the best lands of the country.

In Jerusalem alone four-fifths of the population now belongs to the Jewish faith. Large portions of land around Lake Tiberias have been bought up from poor natives and converted into prosperous farms.

The plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is gradually being sold to Jewish syndicates.

### COLONIES WIDELY SPREAD.

Almost the whole of the extensive Plain of Esdraelon has been bought up by Jews. Their prosperous colonies spread from Dan to Beersheba, and even farther south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists, whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

At Jaffa, Tiberias, Safed and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

### MONOPOLIZE TRADE AND BANKING.

The whole city of Jerusalem is essentially a Jewish town. Banking as well as trade and commerce is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes.

Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals and schools, and invalid homes. Over 100 Jewish schools al-

ready exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of the land has risen fourfold. The ignorant and poverty-stricken peasants are being ousted from their homes and villages by the European Jew settler, whose modern agricultural implements and methods have made the land produce harvests never dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with energy.

“Beisan and the whole Jordan valley were ‘Shiftlic’ (property of Sultan Abdul Hamid). The Government is now leasing these districts. The farmer has to pay 12½ per cent and 10 per cent of the crop, but is exempt from taxation, as the land remains government property. Messrs. Elias Sursock and Selim Habib secured 12,000 donums (1,905 acres) of this Shiftlic land. A company with a capital of \$40,000 has been organized for the cultivation of cotton in the neighbourhood of Beisan (the promoters being Messrs. Sursock, Ammoun, Jahel, and Hawa). Considerable tracts of land have been purchased near Beisan for irrigation and the raising of cotton according to Egyptian methods. Other companies are being organized for the same purpose.

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Herr Ettinger, the director of the Jewish agricultural colonies in Russia, Herr Niego, the agricultural inspector of the Ica, and Engineer Jurer, constitute the commission of the Ica to report on the economical and climatic conditions of Mesopotamia and the suitability of the land for Jewish colonization. They started on their journey on the 25th ult., and their investigations will not be confined to Mesopotamia, but will also include Anatolia. They will also report on the suitability, or otherwise, of the land for immigrants from Morocco, Tunis, and Yemen.

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After a long interval the St. Petersburg authorities have again begun to clear the capital of Jewish artisans. Forty-four of them have received notice to leave the city at once.

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**RECTIFICATION.**—As before announced, the matter appearing in the *ADVOCATE* under this title is being reprinted for pamphlet form. It has now reached the 40th page. When it reaches 48 pages, we will make up the pamphlet. To several who have inquired, we will say, the price will be 10 cts. per copy; by mail, 12 cts., or \$1.25 per doz.

## THE LAW OF THE PASSOVER.

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**O**F all the feasts kept by the children of Israel in the wilderness, and finally in the covenanted land, none was more important or impressive than the Passover. The record in Exodus 12 informs us that it was to begin on the tenth day of the month and continue until the fourteenth, a period of four days. Like all the ceremonials of the Mosaic system, it would not be strange if this feast is seen to be of a strongly typical nature. The four days of the feast may, therefore, be suggestive of the 4,000 years which have quite rolled round since it was first celebrated in Egypt, reckoning a day to represent 1,000 years.

It is to be observed that the whole congregation were to kill the lamb or kid in the evening (or between the two evenings). If we understand the Christ to be the antitypical lamb, we shall see that in the evening time of the Jewish state, or, as Paul states it, Christ "in the end of the age appeared to put away sin by the sacrifice of himself." Or, taking the marginal readings, "between the two evenings," we see Jesus, the true pascal lamb, sacrificed between the evening of the Jewish state and the evening of the Gentile order, the latter being about to be dispelled by the glowing beams of a Sun whose rising will gloriously and triumphantly usher in a day that shall never again give place to spiritual night. Passing on to verse 7, we learn that they were to take the blood of the slain lamb, and "strike" it on the two side posts and on the upper door post of the houses. This was *the door to the house sanctified by the blood*. Whoever passed through the door into the house was safe from the destroying angel. Is not this strikingly suggestive of the position which the Lord Jesus now occupies? *As the door* through which men must enter to get into the house of God, in which there are many mansions or abiding places, we behold him *sprinkled with his own blood* (the blood of the covenant), the result of his having been "chastened with the stripes of the sons of men."

To those who do not see clearly why the Christ should have died, this type ought to appeal strongly. It should be noted that there was salvation only within the pale of the blood-besprinkled "door." Since he declares himself to be "the door," it can only be that he is such by virtue of the blood sprinkled thereon. It was the sprinkling of blood that perfected, finished his obedience, therefore rendering his righteousness complete, that enabled him to be the sanctified door for all who would enter the true fold, but also enabled him to "enter the holiest of all" when "through the eternal Spirit he offered himself without spot to God." First for himself, then for his brethren, is ever the divine order.

The children of Israel were to eat of it that night, roast with fire, and nothing of it was to remain until the morning; but should it so happen the remainder must be burned with fire. A writer has suggested that this eating of the flesh was suggestive of the intimate and perfect union thus established between Jesus and the believer whose faith eats the flesh of the Son of man and drinks his blood--in other words, believes the testimony concerning Jesus relative to the sacrifice he made once for all, and thus puts himself in an attitude of favor with God, since all those cleansed by the blood of Christ have been delivered by a mighty hand and an outstretched arm. The people were to eat of the paschal lamb with unleavened bread and bitter herbs. These words remind us of what Paul says in 1st Cor. 5:7, and 8, "Purge out therefore the old leaven, that ye may therefore be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Why they should make use of bitter herbs I know not, unless it was to remind them of their deep sorrows and afflictions which surrounded them in Egypt, which is no less true of the saints in this their dark day of oppression among men. They were to eat the flesh of the lamb roast with fire. This is strongly suggestive of the fiery trial through which Jesus passed and through which all must pass before they can be said to be acceptable offerings—"His head with his legs and with the purtenance thereof," showing the completeness of the sacrifice. In verse 9 we are told they were to let nothing of it remain until the morning. The reason for this does not appear very clear, but may it not be because there was no occasion for its use at the time. The spiritual lesson to be drawn from this is that having accepted of the means by which salvation is offered to us in the land of our bondage and during the night of Gentile supremacy, it will be useless to wait until the morning of our deliverance physically, as that will be too late. Should there, perchance, be any left over of the sacrifice until the morning, they should burn it with fire. There could be no eating in the morning. That must be done in the night. So also must we eat of the sacrifice of our passover in the night. In the land of our affliction and bondage, "spiritually called Sodom and Egypt," must we eat of it, for by-and-by the morning of our deliverance will dawn, and we shall go forth in haste to meet our second Moses who will lead us (the spiritual Israel) into the blessed land of promise, where we shall enjoy the Sabbath of rest God has in store for those who have struggled so long and so patiently in the land of affliction wherein they have been but pilgrims and sojourners. But of this further.

The Israelite who partook of the passover did it with his loins girded, his shoes on his feet and his staff in his hand; and he was to

eat it in haste. All which have their spiritual signification in the New Testament. Paul tells us in Eph. 6:15 and 16, "to have the loins" [of the mind] "girt about with truth . . . and the feet shod with the preparation of the Gospel of peace," to which Peter joins his testimony, saying, "Wherefore, gird up the loins of your mind, and be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," while the ever beautiful language of the 23rd Psalm, indicates unmistakably the character of the staff that should be in the hands of the weary pilgrim to the kingdom of everlasting rest and peace to comfort him. Jehovah's staff, which is His word, will ever be the support of all those who put their trust in Him, furnishing them with every needful thing for the pilgrimage all must enter on who would be among the accepted in the day of Christ. The bright visions of peace and the perfection of physical being which invariably rise before the eye of faith of him-whose twilight of life seems about to be lost in the shades of death's dark night carry with them that "full assurance of hope," which enables him to say, "I will fear no evil; for thou art with me."

In verse 13 it is said: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Oh! what a lesson is here! Surely, every believer must see its meaning. The children of Israel are assured that the blood must be to them for a token upon the houses where they are. Mark, it was to be a token for them! So likewise is the blood of Christ our passover a token for us upon the house where we are. The door has been sprinkled with the blood of the lamb. Jesus is both the door and the lamb of God's house, which we are, and when Jehovah sees the blood of His own thereon, as He did to the Israelites, so He does to us when He passes over our sins through His forbearance, that the plague of irremediable destruction may not come upon us, when He smites the world's Egyptians, whose oppression of the saints have now a long time called for vengeance at the hands of the Lord of Sabaoth.

Very much is made of the feast of unleavened bread which was to be observed for seven days. What the teaching is is perhaps made clear by the use Paul and Jesus make of the term leaven in several instances, using it as a figure for sin and wickedness, of which every true saint must be free before he can partake of the passover in an acceptable manner. In all their houses among the children of Israel for seven days was no leavened bread to be found under pain of death. Which instructs us that if we have the leaven of malice and wickedness in our hearts and lives while in the mystical house of God, we shall certainly be cut off at last. He therefore who would learn a profitable lesson, let him lay to heart this teaching of the law

of Moses. Well may we say that the righteousness which is by faith of Jesus Christ is witnessed by the law—Romans 3:21, 22. No manner of work was to be performed on the first and seventh days. There was an absolute cessation from all labor of the flesh, save that every man must eat, and this teaches that while in this state of things we too must cease from all works of the flesh—that is, sinful works; for how can anyone who is permitted to eat of the true passover with the unleavened bread of sincerity and truth, yet live to gratify his mere fleshly desires? Now Moses, after carefully impressing upon them what they should do for deliverance from the plague, particularly instructs them that no one was to go out at the door of his house until the morning. As already remarked, Jesus is the anti-typical door sprinkled with blood, by which a Jew inwardly enters the house of God, that is, the ecclesia. There is no other way. Any one who tries some other way is a thief, a robber, says Jesus in John 15. This is clear because any attempt to obtain salvation by any other means than that ordained by God, robs Him of the glory which is His due as the Saviour of men. It can hardly be surmised that any attempts in this direction will meet with success. God is not mocked. But there are a good many who have been, and will continue to be, until the cobwebs of the ages are brushed from their eyes and the refuge of lies be forever put away.

As it was incumbent upon the Israelite to remain in his house until the morning, so it is necessary that every true saint remain in the house of God until the morning—that blessed morn that signals our deliverance from spiritual Egypt. We have entered through the door into the house. Here let us remain, and in readiness await the coming of the prophet like unto Moses, who will soon come and pour out the judgments of the seventh vial upon all the high ones or (figuratively the first born of spiritual Egypt), so that from one end of the world to the other he will “wound the heads over many countries,” and make them the humble suppliants of his favor.

In verse 43 we are distinctly told that no stranger should eat thereof. Not only were the people to cleanse themselves from all impurity, figuratively represented by removing every vestige of leavened bread from their houses, but a still further restriction forbids the eating of the passover by the alien or stranger. So we likewise, having identified ourselves with the hope of Israel, and been made partakers of that plenteous redemption which is in Christ, eat together in the house of God of the flesh which Jesus said he gave for the life of the world, eat of that true bread which he said he was. As no stranger was permitted to eat of the passover, so no “stranger from the covenants of promise” may draw near and partake with us while we memorialize the death of our dear Lord. What a lesson if men but understood it. How often are we upbraided for our close communion halts, and yet the very bearings of the law of Moses

are all in favor of our action, if we believe that the language has a definite import.

Verse 44:—"But every man's servant that is bought for money, when thou hast circumcised him, then he shall eat thereof." What a striking likeness is here brought out. Here is one who is bought for money. Says the apostle Paul in 1st Cor. 6:19, 20, "Ye are not your own; for ye are bought with a price." 1st Cor. 7: 22, 23, "He that is called, being free-born, is Christ's servant. Ye are bought with a price; be not ye the servants of men." "Ye know that ye were not redeemed with corruptible things, as silver and gold, etc., but with the precious blood of Christ, as of a lamb without blemish and without spot," testifies the apostle Peter, clearly showing the position of those who belong to the Deity's purchased "inheritance in the saints." But they must needs be circumcised as well as bought, and so Paul says, speaking of this class in Colossians 2: "Ye are complete in him who is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," and Paul explains this circumcision in Rom. 2: 29 "Circumcision is that of the heart, in the spirit, and not in the letter."

The qualifications thus shown to be necessary narrow the circle of those who are at liberty to partake of divine privileges to those who have complied with God's requirements, but these have the largest liberty, knowing that they have been obedient.

Thus in many ways do we see the hidden meaning of Jehovah's word, and more and more do we feel to offer the prayer found in Psalms 119:17, 18, "Deal bountifully with thy servant, that I may live and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law."

C. C. V.

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### "Did Christ Deserve to Die Upon the Cross?"

BY BRO. JAS. LAIRD.

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**T**he question, "Did Christ deserve to die upon the cross?" is well calculated to awaken thought, a question propounded in all sincerity. Whatever our differing views may be, a question fully entitled to a most serious and respectful consideration. The question naturally springs from a consideration of the doctrine concerning the character, the nature, and the sacrifice of Christ. A doctrine of various phases, some of them apparently conflicting, and which some of our brethren appear to have great difficulty in reconciling. Like the head-stone of the corner, for which the ancient builders could find no

place, many workmen to-day, in dividing the word of truth, cannot fit into their fabric important testimonies which, apart from their application to Christ, appear to be without value and without meaning.

The pages of the *ADVOCATE* have always been freely opened to the investigation of this subject. No testimony, however strong, no argument of a rebutting character, however cogent, has ever been advanced that the Editor did not try to meet with an exposition in harmony with the entire Word of God. Indeed, it is the opinion of very many that, of all our magazines, and of all our editors, the *ADVOCATE* alone has tried to unfold, or has unfolded, the manifold counsel of God upon this complex subject. In every probing or pushing of the question, in every analysis of the doctrine, no Scripture has been overlooked or ignored because it was felt to be unexplainable. No opponent could ever urge that the *ADVOCATE* did not fairly face the issue, or that it sought to obscure the issue. The *ADVOCATE* pleads for the truth, and around its standard may all truth lovers be found.

In seeking to answer the question which forms the title to this article, we lay the broad premise that, "by the offense of one judgment came upon all men to condemnation"—Rom. 5:18. We do not think any of our brethren should demur to this simple statement. Death has certainly reigned over all the ages from Adam until now, and death received from Divine Justice its power to reign because of one sin. Did Adam's posterity "deserve" death because of his sin? What answer will you return to this question, my brother?

In our use of the word "deserve" it is understood to mean "one who earns by service." Now the "service" which brought death was the sin of Adam. Adam, therefore, as an intelligent moral agent, rendered the "service" which brought death. In this individual aspect of the question, viewed in the light of moral law, none of Adam's posterity "deserved" death because of Adam's sin. But death reigns: from this fact there is no escape, and God is just. From this position not one of us may depart. Therefore any theory that attempts to explain why death reigns over myriads of people, who, as intelligent, free-will agents, had nothing to do with the cause of death, should be based upon the absolute justice of the Most High.

In the early pages of the record we read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Because of this they, as moral responsible creatures, rendered a "service" which "deserved" the waters of the flood.

Will any one say the little infants "deserved" this deluge?

In its waters they surely perished, and God is holy and just in all His works. It must be evident to every discerning and reverent mind that some higher law must be in operation than the merely sur-

face one. Not that it displaces, or supplants or destroys the surface one. That law, like all the moral laws of the Deity, must be founded on His own infinite attributes, and cannot be displaced. But self-evidently, this surface law, this law that teaches that "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," but "the soul that sinneth it shall ("deserves" to) die," is not the only law regulating the moral government of the world.

Even if no wholly satisfactory explanation of this higher law can ever be given, its existence can only be denied by affirming that God acts, or rules the world, without law. This higher law lays hold of man's physical being quite independently of his moral character. It laid hold primarily on Adam's physical being and it retains its hold on all the extensions of that being. In the Word, we read that Adam "begat a son in his own likeness after his image." This son was simply a continuation of Adam; he was flesh of his flesh, bone of his bone, blood of his blood. As truly as Eve came from Adam and shared in his iniquity, so surely did she share in his condemnation. The law of death became a fixed principle of their flesh, and all the flesh that derived its source, or being from, or was built out of, that flesh, must of necessity be under the same law of condemnation, or the same law of death. This law exists quite apart from the law of responsibility to any subsequent moral law. As Paul says, "It reigns over them who had not sinned after the similitude of Adam's transgression." The vast majority of Adam's descendants have not sinned as he sinned; yet death hath reigned over them.

As Christ was made of the seed of David and of Abraham, and hence of Adam, He, in the days of His flesh, was under the law of death. He did not "deserve" to die any more, nor any less, than any other son of Adam so far as Adam's sin is concerned. It is not a question of "desert" arising from moral responsibility. His death did not come under the law which said "The soul that sinneth it shall die." The cause of His death must be sought for under a law that operates independently of all personal volition. Failure to discriminate between these laws occasions grievous misunderstanding. There is no reproach nor dishonor to Christ to say that he was made of our human nature, and required deliverance therefrom. The crowning excellency of Christ is that, being tempted in all points like unto His brethren, He overcame. He developed the sinless character in the nature condemned to death because of sin.

We do not believe that Christ "deserved" to die. Such a doctrine was never taught in the *ADVOCATE*. Much less the doctrine that He "deserved" to die on the cross. Even the dying thief recognized this in the words, "We receive the due reward of our deeds: but this man hath done nothing amiss." Did Abel "deserve" to be

murdered by Cain? Did the prophets deserve to be stoned and sawn asunder? Did Stephen "deserve" to be stoned for delivering his faithful testimony before the Sanhedrin? Did Peter "deserve" to be crucified head downwards? or did Paul "deserve" to be thrown to wild beasts? Every one of us will return a most indignant and emphatic "No." Did Christ "deserve" to be nailed upon the Cross? No, a thousand times, No. Such a position we repudiate with indignation. Such a doctrine we contemplate with horror and disgust. And yet our Saviour died upon the cross, and God's most holy prophets and apostles met a death sanguinary and cruel in the extreme.

God is holy and righteous and just in all His ways and works. From this fundamental principle we can never be moved.

Who will say that God had anything to do with the killing of Abel? Who will say that prophets and apostles were martyred by divine authority, consent, connivance or permission? God did not interfere to prevent wicked men from accomplishing their wickedness, but He gave them no sanction, no authority, no consent in any shape, or form, or manuer, for any wicked action whatever. If the wrath of man is made to praise Him, *that* would show the triumph of His wisdom.

Wicked men wrought their own wisdom when they put godly men to death. Godly men, however, would have died in due time, apart from the violence inflicted by wicked men. By or under what law do godly men as well as wicked men live and die? We know of no law other than the one found in Rom. 7:23, "The law of sin in my members." This law we believe to be identical with the law of sin and death of Rom. 8:2. A law of death, dominating the human body because of sin.

Viewed from the standpoint of justice alone, death has the right to claim the human body at any moment. When Adam transgressed in Eden, strict justice would have demanded his instant death. But love and mercy have their proper place and influence in the Infinite One. We believe that Adam repented of his sin, and because of his repentance love and mercy pleaded for him to this extent, that he might bring forth works meet for repentance.

Let us illustrate our meaning. We as children of God are now on probation. If we deliberately and consciously commit one sin, only one, and refuse to repent of that sin, and never once ask forgiveness of that sin, will our Lord forgive the unrepentant one? We reply, assuredly not. Then in the judgment day, because of one sin unrepented, the sinner is delivered over to the "second death." It was through the triumph of love and mercy over justice that Adam's life was prolonged for one single moment. It is through love and mercy that the lives of any and all of Adam's descendants are continued from moment to moment. Love and mercy could not plead for the children in the time of the flood because the parents were so

thoroughly corrupt; justice therefore demanded their death. By virtue of what law? By virtue of the law of death established in Eden. This law claimed Adam and Eve, and apart from the wisdom, love, and mercy of God would eternally hold them and all their descendants.

But salvation cannot be achieved on the principles of love and mercy alone. If it could, our Saviour would not have died at all, not to speak of the death on the cross.

He was the Father's well-beloved Son, and oh, how He loved the Father! In His sore distress His yearning spirit cried, "Oh my Father, if it be possible let this cup pass from me.." How is it that love and mercy were powerless here? All that love could do was to send angels to minister to Him, to strengthen Him. Why could they not do more? Because of justice. Love and mercy had done their very utmost for the human race, but they could not save from death. Justice had overtaken all their successive generations. *Death had reigned.* But here in Jesus was one who was being prepared to invade the dominion of death. Justice righteously claimed every victim of death, from the innocent babe to the aged sinner, and justice was there to insist that if there was to be an acquittal from death it must be a righteous one.

Manifestly, therefore, a righteous acquittal must take place *through death.* There is absolutely no other way. If there had been any other way, we may be assured God's beloved Son had not died. No, it was through death that death, and that having the power of death, were to be destroyed. Therefore, although Christ did not "deserve" to die, yet not only was there absolutely no injustice in the requirement of His death, but justice so absolutely demanded his death that neither wisdom, love nor mercy could prevent it. By what law? Not the law of moral responsibility, but the prior law of sin and death.

But it would be a great mistake to conclude that the mere act of dying was sufficient for a righteous acquittal from death. Had this been so every one of Adam's descendants who had died, void of personal transgression, would be entitled to a resurrection. And further, we may rest assured that if simple dying would have sufficed for acquittal from death, Christ would have been spared the painful death of the cross. Christ did not "deserve" to die upon the cross, but upon the cross he died. What was the compulsion? "Our personal sins," some may reply. But this still leaves the question unanswered. Our personal sins do not add to the power of death. The personal sinner who sins ten thousand times ten thousand sins is not any more under the power of death than the babe who never sinned at all. A notable illustration of this is found in the deluge, when babes and adults went down to a watery grave, and death holds all alike. Therefore as death antedates all "our personal sins," as death has a

righteous claim apart from and antecedent to all personal sins, it should be self evident that this righteous claim could not be discharged apart from a death that included the shedding of blood. If *it* could be discharged without the shedding of blood, then most assuredly could *any claim arising out of our personal sins* be likewise discharged without the shedding of blood.

If we were to suppose that there are two causes producing death, one "Adamic sin," the other "personal sins" (a position we do not hold), even then what would be a righteous acquittal from the one cause must be exactly required, neither more nor less, for a righteous acquittal from the other cause.

But some one may say, "God so *loved* the world that He gave His only begotten Son," and hence *love* was the compulsion that brought Christ to the cross. While this conveys a most blessed truth, a little reflection will show that not only does it not antagonize our position, but really strengthens it. However much God loved the world, all must admit he loved Christ more. *Being His beloved* Son who always pleased Him, wherein was the Father's love to Christ manifested in requiring his painful death? We must not magnify the love of the Father towards the world at the expense of His love toward Christ.

The impossibility of the Father to yield to Christ's heart-breaking prayer, "Oh my Father, if it be possible let this cup pass from me," must be accounted for on some other principle than His great love for the world. God doth not willingly afflict any of the sons of men, how much less would he ostentatiously display His love toward the world by subjecting his beloved Son to a painful death? But let us pass from this to enquire what the "world" had done to need the death of Christ. Surely no one will contend that God required an atonement for sin by forcible blood shedding in order simply to show sinful men how much He loved them. Was it His great love to the world which caused Him to deny the agonized pleadings of His only begotten Son, who alone always did those things which pleased Him, or was there not some great principle involved which even His great love toward Christ would not permit to be overruled or ignored?

The Scriptures teach that the wages of sin is death. If this be so we ask, When are the wages due? Are the wages due at the expiry of 930 years, as in the case of Adam, or in infancy, as in the case of the antediluvian children? To our understanding the wages of sin are due whenever the sin is committed. Any prolongation of life is simply the triumph of love and mercy over justice in *delaying execution*. The wages due Adam for sin was death. Death which is the antithesis of life. The Scriptures teach that the life resides in the blood. By the shedding, or outpouring, of the blood the life *departs and death ensues*. This is illustrated by the earliest account

we have of a human death. "The voice of thy brother's blood crieth unto me from the ground" "which hath opened her mouth to receive thy brother's blood from thy hand." Divine long-suffering may delay, indeed does delay, the punishment due to sin; but the Great and Dreadful Majesty of the Creator will not endure sin one single second longer than it can be made to subserve some wise purpose. When "sentence against an evil work is not executed speedily" it simply proves that Divine wisdom, love and mercy have interposed for a delay. But delay does not mean cancellation. In Adam's case there was delay, but the penalty due to sin was never cancelled. Justice was overtaking each succeeding generation.

Death reigned, and justice looked on and saw that not one of all earth's myriads had power to escape from the strong and silent dominion of death.

But in the days of our Lord a new thing was developing in the earth. A character was being wrought out that was a continual condemnation of sin. A sinless character was perfected in a body that was "dead because of sin;" or, in other words, in a body which death could righteously claim because of sin. The triumph of Divine wisdom lay in the fact that in the final act of Christ yielding to justice, its righteous demand that the full wages of sin be rendered, another principle was established wherein justice demanded the raising to life of the dead. Consequently it was not morally possible for Him to be holden of death. Justice requires that the life-blood of the sinner be poured out unto death. The sacrifices under the law teach this without the possibility of error. This principle is immutably established quite independently as to whether that sinner be Adam, or any of his line. Therefore it was an utter impossibility for any one who had personally sinned, to obtain by his own death, by the pouring out of his own blood, a righteous acquittal from death. On the other hand, it was just as utterly impossible for an absolutely obedient and sinless one of Adam's race to be righteously acquitted from death without a voluntary surrender to the full requirements of justice. Death claimed the body because of sin. By the offense of one judgment came upon all men to condemnation."

Christ, viewed as a free will agent, as a moral, responsible person, did not "deserve" to die; but "being found in fashion as a man," being "made in the likeness of sinful flesh," having a "body of death," being "made of a woman;" no moral obedience, howsoever faultless, could emancipate Him from that condition without his willing submission to the fullest requirement of the law which imposed that condition—even a voluntary out pouring of His blood unto death at the hands of others. The true theory of human redemption must provide for the harmonious adjustment of Divine justice, wisdom, love and mercy.

## Editorial.

### THE HOUSE DIVIDED AGAINST ITSELF.

**H**OW can Satan's kingdom stand when it is a house divided against itself? One part is contending for more money to build warships and increase armies; another part, for disarmament; another, for "go as you please" and let the strongest kill the weakest and confiscate his goods—all confusion, all confounded, with no remedy but total abolition of human experiments to be replaced by the eternal stability of the kingdom that is to be founded upon the Rock of Ages.

Look at old England in her present turmoil, after ages of experience in the art of government. Her hands are tied by the very men whom the Crown and the people have appointed to govern her and make and administer her laws. Lords striving to hold their ill gotten powers; Commons fighting to take their mis-used powers from them, and to keep the voters pleased who have given them their seats in parliament; Laborites clamoring for the power to "set a begger a-horseback" to ride the horse to death; Irish parties fighting each other, agreeing only on being opposed to any government that will not give them "home rule," which most likely means home riot. All this in old England after ages of education, experience and experiment.

Then look at the United States—gone wild over a man, yes, over a man who in a few years, even if in him is the power to bring harmony out of confusion, will crumble into dust. That man when in power was a man of action who broke in upon much of the illicit distilleries of graft, greed and monopoly: and he handed over his country to one of his own selection. How has it turned out? The party whose hero the successor was confesses failure, while its representatives have tied the hands of the government in a desperate effort to retain power to control committees to defeat the house and president in trying to save the reputation of the party by fulfilling at least part of its many promises. All this has driven the people almost insane over a man, the most influential man the nation has, no doubt, but in no mortal man can be found the wisdom, the knowledge, and the power to meet the demands of the shouting tongues of Babel builders.

The Roman Republic is reputed as having been a great and a strong power; but it lapsed, by indulgence and fleshly pleasure, with nearly the same state which obtains now in the great American Re-

public. It, too, went wild over a man, and Julius Ceasar leaped to a monarch's throne, soon to be cut down by a Brutus. Is there to be a repetition of this in this country? It is quite possible, if the man's ambition is equal, and if he siezes the opportunity when the wave of excitement and the passion for man adoration are running as at present. So it goes on, and the hurrying, excited world knows not where it will all end. Only those who put their trust intelligently in God have learned to "Put not your trust in princes, nor in the son of man, in whom there is no help." These only know, and this from Divine revelation in the only Book that is Divine, that this house of Satan, divided against itself, must fall; and when its ruins are cleared away, a sobered world will open its eyes to behold a kingdom that "hath foundations, whose maker and builder is God," and with shouts of joy and adoration of THE MAN worthy of their praise, they will exclaim, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment." No Brutus can cut Him down; no Lords, Commons, Laborites nor Nationalists can dead-lock His administration of the laws; no manipulated committees can vote Him down and tariff and tax the poor to enrich the rich. Death itself is under His feet. His will truly be a paternal government with all earth's evils absent, and all Heaven's goodness present. "Let the whole earth be filled with His glory. Amen, and Amen."

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MISCONSTRUCTION.—A letter from Bro. David Cole manifests an inexcusable misconstruction of our remarks last month on his Romish doctrine of the holiness of the flesh of Jesus. The letter has the appearance of being a copy prepared for circulation, as was that addressed to Bro. Jas. Laird, referred to last month. Bro. Laird having well answered that in a form for circulation among those who received Bro. Cole's letter, it is unnecessary for us to deal with it. In the letter just received, Bro. Cole makes a martyr of himself and represents us as the slayer, failing to discriminate between our attitude towards him as a brother, and that of his doctrine. Let any one read our remarks carefully and it will be seen that we spoke kindly of the brother; but for the doctrine we have not a kind word to offer. The *ADVOCATE*, Bro. Cole, is a friend of yours, sincerely; but it is an uncompromising enemy of the doctrine your letters are advocating. Read our remarks in last month's *ADVOCATE* again, calmly, and see if you can find excuse for the misconstruction you have put upon them.

This last letter continues the advocacy of the immaculate flesh doctrine. A specimen of the attempts put forth and of the superficiality of the reasons given will readily show intelligent readers the bewilderment. Take for instance the following: "It seems to me so

dishonoring and irreverent to say of Jesus that His body was 'defiled and unclean.' We are told by Himself, John 5:23, that we should honor the Son *even as we honor the Father* also. And I think it would be very dishonoring, yes, blasphemous in the extreme, to use such language towards *the Father*. Then why not if we use it towards the Son?"

It was in allusion to such flimsy arguments as this that we said, "The brother seems to be unable to see himself as he really is," out of which few words our brother tries to make out that we meant that he was "demented or a fool." It makes one heart-sick to see such an evil construction put upon words which in no sense give an excuse for it, especially by one who has many evidences of our esteem for him as a brother. Now look at this argument put forth in an attempt to prove that Jesus was constituted of holy flesh. The claim is that if you say that Jesus was made of sinful flesh you dishonor Him; and since it would be blasphemous to say it of the Father, it is also blasphemous to say it of the Son, since we are to honor the Son as we honor the Father. Does our bewildered brother really think it is in describing His physical nature we are to honor the Son? Is it for what he was physically made we are to honor Him, or for his holiness of character? Cannot our brother see that his argument makes the apostles blasphemers? Paul said of Jesus, He "was made sin." Could he say this of the Father? He said, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Could He say this of the Father? He said Jesus was sent in "the likeness (sameness) of sinful flesh." Could he say this of the Father? Jesus Himself said, "Why callest thou me good? There is none good but one, that is God." Did He dishonor Himself by saying this? The argument asks us to believe the foolish thing that we must not say anything of the fleshly nature of Jesus that cannot be said of the Father; and that if we do, we blaspheme. Is there ever going to be an end to the absurdities put forth to support the Scripture nullifying theory of holy flesh? God required the crucifixion of Jesus' body. Did He require the crucifixion of holy flesh? God forsook Jesus on the cross. Did He forsake, holy, immaculate flesh? Paul says Jesus was "made of a woman," sent in "sinful flesh," was "made sin" "took part of the same" in order to destroy the devil. Did he destroy the devil (sin in the flesh) in holy, immaculate flesh? "Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame."

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ILL RESCATTO DELL UMANITA.—This is the title of a book of which Bro. A. L. Benjamin says: "It is written in Italian by Bro. Garrite, of Pittsburg, whose grip of the truth and ability to

present it intelligently, even in English, all who have listened to his addresses readily grant. . . . His work deals with the first principles and is ready for the press." It is for help in the expense of publishing that Bro. Benjamin asks in behalf of Bro. Garrite. The price of the book is to be 20 cts. per copy, post paid. "Assistance," says Bro. Benjamin, "will be welcomed in the form of prepaid orders." Bro. B. does not give Bro. Garrite's address, and we are not sure it is the one whose address we have. If Bro. B. will send it it shall appear on cover of *ADVOCATE* next month.

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ROOSEVELT AND THE POPE.—Mr. Roosevelt was to have been presented to the pope of Rome, but the pope dictated conditions, and Mr. Roosevelt refused to sacrifice his private rights in being forbidden to visit where he pleased. There was a time when this manly act would have cost this fearless and sensible man his life; and no thanks to the pope and his staff that it is not so now. In this boasted age of civilization, what impudence, for a man at the head of a church, with no kingly power, who calls himself a prisoner, to say to an ex-president of the United States, "Yes, I will allow you to come into my presence on the conditions that you do not visit protestants, as did Mr. Fairbanks." Mr. Roosevelt was popular before, but he has added greatly to it by his bold claim of the rights of a free citizen.

The episode has revealed the hatred of the Vatican for protestants, especially for those who in the city of Rome itself are busy proselyting. It has set the Roman priests and cardinals prating about a poor, mortal man as "holy father." It has caused one of them to say that the pope still claims to be a king and head of the church, meaning, of course, the only church they do or ever will recognize as having rights to exist. How thankful we should be that the fires of the Romish torch have been quenched, the dungeons closed, and the tyrants handcuffed. The "consuming" is going on and God speed the coming day when the "man of sin" will be destroyed by the brightness of the coming of the Man of Righteousness.

Once more protestants, some who had been looking Rome-ward with the foolish thought of reunion, have seen the fact emphasized that Rome is still Rome, and will be until the angel shall "cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen."

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O balm of grief! to understand  
That those our eyes behold no more  
Will clasp us with as true a hand  
As in the flesh before.

## ZIONIST NOTES.

A new land law is about to be submitted to the Turkish Chamber of Deputies. The principal provision of the new measure will be a clause permitting the ownership of land by corporations. This provision will be of the greatest importance to Jewish societies working in Palestine. The only condition is that the societies must be registered as Turkish companies.

A Zionist is a Jew, to whom the land of his ancestors is dear, the history of his nation is near to his heart, whose self-consciousness is alive, whose national feeling is aglow, and who, even if he be contented where he is, does not find fault with those of his co-religionists who long for the land of their ancestors, where every bit of ground reminds us of our great sires—the teachers of all humanity—where their inspiration for the best and sublimest the world ever had, awakens in the Jew his faculties and inspires him with the spirit of his ancestors.—Jewish Tribune.

The Smaller Actions Committee of the Zionist Organization held a meeting in Berlin on Jan. 24 and 25. It was resolved to make active propaganda for the plan of co-operative colonies in Palestine suggested by Dr. Oppenheimer at the last congress, and a committee consisting of Oppenheimer, Bodenheimer and Warburg was appointed to act in conjunction with a committee of the Poale Zion for that purpose. The David and Fanny Wolfsohn Fund, created by the president of the movement, was resolved to be devoted to the erection of dwellings for laborers in Palestine. The question of the double Federations in America and England was referred to the Greater Actions Committee. A warning was issued to all Zionist Federations against undertaking any public enterprise for the purchase of land in Palestine. This was made necessary because of a movement in America for the purchase of land by an organization with a million dollar fund. The resolutions of the congress were dealt with and disposed of in regular order.

“A natural accompaniment of the re-institution of the Jewish state in Palestine and the gathering of some of the best intellects to its proposed university would be the establishment of the international court of arbitration, so that war would cease among civilized nations.”

**RAILWAY TO THE GARDEN OF EDEN.**—Constantinople, Feb. 16.—A narrow gauge railway is to be constructed to the site of the garden of Eden, which Sir William Willcocks, British adviser to the Turkish ministry of public works, claims to have lo-

cated. According to Sir William's measurements the homestead of Adam and Eve was situated in the Harilab district, about 250 kilometres north of Bagdad. The spot is an oasis situated in the centre of a vast desolate plain which is traversed by four arms of the Euphrates.

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EXODUS OF JEWS.—London, Feb. 28.—A vast emigration of Jews from Russia to England and Canada is predicted by the Jewish Chronicle in consequence of a circular issued by Prime Minister Stolypin. The central police authorities of St. Petersburg are accused of having strained the instructions conveyed in this circular beyond their original interpretation.

They announce that all Jews who have lost their privilege to reside outside the pale of settlement since the issue of the circular must either find new homes in the pale or be banished from the country. There are 11,000 Jews at Kieff alone awaiting their fate. A large number have already been exiled, and many of those remaining are expecting banishment hourly.

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DEATH OF BROTHER W. A. CLARK.—Through Bro. Leask we have received a newspaper clipping giving account of the death of Bro. Clark of Berkley, Cal., from paralysis and pneumonia. He was a native of Aberdeen, Scotland, and for several years a resident of Waterloo, Iowa. The newspaper says he had lived in California thirty-six years. We have always heard him spoken of as a very intelligent brother; and we believe he was related to our deceased brother, Robert Roberts. We had the pleasure of meeting him once, in Chicago, when, with his wife, Sister Clark, he was returning to California from a visit to his native land. It has fallen to his lot, as it will to all of us while our Lord remains away, to close his eyes in death, but only temporarily. May he soon awake to life to die no more.

EDITOR.

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### THE AFTERNOON BIBLE CLASS.

ROCHESTER, N. Y.

WRITTEN AND READ BY SISTER ELSIE SLIPPER.

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I think it is the duty of every one of us to do all we can to help along a movement of this sort. It is a duty we owe to ourselves, to one another, and, above all, to God. We all feel it our duty to attend the Sunday morning meeting, and why should we not feel the same with regard to any other meeting? They are all for our good, and it is not alone for the benefit we derive personally, but we help and encourage one another. Of course, duty is a very cold thing if it stands alone, and I am afraid there will be little credit coming to us if we simply perform a cold, hard duty without any interest or love in the

matter. If we are not interested we ought to work up an interest. Some one may ask, "How can I do that?" Well, just make up your mind to do it. This is the first step and the hardest part of the battle, then get to work and do it. Study the lesson, try to get as much information regarding it as possible, and earnestly and humbly ask God to help. And if we have a pure heart, and a right motive before God, and trust in Him, we will receive that help, just as surely as we ask for it; and we will be surprised at the progress we make: and as our interest grows, so will our love, and we will perform our duties to God for the very love of it. And that is what God wants, it is the kind of service that is well pleasing to Him. Do you not think God looks down in pleasure on a meeting like this? Christ said, "Where two or three are gathered together in my name, there am I in the midst." And we have His blessing and grace to help us fight the good fight of faith. I have found these meetings very strengthening and helpful and when we are strong in the Lord, how much easier it is to overcome temptation and bear up under trial.

But above all, let us have a pure heart before God. See to it that our motive is right. Do right for the sake of right. Do it because it is the will of God and is well pleasing to Him. If we have any other motive we may as well give up, for God "looks not on the outward appearance, but on the heart;" and we cannot deceive Him. He knows our inmost thoughts and intentions, and will judge us accordingly. John says, "Beloved, if our heart condemn us not, then have we confidence toward God." May He help us to be pure in heart and "not lift up our soul unto vanity."

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#### REVIEW IN VERSE

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The sisters in Christ who in Rochester dwell,  
 Concluded improvement in knowledge were well.  
 A class was formed in His Holy Name,  
 Improvement decided to be the great aim.

The brethren approved, and did anxiously wait  
 For results to show at some near date.  
 The Word was their study each Tuesday aft-noon,  
 While knowledge increased and that very soon.

They studied their subjects, wrote papers to read,  
 Selected a sister each session to lead.  
 Then comments were passed each stated her views  
 And thoughts on the subject, of these not a few.

Their method they liked and by it improved,  
 A growth in the Truth among them was viewed.  
 God's Word studied closely will always increase,  
 Bring reward for efforts and always yield peace.

## INTELLIGENCE.

**BRO. LEASK GONE TO EUROPE.**—Sailing on the S. S. Baltic from New York April 16th Bro. Leask has left us for about three months on a business trip through England, Ireland, Scotland and the Continent. He will be a very busy man, as he always is, but will meet with brethren where ever possible. Receive him gladly, and we pray for his safe return.—EDITOR.

**COLLINGWOOD, ONT.**—It is with great pleasure and satisfaction that we report the completion of our series of lectures for Collingwood. The first lecture was given on Mar. 20th by Bro. John Laird of Galt. The weather was favorable but the audience consisted of about 20 persons. Our second lecture on Mar. 27th, given by Bro. Biggs of Burlington, was not so well attended as the previous Sunday. I think it was on account of it being Easter Sunday, they would all be at their respective churches. The third lecture by Bro. David Tolton of Guelph, on April 3rd, and the fourth on April 10th by Bro. Hannaford of Hamilton, were very well attended. We were very much impressed by the way the brethren expounded the truth. The attention given to each speaker was continuous and respectful. We hope the seed sown will reap some good results.

Yours fraternally in the love of the truth,

W. L. HAMILTON.

**ELMIRA, N. Y.**—The Ecclesia here has been holding a series of Sunday evening lectures on "God's Plan of Redemption" at our meeting rooms in the Federation Building. There was a good attendance and much interest shown. The lectures were, "The Devil, His Origin and Destiny." "Hell Torments, Is it True or False?" by Bro. C. Spencer. "Death in Adam, and Life in Christ." "The Abrahamic Covenant." "The Kingdom of God." "God's Plan of Salvation." By Bro. John Platt. And "The Second Coming of Christ, and the Signs of the Times Pertaining thereto." By the writer. We all hope and pray that they will bring forth fruit to life everlasting on the part of some.

Your brother in Christ,

J. H. SYKES.

### THE LONDON FRATERNAL GATHERING.

**MY DEAR BRO. WILLIAMS:**—You were not absent from our thoughts during the recent fraternal gathering in London—the fifth of the series since you inaugurated the Up-and-Be-Doing-Movement over here. We remembered that on the occasion of the Third Gathering in London two years ago you and Sister Williams were with us in person, and though absent this time, you will doubtless be interested in having an account of our doings.

I enclose a souvenir copy of the programme, which in the mercy of our Heavenly Father was carried out as planned without hitch of any sort. The weather conditions were ideal; the fraternal intercourse was most enjoyable; the outings proved very interesting, and the meetings for spiritual entertainment were "great," as you say on your side.

There was a splendid response on the part of our Yorkshire brethren to the invitations from London. I think I am right in saying that about 42 made the journey. In addition there were visitors from several other towns, so you will understand the movement over here is progressing.

From several letters which have reached us, everyone seems to have spent a thoroughly good time, so that the general verdict "the best so far" would appear to be justified.

At the annual meeting of the movement held in Barnsbury Hall on Good Friday evening under the chairmanship of Bro. R. H. Ford, the North and South District Committees gave good accounts of their stewardship during the preceeding twelve months, and foreshadowed active propagandist work

for the coming year. The reports were unanimously and enthusiastically adopted by show of hands. Brethren N. Halstead, Geo. Clementson, Jr., R. Overton and W. Hookham then addressed the meeting in turn and gave exhortations of an educational and upbuilding character.

The Saturday excursion to Windsor Castle and Eaton College proved very successful. The state apartments were visited, and the explanations by the guide were most interesting. We arrived at Eton College in time to hear "absences" called and it was an amusing spectacle, especially when some late-comers were reprimanded and given impositions!

The Sunday afternoon Memorial Service was of course the most important item in the whole programme. Several brethren and sisters who were unable to be with us at other times, came specially for this meeting, and a splendid meeting it was. The exhortations of Brethren Whitehead, David Hall, W. G. Hayes were inspiring and full of edification. The lectures in the evening by our Brethren Lord and Briggs were listened to with rapt attention.

Monday was given up to visiting the South Kensington Museums and other "sights," but in the evening we gathered together again for the final meeting at Surrey Masonic Hall. Bro. Elcomb was in the chair and the speakers were Brethren Suggitt, Nettlefold, Hemingray and W. Owlser, whose addresses were well received. Bro. Suggitt's telling exhortation on the subject, "In the Service of the Truth" will long be remembered as a reminder of Paul's injunction to do all things ecclesiastically "decently and in order."

This is but a very brief record of our Gathering. The Delegates specially requested me to send it to you for the *ADVOCATE* as a sort of 'hands-across-the-sea' message from those of like precious faith in the British Isles. Your work lives on in these Fraternal Gatherings. We are already looking forward to the next (if the Lord be not here) which God willing is to be held at Easter, 1911, at Sowerby Bridge. They are but types, so to speak, of that Great Gathering in which we all hope to take part, and as such are incentives to "press toward the mark for the prize of the high calling of God in Christ Jesus."

With love in the Truth to you and Sister Williams from all on this side,  
I am yours fraternally for Christ's sake, JOHN OWLER.

NORTH VIEW, VA.—Since forwarding the last item of Intelligence death has once more been in our midst. On March 5th I was requested to visit the Concord neighborhood (about 15 miles from here) to conduct the burial of Oscar, son of Sister Joseph Love. The circumstances attending his death were very sad. His sister was attending school in Lunenburg and the boy had taken some things over to her from home. When returning he had to cross the Meherrin River which divides the two counties, and owing to heavy rains the water was up to the bridge. Without dismounting he endeavored to cross, but when half-way over the bridge, the horse was suddenly frightened by the water which was foaming over, and with one leap both rider and horse were in the river. Oscar evidently was either hurt or strangled by the fall, as he was an excellent swimmer, but failed to help himself. The horse swam some distance down the river and reached land again. A colored man who witnessed the accident said he saw the boy rise twice, but it was impossible to help him. This happened on March 1st: from 50 to 75 persons daily were then at work searching, but the body was not found until the 5th. We buried him the next day in the presence of many friends and neighbors, to whom we urged the importance of "the living taking it to heart." Oscar was 2 years old and the unfortunate part was that he died without hope. Last Nov. I heard that he was interested in the Truth, and so arranged to meet him for conversation on the occasion of my next visit to the Concord brethren

(Dec.). For 5 hours—in the presence of a few brethren and friends—I demonstrated the Bible teaching concerning the Gospel of the Kingdom and the Name. At the close, Oscar expressed himself that he did not feel ready for baptism, but had a desire to be baptized when sufficiently acquainted with first principles. I arranged to meet him on another occasion, but owing to sickness he was unable to be at the appointed place, and I never saw him again. It was a very hard blow to his mother, who, seven years ago, lost her husband—the late Bro. Joseph Love—who died from asphyxia when sleeping in Richmond. May our Father's blessing be upon the widow and fatherless in their latest bereavement. Another event of the month is the re-immersion of Bro. V. C. Love, Kenbridge, which took place on Friday, Mar. 18th. Bro. Love was immersed 18 years ago, but has had reason to doubt the validity of that act, as the only question asked him concerning the faith was, "Do you believe on the Lord Jesus Christ?" This illustrates how that brethren should be careful about receiving candidates into our fellowship. Because a person applies for immersion is not proof that such an one is in a position to be baptized for the remission of sins. Bro. Love has recently realized this, and therefore requested me to examine him to see if he now fully understood the first principles of the Truth. At the close of the examination I asked: "Could you have answered those questions at the time of your immersion eighteen years ago?" The answer was, "Certainly not." He desired to be immersed again, and on the above date Bro. Henry Gee baptized him into the death of Christ.

ALBERT HALL.

ROCHESTER, N. Y.—The Sisters' Tuesday Afternoon Bible Class held their first anniversary at Sister Renshaw's, 65 Manhattan St., Tuesday 3 p. m., March 8th, 1910. There were 23 present (including Sister Mary Nelles' little daughter). We do not average much more than half that number each week. As interest increases we hope to enlarge our membership. The class was opened by a sister with a short prayer. Then we read altogether Psalms 1st, and Psalms 24. We sang several hymns. Quite a number of the sisters gave short talks on the good they thought the class had done in the past year, and all expressed themselves well pleased and benefitted and hoped the class would continue the good work. Then we had more singing of hymns, and Sister Elsie Slipper read a fine paper on the duty of sisters attending the class. Sister Staunton read a poem (composed by Bro. Staunton) on the class and the good it had accomplished in the year just expired, our motto being, "Prove all things by the Word and hold fast that which is good." It being our first anniversary, we had ice cream and cake for refreshments. We enjoy our class so much that we advise the sisters of the different ecclesias to start an afternoon Bible class. You can not spend an hour and a half more profitably than in the study of the Truth, as a brother quoted, a week ago today at meeting, "We shall be responsible for such things we lack, with such opportunities."

Your sister in Christ,

LIZZIE K. RENSHAW.

SOWERBY BRIDGE, ENGLAND.—It is my pleasing duty to report another addition to our Ecclesia by the obedience to the truth in baptism of Mrs. Emma Jane Wade, 43, who put on the saving name, on Saturday evening, February 26th, after making a good confession of the things concerning the kingdom of God and the name of Jesus Christ. Our sister has been a regular attendant at the lectures ever since coming to this part. She formerly attended the Wesleyan Methodist body.

In addition to lectures by our own brethren, J. Briggs, J. Smith, J. W. Egerton, T. Standeven, J. W. Halstead and N. Halstead, we have had the assistance of Brethren D. Hall and G. N. Seggitt, Leeds; J. H. Spencer, Stainland; J. Hirst, Huddersfield; and G. Crowney, of Heckmondwyke, whose exhortations and lectures have been much appreciated. It is with regret I inform

you that through old age and infirmity our Sister Hoyle has been unable to attend the meetings, as was her custom, for a long time, so that several of our brethren and sisters have visited and broken bread with her at short intervals, which is a source of comfort to her. We keep journeying on, holding firm to the word of life. At the time of writing (Easter Sunday) about a dozen of our brethren and sisters are taking part in the fraternal gathering, in the Up and Be Doing Movement, which is being held in London. With fraternal love to Sister Williams and yourself, believe me to remain,

Your brother in Christ,

FRANK HANSON, Sec.

THE UP & BE DOING MOVEMENT.—On Good Friday afternoon at 3 o'clock, the annual meeting of the Committee of the Up and Be Doing Movement of Canada was held in the Carnegie Library Building, Guelph. There were present Bros. Chart, Craigmyle, Hannaford, Jones, Jno. Laird, Tolton and Price.

Letters had been received from Bro. James Laird and Bro. Morris Bron-te, stating why those brethren could not be present, but in which their advocacy of the movement was expressed.

Bro. Craigmyle, Toronto, was voted to the chair. The brethren assembled were unanimous in the opinion that the Interchange Lecturing Plan, which had been in force for the last six months, was worthy of trial for another session. From only one ecclesia, who was not represented by a duly appointed delegate, did there come a doubtful note.

An attempt was made to discover if possible the objections of this same ecclesia, so that some remedy might be devised to meet the difficulties, and thus overcome the objections. Nothing definite, however, could be found; but the sentiments of the Committee are expressed in the following resolution, which was passed without a dissenting voice:

Moved by Bro. Chart and seconded by Bro. Jno. Laird that this meeting express its regrets that one Ecclesia was not represented on the Committee of the Up and Be Doing Movement, and that this Ecclesia be asked to reconsider its attitude towards the Interchange Lecturing Plan in the hope that the Plan, modified if necessary to meet any objections which might be urged, be eventually accepted by them.

The brethren then placed their attitude on record by passing unanimously the following proposition:

"Proposed by Bro. Jno. Laird and seconded by Bro. Chart that the Interchange Lecturing Plan be continued for another session."

In connection with the finances of the Movement the Secretary reported same to be in a very healthy condition. The Ecclesias had all very liberally supported the Central Fund. The Secretary also reported that the funds had been augmented by private subscriptions to the amount of \$7.00. In consequence of the existing plan engagements being unfulfilled at the time of the meeting, the secretary was unable to present a balance sheet. He suggested that this could be done, and that our Bro. Editor of the ADVOCATE be asked to print it in that periodical.

The secretary was then asked to draw up the Lecturing Plan for another session, securing as far as possible the co-operation of the Ecclesias concerned, to the end that the needs of all brethren, speakers and listeners, might be suited, consistent with the avowed objects of the Plan. The brethren forming this committee, together with the brethren and sisters of the Guelph Ecclesia and all those who had accepted the invitations sent out, put their feet under a table laden with good things to eat and drink, which had been placed there for their comfort and consolation by the sisters of the Guelph Ecclesia.

After all had partaken of refreshment, visiting and resident brethren were entertained with a programme. According to the comments of those present those who took part acquitted themselves creditably, and were helpful in bringing the day to an enjoyable finish.

J. P., Sec.

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

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

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JUNE 1910

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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61st STREET  
CHICAGO, ILLINOIS

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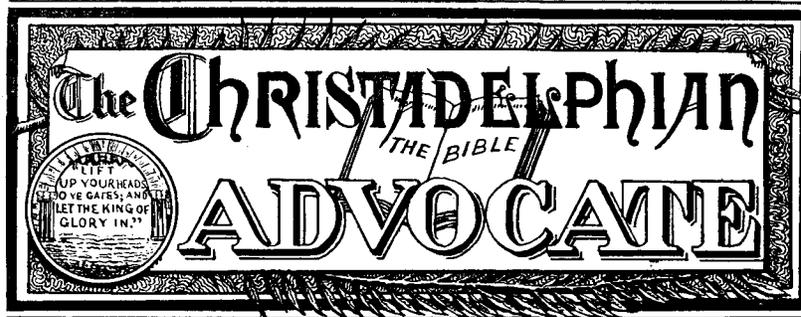
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VOL. 26—No. 6

JUNE, 1910

No. 304

### WHAT'S IN A NAME?

**T**HE answer to the question, "What's in a name?" is, from the Bible standpoint, a very important one. Those who have paid strict attention to the use of the word *name* in both the Old and New Testaments must have been impressed with the peculiar way in which it is used. For instance, it is said, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen; in all places where I record *my name* I will come unto thee, and I will bless thee"—Exod. xx: 24; "But unto the place which the Lord your God shall choose out of your tribes to put *his name* there, even unto his habitation shall ye seek, and thither thou shalt come"—Deut. xii: 5. See also verses 11, 14, and 21. When the temple was erected it became the place where God put His name: "That thine eyes may be open toward the place of which thou hast said, *My name shall be there*; that thou mayest hearken unto the prayer which thy servant shall make *in this place*"—I Kings viii: 29. See also verses 41 and 44. Again, in I. Kings ix: 3, it is said, "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built, to *put my name there forever*; and mine eyes and mine heart shall be there perpetually."

Now in what sense are we to understand the use of the word *name* in these instances, and many others of like character that will occur to the reader? It cannot be that it simply means the record-

ing of a mere word and nothing more, in the same way that one might register his name in any public building he, perchance, may visit. This use of the word must involve something of vastly greater importance than that.

We use the word *name* to represent a word by which a person or thing is known—such as John, house, mountain, etc.; but this cannot be the sense in which it is employed in the cases cited. I have said that the Bible use of the word is a peculiar one; yet, when we reflect, we find its use in common parlance agreeing, to some extent, with that of the Bible. Hence Webster defines the word to mean “current estimation; reputed character; reputation;” and quotes from Clarendon—“The king’s army had left no *good name* behind.” He also defines it further to mean “exalted reputation; distinguished character; renown; celebrity; eminence; praise; distinction.” Now if we take the characteristics indicated by these words—renown, celebrity, eminence, praise, etc.—as represented in their highest sense by the word name as employed by Deity when He says He will put His “name there,” we see that the word must be understood to represent the whole divine institution which He delivered to Israel through Moses and the prophets.

When the builders of the Tower of Babel said, “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us *make us a name*, lest we be scattered abroad upon the face of the earth,” they did not mean to give themselves a name in the sense we speak when we say, His name shall be John, or Thomas; but they were ambitious of getting for themselves fame, renown, and praise in the earth. This manifestation of human pride God will not allow beyond certain limits, because it is His name alone is finally to be exalted and praised in all the earth, that is, *He*, as He shall be known by the manifestation of His glory through Christ and his brethren, is to be praised for the wonderful name, fame, renown, and glory that He shall establish under the whole heaven.

#### THE NAME IN RELATION TO ISRAEL.

The whole Israelitish system of things was instituted, and the Jewish nation developed for the purpose of creating a name for Jehovah in the earth. Hence the prophet says, “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people and for *a name*, and for a praise, and for a glory; but they would not hear”—Jer xiii: 11. From this we clearly see that Israel and the whole Mosaic institution were produced for the creation of a name for Deity, which, to the extent intended by that institution, was accomplished; for surely there is no nation, no law nor institution in all the annals of the

world whose history compares with that of the nation of Israel. Through them God has created for Himself a great and fearful *name* in the earth.

This name was not a mere word composed of printed characters or letters; but it was a name made up of *living characters* developed by *living persons*, who, when put together by Deity Himself, spelled, as it were, His great and fearful name. These living characters, in the aggregate, constituted the most wonderful nation the world has ever known, and therefore became a great name. The first living letter was a man whose faith pleased God, and was, therefore, called the "friend of God" (James ii: 23). His name at first was Abram; afterward, it was changed to Abraham, as indicative of the promise, "A father of *many nations* have I made thee" (Gen. xvii:5). This addition to Abraham's name indicated that he was only the first letter, as it were, of the great name Deity was going to write, or "create, in the earth." The next character was Isaac; then Jacob, who, by the time of the deliverance from Egypt, had multiplied into six hundred thousand living letters, whom God formed into a nation called Israel (which word signifies, *who prevails with God*), and which nation, whether considered in relation to Israel after the flesh, or Israel after the Spirit, will ultimately "*prevail with God*" in all the earth, to the glory and honor of His name.

Of this new-born nation delivered from Egypt as Deity's first-born son (Ex. iv: 22), it is said, "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people unto himself, *and to MAKE HIM A NAME*, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people *Israel to be a people unto thee* for ever; and thou, Lord, art become their God"—II Samuel vii: 23, 24. Israel, then, is the only people that God has used, and will use to create His Great name. This is pre-eminently true in relation to the spiritual "Israel of God" (Gal. vi: 16); who become such, and therefore constituents of the Yahweh name by becoming children of Abraham through the Seed (Christ) to whom the promise was made (Gal. iii:16-19, 27-26); and thus are constituted the twelve tribes of spiritual Israel's sons, who are addressed by James as "the twelve tribes which are scattered abroad" (chap. i:1), and who are said to have "that *honorable name* (of Yahweh) named upon them" (chap. ii:7, *Diaglott* rendering). *Israel* after the flesh, too, is the only nation that has been to Deity for a name; and they are, therefore, represented by the prophet as imploringly saying: "We are thine; thou never bearest rule over them;

*thy name was not called upon them*" (Isaiah lxiii:19). "Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and *thy name is called upon us*" (margin, Jer. xiv: 9). See also Numbers vi:27; Deut. xxviii:10; Daniel ix:18, 19. When "ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. viii:23), then will Yahweh's name be complete in Israel after the flesh and Israel after Spirit, and they will both *prevail with God*, as their name—*Israel*—indicates.

The historical phase of Yahweh's name, with all its greatness, its fearfulness, and its glory, is scarcely comparable with its prophetic phase. Israel after the flesh "would not hear," and therefore became as a "marred girdle, profitable for nothing" (Jer. xiii: 7, 10), and the following words of the prophet were fulfilled to their sorrow: "Behold I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness; and I will dash them one against another, even the fathers and sons together, saith the Lord; I will not pity nor spare, nor have mercy, but destroy them." Thus their name or their reputation as a nation was "left for a curse," and they were slain (Isaiah lxv:5), leaving Deity's name profaned in the eyes of all men, as declared by the prophet Malachi in these words: "But ye have profaned it (my name) in that ye say, The table of the Lord is polluted; and the fruit thereof, even the meat is contemptible"—chapter i:12.

Were it not for the prophetic aspect of this question, Deity's purpose to establish His name to the extent of causing the whole earth to be filled with His glory would be a failure; but He has declared that, "From the rising of the sun even unto the going down of the same *my name shall be great* among the Gentiles; and in every place incense shall be offered *unto my name*, and a pure offering; for *my name shall be great* among the heathen, saith the Lord of hosts"—Mal. i:11. It is clear, therefore, that although God's name has been profaned by the nation He created to bear it in the earth, although that very nation has become a by-word and a reproach among men, yet He "will call his servants by *another name*, so that under it in all its glory and blessings, "he who blesseth himself in the earth shall bless himself in the God of truth; and he who sweareth in the earth shall swear by the God of truth; because the *former things* (in which His name was profaned) are forgotten, and because they are hid from mine eyes; *for* behold I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart (margin). But be ye glad and rejoice in

that which I create; for behold, I create Jerusalem a rejoicing and her people a joy; and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying"—Isaiah lxv:15-19. The "other name," then, or the "new name" that God will create in the earth will be manifested by creating new heavens and a new earth, and by making "Jerusalem a rejoicing and her people a joy" under the new covenant, when it shall be realized by Israel after the flesh and Israel after the spirit. Hence the prophet says: "Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them *praise and fame* (which will be "another" or "new name") in every land where they have been put to *shame* (or cursed, Isaiah lxv:15). At that time I will bring you again, even in the time that I gather you; for *I will make you a NAME and a praise* among all people of the earth, when I turn back your captivity before your eyes, saith the Lord"—Zeph. iii:19, 20.

Under this state of things which, in the aggregate, will constitute a glorious name for Yahweh, He says, "I will bring it (Israel) health and cure, and I will cure them, and will reveal unto them the abundance of peace. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first; . . . and it shall be to me a NAME of joy, a *praise and an honor* before all the nations of the earth"—Jer. xxxiii:6-8. When this state of things shall obtain, it will give Deity fame, praise, and glory in the earth to an extent never before manifest, and therefore be a "*new name.*" Hence the prophet says: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be *called by a NEW NAME* which the mouth of the Lord shall name." The political, social, and religious principles of that glorious time will all be divine, and thus spell, pronounce, and declare Yahweh's name in all the earth, so that the people shall have no need to say, "Know ye the Lord, for all shall know Him from the least of them unto the greatest of them." This will be a state of things to which God will delight. Hence He says, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married"—Isaiah lxii: 1-4.

Every faithful servant of Deity will participate in, and form part of that wonderful and glorious system of things to be thus established in the future when the new Jerusalem shall be built for

Deity to "put his name there;" and therefore the Spirit in symbolic language promised those of the Philadelphian ecclesia, "To him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and *I will write upon him the NAME of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name*"—Rev. iii:12.

THE NAME IN RELATION TO CHRIST.

Deity, in speaking to Moses, says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name* of God Almighty, but by my name JEHOVAH was I not known unto them"—Exodus vi:3. It is admitted now, by most scholars, that Jehovah is not the proper word to faithfully represent the divine ideas. Doctor Thomas, in his first volume of Eureka, p. 98, says: "Unt'l nearly 430 years after the typical confirmation of the covenant made with Abraham (Gen. xv), the Deity was known to his servants only by the name of *AIL-shaddai*, the strength of the Mighty Ones. But when the time had come to bring Israel out of Egypt, the Elohim of the Deity were sent to Moses to inform him, among other things, of a new name by which he was pleased to be known to his people. In answer, then, to the question, What is his name? the Deity said to Moses by His Elohim, *chych asher chych, I WILL BE WHO I WILL BE*; and he said, Thus shalt thou say unto the children of Israel, *EHYEH* hath sent me unto you. The Elohim said, moreover, to Moses, Thus shalt thou say to the children of Israel, *YAHWEH Elohim* of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob hath sent me unto you. This is my name for the hidden time, and this is my memorial for a generation of the race.

"In the name and memorial thus revealed at the bush, the Deity declared that *He would be a person, or persons, not then manifested*. He announced to Moses that HE was *the* Mighty Ones who had appeared as 'three men' to Abraham, and as 'a host' to Jacob; but that at a future period He would *manifest* himself in others, even *in persons* of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon himself the name of Ehyeh, '*I will be*.' And this name of Deity was to retain its import in a certain time hidden in the future. This time, when it shall no longer be memorial, is not yet arrived. It is to continue for the *Olahm*—for that epoch when 'He who is, and who was, and who is coming' shall come with clouds, and every eye shall see Him; and all the tribes of the earth shall wail before him—Rev. i:7. When this terrible crisis is passed, the ascription of chap. xvi:5, 'Thou art righteous, O Lord, who art and wast, and SHALT BE' will be anachronous, for it will be no longer '*shall be*' on

earth, seeing that it will then be here, and reigning on Mount Zion and in Jerusalem, and before his ancients gloriously'—Isaiah xxiv:23.

"The word *asher* in the memorial is the relative pronoun *who*; and is both singular and plural, masculine and feminine. It stands, therefore, for a multitude as much as for one person. Yea it is clear that a multitude is intended, by reference to the parallel text in Ex. xi:7, where the Deity commanded Moses to say to Israel 'I will take you to me for a people, and *I will be* to you *for Elohim*; and ye shall know that I am YAHWEH your *Elohim*. The Elohim here indicated in the aggregate are 'the generation of the race,' in which the Deity will manifest himself by 'the seven spirits before the throne.'

"In regard to this term *Ehyeh*, etymologically and orthoepally, I may remark here, that it is the first person singular of the future tense of the verb *hahyeh*, 'to be, or become.' It does not mean, and never did, what it is made to signify by the English version—i. e.: 'I am.' . . . The form of the name which subsequently prevailed over *Ehyeh* is pronounced *Jehovah*, according to the Masoretic pointing invented five hundred years after the time of Jesus. But all philologists and theologians are now agreed that *Jehovah* is a spurious pronunciation. . . . All critics are now agreed that the true pronunciation of the word is YAHWEH, which they predicate on the fact of the word in Exodus vi:2, 3, being the old form of the third person, future tense. '*Yah*' is the same in a contracted form; and is used by the Deity upwards of fifty times; one of which exhorts us to extol Him by His name *Yah*.

"*Yahweh* or *Yah*, as a noun, and signifying '*He who will be*,' is, then, the memorial name the Deity chooses to be known by among His people. It reminds them that HE *will be manifested in a multitude*; and that in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb clothed with white robes, and palms in their hands (Rev. vii:9), in each and every one of them, '*He will be all in all*'—I Cor. xv:28; or, as it is expressed in Eph. iv:6, '*There is one Deity and Father of all, who is upon all, and through all, and in you all.*'"

In this term *Yahweh*, which means *I will be*, we have a promise of a time when He will manifest His name among men for the purpose of glorifying it; and that it relates to Christ, first, individually, and second, to Christ with his body of many members—the saints—we shall find as we proceed.

Concerning Christ as the name in its manifestation, the prophet Isaiah says: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and *his name shall be*

called Wonderful, Counsellor, *the mighty God, the everlasting Father, the Prince of Peace*—chap. vi:6. Here are descriptive terms representative of Deity, and therefore of His *great Name* which He purposes to create in the earth; and the Son to be given is to have these names which would appear to belong to the Deity only. How is this to be understood? We may get a key to the problem by referring to Exodus xxiii:20, where it is said that the angel that was to keep Israel “in the way,” and bring them unto the land prepared for them, was to be obeyed and feared because, as Deity declared, “I have put *my name in him.*” Here was Deity manifested in and through an angel; and the vested power and wisdom to guide the nation are termed Deity’s *name*, which is said to be in the angel. When, therefore, the Son promised by the prophet Isaiah would be born, he would be a manifestation of God, and thus be the beginning—“the first” of the actual development of the Yahweh *name*—the “*I will be.*” Hence John, when heralding the advent of the Immanuel—the God-with-us—proclaimed, “Prepare ye the way of THE LORD,” or, more properly translated, “Prepare ye the way of YAHWEH, make straight in the desert a highway for our *Elohim*”—Matt. iii:3. Here is the Yahweh name a reality, in the person of Jesus of Nazareth, the Son of God, of whom it is said, “Neither is there salvation in *any other* (than Christ); for there is *none other NAME* under heaven given among men, whereby we must be saved”—Acts iv:12. From this it will be seen that the person represented by the stone set at nought by the Jewish builders (verse 11), which is Christ, is identical with the *name* in which alone there is salvation. In other words, the *person*, Christ, being the one in whom God is manifested, is the *name*, and the *name* is the person. Therefore to say there is salvation in none other name, is the same as to say there is salvation in no other person than the Christ. The question,

#### WHAT’S IN A NAME?

then, is answered in one word, namely, SALVATION.

Now salvation is what the human family has stood in need of ever since the introduction of sin into the world; but no man, begotten by the will of the flesh, has ever been found possessed of the power to, *by any means*, redeem his brother nor give to God a ransom for him” (Ps. xlix:7). Man, left to himself, was without strength (Rom. v:6), and if God, in His goodness and mercy, had not stretched out His strong arm of salvation, the whole Adamic race would have remained “without hope, and without God in the world” (Eph. ii:12), and the end of every member of the race would have been eternal oblivion. Deity’s goodness and mercy, and His respect for His holy *name*—the *alpha* and *omega* of His plan and

purpose in the earth—would not permit of such an end; and therefore He gave to the people, whom He made the repositories of His Holy Oracles the *name* Yahweh, to indicate that He would be to the faithful a Saviour and Redeemer. Hence He says, “I, even I, am the Lord; and beside me there is no saviour”—Isaiah xliii:11. His stretched out and saving arm is to be seen in Jesus the Christ, in and through whom Deity has commenced and will continue His grand and glorious work in fulfillment of the promise which the memorial name indicates, which name, when but briefly elaborated, implies:

1. That God would beget a Son who should be the “Seed of the woman to bruise the serpent’s head” and therefore be the instrumentality through whom He would become the Saviour.

2. That that Son, though “made of a woman, and tempted in all points like unto his brethren,” should be “holy, harmless, and undefiled,” obedient in all things, even unto the death of the cross; by which obedience he would purchase redemption for himself and his brethren out from under the Adamic curse which takes hold of every one of sin-stricken flesh and blood nature.

3. That that Son should be Deity’s Anointed One or Christ, to become the king of the divine, universal kingdom which Deity purposed to establish “under the whole heaven” for the blessing of all mankind, in fulfillment of the covenants of promise made with Abraham and David.

4. That the Anointed Son should “*by inheritance* obtain a name above every other name,” yet be “a man of sorrow and acquainted with grief,” whereby he should prove his right and title to that name, and, as a reward for his faithfulness, should receive the power of an endless life, and be crowned with glory and honor and become the only name or person by whom and through whom salvation should become possible for the sin-cursed race of Adam.

5. That from or out of every “kindred, and tongue, and nation,” he should, upon condition of their believing and obeying the gospel, redeem a people for Yahweh’s name, who with him (Christ) should ultimately become “a habitation of God through the Spirit.”

6. That that people should, by a faithful response to the gospel invitation, be inducted into the Yahweh name—“the name of the Father” manifested in the Son through the Spirit—and thus first bear “the one name of the Father and of the Son and of the Holy Spirit” in the flesh, preparatory to their becoming, in association with Christ, kings and priests to reign with him upon the earth for a thousand years, and thus become a *name* for future renown, honor, glory, and power to Deity in complete fulfillment of the promise involved in the word Yahweh, I WILL BE—in short, that name

when fully elaborated reveals the whole purpose of Deity as set forth in the gospel of the kingdom of God and the things concerning the name of Jesus Christ, whether these things be considered in their elementary phases—called “first principles”—or in relation to those phases that embrace the most transcendent thoughts and experiences to which we are commanded to “go on unto *perfection*.”

CHRIST THE ONLY NAME GIVEN AMONG MEN WHEREBY WE  
MUST BE SAVED.

We have said that Christ, as a person, is the name, and the name is the person. This may appear strange to some. How, they may ask, can a person be a name? This is the peculiarity of the Scripture use of the term “name” to which we alluded at the outset. We have seen that the nation of Israel is called Deity’s name; and this was but a type of Christ, who is the real “Israel of God” (he “who prevails with God”) individually and collectively. Individually, first, as the Son called out of Egypt; collectively, second, as the one body corporate, composed of a multitude of members whom no man can number, who shall be the man of the “*full stature*” of Deity’s purpose.

To say that Christ is the name is not any more strange than to say He is the *way*; such expressions occur very frequently. Hence he says, “I am the way;” “I am the truth;” “I am the door;” “I am the gate;” “I am the life,” etc. When the import of these expressions is fully considered there will be no difficulty in understanding Peter in calling Christ the name—the only one given among men whereby we can be saved. Christ is the *alpha* and *omega* of God’s purposes; all the glorious truths of the Holy Oracles center in him and thereby constituted him the *one truth*, the one way, the one hope and the one name which is the gospel, the power of God unto salvation (Rom. i:16). There are many truths in the Scripture, concerning God’s plan of salvation; but they are focussed, as it were, in Christ, and there become *one Truth*. One of the truths, in and of itself, has not the “power” to give salvation; but when brought together to form a wise, beneficent, and glorious system as represented by the word gospel, they become the “power of God unto salvation to every one that believeth.” Now Christ is the God-produced embodiment of all these truths, and therefore is the Truth—the Name.

A comparison of a few texts of Scripture will fully demonstrate the truth of what we have just said. For instance, in Matt. xix:29, the Saviour says, “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands *for my NAME’S* sake shall receive an hundred fold, and shall inherit everlasting life.” Mark’s record is, “There is no man that

hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my sake and the GOSPEL'S*, but he shall receive an hundred fold," etc.—chap. x:29, while Luke, in chapter xviii:29, records this in the following words: "There is no man that hath left house, or parents, or brethren, or wife, or children, *for the KINGDOM of God's sake*, who shall not receive manifold more in the present time, and in the world to come life everlasting." Now, it will be manifest that the three writers, while they use different words, express the same idea. Hence it follows that the words "*my name's sake*," as used by Matthew, express the same thought as the words, "*for MY sake and the GOSPEL'S SAKE*," used by Mark; and that those used by both Matthew and Mark mean the same as the words, "*KINGDOM OF GOD'S SAKE*," as used by Luke.

Another illustration of a similar character is found in Luke xxiv. In verse 27 it is said, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning HIMSELF;" in verse 44 "he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, *concerning ME*," and in verse 47 the things "*concerning himself*" of verse 27 and the things "*concerning me*" of verse 44 are said to be remission of sins, etc., "*preached in his NAME*, beginning at Jerusalem."

To preach the name of Christ, then, is to preach the things concerning him; and to preach the things concerning him is to preach the gospel, in the most comprehensive sense. Sometimes the things concerning the name are spoken of distinctly from those of the kingdom: and, when we consider the subject in detail, we perceive a difference. The former, to some extent, may be regarded as matters of *fact*, while the latter may be termed matters of *faith*. Still, they are all involved in the one name, as used in the comprehensive sense in which it is employed in the Word; and they all converge in Christ. This is forcibly illustrated in Acts viii: 5, 12. It is said that "Philip went down to Samaria and *preached Christ* unto them," which, according to verse 12, was to preach "*the things concerning the kingdom of God and the name of Jesus Christ*." With this distinction before the mind, we may briefly define the "things concerning the name" as those facts relating to the first advent of the Christ, wherein he obtained a name above every other name, and became both Lord and Christ, whereby he is possessed of the honor and power to fulfil the promises involved in the "things concerning the kingdom," and thus cause those *truths* also to become *facts*, which, when accomplished, will inaugurate the NAME in all its fulness, perfection and glory.

## SERVICE OF THE TRUTH.

*Address by Bro. G. B. Suggitt at the Fraternal Gathering, Camberwell, London, March 28, 1910.*

**M**Y DEAR brethren and sisters: When I was invited to address the gathering I was also asked to name a subject upon which I would speak. The one which was chosen is that of "Service of the Truth." This service is the highest that any man or woman can possibly be engaged in, and it is one of the greatest blessings that God can confer upon His creatures to be called into His service.

To serve God acceptably means in the ultimate to "be made equal unto the angels"—to live for ever; to associate with the best of mankind that ever lived; to be in personal companionship with the redeemed from among men; to live with the Lord; to be made ministers of righteousness under the best and wisest government ever seen on earth, when God's will shall be done as it is now in heaven.

Brethren and sisters, with what I have said I am sure you agree. I therefore hope you will pardon my pressing the matter more closely, because we are on common and mutual ground, being as we are, all baptized into the name of Jesus, sons and daughters of God. We all appreciate real, hearty, intelligent and thoughtful servants or friends, and are grateful when we get such around us. This is much more so in the truth's service, whether we think of those who occupy positions as speakers, servers, room attendants or who take part in our meetings in any capacity; because in the service of the truth there is work for all, work for every hand and tongue. Yes, the sisters have a work to do. They can encourage by their presence and by their appreciation of what takes place in the meetings. They can visit the sick, the negligent and dilatory. They can talk the truth to those within and those without; and in many other ways help on God's service.

We therefore say to both brethren and sisters, work for the truth! We fix a time for our meetings, and when we first embraced the truth and were baptized, we so far engaged to conform to the order and rule of the Ecclesia—the arrangement made—if you will allow it—with God for that part of His service.

Do not let us break away from that contract, because we all expect God to keep His part of it, and we should, I am sure, keep ours faithfully. Do not let us get into the habit of going to the meeting late. Do not let us be satisfied to go when the meeting has commenced. Let us be in at the beginning, that when the presiding brother stands up and gives out the hymn, our voices shall mingle with all the rest in praise—and hearty praise, too. Let us intelligently appreciate the prayer of the brother called upon for that pur-

pose, and who is the mouthpiece of the assembly, that we may say Amen.

Let us regard our meeting together as the house of God and not with levity, gossip, and noisy proceedings; but with thanksgiving on our lips and from our hearts.

Come together with the object of honouring God and of meriting His blessing according to the promise so to do. If we do this then we can rightly expect to receive it.

We shall realise the good of our coming together in "the service of the truth".

Now to the presiding brethren, who I hope will forgive my remarks, since they are intended to improve our service and our meetings, you have in your hands either the management or mismanagement of your meeting; and you are mostly responsible for its successful service. Therefore we urge you to prepare beforehand your reading, your hymns, and make the best selection possible of those brethren whom you wish to read, pray, or give thanks. Do not make your remarks upon all the days readings, much less from all parts of the Bible, forgetting that in most meetings a brother is appointed to exhort and to him should be left the field. Your remarks should be to direct the saints to the memorials on the table and to the purpose for which you have come together. Prepare thier minds for a right reception and a loving appreciation of the sacrifice of Christ—a showing forth of Christ's death and resurrection "until He come." Presiding, exhorting and reading brethren should speak clearly, that all may hear and comprehend. It is God's service and it commands our best service—our best efforts.

We believe in the apostolic injunction "to let all things be done decently and in order; and that "God is not the author of confusion." So we do well to work for those things which are orderly and likely to prevent schism, disorder and upset.

Time is an important factor in regard to the duration of the various excercises. Most meetings have a fixed time at which a presiding brother shall conclude his address, and it is well that he should respect this and keep to time, otherwise the brethren and sisters may lose confidence in your ability; they may get fidgety and wish you would stop. Time and order are of God. Therefore do all you can to observe both. To the brethren generally, be you always expecting that on Sunday next you may be called upon to pray, or to read a portion from the day's readings, and as these are wisely set out in "The Companion" little difficulty will be experienced. Look ahead—think—look up in the readings—practise reading aloud at home. This will help in the pronounciation of

difficult words, so that you may read to the edification and interest of your hearers. Speak up—speak clearly—observe your stops—read with a feeling that you are acquainted with what you are reading. If you do not prepare, you all know the feeling of unpreparedness. You will do your work otherwise than well, and it will not produce the desired effect of upbuilding and comfort. The brother who is called upon to give thanks “for bread or wine,” let him not enter into a long prayer and of repeating those things, which the brother said in the opening prayer; but confine his words to the things before him and what they represent. We have heard brethren engage in a long prayer and forget to even mention the emblem he was asked to give thanks for.

Doubtless it is a matter of forgetfulness or thoughtlessness, but it needs the loving attention of everyone that our service may be acceptable to God. In the truth’s service we can all find employment and we should all strive to do our parts well; to the honour and glory of God, who has called us with a holy calling. We should all endeavor to serve the Lord with our whole heart, soul, and body.

If we sing, do it heartily. If we pray, do it earnestly, expecting God’s answer and His blessing.

Let us, therefore, unitedly serve the Lord our God and His glorious truth in such a way that He will reward us with eternal life and an inheritance forever.

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#### DR. THOMAS ON SINFUL FLESH.

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The Lord Jesus said: “I pray not for the world, but for them which thou has given me, that they may be one, being sanctified through the truth; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us, as we are one, made perfect in One.”—John 17. This unity of the spirit in the bond of peace (Eph. 4: 3) is what John styles our fellowship, the fellowship of the apostles, resulting from sanctification through the truth. Hence all who are sanctified through the truth are sanctified by the second will, through the offering of the body of Jesus Christ once. For by one offering he hath perfected for a continuance them that are sanctified (Heb. 10: 10, 14), which one offering of the body was the annulling and condemnation of sin by sacrifice thereof (Heb. 9: 26). This body, which descended from David “according to the flesh,” was the sacrificial victim offered by the Eternal Spirit (Heb. 9: 14). If David’s flesh were immaculate, this victim who descended from him, might be spotless; but, in that event, it would not have answered for the annulling and condemnation of sin in the flesh that sinned (Rom. 8: 4). If it were an immaculate body that

was crucified, it could not have borne our sins in it, while hanging on the tree (I. Peter 2: 24). To affirm, therefore that it was immaculate (as do all Papists and sectarian daughters of the Roman mother) is to render of none effect the truth which is only sanctifying for us by virtue of the principle that Jesus Christ came IN THE FLESH, in that sort of flesh with which Paul was afflicted when he exclaimed, "O wretched man that I am! who shall deliver me from this body of death?"—Rom. 7: 11, 24. . . .

If anyone says that Jesus Christ did not come in the flesh common to us all, the apostle John saith that that spirit or teacher is not of God; is a deceiver and the anti-Christ, and abides not in the doctrine of Christ; and is, therefore, not to be received into the house neither to be bidden God speed (I. John 4: 3; II. John 7, 9, 10. I have nothing to add to or take from this. It is the sanctifying truth of the things concerning the "name of Jesus Christ." All whom the apostles fellowshipped believed it; and all in the apostolic ecclesias who believed it not—and there were such—had not fellowship with the apostles, but opposed their teachings; and when they found they could not have their own way, John says, "They went out from us, but they—the anti-Christ—were not of us; for if they had been of us (of our fellowship) they would have continued with us; but they went out that it might be made manifest that they were not all of us." (John 2: 19). The apostles did not cast them out, but they went out of their own accord, not being able to endure sound doctrine. . . .

If I believe the truth as it is in The Jesus Paul preached, and fellowship the doctrine of an immaculate Jesus Paul did not preach, in celebrating the death of the latter with those who repudiate the maculate body set forth by God for a propitiation, is affirming one thing and practicing another. Those who hold Paul's doctrine ought not to worship with a body that does not. This is holding with the hare and running with the hounds—a position of extraordinary difficulty. Does not such an one love the hounds better than the hare? When the hounds come upon the hare, where will he be? No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the truth; and to deny that Jesus came in sinful flesh is to destroy the sacrifice of Christ.—Dr. Thomas, in "The Christadelphian," Vol 10. Selected by Bro. H. Cole.

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You cannot train men by the intellect alone; you must train them by the heart.

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“SEEK AND YE SHALL FIND.”

Dear Brethren and Sisters: When we realize how few in number we are, compared with the vast multitudes of Christendom, it clearly proves how necessary it is for us to cling together in mutual love and friendship. We know how little the Truth is appreciated by those of the world, and the many cares that tend to draw us away to serve the Mammon of unrighteousness, makes it hard for those who try to follow the footsteps of the Lord Jesus Christ, to live an upright and humble life, amidst this world of folly and sin. Nor does it tend to better matters when from within the fold there comes forth thrusts, which sink far deeper than any of the scoffings of the outside. Bro. Roberts, in “Nazareth Revisited,” on the parable of the Net (Page 142), truly recognized this, for he says: “Coddling never tends to strong or proper growth, we require to be thrown upon ourselves and upon God. There is nothing like a little rough usage for this: and no rough usage comes home like that experienced from fellow-fish, who snap and bite like dogfish among herrings. The odiums and the oppositions of ‘those who are without’ have scarcely a sting. But the enmity of those who are members of the household by recognized status, is keen and nigh to killing.” Experience has taught us the truth of this, how different it ought to be amongst us, of all people, being only few and separated as we are from the things of the world, on probation, forming a character fitted for Eternal Life. How can we love one another if such things exist? If the Love of God existed in our hearts, there would not be this spirit of opposition as it is today. I have searched through all past controversy upon the Responsibility question, and fail to see the errors as laid in the charges against Bro. Williams. To my mind he has ably proved his assertions from a scriptural standpoint, and if brethren and sisters would only give these questions a fair and unbiased investigation, their conscience being allowed full sway in the matter, seeking truth for the love of truth, I am sure a great deal of this contention would cease. But the trouble is this lacking to wait to know the why and the wherefore. Investigation is left to others instead of searching for ourselves.

There is nothing more distressing when meeting brethren and sisters, this question of what basis or side are you on? “Is it for a basis or side (as the case stands today) we are going to be brought to the judgment seat? Or is it for how we have conducted ourselves in the race for eternal life?”

God in His great wisdom and justice has limited the power of man, for if it was in man’s power to bestow the rewards, then would those only who yield to and pamper the flesh be allowed access to

friendship. If we cannot associate in this order of things how can we associate in the Kingdom? Is it reasonable that eternal life will be bestowed on us if we cultivate such traits of hatred? The apostle Paul states they emanate from the carnal mind, and further states that "to be carnally minded is death." Ought we not to try and lay aside this enmity and not school into the minds of brethren and sisters, division, but strive to lay a foundation of investigation, seeking the truth for the love of it regardless of what human sentiment may feel, and scattering to the winds these man-made crotchets that have become a stumbling block to so many?

"For we must all stand before the judgement seat of Christ." Will it be a question of sides then? Oh! may it be that each will be ready to grasp one another in Love regardless of what "side" we belonged to. We are only a few, despised and rejected as was our Lord before us. Why not rather help one another along the weary road? Time is flying, the night is far spent, the day is at hand; on the horizon looms up one of the most terrible times the world has ever witnessed, ushering in Him who was once despised and rejected, coming to take to himself his Kingdom to reign for evermore. Brethren and sisters, look to the household, nourish those who are in the truth, help is worth a deal of pity, and help to our brethren and sisters in this way costs nothing, and is within the reach of all. God will bless our efforts though we may sometimes fail.

The world loves its own, it cares nothing for God and his people; more reason why we should take shelter one of another. If it be our happy lot to find acceptance at the hands of our Lord and Master, it will mean our associating together not merely for a short while, but forever. Just think! endless existence together! What glorious expectations! What a wonderful place, so full of love, and if this love abides in us, we can say with the apostle Paul, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8: 38, 39.

Your brother in the hope of Israel,

GEO. WATKINSON,

#### RACHEL'S TOMB FOR SALE.

Rabbi Joel Selig Salkind is in New York on a unique mission. Rabbi Salkind says the tomb of Rachel, the mother of Israel; and the surrounding land on which it is located is for sale and he is anxious to obtain the funds wherewith to buy it in order that it may be preserved forever as a sacred and historic relic for the Jewish people, her descendants. The tomb is located on the road from Jerusalem to Hebron, and is the mute but positive evidence of the truth of the story of the people of Israel.

## DID CHRIST DESERVE TO DIE UPON THE CROSS?

What was this startling question asked for? Was it to create an impression in superficial minds that there are brethren who believe and teach that Christ morally deserved to die? If it was, we hope the one who formulated the question will read Bro. Jas. Laird's article in the *ADVOCATE* for May. If the thought of moral desert was in the mind of this questioner, he himself was venturing quite close to blasphemy. If the object of the question was to so shock superficial minds as to cause them to repudiate the doctrine that Jesus was constituted of sinful flesh, and through death destroyed the *diabolos* in that very flesh, then a shocking question was used for a false purpose. It is difficult, if not impossible, to separate the words, "deserve to die," from moral guilt, and no man who believes the Bible has the remotest idea that there was the least shadow of moral guilt in Jesus; and he who formed this question, whoever he was, must have known this, and therefore the question presses hard, Why was this shocking question asked?

Having been asked, the very insinuation, the sting it contained had to be neutralized, and Bro. Jas. Laird supplied the antidote, and we hope that if anyone had been infected by the virus, the infection has been removed and the blood restored to a healthy state.

The real question, free from sophistry and without any evil insinuation, was put by Jesus Himself; and, of course, there was no moral guilt implied, inferred nor involved. Here it is: "O fools and slow of heart to believe all that the prophets have spoken: *ought not Christ to have suffered these things*, and to enter into His glory?" (Luke xxiv: 25, 26). "Thus it is written, and *thus it behooved Christ to suffer*, and to rise from the dead the third day" (verse 46). Peter thought Jesus *ought not* to die, and Jesus said: "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men" (Matt. xvi:22).

Now the task for an intelligent, earnest mind is to be able to say that, according to the words of Jesus, "Christ ought to have suffered" death, and yet say Christ did not deserve to die. When he distinguishes between the meanings of these two statements, he will discriminate between the moral law of desert and the law of sin and death, under which all creation groans.

## THE DANGER OF THE QUESTION.

A defender of the Bible in the hearing of an infidel and a crowd of searchers after truth, asks: "Did Christ deserve to die?" "That question," says the infidel, "suits me exactly. I am told that Jesus was holy in character and in nature; therefore He did not deserve to die; and if He did not *deserve* to die, He *ought not* to have

died; and yet your Bible says that God commanded Him to die, and that it was God's will that He should die, and that it was "by the *determinate counsel* and foreknowledge of God' that He did die (Acts ii:23) and that it had been 'shown by the mouth of all God's prophets' that Christ should suffer death (Acts iii:18), and that in condemning Him the 'voices of the prophets were fulfilled' (Acts xiii:27), etc. Therefore your question leads to the conclusion that, since He did not deserve to die, He ought not to have died; and God required what ought not to have been required. Where is your justice now?"

The listeners look at each other anxiously and by their very looks show that they fear that the defender of the Bible has given the Bible away to the infidel.

The defender tries to defend. He says: "It is evident that the death of Christ was a necessity for our salvation," and the infidel shouts, "What! Does your Bible make it a necessity that One who is holy in character and holy in flesh, who ought not to die, must die? Does your God require that which ought not to be?"

Defender tries again: "Christ was, I believe, holy in character and in nature, and ought not, therefore, to die so far as He was concerned." "There you are," shouts the infidel. "You admit that since Christ was holy in character He ought not to have died for any thing in His character; and if He was also holy in nature, He ought not to have died for anything in His nature."

"That seems very logical," says the listening crowd one to another.

"But stop," says defender. "You did not let me finish. I was going to say that while there was nothing in Christ's character nor His nature for which He ought to have died, He had to die for us."

"That," says the infidel, "only makes it worse yet. You want us to believe that God required the death of One who, for no reason in Himself, ought to have died, in order to save those who ought to die. Did you read in the newspapers the other day of a man who asked to be allowed to be hanged instead of his brother? Did our law accept the offer? Is there any human law in any civilized land that would accept the life of one who ought not to die instead of one who ought to die? Would not your nature revolt against putting to death one in whom there is absolutely *no reason* for it in order to save from death one in whom there is a reason?"

"There is no justice, love nor mercy in that," says one of the listening crowd. "No, indeed," says another, "and if, as Defender claims, Jesus was made of immaculate flesh, since we know He was holy in character, there was *no law* that could demand His death on the cross."

Another defender steps before the crowd, and with deep con-

cern written upon every feature of his face, his voice trembling, as if giving expression to pent up indignation. He cries out: "Friends and fellow countrymen, I can keep silence no longer. My whole soul feels as if it were all aflame. How can I keep silent when a professed defender of the Bible and of the Justice of God is giving infidelity cause for dishonoring God and ridiculing His Book? Dear friends, I can see from your anxious looks that you desire to see the Bible defended, but you feel that infidelity has triumphed over the Bible in the hands of a professed defender; and if your minds are not relieved, you will drift away into the rapids of the rushing waters of scepticism and be at last plunged into the deep sea of oblivion. This infidel has shown, to the confusion of the professed defender of the Bible, that God required the death of Christ upon the cross. God never requires anything that is not right; but He has various laws in operation, and the question of right must be determined by the law to which the question relates. These laws must not be set in conflict one with another; each must have its place, and it is in being a workman that needeth to be ashamed, rightly dividing the word of truth that this professed defender has caused the infidel to boast and you to almost despair. A distinguishing between things that differ would help studious people to see that there is no moral reason in an infant why it should die; but there is a legal, hereditary, physical reason; and if this professed defender denies this legal, hereditary, physical law and says it is unjust, he must cease to profess to be a defender of the Bible and the justice of God.

Now, dear friends, let me put the matter in a form that will enable you to think and reason it out to a satisfactory conclusion. I will lay it down as an impregnable foundation stone, that by the moral law, the law of moral desert, Jesus ought not to have died; but there was a legal, hereditary, physical law which rendered the case such that Jesus ought to have died. Now in order for you to see why, according to God's demand, and according to legal justice and according to physical heredity Jesus ought to have died, you must relegate this professed defender's theory of holy flesh to Rome, whence it came, named "immaculate conception," and then you can lay aside the sophistic question, "Did Christ deserve to die on the cross?" as belonging to moral law and inapplicable to Christ; and you must start with the fact that every descendant of Adam is born under that law of death, "dust thou art and unto dust shalt thou return," which "passed upon all men," of which Jesus was one member—"made in all points like unto his brethren," "touched with the feeling of their infirmities, "made sin," sent "in the sameness of sinful flesh," took part of the same, born in the unsaved state inherited by all of Adam's race, and "prayed to be saved," and "was heard, needed redemption, and "obtained eternal redemption," came to bring into force a covenant that was of no force without the

“blood of the everlasting covenant;” all of which is involved in what we call “the fall of man,” and this man is a man of multitude with Jesus as one member, and it is to effect redemption from this fall Jesus must die, otherwise He would never rise from it Himself, nor would any of the race of which He was a part. Now, dear friends, do you see in all this a reason why Christ *ought to have died*—yes, why He ought to have died on account of a reason existing in *Himself* as well as in us? and now can you not feel the force of His words to His disappointed disciples. “Ought not Christ to have suffered (death) and (thus) to enter into his glory?”

But why must the death, in order to possess redemptive power, be the death of the cross—a death by the shedding of blood?

Because in all mankind being under the divine sentence of death, God required that His justice in passing this sentence should be acknowledged by a voluntary submission to death; and to natural death there cannot be a voluntary submission. This voluntary submission, too, must be by one who ought not, and who deserved not, to die for any other reason in himself besides his physical, hereditary condition nor for any reason arising from his own delinquency, or wrongful act. In respect to anything of this sort, he must be “holy, harmless, and undefiled;” and so the reason for his death must be strictly confined to the one supreme and only object, namely, a voluntary surrender to death as a vindication of God’s sentence of death upon all mankind, in order that God might thereby be declared to be just, and thereby enabled to justify without breaking His own law of death. The very nature of man, since it became sinful, is destined by divine decree to die. If you ask why should a condition of nature be destined to die? The answer is found in one word, namely, *Diabolos*. Sin became an element of human nature, no man is born, not even Jesus, free from *diabolos* or the devil. The devil must be destroyed, and the only one who can do it is one who has not voluntarily or by act of mind, word, or deed, served the devil; and one who by act of mind, word and deed, serves the Living God. If God had not helped, no such an one would have appeared. He did help. He who was helped did His part. He fought the devil and served God perfectly. By allowing the devil to take Him a victim for a moment, and placing Him in the tomb, what seemed to be His defeat was His victory. He allowed the devil to grasp him in death in order to break the grasp. He allowed the devil to put Him in hades in order to break the barriers of the tomb. When the complete victory was gained a captain of salvation was He. As a captain He is still rallying His forces and preparing to make the triumph universal, when the last enemy shall be destroyed, and God shall be all and in all.

Teach the existence of a Romish, immaculate Christ, and your

answer to the question, "Ought not Christ to have suffered," must be no; accept the Christ of God, and your answer must be, yes, to the words of Him who said, "O fools and slow of heart to believe all that the prophets have spoken, *Ought not Christ to have suffered*, and (thus) to enter into his glory?"

EDITOR.

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#### THE LAST END OF THE INDIGNATION.

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In 2 Peter 1:19 we are reminded that we have a "sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place until the day dawns and the day star arise in your hearts." It is well, then, to turn on that light that we may know our whereabouts in the darkness of our surroundings.

The importance of studying these prophecies is forced upon us when we remember the sad words of Jesus in apostrophizing Jerusalem thus: "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes . . . because thou knewest not the day of thy visitation." And also His rebuke of Cleopas on the journey from Emaus for being slow to believe all that the prophets have spoken. In looking, then, at what the prophets have written, we find in Daniel 8, a most remarkable prophecy concerning the time of the end when the vision would be realized. The part of the vision which interested Daniel most was that concerning a power symbolized by a little horn of a goat which waxed great and had magnified its self even to the prince of the host; and a host was given it against the daily sacrifice (by reason of transgression), and it cast down the truth to the ground, and practiced and prospered. No wonder Daniel was interested much and anxious to know how long the power was to prevail to trample the holy and host under foot; and that he "fainted and was sick certain days." He learned it would be "many days," and he says he heard one saint speaking and another saint and said unto that certain saint which spake (this must have been Daniel), how long shall be the vision? And he said unto *me*, Unto two thousand and four hundred days, (years). Now I have followed Dr. Thomas in his chronological investigations in "Cronicon Hebraicon," and am quite satisfied he made no mistake. In these he shows that B. C. 540 is the correct beginning of the 2,400 of Daniel 8:14; and also of the seven times of chapter 4:16; he also shows that these periods correspond with A. M. 3,477, and B. C. 612. This makes the world's age the current year 5,999, and shows the two thousand four hundred evening-mornings to have expired fifty years ago. We are therefore fifty years in the

interval in the sense of "after this shall the sanctuary be cleansed." Therefore during the last fifty years many things have happened and are happening yet, in cleansing the holy (land) and in preparation for the last end of the indignation. The frog power has been active in preparing the nations for the final struggle. Ottoman obstructions have been removed, the symbolic Euphrates is about dry. So while there was much to cause Daniel, who was well beloved, distress, as also "the disciple whom Jesus loved," in contemplating the many awful things which were shortly to come to pass, we have the satisfaction of knowing that most of these are in the past, which were to happen prior to the establishing of the kingdom of God: and while "we groan and travail in pain together until now" as did those in Paul's day, "waiting for the adoption, to wit, the redemption of our bodies," yet there are many things new and old which every scribe instructed in the things of the kingdom of God may bring forth from their treasures to cause them to lift up their heads and rejoice, knowing that their redemption draweth nigh. It is true there is yet to be a time of trouble for this wicked world during the hour of Judgement which it is awful to contemplate, but before this is realized the friends of Christ will be invited into their chambers, and to shut their doors about them: they will then for once be able to look on the "bright side of the cloud" which has always been next to the sun (son). Jesus informs us that "as it was in the days of Noah, even thus shall it be when the son of man is revealed." Brethren, let us not allow that day to overtake us, "for as a snare shall it come on all them that dwell on the face of the whole earth," and a snare is placed to catch something that is not expecting it. I think we will do more good, and less harm, if any, even if we are a little premature in our remarks and anticipations concerning our Lord's second coming, than if we try to persuade ourselves and others that it may be more remote. I always appreciate Bro. C. H. Evans' remarks in reference to the time of the end. At all events, let us be vigilant, a blessing is pronounced on all who are found watching.

R. C. GREEN.

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#### MEDITATIONS, NO. 2.

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In my first paper I stated concerning meditation that "the Scriptures supply us with both precept and example, whilst Moses' law presents to us a typical representation of the process involved therein." Let us now consider a few details from the law of Moses and see the application of the lesson presented in the type. It is recorded in Lev. xi and Deut. xiv. In the last named chapter we read, "These are the beasts which ye shall eat: the ox, the sheep, and the goat, \* \* \* and every beast that parteth the

hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of: them that chew the cud, or of them that divide the cloven hoof, as the camel, the hare, and the coney; for they chew the cud, but divide not the hoof. And swine, because it divideth the hoof, yet cheweth not the cud." The children of Israel were commanded to comply with this law in the literal sense; the restrictions imposed were to be carried out daily by not partaking of the flesh thus forbidden. But it is not with the literal that we are now concerned; we wish to draw out the lesson embodied therein and apply the same for our "instruction and righteousness." Among the creatures that might be eaten there was the ox, because it "parteth the hoof and cheweth the cud." Therein is the type, and the antitype will be found in men and women who carry out the lesson presented. That cud-chewing is an appropriate figure of Meditation is self-evident: it is better realized, however, when we understand the process of digestion, arising from which we have cud-chewing in the ox. That process is briefly as follows: "From the gullet the imperfectly masticated food passes into the rumen, paunch or first stomach, where it is macerated for a time before being returned for a further grinding (chewing the cud). The function of the second stomach is to further prepare the food for re-mastication. After the second chewing the food passes into the third stomach, which consists of a series of leaves which triturate the food into a state of division, and thence into the fourth stomach, in which true digestion takes place." Surefootedness is the result of dividing the hoof and parting the clefts. The essential characteristics of the man of God are surefootedness and a mind which is ever alert to the ways of God. One who is able to "run with patience the race set before him;" one who in the midst of a crooked and perverse generation is able to "walk worthy of his high calling in Christ Jesus." To accomplish this he must necessarily ruminates—turn over and over again the things heard, lest at any time he should let them slip. Thus by meditation "the word of Christ shall dwell in us richly in all wisdom" (Col. iii, 16).

ALBERT HALL.

MINDIEMONA, ONT.—I have found the Advocate contending for the Truth, the word of life. Some cry peace and they do not like contention. There is little peace to be expected in our day, with the world flooded with blinding teaching of the flesh, perverting the way of life, with teachers exalting themselves; and if it were not for the Advocate drawing the lines between departures from the Truth and the Truth itself—departures which all honest hearts can see—more would be deceived. Though the word of the Lord stands sure, and is the word of life, it must be "rightly divided." God has many hidden treasures of wisdom and knowledge, and the diligent seeker is the only one who finds them. Isolated brethren, who desire to keep up in the ranks, know the good of the Advocate.

HENRY BOWYER.

## Editorial.

SIX—CHRISTADELPHIAN—McElroy .. May 20 .. H . . . . .

We must ask the indulgence of our readers for the omission of the usual editorial, and the Bible Catechism, as we are in the season of the year when we have many demands upon our time outside the office. A large part of the month of May has been taken up in preparing for and making a two weeks' visit to Orlando, Fla., a journey which occupies four days and four nights in traveling. We returned home late in the month, and it required day and night work to issue the ADVOCATE in time to go to Washington for the Fraternal Gathering. From there we are invited to Richmond, Va., and the probability is we shall have but a short time in the office during the month of June. We have promised to be in Jebb, Ark., some time in July, for lectures there and in the town of England. The brethren in Texas have requested us to go there some time in August to their Fraternal Gathering, and to engage in a debate with a Campbellite minister who has become popular through what is thought to be a triumph in some debates he has had. We have promised to go if the gentleman does not decline.

From Vancouver, B. C., Bro. J. A. Wyatt writes us as follows: "Now, dear brother, what the brethren have in mind is, to get you to come to the Coast. I do not know if your health and strength will allow. You can tell us. I thought that the brethren along the Coast may co-operate with us in the matter. Then you could come along from one ecclesia to another. . . . By so doing you would be able to cheer, comfort and encourage all the faithful brethren along the route before the end comes, and we one and all need it; and at the same time you could give the stranger a chance to hear the word of life. If you think well of the plan, dear brother, please make announcement in the ADVOCATE asking the brethren who are interested to write the Vancouver ecclesia so that we can arrange matters, and that we may all get in touch one with another, and be able to help each other in the race for life eternal.

"Praying that the day of our Lord is near when all who have stood faithful shall be crowned with honor and life eternal, with brotherly love to you and all of like faith with you,

"Your loving brother in Christ,

J. A. WYATT,

"Cedar Cottage, Vancouver, B. C., Canada."

ANSWER.

The publication of the foregoing means that we think our health

and strength will, in God's mercy, be equal to the requirements; and if the plan matures, we will do all in our power to accomplish the ends suggested by Bro. Wyatt. We think the Secretary of the Vancouver ecclesia is Bro. C. H. Evans, 44 Water Street, Vancouver, B. C., Canada.

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BRO. GARITE'S BOOK.—From Bro. Benjamin we have received Bro. Garite's address; also Bro. Carter, of New Kensington, writes that the book, in Italian, will be about 90 pages, and one thousand copies will cost \$80.00. Bro. Garite is well spoken of for uprightness and ability. We suggest that those who desire to contribute, write the brother what they will contribute. Then if he reports that enough has been promised, and that he is ready to publish, part or all can be sent as the contributors may deem best. If some were to remit at once, and at last insufficient be received, there would be trouble and expense in returning the money.

Address: G. Garite,  
435 Wyckoff Avenue,  
Evergreen, Long Island, N. Y.

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THE WORLD'S REDEMPTION APPRECIATED.—Meadville, February 21, 1910.—Mr. Williams: Dear Sir—Some time ago I received a letter from Mrs. Hattie Bishop, of Fowler, Colo., saying she had asked you to send me a book entitled "The World's Redemption." Well, the book came, and I am reading it; when I am not reading, I am thinking of what I have been reading. I think it the most wonderful book I have ever seen. I am so well pleased with it, I think by passing around among my neighbors and friends, they also will become interested in the truth, which it does certainly explain so any one who reads it can easily understand the Bible. Now I have the book without any payment being made on it. Please tell me the cost of it, and whom shall I remit the money to, you or Mrs. Bishop? Answer and oblige

B. C. VAN HORN,  
Meadville, Pa.

[It is a present to you, dear sir, from Mrs. Bishop.—EDITOR.]

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Bro. J. Eastwood, 41 Portland Street, Laurence, Mass., has back numbers of THE CHRISTADELPHIAN ADVOCATE left by the late Sister Bradley. They are from 1895 to 1908. There are three full volumes; the rest are broken volumes. Price for full volumes, 50 cents each; for single numbers, 4 cents per copy.

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Foolish is he who, trusting in himself, rejoices in security; for fortune, like a man distempered in his senses, leaps now this way, now that, and so man is always fortunate.

## GENESIS NOT OF MAN.

**O**UR contention is, that the truth of Genesis proves its inspiration. Wherever any other ancient literature touches upon the origin of the world and of man, we have immediate, conclusive and humiliating evidence of the limitations of human knowledge. So painful is the evidence which they unwittingly give of ignorance and intellectual imbecility, that, had we been by them when they wrote, we should have besought them to desist. Now, if we discover that no such limitation exists for this book of Scripture; that the words written on these pages are, so to speak, steeped in knowledge; that, where other ancient literature was either silent or misleading, Genesis has put men for more than thirty-three centuries in possession of facts which research is now laying bare and science is now beginning to grasp; if we know that this was done at a time when research had not begun, and science, in our sense of the word, had not been born, what must we say? If we still assert that Genesis is of man, will not every other indubitable human work put us to shame? Will they not say, "*We* are of man, and these things were hid from every one of us?" If science and research were absolutely essential in order that men might know these things, and if Genesis discloses them without either science or research, there is but one conclusion possible—

## GENESIS IS NOT OF MAN.

This is the point at issue. It is vital, and should not for one moment be lost sight of. If the early chapters of Genesis contain fact and not fable, then the critics may say what they please. These facts will prove, in spite of everything, that Genesis is the word of God. The study of language has resulted in marshaling men in three great divisions. The threefold division in the family of Noah, the second father of the human race, alone explains this threefold division in our race. In spite of the confusion wrought in human speech, these great tribes would still for a time hold together among themselves. *The ties of kinship would determine the line of cleavage in the race.* Humanity would split up, in the first instance, along those tribal lines. The three great families would separate and cling together for a time, and then by and by this wedge of differing speech would be driven in and split them up too. The Philologist picks up the fragments in this nineteenth century of the Christian era, and he finds that

## THEY PIECE TOGETHER

and make three great divisions of the race. How does that come about, unless Genesis has told the truth about the human race having sprung from the three branches of the house of Noah? And whence did Genesis get the knowledge of a truth, for which we search in vain among Babylonian monuments older than Abraham,

and among Egyptian records older than Moses and Joseph?

The Bible makes another statement. It tells us that this cleavage began in Babylonia, where the race lived together in the early days when this judgment fell. Now, if this gathering of the entire race in Babylonia is a fact, it is a fact of which even the Babylonians themselves knew nothing. They appear to have been in utter ignorance of it long ages prior to the time of Abraham. No other nation knew anything of it. The knowledge of that fact was not communicated by the Egyptians in the wisdom which they communicated to the seekers after wisdom who came to them from far-distant lands. Once more, then, we have two questions to ask. Is it true that the human race once dwelt together in Babylonia? Here is the answer. Peoples, representative of the three great divisions of humanity, are natives of Babylonia today: they were natives of Babylonia in ancient times. As far back as the indications of language in that land take us—and they take us into the depths and dimness of the farthest past—the three races were natives of Babylonia then. The present Government of that region has to issue its proclamations in three languages representative of the three great divisions of the human race. The Assyrian monarchs had to do the same. Now if the statement had been made about Great Britain, and we found that research proved such things regarding our own land; if the Queen had to make her proclamations here in three representative languages; if William the First had had to do the same; if the same thing had been done by Alfred the Great; if the Romans were under the same necessity, and the Britons before them were compelled to do the same thing—what should we say? What, but that the statement was true?

It is true, then, of Babylonia. It *was* the home of the race when the three families of the human race dwelt together. That is the answer to the first question. Now here is the second answer: Whence did the writer of Genesis get his knowledge? Who

LIFTED THE VEIL

for him from a past which the nations had forgotten? I leave that question for the reader to answer. One short name will give it, and one only.

But the Bible story takes us farther. We are told why the judgment fell. We do not need to repeat the story of how men thought to withstand God's decree to scatter themselves over the earth. We have to deal with the facts. The tower, the Scripture says, was built. For the building of it God sent his judgment. Human speech was confounded and the one family of man was scattered. We are also told that one memorial of the event remained in the name of the city of Babylon. It was called Babel, that is, "confusion."

## INTELLIGENCE.

BOSTON, MASS.—I am pleased to have some good news for you and the household. On May 1st, after a good confession, we immersed Mr. James McLachlan (27) and Miss Jessie McLachlan (25) into the Saving Name, and afterward received them with their father and mother, Bro. Charles McLachlan and sister wife, at the memorial service. Bro. Charles McLachlan was one of our best public speakers some 20 years ago, but left the table some fifteen years since, and now, through the efforts of the children, they are all starting the race for life together. Surely there was "joy in heaven" when that was accomplished; and may they unite in singing the Song of Moses and the Lamb at the Marriage Supper!

Your brother in the glorious hope,

JOHN B. RILEIGH.

GUELPH, ONT.—It is again our pleasing duty to report that Mrs. Herbert (formerly neutral) has rendered obedience by putting on Christ in baptism, thus putting on the sin-covering name and heartily responding to the invitation to God's kingdom and glory; having therefore her steps directed Zionward, may she walk worthy of God who hath called her to glory and virtue, that she with us may overcome the world and finally be crowned with life everlasting—that coronal wreath or crown of life which adorns the victor's brow where there is fullness of joy and pleasures forevermore.

Sister Herbert is a daughter of Brother and Sister Geo. Bullock, of Doon, Ont., consequently we see in her the benign influence of early tuition and training in bringing forth fruits unto eternal life. God grant that when that perennial day dawns she may be found a tree of righteousness whose planting is of the Lord, whose leaf has not withered, and her race for eternal life has been most prosperous, that she may shine as the firmament in the Kingdom of God and as the stars forever and ever.

We also have with us again our esteemed Brother and Sister Renshaw, who have recently returned from Florida, where they have, for the benefit of their health, been spending the winter months, and we are pleased to know they have been much benefited, and especially so to have them with us again to assist our efforts in the work of the Lord, which, although it may seem slow and discouraging at times, demands at all times our very best efforts if we wish to win out in gaining that inestimable prize everlasting life in the kingdom of God which seems almost too good to be true. How we need strength to realize its beneficence and vastness and to know the love of an all wise and beneficent Creator, the God of Israel, whose eyes are ever over the righteous and His ears are open to their cry, who neither slumbers nor sleeps. We have also to report that on Good Friday we held a social on behalf of our Interchange Plan and was honored with the presence of brethren from Toronto, Hamilton, and Galt, who we trust spent a pleasant time with us.

In the afternoon we held our business meeting, endeavoring to arrange as far as possible for the furtherance of our Interchange Plan.

Our Brother James Pryce, who has so successfully conducted the work for the year just past, acting as secretary, was duly elected again and will, no doubt, from time to time report particulars and progress as the good work advances.

After our business meeting we partook of a social repast prepared in the hall by our worthy Sisters, who performed their part most efficiently; after which an excellent programme was carried out. Brother Chart, acting in his most efficient manner as chairman, first called for impromptu addresses from our visiting brethren, which were much appreciated and enjoyed. Then followed choice selections of recitations and music, which were well rendered, and thus the well-arranged program was well carried out to the pleasure and edification of all present, when at a seasonable hour our social ended, having, true to the name, fully accomplished its functions.

Fraternally yours,

D. TOLTON.

LOUISVILLE, KY.—I write to inform the brotherhood in Christ of the obedience of one more at this place to the gospel, who put on Christ by baptism. On April 3d last, James L. Peake, brother in the flesh to the writer, after many years of consideration of the truth, was immersed into the glorious Name which stands for salvation and redemption. His greatest regret now is that he did not render obedience earlier, especially as he is now in a critical state as to bodily health.

Brethren, pray for us.

Fraternally,

J. W. PEAKE.

MORRILTON, ARK.—Dear Advocate: We take pleasure in reporting that on April 23d one more of Adam's race—Miss Christina A. Stewart, age 39, of Waterloo, Iowa, after witnessing a good confession of the gospel, took refuge by baptism into Christ, "the only name given under heaven or among men, whereby we must be saved." Our prayer is that she will walk in the strait and narrow way which leads unto life, and hear that welcome applaud: "Well done, good and faithful servant, enter thou into the joys of thy Lord." We are also glad to say that we are now enjoying the company of Bro. and Sister J. H. Scroggin, who have recently returned from Charlottesville, Va. Our Sunday School is progressing nicely, and we hope to do even better when we get into our own new church building, which is at present almost complete. We have had lectures recently by the following brethren: J. W. Teas, Conway; J. D. Martin, Martinsville; W. C. Beene, Greenbrier; J. J. Scroggin, Morrilton. We are sorry to report the loss of the company of Sister M. E. Kelley, who left January 1st for Bridgeport, Texas, for a visit. We have had very pleasant visits from the following: Bro. J. W. Teas, Conway; Brother and Sister Beene, Greenbrier; Sister Lilly Scroggin, Salgohachia; Brother and Sister J. D. Martin, Martinville; Bro. I. L. and Sister Floy Walsh, Plumerville; J. G. Bickley, Waterloo, Ia. We are working harmoniously, and are endeavoring to spread the gospel in every way we can, realizing that we must be up-and-doing while it is called today, "for the night cometh when no man can work."

J. T. SLOAN.

VICTORIA, B. C. (Labour Hall Ecclesia)—It is with the object of keeping ourselves before the minds of the brethren that we remind you there are still some holding fast the form of sound doctrine, and awaiting the return of the Lord from the heavens. Any brother or sister passing through or coming to reside here will receive a hearty welcome.

H. J. WARD.

NORTH VIEW, VA.—It is with gratitude and pleasure that I report an increase to the family of God, as the result of our endeavors to make known the gospel, which is God's power unto salvation to every

one that believeth it. On Saturday, April 23d, I baptized into the Name of salvation Earl Douglas Gregory, Mary Louise Crymes, Sally E. Petty, and Effie S. Wells. Bro. Gregory was formerly a member of the Baptists; Sister Crymes a member of the Methodist Church; whilst the other two sisters are respectively the daughters of Brother Ed Petty and Bro. Wells. They all made a good confession of the One Faith, and, having "counted the cost," expressed their desire to enter into the obligations of the gospel, that in the coming day of glory they may share in the benefits. Their baptism took place in a creek which runs through a wood at the back of my home. A few days later I heard that a few of the young people in the Concord district were interested in the Truth, and so it was desired that I should go down in advance of the first Sunday (the day of my appointment to speak there), that I might examine one and converse with the others. The Saturday night, from 8:30 to midnight, was devoted to this, when we found the son of Bro. Leon Boswell fully acquainted with the first principles of the Truth, and two others "not far from the Kingdom of God." We then thought we were through for the night, but a lady who had been a silent listener stepped forward and said: "Mr. Hall, I came here tonight thinking that I would like to join your church." This person was the wife of Bro. Allen, and knowing that she had been a member of the Methodists, I answered that it was a pleasure to know of her desire, but it would be necessary for me to question her to see if she was sufficiently acquainted with "the Gospel of the Kingdom and the Name of Jesus Christ." Owing to the late hour I proposed waiting until the morning; but as Mrs. Allen seemed to prefer to go on, we proceeded until 2 a. m. and then retired, to rise early that the examination might be finished before time to leave for Concord Church for the morning lecture and Breaking of Bread. The result was very satisfactory. In the evening of Sunday we were able to go to the Mehearin River, in which I baptized Cornelia Judith Allen and Elma Thomas Boswell into the death of Christ for the remission of sins, that henceforth they might "live unto God." We pray our Heavenly Father that under His care they may work out their salvation. Others are interested, and we trust they will give diligence to "know God and Jesus Christ whom He sent into the world."

ALBERT HALL.

TORONTO, CAN.—There have been numerous changes in the personnel of the ecclesia since last report from this place. Bro. Crawley died on July 9th, after a lingering illness, and was laid to rest in the "Necropolis" to await the Resurrection.

Mrs. Mainstone, who for a short time was identified with "The Latter Day Saints," was on October 20th baptized into the Name whereby we can be saved. Her husband, Mr. A. W. Mainstone, has since come to a knowledge of the Truth and arrangements have been made for his baptism on Friday evening, April 22nd.

On December 15th Miss Clara Ambrose, daughter of Bro. and Sister Ambrose, was baptized after a good confession of the faith, which she had been taught from childhood at home and in Sunday School. The same evening Mr. D. A. McCarten was inducted into the saving name. He had learned the Truth at Trout Creek, where he had been teaching school. I am also much pleased to report the baptism on February 7th of Miss Melrose Craigmyle, daughter of Bro. and Sister Craigmyle.

With feelings of thanksgiving we welcome these newly born mem-

bers of the household of faith and pray that they may honor the Holy Name they bear, and be accounted worthy of an inheritance in the glorious kingdom of God.

We have gained by removal, from Trenton, Ont., Sister Rose Saunders; and from Grand Mere, Que., Bro. W. R. Morley. The ecclesia has lost a good worker in the person of Bro. Goodall, who has gone to Rockford, Ill., to reside.

A few seem interested in the Truth, and so we are encouraged to sow the good seed. The Interchange Plan of Speakers which has been followed among the various ecclesias in Ontario has been found to be helpful in providing a needful stimulus in ecclesial work.

Bro. James Laird of Innerkip, Brethren A. E. Williams, A. W. Andrews, and W. Hinton of Hamilton, and Bro. David Tolton of Guelph were the visiting brethren at Toronto for the second series of lectures.

JAMES M. CRAIGMYLE.

VANCOUVER, B. C.—It is with sorrow we report the manifestation of the works of the flesh here, in the form of faction and division.

On the other hand it is a matter for thankfulness and encouragement to be able to mention the confession of the gospel by several, and we pray they may be numbered with those who having heard the word of Christ, and believed on Him who sent him, have eternal life, and come not into the judgment of the condemned, they having passed out from the constitution of death into that of life.

We have hope yet for a few more who in the mercy and love of God in Christ may receive the word of the Kingdom and come to know the word of the cross and so live and not perish.

The names of those referred to above are respectively: Ed. Parker, aged 29; Hy Simpson, 26 and his wife Elizabeth, 20; Jno. Simpson, 23, and his wife Eliza D., 24; Percy Simpson, 21; and Martin Peter Jensen, 29. We pray that having put their hands to the (gospel) plow they may drive it forth diligently and steadfastly to the attainment of the coming glorious harvest of life, joy, peace and love at the appointed season.

We shall be pleased to receive and welcome amongst us those sound in the Faith and who are humbly endeavoring to walk obediently and uprightly therein. Maranatha.

C. H. EVANS.

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LETTERS.—A. & B. W., J. T. S., G. A., J. S., L. C., W. A., C. H. S., M. C. B., T. W., J. C., J. S., J. M., B. F. W., A. H. J., T. M. D., X. L., J. M. C., W. G., D. T., S. L., P. F. W., A. C. C., L. K., J. J. H., W. C., A. M. P., T. W., C. R. M., J. W. B., J. E., A. M. R.

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RECEIPTS.—A. L. L., A. F., B. P., A. H., G. E., J. E., A. H. R., J. E. C., M. P. J., H. O. A., E. W. D., M. D., J. N. H., C. J. B., B. M. E., M. A. W., W. R. R., W. J. G., A. De B., J. A. W., A. W. N., A. W., A. C. E., D. T., L. A. R., M. C. B.

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4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

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3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
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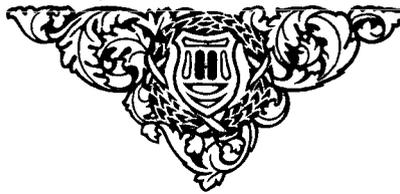
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JULY 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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### RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

A. V. H., M. H., M. M. R., J. M., R. H. F., L. N. C., F. A. C., A. T., J. L., W. L., R. D., Bro. G., C. C. V., E. A. C., F. H., E. P. C., C. W. T., J. A. W., J. P., A. E. A., G. W. W., A. J. W., D. L., C. C. K., J. D., W. O. D., M. G.

ADVOCATE RELIEF FUND.—J. A. M., \$5.00; Belvedere Ecclesia, \$11.00; Wauconda Ecclesia, \$7.00; Chicago Ecclesia, \$13.68.

Used for relief since last report, \$80.00.

WHAT'S IN A NAME?—The articles under this heading appearing last month and in this issue are a reproduction of a pamphlet we wrote years ago which had run out of print. The demand for it was our reason for reprinting it. From the same type we purpose printing it in pamphlet form for general use. It will shortly appear in our book list at the old price—five cents the copy; by mail six cents.

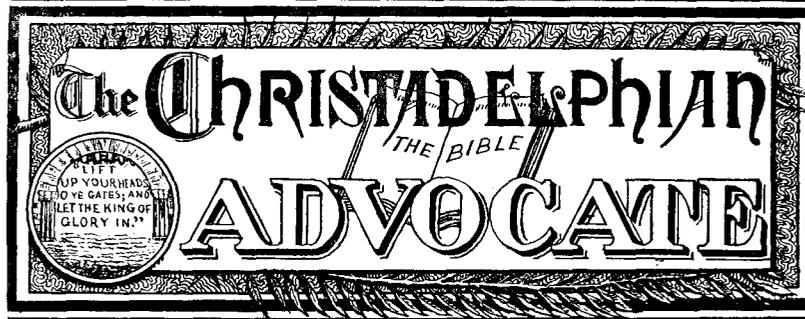
There is another pamphlet in demand but out of supply, namely, "A Defense of the Name." We hope to revise this, omitting those parts which had a local application when first written. Judging from requests for this pamphlet, we think it will be of sufficient general interest to justify its reproduction in the *ADVOCATE*, and then reproduce in pamphlet form from the same type.

BRO. GARITI'S ITALIAN BOOK—Bro. Gariti writes that two of his native countrymen are helping him to publish it, and "if any one wishes to buy the book to introduce the Truth to any Italians they can send for them." The address is G. Gariti, 435 Wycokoff ave., Evergreen Island, N. Y.

EDITOR'S PROPOSED VISIT TO BRITISH COLUMBIA.—Since last month's announcement some of our promised appointments, depending upon developments, seem to be materializing, and we think our strength will be severely taxed for the rest of this year. We have therefore asked the brethren in Vancouver to suspend action in our proposed visit to the coast till the way becomes clearer.

ATLANTA, GA.—If there are any brethren in Atlanta, Sister Fanny Gibson, 19 West Baker St., Atlanta, would like to hear from them.

BOUND VOLUMES OF THE *ADVOCATE*.—We have had a few of Vols. for 1908 and 1909 bound under one cover. There are only three left. The price is \$1.50 for the book; postage extra, 20 cts.



Edited and published (first of every month) by Thos. Williams, 734 W. 61st Street, Chicago, Ill., U.S.A.  
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VOL. 26—No. 7

JULY, 1910

No. 305

## FELLOWSHIP.

BY W. GRANT.

(Read at Week-night Bible Class, Edinburgh.)

**T**HE word fellowship is from the Icelandic *flagi*, a partner in goods; *flagi*, *fe*, cattle, property, and *lag*, a laying together, a law.

A *fellow* is an associate; a companion and equal; a member of a society.

A *fellow-citizen* is one belonging to the same city; a *fellow-creature*, one of the same race; a fellow-feeling is a feeling between fellows or equals, sympathy.

Hence fellowship is the state of being a fellow or partner; friendly intercourse; communion; an association.

There are only two occurrences of "fellowship" in the Old Testament. The first is in Lev. 6:2.—"If a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in "fellowship," margin, "in dealing." The Rev. Ver. puts it, "deal falsely with his neighbor in a matter of deposit, or of bargain, or pledge." Fellowship here seems to have been of the nature of a partnership—something deposited by a man with his neighbor. The other occurrence is Psalm 94:20: "Shall the throne (seat) of iniquity have fellowship with Thee (God)?" The meaning of this may be seen by another passage.

"For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight. Thou hatest all workers of iniquity"—Psalm 5:4-5. There could be no fellowship, no intercourse, no communion between God and wicked men. He is a God of righteousness and hates all workers of iniquity.

Coming to the New Testament, Jesus Christ by the preaching of His Father's word attracted a band of people around Him. Although they were scattered by His crucifixion they became re-united after He rose from the dead. They had a partnership in common faith. They did not seek to close the door against others and thus retain for themselves the privileges of their association. They set about proclaiming the things they had heard and accepted, so that others might rejoice in them as well as they. We therefore find Peter and the eleven standing on Pentecost before an assembled multitude of devout Jews gathered at Jerusalem from all parts of the Roman Habitable. As the chief spokesman he put before his fellow Jews the death and resurrection and Messiahship of Jesus of Nazareth and appealed to them to "save themselves from this untoward generation." "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:41,42. Thus those who believed the apostles' message regarding the crucified yet risen and glorified Messiah, and were baptized into His name for the faith. They became partners, participators, sharers. The word rendered fellowship here is rendered partakers in 2 Peter 4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be *partakers* of divine nature, having escaped the corruption that is in the world through lust."

Thus the first century Christians were called into a fellowship by virtue of their understanding and acceptance of God's exceeding great and precious promises. In writing to the saints in Philippi the Apostle Paul said, "I thank my God upon every remembrance of mine for you all making request with joy. For your fellowship in the Gospel from the first day until now."—Chap. 1:3-5. The R. V. reads for "your fellowship in the furtherance of the Gospel." The Diaglott renders fellowship "participation." The Philippians were participating in or co-operating with the apostle in the furtherance of the Gospel. The same thought is expressed by him in another form of words towards the close of this first chapter—"I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the Gospel of Christ; that whether

I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."—verses 25-27. That was fellowship. As showing his intense desire that they should have the full blessing of this fellowship he writes (Chap. 2: 1-4): "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit (or as in the Diaglott—'if any participation of spirit') if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things but every man also on the things of others."

The first century believers had not only fellowship with each other, but also with their Lord. To the Church in Corinth the Apostle Paul wrote: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." This call to fellowship with the Son of God was an honor, but it entailed a sharing or participating in His sufferings. If they did that whole-heartedly they would in due time be participators in His glory. The Apostle Peter wrote, "But rejoice inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4:13.

Some seem to limit the fellowship of believers to the breaking of bread on the first day of the week, but that is but a symbol of their fellowship with each other and their Lord. Urging the believers in Corinth to flee from idolatry, Paul wrote: "Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and of the table of demons." The incompatibility of this he shows in most unmistakable language. "The cup of blessing which we bless, is it not the communion (R. V. margin 'participating in') of the blood of Christ? The bread which we break, is it not the communion (participating in) of the body of Christ?" That is fellowship with Christ. Then he adds, "For we being many are one bread and one body (that is, partners, partnership, fellowship); for we are all partakers of that one bread. Behold Israel after the flesh, are not they which eat of the sacrifices partakers of the altar (that is, have communion with it)? What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have *fellowship* with demons."—1 Cor. 10:16-20. The R. V. renders fellowship here by *communion*—"communion with demons." The Diaglott rendering is, "And I do not wish you to become *associates* of the demons."

Thus belief of God's exceeding great and precious promises in-

roduces men and women into an association wherein they have fellowship with each other. It is the fellowship of the family of God. They have fellowship with each other, and with Christ who, not as a servant as Moses, but as a Son is over God's house. Their fellowship reaches even to the Father. Jesus said, "If a man love me, he will keep my words, and my Father will love him and we will come unto him and make our abode with him."—John 14:23. The Apostle John writing regarding this fellowship says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us (the us probably refers to the apostles), and truly our fellowship is *with the Father*, and *with His Son Jesus Christ*. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, *we have fellowship one with another*, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:3-7. That the fellowship of the Truth is not only a fellowship of believers of the Truth, but with the Father Himself, is clear from this epistle. The Apostle Paul puts it upon the same high plane. He wrote to the believers in Corinth thus: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial or what hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"—II Cor. 6:14-18.

This fellowship was not intended to be confined to the apostolic times. It continues so long as God is taking out a people for His name. The Lord Jesus in His prayer to His Father on behalf of those who believed in Him, and who would hereafter believe in Him, said, "Neither pray I for these alone, but for them also which shall believe on me through their word. That *they all may be one*, as thou, Father, art in me, and I in thee, *that they also may be one in us*; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them and *thou in me*, that *they may be made perfect in one*, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:20-23.

This is a fellowship with the Father and the Son, a fellowship which embraces all who are begotten of God. It is based upon

knowledge and acceptance in love, of God's exceeding great and precious promises. In the natural there are differences in any fellowship—such as the fellowship of a family—yet one spirit permeates all the members; they have a community of interest. Secular societies may break up, and the fellowship thereby cease. But this fellowship cannot be broken up. Men and women once partially enlightened may leave it, because they have turned again to the darkness from which they had been delivered. And it is just about as difficult to expel a member from the fellowship. Of course, in the case of open mis-conduct, or departure from the faith, it may be the duty of members of a community to withdraw from a guilty member, but where the real spirit of fellowship prevails, withdrawal will be the last resort. Even then the offending member is only excluded from *their* membership. He still stands or falls to his own Master, and with the Master alone rests the final expulsion from the divine fellowship. As a rule drastic action will not be needed, for when people lose the love of the Truth they will take action themselves by withdrawal from a fellowship which has ceased to be congenial to them. The Apostle John says, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."—I John 2: 19, 20.

Those who are truly enlightened and realize the privileges of this fellowship of the Truth never leave it. Men may come and men may go, but they abide in it. It is their spiritual atmosphere, in which they live and move and have their being. To them it is but a foretaste of the perfect fellowship yet to come, when they will be lifted above all weakness and every trace of sin, in the day of the manifestation of the sons of God in power.

[If this excellent address were carried into practice in the British Isles, it would be a blessing, since it would change the present compromising situation, and fellowship would be real instead of formal.—EDITOR.]

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## WHAT'S IN A NAME?

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### THE SAINTS IN RELATION TO THE NAME.

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We now come to consider how the saints stand in relation to the name, and the importance of understanding its doctrinal import.

Peter when called to account by the elders and scribes for having cured the man that had been lame from his birth, in reply to the question, "By what power, or by what *name* have ye done this?" answered, "Be it known unto you all, and to all the people of Israel,

that by the *name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even *by him* doth this man stand here before you whole. This (Jesus) is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other; for there is none *other name* under heaven given among men whereby *we must be saved*—Acts iv:10-12. Again, in speaking to Cornelius words whereby “he and all his house should be saved” (Acts xi:14), he said, “To him (Christ) give all the prophets witness, that through his *name* whosoever believeth in *him* shall receive remission of sins”—Acts x:43. These testimonies are sufficient to show that salvation depends upon what is termed the *name* of Jesus Christ, and also that the name of Jesus and Jesus himself represent one and the same thing.

This being the case, it is manifestly important and we know what the name is, and how we may become so related to it as to obtain the great salvation. We have said sufficient to show that the name embraces certain doctrines concerning Christ, which are termed “*things concerning* the name of Jesus Christ” which must be believed in before there can be induction into the name. It will be remembered that it is said, “When they believed Philip preaching the *things* concerning the kingdom of God and the *name* of Jesus Christ, they were baptized both men and women”—Acts viii:12. The name to be believed in, then, represents a system of *things* or certain doctrines or truths that make up the gospel which the apostles were commissioned to preach in all the world, of which it is said, “He that believeth (the gospel) and is baptized shall be saved; but he that believeth not shall be condemned”—Mark xvi:16. Now to be *in* the name is to be in a savable condition; and to be *out* of the name is to be without hope. In other words, to be *in Christ* is to be in a condition wherein “glory, honor and immortality” can be obtained by “patient continuance in well doing” (Rom. ii:7), but to be *out of Christ* is to be in the hopeless state of being “by nature children of wrath” (Eph. ii:3). Hence Paul says: “Wherefore remember that ye being in times past, Gentiles in the flesh . . . that at that time ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and without God in the world. But now *in Christ Jesus* ye who sometimes were far off are made nigh by the blood of Christ, for he is our peace who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition . . . for to make *in himself* of twain one new man, so making peace . . . Now therefore ye are no **more strangers and foreigners**, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the

apostles and prophets, Jesus Christ being the chief corner stone, *in whom* all the buildings fitly framed together groweth into an holy temple *in the Lord*—Eph. ii.11-21. If the reader will notice the words we have italicised—namely: “without Christ,” “in Christ,” “in himself,” “in whom,” and “in the Lord”—he will see, by comparison with the frequent use of the words, “in the name,” that all these terms relate to and describe the respective conditions of those who are “without God” and those who are the children of God.

In ancient times, as we have seen, God put His name in certain places, in certain things, in a certain building, and in a certain people. These were the only places and things then, in which there was salvation. There was no access to Deity but in and through them. Hence, when his name was in the tabernacle, acceptable offerings had to be taken there; and upon the day of atonement the blood of the offered victim had to be carried into the Most Holy in order to effect an atonement between God and the people. We have shown that Israel was made a name for Deity in the earth, and, during its faithfulness, was the only name given among men wherein and whereby salvation could be obtained (keeping in view, of course, that Israel as Deity’s name was but a type of Christ the real Yahweh name). There was no salvation to the Gentiles of those times; they were “without God,” and therefore as long as they remained outside of Israel, or outside of Deity’s *name*, they were without hope; and would remain so unless they entered the *name*, or became part of Israel—the people upon whom alone God’s name was called. “Salvation was of the Jews” (John iv:22), and they had the “advantage” of having the “oracles of God”—Rom. iii.1-3. If, therefore, the Gentiles obtained redemption at all, or even if they desired to make an offering to the God of Israel, they had, first, to enter the *name*, that is, to comply with the stipulated conditions contained in the Oracles of God before such offering could be made, and before God would regard them or, as it were, meet with them upon terms of reconciliation. As it was in times past with Israel so it is in the present time with Christ. Hence, in Christ, we are in the saving name, out of Christ we are out of the saving name, and therefore without hope.

Man, as he stands related to Adam, is “far off” from God (Eph. ii:13, 17); he is not at one with Him. Hence, reconciliation is necessary before the promised blessings can be obtained by man from God. There is only one person in whom God has seen fit to manifest Himself as the Saviour; and that person is Christ. “God was in Christ reconciling the world unto himself” (II Cor. v:19). “For it pleased the Father that in him (Christ) should all the fulness dwell; and having made peace through the blood of his cross, by

him to *reconcile* all things unto himself" (Col. i:19, 20). The only place, so to speak, in which God will meet with men of Adam's race upon terms of reconciliation is in Christ. Hence, Jesus himself says, "I am the way;" "I am the truth;" "I am the life;" "I am the door." A man who never becomes reconciled to God can never be saved; and a man as long as he remains out of Christ, or out of the *name*, can never obtain the reconciliation. Hence Christ is the *At-onement—at-one-ment*—(Rom. v:11), and there is no such thing as becoming at one with God except in Christ, and therefore no salvation out of Christ. When men are brought to see this, in its full import, they are "pricked in their hearts," as those were to whom Peter addressed himself on the day of Pentecost, and, like them, they cry out:

WHAT SHALL WE DO

to get into Christ? The answer to which is, "Repent, and be baptized every one of you *in the name of Jesus Christ*"—Acts ii:37, 38. In giving this answer to those heart-stricken inquirers, Peter was obeying the command of his Master, who had commissioned him and the other apostles to preach the gospel first, and then to baptize those who believed the gospel "*into (eis) the NAME* of the Father, and of the Son, and of the Holy Spirit." Such as were thus inducted into the name would be *in Christ*, as Paul declares in the words, "Ye are all the children of God by (the) faith *in Christ Jesus*; for as many of you as have been baptized *into Christ* have *put on Christ* . . . and if ye be (thus constituted) Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. iii:26-29. They who "sometimes were far off" are "now made nigh by the blood of Christ," which blood in or through the Most Holy—Christ himself—effects the at-one-ment between God and those who enter the only "name given among men whereby we must be saved."

As there is only one nation that God will save—namely: Israel—real Israel, so, figuratively speaking, there is only one person whom he will save, and that person is Christ. Moses was a representative of Israel, who "were all baptized into Moses" (I Cor. x:2), and Israel as a body corporate is spoken of as the "body of Moses" about which body (not Moses' dead body) Michael the Archangel disputed with the devil. So Christ, the federal head of all who are inducted into him by belief of the gospel and baptism into the Yahweh *name*—the name of the Father manifested in the Son by the Spirit—is representative of all Israel according to the spirit, he and they being one body "fitly joined together and compacted by that which every joint supplieth." The saints, therefore, being "*members of his (Christ's) flesh and of his bones*" (Eph. iv:16; v:30) become in him the one body—the Christ in whom Deity's

name is found; who constitute the name of Deity; or who are in the name of Deity, all of which terms involve the same grand truths concerning the name, Yahweh.

The way, then, and the only way to enter the saving name is by belief of the Truth and baptism; and that the terms "*name of Christ*," "Jesus Christ," "*name of the Father and of the Son, and of the Holy Spirit*," all represent the same thought, the aggregation of divine truths that constitute the one saving truth, is evident from the interchangeable manner in which these terms are employed in the New Testament.

## EXAMPLES:

"Go ye therefore and teach all nations, baptizing them into the *name of the Father and of the Son, and of the Holy Spirit*"—Matt. xxviii:19.

"Be baptized everyone of you into the *name of Jesus Christ*"—Acts ii:38.

"Peter commanded them to be baptized *into the name of the Lord*"—Acts x:48.

"They were baptized *into the name of the Lord Jesus*"—Acts xix:5.

"So many of us as were baptized *into Jesus Christ* were baptized into his death"—Rom. vi:3.

"As many of you as have been baptized *into Christ* have put on *Christ*"—Gal. iii:27.

Jesus, having proved himself to be "holy, harmless and undefiled and separate from sinners," is the only one righteous in the sight of God; and, therefore, the only one that "can, by any means, redeem his brother, or give to God a ransom for him." Every man out of Christ is in the bonds of sin and iniquity, in which condition he is in a state of moral nakedness, unfit to enter into communion with Him who "cannot look upon sin with the least degree of allowance. For such, God, in his love, has provided a covering, or garment of righteousness in the Christ who is the Yahweh name. Hence it is said, "Blessed is he whose transgression is forgiven, whose sins are *covered*"—Ps. xxxii:1. When men have had their sins washed away through the efficacy of the blood of Christ, and have put on the name of Christ by belief of the gospel and baptism in water, they are then clothed, as it were, with Christ as a garment of righteousness, in which attire God will become reconciled to them; and if they keep their garments unspotted from the world they will receive in the end the great salvation. There were a few of this class in Sardis, of whom the Spirit says: "Thou hast a few names even in Sardis which have not *defiled their garments*, and they shall walk with me in white: for they are worthy"—Rev. iii:4.

Also in chap. xvi:15—"Behold I come as a thief. Blessed is he that watcheth and *keepeth his garments* lest he walk naked and they see his shame."

The relationship of the saints to the name, therefore, is that they are in it, in the sense of being clothed as with a white garment by which their sins are considered as out of Deity's sight; they are in Christ as one body which is the only one acceptable to God; they are in the name of the Father, Son, and Spirit, as in a "strong tower, into which the righteous runneth and are safe" (*Prov. xviii:10*); they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; they are, in short, the one body of many members taken out of Jews and Gentiles as a people *for his name*; and wheresoever two or three of them are met together in that name, there Jesus will be in the midst of them. As Israel of old, they are so many living letters, which, united in Christ, in the bonds of truth, love, and unity, show forth the Yahweh name—the "I will be"—in the earth. The present phase of the manifestation of that name, however, is permitted to be quite obscure. To the world at large it is a name of reproach; and only few are to be found who will enter into that name, of whom but few, too, "hold fast to my name and not deny my faith." The body corporate receives no better treatment than the individual body—the Christ—did; and the consequence is, many, not being able to overcome the world, deny the name—the truth. Of such it is said, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels"—Mark vii:38. To be ashamed of Christ is to be ashamed of the *name*, of the truth, and of the gospel which has been committed into the hands of those who are sanctified, or made saints. Hence the Saviour says, "I have manifested thy *name* unto the men which thou gavest me out of the world; thine they were and thou gavest them me; and they have kept thy word." "Holy Father, *keep through thine own name* those whom thou hast given me, that they may be one, as we are one." "I have declared unto them *thy name*, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them"—John xvii:6, 11, 26.

Such as are thus sanctified through the truth (verse 17) are made one family, of which God is The Father and Christ The Brother. Hence they are called

#### SONS OF GOD,

as the following testimonies will prove: "He came to his own and his own received him not; but as many as received him, to them gave he power (margin, *right*, or *privilege*) to *become the sons of God*, even to as many as *believed on his name*"—John i:11, 12.

Behold what manner of love the *Father* hath bestowed upon us that we should be called *the sons of God*. . . . Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."—I. John iii: 1, 2.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that *we might receive the adoption of sons*. And *because we are sons* God hath sent forth the Spirit of his Son into your hearts crying Abba, *Father*. Wherefore thou art no more a servant, *but a son*; and if a *son*, then an *heir* of God through Christ."—Gal. iv: 4-7.

"For as many as are led by the spirit of God, *they are the sons of God*. For we have not received the spirit of bondage again to fear; but we *have received the spirit of adoption*, whereby we cry, Abba, *Father*. The spirit itself beareth witness with our spirit that *we are the children of God*. And if children, then heirs of God and *joint-heirs* with Christ."—Rom. viii: 14-17.

"If ye endure chastening, God dealeth with you as *with sons*; for what *son* is he whom the father chasteneth not? But if ye be without chastisement, whereof all (sons) are partakers, then are ye bastards and *not sons*."—Heb. xii: 7, 8.

Being sons, they are commanded to pray after this manner: "*Our Father* who art in heaven, hallowed be thy *name*." etc.

Now it follows that inasmuch as Christ was God's Son—the *alpha* and *omega*, and that all whom the Father "hath given him" are sons of God, the relationship between Christ and the saints is that of *brethren*. That the

#### SAINTS ARE CHRIST'S BRETHERN,

the following testimonies will prove:

"I will declare *thy name* unto *my brethren*, in the midst of the congregation will I praise thee."—Ps. xxii: 22.

"For both he that sanctifieth and they who are sanctified are all of one (Father); for which cause he is not ashamed to *call them brethren*; saying, I will declare *thy name* unto *my brethren*, in the midst of the *ecclesia* will I sing praise unto thee."—Heb. ii: 11, 12.

"Wherefore in all things it behoved him to be made *like unto his brethren* that he might be a merciful and faithful high priest."—Heb. ii: 17.

"And he stretched forth his hand toward his *disciples*, and said, Behold my mother and *my brethren*. For whosoever shall do the will of my Father which is in heaven, the same is *my brother*; and *sister*, and *mother*."—Matt. xii: 49, 50.

"And the King shall answer and say unto them, Verily I say

unto you. Inasmuch as ye have done it unto the least of *these my brethren*, ye have done it unto me."—Matt. xxv: 40.

"Then said Jesus unto them, Be not afraid; go tell *my brethren* that they go into Galilee, and there shall they see me."—Matt. xxviii: 10.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be *the firstborn among many brethren*."—Rom. viii: 29.

From this we see the family relationship that Deity has condescended to allow, by adoption through His Son, all those to enter into, who will accept the family covenant; and it is because of this relationship that He has permitted His *name* to be called upon those who will, in the appointed way, become inducted into that name. Surely this is a great and high calling; to bear, in the midst of a crooked and sinful generation, the greatest family name in the universe. What a tremendous responsibility the taking on of this divinely given holy name incurs; and what a dreadful thing to be ashamed of such a name, and to deny it before men! Well might the Saviour say, "Keep through thine *own name* those whom thou hast given me, that they *may be one, as we are one*."—John xvii: 11.

#### THE FUTURE OF THE SAINTS IN RELATION TO THE NAME.

As there is an "old covenant" and "a new covenant," the one involved in the other, and leading up to it; and as there are two phases of fleshly Israel's relation to Deity's name, so there are two phases in which the saints stand related to the Yahweh name. The first is that in which they are called upon to bear the name without reproach while passing through the ordeal of trial and "much tribulation." The second is that in which they will be for a name of glory, honor, and renown in the earth. The first phase represents a state of things preparatory to the second. When they enter upon the realization of the second, it will be a "new name" to them that they will never have experienced before; but which they will then experience, not only as a relationship such as they have enjoyed amid sufferings, in the "love and joy" of the divine family circle while in their weak flesh and blood nature; but they will receive a "new name" or enter upon a new state of things in which their experience will be "glory, honor, immortality, eternal life." This is symbolically represented by the Spirit to John as being a *new name* engraved in a white stone; and it is said to be a name that "no man knoweth saving he that receiveth it." (Rev. ii: 17). Now a name, in the sense of a designation, such as John or William, is not given simply for the person so named to know himself; but, as a matter of convenience, for others to know him by the name thus given. It would be useless to give a man a name, in this sense, that "no man

knoweth saving he that receiveth it." If, however, the "new name" be understood to relate to the experience of a new state of things consequent upon the receiving of the "white pebble" of approval, then it is easy to see how, in the full sense of the terms, "no man will know—experience—it save he which receiveth it." A business firm may be said to have a *good name*; but no person can *experience* the goodness or profitableness of that name except the firm itself; because, while one person's experience may be *similar* to that of another's, it cannot be the actual experience itself. So the "new name" to be given to the saints in the future will be to each one a reward that he will enter upon the enjoyment of, that will belong to each one separately, and which no man can know save he which will experience it. Hence, "As one star differeth from another star in glory, so also is the resurrection of the dead." The varied degrees of glory and honor that the redeemed will enter upon under the new name, which will be individual and collective, will be as shining luminaries in the new heavens, whose brightness and beauty will blend together into one glorious system that will cause Yahweh, in manifestation, to shine in the canopy of the heavens to the glory of His *name* and the joy and blessing of all nations of the earth. As, symbolically speaking, Deity is taking out "living stones" and building up therewith "a spiritual house" (I. Peter ii: 5) in the present, "which house are ye," says the apostle, so he will, under the "new name" state of things, build out of these living stones, a beautiful and glorious temple (Rev. xi: 19) which will be "all the building fitly framed together grown into an holy temple in the Lord, for the habitation of God through the spirit."—Eph. ii: 21, 22.

This wonderful and magnificent scheme is being elaborated and is to be consummated in fulfillment of the name which Deity gave as the one by which He would be known, viz., Yahweh, and which involves the promise, "I will be," which promise comprehends His grand purpose to take out a multitude which no man can number, out of every kindred, and tongue, and people, and nation" (Rev. v: 9) who shall be so many living, illuminated letters which, when put together by the wisdom of the Great Artist of the universe, shall spell, pronounce, and declare His fearful, wonderful, and glorious name to the then blessed world of Adam's race, to which name "every knee shall bow and every tongue confess to the honor of Him, who, ultimately, shall remove from the face of this fair planet every vestige of the curse that sin and death shall have caused, and in fulfillment of the promise, "I will be," "Yahweh shall be all in all."

In answer to the question,

"WHAT'S IN A NAME?"

we can say, from the Bible standpoint, there is salvation in *the*

*name*; and, further, the grand and glorious purpose of the Creator and Sustainer of all things is involved in THE NAME.

A BRIEF HISTORY OF THOSE IN THE NAME.

From the time of Adam down to the "fulness of time," when God sent His Son into the world, there were many fingerposts pointing down to the advent of him who is the first and the last in the divine programme. The words, "The seed of the woman shall bruise the serpent's head," were the first form in which the gospel was preached after our first parents were driven from the tree of life. Abel, by faith, offered of the firstling of his flock, as a type of the "Lamb of God." Noah built an ark as another type; and as we come along down the stream of time we have a multitude of types all pointing to the one great sacrifice that was to bring redemption. By these and their faith in the "covenants of promise," God was taking out a people for His name, until the "Lamb of God that taketh away the sin of the world" was heralded among men as a reality. He inaugurated a system of things which is the antitype of all that had gone before, and by that system gathered to himself a company of men and women he organized into a church, or an *ecclesia*. By their enemies, the Jews, they were termed "Nazarenes;" but by Christ himself they were called disciples, friends, sons of God, children of God, brethren, etc. After his death, when they went out among the Gentiles, they were termed, first in Antioch, Christians, a name which the apostles never used themselves, except in one instance (I. Peter iv: 16), seeming to prefer to address each other as "saints," "faithful brethren." "brethren," "brethren in Christ," etc. In history, however, they came to be known by the term "Christians;" and, finally, by those who used that name, the "brethren of Christ," who were real Christians, were, in fulfilment of prophecy, "worn out," and seems to have almost disappeared from the earth, and "Christianity," a system of modernized paganism, became the universally established religion throughout what is called "Christendom." From certain portions of the Word, however, it is to be seen that there should be a revival of the truth, and a taking out of a people by the same gospel Christ and his apostles preached, who should be "alive and remain unto the coming of the Lord." In this century that very people is to be found. They can be shown to be of the one body of Christ by a comparison of their faith with that of Christ's and his brethren.

They do not belong to nor have any association with the many sects called Christians; but they hold fast to the one gospel preached by Christ and his apostles, and will not consent to compromise with any others preaching other gospels. Finding that their Master addresses them in the most affectionate terms, calling them "friends,"

but more frequently *brethren*, they respond to his affectionate overtures by accepting the terms expressive of the most endearing relationship that can exist, as a distinctive name by which they wish to be known. That name is *Christadelphian*, from the two Greek words, *Christou adelphoi*—brethren of Christ. They claim this right from the fact that the disciples were frequently called Christ's brethren, and, particularly, because Christ says, "These are *my* (Christ's) brethren." In this they can be sure of having a designation divinely given, because it comes from the Saviour himself, and definitely expresses the real relationship existing between God's children and their once dead, but now Living Head.

### THE RESTORATION OF ISRAEL.

THE words which commence this chapter (Isa. 12), "And in that day," are full of meaning and require investigation. They appear to be a prophecy of a future time, of some great development with regard to the work of God in the earth, with respect to God's ancient people, and with regard to the land once possessed from Dan to Beersheba, but now in a desolate condition. The prophets have spoken of good things to be enjoyed by Israel in future times, when their woes shall all come to an end, in the days of their restoration, when the Millennium shall come, a "time of refreshing from the presence of the Lord," when Israel and Judah shall be reconciled and unitedly praise God, and sing with joy and rejoicing; and shall forget their sufferings and their hardships, and, as Isaiah their own Prophet has written in Ch. 26, "And in that day," shall this song be sung in the land of Judah, We have a strong City, salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation, which keepeth the truth may enter in." In these two verses, we have several symbolic expressions, which we need to explain before we proceed very far with our subject. You will notice that we have the expression, "In that day," repeated, and we read of a song of rejoicing to be sung in the land of Judah. The land of Judah is the literal land, once possessed by the children of Israel, but which has been trampled under foot by Romans, both Pagan and Catholic, and by Moslems, ever since the time when Titus, the son of Vespasian, destroyed Jerusalem in the year 70 A. D. There seems little room for doubt as to the literality of the time of a thousand year period, called "that day." The common usage of a day in prophecy, represents a year, but in a more extended application, it sometimes means a thousand years; agreeing with the expression in 2 Peter 3:8—"But beloved, be not ignorant of this one thing, that one day is with

the Lord as a thousand years, and a thousand years as one day." Again, the seven days of the creation week, appear to have a typical forecast, six days being allowed for work to be performed to provide for man's natural wants, and the seventh as a Sabbath or rest day. So also six days or periods of a thousand years each as the limit of time in which man should devise his own ways, and government, but the seventh day, the Sabbath, shall be a glorious age lasting a thousand years; and it is during this period of blessedness, that this song shall be sung in the land of Judah: "We have a strong City, etc." Here we meet again with symbols. "Salvation will God appoint for walls and bulwarks." Now if we should paraphrase these symbolic expressions, and express them in literal language, we might say, "God will appoint men who have accepted the offer of salvation, and whom He hath rewarded with immortality, and given them wisdom to rule his city, that "City which hath foundations, whose builder and maker is God;" a city comprised of living stones, the first and foremost of which is the stone which the builders rejected, who has now become the head-stone of the corner, Peter was given a name signifying stone, and James and John as well as Peter were considered pillars in the Church in Jerusalem. This City, composed of citizens described in Philippians 3:20 is "Our citizenship," or commonwealth, begins in the heavens. These are the glorified believers in the gospel of the kingdom, when they shall commence their beneficent reign over the natural born children of Israel, restored by the providence of God to their own land, who shall sing out for joy, because they are made sensible, of the blessed privilege of returning, like the prodigal son, to his father's house, where there is bread enough for all. They acknowledge the authority, and the rulership of them they had formerly rejected and despised and crucified. Their fathers had killed James the just, and imprisoned Peter and all the Apostles had been severely persecuted by them, but now they rejoice in the changed conditions. Now they eulogise the Apostles as being the heads of this strong City, and the system of messengers of salvation in the name of the Messiah of Israel.

Now returning to the 12th chapter of Isaiah, we have the words they use in addressing the Deity: "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation. I will trust and not be afraid; for the Lord, Jehovah is my strength and my song; he is also become my salvation." This will be a happy time for Restored Israel: The happiness of the Lord Jesus will be complete, when he sees penitent Israel bow the knee, and bend the neck, and realize the truth of the prophecy, "Thy people shall be willing

in the day of thy power, in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth." How accurately had the Lord Jesus prophesied of the repentent spirit that should come to Israel in the latter days! He had said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time when ye shall say, Blessed is he that cometh in the name of the Lord." This shall be joyfully accomplished when the restored captives of Israel, after their long separation, shall see the King in his beauty, in the streets of Jerusalem. They shall then acknowledge their trust and confidence in Jehovah, for they shall say, "The Lord, Jehovah is my strength and my song; he also is become my salvation; therefore with joy shall ye draw water out of the wells of salvation." From these expressions we perceive that the Jewish people shall become devout worshippers of God; as it is recorded of them in the prophecy of Hosea 3:5—"Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days." This scripture indicates a spirit of humiliation, and a disposition to search for the promises of God which are still left for them. They will realize that they have lost forever the supremacy as to the Rulership; that has already been disposed of and divided between the faithful Israelites, and the faithful Gentiles, who received the gospel of the Kingdom in meekness, and suffered persecution even at the hand of unbelieving Israel herself. Therefore now the blessings and goodness in the latter days consist in "drawing water out of the wells of salvation," and that surely is no small matter.

The wells of salvation furnish the water of eternal life. When Jesus stood by the well which Jacob gave to his son Joseph, He remarked, that those who drank of that well would thirst again; but those who drank of the water that He would give would never thirst. Of these wells of salvation, even in the Millennial age, the recipients are required to *draw*. They must apply themselves to the situation. It is free, but they must drink of the water of life; for although restored to their own land they are still in their mortality. Immortality is the gift of God, to those who seek for it. The Prophet Jeremiah in Ch. 50:4, 5, says, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping shall they go, and seek the Lord their God; they shall ask the way to Zion, with their faces thitherward, saying, Come let us join ourselves to the Lord.

in a perpetual covenant, that shall not be forgotten." The restoration and repentance of Israel in the latter days is of no small importance. The Religious world generally reject the idea, and spurn it. But the Lord is merciful, and His mercy endureth forever. The Lord loves them for their fathers' sake. He has brought them through great sufferings, and He has chosen them in a furnace of affliction; and when the time arrives to show them favor, "when thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time is come" (Psa. 102:13), then the words spoken by Zechariah (Ch. 12:10) will come to pass: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, and the land shall mourn every family apart. . . . All the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." The present condition of Israel is woe-ful, "The Lord had planted Israel a noble vine: wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." This being the condition of Israel, it is impossible for them to please God with any device of their own. It is a fundamental principle, that no man can justify himself, nor redeem his brother. God is the only Saviour and his mercy is everlasting. He has said he will redeem Israel from the dispersion; He will restore them to their own land; and when they appear before him as repentant sinners, He will cleanse them with that system of means represented by that fountain opened for them in Jerusalem, where the Christ shall meet them; and they will acknowledge all their unworthiness.

Ezekiel speaks of them in Ch. 36:17—"When the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. . . . Therefore I poured my fury upon them, for the blood that they had shed upon the land; and for their idols, wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries. According to their way and according to their doings, I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said, These are the people of the Lord and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the hea-

then. . . . And I will sanctify my great name. . . . And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, for I will take you from among the heathen, and gather you out of all countries and bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you. . . . Then shall you remember your own evil ways, and shall lothe yourselves in your own sight. . . . Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. . . . And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate, and ruined cities, are become fenced and inhabited." The Lord is willing to do all these things for Israel. He has specified one condition, He must be enquired of by the house of Israel to do it for them. The Lord who knoweth all things from the beginning, knoweth that Israel will return and seek the Lord their God in the latter days.

In that day of their restoration they shall say, "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." According to common consent, the people of Israel in olden times have been very reticent of even mentioning or speaking the name of Jehovah; they were so fastidious that they would not even pronounce the sound of the letters; but now we find that when the Lord gives them a heart of flesh, that they will be more in accord with the Divine Mind, that they will be free to sing the praises of Jehovah, and to call upon His name. They will wish to publish the righteous acts of the Lord, and to declare His doings among the people, and to exalt His glorious name. Their songs shall abound, extolling the excellent things that the Lord has performed; and the great restoration of His ancient people is made known in all the earth. "Therefore cry out, and shout thou inhabitant of Zion, for great is the Lord in the midst of thee." When the Lord is resident again in Palestine, He will redeem Jerusalem out of the hands of its enemies. Having already, at the time of his second appearing, discomfited the King of the North on the mountains of Israel, He will then re-establish the throne of David, as His right, being the King of the Jews; He will divide the rulership over the twelve tribes amongst his twelve Apostles. Having already by this time that we are speaking of judged his household, both the living and those that were dead, at his judgment seat, and committed the oversight of the nations to His glorified Ecclesia. The restored twelve tribes of Israel, shall then enter upon an era of blessedness such as has never before been enjoyed by mortal men and women.

They shall build houses and live in them, without the fear of eviction. They shall plant vineyards and eat the fruit of them. They shall enjoy the shade of their own fruitful fig trees; and there is no power that shall be allowed to make them afraid: They shall become the most renowned of all nations in the world. Their children shall play in the streets of Jerusalem, they may well sing then, "We have a strong City, for it is made strong by the Mighty God of Jacob." We can now look upon "Zion, the City of our solemnities thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of her stakes shall ever be removed, neither shall any of her cords be broken. The restored Israelites, brought into favor by the personal prowess of the Lord Jesus Christ, take a lower place than the immortal accepted Saints. Being in the Kingdom of God as subjects, they commence a service, and a probation, which Christ will bless at the time appointed; all that are faithful shall receive the gift of eternal life at the end of the race, when not only faithful Jews, but faithful Gentiles, will be raised from the death state, and rewarded with immortality. Those that are living when the graves are opened at the end of the thousand years reign having withstood the temptation caused by the loosing of Satan for a little season, will also be accepted, and changed from mortality to immortality, and shall forever be the glorified sons and daughters of Almighty God, being subject to and under the direction of Christ, and the first borns, who will always have the pre-eminence.—By our deceased Bro. James Wood, just before his death.

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## CHRISTADELPHIAN FRATERNAL GATHERING

At Washington, D. C., May 29-30, 1910.

DEAR BROTHERS AND SISTERS:—The Second Fraternal Gathering at Washington, D. C., was a success in every way. The weather was delightful—just ideal for the gathering, and the attendance exceeded our fondest hopes, being quite double of the gathering of a year ago, about 160 being present, and from all points northward, and southward, and eastward, and westward. The true spirit of fraternalism was here manifest at this "feast of fat things," and although this delightful season of comfort and joy has passed, it has left behind an impression somewhat akin to that felt by Peter on the mount, when he exclaimed: "It is good for us to be here."

The music was grandly inspiring, the many voices singing in unison the praises of God in the beautiful songs of Zion, together with the violin, violoncello and organ adding volumes of sweetest praise to Jehovah's glorious name.

Our thanks are due Brethren Thilow, Rich, and Pinnell for their able assistance rendered, and also we desire to mention our F. G. Committee, Brethren Creecy, Taylor, and Renshaw as worthy of all praise for the work they accomplished.

#### THE PROGRAM.

First day morning session opened at 10 a. m., Bro. C. T. Creecy, presiding. Hymn, page 4; prayer; reading Psalm 133. Address of welcome, Bro. G. B. Taylor, Washington; D. C. Reply, Bro. H. H. Rich, Washington, N. J.; announcements. Subject, The Fraternal Gatherings—Present, Bro. Albert Hall, North View, Va.; The Great Fraternal Gathering—Future, Bro. A. H. Zilmer, Waterloo, Iowa. Hymn, page 205. Exhortation. Christ our Pass-over, Bro. Thos. Williams, Chicago, Ill. Giving of Thanks for the Bread; Giving of Thanks for the Wine. Collection. Anthem page 236. Prayer.

First day afternoon session opened at 1:45 p. m., Bro. A. M. Renshaw presiding. Hymn page 63. Prayer. Reading Psalm 19. Announcements. Our Sunday School work, Bro. Jno. A. Cliff, Rochester, N. Y. [Sunday School assembled.] Anthem page 244. Subject: Except a Man's Righteousness exceed that of the Scribes and Pharisees, Bro. Geo. Randlett, Manchester, Va. Except a Man be a Doer of Jehovah's Will and Become as a Little Child, Bro. J. T. Edwards, Cohoke, Va. Hymn page 136. Except a Man has the Spirit of Christ, Bro. H. H. Rich, Washington, N. J. Except a Man Eat the Flesh and Drink the Blood of Jesus, Bro. L. Jung, Baltimore, Md. Hymn page 102. Prayer.

First day evening session opened at 8 p. m., Bro. J. T. Parnell presiding. Hymn page 214. Prayer. Reading Psalm 111. Announcements. Hymn page 59. Blessed are They Who are Found Watching, Bro. E. A. Parker, Springfield, Ohio. Oh the Depth of the Riches Both of the Wisdom and Knowledge of God, Bro. Wm. Renshaw, Rochester, N. Y. Anthem page 326. Generation and Regeneration, Thos. Williams, Chicago, Ill. Hymn page 190. Prayer.

Second day morning session opened at 10 a. m., Bro. M. Pigott presiding. Hymn page 159. Prayer. Reading Psalm 46. Announcements. Hymn page 116. Thine Eyes shall see the King in His Beauty, Bro. J. A. Robins, Lester Manor, Va. I am a Stranger and a Sojourner, Bro. John W. Lea, Chicago, Ill. Hymn page 145. Christendom for Sixteen Centuries in the Light of Prophecy, Bro. A. H. Zilmer, Waterloo, Iowa. Hymn page 142. Anthem page 284. Prayer.

Second day afternoon session opened at 3 p. m., Bro. G. B. Taylor presiding. Hymn page 157. Prayer. Reading Psalm 48. Announcements. Anthem page 276. Generation and Regeneration

[continued], Bro. Thos. Williams, Chicago, Ill. Hymn page 196. Impromptu addresses by Bros. C. T. Spencer, Elmira, N. Y.; George, Richmond, Va.; J. C. Bickley, Waterloo, Iowa; Gretner, Jersey City, N. J.; Wm. G. Vince, Bealton, Va.; T. Groscup, Baltimore, Md.; Franklin, Baltimore Md. Anthem page 226. Prayer.

Second day evening session opened at 8 p. m., Bro. C. T. Creecy presiding. Hymn page 46. Prayer. Reading Revelation 3. Announcements. Anthem page 338. Beloved, Now are we the Sons of God, Bro. G. B. Taylor, Washington, D. C. He that Overcometh shall Inherit all Things, Bro. A. H. Zilmer, Waterloo, Iowa. Hymn page 50. Farewell Address, Bro. Albert Hall, North View, Va. Page 264, Anthem XX then XIX. M. PIGOTT, Sec.

[As we were present on the occasion, Bro. Pigott suggests that we make the following announcement. It will be remembered that in the ADVOCATE for May, Bro. Geo. Neill announced that he had severed his connection with us and returned to the people who call themselves "The Church of God." We are sorry to say that looseness on the question of fellowship in some of our brethren is partly to blame for Bro. Neill's slipping back; for he feared, from private conversations, we were not much more careful of pure fellowship than were those he, with Bro. Zilmer, left. It is evident, however, that Bro. Neill's mind was not at rest after he had taken the backward step, for he and his wife carefully and prayerfully investigated the matter in an effort to obtain peace of mind. During the Fraternal Gathering in Washington several brethren talked with Bro. Neill and explained that any looseness of fellowship that he may have discovered among us, was not to be charged against us as a body; and it developed that the cases that had shaken our brother's firmness were ideas privately held by some, and unwisely expressed privately, but never carried into action in open fellowship. After careful reconsideration Bro. Neill delighted the brethren at the last meeting of the Gathering by publicly announcing his hearty return to our fellowship in general, and that of the Washington Ecclesia in particular. It was a joyful finish to a happy Fraternal Gathering.

While we are on the subject of fellowship, we may be permitted to say that, in all our Fraternal Gatherings it is understood, and often (almost always) announced what is our basis of fellowship, it being understood that we do not fellowship any who do not comply with our basis, nor with any who formally comply, but who have mental reservations that they would fellowship other sects, such as those mis-called "The Church of God." If they break bread with us holding such mental reservations, they deceive us and condemn themselves. Brethren, we must, we must, without equivocation, without faltering, without compromising—we must, if the purity of the truth is to be maintained in these last days, stand fast, quit ourselves like men, be strong.—EDITOR.]

## Editorial.

THE CHRISTADELPHIAN STATEMENT OF FAITH.—The demand for this has been sufficient to pay for the electrotyping and for the first issue. Several have had them printed along with their Ecclesial rules. We are therefore able now to put the book in our Book List at the rate of five cents per copy ; by mail six cents, or sixty cents per dozen.

The Editor of *The Christadelphian* before he had seen a copy, announced that we were publishing a new statement, thus adding to the prejudice of those who do not know the facts. He has since received several copies, but we have heard of no further remarks from him on the subject. It is to be hoped he will have the fairness to correct his hurried incorrect announcement. He complains of the title ; but the title is the result of the change that was made in the Birmingham Statement. We were all satisfied with the title, "The Birmingham Statement of Faith," till Birmingham changed it and introduced a new test of fellowship. After that the old title became a misnomer, and when it was mentioned, the question had to be asked, "Which one, the Old one, or the Changed one?" As soon as Birmingham changed the Statement, the Old one ceased to be theirs, yet it remained ours, and since for years it had become accepted generally, it was entitled to its present title—"The Christadelphian Statement of Faith." with the name of no city added.

The few corrections that were necessary to make have given some an excuse for saying that we have changed the Statement. Let any informed brother find fault with those corrections if he can, regardless of what "party" he belongs to. They raise no question of fellowship, and the original framers would surely endorse them when called to their attention. That all our readers may know what they are, we here reproduce what appears on the second page of the cover of the statement.

### NOTE.

This is a reproduction of the old Birmingham Statement, with the following corrections made:

Proposition V. instead of "a sentence which defiled," now reads, "a sentence which in effect defiled."

Proposition VI. instead of "ultimately rescue the race," now reads, "ultimately rescue the obedient of the race."

Proposition VIII. instead of "who was raised up in the condemned line of Abraham and David," now reads, "who was raised up of the condemned race of Adam in the line of Abraham and David."

Proposition IX. instead of "Christ of a human mother," now reads, "Christ of a virgin descendant of Adam."

Proposition XVIII. instead of "are the facts testified," now reads, "are the facts and truths testified."

To Proposition IX. is added, "and thus he destroyed in his own mortal nature that having the power of death, which is the devil; and will finally destroy the devil, or sin in the flesh, in all its forms of manifestation."

The words "a general resurrection and judgment" in relation to the thousand years are omitted, in Proposition XXIX. since they do not affect the question of fellowship.

CHRIST'S DEATH, RESURRECTION AND INTER-  
 CESSION.—This is the title of a pamphlet published by our es-  
 teemed Bro. Burton, of Burkenhead, England, whose sincerity and  
 earnestness no one who knows him will question, but whose zeal in  
 the publication of this pamphlet is misused. The pamphlet is twenty-  
 eight pages with a neat cover, well printed by Bro. Thomas  
 Wells, Printer, Kighley, Yorkshire. It purports to have been writ-  
 ten by the late Bro. J. J. Andrew, but we think that it was one of  
 Bro. Andrew's last days production, when the good brother, through  
 paralysis, had, unfortunately, become helplessly passive under strong  
 but pernicious influence. A brother asks us to review its contents  
 for the sake of several, which we will do as soon as time will allow.  
 This is our busy time running to and fro, and we must ask patience  
 if we seem slow in attending to requests. One erroneous feature of  
 the pamphlet is an effort to prove the immortal emergence of Christ  
 from the grave. Its general tone is in the direction carrying the  
 words "in the spirit" and "in the flesh" to extremes, seeming often to  
 teach (and yet not seeming in other places to mean it) that after bap-  
 tism we cease to be flesh and blood and become spirit. It is evident-  
 ly the production of a mind that has knowledge, but lacks wisdom,  
 the right use of knowledge, reminding one of an engine without a  
 governor. The mystery of its words, and the contradictory charac-  
 ter of its sentences may render it harmless, but it is a pity to see  
 Bro. J. J. Andrew's name on the cover, and sorrowful to find the  
 sincerity, liberality and zeal of an aged brother mis-directed.

RECTIFICATION.—Several have ordered this book, seeming to  
 think it is printed. The sixteen page tract we printed two months  
 ago is not the same as "Rectification," though part of the former  
 will appear in the latter. The title of the tract is "The Christadel-  
 phian on Condemnation and Forgiveness Answered by the Christa-  
 delphian Advocate," and a large number was printed for circulation  
 as a means of answering the false claims of a Birmingham tract. We  
 cannot yet issue the pamphlet "Rectification," because there is other  
 matter to be added. The advance sheets printed from the type used  
 in the articles which have appeared in the ADVOCATE now run to  
 forty-five pages. Perhaps the book will be about fifty-six pages.  
 As soon as it is ready all standing orders will promptly be filled. Of  
 the sixteen page tract we have still a large supply. The price is two  
 cents per copy; by mail three cents, or thirty cents per dozen.

#### PHOTOGRAPHS OF WASHINGTON GATHERING—

Bro. Creecy writes: "Our pictures taken on Capitol steps during the  
 Gathering will be a little later than we expected, owing to a mistake  
 in the large Mat. Some ordered pictures last year, but could not be  
 supplied through the plates having been accidentally broken. Those  
 who failed to get last year's can get this year's for 75 cts. Address  
 Chas. T. Creecy, 915 N St., N. W., Washington, D. C."

## BIBLE CATECHISM FOR CHILDREN.

LESSON XII.

### RESURRECTION.

BY THE EDITOR.

SUPPOSING that there is an "immortal soul," and that it is the real person, in which alone, and not in the body, is the power to think, which would be responsible, the body or the real person—the "immortal soul?"

A. If the body is not the thinking part of man, it cannot, of course, be responsible; if the "immortal soul" is alone that which thinks and is conscious in life and in death, it only can be held responsible for character, good or bad.

Now supposing there is such a thing as the "immortal soul," and that when death takes place it leaves the body and, if good, goes to heaven to happiness; and if bad goes to "hell" and misery. What use would there be for a resurrection?

A. There really would be no *person* to raise; it would only be the body which had been nothing more than a house in which the *person* had lived, and from which, by death, the *person* had escaped.

Do you think it would be gospel, or good news, to preach that *persons*, after spending years in heaven and happiness, would be compelled to leave their happy abode and to return to resurrected bodies?

A. No, in such a case resurrection would interrupt their happiness, and therefore to preach it would not be "good news."

We read of "the just and the unjust," to which do these words belong, the body or the "immortal soul," supposing there is an "immortal soul?"

A. The words "just and unjust" could not, in such a case, apply to the body, since the "immortal soul" only is supposed to have the power to think, and therefore character, whether "just or unjust," must belong to the "immortal soul" and not to the body.

What does an apostle say about resurrection of "just and unjust?"

A. The Apostle Paul says, in Acts 24 : 15, "And (I) have hope toward God, which they themselves also allow; that there shall be a resurrection of the dead, both of the just and the unjust."

If the "immortal soul," and not the body, is the "just or unjust," how can it be the subject of resurrection, since it is claimed that it goes to heaven and not to the grave?

A. To bring good "immortal souls" back from heaven, would not be resurrection at all, surely not resurrection of "*the dead*."

If resurrection is an essential part of the gospel, what effect does the immortal soul heaven-going theory have upon the gospel?

A. It nullifies it, yes, makes it worse than useless, since there would be no resurrection of the person at all: and there would be the confusion of disturbing happy souls in heaven and temporarily releasing miserable souls from "hell."

Is the resurrection an essential part of the gospel?

A. Yes, the Apostle Paul says to some in Corinth who denied the resurrection, "Moreover, brethren, I declare unto you the *gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15: 1, 2).

What does he say would be the result if there were no resurrection?

A. He says, "If the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished" (verses 17, 18).

Since resurrection is an essential part of the gospel, when did it become necessary to make this gospel known to man?

A. As soon as man fell in Eden, and the sentence consigned him to return to the dust, resurrection became a necessity.

What was the first promise for fallen man?

A. That which declared that the seed of the serpent should bruise the heel of the seed of the woman, and that the seed of the woman should bruise the head of the seed of the serpent.

Can you state in very few words what the gospel is?

I think the gospel may be said to be "Jesus Christ and him crucified and glorified."

Can you see this gospel in the words of the first promise?

A. Yes; the crucifixion can be seen in the seed of the serpent bruising the heel of the seed of the woman; and Christ's glorification can be seen in the seed of the woman bruising the head of the serpent.

Wherein do you see resurrection here?

A. The serpent representing sin, had caused man to return to the dust. The bruising of the serpent's head would be Christ's triumph over sin and death and the grave, therefore he would be a subject of death and resurrection in order to vanquish death and the grave, and thus receive power to become the resurrection for all in Him.

Who is the first man spoken of after the fall as acceptable to God?

A. Abel; in Hebrews 11: 4, we read, "By faith Abel offered

unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

What did Abel's intelligent faith cause him to offer in sacrifice?

A. We read, "And Abel, he also brought of the firstlings of his flock," etc.

Can you see resurrection represented in this offering?

A. Yes; the offering represented Christ crucified, and this, apart from resurrection, would be meaningless and useless; the acceptance of Christ's offering of Himself was that which caused His resurrection from the death He died sacrificially.

Do you remember a very severe test a father of a beloved son was put to in which resurrection was taught?

A. Abraham was commanded, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering"—Gen. 22 : 2.

What does an apostle say enabled Abraham to submit to this severe test?

A. The writer to the Hebrews says, "By *faith* Abraham, when he was tried, offered up Isaac" (Heb. 11 : 17).

In what sense is the word "faith" used here?

A. In the sense explained in the first verse—"the substance of things hoped for."

And therefore of things promised?

A. Yes; God had promised Abraham that Christ should descend from Isaac, saying, "In Isaac shall thy seed be called" (Gen. 21 : 12), and thereby he knew that if he took the life of his son, God would restore him to life again; for he knew that God's promise to raise up Christ from the descendants of Isaac could not fail.

Can you give proof of that?

A. Yes; in Heb. 11 : 19 it is said of Abraham, "Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.

Do you think, then, it was faith in the resurrection that gave Abraham strength to be willing to obey God even to the extent of offering his beloved son?

A. Yes; it would seem that the test would have been too severe for a loving father without a firm belief in God's power to restore the son to life, and in His faithfulness to His promise, "In Isaac shall thy seed (Christ) be called."

But what about the suffering the child would be subjected to?

A. Perhaps the father would believe it would be modified by Him who had the power to give life, to take life, and to restore life.

Was the gospel preached to Abraham?

A. Yes; we are told in Gal. 3 : 8 that "the scripture, foreseeing that God would justify the heathen, through faith, preached be-

fore the gospel unto Abraham, saying, In thee shall all nations be blessed."

And the gospel here, again, involves resurrection?

A. Yes; for that is no gospel to dying dust-returning men that does not provide for resurrection.

Do you see resurrection in the last verse you quoted?

A. Yes, for Abraham was shown by the type of Isaac's offering that Christ would die, and since he was also told that in Christ all nations would be blessed, he would clearly see the necessity of Christ's resurrection.

## INTELLIGENCE.

### BRO. TAYLOR WRITES:

A band of called out ones, sons and daughters of the Lord God Almighty, assembled in the Nation's Capitol May 29th and 30th last, in the capacity of a Fraternal Gathering, and enjoyed a feast of "fat things." I don't think we are saying too much, when we state the Gathering was a grand success. The attendance was double that of last year.

The speakers all seemed to be loaded up with the good things of the spirit. Bro. Albert Hall, of North View, Va., made the opening address on "Fraternal Gatherings Present," showing the good as gleaned from same, calling attention to the fact that they are but stepping stones to the Great Gathering that ere long will take place in the Grand Metropolis of the age to come.

Bro. A. H. Ziemer, of Waterloo, Iowa, following; subject the Future Gathering on Zion's Hill. Our brother drew a vivid picture of same, causing us to rejoice in contemplation of the time when we shall meet to part no more.

Next; Our beloved Bro. Thos. Williams, of Chicago, exhortation at the table; subject: "Christ our Passover," showing the necessity of meeting around the table, and picturing not only the sufferings of Christ, but the glory soon to be revealed. It is needless to say our hearts burned within us, while he reasoned so ably on the subject in hand.

Time and space will not permit us to dwell on the beautiful thoughts brought out by other speakers. We are taking this means of thanking, individually and collectively, all those who contributed in making the Gathering a success.

G. B. TAYLOR,

1743, Oregon ave., N. W.

Sec't. of Gathering.

**CHICAGO FRATERNAL GATHERING.**—The annual Fraternal Gathering of the Chicago Christadelphian Ecclesia will be held, God willing, at the Masonic Temple, Chicago, Ill., on Saturday the 27th and Sunday 28th of Aug., 1910. We intend to hold six meetings in all, three on each day, the first meeting to commence at 10:30 a. m. on Saturday, and the last to begin at 7:30 on Sunday evening.

All the meetings will be held in Oriental Hall, with the exception of that on Saturday evening, which will be in hall 811 on the eighth floor.

Brethren, you are most cordially invited to attend and help us make this Gathering a success. The fact that we enjoy the blessings of liberty of conscience and freedom of action should not make us any less but all the more solicitous for the welfare of the truth, with which we have the honor of being identified in this last age of Gentile times.

In order that we may make adequate provision for your wants, the Committee of Arrangements desire to know in advance how many can come.

Please do not wait till the last day before you apprise us of your coming. If you are determined to come, you will find a way to do so as well as to previously inform us of your intention.

Address all communications to the Secretary of the Committee of Arrangements,  
STEPHEN F. ROCHE,  
4526 Forrestville ave., Chicago, Ill.

**FRATERNAL GATHERING IN ARK.**—To the House-hold of Faith: If the Lord wills the twenty-second annual Fraternal Gathering of the Christadelphians of Arkansas will be held at Morrilton, beginning Thursday evening, July the 28th, and continuing till Sunday evening, the 31st. The Morrilton Ecclesia extends a cordial invitation to one and all.

The committee would be pleased to hear from those coming by rail so that homes may be provided for them. There will be provisions made for those wishing to camp.

We hope that the lecturing brethren will come prepared to lecture on duty. We feel that many of us are sick and weakly, and are in need of spiritual food. Come one and all and let us do all in our power to build each other up in our most holy faith.

The committee has changed the time of the Gathering in order to have Bro. Williams with us.

J. H. SCROGGIN, G. A. SHEWMAKE, J. S. MARTIN.

**FRATERNAL GATHERING IN ROCHESTER, N. Y.**—The Canadian Fraternal Gathering will be held this year at Rochester, N. Y., U. S. A., September the fourth and fifth. The preparations, thus far, have gone well, and the brethren at Rochester are preparing to entertain a large number.

A cordial invitation is extended to all brethren in good standing and fellowship to attend, and we can assure all who do that they will be well and profitably entertained, as the addresses will be made by able brethren, brethren who have passed through many trials and can strengthen and encourage us. Come and hear how they will explain God's Word and its help and be upbuilt by these words of comfort. The fraternal intercourse, the meeting of strange brethren, and the singing of many of God's people will help you to keep the faith. Bro. Thos. Williams will be one of the speakers.

The visiting brethren will be provided for with meals and lodging from the time of their arrival on Saturday until Monday night after supper.

Those who intend coming will kindly send their names in at once, so that the number can be ascertained.

Bring your Hymn Books so all can join in the praises to God.

C. H. STAUNTON, 810 Oak St., Rochester, N. Y.,  
Chairman of the Program Committee.

**FRATERNAL GATHERING IN TEXAS.**—Our Fraternal Gathering will begin, the Lord willing, Aug. 3rd, at 11 o'clock a. m.; and continue until the night of the 7th. We cordially invite all to attend, at Junction School House, one mile above Hye, Blanco Co., Texas, on the Perdenalas River. Come, brethren and sisters, and let us have a refreshing time in the good things which pertain to our eternal welfare. For our basis of fellowship we refer to the old Birmingham statement of faith, JOS. GREER, Sec.

**INNERKIP, ONT.**—It is my duty to record a very happy event, in which we all rejoice. It occurred on Saturday evening, May 28th, 1910, when Rebecca Mitchell, wife of Bro. Wm. Mitchell of the Innerkip ecclesia, was buried by baptism into Christ, in the clear, flowing waters of the river Thames. Sister Mitchell, although brought up to give credence to the doctrines of the apostasy, had never been united to any of its various forms of darkness. Little by little the light of the Truth illumined her mind, until the fulness of the knowledge of the glorious gospel of our salvation was clearly

seen in its simplicity and in its beauty, as well as in its certainty and assurance.

Very heartily we welcome our new born sister into the household of faith, and hope and pray that her affections and our own may more and more lovingly and continuously be twined around the unseen things of the Deity, which yet shall fill the world, and be more and more detached from the things which now fill the world, but which are destined to disappear more completely than does the pebble that falls into ocean depths. By this addition our ecclesia numbers six, walking in the light and the love of the truth, rejoicing in the blessed hope of the speedy and glorious appearing of our Lord and Saviour, in whose grace and mercy we confide.

JAMES LAIRD.

LEEDS, ENGLAND.—We regret to record our loss by removal to Vancouver, B. C., of our Sister Bertha Hall, who, we are pleased to hear, arrived safely and well. She will be found by our brothers and sisters a good worker and a profitable member of the household of faith.

Against this loss we have to report that Bro. Thomas Warwick, of Camberwell, London, has married our Sister Duckworth, and has come to reside in our midst. We know our brother to be a constant attendant at the meetings, and will be useful to us in many ways. May they be happy together and have God's blessing to rest upon them.

The meetings continue to be fairly well attended, both by the brethren and sisters and by interested friends. Brothers R. Overton, J. Briggs and J. Hirst have paid us lecturing visits during the past quarter. Also Bro. and Sister Dodgson, of Blackpool, and Sister Mills of London.

We are always pleased to welcome those of like precious faith with ourselves, for they cheer our hearts and encourage us to keep running the race of life for ever.

G. SUGGIT, Sec'y.

LONG ISLAND, KANSAS.—I write to inform the brotherhood in Christ of the obedience to the gospel of one more at McCook, Neb., who put on Christ by baptism. On May 18th Mrs. Barbara Baldrige was immersed by the writer, after making a good confession. She is a widow, 50 years of age, who came to see the truth by reading and studying with Sister Polk and Brother and Sister Stimmell. May she prove faithful to the high calling in Christ Jesus is our hope and prayer. Sister Baldrige came into full fellowship with the ecclesia, but has since moved to Holbrook, Neb. As she is isolated any assistance rendered her will be much appreciated. May the good work of the gospel go on until Jesus takes His bride unto Himself. May you be blessed in sending the message of life to a perishing world.

F. E. UTTER.

PALERMO, ONT.—Change is our portion now. Since our last writing Sister May Page has been united in marriage to Brother Lyonel Biggs, of Chicago. They now reside in Burlington, but still meet with us in Bronte. We had five lectures delivered in the Orange Hall, Bronte, according to the up-and-be-doing plan; the attendance and the attention were very good. Our ecclesia in Bronte is small, yet we have one brother that on the 24th of December, 1909, finished reading the Bible through for the sixtieth time. I think there are but few in any of the larger ecclesias who can lay their hands on the Bible and say, "I have read the Bible through sixty times." He is a brother that is "thoroughly furnished," as Paul said of Timothy. We never find that brother wasting valuable time in trying to show that the flesh of Christ was holy. But he understands the words of the apostle who says of Christ that He "*did no sin*," in that sense he was holy and undefiled, Christ condemned sin in the FLESH as I condemn the use of tobacco by never taking it into my mouth, "or ye are servants to whom ye obey."

On the 24th of May, 1910, Sister Annie Crawley, of Toronto, and our es-

seemed Brother Robert Morris, of Bronte, were united in marriage. They are both held in high esteem by those that are within and those that are without. They have the hearty good wishes of all true brothers and sisters. Sister Morris will be missed in Toronto, as she has always been an able worker in the ecclesia. Toronto's loss will be our gain. She is very welcome among us at Bronte.

Brother and Sister Ambrose, also of Toronto, have come to reside in Bronte, and will meet with us. So you see our little ecclesia is on the increase. With best wishes to Brother and Sister Williams. Yours in hope,

T. G. PAGE.

RICHMOND, VA.—Since our last writing we have been the recipients of many pleasures, in that we have had in our midst those who are best qualified to wield the "sword of the Spirit" most effectually, and we trust that the seed sown will take root, and branch out, that it may eventually be grafted into the true Vine and bring forth fruit to His honor and glory.

On Sunday, May 22nd, and the following Wednesday night, our Bro. A. H. Zilmer of Waterloo Iowa, spoke to us on those things that "Moses and the prophets did say should come," in no uncertain sound. There was a very good attendance at these lectures, among whom were a great many of the alien, Bro. Zilmer remained with us until Saturday, leaving with the members of this Ecclesia, to attend the Gathering in Washington, where a most enjoyable time was had by all. We cannot find words to express the feeling of the writer upon meeting with so many of like faith, and in listening to those who are best able to put the truth before the people, and upbuild and strengthen those who have come to a knowledge of, and rendered obedience to, the things concerning the Kingdom and the Name. The thought came to our mind while sitting there, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," and we felt if this was only a shadow of the gathering that is to come, and the glorious truths we are to be taught, "What manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the day of God," and our "gathering unto Him?"

It was with reluctance that we said good bye. We trust that the day will soon come that will perpetuate the many sweet relations formed in the truth in this life, and that the example of Him who is not ashamed to call us brethren may serve us well in this dark and evil day, when unbelief seeks the destruction of every son of God.

Returning home, we were followed in a few days by our veteran Brother Thos. Williams, accompanied by Sister Williams. Bro. Williams spoke for us twice Sunday, June 5th, and on the night of the 8th, bringing forth in all its simplicity the beautiful truths of God's word. As was the case at the Zilmer lectures, there were good attendances at these, and we hope that "having ears to hear, they hear not," will not be the case with those whose privilege it was to hear the truth so forcibly brought out.

We wish it was so that we could have Bro. Williams locate here. We understand that, in future he will spend his winters in Florida, returning to Chicago for the summer months. Now why not, dear brother, compromise by taking a central point, where the climate is never the extreme either way, and we can think of no better place than the capital of the Old Dominion.

P. F. WHITE, Sec.

[Yes; we hope to escape the hard winters of the north. The last two have been very severe on Bro. and Sister Williams, and they have arranged to go to Orlando, Fla., perhaps in October next. We have been there twice, and found it the best climate we have ever found any where. Thank you, Bro. White; while the way is not clear to do as you suggest, we may have the pleasure of visiting Richmond oftener than in the past. From Chicago our

traveling has mostly been in the summer time; and we can continue the same from Orlando so far as our health and strength will permit. We are on the declining side of this life's journey, when vitality used in the cold winters of the north as a resisting force, is needed for the sustaining and prolonging of life and health. Florida's climate demands no waste of energy. It is normal, it is ideal; and we must confess that we would rather go out in a winter morning and pick oranges off the trees than shovel snow off the walks, or wade through it with the thermometer registering zero and below.—EDITOR.]

TORONTO, CANADA.—Since writing last letter to the *ADVOCATE* we have lost by removal to Florida Brethren A. Purkis, C. E. Rutland, and W. Mainstone, who left here on May 2nd. It is with deep sorrow that we have heard of Bro. Mainstone's death, on June 4th. Doubtless particulars will be sent to the *ADVOCATE* by brethren at Orlando, Florida. Our deceased brother had but a short probation as he was baptized on April 22nd. May our Father in heaven, who is a Father to the fatherless and a husband to the widow, sustain and comfort Sister Mainstone and her two children in their bereavement.

It is a pleasure to be able to record the baptism of Mrs. Cutler, wife of Bro. Henry Cutler, which took place on Monday evening, May 30th, after a good confession of the faith. Bro. and Sister Cutler have removed to Pine-lands, Muskoka, for the summer months.

We have also lost the company of Bro. and Sister Ambrose, and Sister Annie Crawley, who have removed to Bronte. The occasion of Sister Crawley's removal being her marriage to Bro. Robert Morris, of Bronte. This happy event took place on May 24th.

Sister Crawley will be very greatly missed, as she had a ways been foremost in every service a sister can fittingly render. Bro. and Sister Morris have the best wishes of the brethren and sisters of the Toronto ecclesia.

Bro. D. A. McCarten has gone to Star City, Saskatchewan, for a few months. We hope to have him with us again in November.

We are glad to have the company of Bro. E. Whitely, formerly of the Barnsbury Hall ecclesia, London, but more recently of Woodstock, Ont., also of Bro. Stephen Drewe, formerly of Winnipeg, who has now made his home in Toronto. Thus

"Change is our portion now;  
Yet, 'midst our changing lot,  
'Midst withering flowers and tempests drear,  
There is—that changes not;  
Unchangeable Jehovah's Word,  
"I will be with thee," saith the Lord.

JAMES M. CRAIGMYLE.

[On the death of Bro. W. Mainstone, Bro. McDaniel in a private letter says, "You have, no doubt, heard of the death of Bro. Mainstone, one of the young Canadian brethren that came while you were here. He got wet, and neglected changing his clothing, took a chill and lay three days before the young brothers realized how sick he was. He was already in very bad health, they say. He took some kind of cerebral hemorrhage and died very suddenly. You can imagine how sadly we all felt."—EDITOR.]

UP-AND-BE-DOING MOVEMENT IN CANADA.—Bro. Price, secretary, has sent us a full financial statement of this work of the Truth. From September 26th, 1909, to May 16th, 1910, the receipts were \$186.25; and the expenses, nearly all traveling expenses, were \$160.25, leaving a balance in hand of \$26.00. Reading columns of figures is dry reading. We have therefore taken the liberty to condense the complete report. If, however, a full report is generally desired, we will publish it. Bro. Price has done his work well.—Editor.

## BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 734 W. 61st St., Chicago, Ill

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

1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

**NO. 2.—THE HALL-WILLIAMS DEBATE** 6 days, 12 sessions, in Zion Ky., partly on Socratic method. Propositions:

1. "The Scriptures teach that the Kingdom of Heaven was set up during the personal ministry of Christ." Hall affirms; Williams denies.
2. "The Scriptures teach that all that constitutes man will be totally unconscious from the time of death till the resurrection." Williams affirms; Hall denies.
3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

Price, paper bound, 50c.; by mail, 57c.

**NO. 3.—THE BRADEN-WILLIAMS DEBATE**—Seven nights in Chicago. Proposition: "Were all the prophecies of the Old and New Testaments, relative to the second coming of Christ and the establishment of his kingdom on earth, fulfilled during the first Christian century?" Braden affirms; Williams denies, partly in written questions and answers on the "covenants of promise." Price, paper-bound, 25c.; by mail 30c.

**NO. 4.—THE ROCHESTER DISCUSSION**—Three nights in Rochester, N. Y., partly on the Socratic method. Proposition: "Will the dead come out of their graves immortal?" Dr. J. H. Thomas affirms; Williams denies. Bound in paper, 15c.; by mail, 17c.

**NO. 5.—THE PURPOSE OF GOD IN THE EARTH**—A lecture by T. W., setting forth the one gospel as distinguished from the theories of Christendom. 5c.; by mail, 6c.; 60c. per doz.

**NO. 6.—THE KINGDOM OF GOD**—Lecture by T. W., setting forth the kingdom of God as a divine literal government to be established on the earth. 5c.; by mail, 6c.; 60c. per dozen.

**NO. 7.—THE LITERAL RETURN OF** of Christ. By T. W. 5c.; by mail 6c., or 60c. per doz.

**NO. 8.—MAN, HIS ORIGIN, NATURE AND DESTINY**—A lecture by T. W. 5c., by mail, 6c.; 60c. per doz.

**NO. 9.—REGENERATION**—What it is and how effected, showing the Biblical teaching concerning the "Fatherhood of God and the Brotherhood of Man," and the Sacrifice of Christ in relation thereto. By T. W. 5c.; by mail, 6c.; 60c. per doz.

**NO. 10.—THE PROBLEM OF LIFE HERE AND HEREFTER, OR MAN'S RELATION TO THE LAW OF SIN AND DEATH AND OF LIFE AND IMMORTALITY.** The subject considered from an Historical, Natural and Biblical stand-point. By T. W. 15c.; by mail, 18c.

**NO. 11.—BIBLE COMPANION, or, Tables** for the profitable reading of the Holy Scriptures, with a brief outline of Bible truth where-in proof texts are given under each proposition. Price, 5c.; by mail, 6c.; 60c. per doz.

**NO. 12.—THE GREAT SALVATION,** as revealed and elaborated in the Scriptures of Truth. Designed to show that "Christendom" has forsaken the way of life, and to assist honest hearts in returning to the purity of the gospel of Christ. By T. W. 10c.; by mail 12c.; \$1.25 per doz.; \$10 per 100.

The same in Swedish, same price. Same in German, except part iv, price 7c.; by mail 8c.

**NO. 13.—THE GREAT SALVATION, as above,** printed on heavy paper and bound in cloth, gilt letters, with an added preface and chapter, intended for a library and presentation edition. 50c.; by mail 55c.

**NO. 14.—ADAMIC CONDEMNATION** and the Responsibility Question. Lecture in Leeds, Eng., by Thos. Williams; also, Questions Answered and "Where is the Blame?" Price, post free, 15 cts.

THE CHRISTADELPHIAN ON CONDEMNATION AND FORGIVENESS Answered, by The Christadelphian Advocate. A 19 pp. tract. Price 2 cts.; by mail 3 cts., or 30 cts. per doz.

**NO. 16.—TRINE IMMERSION AND CEREMONIAL FEET WASHING.** With addenda on the history of "True Immersion," Kissing, Laying on of Hands and Anointing the Sick. A book of 30 pp. 10c.; by mail 12c.; \$1.20 doz.

**NO. 18.—THE SABBATH QUESTION.** Seventh Dayism Refuted, and the True Meaning of the Sabbath set forth. Sunday in its true light and duty in relation to the laws governing it. Price, 1 c.; by mail 12c., or \$1.20 per dozen.

**NO. 19.—THE WORLD'S REDEMPTION** 185 pages. By T. W. 25c.; by mail 30c.; 4 fo. \$1.00.

**NO. 21.—HELL TORMENTS,** a Failure, a Fallacy, and a Fraud. A lecture in Massey Hall, Toronto, by T. Williams in reply to Dr. Torrey. Price 5 cts.; by mail 6 cts.

**NO. 22.—ECHOES OF THE HALL-WILLIAMS DEBATE;** an expose of questionable methods of some preachers, and of Mr. Hall's strictures subsequent to the debate. Price 3c.; by mail 4c.; 50c. per doz.

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AUGUST, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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### LETTERS NOT OTHERWISE ACKNOWLEDGED.

A. M. Page, M. Hewitt, M. E. Kelley, C. W. Hardy.

### RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

H. V. Moore, J. Miller, T. W. Ladson, A. Cooke, H. O. Austin, J. W. Warrington, M. Schou, W. S. McLennon, L. Kilworth, T. Wells, S. M. Kennedy, J. Adams, J. A. Wyatt, W. Williams.

**ADVOCATE RELIEF FUND.**—The following amounts have been received by Bro. J. Leask since last report: Anonymou, \$25.00; Chicago Ecclesia, \$11.10; A. W. H., \$2.30; J. W. P., \$5.00.

Amount used for relief since last report, \$50.00.

**FRATERNAL GATHERING IN ROCHESTER, N. Y.**—The Canadian Fraternal Gathering will be held this year at Rochester, N. Y., U. S. A., September the fourth and fifth. The preparations, thus far, have gone well, and the brethren at Rochester are preparing to entertain a large number.

A cordial invitation is extended to all brethren in good standing and fellowship to attend, and we can assure all who do that they will be well and profitably entertained, as the addresses will be made by able brethren, brethren who have passed through many trials and can strengthen and encourage us. Come and hear how they will explain God’s Word and its help and be upbuilt by these words of comfort. The fraternal intercourse, the meeting of strange brethren, and the singing of many of God’s people will help you to keep the faith. Bro. Thos. Williams will be one of the speakers.

The visiting brethren will be provided for with meals and lodging from the time of their arrival on Saturday until Monday night after supper.

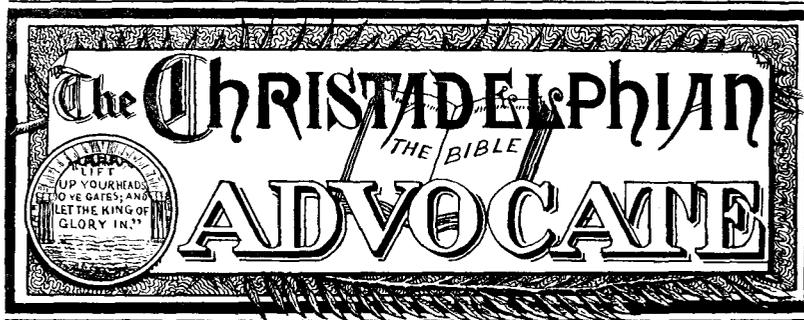
Those who intend coming will kindly send their names in at once, so that the number can be ascertained.

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C. H. STAUNTON, 810 Oak St., Rochester, N. Y.,  
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VOL. 26—No. 8

AUGUST, 1910

No. 306

## GENESIS NOT OF MAN.

(Continued from page 180).

Here again we come upon facts the knowledge of which had perished from among men. Even the meaning of the name of Babylon was unknown to the Assyrians and Babylonians. It was supposed that "Babil" was a contraction for *Bab-ilu*, the Gate of God. Oppert has shown that this interpretation is rejected by the word itself. Had it been a contraction of *Bab-ilu*, the *i* would have been long in *Babil*, whereas it is short. The meaning given in Scripture is the only one possible. But this is by no means all. In the ideographic names of Babylon and of Borsippa (which has always been identified with the Tower of Babel) there is the most distinct testimony to the truth of Scripture. These ideographic names carry us back to the invention of written symbols, to the time when there was no alphabet, and when the only means of written communications were pictures of objects. In other words, the ideographic names give us the testimony of men who lived when the human race was in its infancy. "Babylon is often designated in the cuneiform texts," says Lenormant in his "Ancient History of the East," Vol. i., page 24, "by a symbolical name, ideographically written, meaning 'the town of the root of languages,' Borsippa by another meaning 'the town of the dispersion of tribes.' These names seem almost like medals struck to commemorate the ancient tra-

ditions of the plains of Shinar." The word Borsippa means "the tower of languages." It is remarkable, too, that the oldest name for the month Tisri (our October) is "the month of the illustrious mound."

These names cannot be accounted for except as mementoes of the event narrated in Scripture, and in Scripture only. But we have another testimony in the tower itself. It has survived all the vicissitudes of the great city which sprang up around it, and is still the most striking object in the whole country.

#### ALEXANDER THE GREAT

entertained the idea of rebuilding it. He gave orders that the work should be done. But the mass of rubbish was so enormous that no perceptible progress was made. He then resolved to undertake the work himself at the head of the army. Ten thousand men labored two months at the task, and made so little impression upon the vast heap that the Grecian king was compelled to abandon the undertaking. It now covers a surface of 49,000 square feet, and is over 300 feet high. The style of masonry is "infinitely superior," says Rich, "to anything of the kind I have ever seen."

The reader may ask, however, what proof we have that this is the Tower of Babel. I might remind him of the Assyrian name—Borsippa—which means, as we have seen, "the tower of languages." But we have an inscription of Nebuchadnezzar's which was found in the structure itself. He rebuilt the tower and placed two cylinders at the base containing an inscription.

Part of it in Lenormant's translation is: "The tower of the seven stages, the Eternal House. . . . to which is attached the most ancient legend of Borsippa, which the first king built, but without being able to finish the work . . . . Men had abandoned it since the days of the Deluge, speaking their words in disorder."

There is also another significant indication. There is a special name applied to the building in the inscriptions. It is called *Zikurat-Borsippa*. *Zikurat* means "a memorial," "something to perpetuate one's memory." Many imitations of the tower of Borsippa were reared throughout the country, but all of them bore the name *Zikurat*. Now, if we read the account in Genesis, we shall find this name explained. The fathers of our race raised the tower

#### FOR A MEMORIAL.

They said, "Let us make us a name." Whatever purpose they had, this was part of it: they were bent on keeping men together and preserving the memory of themselves and of their deeds. Is it not marvellous to find that slight touch in the picture confirmed and perpetuated in the name *Zikurat*, by which the tower and all its imitations were known to the Babylonians and the Assyrians?

### MEDITATIONS No. 3.

“Write something upon Spirituality, Albert, it is the one thing we need.” Such were the words of one of our veteran brethren, when we met during a trip north in the new year. They have since been the subject of quiet reflection; many times has the mind pondered over the thought expressed in these words. Did the brother correctly describe the situation when he declared that, as a body, we were lacking in this particular? Can it be that we who have received the knowledge of the Truth, which makes free—“that we may be free indeed”—have need to be told, by one who has watched the growth and progress of the One Body for about half a century, that “Spirituality is the one thing we need;” that it is conspicuous by absence rather than by the fruits thereof? The remark is worthy of our attention, for it was made by one who is cognizant of our affairs. Nor should we be fretted when one comes forward and frankly tells us that we need to bestir ourselves if we would attain to “the full stature of a man in Christ Jesus,” especially when we are persuaded that our informant is one whose heart’s desire to God for his people is that they might be saved.

What is spirituality? By lexicographers it is defined to be: “intellectual nature; spiritual nature; spiritual state of the mind.” Spiritual, among other things, is defined as “not sensual; in reference to the spirit.” The Greek, *pneumatikos*, signifies: “belonging to” or “of the spirit.”

In what way is the term used in the Scriptures? By an examination of a few passages relating thereto we shall have the highest definition possible, and shall thereby be able to judge ourselves individually and ecclesially, that we may know how to strive to attain such a state that we may present spirituality as a sacrifice to the Lord, holy and acceptable. We turn to the Apostle Paul, and hear him affirm: “We know that the law is spiritual.”—Rom. vii:14. What are the characteristics of this law? “Wherefore the law is holy, and the commandment is holy, and just, and good”—Verse 12. “I consent unto the law, that it is good”—Verse 16. From whence came this law? Was it of men, or from heaven? “The law is spiritual, but I am carnal.” Here Paul presents himself as a man of the flesh. In such a law which is “spiritual, holy and good” could not originate; it must proceed from Deity “who is spirit.” Having now before us the origin and characteristics of the law, what is the effect thereof? “I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” The effect of the law, then, is a revelation to the man-of-the-flesh, showing what he is in the sight of his Creator. But not only so: for, when known, it at once becomes a controlling influence over thoughts and actions, so much so that we “consent unto the law, that it is good,”

until after a while we “delight in the law of God after the inward man.” Those who are in Christ Jesus have been elevated from being mere men-of-the-flesh; they have become related to the Lord, the Spirit, and in consequence ought to be spiritual, but they are not always so. We read again from Paul: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal”—I Cor. iii: 1. Why were they not spiritual? Because, as testified in verse 3, they “walked according to man.” Again: “If any man think himself to be a prophet or spiritual.” Here is a test; no one is to be reckoned as spiritual who will not acknowledge that the things written by Paul “are the commandments of the Lord”—I Cor. xiv: 37. “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted”—Gal. vi: 1. Spirituality is here shown by contrast. Turning to the Epistle to the Colossians, we find a further use and application of the term we are considering. “We do not cease to pray for you, and to desire that ye might be filled with a knowledge of his will, in all wisdom and spiritual understanding”—Chap. i: 9. “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”—iii: 16. Peter also makes use of the term, the application being different to the quotations previously given, yet the thought embodied being the same. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ”—I Peter ii: 5. Further: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”—I Cor. ii: 14. “To be carnally minded is death; but to be spiritually minded is life and peace”—Rom. viii: 6.

A consideration of the foregoing shows clearly that spirituality pertains to the things of God; that God’s law is spiritual, by which the impulses of the flesh are regulated and controlled: that those who come to a knowledge of the spirit word—the truth as in Jesus—upon accepting the same ought not any longer to be carnal but spiritual, which is accomplished by keeping the spiritual “law” under which they have placed themselves, and not “walking as men;” that all who are under this law, whilst faithful to the same, are accounted “spiritual” in contrast to the one who lacks spirituality by reason of for the time being he is overtaken with a fault; that the wisdom and understanding to be sought after by the children of God is spiritual—that which belongs to, or is of the Spirit, even Deity—and not the knowledge of things merely carnal; that the rejoicings of their hearts should find expression in songs of praise—songs which declare and reflect the attributes and purpose of the Eternal One, who is Spirit; that all who become related to this purpose are incorpora-

ted in a spiritual house, and being no longer reckoned as carnal, or in the flesh, but under a law which is spiritual, they are required to manifest the law in their lives. as the result of their spiritual understanding, and thus offer up spiritual sacrifices, which alone are acceptable; that the things of God are discerned only by those who have passed the natural man state of mind, and who are influenced by the law of the spirit; and that by carefully maintaining the things of the spiritual law, one becomes "spiritually minded," and this working effectually will result in life and peace.

But a little reflection is needed for us to recognize that in some matters we have need to increase in spirituality. We are indeed counselled by the Scriptures to "grow in grace and in knowledge of God." The more we comply with this injunction shall we be able likewise to increase in spirituality, which—in the light of the Scriptures we have considered—signifies a reflection of the life work of the Saviour. "In Him was no sin, neither was guile found in His mouth." As we are informed, Jesus is our example, "that we should walk in His steps." We are individually responsible for our walk in the Truth, and in the midst of surroundings which often tend to draw aside we have need to "watch, lest we enter into temptation."

Do we in our collective capacity manifest that spirituality which is so desirable? Shall we say that our ecclesias are lightstands reflecting brilliantly the Truth and glory of God when we profess to have the fellowship of the Spirit? Are our assemblies—our meetings for worship and praise; the partaking of the memorials; our meetings for the proclamation of the gospel; our Bible classes; our Sunday schools; our Fraternal Gatherings and any other department in which we may be engaged—conducted with that decorum which becometh saints? Perhaps in this matter the indictment of our brother is true; that sobriety which is characteristic of "holiness of truth" is not always seen where it ought to be in evidence. For this there are various causes, into which we have no occasion to go at the present time. Attention is directed thereto that we may, if possible, arrest any influence or condition which mars the sanctity of our assemblies. Mention has been made of Fraternal Gatherings as being among our various assemblies. The pleasure and benefit to be derived from them is great, but there is a danger with them. We should be careful to keep out any competitive spirit. Such Gatherings should be with a view to strengthening the bonds of unity between the various Ecclesias and members of the One Body. To impart to all assembled spiritual help by means of words of exhortation and exposition; that the understanding and perception of things divine might be increased. To accomplish this let us use the best ability at our command, but remember, too, that all speakers have not the same ability. Those in charge of the program give variety for the pleasure and edification of the Gathering, and each speaker is ex-

pected, and doubtless endeavors, to do his best. But should the hearers show a distinction by giving an ovation to some and not to others? It may be that some not receiving the ovation have passed through a more trying ordeal in preparing and delivering the address, and in such cases the effect may be harmful. Admitting that we sometimes feel carried away by the eloquence and uplifting words of some of our speakers, nevertheless, an ovation is not always in harmony with the character of our meetings. The inappropriateness of clapping was evidenced at one of our Gatherings where a brother had warmed our hearts and sobered our minds by an address which closed with solemn words, in which a prayer for our eternal good was expressed. The power of stillness was broken and the effect lost which might have obtained had silence reigned. Let us close this meditation with the thought involved in the scripture: "Keep thy foot when thou goest to the house of God." ALBERT HALL.

### "WHAT CHRISTADELPHIANS BELIEVE."

**D**EAR BRO. WILLIAMS: It is a long time since I asked you for a little space in the columns of the *ADVOCATE*, and I have intended not to ask any more as there are plenty younger brethren who are more capable of composing more edifying matter than I, but I see by the *ADVOCATE*, and by letters which have been handed to me that that old enemy of the truth known as the Free Life doctrine has again appeared among the Ecclesias, through its old advocate David Cole, and I felt it my duty to raise my voice and hand against that gospel-nullifying doctrine. He has a different Christ to the one revealed in the Bible and our faiths are not the same. The Christ promised to Adam and Eve was the seed of the woman. Adam had been sentenced to die and return to dust. There was no law given to Eve, but she being taken out of Adam shared the same sentence with him (Gen. 3:15). There has been many disputes among those who claim that the seed of woman was free from the sentence passed upon Adam and Eve, but to those who are logical and reason correctly there appears that which the Catholics have found a great difficulty to reconcile with the idea that the seed of woman was free from the sentence. The Catholics resorted to immaculating the woman, but D. C. is not so logical as the Catholics. We are informed that the seed of the woman was to be the seed of Abraham (Gen. 12:7; 15:18). Now it is said in chapter 18:2 that Abraham and Sarah were old and it had ceased to be with her after the manner of woman, therefore the Lord did exercise his Spirit power on Abraham and Sarah. D. C. asks the question, "Does the Holy Spirit conceive iniquity and sin?" Will he take the position that Isaac was free from the sentence that was passed upon Adam and Eve, because Spirit power was exercised in the begettal

of Isaac? If he does, how does he account for Isaac's death one hundred and eighty years afterwards? The seed that was promised was the seed of Abraham, Gal. 3: 16, the seed was to be a prophet from among their brethren like unto Moses. Was Moses' flesh free from the death sentence that was passed on Adam and Eve? Christ was to be the seed of David. Was David's flesh free from the death sentence that was passed on Adam and which the whole race became partakers of? We will let Peter answer this question in Acts 2: 29. Peter says David was both dead and buried and his sepulchre is with us unto this day. We will now consult the Apostle Paul in Rom. 1: 3, "concerning his son Jesus Christ our Lord which was made of the seed of David according to the flesh." When and how was Christ constituted the Son of God according to the spirit of holiness? It was by the resurrection from the dead and this agrees with Matthew 3: 17. Jesus in type had been buried and resurrected, therefore the death sentence passed upon man in the garden of Eden and of which all the race became partakers had been carried out on his body. God accepted the type for the substance until it was entirely carried out on the cross. This explanation is the only one that gives a reason for Christ's baptism. He certainly was not baptized for personal sins, for He did not have any. After being baptized He entered upon his mission to the children of Israel and fulfilled the Mosaic law in every respect, and when He had done that, that law could not give him eternal life. Gal. 2: 16; 3: 11, 12; Acts 12: 39. The law was added to the covenants of promise on account of transgression. The Mosaic law gave long life in the land to those that kept it, therefore Jesus had kept the law and long life belonged to Him, but the law that God gave to Adam had been broken and brought death on all the race, and Jesus recognized the just claim His Father had upon the life of all flesh which is the blood; laid down His life in the midst of His days and thus honored the claim of His Father's law, which had been broken. He had been obedient in all things even unto death, and still he had no claim on eternal life. He had only kept His Father's law which the first Adam failed to do. His Father rewards him for his obedience by redeeming him from the dead and gave him eternal life which is the gift of God (Rom. 6: 21; John 5: 26). We have heard a great deal about Jesus Christ earning eternal life. The Scriptures do not teach that doctrine. The Apostle Paul tells us that the wages of sin is death, but eternal life is the gift of God. See John 5: 26. God redeemed Jesus Christ from the dead and gave him eternal life and gave him the power to give to every one who believes on Jesus Christ and keeps His commandments (Rom. 6: 23). As soon as Adam ate of the fruit of the tree of knowledge of good and evil his relation to life was changed and he became under the law, the law of sin and death. Sin is the transgression of law and the penalty was death, and all the posterity came under the same law

(Rom. 5: 12, 14). Christ's flesh was no exception to that law, but God provided an offering that He could accept (Gen. 22: 8 and 13.) God set forth Jesus as a mercy-seat for the blood of Jesus belonged to Him, therefore God forbade the descendants of Noah to eat the blood of animals because the life of all flesh belonged to Him, so when Jesus Christ was made an offering for sin the life of his flesh belonged to God, and God was just to His law which Adam broke. A righteous character had been developed in the same nature in which God's law was broken, and when the penalty of the law had been carried out God redeemed Jesus from the dead, and appointed Him Judge of the world; therefore God was just and the justifier of him who believeth in Jesus. The only sin that was in Christ's flesh was death, and that came as the effect of Adam's sin, being the seed of the woman, and death is an enemy to man and that was what Jesus Christ destroyed (Heb. 2: 14). "Wherefore he saith when he ascended up on high he led captivity captive and gave gifts unto men." Death had captivated him and when God raised him up from the dead He led captivity captive (Eph. 4: 8).

In a letter that was handed to me D. C. finds fault with Bro. Roberts and Bro. Williams for using coined phrases, and he says it seems that a person cannot understand the gospel unless he believe that Jesus had a devil. Now D. C. is trying to misrepresent Bro. Roberts and Bro. Williams as well as all the household who believe the truth. There is no one who is worthy of being called a Christadelphian who believes that Jesus had a devil, in the sense in which he appears to intimate. There is no one who believes that Jesus had any personal sins. The only devil enemy that Jesus had was death and death came through sin and in his case it was the effect of Adam's sin. D. C. says that Bro. Hadley has written the best article on the nature and sacrifice of Christ that we have in our literature. It would be well for him if he would consult Bro. Hadley on the subject. Bro. Hadley says, chapter 2, of his article, page 10, on line 40 from the top, "That very loose talk has been indulged in to the effect that Jesus was possessed of an unforfeited life or a free life in contrast to the life of other men, which is said to be forfeited. This is language foreign to the Scriptures. The latter tells us that the life of all flesh is the blood thereof. Christ came that in it was manifested the mystery of Godliness and that when his blood was shed he died, pouring out his soul into death." See page 12, line 26 from the top; also page 21, line 32 from the top. If D. C. believed that Jesus inherited death from Adam then there would be no issue between us.

Speaking of coined phrases, it is very easy to trace D. C's ideas and phrases to where they were coined. We have only to look to the mint that Edward Turney erected. If we are not to use any phrases only what we find in the scriptures we shall have no use for his literature or any other person's. So far as I am personally con-

cerned in the case with D. C. I want nothing to do with his doctrine. He has been preaching his false Christ for the last twenty-five years and raising disturbance among those that hold the truth, with any one who would listen to him. In 1885 he caused a division of the ecclesia which lasted nearly a year and when an agreement was obtained a statement of faith was drawn up by our deceased Bro. William Tilt, David Tolton, John Tolton, David Cole, myself and others, which statement he and all the members of the Ecclesias agreed to, but D. C. found phrases to explain away the clause that says that Christ's flesh and blood organism was subject to the law of sin and death. For the benefit of those ecclesias to whom he has been sending his letters to solicit sympathy I give the statement of faith in full, which they can compare with the scriptures and see for themselves whether we believe the truth or not.

Statement of Faith believed by the Doon Ecclesias.

We believe in the first principles of the oracles of the Deity as hereinafter set forth, being a synopsis of the one faith taught by the apostles, that is to say, There is but one God out of whom are all things even the son and the spirit have been creatively elaborated, that who as the Father of all dwells somewhere in the vast expanse around us in unapproachable light styled in the Scriptures "Heaven," His dwelling place, revealed to Israel (Deut. 6:4) and manifested in Jesus of Nazareth, who was constituted Son of God through preternatural begetting of the substance of Mary, through the power of the Holy Spirit divinely directed, was afterward inhabitably taken possession of by the Father through the unmeasured effusion of the Holy Spirit upon Him at His baptism, and hence became a manifestation of God in or through the flesh. That with the exception of the mode of His conception and His anointing with the Holy Spirit He was essentially a man whose flesh and blood organism was subject to the law of sin and death, and was raised up as a second Adam flesh and blood as we are and tempted in all points like unto us, yet without sin, to remove by obedience, death, and resurrection, the evil consequences resulting from the disobedience of the first Adam; was put to death as a sin-offering, and put away sin by the sacrifice of Himself, that we might be made the righteousness of God in Him. That God raised Him from the dead and exalted Him to the heavens until the time of restitution of all things, thus confirming the promises made to Abraham, Isaac, and Jacob. The covenant made with David, the second personal coming of Jesus to the earth, the resurrection and Judgment of the household of God, just and unjust, the bestowal of immortality on those who are found worthy and their appointment as rulers in His kingdom, and the condemnation of the unworthy to the second death. The enthronement in Jerusalem of Jesus Christ as King of the Jews and Lord of the whole earth. The establishment of the kingdom of God as the kingdom of Israel in the

Holy Land, and involving the restoration of the Jews from dispersion, the destruction of the devil and his works, scripturally understood as sin and the lusts of the flesh in every mode of manifestation, and subjugation of all kingdoms and republics on earth. The kingdom in its mediatorial phase will last one thousand years and will destroy all enemies, including death. The human race essentially mortal, under the law of sin and death. Jesus Christ brought immortality to light through the gospel. Salvation is only attainable on believing the things concerning the kingdom of God and the name of Jesus Christ and baptism, that is to say, immersion in water, for a union with that name and the absolute necessity of understanding the Old Testament in order to a correct New Testament faith.

The above is the statement which all members of the Doon Ecclesia agreed to believe and walk by. David Cole agreed to walk by it along with the rest, but it was not long before he got back to his old free life doctrine again.

JOSHUA PEDDER.

#### RECOGNITION OF LOVED ONES IN THE KINGDOM.

A sister asks, Will those who are worthy recognize their loved ones in God's kingdom?

We are told that we shall see and sit down with Abraham and Isaac and Jacob in the kingdom. After our introduction to these, we, of course, shall distinguish them one from another. Then why not have the privilege of recognizing wife, husband, child, and friend in the kingdom? As the sister says, there will be no marrying and giving in marriage, but there will be higher relations, and the one body will be one happy, glorious family. Why should not individuals enjoy mutual recognition, and talk over the trials of their probationary lives, and grasp each others' hands in delight over the thought that they have won the prize and are now safe, where death's cold hand can never more sever the ties that bind in love divine?—EDITOR.

#### The Jew Remains.

It is a great race this, which has persisted so long under circumstances often so adverse. Slight wonder that Mark Twain wrote: "The Egyptian, the Babylonian, the Persian, rose, filled the planet with sound and splendor, then faded to dream stuff and passed away. The Greek and Roman followed and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out and they sit in twilight, now, or have vanished. The Jew saw them, and he is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his powers, no slowing of his energies, no dulling of his alert and aggressive mind. All forces pass, but he remains. What is the secret of his immortality?"—Henry Barrett Chamberlin, in Chicago "Record Herald."

# Editorial.

## “OVATIONS”

We have done more thinking than talking about certain matters in our meetings, especially in our Fraternal Gatherings. We have just read and handed to the printer Bro. Hall's "Meditations No. 3," and the last part has revived our thoughts, and this, perhaps, is a good time to speak.

It has always seemed to us to be out of place to have clapping of hands in our meetings. Our feelings have been that it has been a mixture of the sublime with the ridiculous. As Bro. Hall intimates, there is more real power in silence than in outbursts. When a meeting has been solemnized by the words of a speaker, heads bowed in reverence are surely more appropriate than hands striking hands. The heart of a meeting may be stirred by the first speaker, and applause evoked. The applause becomes a precedent, and each speaker must have his share, deservedly or undeservedly; and applause becomes empty, noisy ceremony. Worse than this, it becomes flattery to youthful ambition, and often spoils a good man; while to the experienced speaker it is offensive. His object is, not to evoke applause, but to lead the minds of his hearers into deep thought, reflection and solemnity that will lift them to God in reverence and deep devotion.

An experienced speaker does not need applause to know whether his address has the desired spiritual effect upon his hearers; he knows by expressions upon countenances, and he *feels* the electric current reciprocated.

Leaving out the editorial "we" for a moment, pardon the pronoun singular. To me applause is offensive and embarrassing. I have sometimes had to wait in lectures till applause died away before beginning a new argument. This is always embarrassing, and it must hamper serious, reflecting listeners. I suffered from it, in measure, in the Massey Hall lecture in Toronto; but in that case it did serve a good purpose, since it made manifest to a disturbing faction that the audience demanded fair play for the speaker. On two other occasions applause served a good purpose. In my discussions with two infidels my opponents' friends persisted in applauding their champions; to show that it was not one sided, my friends applauded. I endured it because of this, but it hampered the flow of arguments and reduced their power. In these cases, the meetings were not for worship; our Fraternal Gatherings are for worship and for spiritual upbuilding. Our lectures in *our own* meetings are for instruction and deep reflection. Applause will not help to these ends, but will be more likely to hinder. Our meetings must not be al-

lowed to degenerate into competition in speech-making, in singing nor in playing upon musical instruments. Our Fraternal Gatherings must not become competitive in the matter of good speakers, spacious halls, large attendance, nor hospitable entertainments. Let nothing be done for display, but all in the natural order of things, faithfully and sincerely towards one another, and humbly before God. The soil for the healthy growth of spirituality is "A broken and contrite spirit." Individually and collectively, let us *live* the words "Do justly, love mercy, and walk humbly before thy God."

THE DEATH OF KING EDWARD.—Over the death of the King old England's grief was sincere, and the anxiety intense. He had fitted himself into his place with extraordinary tact and amiability; and this, no doubt, caused the people to be alarmed lest something fearful would happen when he was gone, since the two legislative houses were in battle array, and the masses were excited and engaged in heated strife. But another testimony is borne to the fact that no one man is an absolute necessity in any department of this life. "The Most High ruleth in the kingdoms of men, and giveth them to whomsoever He will; and the world's affairs will be kept going, without danger of total collapse, until the final crisis shall come. Then He who holds the balance in His hand will decree the revolution. The heated champions of the two houses of parliament were cooled down by the mourning of the nation, the new king was honored and enthroned, and now again the Empire glides along.

As it is with empires, so it is in the household of God. No one man is an absolute necessity, nor is any particular number of men, to keep the affairs of the Truth going. Alas! if it were so. Those who per force of circumstances (shall we call it providence) have been placed in the leading ranks, and have had to manifest greater public activity than others, may seem sometimes to have become necessary to keep the machinery going. But soon death, in all ages, has called them out of the ranks and laid them away in the silent tomb, and still the work has proceeded. The reason is, the little ship is in the care of a Captain whose hand death can never remove from the steering wheel. One after another the members of the crew fall, but others take their places. The winds will blow and the waves will rage and dash, but the little ship will weather all storms and safely anchor in its haven. We have learned to love our little ship. We would die on deck rather than forsake her; and it is a sweet consolation to cherish that when our time to die comes, we can close our eyes with the satisfaction of knowing that our ship will reach the port. But when to this knowledge of the ship's safety is added the assurance that the sea that swallows us up shall give up its dead, and we shall see our ship again, no longer tossed upon angry waves and beaten by rushing winds, but calmly resting upon crystal

waters of peace and quiet—with the mind imbued with such a thought, even death cannot enthrall us; as we approach its verge, we exclaim with a resignation which the tongue cannot express, “Thy will be done.”

STILL CONSUMING.—The Apostle Paul says the power of the Man of sin will be consumed with the spirit of the Lord’s mouth and finally destroyed with the brightness of His coming. The consuming has been rapid in late years—in Cuba, the Phillipines, and in France. Now it is progressing in Spain. Just think of it, a priest-ridden nation, despite the cunning of its enslavers and the power of its tyrannical deceivers, has caught the democratic spirit of the age, and to many of its mortals a priest looks like a man, a cathedral like a house, and a surplice like a rag. For ages satan has posed as an angel of light, and cunningly employed ignorance in the manufacturing of a commodity they have labelled “reverence.” Satan’s “light” has been found to be darkness, and many of the explorers have concluded there is no genuine light and no such a thing as reverence. This is the extreme of secularism to which an ecclesiastical fraud has driven the people. Until the pendulum swings back from this “the earth will reel to and fro like a drunkard.” The happy time seems to be brought nearer by the “consuming” now going on in Spain, in which Protestant churches are to be allowed open doors, while protesting priests and pope are defied. The frowns of the Romish traffickers in the bodies and souls of men seem to have frightened the young king partly into subjection; but kings have become subjects in these revolutionary times, and the government of Spain holds the whip over Roman priestcraft.

EDITOR’S TRAVELS.—We are booked for Jebb, Ark., for the 19th or 20th, where Sister Biscoe is desirous of having a few lectures. She is also arranging for to have the truth introduced to a little near-by town called England. On the 28th we are due in Morrilton, Ark., to attend the Fraternal Gathering there from the 28th to 30th.

The proposed debate in Texas having fallen through for the present, our journey will not be extended into that State. The brethren there who had earnestly requested us to go there and meet a Mr. C. R. Nichol, a Campbellite, in debate, wrote us that Mr. N. wanted to hear from us. We wrote him, asking what his propositions were, and stating that we could be there from Aug. 1st till the 20th. Following is his reply:

Clifton, Texas, 6-28-'10

MR. THOS. WILLIAMS, Chicago, Ill.

Dear Sir:—It will not be possible for me to engage you in the proposed discussion at the time you name.

I trust at some future date I may have the pleasure.

Respectfully,

C. R. NICHOL.

Bro. Maynard has kindly sent us a book, purporting to be a debate between Mr. Nichol and a Mr. Bradley, who is called in the book a "Materialist," but who seems to be an Adventist. Mr. Bradley declined to participate in publishing the debate on the ground that it was not correctly and completely reported; and the one-sidedness of the affair is apparent. The preface is written after the fashion of a write-up of a patent medicine, and, of course, Mr. Nichol is the patent medicine; and never was there such a cure-all produced, if we are to half-way believe the puff. Mr. Bradley was evidently incompetent, both in maintaining the truth in the debate, and in securing his right in the publication. But his incompetency is no more manifest than Mr. Nichol's perversion of Scripture, his clumsiness in trying to be a logician and his rudeness and vulgarity, not to say blasphemy, in many parts of the debate. Mr. Bradley, who himself did not always keep circumspect, confesses that he was ashamed that he ever consented to publicly debate with Mr. N., and since we have read the debate we have felt that for the truth to have been mixed up with such slang and vulgarity would have been a mixture of the sublime with the ridiculous. It is therefore better, perhaps, that the matter has turned out as it has.

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**BRO. LEASK'S RETURN.**—Our readers will be glad to know that Bro. Leask has safely returned after a three month's business trip through all the principle cities of the British Isles and the continent. While traveling many hundreds of miles, there was only one opportunity of meeting with brethren at the table of the Lord. This was at Barnesbury Hall, London, where the meeting with some he had met before was a mutual pleasure. On Sunday evening a goodly number met at the home of Bro. and Sister Leask and had the pleasure of listening to a good description of Bro. Leask's travels. The art of man is great, the beauties of nature grand, but O how sin has marred the works of the creature and the handiwork of the Creator!

Our Bro. and Sister Dr. C. B. Walls, of Chicago, are now in Scotland visiting Bro. Walls' relatives. We hope they may have opportunity of meeting with some of the brethren who stand firmly upon the old foundation, and a welcome home awaits them here.

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**A NEW RELIGION.**—The Chicago papers announce that professors of the Chicago University, the hot-bed of skepticism, are about to start a new religion, one that will suit everybody. These professors seem to think that religion can be made to order at any time, by any imaginative mind seeking notoriety. They are right, as the history of religions proves. All sorts of odd men have made and sold all sorts of religions, and multiplied simpletons and helped to fill insane asylums thereby. One of the professors in this new

enterprise is the man who thinks the world will be better off when the name of Christ is blotted out. This, of itself, is enough to show what kind of trash the proposed new religion will be made of. One need not be astonished at any foolish thing produced by professors. The pity is that the masses are so ignorant of the Scriptures as to believe that any religion worth any thing can be made by men, not to mention professors intoxicated with professions. But "darkness covers the earth, and gross darkness the people"; and how manifest this is to those who stand faithfully by the good and tried and only Book that contains religion—that religion which "holy men of God spake as they were moved by the Holy Spirit."

WHAT'S IN A NAME?—The question considered from a Bible standpoint, in relation to Israel, historically and prophetically; to Christ as the Yahweh name—the only name whereby men can be saved; and to the saints here and hereafter.

The second edition of this pamphlet is now completed. It consists of 20 pages and a cover, the size of the *ADVOCATE*. The price is 5 cts per copy; by mail 6 cts, or 60 cts per dozen.

## BIBLE CATECHISM FOR CHILDREN.

LESSON XII.

### RESURRECTION.

BY THE EDITOR.

*(Continued from page 212).*

Do you remember a man with a short name who beautifully speaks of resurrection?

A. That is Job; he suffered greatly and prayed for death, crying out, "O that thou would'st hide me in the grave"—Job 14: 13.

What does suffering Job say about appointing a set time?

A. He prayed to be hidden in the grave until God's wrath passed away, and then "appoint me a set time, and remember me."—verse 13.

What would be an important question to Job in view of his being hidden in the grave?

A. The question he asks, "If a man die, shall he live again?"

What is Job's hopeful and confident answer to this question?

A. He exclaims, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

What would this "call" be to Job?

A. It would be redemption from death through his redeemer, Christ, for he says, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."—Job 19: 25-27.

Will you state in few words in your own way the process of Adam's formation?

A. Adam was formed out of the dust of the ground; then the breath of life was breathed into his nostrils, by which the process of breathing was started; this resulted in his becoming a living man, who could see, hear, feel and think.

What effect does death have upon seeing, hearing, feeling and thinking man?

A. In breathing out his last breath man dies, and seeing, hearing, feeling and thinking cease; and when decay has taken its course, man has "returned to the dust."

Now can you remember what a prophet says about a valley of dry bones, and the process by which there was a reproduction of life?

A. The prophet Ezekiel, in chapter 37: 1-10 gives an account of restoring dry bones to life.

He is representing "the whole house of Israel" (verse 11). They are nationally dead, and this vision represents their restoration to national life; but it is based upon literal death and resurrection.

Now is there a resemblance between this restoration to life and the process of the formation of Adam?

A. Yes; there is first the formation by the bones being put together, then flesh is formed, and then the skin. After that the breath of life is breathed and then they live.

How does another prophet speak of this same restoration more briefly, using the word "awake?"

A. The prophet Daniel says, "Many of them that sleep in the dust of the earth shall awake"—Dan. 12: 2.

And how does another prophet beautifully speak of resurrection, using the words "cast out?"

A. Isaiah says, in chapter 26: 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 herbs, and the earth shall cast out the dead."

What does the same prophet say concerning the glorious result of triumph over death by resurrection?

A. He says in chapter 25: 6-8: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things. A feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face

of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

Now before going to the New Testament on resurrection, will you commit this beautiful passage to memory?

A. I will try.

That's a good child.

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### HELP ANOTHER!

Are there hearts that you can bless,  
My brother?

Can you give some happiness?  
Help another?

Lift a prayer or sing a song,  
Cheer the right or fight the wrong;  
As you pass life's way along,  
Help another!

There are many faint and sad,  
My brother;  
You can make them strong and glad;  
Help another!  
Oft a smile may stay a tear,  
Oft a kind word banish fear,  
Oft a hand-clasp bring heaven near.  
Help another!

Are there clouds about your way,  
My brother?  
Would you turn your night to day?  
Help another?  
If you soothe a brother's smart,  
From your own pain-stricken heart  
Half the anguish will depart.  
Help another!

Think how ever dwells above,  
My brother,  
One whose very life is love;  
Help another!  
Does He stoop your grief to bear?  
Does He feel your every care?  
That sweet love with others share.  
Help another!

## CHRIST'S DEATH, RESURRECTION, AND INTERCESSION.

WHEN AND HOW DOES IT AFFECT THE BELIEVER?

**T**HIS is the full title of the pamphlet referred to last month, published by Bro. Thomas Burton, Birkenhead, England. In the preface Bro. Burton says, "The following lines were written and forwarded to the undersigned by the late J. J. Andrew, of London, and having carefully compared them with the Scriptures, and seeing from the word of God how vital and necessary the belief and acceptance of them are to salvation, he is desirous that others should have the same opportunity. Hence in gratitude to God for the knowledge obtained from their perusal, this little work is sent forth, confident that God's word will not return unto Him void."

The sincerity of the publisher will not be questioned by any who know him; but sincerity often errs. The brother who sent us the pamphlet with the request that we answer it, fears it may lead astray others besides the few who have already accepted its teachings. We will give what parts seem to need answer in paragraphs with our answer under each.

1.—After stating that believers are "buried with Christ by baptism into death," the apostle explains the effect of such baptism, "For if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection" (Rom. 6: 5). The view usually taken for this statement is that it applies to the being made "in the likeness of Christ's resurrection" "by being brought out of the grave at the coming resurrection. The objection is, that it does not apply to those who are alive at Christ's return.

ANSWER.

Since, with the exception of the few who will be alive at the coming of the Lord, the hope of salvation depends upon "being brought out of the grave," the resurrection is the burden of the apostle's writings. He says, in writing to the Corinthians, that if there be no resurrection of the dead, all who have fallen asleep in Christ have perished (1 Cor. 15:13-18). Baptism is a symbol of death, burial and resurrection, and it is this the apostle is showing by the words, "buried with Christ by baptism." But the argument of the apostle, of course, goes further than "being brought out of the grave," for his words are words of hope; and those who will be "brought out of the grave" without this hope are not taken into account, which is often the case when the apostle is employing the language of hope. There is a time and place for everything. While the words in question relate to "being brought out of the grave," they reach beyond this, to the blessing that will follow "being brought from the grave," which is the gist of the whole matter in question,

namely, "the likeness of Christ's resurrection." Keep this blessing of immortality in view, and you will see the error of saying, "The objection is, that it does not apply to those who are alive at Christ's return." The words, "likeness of Christ's resurrection" mean the resurrection state, the full fruition, the immortal state; and it is true of all the worthy ones of the "quick and the dead," that "if we have been planted together in the likeness of his death" (by baptism), "we shall be also in the likeness of his resurrection" by immortalization. The means to the grand end is the same for all, namely, "planted together in the likeness of his death;" the end also is the same for all, namely, "shall be also in the likeness of his resurrection." The fact that the process will be a longer one for those who go to the grave and come out does not change the means nor the grand and glorious end.

No. 2.—To obtain a clue to its meaning, we must turn to Colossians 3:1, where the apostle says, "If ye then be *risen* with Christ, seek those things which are above." We find a similar passage in Ephesians: "God, when we are dead in sins, hath quickened us together with Christ, and hath *raised* us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6). The apostle clearly teaches that to be *raised* "with Christ" is a past event, applicable to believers when raised from waters of immersion, whereby they are exalted to heavenly places in Christ Jesus."

## ANSWER.

There is not much objection to be offered to what this *says*, but it is in what it *means*, as shown further along, that the error lies. That we "are risen with Christ" is a fact now, but this is not the "likeness of His resurrection" referred to in paragraph No. 1. In the phrase "heavenly places," the word "places" is supplied. The writer to the Hebrews says, The heavenly things themselves were purified with better sacrifices than were the patens. All "things" that constitute the plan of salvation are "heavenly," and they are higher than the things of the temporal world; therefore to pass from the lower to the higher is to be "raised"; but this now is only a mental, moral and relative raising. The being raised into the "likeness of His resurrection," is future, the grand end to which the present "raising" leads.

Paragraph No. 3 is answered in the foregoing.

No. 4.—Having been raised with Christ, believers became "the children of God, being the children of the resurrection" (Luke 20:36), a term applied by Christ to them in His argument with the Saducees. He then proceeds to prove that the dead are raised because Moses called the "Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him (37, 38). Those who "live unto God" are certain to be raised, but such as failed to attain to the "life of God"

(Eph. 4:18) will "never see light"; for man that is in honor and understandeth not (by not embracing the Abrahamic covenant) "is like the beasts that perish" (Ps. 49:19, 20).

ANSWER.

The words "the children of the resurrection" mean children produced by resurrection. While in the mental, moral and relative sense the children of God are now "risen with Christ," it is not rightly dividing the word of truth to apply the words of Jesus in Luke 20:36-38 to this fact. Those whom Jesus calls the children of the resurrection," neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels—all this by "being the children of the resurrection." To apply this to God's children now is an error that is astonishing; and it seems the production of a pen dipped in confusion, for in the same paragraph the writer rightly says, "Those who 'live unto God' are certain *to be raised.*" It is because they are certain to be raised it is said of them, "They 'all live unto Him.'" When they become actually "the children of the resurrection," they will be alive in very deed, not simply "live unto Him"—in His purpose.

No. 5.—Seeing that by dying with Christ the "body of sin" is accounted as "destroyed," the question arises, What nature are believers accounted to possess when, raised with Christ, they "live with Him"? The answer is found in Paul's statement, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The contrast is between the "flesh" and the "Spirit." The "flesh" pertains to those unjustified in Adam, but the "Spirit" to those who, by justification, have risen "with Christ."

ANSWER.

This seems to insinuate that the nature of believers is now accounted spirit nature. It is very vaguely put. If the believers' change from the flesh constitution of things to the Spirit constitution of things is meant, there is no issue, neither is there any thing new, or different from general belief. But if it means that there has been a physical change from flesh to Spirit, then there is a new and novel theory set forth and one contrary to the facts of experience; for the Apostle Paul himself had still a flesh and blood body that he had to "keep under," lest having preached to others he himself became a cast-away." Of course "the contrast is between the 'flesh' and the 'Spirit,'" as it is also between "life" and "death," in the words of Jesus: "He that heareth my words . . . is passed from *death* unto *life*" (Jno. 5:24); but that this is not physical death and physical life goes without saying. It expresses the change from the law of sin and death to the law of the spirit of life in Christ—a change of relation and not of nature. In the same sense the "flesh" relation, which we are no longer in, is contrasted with the "Spirit" relation, which we are in. In this sense only, in view of facts and actual experience, can we understand the words, "Ye are not in the flesh, but in the Spirit."

(To be continued).

**HE WILL COME.**

As yon radiant golden orb  
 Sinks slowly in the West,  
 And night has drawn her curtain down  
 The flowers have gone to rest,  
 I sit here in the gloaming  
 While the shadows fill the room ;  
 And I wonder if at twilight  
 He will come.

Or if, when midnight stars  
 Are calmly shining in the sky,  
 And softly sighing zephyrs  
 Seem to whisper, "He is nigh ;"  
 And we lay wrapped in slumber  
 In the quiet of our home,  
 Is it then, the cry will echo?  
 He is come!

Or, when the first faint streak of dawn  
 Lights up the eastern sky,  
 And nature after sweet repose  
 Sends up a gladsome cry,  
 And all things bright are opening  
 Their eyes to joyous day,  
 O will we then with rapture  
 Behold the "King of Day"?

At eventide, at midnight hour,  
 At dawn or noonday heat,  
 In prayerfulness and watchfulness  
 May we our Saviour greet ;  
 And may our loins be girded  
 Our lamps be burning bright,  
 When on our sight, shall burst the dawn  
 Which ends for aye our night.

And we shall be with Him for aye  
 In everlasting light ;  
 He shall our firm foundation be  
 Our refuge and our might ;  
 The Temple walls shall echo  
 The songs of grateful hearts,  
 As the Hallelujah chorus  
 Shall burst from all its parts.

When all the glory sung of old  
 By prophet, priest and king,  
 Shall to our sight and senses be  
 A real and living thing ;  
 And eye shall see, and ear shall hear,  
 And tongue proclaim abroad,  
 The joys of immortality  
 And the praises of our Lord.

Sister LILLIAN HARDY, Springfield, O.

## INTELLIGENCE.

CHICAGO, ILL.—Since our last intelligence we have had one of our number removed from our midst by the hand of death in the person of Bro. John J. Grove, who fell asleep on June 17th, aged 79 years. Our brother had been in the truth for 42 years, and while he had resided in Chicago less than four years he had endeared himself to all the brethren who came to know him, by his quiet and consistent walk and his faithfulness to the truth and its requirements. When his health permitted he was always in his place promptly on Sunday morning, setting a good example to many of younger years. He had been in failing health for some time and while his death was not unexpected, yet it is hard to part from those we love. He leaves two sons and two daughters to mourn his loss, the latter of whom are in the truth; and while grieving over the death of a beloved father, they sorrow not as those without hope. He was taken to Springfield, Ohio, his former home, to rest till the Master calls him to His presence. Bro. Parker of that city spoke words of comfort to the mourners and set forth the faith of our brother to the friends who were present. His immediate family have our sincere sympathy in their bereavement.

During the spring months a course of evening public lectures were delivered in Englewood, but we regret the attendance was far from encouraging. Still there were some who attended who we hope may before long see it to be their duty and privilege to identify themselves with that name than which there is none under heaven by which they can be saved. Recent visitors with us at the Lord's table have been: Bro. Jones, Hamilton, Ont., Bro. Westervelt, Jersey City, N. J., Sisters Seaborn and Appleyard, Ashland, Wis., Sister Birget, Springfield, Mo., Bro. Pottinger, Waldon, Ill.

JAMES LEASK, Sec'y.

CHICAGO FRATERNAL GATHERING.—The annual Fraternal Gathering of the Chicago Christadelphian Ecclesia will be held, God willing, at the Masonic Temple, Chicago, Ill., on Saturday the 27th and Sunday 28th of Aug., 1910. We intend to hold six meetings in all, three on each day, the first meeting to commence at 10:30 a. m. on Saturday, and the last to begin at 7:30 on Sunday evening.

All the meetings will be held in Oriental Hall, with the exception of that on Saturday evening, which will be held in Hall 811 on the 8th floor.

Brethren, you are most cordially invited to attend and help us make this Gathering a success. The fact that we enjoy the blessings of liberty of conscience and freedom of action should not make us any less but all the more solicitous for the welfare of the truth, with which we have the honor of being identified in this last age of Gentile times.

In order that we may make adequate provision for your wants, the Committee of Arrangements desire to know in advance how many can come. Please do not wait till the last day before you apprise us of your coming. If you are determined to come, you will find a way to do so as well as to previously inform us of your intention.

Address all communications to the Secretary of the Committee of Arrangements,  
4526 Forrestville Ave., Chicago, Ill.

STEPHEN F. ROCHE,

CHUGWATER, WYO.—I have thought it my duty to write to the *Advocate* once in awhile to let the brotherhood know how we are getting along. As for myself and family we are still holding on firmly to the truth, as the only thing worth living for, and are truly thankful to our Father in heaven that He has opened our minds to a comprehension of his wonderful and glorious plan of redemption. We have our little meetings every first day of the

week, to remember the death of our absent Lord and Master, and also to exhort each other, to be always ready for the coming of our King. We also try to do our duty to those who have no hope and are without God in the world. We give a little reading matter and speak a word for the truth where we can; but, alas! how blind and ignorant of God's blessed word! Our efforts seem entirely in vain, and at times we feel quite discouraged, because of the gross darkness that covers the people. Enclosed please find one dollar for a few pamphlets of that noble and much needed work "Rectification." We appreciate the *ADVOCATE* more than ever, for its open and manly bearing towards the truth and its purity. Keep on, dear brethren, and God will reward you. Much love to yourself and Sister Williams, I remain

Fraternally yours in our most glorious hope,

A. COOKE.

DRIPPING SPRINGS, TEX.—Mr. Thomas Williams Dear friend: Another order to hand, for which we are so thankful, and it came in good time. My wife said, "Thank all the brethren and the good Lord for these many blessings." This is all that she can do. She would love to write to all, but cannot turn herself in bed. She is about the same, only I think she suffers more at times, caused by the hot days. Sometimes she has high fever, and sometimes she almost fails eating. Still these last doctors have helped some. I am afraid she is too old to revive as she is over 72 years old. All we can say to you all is, Thanks, and thank the good Lord. JOS. SURBER.

[For years Sister Surber has been in a helpless condition. Several times she has tried to write expressions of her gratitude to all who have contributed to the *ADVOCATE* Relief Fund, but her writing was hardly legible. Of late, her husband has had to be with her and care for her. As they both desire to express their thanks, we publish the foregoing.

At present there are four whom the Relief Fund is helping. We take this opportunity of reassuring contributors that all cases are inquired into, and that the funds are distributed according to real needs. We have found this plan much better than that of publishing appeals for help and allowing haphazard contributions which did not secure proportionate distributions. In the equitable distribution of the Relief Fund, Bro. Leask has been of great help. It may be encouraging to all who have contributed to know that over four thousand dollars have passed through the *ADVOCATE* Relief Fund to the timely assistance of widows and orphans and the helpless. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." —EDITOR.]

ELMIRA, N. Y.—Dear Bro. Williams, and the brethren everywhere: Greeting: We have the pleasant intelligence to tell you that Delos W. Miller, aged 21, son of Bro. Alfred Miller, after a good confession, was immersed into that ever glorious name of Jesus Christ, for the remission of sins, and thus was adopted into the family of God. He was immersed on the evening of June 29th by Bro. Chas. Spencer, who was his Sunday School teacher. We all pray that he will hold fast that Name he has taken upon him, and show himself a workman that needeth not to be ashamed. And so may the good work go on until the Master appears.

Your brother in the one faith,

J. H. SYKES.

HAMILTON, ONT.—Greeting you in the name of the Lord. I have a few items of interest to report through the *ADVOCATE*, chief of which is that another of Adam's sons has obeyed the gospel message and has been baptized into the name of Christ for the remission of sins, the only name under heaven given among men whereby we must be saved. That one was Mr. Mercer, aged 21, a nephew of our Bro. J. A. Wyatt, of Vancouver, B. C., through whom he first learned the Truth. Bro. Mercer was formerly of the Church of England,

but is now rejoicing in the Truth; his immersion took place at the home of Bro. Hinton in the presence of several brethren and sisters on April 7th. We trust that our young brother may hold fast to the end and secure a "Well done" from our Master when He returns.

Another item is, that our Sister Annie Dixon (youngest daughter of our aged Bro. and Sister Dixon), was united in marriage to Bro. Burnett, formerly of Kingston; they have the good wishes of the Ecclesia for their welfare.

Another item is that our Sunday School held its annual picnic July 1st on the mountain top; a goodly number of brethren and sisters were there and enjoyed the fresh mountain breezes. The scholars enjoyed themselves with ball games and jumping and racing for prizes; an abundance of good things were provided to eat and altogether a very enjoyable time was spent. Our heavenly Father blessed us with ideal weather also, for which we were exceedingly thankful.

We are sorry to have to report that two of our members have removed to Chicago. We hope, though, that our Bro. and Sister Jones will be able to attend your Ecclesia, so that they may be able to get the strength and encouragement so much needed to help us on the way.

We are now looking forward to the Fraternal Gathering at Rochester, at which we hope to see you, and also to receive spiritual food and upbuilding to enable us to hold on to our hope to the end.

JOHN W. HANNAFORD, Sec'y.

LOUISVILLE, KY.—It has been only a few weeks since I wrote to ask that you print the intelligence that James L. Peake, brother in the flesh to Bro. W. S. Peake and the writer, had put on the saving name of Jesus Christ by baptism, which he did April 3rd of this year. It is with sorrow that we now report that brother James was able to meet with us at the breaking of bread only twice, having found soon after his final yielding to the claims of the truth upon him, that he was in the grasp of an incurable malady. He frequently expressed the regret as he neared his end, that he could not live awhile to serve in the work of the truth. But he was able to say, "Thy will be done." We take comfort in the thought that he did come out finally and take his stand on the Christ as he is revealed, thereby accepting "the righteousness of God," before he fell temporarily under the power of the great enemy. In the hope of a glorious resurrection, I remain

Your brother in the Lord,

J. W. PEAKE.

RICHMOND, VA.—We have the pleasure to report that five more have been immersed into "the only name given among men whereby we must be saved." On June 23rd Miss Roxie G. Skiles, and on July 7th Miss Isla W. Thaxton, youngest daughter of our Sister N. E. Thaxton, Miss May McCrone, daughter of our Sister Munn, Miss Bethine McGehee, Mr. Thomas Cordle. May they "stand fast in the liberty wherewith Christ hath made us free" and "endure unto the end," that they may receive the "crown of life." These all came to a knowledge of the things concerning "the kingdom and the name" through the efforts of our Sunday School in which work we are greatly encouraged.

Yours in Christ,

P. F. WHITE, Sec.

VICTORIA, B. C., (LABOR HALL).—We have been visited this month by Sister Hobkirk, whom we have welcomed to the Lord's table. Would there were more visitors, or better still, those who would settle here, and help us in the work to which we have put our hand. In view of the divided position of the brethren here, visiting brethren would do well to make inquiry before forming opinions.

BRO. WARD.

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

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

ELMIRA, N. Y.—Federation Bldg., Church and State Sts. 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.—The Carnegie Library Hall. Breaking of bread at 11 a. m. Lectures, 7 p. m. Sunday School at 10 a. 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.

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SEPTEMBER, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM, PAYABLE YEARLY OR HALF YEARLY  
IN ADVANCE

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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### RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

H. J. Johnson; J. A. Johnson, C. W. Hardy, C. Norman, J. Surber, J. E. Pottinger, A. H. Zilmer, M. Leland, T. W. Ladson, A. M. Page, E. J. Lasius, P. A. Vasselín, E. Spencer, J. P. Brown, H. J. Johnson, H. G. Bishop, S. Elsas, B. F. Mickley, W. J. Green.

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### LETTERS NOT OTHERWISE ACKNOWLEDGED.

W. P. Sutton, O. L. Allard, L. Kilworth, L. Kirwin, M. F. Pilkington, A. Clark, C. C. Vredenburg.

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ADVOCATE RELIEF FUND.—W. P. S., \$5.00; Wauconda Ecclesia, \$5.00; L. N. C., \$3.00.

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NOTE.—Please note the change in the announcement of the Fraternal Gathering in Rochester, N. Y. It now reads, "The visiting brethren will be provided for with needs and lodging from the time of their arrival on Saturday until Tuesday morning." The change is from "Monday night" to "Tuesday morning."

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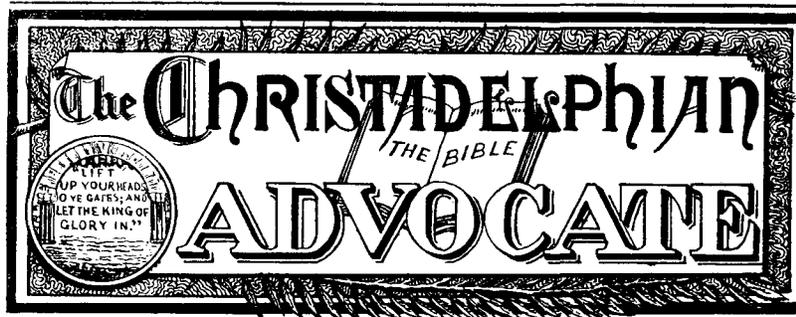
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VOL. 26—No. 9

SEPTEMBER, 1910

No. 307

## TIMES AND SEASONS.

BY BRO. JAMES LAIRD.

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”—II Thess. 5:1-3.

**S**O wrote the apostle Paul nearly nineteen hundred years ago. Looking backward over this long period, we can clearly see that the words partake more of the character of an impressive exhortation than of precise instruction as to the duration of the times and seasons appointed of the Father.

In the stirring times of war, the minds of the brethren are powerfully exercised; there is but little likelihood they will be either slumberous or drunken. They need no exhortation to watchfulness when empires are falling and kings are compelled to abdicate their thrones. But in times of peace and safety, which are usually times of prosperity, the natural tendency of the human mind is to become engrossed with the things of mortal life. Many political convulsions have wrecked the affairs of the nations since the days of Paul, and the watchers beat high with hope that the Day of days was near. But the tumults died away; society became readjusted; times of comparative peace and safety once more prevailed, and the coming of the Lord appeared relatively no nearer than before.

These repeated disappointments could have but one result on the part of the world, utter indifference to the signs which tell of the end

of the age, until we have the parallel of the times of Noah. Men and women are so busy buying and selling, planting and building, sowing and reaping; or in other words are so engaged in the diversified duties and pleasures of daily life that it never occurs to them to consider that any to-morrow can be much different from to-day. This is one unfailing result of a prolonged period of "peace and safety." The ears of the people are heavy, the hearts of the people are gross, the eyes of the people are closed. The world is becoming more and more confirmed in its distate for the things of God and can never be roused from its lethargy while "peace and safety" prevail. But the fatal results of peace and safety, fatal to godliness, are not confined to the world. They are to be found in the household of faith. Although we are expressly forewarned that in the last days perilous times shall come, times more full of peril than the times of active persecution of flame or sword, yet the nature of the peril too often is not discerned, and of course not avoided. If the nature of our warfare calls for watchfulness and vigilance at all times, how much more the need in a prolonged period of peace and prosperity? It is in recognition of this need that the apostle warns to be on the alert in times of peace, for the deeper the sense of the peace the more unexpected will be its termination.

Perhaps every prolonged peace which has prevailed in the world has been considered by the watchers to be the immediate prelude to the long deferred judgments. Does it remain for us to be an exception? Does it remain for us in the fulness of our wisdom to conclude that although the Lord will come for His people in a time of peace, yet it is not during *this* peace? Shall we point to the repeated disappointments of the past and caution the brethren to be prudent, and not to allow themselves to think that the end is at hand? Or shall we cry aloud and warn the brethren with all the impressiveness and solemnity at our command, that this present period of peace shall not be seriously disturbed until after the summons of the household of faith to judgment? The sudden destruction which will overtake the world will be preceded by the equally sudden command, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Inasmuch as we are taught that the Master will most surely come in a time of "peace and safety," it is manifestly very incumbent on us to be specially wakeful, watchful, vigilant, and obedient, when such a time is upon us. There are several distinct lines of study which yield the conclusion that the coming of the Lord will occur in the very near future. To those who live in the daily hope and prayer for the arrival of the King of glory, the prospect of the speedy coming of the Lord is very joyful and by no means "sensational." The event itself ought not to be considered "sensational" to those who profess to long for His appearing, much less a line of thought which

seeks to show that the long-expected day shall not be long deferred.

It is not our intention to enter into any learned presentation of times and seasons. What we have to offer is very simple. Almost every babe in Christ may easily follow the argument and be persuaded of its value. We do not claim to prove our position, and any reader of the *ADVOCATE* is invited to freely express his mind, whether he approves or disapproves.

We shall reason from certain assumptions. The assumptions cannot be proven—may in fact be proven so unfounded as to be valueless. Still, they point so strongly to conclusions reached by an entirely different line of study that they should prove welcome reading to every watcher for the glorious rising of the great Sun of righteousness.

Let us start with the assumption that the whole Divine work from Adam, until Christ destroys the last enemy and delivers up the kingdom to the Father, is a full period of 7,000 years. The assumption has been prevalent in the Christian Church from the days of the apostles, and is attributed to Peter, and is supposed to find support in his 2nd epistle 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The inference being that as God took six days to fit up the Adamic order of things, and rested on the seventh day, so there would be a period of 6,000 years of preparation to be followed by a day of rest of 1,000 years duration.

This ancient tradition of the Christian Church was entertained by the Jewish Church for many centuries before Christ, being ascribed to Enoch, the seventh from Adam, whose prophecy of the coming of the Lord may be found in the epistle of Jude.

From this full period of 7,000 years—no more, no less—let us deduct full 1,000 years as the day of *rest*. This full period of 1,000 years does not end at the same time as the 7,000 year period. This can be proven by Rev. 20:7, where we read that "when the thousand years are expired Satan shall be loosed out of his prison," to do his final work.

If we can ascertain the number of years intervening between the end of the 1,000 years reign of peace and the end of the full 7,000 year period then we can tell exactly the year in which the kingdom would be established in peace and righteousness. In order to find this we have recourse to the law of Moses. The things written therein were written for our learning, and they yield some very rich lessons indeed. Let us assume that the kingdom is established, that the very first year of the full 1,000 of millennial glory is a jubilee year. It seems fitting that it should be so. In Lev. 25 we have a full account of the jubilee. On the tenth day of the seventh month in every fiftieth year the jubilee trumpet sounded. It proclaimed liberty throughout all the land unto all the inhabitants thereof. Every

man returned to his possession. Every man returned to his family. Every Hebrew slave held by a Hebrew was to be liberated in the year of jubilee. A new start was made, old debts were cancelled. Dr. Thomas in "Eureka" vol. 2 page 576, in writing of the year when Israel will be restored to their own land, after the conquest of the nations, says, "It ought to be a jubilee year." It certainly seems very appropriate that the world's great deliverance from its greivous bondage of sin should be in a jubilee year. The whole earth at rest, liberated from every form of oppression, prepared to enter into 1,000 years of righteous government; what time more fitting than the great national day of atonement, when the Jubilee trumpet pealed its joyful notes of liberty to every man of Israel's race.

Assuming then that the first year of the 1,000 years of the promised day of rest is a jubilee year, it follows that the 1,000 years must end at jubilee year, because there are just exactly twenty periods of fifty years in the full 1,000 years. Furthermore, it follows that the period during which Satan is loosed after the expiry of 1,000 years is a period of fifty years. It can be neither more nor less. So that the end of the 7,000 years will be earth's grandest Jubilee, when Christ destroys death and delivers up the kingdom to the Father and God is all and in all. There are exactly 140 periods of fifty years in the full 7,000 years. On the foregoing assumptions it is at once apparent that the kingdom will be established in the year 5,950, true time from the Adamic creation.

We now come to consider the age of the world. This is a question on which chronologists differ very considerably. To the best of our understanding we believe Usher's chronology to be the most correct. There is good authority to believe that Christ was born exactly eighty periods of fifty years after Adam. That is to say, the world was 4,000 years old when the true light of the world was born. In the fourth day of the creation week the light of the sun shone upon the earth. At the close of the fourth period of 1,000 years each was born the Son of God, the Sun of righteousness destined to enlighten the whole world. Coming now to the Christian era, the consensus of authority agree that the chronology is four years astray, and that the present year is 1914 true reckoning. In other words, the world is 5,914 years old in this present year 1910, with just thirty-six years to elapse before the beginning of the 1,000 years of Messiah's reign of peace.

But before the kingdoms of this world become the kingdom of our Lord and His Anointed a very great work has to be begun and ended, a work of such magnitude and comprehensiveness that it is difficult to understand how it can possibly be accomplished in less than the active or responsible life of one generation. It is not merely the outpouring of the predicted judgments. The mere work of taking human life could be quickly done. After the example of Egypt

the world could be quickly terrorized; and although the nations must be made to feel the sharpness of the Divine sword, yet at the same time they must be brought to such a state of intellectual enlightenment and moral purification as to cause them to yield a loyal and loving submission to the King of kings.

Israel saw all the dreadful judgments which fell on Egypt, but how small was the moral effect wrought in them. Forty years of education, mingled exhortation and discipline, with all the resources of omnipotence, were required to transform an idolatrous, faithless, rebellious, disobedient nation into a state of enlightenment, faith and hearty willing obedience. The work of Christ and the saints is to embrace all nations, and if we assume that the work will be undertaken and executed in all parts of the world at the same time, even then, the lesson has to be taught and learned so thoroughly that all earth's inhabitants are represented as saying, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," when they go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.

We are inclined to allot thirty years for the judgments of the seventh vial period, during which there shall be the unparalleled time of trouble spoken of by Daniel the prophet. The ground of this assumption may be found in the book of Revelation. In the latter part of chapter 17 we learn that in the closing epoch of Gentile dominion ten kings are to receive power as kings "*one hour*" with the beast in the final conflict with the Lamb, who is also called Lord of lords and King of kings. One hour of symbolic time is expounded by Dr. Thomas in "Eureka" vol. 2 page 348, to be a period of thirty literal years. In support of this interpretation he adduces the historical exposition of Rev. 8:1, where we read of "Silence in the heaven *about the space of half an hour.*" This "about half an hour's silence" the Doctor interprets as that period of peace which prevailed in the Roman Empire after Constantine's great victory over paganism in the year 324 A. D., and which continued until four months after his death, in the year 337. "About the space of half an hour" of symbolic time is thus seen to be about fourteen years of literal time. If this may be taken as a reasonable assumption that the "hour" of Rev. 17:12 will be a period of thirty years, then there just remains six years between this present writing and the first year of the thirty years judgment upon the world.

During this term of six years, if the foregoing assumptions are correct, our Lord will come, the household will be judged; and it would also seem that the very joyful event symbolized in Rev. 19:1-9 will precede the warlike events of the rest of the chapter. How long these may take we have no clue on which to even found an assumption. There is a possibility that the judgment of the household will

occupy a very short time indeed, and also a possibility that the scene in Rev. 19: 1-9 may be a period of several years, perhaps five. During this interval, after the saints are summoned to appear before their Master, and before the first stroke of judgment falls upon the world, time will be needed for the maturing of the world's wickedness, the ripening of sour grape, that the harvest and the vintage of the earth may be fully ready for reaping.

The foregoing calculation teaches that the coming of the Lord is very near indeed. It seems too glorious and blessed to be true, and yet what is there lacking in the whole political situation, or in prophetic exposition to lead us to reject as fanciful or speculative the assured conviction that the thief like advent of the ancient of Days will very shortly take place? Blessed, yea thrice blessed, are they who are watching and keeping their garments; for truly in this evil day there are endless attractions and distraction all conspiring to beguile and deceive us, and cause us to fall into that very attitude of which the apostle so specially and solemnly warns us.

### WHEN WAS CHRIST IMMORTALIZED?

The question of when Christ was immortalized was much discussed in the early revival of the Truth; and recently it has been given prominence by several who departed from what had come to be generally believed among the brethren. Some have sent us questions concerning it, and others have asked us to reply to the arguments of those who have recently changed their views. Having had in mind to deal with the question along with others treated under the title "Rectification," we have not responded, except in the brief review of the pamphlet bearing the name of J. J. A.

There are three answers given to the question.

First, that Jesus was immortalized in the tomb and came forth immortal.

Second, that He was immortalized in heaven after His ascension there.

Third, That He was immortalized after He came forth from the tomb, during the interval between Mary's interview with Him and the time He met His disciples.

The first claim is based upon a private interpretation of types and upon the words of John 7: 39 and Heb. 9: 12. The text in John reads, "But this spake he of the Spirit, which they that believed in him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified."

Conclusions arrived at from types must allow all the types to fit their antitypes, which the claim that Jesus ascended to heaven mortal does not allow, as we shall presently show. On the verse quoted, the claim is that since it is said that the Holy Spirit was not yet given

because Jesus was not yet glorified (assuming that "glorified" means immortalization) He was glorified (immortalized) in heaven when the Holy Spirit was given on the day of Pentecost. In this, logic limps somewhat; for it does not follow that if one thing has not happened because another has not, the first thing must happen immediately before the second. While the statement requires that the first thing happen before the second, it does not measure the length of time the one must precede the other. Christ's coming as a lamb had to precede His coming as a lion, and the latter could not take place at a certain time because the other had not taken place; but a long interval separates the two events. Jesus, therefore, may have been glorified or immortalized (admitting that the two words may mean the same thing) before He ascended to heaven, and yet it might be said of the giving of the Holy Spirit at pentecost, "The Holy Spirit was not yet given because that Jesus was not yet glorified."

The argument based upon this text must *assume* that the giving of the Holy Spirit referred to the day of pentecost, and this is not without question. There was a giving of the Holy Spirit before Jesus ascended to heaven, as recorded in John 20:22, and this was after His interview with Mary: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." The pentecostal out-pouring of the Holy Spirit was specially provided for a special purpose, but it did not prevent previous impartation of the same Spirit for various purposes.

The text principally relied upon as proof that Jesus entered heaven in the mortal state is Heb. 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." The high priest under the law took the blood of the victim into the Most Holy place; therefore, it is claimed, Jesus must enter heaven, the antitypical Holy place, with His blood. To make this fit the theory, the word "with" is substituted for "by," because in the type the priest entered *with* the blood; but the words used by the apostle mean, by means of, and the Diaglott renders the verse as follows: "He entered in once for all, into the holy places, not indeed by means of the blood of goats and bullocks, but *by means of* his own blood, having found aionian redemption."

Thus we see that the lesson of the type was that all depended upon the blood of Christ as the ratifying blood of the everlasting covenant, by means of which Jesus was brought again from the dead (Heb. 13:20).

The blood of the sacrifice which the high priest took into the Most Holy place was a token of death; it evidenced the fact of death having taken place outside the Holy Place. For Jesus to enter heaven with the blood of life circulating through His veins would not be a token of a sacrificial death having taken place outside the Holy Place.

There would be no fitness of type to antitype. A fitness would require the living lamb to have been taken into the Holy Place.

Christ as the end of the law was the antitype of all—the victim, the altar, and the priest. He is represented by Joshua as “clothed with filthy garments” (Zec. 3:3), which can mean nothing but mortality or “sinful flesh.” The high priest could not enter the Most Holy with unsanctified garments. He must “be clothed with change of raiment” (verse 4). Since the garments to be put off can mean only mortality, and since “change of raiment” must precede entering the Holy Place, Jesus must have been changed before “He entered into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).

Redemption, in its full and final sense, is the “change of our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:21). The apostle Paul says, “We are waiting for the adoption, to wit, *the redemption of our body*” (Rom. 8:23). Redemption is not a glorious experienced fact till this redemption of the body takes place. This redemption Jesus obtained for Himself in order that He might have it to impart to us. When did He obtain redemption of the body? Whenever He did He was changed from mortality to immortality. “He entered in once into the holy place” (heaven itself, verse 24), not to obtain, but “*having obtained* eternal redemption.” Therefore we must conclude that Jesus was immortalized before He ascended to heaven.

Concerning the second theory, that Jesus was immortalized in the grave, does it not seem incongruous that God should immortalize a corpse in a grave, both of which—the corpse and the grave—were constantly represented by the law as specially unclean? Of the saints we are assured that it will be “mortal bodies” that will be quickened (Rom. 8:11); that “mortality shall be swallowed up of life” (II Cor. 5:4); that both quick and dead shall be “changed in a moment” (I Cor. 15:51, 52); that the “mortal shall put on immortality,” etc. (verse 53); and we read of persons raised out of the grave in the mortal state, but of such a thing as the immortalization of a corpse, never. Even recent changes admit that their claim makes Jesus an exception in this respect. But why claim such an exception, unless it be one invented theory put forth to sustain another of like character?

The typical high priest, Joshua, when he “stood before the angel of the Lord” in “filthy,” or common, “garments,” was not a corpse. He was a living, mortal man of sign. He was an observer of the change and the subject of it; and there is joy and gladness in the thought that the change from the weak, mortal body to the glorious immortal body will be an actual experience that will thrill with ecstasy and delight, and why should this not be the actual experience of Him who is our *forerunner*? The thought of placing holy gar-

ments on a corpse in a grave is repulsive, and it is repugnant to the types of the law.

Paul calls Christ our passover, who was sacrificed for us. On the Sabbath after the passover He rested in the tomb. On the day after that Sabbath He was the first-fruits of the new harvest. Forty-nine days were to elapse from "the day after the Sabbath, that is, from the day "that ye brought the sheaf of the wave offering; even seven Sabbaths" (Lev. 23:15) to pentecost. Of this, Smith's Bible Dictionary says, "On the morrow after the passover Sabbath, i. e., on the 16th of Nison, a sheaf of new corn was brought to the priest before the altar, in acknowledgement of the gift of fruitfulness" (Lev. 23:5, 6, 10, 12). At the expiration of seven weeks from this, i. e., at the feast of pentecost, an oblation was made of two loaves," etc. From this we see Jesus as the antitype of the passover; He was in the tomb the Sabbath after. On the day after this Sabbath, that is, the first day of the week (for two sabbaths met) we must look for Jesus becoming the first-fruits from the dead and the first-fruits of the harvest of the immortal state. It was a living priest that waved the sheaf of first-fruits before the Lord. Jesus was at once the priest and the sheaf. Could he be this as a corpse in the grave? Where is the fitness here? Does not the type require that He first come forth a living priest and then offer the first-fruits or become the first-fruits, "green ears of corn dried by the fire" (Lev. 2:14)—the immortal fire that swallows up mortality?

Now we are first going to assume, and will then prove, that Jesus had not become the first-fruits of the immortal harvest when He met Mary after His coming forth from the tomb; and that this fact is expressed in His declaration, "I am not yet ascended to my Father and your Father, to my God and your God" (John 20:17).

The mode of resurrection is implied in the words of Rom. 8:11—"shall quicken your *mortal bodies*." I say implied, because for mortal bodies to be quickened for those who have gone to dust there must be a restoration of mortal bodies. It will be admitted that these words will be fulfilled in the case of those who will be alive when the Lord returns. The quickening of their mortal bodies will be the immortalization of mortal bodies actually in existence. Does this not give us the proper interpretation of the words? If so, it follows that the dead will be restored to mortal bodies and stand on an equality with the quick, when the words "quicken your mortal bodies" will be fulfilled in that "change" of "all" that is to take place in one and the same moment for quick and dead, "in the twinkling of an eye." This lays down the mode of resurrection and immortalization, and unless an exception to this is very clearly revealed it is presumption to assume that there is one. This same rule or mode is declared by our Lord Himself in John 5:21—"For as the Father raiseth up the dead, and quickeneth; even so the Son quickeneth whom he will."

The quickening according to His "will" must be subsequent to the "raising," for some will be "raised" whom He will not "will" to "quicken" because they will be declared "unjust." Why is this mode not as applicable to the Head of the body as it is to all the members of the body? The word "them" in this verse is supplied. Would it be straining the text to keep Jesus himself in mind in the first part, and the worthy saints in the second? We will not press this, but suggest that our Lord may mean that "as the Father raiseth up the dead (Christ), and quickeneth (Him); even so the Son quickeneth whom he will." In any event, the latter part of the verse is a sequence of the former, and we may paraphrase the verse thus: "As the Father would raise up Christ, and quicken Him, so He would give to the Son power and authority to raise up the dead and quicken whom of them He willed or found worthy."

In the absence of any clear proof to the contrary, and with this mode or process of resurrection and immortalization laid down for the members of the body of Christ, we may accept Rom. 8:11 as corroborative: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall *also*" (for you as for Jesus) "quicken your mortal bodies."

Let us now look upon Christ in the presence of Mary as "raised" but not having had His mortal body quickened into immortality, and see if we cannot find in His words, "I am not yet ascended," a statement that He was not immortalized; and in the words "I ascend to my Father," etc., a declaration that He was immediately to be immortalized, "quickeneth," and become the wave sheaf of the first-fruits of the harvest of immortality.

The question depends largely upon the meaning here of the word "ascend"—does it mean bodily ascent literally to the Father? or does it mean an ascent or exaltation of nature? It will be admitted that the words ascend and descend are used to describe a going up in the air and coming down; and also to describe aspirations and degradation. If we can rightly say of a bad man, "He *descends* to the lowest depths of vice," we can also say of a good man, "He *ascends* to the highest realms of purity. Many other words may be quoted, but this will help us to free our minds from the thought that "ascend" must be confined to a bodily going up.

It is true that the original word for "ascend" more often relates to bodily ascent, but this is because bodily ascent is more frequently spoken of than ascent of character or of nature, or of condition. If there were no instances of the original word being applied to ascent in any other sense than that of bodily ascent, it would seem like begging the question to insist upon an exceptional meaning in this text. But the word is used, for instance, in Luke 24:38, "And why do thoughts *arise* in your hearts?" Mark 4:7, "The thorns *grew up*," and in verse 32, "It *groweth up*." Matt. 13:7, "The thorns

*sprung up.*" Also Mark 4:8, "srang up"; and in Rev. 11:12, "Come up;" and chap. 4:1, "Come up hither."

It will readily be seen that the word *anabano*, rendered in the verse in question "ascend," sometimes means a change of condition from lower to higher, an ascent that takes place *within* the thing spoken of, the springing up of seed, the growing of thorns, etc. When John was invited to "come up hither," he did not bodily ascend, but, first, it was an ascent of mind, to see in vision the great and high things of the future; and, second, he was carried forward in spirit to the Lord's day, and his ascent means his becoming spirit, when he will be exalted (ascend) to the throne with Christ. Here is a case where *anabano* means an ascent from mortality to immortality, and therefore we may, all things else being equal, take it to mean the same when Jesus says, "I ascend to my Father, etc."

The full text in question is as follows: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (John 20:17). Let us observe first what the words, "I ascend" could not mean here. They could not mean His bodily ascent forty days hence, for His message to His brethren was, "I ascend," etc. Since He was shortly to meet His brethren and be with them during the forty days, He cannot be supposed to be sending a message concerning an ascent that He would have ample opportunity to tell them of during forty days. This is evidently seen by those who recently have made a new departure in teaching the immortal emergence of Jesus from the grave; and they had to get rid in some way of the idea that He was changed after He sent Mary with the message. So they assumed, as a means of escaping a difficulty growing out of a false notion, that Jesus must have meant that He was going to heaven bodily as soon as Mary left Him with the message. It is wise to seek any port in a storm, but it is unwise to make the storm. Assume a false premise, and many truths will arise that will not fit, and assumption will not find a stopping place. To assume that Jesus ascended to heaven and returned during the short time that elapsed between His giving the message to Mary and His meeting the brethren himself, upon the face of it is a makeshift; and since there is nothing in words, type or symbols hinting at such a short visit to heaven it is—well, it is assumption; and that is not all, it is a contradiction of testimony. In Heb. 9:12 we read, "Neither by the blood of goats and calves, but by his own blood he entered in"—and came out and entered in again? "He entered *once* into the holy place, having obtained eternal redemption." This holy place is called "heaven itself" in verse 24, and verse 28 says, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear"—the third time? Yes, the third time, if He went to heaven when the new theory claims

He did, and came back, and then went to heaven again. But the testimony, in opposition to theoretical assumption, declares, "Unto them that look for him shall he appear the *second* time without sin unto salvation."

We have now seen that the words "I ascend" could not mean his bodily ascent forty days hence, nor a supposed immediate bodily ascent; and there is only one kind of ascent left, and that is, ascent to Spirit nature.

The question has been clouded by disquisitions on the meaning of "Touch me not," which raise a separate issue not relevant to the real one. We may read, "Touch me not," "Hinder me not," "Retain me not," etc., and yet the reason why will remain the same, namely, "For I am not yet ascended." This none ascent—this ascent that was to take place before He met His brethren, and which was the matter of the very message sent by Mary to His brethren—this was the gist of it all, "I am not yet ascended," but go and tell my brethren that before I see them myself, "I ascend to my Father and to your Father, to my God and to your God." Thus the mode of resurrection and immortalization which He had laid down for His brethren, He was subject of as the Head of the body, as the "forerunner;" and of Him it was true that "God raised up the dead (Christ) and quickened" Him. Thus He was the subject of the "change of raiment," the quickening of the mortal body, "mortality was swallowed up of life." He was changed in a moment, in the twinkling of an eye—a change *experienced*, the heavenly thrill *felt* in the whole human frame, the mortal put on immortality, and He who voluntarily allowed the enemy death to place its tyrannical feet upon Him, He who fell to conquer, rose triumphant from the grave and then ascended from mortality to immortality, and turned upon His momentary captor with the withering words of a glorious triumph, "O death, where is thy sting? O grave, where is thy victory?"

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There never was a good war, or a bad peace.

A foe to God is never a true friend to man.

A good character shines by its own light.

He that lacks time to mourn lacks time to mend.

The frown of a friend is better than the smile of a fool.

If you feel angry, beware lest you become revengeful.

Want of care is as dangerous as want of knowledge.

Every act of youth is a foundation stone of future conduct. Let the youthful be careful of his foundation.

An idler is a watch that wants both hands;

As useless if it goes as if it stands.

You may safely commit a child's clothes to a servant, but the little one you had better take care of yourself.

### Judge of Quick and Dead.

DOES Acts 10:43 prove that the people to whom the apostles were commanded to preach that Jesus has been ordained Judge of the quick and the dead, are responsible to the judgment-seat of Christ?

ANSWER.

The verse reads as follows: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."

No one can make known to the people—be the "people" Jews or Gentiles—the fundamental principles of the gospel without teaching the judgeship and kingship of Christ; for they are part of the "things concerning the kingdom of God and the name of Jesus Christ." But to say that those to whom these truths were and are preached are amenable to the judgment-seat of Christ is an inexcusable straining of words, and lays down a precedent that is dangerous. Try the question this way:

1. The apostles were commanded to preach to the people that Jesus was ordained judge of quick and dead; therefore, say some, the "people" are amenable to the judgment-seat of Christ.
2. The apostles were commanded to preach to the people that Jesus is the resurrection and the life; therefore the "people" are entitled to the resurrection and the life. Will this do?
3. The apostles were commanded to preach to the people that Jesus was ordained to be King of kings; therefore the "people" will be of those "kings." Will this do?

It will be admitted that preaching the kingdom of Christ did not make the "people" part of the "kings," unless they put on Christ.

It will be admitted that preaching Jesus as the resurrection and the life to the "people" did not make them worthy of "the life" unless they entered into the covenant. Therefore the preaching to the people that Jesus was ordained Judge of quick and dead did not make them amenable to the judgment-seat of Christ unless they became part of *the* quick and *the* dead. That "the quick" does not mean all the people who will be alive, and that "the dead" does not mean all the people that will be dead when Christ comes, is admitted. "*The* quick" and "*the* dead," whom Jesus is to judge at His judgment-seat, are those who will have become His "servants" under the law of the Spirit of life.

It is dangerous to try to squeeze out of Scripture what is not in it. It results always in a collision with other Scriptures.—EDITOR.

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He hath good judgment who relieth not wholly on his own.

A man is little the better for liking himself, if nobody else likes him.

## CHRIST'S DEATH, RESURRECTION, AND INTERCESSION.

WHEN AND HOW DOES IT AFFECT THE BELIEVER?

(Continued from page 236).

No. 6.—Their dependence on being “in the spirit” is owing to the Spirit of God dwelling in them. This Spirit does not embrace miraculous gifts, but the Spirit of which Christ is the embodiment, and which dwells in every believer. For “He that is joined unto the Lord is one spirit (1 Cor. 3: 7). To be “joined unto the Lord” is the same as for a man and a woman to be joined in marriage, whereby the “twain” become “one flesh” (Matt. 19: 5). From that time believers “live in the Spirit,” therefore “let us walk in the Spirit” (Gal. 5: 25) is the admonition of the apostle.

ANSWER.

There is a proper discrimination observed in the words, “The spirit of which Christ *is the embodiment*, and which *dwells in* believers”; but this is spoiled by carrying the figure of marriage too far and making it mean that one who is “joined unto the Lord” now is “one flesh” with the Lord. The antitype of the “twain becoming one flesh” will not be fulfilled till “the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. 19: 7). The words “in spirit,” “in the spirit,” etc., are forced into this paragraph as if they meant that believers are of spirit nature. This is the error running through this pamphlet, the writer failing to see that these words do not express a condition of nature, but a relationship, the same as the words, “in the truth,” “in the faith,” “in the gospel,” “in the name,” etc.

No. 7.—“Your bodies are members of Christ,” says the apostle (1 Cor. 6: 15). Christ being a spirit body, they are accounted like Him, Spirit-bodies, for they are members of His body, of His flesh, and His bones (Eph. 5: 30).

ANSWER.

Our readers will now begin to see what they could hardly believe, when we said the pamphlet seemed to teach that we are changed to spirit-bodies in baptism. I say seems to teach, and yet teaches otherwise sometimes. Yet it is this theory of “spirit-bodies,” “in the spirit” in the sense of nature that is claimed to be the new and essential discovery, and one made enough of to cause separation from the one body by the originator of it, whose influence the alleged author was completely under in his last afflicted days. This Paragraph No. 7 makes membership in the body of Christ mean “Spirit-bodies” “like Him.” The quotation from Eph. is taken literally, but how

unwise it is to attach to words a meaning which contradicts self-evident fact. It is as evident that we are not physically members of His flesh and of His bones as it is that we do not literally eat His flesh and drink His blood (John 6:53). The word Christ sometimes stands for the One body and for "the things concerning the kingdom of God and the name of Jesus Christ." See Acts 8:5, compared with verse 12. The "body of Moses" was Israel, and into this body the people were baptized in the cloud and in the sea; and they thereby became members of the "body of Moses." So are we members of the body of Christ now, so far as relation to the one body of which He is the head is concerned; and if we are worthy we shall become members of the multitudinous body of Christ in its glorious manifestation. The oft-repeated word in this pamphlet—"accounted"—is misunderstood. Abraham's faith was accounted to him for righteousness because he was thereby (by his faith) righteous. When we obey the gospel we are accounted as in the Spirit, in the truth, in the gospel, in the name, because we *are* in these, but to be in the Spirit and for the Spirit of Christ to be in us is not for us now to be "Spirit-bodies" nor even to be "accounted like Him" in the bodily sense.

No. 8.—In view of the fact that believers are raised "with Christ," the question arises, In what nature was Christ raised, mortal or immortal? His resurrection is held to be mortal because the sons of God will be raised mortal. One passage adduced is Rom. 8:11—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The statement that the Spirit shall "quicken" the "mortal bodies" of the sons of God is applied to the coming out of the grave. This is not the meaning, as shown by the following verse: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (verse 12). On what basis are they "debtors not . . . to live after the flesh"? Is it because they will be immortalized, if approved? Certainly not. They are "debtors," not . . . to live after the flesh because the Spirit that dwelt in them, when they were baptized, "quicken their mortal bodies," whereby they were accounted as having passed from death unto life. On this basis they are no longer "debtors" to live after the flesh.

ANSWER.

This provides for the sons of God being raised mortal, yet it claims that the mortal bodies were quickened when they were baptized. If their mortal bodies were quickened and they became "spirit-bodies" by baptism, the quickened Spirit-bodies must have ceased to be quickened, and ceased to be spirit-bodies, and, after all, they are "raised mortal." This confusion arises from not heeding what the apostle says. He does not say "*has* quickened your mortal

bodies," but "*shall* also quicken your mortal bodies," etc. (Rom. 8:11). This was said to those who had been baptized, and therefore, while they had passed through a mental and mortal quickening, as declared in Eph. 2:1, the quickening of their mortal bodies was a future thing to take place at the resurrection. The fact that in baptism we are risen with Christ is strangely made to imply that Christ was raised from the grave immortal. What can one say to such disconnected, illogical assertions? It cannot be that men and women of reason can be carried away by such confusion. Worse and more of it is seen in the statement, "They are 'debtors not . . . to live after the flesh' because the Spirit that dwelt in them, when they were baptized, 'quicken'd their mortal bodies.'" After their mortal bodies are quickened it will be impossible for them to "live after the flesh," and it would be useless, yea absurd, for Paul to tell mortal bodies that had been quickened that they were "not debtors to the flesh, to live after the flesh." It is useless to expose the confusion seen in the claim that we are "one flesh" with Christ and yet He was raised from the grave immortal and we shall be raised mortal. There is no fitness in this, whether the "raising" be viewed relatively or physically.

No. 9.—Another passage is Rom. 14:9: "To this end Christ both died and rose, and revived, that he might be the Lord both of the dead and living." The words, "rose and revived" are considered to mean that Christ rose mortal, and immediately was immortalized. If these words be correct, the conclusion is very reasonable. But the word "revived" is omitted from the Revised Version, which now reads, "For this end Christ died, and lived again, that He might be Lord both of the dead and living." The idea that Christ rose mortal may now be dismissed as far as the two foregoing passages are concerned.

## ANSWER.

We see no reason in this for so unceremoniously dismissing the idea that Christ emerged from the grave in the same nature He went in. But since we are elsewhere dealing with the question, "When was Christ immortalized?" we will not discuss it here. The inconsistency, however, of all the members of the one body emerging from the grave mortal except the Head must be apparent to the reader. The belief in the mortal emergence of Christ does not depend upon the two passages referred to, whether the R. V. be taken or the A. V.

No. 10.—The third passage is the statement of Jesus, after His resurrection, to Mary, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God (John 20:17). The words "Touch me not" do not imply that Mary

would defile Him by personal contact; for Matthew records that the woman "held Him by the feet and worshipped Him" (Matt. 28:9). Christ's words conveyed the caution not to retain Him—Parkhurst suggests, "Lay not hold of me," and Dr. Wescott in *Variorum Teacher's Edition*, "Take not hold on me" (*i. e.* to retain me), which some consider to be a more correct translation in this case. Christ's object was evidently His desire to appear before His Father at the first opportunity—doubtless to present Himself as the first-fruits of the resurrection.

## ANSWER.

We never heard of any one claiming that "Touch me not" implied that Mary would defile Him." Some have claimed that since Jesus had been a corpse and in a grave, contact with Him would, according to the law of Moses, defile her. To say the least, this suggestion is in accordance with the law; for even living persons who touched a dead person or a grave were declared to be unclean. The question, however, does not depend upon what effect the "touch," the "hinder" or the "retain" would have had. He does not say "Lay not hold of me," "Touch me not," "Hinder me not," "Retain me not" because I am in a hurry. Use whichever translation you please, it does not change the reason He gives. He gives only one reason, and that one reason is, "for I am not yet ascended to my Father." We must accept His reason and not add nor take from it, and this reduces the question to the meaning of the words "ascended to my Father." Whatever these words mean they were to be realized before He would see His brethren; for Mary was to tell them of a thing that would occur between the time she received the message and the time Jesus would Himself meet His brethren. The thing that was to occur is expressed in the words "I ascend to my Father and your Father; and to my God and your God." These words must mean one of two things, namely, His ascent to the Father nature; or His bodily ascent to heaven. The latter is asserted in this pamphlet, and it has been also asserted by a writer who has been sending tracts over from Australia, but where is the proof? The assertion is made because it helps the pre-conceived notion that Jesus emerged from the grave immortal. It is a baseless assertion to sustain another baseless assertion. If Jesus bodily ascended to heaven "doubtless to present Himself as the first-fruits of the resurrection" and then returned, it was surely a part of His mission important enough to call for explicit teaching somewhere in other parts of the Scriptures; but where is there provision made in words, types or symbols for two personal, bodily ascensions and two personal, bodily returns of Christ? Peter makes no provision for two bodily ascensions of Jesus after His resurrection, when he says, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto *the same day*

*He was taken up from us,*” etc. (Acts 1 : 21, 22). If there were two days in which He was “taken up” Peter’s words fall short of stating the facts ; but it is more likely our theorists have stated more than the facts in order to sustain a pre-conceived notion. The Psalmist declares that the ascension of Jesus would be in response to the invitation, “Sit thou on my right hand until I make thy foes thy footstool,” allowing for no ascending and returning and then ascending again. More decided, however, is the declaration of Heb 9 : 26—“But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear *the second time* without sin unto salvation.” Here is Jesus as the High Priest entering into the holy place, “heaven itself,” and the next event is His coming out for the judgment. This beautiful antitype is spoiled by the claim that He entered heaven, and came out, before the time of the “judgment,” and then returned to heaven again. If this had been in the apostle’s mind, he would not have said “shall he appear the *second* time,” but he would have said the *third* time. Moreover, this same writer says in verse 12, “He entered in *once* into the holy place, having obtained eternal redemption.” It follows therefore that Jesus did not personally and bodily ascend to the Father between the time He gave Mary the message to His brethren and the time He met His brethren Himself ; and it follows therefore that the only ascent which did and which could take place was the ascent to the Father nature—immortality ; and it follows therefore that He was not immortal when He delivered the message to Mary ; and it follows therefore that He did not emerge from the grave immortal.

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No. 11.—Dr. Thomas formerly taught that Christ was raised from the grave immortal, as shown by the following evidence :

“Of His resurrection it is written, ‘Thou art my Son, this day have I begotten thee.’ This was His second begetting by the Spirit ; at the first, He was begotten by Mary after her nature ; at the second, of the grave, with a nature incorruptible, glorious and powerful—a spiritual body, or life imparting spirit : flesh and bones ‘perfected for evermore’ (I Cor. 15 : 42-45 ; Luke 24 : 39, 43, 44). This is a higher nature, and one to which few of Adam’s race have yet attained. Paul styles it in Rom. 1 : 4 *Spirit of holiness*, an Hebraical expression for *Holy Spirit*. His words are, ‘Jesus was made of the seed of David according to the flesh : and decreed Son of God in power according to the Holy Spirit, by resurrection from the dead.’ Hence resurrected spiritual body is Holy Spirit, because ‘that which is begotten of the Spirit is spirit’—clean and perfect nature—Herald of the Kingdom and Age to Come, Vol. 6, p. 269.

## ANSWER.

This quotation from Dr. Thomas does not teach immortal emergence of Christ. The supposition that it does arises from limiting the words "begotten thee," and "second begetting . . . out of the grave" to emergence from the grave. The entire process must be taken into account in considering the begetting to immortality. That the doctor did not apply the begetting to the emergence from the grave is evident from the Scripture principle he adheres to in the words, "Hence resurrected spiritual body is Holy Spirit, because"—mark now—"that which is begotten from the Spirit is spirit." That this principle does not apply to the mere emergence from the grave, and that Dr. Thomas did not apply it thereto is evident from the fact that the unjust emerge from the grave and the doctor believed in the resurrection of the unjust; and it is not true of them, and therefore not true as a principle that "that which emerges from the grave is spirit." "That which is born, or begotten, of the Spirit is spirit" are words that relate, not to the emergence from the grave of just and *unjust*, but to the change of the just only, after emergence; and since this is the only event it fits as a principle, it must be applied to Jesus' change after His emergence from the grave. This is what Jesus applied it to, this is what the doctor applied it to, and this is what the author of this pamphlet must apply it to in making its *final* application to the *worthy* saints; and we are not here overlooking the mistake of applying these words to baptism. Now review the matter: First, Dr. Thomas' proof that Jesus was begotten to spirit nature is given in, "That which is begotten from Spirit is spirit." Second, Those who come forth from the grave do not come forth in spirit nature, since they are composed of "just and unjust," and the unjust never become spirit nature. Third, Dr. Thomas, believing in the resurrection of the unjust, well knew that the words, "That which is begotten from the Spirit is spirit" could not apply to merely the emergence from the grave. Fourth, Therefore his quoting these words was not intended to prove the immortal emergence of Christ nor of the saints. Fifth, Therefore all that this pamphlet says, based upon a wrong assertion of what Dr. Thomas said and meant, must be as erroneous as the assumption upon which it is based.

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No. 12.—On what basis was Christ "raised for our justification"? That we might, out of water, be raised with Him in Spirit. And if He was not raised in Spirit, how could He be accounted to be Spirit for our justification?

## ANSWER.

If J. J. Andrew's pen wrote this and the rest of this pamphlet, it was not J. J. Andrew's mind that moved the pen. Any body who has read the writings of J. J. Andrew can easily see this, and will

not do him the injustice of attributing to him the diction, the confusion, and the absurdities of this pamphlet—not that we for a moment mean to say that the publisher has not acted honestly, nor do we question the honesty of any one who has had to do with this production. Nevertheless it is a pity that an honest, but mistaken, idea of rights and privileges in the use of a deceased author's name has a tendency to give prestige to a work which is lamentably undeserving of it. Now look at this paragraph, No. 12: "That we might out of the water be raised with Him in Spirit." "In Spirit" is elsewhere said to mean "Spirit-bodies," and the writer stoutly contends that the words, "That which is born of the Spirit *is spirit*" apply to the believer when he is baptized!! If you press the author of this confusion with the question, Do you believe that when one comes out of the waters of baptism he is really a "Spirit-body"? the answer is, "He is *accounted* as being a spirit-body"; and then very soon the word "accounted" is omitted, and we are told that we are one flesh with Christ as in marriage "twain become one flesh." Now it is, you *are* of one nature with Christ; then it is, you are "accounted" as of one nature with Christ, and so the childish game of hide-and-seek goes on, in a matter the most serious and solemn, even to the delusion of honest hearts. Is there any meaning in these words, "That we might out of the water be raised in the Spirit"? It is contrary to self-evident facts to say that at baptism we are "raised with Him in spirit" nature. Yet this is the new aspect which the real author of this pamphlet claims to have discovered as an essential doctrine. But we may even employ these odd words truthfully, and if this employment were accepted no new discovery would be visible. We may say yes, "That we might out of the water be raised with Him in the Spirit," in the sense that we are "in the truth," "in the faith," "in the name of Jesus Christ," yes, "in the name of the Father, and of the Son, and of the Holy Spirit." But again we are expressing a new relationship and not a change of mortal bodies to "Spirit-bodies" and "one flesh" with Him who is immortal.

(*To be continued.*)

The knowledge of God is not a fountain sealed.  
 Drink deep, until the habits of a slave,  
 The sins of emptiness, gossip and spite,  
 and slander die.

A true and firm faith is the best divinity; a good life the best philosophy; a clear, trained conscience the best law; honesty the best policy, and temperance the best physic.

No man for any considerable period can bear one face to himself and another to the multitude, without finally getting bewildered as to which may be true—if either.

If we have not quiet in our own minds, outward comforts will do us no more good than golden slippers for gouty feet.

### The Pilgrim and his Journey.

The Guide said : "Trust to Me,  
 Scarce one step canst thou see  
 Along this shadowed way.  
 Child, follow Me this day!  
 On other side  
 Stretch meadows fair and wide,  
 But there the creeping, deadly ivy grows  
 Beside the gay and fragrant briar-rose,  
 And where the grasses wave most rank and green,  
 The quicksands lie which verdure serves to screen."  
 The Guide said : "Follow Me,  
 Though rough the pathway be ;  
 Where scarcely thou canst stand,  
 I'll hold thee hand in hand,  
 And lead thee on,  
 And keep thy steps the narrow way upon ;  
 And, thus upheld,  
 Thy fear and doubting quelled,  
 Up to the hills thy strengthened feet shall climb,  
 And thy glad heart forget this weary time :  
 Lo, give no longing thought to all that may  
 Seem fair and tempting in thy sight to-day."  
 The pilgrim's heart was stirred  
 With joy at that sweet word ;  
 He turned his eyes aside  
 From the green meadows wide,  
 And said, with lifted head :  
 "Lead me Thy way, O Guide ;  
 Those fields of pleasure wide  
 Shall never solace me,  
 But I will walk with Thee.  
 I shall not fear  
 The craggy steep, if Thou be near,  
 Nor the dark misty valley's gloom and chill  
 And loneliness, if Thou walk with me still :  
 And after that—I, too, shall see and know  
 The glorious ending of the way we go!"

—EMMA A. LENTE.

Man is a queer animal to boast his own reason; for, go where you will, the world over, God's best gifts are generally the most slighted.

If you want to live a dreary life, live without a motive.

Our business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.

# Editorial.

## PURENESS OF MIND.

**I**T is by a "patient continuance in well-doing" we must seek for immortality; but the question is, what does "well-doing" consist of? Many make the mistake of supposing that well-doing consists of our daily actions only, and it is this error that is responsible largely for looseness in matters of doctrine and of belief. It is under the influence of this delusion that professors of the Chicago University are now proposing to start a religion that will unite all sects. Doctrines are to be ignored, and every one left to believe as he pleases; and union is to take place upon an agreement to live a moral life.

This is very good so far as it goes, and if successful will make people better in this life; but what about salvation?

The necessity of a moral life cannot be too strongly emphasized, but in doing our duty in this sphere, we must not neglect nor obscure the matter of belief. Of the former it is true that These things ye ought to do, and of the latter it must also be said, you must not leave the other undone.

It is a mistake to limit "doing" to acts of the body, or the visible members of the body. We do things with our minds as well as with our hands; and what we do with our minds controls what we do with the various members of our bodies, for the mind is the main-spring of action with all rational beings.

A prominent man of a certain sect has just written us thus: "I received 'The Christadelphian Statement of Faith,' and thank you very much for it. I could take no exception, except to the Statement No. 25. That saints do not have to come to judgment or trial," he claims, because 'judgment for them begins now, as Peter plainly states—1 Pet. 4:17, 18; and your theory of mortal emergence I take exception to. Now here is what I cannot see, in what way a belief on this point, as to your contention or mine, has anything to do with purifying our lives. You or I can be holy without a technical belief of these points. It is he that *doeth the will*, not he that believeth technically the will."

The answer to the question, In what way does belief on this point do anything to purifying our lives? is that it purifies our minds with truth, and cleanses them from error. In proportion as minds are full of false doctrines and theories, are they contaminated and impure; and in proportion as they are imbued with truth, are they pure?

It would be difficult to imagine a better man, so far as the actions

of the body were concerned, than Cornelius, who was devout, God-fearing, alms-giving, and a praying man. Peter's visit to "tell him words whereby he should be saved" could not improve the man in these characteristics; but the man's mind had not been purified with the truth.

The possession of the one faith is a matter of mind, of belief; and this will purify the mind, and no one can show his faith by his works unless he has the one faith to show; and "without faith it is impossible to please God"—that is, to please God to the extent of being worthy of salvation, the life that is to come.

That which is called "pure religion" (Jas. 1 : 27) is the outward fruit of the true religion in the mind and heart. The fact that many "visit the fatherless," etc., who have not the true religion is no proof that salvation is attainable thereby, and the case of Cornelius is proof that good works, without the one faith having purified the mind, will not save.

As to technicalities, it is a grievous mistake to call that a technicality of which it is said, "We must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad" (2 Cor. 5 : 10). There is no technicality, but a glaring contradiction in saying that the saints are passing through the judgment now, when it is declared by the apostle Paul that Jesus "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4 : 1). The "judgment" referred to in 1 Pet. 4 : 17, 18 was a "fiery trial" shortly to come upon the saints in the destruction of Jerusalem, to be followed by Roman persecution; it was not the "judgment-seat of Christ" where every one will "receive the things in body according to that he hath done, whether good or bad." There is nothing technical in the Spirit's revelation to John, that at the seventh or last trumpet, when "the kingdoms of this world become the kingdom of our Lord and of his Christ," that then and not now will be "the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great" (Rev. 11 : 15-18).

Immortal emergence is nothing but a technicality, since it professes to raise from the dead that which is deathless, and bring out of the grave that which never entered into the grave; and therefore denies resurrection while professing to believe in it. It denies it upon the principle of nullifying it by a tradition which makes the word of God of none effect.

Resurrection and judgment belong to the first principles of the gospel. If the mind believes these doctrines scripturally, it is pure that far; if unscripturally, it is that far not purified. These doctrines belong to the "wisdom that is from above, which is first *pure*, then peaceable" (Jas. 3 : 17). Minds purified by this pure wisdom from

above were those Peter addressed, when he said, "I stir up your *pure minds* by way of remembrance; that ye may be *mindful of the words* which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Pet. 3: 1, 2).

To those who ask what better will belief in this or that make me in my life and conduct, the answer is, The belief of truth will purify your minds; the belief of error will pollute them. While there may be ethical clubs or moral clubs that may be beneficial to this life, they are trying to show their works without that faith which pleases God, while to obtain salvation we must have the one faith in our minds—pure minds—and then show our faith by our works.

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SNATCHING THE STRAW.—Rome feels the ground slipping from under its feet. All the world is willing to let Catholics have their religion, but they must be deprived of the power of oppression and intimidation, and the demand is that they shall stand in the world's ecclesiastical market upon the same footing as other sects. But they have hitherto had the monopoly in Spain, and they demand that only their signs shall be hung out, and only their bells shall ring to invite and call to worship. Openly they demand the protection of the State in support of a gigantic trust. If the Sherman anti-trust laws could be applied to it, conviction would be inevitable. The government of Spain seems to have been roused to the unfairness of this ecclesiastical trust, which has enriched itself literally with wealth by stifling competition; and it is demanding that all shall be allowed to offer their trinkets in the open market upon an equal footing in fair competition.

Darkness will still cover the people, but there will be the satisfaction of seeing Rome's covetous arm shortened and her impudence rebuked, and that too by one of her supposed loyal children.

While the queen of Spain ceremonially became a catholic in order to become wife of the king, she is not one in heart, and perhaps she is chaffing under the burden of the thought that she was compelled to be hypocritical in order to get her husband; for it is claimed that she is in sympathy with the government in the present movement against the papacy, and is influencing her weak husband.

The treason of the Romish priests has been exposed, and this has emphasized the determination of the government to disarm the poor dupes whom the priest had armed, and to defeat the designs of the Carlists, who suddenly put in their claim to the throne, offering their support to the papacy. Let the "consuming" go on. It is a sign that the Man of righteousness is near, and the doom of the man of sin is hastening on.

## INTELLIGENCE.

ARKANSAS.—During the latter part of July and the first part of August we visited Jebb, England, Little Rock, and Morrilton, Ark. Five lectures were given in Jebb in a school house near the residence of Sister Biscoe, who arranged for the same. Two lectures were given in England, but the attendance was poor. After witnessing a good confession, Mrs. W. A. Nelson was baptized into the saving name. She is a bright, intelligent sister, and is busy contending for the faith with neighbors. An address was given in Sister Morrison's parlors, Little Rock, to a few neighbors. From there Sister Morrison and her daughter, Sister Mary, accompanied us to the Fraternal Gathering in Morrilton. Of this Gathering Bro. S.T. Blessing gives a report herein.—EDITOR.

AUBURN, N. Y.—Dear Bro. Williams: Since the last intelligence from Auburn the great enemy has taken away from us Bro. Ross, after a long and very trying sickness. He was in his sixty-sixth year, and had been about thirty years in the truth, and was Recording Brother for this Ecclesia seventeen years. He loved the truth and was strong in it to the last. He died June 8, 1910. Bro. Maynard Long, of Geneva, N. Y., served at the funeral and laid emphasis upon the resurrection of the dead, showing that Christ having raised He would raise those who have fallen asleep in Him when He comes. Many friends and neighbors came, and some impression must have been made. Our brother was buried in Seneca Falls, N. Y., where he lived before coming to Auburn. The loss to us is great, but it is greater to Sister Ross and family which we hope and pray they will be able to bear.

Your brother in the faith of Abraham,

WM. MORRISON.

BOSTON, MASS.—It gives me pleasure to report the obedience of one more of the stricken race into the great Deliverer. On July 10th, after a good confession, Miss Katherine Bella Campbell was immersed into the saving name and started to win the crown of life. We hope she may gain the victory. Our numbers and interest are steadily increasing, and we rejoice in the good work our Father is doing in taking out a people for His name.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

DOON, ONT.—We are sorry to report the death of our beloved Sister Mary Trow, of Stratford, aged 81 years this fall, who fell asleep in Christ on Sunday, June 19, 1910, in the hope of not only a standing again, but of attaining to that position in which death is swallowed up of life. Her request was carried out to have either Bro. E. Chart, of Guelph, or Bro. James Laird to officiate at her funeral. Her son, James Trow, phoned me to try to get one of them to come. Bro. Chart was away on a business trip, and Bro. Laird kindly responded to the invitation, and at the house and the grave offered very appropriate remarks concerning Sister Trow's faith and hope of a resurrection.

Yours in Christ,

H. COLE.

FRATERNAL GATHERING, ARK.—The twenty-second annual Fraternal Gathering of the Christadelphians of Arkansas convened at Morrilton, Thursday, July 28, 1910, and was held over Friday, Saturday, and Sunday. The meetings were well attended, about 100 brethren and sisters being present. From outside the state Illinois, Missouri, Kansas, Oklahoma, Louisiana, and Texas were represented. The brethren and friends at Morrilton opened wide their doors of hospitality, and entertained all who came. In this connection, the friends of the Truth in Morrilton, who have not as yet obeyed the gospel call, are staunch, and feel slighted if they are not invited to participate in entertaining and contributing to the expense. May their zeal ripen with love and obedience.

During the whole meeting, it was made manifest that the object of these Fraternal Gatherings is mainly for the upbuilding and strengthening of the brethren in the most holy faith; not neglecting, however, to encourage and further teach those who are almost persuaded. It was emphasized that the most powerful and effective preaching consists of a godly walk and conversation of the brothers and sisters; that example is stronger than precept. The beauties, desirability, and attractiveness of eternal life in the kingdom of God, were not overlooked, but made the theme of exhortation and invitation; the love of God through Christ Jesus being the constraining element, If God so loved us as to provide salvation through so great a sacrifice, that salvation is well worth striving for on the part of man. Bro. Thos. Williams, of Chicago, was present and delivered the principal discourses morning and evening, his theme being, "From Eden to Eden," interweaving answers to questions that had been asked. Bro. O. L. Dunaway, of Prescott, Ark., delivered two masterly lectures on "The Strait and Narrow Way" and "The Kingdom of God," using a chart in the latter. Brethren Edwards, Martin, Shewmake, Teas, Burnett, Scroggin, Dodson, and others spoke with acceptability during the meeting.

Sunday afternoon Dr. J. P. Brown, of Rogers, Ark., and Annie J. Sanders, of Oak Grove, La., put on the saving name in baptism.

Morrilton, Ark., was again chosen for the place of the next annual Gathering, the exact date being left to the committee of arrangements, consisting of Brethren J. J. Scroggin, J. T. Sloan, and Dr. J. S. Martin, all of Morrilton. A hearty invitation was given to brethren and friends, not only of Arkansas, but from everywhere, to attend the next Gathering, if so be the Lord defer His coming until that time.

S. T. BLESSING, Sec'y.

FRATERNAL GATHERING IN ROCHESTER, N. Y.—The Canadian Fraternal Gathering will be held this year at Rochester, N. Y., U. S. A., September the fourth and fifth. The preparations, thus far, have gone well, and the brethren at Rochester are preparing to entertain a large number.

A cordial invitation is extended to all brethren in good standing and fellowship to attend, and we can assure all who do that they will be well and profitably entertained, as the addresses will be made by able brethren, brethren who have passed through many trials and can strengthen and encourage us. Come and hear how they will explain God's Word and its help and be upbuilt by these words of comfort. The fraternal intercourse, the meeting of strange brethren, and the singing of many of God's people will help you to keep the faith. Bro. Thos. Williams will be one of the speakers.

The visiting brethren will be provided for with meals and lodging from the time of their arrival on Saturday until Tuesday morning after breakfast.

Those who intend coming will kindly send their names in at once, so that the number can be ascertained.

Bring your Hymn Books so all can join in the praises to God.

C. H. STAUNTON, 810 Oak St., Rochester, N. Y.,

Chairman of the Program Committee.

GUELPH, ONT.—On July 1st, our Dominion Day, we held our Sunday School Pic-nic at Riverside Park, just a mile out of the city, which is an ideal place for holding pic-nics, where we had a full day of it, partaking of our mid-day meal in the shady grove of the river side which was very much enjoyed by both young and old. During the afternoon many went out boating on the river and other amusements afforded by the swings and play grounds was much enjoyed by the children. After tea, in the cool of the evening, the foot races were run off and the various prizes awarded the contestants which was very much enjoyed by all; after which we all repaired to our respective homes well satisfied with the day's outing.

But as "time and change are busy ever, man decays and ages move," it is our painful duty to chronicle the death of Bro. Wm. Crichton, the oldest member of our Ecclesia, who died on the 7th of July in his eighty-second year. Bro. Crichton having been about half a century in the Truth's service held out firm unto the end, and now he awaits the resurrection morn, when all of God's faithful ones will receive their awards. May it be his happy lot to receive the "Well done" from the Master.

Bro. Chart officiated very acceptably to a good audience, both at the house and the burying ground, where the outlines of our faith were most clearly defined, more particularly that pertaining to life and death, and the necessity of the resurrection of the dead in order to participate in that future life in the kingdom of God for which we pray and so much long.—"Even so come Lord Jesus."

Faithfully yours,

D. TOLTON.

HENDERSON COUNTY, KY.—Lectures will be given daily in the Christadelphian Meeting house, the "Barrens," by Bro. T. Williams and Bro. J. W. Teas, beginning Sunday morning Oct. 2, and continuing over Sunday the 9th. Special efforts are being put forth to secure good attendance, and all concerned are requested to help in this direction, and to the end that the cause of the Truth may be furthered.

W. J. GREEN.

NORTH VIEW, VA.—Since last report six re-immersions have taken place, the invalidity of the former immersion of these brothers and sisters being apparent. I have also to report two special efforts to proclaim the truth. In July we visited Nutbush, Lunenburg Co., and on the second Sunday spoke twice to an attentive audience of aliens; the effort was supported by a few brothers and sisters from various parts of the county. The second effort was at Lacrosse, where three of our sisters reside. The High School was again placed at our disposal. The afternoon lecture was well attended and very good attention given, but unfortunately the evening meeting had to be abandoned owing to heavy rains. Have also to report the death of Bro. Robert Wood of the Concord Ecclesia, whose interment took place on Monday, August 15th.

ALBERT HALL.

#### WHERE ARE THE ORPHANS?

*To the Editor of "The Christadelphian Advocate."*

DEAR BRO. WILLIAMS: Greetings.

It is known in this city that a certain enterprising "brother" is extensively soliciting money contributions in aid of the Christadelphian Orphans. One sister, (white) who had been induced to promise a donation, upon reflection asked the above question, in reply to which the undersigned says, their existence is unknown to those best circumstanced to know; and moreover, submits that this enterprise emanates from an identical source with numerous other schemes, whose costliness, to supporters, was equalled only by their paper elaborateness and fictitious character.

Colored brethren in New York are determined that circumstances of complexion and "The Name" shall not be made to subserve individual ambitions. They are interested in and jealous of both, and, it is in the exercise of the privilege and duty to defend these against all comers that the foregoing is fraternally submitted to the only periodical in the U. S. A., devoted to the promulgation and defense of the Truth.

Yours in the hope of eternal life,

A. LIONEL BENJAMIN,  
67 W. 99th St., New York City.

ROCHDALE, ENG.—We regret to have to say that Bro. and Sister Blackstone and Bro. Binns have returned to the “amended” party. It behooves brethren to examine themselves, for we need to be deeply grounded in the Truth in these days of conflicts for the same. May we allow ourselves to be guided only by the revealed Word, and not by the vain thoughts of the fleshly mind. With love to yourself and Sister Williams from our small ecclesia,  
Your brother in the faith, W. A. HIRST.

SAXON HILL, SASK., CANADA.—Dear Bro. Williams: Rejoice with me. It gives me the greatest pleasure to announce that my son, Walter Morgan Ross, has accepted the great Creator's gracious invitation to His everlasting and glorious kingdom, by becoming obedient to the faith in the appointed manner yesterday, 17th July, 1910.

Jacob served seven years for a wife and I have served six years for a son. It may appear a long time to spend for the sake of only one, but if it results in the addition of one more to a participation in the glory, honor, and incorruptibility which God has promised to those who seek for them according to His word, the time will have been well spent.

Now that this, the main object of my coming up here, has been accomplished, I think my course is about finished, and I shall, in a couple of weeks, go to a more agreeable climate, to Pasadena, Cal., U. S., where I have two married daughters, and spend the few days that are left to me.

In the July No. of the ADVOCATE “What's In a Name?” and “The Restoration of Israel” came in very appropriately just at present. With your editorial on the Statement of Faith I agree, with the alterations suggested, except that relating to Prop. XXIX, which I do not understand. If you simply leave out the words “a general resurrection and judgment” the language is faulty. What will there be? Also Prop. V. might be further amended by the omission of the words “was adjudged unworthy of immortality and.” Adam was simply sentenced to return to the ground from whence he was taken, and we have no right to read in those words between the lines. This has long been an objection to me. Also, if you will turn to “Good Confession” by Bro. Roberts, page 9 paragraph 5, you will find the incorrect statement that Adam was “under condemnation to return to the dust *for ever*.” Now that is not so. I should like to see the words “for ever” omitted in future editions.

Are there any brethren in or near Pasadena?

Your brother in the patient waiting for the return of the Master,  
D. P. ROSS.

[The words in Prop. XXIX, “a general resurrection and judgment,” were omitted because some do not think the faithful will die during the millennium, and that since the Judge will be present throughout the thousand years, no judgment will be necessary. The difference of opinion on this does not affect any fundamental principle, and is not made a matter of fellowship; therefore, without committing itself to either side of of the question, the statement states only that which concerns the question of fellowship, namely, the “extinction of the wicked” and the “immortalization of those who will have established their title to eternal life.” Bro. Ross has overlooked the fact that the words he objects to in Prop. V. are omitted. It now reads: “That Adam broke this law, and was sentenced to return to the ground from whence he was taken—a sentence which in effect defiled and became a physical law of his being, and was transmitted to all his posterity”—EDITOR].

VICTORIA, B. C., CANADA.—Since our last we have meeting with us Sister Bertha Hall, of Leeds, Eng., Sister Florence Louise Hoag, lately from Bellingham, Wash.; also, just recently, Bro. A. Workman from England, whose association we hope may prove mutually helpful as we journey through this the valley of the shadow of death. We have also had the pleasure of the company at our meetings for the commemoration and thanksgiving of our participation in the crucified and resurrected One, who now lives the merciful and blessed intercessor in the presence of God, Sister Anna Heller, from Spokane, Wash., Sister McCarter, of Victoria, B. C., Bro. and Sister Baker, recently from Vernon, B. C., Bro. and Sister James Cook, of Ladner, B. C., and their daughters, Sister Dora and Flora Cook.  
C. H. EVANS.

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

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

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By THOS. WILLIAMS

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Advocate Publishing House, 734 W. 61st St., Chicago, Ill.

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OCTOBER, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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F. L. Hoag, A. Miller, J. O. Tanner, C. C. Vredenburg, T. Trussler, T. Warwick, K. Ingram, E. Jacobs, R. A. Strange, A. W. Linnecar, M. Hewitt (2), W. A. Nelson, J. Morrison, E. K. Biscoe, D. E. Bloomer, W. S. McLennan, T. Trusster.

### RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

I. L. Walsh, A. Moier, J. E. Giddings, W. H. Hastings, J. P. Teas, A. Evans, H. J. Johnson, J. O. Jones, F. Hanson, T. W. Ladson, W. C. Shewmake, W. E. Sanders, M. Hearing, J. Gear, S. Evison, M. E. Otey, F. V. Frederick, W. H. Briggs, P. A. Blackwell, T. L. Robins, J. W. Youngblood, C. C. Vredenburg, J. B. Rileigh, E. J. Lasius, D. Terry.

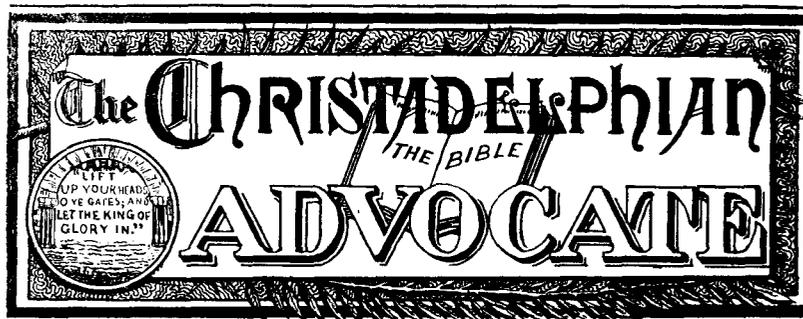
ADVOCATE RELIEF FUND.—Belvidere Ecclesia, \$10.00.

RELIEF FUND.—The following amounts have been received by Bro. J. Leask since last report: Chicago Ecclesia, \$17.11; Waterloo, Ia., Ecclesia, \$15.00; C. W. L., \$5.00. Amount used since last report, \$125.00.

CONTEMPLATED REMOVAL.—We are contemplating a removal shortly to Orlando, Fla., of which we hope to be able to announce definitely next month. The expenses will be heavy, and therefore we must do what we always try to avoid doing, and which is seldom necessary to do—with most of our subscribers—that is, request that all who are in arrears try to help us by remitting. A statement of account will be sent to any who may ask for it.

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VOL. 26—No. 10

OCTOBER, 1910

No. 308

## A MESSAGE OF LOVE FROM A GRATEFUL HEART.

### EXPLANATION.

This "message" is written in chapters, by a young sister whose affliction refuses her the enjoyment of life *here*, and intensifies her yearning for the life *hereafter*. It is God's message of love to man expressed from a grateful heart intelligently, sincerely, affectionately, and in such simplicity as will appeal to the minds and hearts of seekers for the glorious truth of salvation, and to those who delight in refreshing themselves with drafts of the pure waters of life. The intention is to reprint these chapters from the type used in our columns for publication in pamphlet form. Brethren in the South who have read the manuscript have shown their appreciation of its merits and their interests in the afflicted sister by contributing towards its publication. We purpose printing one thousand copies, and when the expense is met by the contributions made and by copies we may sell, the proceeds of the rest of the one thousand copies will be turned over to the sister. As the chapters appear in the *Advocate* our readers will judge as to their merits. The price of the book complete will be announced later.—EDITOR.

### INTRODUCTION.

**T**HE writer feels that no apology is needed for offering a message of love to the world. She well remembers the time when she was an "alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world." A pitiable condition, indeed! It is true the open Bible was before her, but having a mind filled with superstitious ideas and traditions of men, it was to her a book of mysteries, comprehensible only to the infinite God whose spirit dictated its language.

While thus "alienated from the life of God by ignorance," a friend pointed out to her the "truth, as it is in Jesus," and, step by step, led her from darkness into the glorious light and liberty enjoyed by the children of God.

Having been granted this privilege, by a belief of, and obedience to the gospel, the writer brings this message from a heart grateful beyond expression to the Giver of all good for His plan of redemption, and to the messenger who brought the glad tidings; and overflowing with love for perishing men and women who have a "zeal of God but not according to knowledge." She sincerely trusts that you, too, by a diligent study of the "Scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus," may come to a knowledge of the truth, and assume "the only name under heaven given among men whereby men must be saved."—a step which she knows by experience will fill you with joy unspeakable, and, if followed by a godly life, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

#### CHAPTER I.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). Salvation then is limited to "whosoever believeth in him." If man's redemption depends upon his belief in Christ, what shall he believe in order to be a believer in Him? Each one of the numerous sects, denominations, and organizations offers a different creed to the seeker of the truth, as the one thing to be believed. Can one believe just any of them sincerely and be saved? Paul says, "The gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). Not a gospel, but the gospel, and the gospel only; because we hear the same apostle declaring to the Galatian believers in language that cannot be misunderstood, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). "For," says he, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12). Hence we find that the gospel Paul preached was the power and the only power of God unto salvation, and it was revealed to him by Jesus Christ.

Dear reader, what constitutes the gospel? If one should ask you what the gospel is, could you give one a definite answer from the Bible? Remember, "it is the power of God unto salvation to every one that believeth," and one cannot be saved by a belief of something of which one has no knowledge. We find these words in Gal. 3:8—"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." What have we here? The gospel.

What does the gospel set forth? In Abraham, whose belief was counted to him for righteousness, shall all nations be blessed. That is, Abraham is the father of the faithful. Since there is but one faith (Eph. 4:5), without which it is impossible to please God (Heb. 11:6), we must believe the same gospel that Abraham believed in order to have the one faith that characterized Abraham's life.

We read in Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." This defines Abraham's faith, or the one faith produced by a belief of the gospel. For what things did Abraham hope? The things promised in the gospel preached to him as revealed in Gen. 12:3—"In thee shall all families of the earth be blessed." This hope brought Abraham out of his own country and away from his father's house into the land the Lord showed him. Here it was that the nature of the multi-national blessing was more fully explained in the language: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15). What did the Lord promise? The land of Canaan. To whom did He promise the land? To Abraham and his seed. Who is Abraham's seed herein mentioned? We are often told this refers to the Jews, the descendants of Abraham. Must we guess at the answer to this question? In Gal. 3:16 our doubts are put to flight by these words: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as to many; but as of one, And to thy seed, which is Christ." Thus we see that the gospel preached to Abraham promised to him that, together with the coming Christ who should be his seed, he should inherit the land (Canaan) forever.

In after years Abraham was given a son of whom God said to him, "In Isaac shall thy seed be called" (Gen. 21:12). The same gospel that had proclaimed Abraham the father of the Christ-seed who should bestow a blessing upon all nations of the earth was preached to this son by the Lord in this language: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed (Christ) I will give all these countries, and I will perform the oath which I swear unto Abraham thy father—Gen. 26:3.

So strong was Isaac's faith produced by a belief of the gospel that when sending his son, Jacob, to take a wife of his own nationality, he said unto him, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" (Gen. 28:3, 4). No doubt this blessing pleased the God Isaac worshipped, for the first night its recipient spent on his journey, as he lay upon his stony pillow under

the starlit canopy of heaven, that God appeared to him in his remarkable dream and said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28: 13, 14). These Scriptures clearly set forth the fact that the same gospel was preached to Abraham, Isaac, and Jacob, and promised an ultimate blessing to all nations of the earth.

We are often asked why we dwell at length upon these promises made to three ancient Jewish worthies hundreds of years ago. The class that makes this inquiry, forgetting that Paul has emphatically declared that the promise was made to Abraham and Christ, takes the position that the Jews are the "seed" mentioned in the promise. Therefore, it thinks the promise was fulfilled when the Jewish nation was led into the land of Canaan under Joshua, thus becoming a matter of history to those who have lived since that time. Is that the disposition you would make of this promise? Paul said, in Acts 26: 6, as he made his defense before king Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers, Abraham, Isaac, and Jacob" (Acts 3: 13). Is that your hope?

It was this same hope that had made Zacharias rejoice over the birth of his son, John the Baptist, whom he knew had been sent as a forerunner of Jesus the promised seed of Abraham, for he is recorded as saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant—the oath which he swore to our father Abraham"—Luke 1: 68-73.

Does it not seem strange to you, dear reader, that Paul and Zacharias should give expression to a hope based upon the fulfillment of a promise that had been fulfilled years before under the law? Think you, these promises have been fulfilled? In Rom. 15: 8 we read, "Now I (Paul) say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto our fathers." What did Jesus do? He made more sure, ratified, or added strength to the promises God made to Abraham, Isaac and Jacob, which alone shows they had not been fulfilled. But another statement is made concerning the same promise in Heb. 11: 8, 9, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of

promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Verse 13 of the same chapter says of those of like faith with Abraham mentioned before it, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

In addition to all this, we have Stephen's words found in his answer to the accusation brought against him by false witnesses, as recorded in Acts 7:2-5: "And he (Stephen) said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land (Canaan) wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession."

It is true that God made a covenant with Abraham concerning his descendants, the Jews, that he did fulfill. But will you notice how carefully this is spoken of in Neh. 9:7, 8: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to *his seed*, (not to *thee* and to thy seed) and hast performed thy words, for thou art righteous."

It was under this covenant the children of Israel were led into Canaan by Joshua, but Paul explains the relation of the law to the promise made "to thee (Abraham) and to thy seed" (Christ) this way: "And this I say, that the covenant, that was confirmed before God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (Gal. 3:17, 18). Why, then, Paul, was the law given? Mark his answer. "It was added" (to the promise) "because of transgressions, till the seed should come to whom the promise was made" (Gal. 3:19). "Wherefore," says he, "the law was our schoolmaster to bring us to Christ (the promised seed), that we might be justified by faith."

Now, dear reader, these promises, as we have learned, must be considered just as important as the gospel, since they are one and the same thing. The gospel, however, does not promise any thing to any one except the seed of Abraham. How may we become so re-

lated to Abraham? In Eph. 3:1-5 we read, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit)." What is this revealed mystery? The next verse (6) says, "That the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel."

Since Paul was told that the Gentiles should be fellow heirs, it would be well for us to let him explain how they become fellow heirs. Hear him, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). What promise? We turn back to Gen. 13:14, 15 and read again, "And the Lord said unto Abram, after that Lot was separated, from him Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Then as we remember that Paul has said, that by a belief of the gospel which produces the one faith and baptism into the only name given under heaven among men whereby we must be saved, Gentiles may become joint heirs with Christ of the promise offering wonderful blessings to all nations in Him, we are made to exclaim: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

*(To be Continued.)*

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RICHMOND, VA.—To the members of the Chicago Ecclesia, Greetings: Beloved, while miles apart in the flesh at this time of your annual Gathering, Richmond Ecclesia, you are assured, is present with you in the spirit with best wishes for its success. Trusting that all may redound to the glory of the Father.

Yours in the one hope,

S. F. WHITE, Sec.

[This came the the morning after the Gathering. Hence its appearance here.—EDITOR.]

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Six days at drudgery's heavy wheel she stands,  
The seventh sweet morning folds her weary hands  
Yes, world of suffering, thou mayst well be sure,  
He who ordained the Sabbath loves the poor.

## CHRIST'S DEATH, RESURRECTION, AND INTERCESSION.

WHEN AND HOW DOES IT AFFECT THE BELIEVER?

(Continued from page 260).

No. 13.—And if He was not raised in the Spirit, how could He be accounted to be Spirit for our justification?

ANSWER.

He was "raised in spirit," in the same sense that you believe that the saints will be "raised incorruptible"; for you believe this of the saints, and yet believe in their mortal emergence. If you can believe in the mortal emergence of the saints and yet believe that they will be "raised incorruptible," why can you not believe in the mortal emergence of Christ and yet believe that "He was raised in the Spirit"? All you are asked to do in both cases is allow the proper scope to the word "raised." But you ask now the strange question, "How could He be accounted to be Spirit, for our justification"? i. e., "if He was not raised in the spirit." When He became Spirit, He was Spirit. Why then do you speak of Him as "accounted to be Spirit"? Your effort is to teach that the believer as soon as he is baptized is "accounted to be Spirit." Who "accounts" or reckons him to be Spirit—a "Spirit-body"? If you say that God does, then He who knows the end from the beginning reckons one to be a spirit-body, let us say, to-day; to-morrow that one becomes an apostate and dies an apostate. What then has become of the "accounting him a Spirit-body"? Do you think it possible for God to "account any one a "Spirit-body" and then be under the necessity, by force of circumstances, to change the "account"? This word is quite useful when *used*, but you have sadly abused it, and we hope that all who have been deceived by it will come to themselves and return to the simplicity of the truth.

No. 14.—Christ was raised up from the dead by the glory of the Father, says Paul, in Rom. 6:4, and having been justified from sin, how could He be raised mortal?

ANSWER.

You rightly admit that the saints are to be raised mortal, and you also admit that at baptism they are "justified from sin." Why then should the fact that Jesus was "justified from sin" be a reason for His immortal emergence when you admit that it is not a reason for theirs? Since you correctly say that the saints are justified from sin, and will be raised mortal, afterwards to be made immortal, we accept your statement as reasonable and Scriptural, and ask you to be consistent and say the same of Christ.

15.—Seeing that our body of sin was accounted as having been “destroyed” at immersion, how could Christ have risen with the same body of sin?

ANSWER.

Our answer to No. 13 is an answer to this. But you misunderstood the meaning of Paul’s words, “that the body of sin might be destroyed.” Christ’s physical body was not destroyed; neither will ours be destroyed. Christ’s body is still the “fruit of David’s loins,” else He has not the lineal right to David’s throne. Our bodies are not destroyed, nor “accounted destroyed” at immersion; neither will they be destroyed at the resurrection. They are “changed in a moment,” “He shall change our vile bodies,” “we are waiting for the adoption, to wit, the redemption of the body,” etc. The “body of sin” Paul refers to is the body corporate, the body politic, the Adamic body of this “evil world.” In baptism we put off this “body of the sins of the flesh” and put on the body corporate, or body constitutional, of Christ; and therefore in relation to us the body of sin is “accounted as destroyed,” while our personal, physical bodies remain the same, and, like Paul, we must say, “I keep under my body,” and no longer “let sin reign in your mortal bodies.” Every Bible student knows that “the body of Moses” about which the adversary disputed was not Moses’ personal body, but it was Israel—a body corporate. In the same sense the “body of Christ,” of which the saints are members, is spoken of.

16.—We are *justified* by becoming Spirit, and how could Christ justify us unless He was raised in Spirit “by the glory of the Father?”

ANSWER.

He *was* “raised in Spirit”; so will the saints be “raised in Spirit,” or as Paul says, “raised a spiritual body.” But this is the completion of the process of “raising up the dead and quickening whom he will.” To be “raised in Spirit” does not mean “immortal emergence” for the saints, as you admit. Be consistent, and use these words in the same sense in relation to Christ.

17.—Christ raised from the dead, dieth no more; death hath no more dominion over him.” (verse 9). “Being put to death in the flesh He was quickened by the Spirit” (I. Pet. 3:18). To be quickened by the Spirit “and made free from the dominion of death,” how could He be raised otherwise than immortal?

ANSWER.

He *was* “raised immortal”; and of the saints it is said, “The dead shall be *raised* incorruptible.” But the “raising” is the completion of the process, and in no way supports your contention for “immortal emergence.”

18.—Contrasting the two Adams, Paul says, “The first man Adam was made a living soul: the last Adam a quickening spirit” (I. Cor. 15:45). The two natures constitute an animal body and an immortal body; and there is no scope for a third kind of nature. Christ’s body of sin having been destroyed on the cross, He became a “quickenning spirit” by being raised immortal, and then realized the hope of the Psalms, “I shall be satisfied when I awake with thy likeness” (17:5). Christ did not awake to *see* God’s likeness, but He awoke *with* God’s likeness.

## ANSWER.

The words, “The last Adam became a quickening spirit” should be evidence of the brevity of Paul’s statements. The entire process of birth, life, death, burial, emergence, and immortalization is condensed into these few words. True, there are only the two natures—animal and spiritual. This, again, is true of the saints, and yet does not prove immortal emergence. If “Christ’s body” of sin was “destroyed on the cross,” it follows that it was not a “body of sin” that was buried; and then the question is, What body *was* buried? If you say it was the same body that was crucified, it follows that the body was not destroyed on the cross. The body that was in the tomb was not “suffered to see corruption,” and therefore would have corrupted had it been allowed. That same body was raised and was never “destroyed,” but changed into the “likeness” of the Father. When? When His words were fulfilled: “I ascend to my Father, and to your Father; to my God and to your God.” The words of the Psalmist expressed his hope as well as that of Christ. You admit they do not mean immortal emergence for the former; why not apply them in the same sense for both? It was not the “with” in the sense of mode that would give the satisfaction; it was the attainment of the “likeness”—the grand end, the competition. The word “awake” may be used the same as the word “raised”—“*awake* with thy likeness,” “*raised* incorruptible.” Allow the same process in both cases, and there will be no more proof of immortal emergence in the former than in the latter; and you admit the latter allows for mortal emergence and subsequent immortalization. What would the Psalmist and Jesus be “satisfied” with? is the important question. The answer evidently is, “With thy likeness.” When will the Psalmist attain to this “likeness”? After emergence from the grave, and when he is immortalized. So with Jesus. Now the meaning can be more fully seen by paraphrasing the words thus: “I shall be satisfied with thy likeness when I awake in the resurrection.” If we insist upon the words, “I shall be satisfied when I awake with beholding (or seeing) thy likeness,” it will be quite in harmony with the words of John, “We know that when he shall appear we shall be *like* him, for we shall *see* him as he is.” “Beholding” and “see” mean more than looking upon. They are words of hope, to be realized in.

the change to the "likeness."

19.—Referring to Christ's resurrection, the Father says, "Thou art my Son, this day have I begotten thee." How begotten but by raising Him immortal?

ANSWER.

The words quoted are true of Christ's begetting of Mary, and therefore do not, of themselves, mean immortalization. But allowing such a meaning in relation to His resurrection, the word "begotten" can be taken to represent the same process as the word "raised"; and it is only the necessity of a pre-conceived theory that tries to see in them instantaneous immortal emergence from the tomb.

20.—To raise Christ from mortality to immortality involves two processes, whereas begetting is one only. "First-born" is Christ's pre-eminent title: "I will make my first-born higher than the kings of the earth"—Psa. 89: 27.

ANSWER.

The two-fold division is arbitrary and artificial on your part, and not a necessary thing. You may divide the process of "raising" a crop of wheat, but still the entire process of plowing, sowing, reaping, and garnering is rightly expressed in the one word as one process. So with the words, "I will *raise* unto David a righteous Branch," the necessity of a division into "two processes" or more may suit a pre-conceived theory when in straits, but the simplicity of truth requires only one process. Begetting, in the case in hand, is a word which includes the entire process by which the *First-born* is produced. Hypercriticism would confine it so critically as to reduce it to abortion. But be reasonable.

21.—The sons of God are all first-borns from their immersion, for they are called the "Church of the first-borns" (Heb. 12: 23). They being then accounted Spirit-beings, Christ, as the first-born, was necessarily begotten a Spirit-being, and thus was "raised from the dead the first-fruits of them that slept"—I Cor. 15: 10.

ANSWER.

The first-fruits relate to the new harvest—the immortal state. Jesus became the first-fruits when as the wave-sheaf He was waved before the Lord in the process of being quickened into immortality. The saints—those accepted at the judgment-seat of Christ—will become the first-fruits of another harvest when they, like their Head and fore-runner, will be quickened into immortality. They are the harvest of which Jesus is the first-fruits. Consistency, reason, types, and Scripture in general require the process to be the same with the first sheaf as with those harvested afterwards. The theory that

strives to make Jesus a wave-sheaf in the grave destroys the harmony and beauty of God's plan.

We have now dealt with the first part of this pamphlet—five pages—and these contain in substance nearly all that follows. We shall not, therefore, give as much space to what follows; but where subtle questions are put calculated to puzzle and preplex, we shall devote a little space to remove the confusion.—EDITOR.

### CHICAGO FRATERNAL GATHERING.

**T**HE thirty-third annual Fraternal Gathering of the Chicago Christadelphian Ecclesia was held at the Masonic Temple, Chicago, Ill., on Saturday, the 27th and Sunday, the 28th of August, 1910. It was in every sense a good and successful effort. The weather was ideal; the attendance as large as at any Gathering ever held here; the addresses contained food for old and young, and the spirit of Christ was conspicuously manifest during the entire period.

Bro. S. T. Norman presided at the first meeting, which commenced at 10:30 a. m. on Saturday. The address of welcome was delivered by Bro. Thomas Williams, and was much appreciated by our visiting brethren as well as our own members. He was inexpressibly pleased, the speaker said, to welcome those of like precious faith who had come from different States to meet with us in a Fraternal Gathering. Our object in thus assembling was to help each other grow in the favor and knowledge of our Lord and Saviour, in order to make our calling and election sure. Probably we could not say to the extent Paul had, "I have fought a good fight," etc., but we could do our best and with God's help vanquish every foe we may meet in life's journey. The day of Christ's appearing would settle our eternal destiny. Therefore now was the time to watch, work, and pray for a favorable conclusion to our probation. All the powers of our bodies must be properly controlled in order to achieve the best results, and our minds and hearts set upon the goal.

The development of the cruel and sanguinary "man of sin" system was accelerated by the apostasy of many who had run well for awhile. We should not be soon shaken in mind, but should be so founded and established in the truth that we could not be moved away from the hope of the gospel. The night is far spent, the day of rejoicing will soon dawn. No one should turn to the right hand or to the left, therefore, but all should help each other to press forward to the goal, where the victors will be crowned with incorruptible diadems.

Brethren Zilmer, Waterloo, Ia., B. Little, Woodstock, Ill., Gibbs, Cataumet, Mass., and Cocke, Creal Springs, Ill., responded very appropriately to the address of welcome.

The second meeting was held at 3 p. m., Bro. J. Wooliscroft presiding. Bro. Leask was the first speaker, his subject being, "Paul's career an evidence of the truth of the gospel." When Saul of Tarsus first appeared on the theatre of the world, it was in the role of an inveterate persecutor and exceedingly violent destroyer of the followers of Christ, the lecturer declared. While assiduously working for the subversion and destruction of the Christian religion, he was apprehended on the road leading from Jerusalem to Damascus by Jesus, the once crucified, but risen and glorified Messiah of Israel, and was questioned as to the reason for such indefatigable persecution. Upon being assured that the speaker was the Head of that body upon which he had brought such appalling disaster, he had asked, "What wilt thou have me to do, Lord?" and having been informed what he should do, he forthwith preached Jesus at Damascus, that He was the Christ. The life and work of this man prove Christianity, as it was preached by Jesus and the apostles, is true. Having changed masters, and affiliated himself with the "Sect everywhere spoken against," he was one of the most assiduous workers for the spread of the gospel where Christ was not known, as well as the most faithful exemplar of Christian character the world has beheld since Jesus ascended.

Paul had left a position of favor and comparative plenty to follow the lowly Nazarene. He had never evinced a desire for leadership nor had he joined the Christian sect and agreed to palm off an imposture on the world. He had never seen the apostles prior to his conversion; and when it was told them that he who once destroyed was now preaching the faith, far from anticipating any such favorable turn in his career, they refused to believe it; so incredible did it seem that one who had so recently persecuted them with such unparalleled severity should now have become their friend and brother.

For forty long and dreary years this faithful and godly man had denied himself of almost everything that makes the present life dear in order to preach the gospel, a most indispensable and vital part of which was the death, burial, and resurrection of Christ. He had died a martyr to the cause he espoused, in the hope of a resurrection from the dead and an enduring place in Messiah's kingdom.

"Lessons from the book of Daniel" was the subject of the next lecture, the speaker being Bro. Moat, Rockford, Ill. The prophet Daniel was one of the seed royal of the Hebrew commonwealth, and when the Mosaic economy had been destroyed by Nebuchadnezzar, he was taken to Babylon. Consistency was a very conspicuous jewel in the character of this man. As a Jew who kept the law as far as possible under adverse circumstances, he had refused to eat of the palatable food from the royal table, and asked for pulse and water instead. He knew how to obey, and God had favored him in the land of the enemy so that he was a subordinate ruler in the empire for many years, and was otherwise honored by the emperors.

While Darius the Mede was king, a conspiracy was formed to destroy Daniel. The conspirators induced the sovereign to issue a decree that anyone who should ask any request of any god or man save the king for thirty days should, upon being proven guilty, be thrown into the lions' den to be devoured. Daniel's fidelity to his God had become a subject of comment and it was the wish of his enemies to thus compass his destruction, it being almost certain that he would ignore such a monstrous order and pray to Jehovah as he had done three times each day hitherto. The decree was duly issued and sealed; and Daniel was watched and found to be a transgressor; and though the foolish and vacillating old monarch might have saved him, he was thrown into the lions' den. Jehovah did not forsake His servant in this extremity of ill, however, for the lions' mouths had been closed by an angel and Daniel escaped uninjured.

The book of Daniel was one of the things written for our learning, and we should profit by the lessons it contains. The fidelity, consistency and courage of the "the man greatly beloved" were wonderful. May we dare to do as he did and so merit Jehovah's approval in the day of Christ.

The third and last address of this session was by Bro. S. F. Roche, on the subject, "Christ's good confession before Pontius Pilate." This subject was found in I Tim. 6:13. Paul had not informed us in what the goodness of Christ's confession consisted. He had merely said there was a confession and that it was a good one.

Quoting from the records of Jesus' trial, the speaker emphasized the statement that Jesus had died because of a fact, and not for a fiction. When asked if He were a King, he had replied affirmatively, and added, "For this cause was I born, and for this came I into the world, that I might bear witness to the truth." His probationary career was then about to end. If He was born to bear witness to the truth that he was King, He must have done so prior to His arraignment before the bar of Pilate. In plain teaching as well as in parable He had taught His disciples that He was King elect and would hold the sceptre and wield the reins of government when He would come in His glory.

The only hope of this benighted sphere is in His coming again to sit on David's throne and grapple with all the perplexing problems which confront the nations of mankind and seek in vain for solution. The present order of things needs to be changed; oppression, lust and crime cannot be removed by any one else than the mighty Son of God. War cannot be made to cease by any or all of the nations, for as long as wrong and injustice are practiced, force in the form of war must be employed. The king of terrors, death, cannot be vanquished by any less mighty hand, hence Paul had said, speaking of Messiah's reign: "For He must reign till He hath put all enemies under His feet; and the last enemy that shall be destroyed is death."

The evening meeting opened at 7:30, Bro. Leask presiding. Bro. S. T. Norman delivered the first address, his theme being, "The love of Christ." This address was very practical, and contained considerable exhortation as to the way we should show our love for Christ in our daily conduct. Jesus had shown the most unexampled love for us when he voluntarily surrendered to his heartless enemies in order that the predetermined counsel of the Creator with respect to our redemption might be executed. We were not the friends of Jesus when He died any more than were the Jews. There was nothing lovely or endearing in the characters of those who were alive at the time—nothing to induce any one to die for them. The love of Christ was shown when Jews and Gentiles were alike guilty before God. Such love should constrain us, therefore, should draw us to the person who manifested it, that we may appreciate it, and do as He has commanded. His precepts are not only not grievous, but they are the best and most elevating for every one.

Love may be either a virtue or a vice. The love of Jesus was a virtue, for He loved only those who would respond to and reciprocate His love in a palpable and concrete fashion. We have freely received the truth, we should give as freely and so evoke the approval of our Judge when He comes to make up His jewels.

The last lecture of the evening was delivered by Bro. Zilmer, on the subject, "The gospel: Its subject-matter and design." This lecture was delivered with the force and perspicuity which are so characteristic of the lecturer, and delighted our hearts. The gospel is all-important, the speaker said, for it is the power or means by which God will save those who believe it. The term occurs one hundred and two times in the New Testament, and means good news, or glad tidings. Jesus preached it. At Nazareth he said he had been anointed to preach glad tidings to the meek. He sent forth His disciples to preach it. Paul pronounced an anathema on any man or angel who should preach any other gospel than that proclaimed by himself, and which he had received from Jesus Christ.

The subject-matter of the gospel comprises the things pertaining to the kingdom of God as well as all the things which concern the name of Jesus Messiah. The death, burial and resurrection of Christ are indispensable elements of the gospel, but these are not the whole system so styled; they are some of the chief things. Paul had so argued in his letter to the Corinthians. The death of Christ had been predicted in the prophetic Scriptures, it was not to be a natural, but a violent death; and it did not result from any transgression of law on His part, but from His relation to the law of sin and death. Christ's resurrection is a vital element of the gospel, for if it had not occurred, Christ would himself have perished as well as those who had fallen asleep in Him.

The design of the gospel is to take out of the nations a people

for Jehovah's name, who will be the associate rulers with Christ in the kingdom of God. Those who believe the gospel now, and obey it, will be judged and rewarded at Christ's coming, at which time the disobedient will also be judged and punished.

We resumed our worship at 10:30 a. m. on Sunday. Bro. S. F. Roche presided. "What if some do not believe?" was the title of the first lecture, given by Bro. J. W. Lea. This question, in the past tense, was asked by Paul of some of the believers of his day with reference to the unbelief of some of the Israelites subsequent to their emancipation from the tyranny of Egypt. The apostle had hastened to assure his readers that absence of faith on the part of some did not prevent God from accomplishing his purpose which he had predetermined. The unbelievers perished in the wilderness, while the believers entered the land of promise.

In our day the interrogation might be put in the present tense, "What if some do not believe?" Their unbelief can in no way frustrate the Creator's design. For as Jehovah in his own good time led Israel out of the land of bondage and into the land of Canaan, so He will proceed to make the believers of the present a permanent part of the institution He will establish at the coming of Christ; while the unbelievers will be destroyed. A vast majority of the human species do not believe God, but their unbelief cannot render abortive the Almighty's efforts to cause a restitution of all things predicted by the holy prophets.

The public teachers in the various institutions of learning are unbelievers of the gospel, and many of them say in effect, "There is no God." Some of them are wasting their energies in a vain endeavor to prove that Jesus Christ never lived. But they cannot blot out the fact of God's existence, or the equally well attested facts that Jesus lived, and died, and rose. In a day not far distant Jesus will return to take into His hands the reins of universal government. The unbelievers will then be confounded, while the believers will participate in the joys and glories of the kingdom of God.

The chairman now addressed the meeting on the subject, "Fellowship." Quoting from I John 1, he emphasized the statement that there can be no true fellowship without unity of faith. The believers of the first century were admonished to "speak the same things," which would have been quite impossible if they had not believed the same gospel. This unity of faith resulted in unity of action. The believers all walked toward the same end, or goal; not each one to do as he pleased, but each one to please God by showing his faith by his works. The aggregation of believers were "workers together with God." Hence faith, reduced to action, brings its possessors into fellowship with God; and a true fellowship, therefore, is one which is cemented together with the adhesive principle of unity of purpose.

It seemed almost unnecessary to affirm that those who do not believe God are not in fellowship with Him. This class of persons are alienated from the life of God through their ignorance of His purpose. Ignorance cannot furnish a passport to the kingdom of God. The characters of those who have not been subjected to the much tribulation through which we must enter the kingdom are valueless to God. Disobedience on the part of those who know God is quite as effectual in barring the door to the kingdom against them as ignorance. So the belief of the true gospel carries with it the obligation to obey.

We should always appreciate the fact that we have a high and holy calling which demands our best powers and efforts during our probationary career. Our destinies are largely in our own hands. God has called us and we have assumed the solemn relation of fellowship with Him; but if we do not strive to overcome, always calling for His aid in the struggle, we shall not be meet for the Lord's use in the day of Christ. Let every one therefore try to merit the Judge's approval.

The fifth meeting commenced at 3 p. m., Bro. Spencer presiding. "Prayer" was the subject of the first address, the chairman being the speaker. Many intelligent persons believe that prayer is unnecessary, he said, for they imagine that success can be attained if they plan and strive. The question of prayer is of vital importance, however, and the teaching and examples of those who were most successful in pleasing God, are left to us in order that we may also succeed and reap the reward which God has in store for those who love Him. There is no need of praying much in public. The advice of Jesus on this point is superlatively good. Neither is there any need for, nor does any good accrue from, vain repetitions such as the heathen use.

Jesus' brethren alone have the right and privilege to address the Creator as their Father. Others may address Him as such, but He does not sustain the same relation to them that He does to those who believe His great and precious promises, and have been baptized into the name of His Son. Our prayers should ascend to heaven like the incense from the altar in Israel's temple. Jesus is our altar. He is also our priest. Hence we may approach the throne of favor with confidence, and ask such things as are for our good.

We may not always, or even frequently, have our requests granted, but we invariably receive what is best for us; for God gives only what is right and calculated to do the most good. He gives no luxuries, no superfluities; He gave all we possess, and has a right to take all away, should His wisdom decree this to be for our ultimate benefit. So we should not be impatient, nor discouraged, but should press on. To be frank and honest with God is to merit His approval,

and those who humble themselves will in due time be exalted to rulership with His Son.

Bro. Zilmer now addressed the assemblage on the subject, "Did Christ rise from the dead?" Part of the evidence from four of Paul's letters was adduced in the affirmative, with convincing eloquence, logic and force. From the time of Christ's first appearance on the theatre of human affairs until His resurrection, He had acted openly, the lecturer said. All His works were performed under the blaze of day; nothing was done in a corner. No man had had a better opportunity than the apostle Paul to know the facts relating to Jesus' resurrection. Paul was not the originator of the doctrine of the resurrection. God, in order to demonstrate the Messiahship of Jesus, as well as the fact that His approval rested on him, had raised him from the dead. This fact had been proclaimed in various parts of Palestine and the adjacent countries prior to Paul's conversion. He had not seen any of the witnesses of the fact for a long period subsequent to his affiliating with the body of Christ. He had preached the fact during this period, and so well established was it when he wrote his epistle to the Romans that he assumed it and proceeded to show its importance in the scheme of redemption as well as its relation to other parts of that plan.

In his first letter to the Corinthians the apostle had proved the resurrection of Christ. This was necessary because some were denying that fact, in effect, by saying there was no resurrection of the dead. He had appealed to the evidence of the twelve apostles, who had seen Jesus after his resurrection; of five hundred brethren who had seen Him at one time; the greater part of whom were then living; of James, who saw Him subsequent to this latter appearance; and finally he declared he had himself seen Him, as one born out of due time. The fact of Christ's resurrection was established on the sanest and most sensible, as well as positive, and the best kind of circumstantial evidence.

The concluding meeting began at 7:30 p. m., Bro. J. W. Lea presiding. Bro. Williams was the only speaker, and he chose a very good subject in "The fall of Babylon, the rise of Jerusalem." This lecture was a very appropriate finale to a series of meetings which were in every respect equally as good as any that have hitherto been held at Chicago.

The hall was crowded to its full capacity, and every one was eager and delighted to hear an exposition of the sacred Scriptures with respect to the irrevocable sentence which was pronounced on Babylon so many centuries ago; and also of the precious promises with respect to Jerusalem's rise. Ancient Babylon, on the Euphrates, the glory of the Chaldeans, had fallen, the lecturer said, as prophecy had previously declared it would. Nebuchadnezzar had boasted of great Babylon which he had built, and that boast as well as the un-

just and sanguinary career of that city had sufficed to bring the execution of heaven's sentence upon her and she had long since perished from the earth. In the process of time another Babylon arose—this one on the Tiber—and her cruelty and avarice far surpassed those of her ancient prototype. She, too, had humiliated Jerusalem, and for more than 2,000 years had adopted the title which alone belongs to Jerusalem, "The eternal city." The word Babylon meant confusion, and the term may properly be applied to that system or constitution of things which has its principal seat of power in Rome.

The meaning of Jerusalem is, There shall be peace. This name had never been a suitable one during all the history of the world. It is a prophecy of a future state or constitution of things to be established when the Prince of peace returns to choose Jerusalem again and to utterly destroy modern Babylon, whose sins have long ago reached to heaven. In the Apocalypse, Chap. xviii., there was an invitation to "come out of her, my people, lest ye be partakers of her sins," etc. When men and women ceased to believe in a trinity of gods, who are nevertheless supposed to be one; and come to believe in the one true God of Israel, they have in part responded to the invitation, "Come out of her," etc. When they refused to believe the lie that man is a creature of immortal nature, which at death ceased to inhabit his tenement of clay and lived as well outside as inside of it; and believe the Bible truth that man is a creature of dust formation, animated by the breath of life, and under sentence of death, they would then have partially come out from the impending judgments to be meted out to the intoxicated harlot that has drenched the soil of Europe with the blood of saints. These and other blasphemous and God-dishonoring, monstrous lies would have to be repudiated and those who wished to be saved would have to become citizens of the kosmos or world to come, when the queenly Jeusalem will rise in heavenly splendor and be the joy of the whole earth.

When this lecture was concluded the hymn "Most glorious things are spoken, Jerusalem of thee," was sung, and the chairman concluded the gathering with a few appropriate remarks and prayer.

Thus six good and profitable meetings had been held, and now we were compelled to separate, each one, however, feeling that he had been benefited by the association with those of like precious faith.

For the information of those who may wish to know if there will be another Gathering here one year hence, I will say that if the King, for whom we wait, does not return in the meantime, there will be.

Yours in the hope of eternal life, S. F. ROCHE,  
Secretary of the Committee of Arrangements.

In the good fight of faith the first battle must be fought in each one's own self.

## QUESTIONS AND ANSWERS.

I wish you would give us an explanation of the latter part of the twenty-third verse of the tenth chapter of Matthew. ?

### ANSWER.

This text has puzzled many. It has been generally supposed that the words "ye shall not have gone over the cities of Israel" mean that the disciples would not have time to visit all the cities of Israel before Christ would come; and since He was not to return personally from heaven till long after their death, the coming referred to must mean His coming against Jerusalem through the instrumentality of Titus and the Roman army. Others have supposed that Jesus meant His "coming" to meet the disciples somewhere on their journeyings before they would have visited all the cities of Israel, perhaps in Galilee after His resurrection, as referred to by the angel in chapter 28:7—"Behold, he goeth before you into Galilee."

It will be observed that the translation of the words "till the Son of man be come" is doubtful, by the fact that a marginal correction is given in the words "Or *end*, or *finish*."

Now let us regard the disciples as messengers sent to do a work in Israel which would not and could not be finished at that time, but only partly done, the finishing to be accomplished after the return of Christ from heaven, when the nation that was not ready to receive him will be ready for the finishing of the work begun at the first coming of the Messiah. Many prophecies concerning the work of Christ in Israel were partly fulfilled at His first coming, and the finishing of the work remains for His second coming. For example, the prophecy of Joel 2:28, referred to by Peter in Acts 2:17, following the words of verse 16—"But this is that which was spoken of by the prophet Joel." A reading of the context in Joel shows that the pentecostal fulfillment was only partial, and the "finish" will be when the "Son of man be come."

There was a very good reason for Jesus to prepare His disciples for disappointment. They were constantly expecting the immediate realization of their hope of Israel's restoration, and they would go out on their mission expecting the work to be soon finished. Therefore they are told they would be as "sheep in the midst of wolves" (verse 1) and would be delivered up to the councils, etc. "Now," He seems to say, "do not despair when you receive this evil treatment, because the time is not yet come for Israel to receive you and your Master. Because of the "blindness in part which hath happened to Israel," as had been foretold by the prophets, which you have, in your haste for the "kingdom to immediately appear," overlooked our great mission to Israel is not, and never was intended, to be *finished* at my first

coming. Be prepared, therefore, for a disappointment of your premature expectations, and be satisfied with the partial results of your mission, remembering that you shall not have gone over the cities of Israel, you shall not have *finished* the work, till the Son of man be come, when 'they shall look upon me whom they pierced,' and mourn and repent, and all Israel shall be saved, because then there shall come out of Zion the deliverer who shall turn away ungodliness from the house of Jacob. Then the work which we partly do now will be *finished*."

It is quite evident that Jesus meant more than merely traveling through the cities; and those who would confine His meaning to this, and yet contend that the "coming" meant the destruction of Jerusalem, must be prepared to claim that the cities could not be gone over in a period of forty years, for it was about this length of time till the destruction of the city. The "going over the cities" was for the purpose of continuing the work of "turning the hearts of the fathers to the children and the hearts of the children to the fathers." It was not a mere matter of making a journey, but of fulfilling a mission, a mission of instruction concerning Israel's Messiah. Dr. Adam Clark, not being a believer in the personal return of Christ to restore Israel, could not be expected to apply the "finishing" to that coming glorious event, yet he gives such a meaning of the original words as lead to this conclusion. He says, *Teleion kai manthanauton* are used in I Chron. 25:8 for those who *teach* and those who *learn*. And *Tois teleiois* is used by the apostle, I Cor. 2:6 for those who are *perfectly instructed* in the things of God. Ovid has used the Latin *perficio*, which answers to the Greek *teleioo*, in exactly the same sense."

To *fully instruct*, then, is the thought, in relation to the disciples, and to *fully learn*, in respect to Israel. "You shall not have fully instructed nor will Israel have learned the truth of our grand mission till the Son of man be come." Then, they will become so fully instructed that "they shall have no need to say, Know ye the Lord, for all shall know him from the least of them unto the greatest."

—EDITOR.

### A Discrepancy.

I have been asked to give a reason for the discrepancy in the two accounts of the reign of Ahaziah. In 2 Kings 8:26 the record says he was twenty-two years old when he began to reign; and in II Chron. 22:2 it says he was forty-two. Please give me the reason for the discrepancy.

J. O. T.

ANSWER.

It is impossible that Ahaziah was forty-two years old when he began to reign, for his father, Jehoram, whom he succeeded, was only

forty when he died. See 2 Chron. 21:20. Upon the face of it, therefore, there is an error of a copyist here, and this error is corrected in 2 Kings 8:26, where Ahaziah is said to have been twenty-two years old when he began to reign. The Hebrew characters for 2 and 4 are quite similar, distinguished by only a small dot, and a copyist evidently mistook the 2 for a 4. Such a discrepancy as this, if it appeared in a book of an English author, would be readily attributed to a typographical error, for it would be a certainty that a son could not be two years older than his father. But some infidels are not as fair with the Bible as they are with books of human authorship. Even were the books of Kings and Chronicles written by un-inspired men, the writers would, if they were writing fraudulently, be careful not to make a son older than his father. It is obvious that the error in 2 Chron. 22:2 is not the product of the original inspired writer, but of a subsequent fallible copyist.—EDITOR.

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## BIBLE CATECHISM FOR CHILDREN.

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LESSON XIII.

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### RESURRECTION.

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BY THE EDITOR.

WHAT does an apostle say about a "likeness" when writing of resurrection?

A. The apostle Paul says in Rom. 6:5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

What does the same apostle say concerning a "form of doctrine"?

A. He says in verse 17 of the same chapter, "Ye have obeyed from the heart that form of doctrine which was delivered unto you."

What did Jesus do, the form of which reminds you of resurrection?

A. He was baptized of John in the river Jordan, thus passing through the form of burial and rising again.

What does an apostle say concerning this form and baptism?

A. Paul says in Rom. 6:4, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

What, then, do you think resurrection means?

A. It means a raising of dead persons from the grave who have died and been buried.

Do you recall what one of the prophets says about awaking?

A. The prophet Daniel says, "Many of them that sleep in the dust of the earth shall awake"—Chap. 12 : 2.

What does Jesus say similar to what Daniel says?

A. He says, "The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—John 5 : 28, 29.

What does an apostle say would have been the result if there had been no resurrection?

A. In I Cor. 15 : 18 he says that if Christ had not been raised there would have been no resurrection; and if there had been no resurrection, all who had fallen asleep in Christ had perished.

Supposing all good men who had died from the time of Adam had gone to heaven, how could they have perished?

A. They could not have perished if they had gone to heaven; they would have been in the saved state without resurrection, and resurrection would have been unnecessary.

Supposing good people when they die go to heaven, and bad people go to hell, the one to be happy, the other to be miserable, what would resurrection be for?

A. It would be useless, and it would imply that God rewards and punishes first, and judges afterwards; for it is when Christ shall appear and raise the dead He will "Judge the quick and the dead."

How, then, does the doctrine of the immortality of the soul affect the doctrine of the resurrection?

A. It makes it of none effect, for there can be no need of resurrection for immortal souls that are happy in heaven; nor for souls that are being tormented in hell.

But does not Jesus seem to teach that the immortal souls of Abraham, Isaac, and Jacob are alive and therefore they do not need resurrection?

A. No; He does not say a word about immortal souls. He teaches that the fact that Moses said that God was their God, and that He is not the God of the dead but of the living, was proof that they would be raised from the dead.

What words do you refer to as proof of what you have just said?

A. The words, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob"—Luke 20 : 37.

What is the meaning of the words in verse 38—"They all live unto him"?

A. They all live unto him because it is His purpose to raise them unto life. They live unto Him in His purpose.

What is the difference between the teaching of Jesus in this Scripture, and the claims of the immortal soul advocates?

A. Jesus was teaching the resurrection of dead men to life; and

believers in the immortality of the soul try to make His words mean that the men were alive and in heaven without resurrection.

When is the resurrection to take place?

A. When "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"—I Thess. 4: 16.

Will the righteous only be raised?

A. Paul says, that "there shall be a resurrection of the dead, both of the just and unjust"—Acts 24: 15.

Does that mean that resurrection will be universal?

A. No; Paul does not, of course, contradict other Scriptures which say that some will not be raised from the dead.

What Scriptures say that some will not be raised from the dead?

A. Psa. 49: 12, 14.—"Nevertheless man being in honor abideth not: he is like the beasts that perish, . . . Like sheep they are laid in the grave; death shall feed on them." Then in contrast with this it says, in verse 15, "But God will redeem my soul from the power of the grave; for he shall receive me."

What does a prophet say about certain ones who "shall not live"?

A. The prophet Isaiah says, of some who had ruled Israel, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Do you know of any place in the New Testament that teaches the same thing?

A. Paul says, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law"—Rom. 2: 12.

What does the prophet Jeremiah say concerning the princes of Babylon?

A. He says, "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep and not awake, saith the King, whose name is the Lord of hosts"—Isa. 51: 57.

But in the text you have quoted from Rom. 2 Paul says, "For as many as have sinned without law shall perish without law." Had the Babylonian princes no law?

A. Yes, they must have had a law.

Then they did not sin without law; and how then did they perish without law?

A. Paul is speaking of the law of Christ, the law of the gospel; and this law the Babylonians did not have, and therefore did not sin under the law that brings resurrection.

How do you know that Paul is speaking of a different law from that which the Babylonians died under?

A. He says that the law he is speaking of is the law of the gospel; for in verse 16 he says that "God will judge the secrets of men according to my gospel."

## Editorial.

### FRATERNAL GATHERINGS.

**F**OR many years Fraternal Gatherings were held only in two or three places in America, and they were always conducive of spiritual upbuilding and helpful in increasing brotherly love.

It was after the "Up-and-be-doing Movement" started that Fraternal Gatherings increased in numbers and in the attendance of brethren from all parts of the continent—indeed, it was that movement that rendered them more necessary as a means of adding to the success of the movement.

There are some who have lately come into the truth who do not know the nature and origin of the "Up-and-be-doing Movement." Followers of Christ should, of course, always be up and doing in the interests of the truth, within the fold and among our perishing fellowmen; but this regular and constant work admits also of "special efforts" in which our "up-and-be-doing" becomes more strenuous and better calculated to deal with emergencies as they arise.

The name arose from the fact that an effort was put forth to force the brotherhood into an acceptance of false doctrines on Adamic condemnation, and into a new basis of fellowship on the responsibility question. A brother in writing to the *ADVOCATE* concerning a lecturing tour happened to use the hyphenated word, and we placed it at the head of what was published about the plan of the tour. From that it became the name of the movement to rally the brethren who were being bewildered by the new and false doctrines and the divisions that were being made by agitators. The name proved to be a good one, and there are many thankful hearts to-day that the movement was successful in keeping together most of the brethren of America, and of rallying large numbers in England and Wales, and giving them a fresh and greatly encouraged start in the work of the truth, and in promoting brotherly love. The name, therefore, still keeps in the front, and the good movement goes on.

The result is, that Fraternal Gatherings are now held annually in England and in many parts of this continent at which attendants run up to two and three hundred, notwithstanding the long distances many have to travel. At these Gatherings our hearts are made to rejoice to see individuals and entire ecclesias who were torn from us for a time, but who have blown the mist away and joined hands again with their old comrades to help and to be helped as in days of yore along life's weary and troubled journey towards that rest which remaineth for the people of God. Brethren, have we not almost leaped for joy, and have not our hearts throbbled with inexpressible thankfulness to God when we have witnessed these evidences of renewed love and real

fellowship? And who have rejoiced the greater, those who have returned, or those who have welcomed? Who can tell? No one. They have vied with one another, and they equal one another in love, joy, and gladness; and in a mutual agreement, felt more than expressed, they realize "how good and how pleasant it is for brethren to dwell together in unity." Oh, that all could thus unite before we are called into the presence of our Righteous Judge! Could this be realized upon the basis which for years served as a foundation for united, earnest, and affectionate co-operation, where is there one who would not forget and forgive and thank the God of Israel? It is, perhaps, too much to hope for, yet there are signs that some are returning to the old and true and tried position on the sacrifice of Christ in relation to Adamic condemnation, these having been roused by the extremes to which some in their own ranks have gone, and to which their contention from the first was destined to drive them.

We had warned, but, from prejudice, leaders would not heed us; now that the warning has gone out from some in their own ranks, good results are manifest. Wherever it comes from, all faithful brethren will rejoice at its coming, and their gladness will be greater if it evokes from the pens of leading brethren a faithful and true expression on the essential question of Adamic condemnation and the sacrifice of Christ in relation thereto. Then, when agreement returns on this, only the question of resurrectional judgment of partly enlightened Gentiles will remain as a barrier to a complete return to the unity of former days, and surely that non-essential question will—for shame, if for nothing else—be removed and the old relation restored. In this desirable direction Fraternal Gatherings greatly help, since they bring brethren together to look one another in the face, there to see expressions honest and true, which soften hardness of heart, banish bitterness, and give such a taste of the sweetness of hearty fellowship as will impel a determination that no longer shall a trifle separate brother from brother and ecclesia from ecclesia. Let us hope, and pray, and work toward this end.

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### INTELLIGENCE.

BONFIELD, ILL.—The brethren here have recently been made sad by the death of Sister Amanda Johnson which occurred on the 17th of August. Sister Johnson was born at Charleston, Ia., on Dec. 29, 1851. About twenty years later she came to Illinois and in 1882 was united in marriage with Mr. Joseph Johnson, after which event they moved to Bonfield. They both espoused the Truth's cause some sixteen years ago. Her husband preceded her into the death state, having lost in a battle with the great white plague; and she was herself a victim of disease in various forms of manifestation, and finally succumbed at the comparatively young age of 58 years. The Methodist Church at Bonfield was very kindly offered and accepted by the brethren on the occasion of the funeral. Bro. S. F. Roche, of Chicago, conducted the funeral service, and addressed an unusually large and apparently appreciative audience on the faith of the deceased. The building was filled

with respectful and respectable people, not a score of whom knew God or were in possession of "the faith once delivered to the saints." The writer made the best effort possible to enlighten these on the purpose of God.

The deceased was laid to rest, on the 19th of August, in the quiet and beautiful little cemetery at Bonfield to await the summons of the One who vanquished death and led captivity captive. Her sleep will be brief and when she resumes her life, she will, if approved, be given a life free from the shafts of disease, sin and death. One daughter, Sister Wm. Meyer, of Bonfield, and one son, are the members of her immediate family which remain to mourn her loss. The former of these, as well as the believers at Bonfield, will not sorrow as those without hope. Christ's coming will soon restore a loving mother to her affectionate daughter.

Yours in the hope of Israel,

S. F. ROCHE.

BOSTON, MASS.—I have the pleasure to announce the immersion of one more from the ranks of the enemy. On the 16th of August, after an excellent confession of the things of the kingdom and Name, Miss Lucy Carr, youngest daughter of Bro. and Sister Carr, formerly of Mt. Vernon, Maine, was immersed into the only name under heaven that can give life. We rejoice with our brother and sister that these two daughters are now with them in the race for eternal life, and we hope they may all wear the victor's crown.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

BURNSIDE ROAD, VICTORIA, B. C.—We are pleased to report another addition to the Truth in the person of Agnes Gertrude, wife of Bro. Geo. Watkinson, and daughter of Bro. R. Jack, Mayne Island, B. C., who, after a good confession before witnesses, was immersed into the saving name on the 7th of September. We also report the marriage of Bro. A. P. Hill to Sister E. Watkinson, which took place on Aug. 12th, at the St. John's English Church of this place. Bro. Hill's father, who is a retired Church of England clergyman, living at Rathfanham, Wicklow Co., Ireland, and who is terribly cut up at his son leaving the Church, wrote him, asking him if he would be married in the Church of England for his sake. Taking Paul's advice, to be all things unto all men that he might win some, and knowing he was under the law to Christ, and that a church or any other building was nothing so long as he got a marriage certificate, he acted upon it, in the hope he may yet win his father to the truth, and in which effort he is very actively engaged at present in correspondence.

There are now eleven of us meeting at our home as above striving to build each other up by the Scriptures until the kingdom of God shall come.

In Israel's hope,

A. J. WATKINSON.

CHICAGO, ILL.—It affords us pleasure to be able to report a few names of those who have entered the race for eternal life. On May 14th Alice Rommel and Laura Wells, both of Atkinson, Ind., were inducted into the sin-covering Name in the appointed way; And on Aug. 30th Mr. and Mrs. R. Dibbler, Hammond, Ind., rendered a like obedience after giving evidence of an understanding of the things of the kingdom and the Name. May they all so run as to attain the crown of life that is in store for all the faithful. On Aug. 18th Sister Mary Stevens, one of the oldest members of this ecclesia, died after a long period of illness; for over two years she had been practically helpless. She had been living with Sister J. A. Norman, Bravo, Mich., who ministered to her necessities and took care of her during her long illness. Sister Stevens longed for death to come and relieve her from her suffering, looking forward to the coming day when pain and sickness and death itself will be destroyed when the great Physician will return from the "far country."

On Sept. 17th Bro. D. Lemon of this ecclesia and Sister Noel, Topeka, Kan., were united in marriage and have the best wishes of the brethren for their future well-being and that they may be a mutual help to each other in fitting themselves to become constituents of the bride, the Lamb's wife, when

the bridegroom shall appear. On Aug. 27th and 28 our annual Fraternal Gathering was held, an account of which appears elsewhere in this ADVOCATE. We had the largest number of visiting brethren with us on this occasion that we have had in several years and the meetings were all of an interesting and upbuilding character. During August we had the pleasure of the company, several Sundays, of Bro. and Sister Scroggin and Bro. and Sister Martin, Morrilton, Ark. We have also had with us of late Bro. and Sister M. Roche, Bro. and Sister Jones, Hamilton, Ont., Sister Harrison, Richmond, Va., all of whom we hope will locate here and become members of our ecclesia. Sister J. A. Norman, Bravo, Mich., has also been with us on several First days.

J. LEASK.

MASON, TEX.—The Fraternal Gathering at Junction School House convened at 8:30 o'clock the 3rd of Aug. The writer presided and Bro. William White, of Oklahoma, delivered the opening address, the subject of which was, "The Fulfillment of Prophecy relative to the Drying up of the Euphrates," dealing with the "subscribing of evidences" in the land of Canaan, which is now being literally fulfilled.

Second day, morning, Bro. G. W. Banta spoke on "God's Purpose in creating the Earth and Man."

Third session, afternoon, exhortation by Bro. E. Johnson and other brethren.

Fourth session, 8:30 o'clock. Subject, "Inspiration of the Holy Scriptures," by the writer.

Fifth session. Subject, "The Nature of Man," by W. White.

Sixth session, "Review of Disturbing questions during the last thirty-five years in the body, and the Effects and Remedies," by Bro. G. W. Banta.

Seventh session, "The Abrahamic Covenant," by Bro. J. O. Tanner.

Eighth session. Subject, "Davidic Covenant," by Bro. W. White.

Ninth session. Subject, "Baptism in water," Bro. J. O. Tanner.

Tenth session. Subject, "The Kingdom of God," by Bro. J. O. Tanner.

Eleventh session. Subject, "Regeneration," by Bro. G. W. Banta.

Twelfth session. Subject, "Signs of The Times," by Bro. J. O. Tanner.

Thirteenth session, Exhortation and Breaking of Bread.

Fourteenth session. Subject, "The Seven Pillars of Wisdom's House," by Bro. J. O. Tanner.

There were five baptized into the name of Christ, namely, Sister Ava Bright, of Port Arthur, daughter of Bro. and Sister S. E. Johnson; Florence Walker, daughter of Bro. and Sister J. O. Walker; W. R. Tanner, son of Bro. and Sister J. O. Tanner, near Hye, Tex.; Sisters G. Allie and Ollie H. Rippey, of Hopkins Co., Tex., all neutral, except Sister Allie, who was a Campbellite. We had a good meeting, fraternal in spirit, and we were all encouraged and built up in our most holy faith.

JOSEPH GREER, Secty.

RICHMOND, VA.—One experiences in being united in matrimony to the one of his choice, what seems at the time to be the greatest and happiest event in his life, at least such was the experience of the writer, until on the night of Aug. 18th, on which occasion his wife, Emma J. White, 28, was buried in the waters of baptism, thereby being joined by ties more lovable and more lasting. How sweet the thought! United for this our mortal careers by vows which are most pleasant, and now in Christ's name by ties in which we can hope for eternal companionship with Him, if we so run as to obtain.

Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above.

Nor is this our only pleasant announcement. On the 10th we had the pleasure of witnessing another immersion into the "only name given among men whereby we must be saved," in the person of Mr. L. E. Sutton. Bro. Sutton for a number of years has been acquainted with the things concerning the kingdom and the Name, but for several reasons has deferred being bap-

tized, we rejoice now that he has entered the race in the appointed way; may we so run as to receive the approval of Christ, when He comes to reward His servants. This makes seven here who have had their names written in the Lamb's book of life within the space of three months. In reporting the others we failed to state their ages. We are glad to say that they all remembered their Creator in the days of their youth. Sister Roxie Skeles being only 21; Sister Isla Upshaw Thaxton, 17; Sister Bethine McGehee, 20; Sister May McCrone, 16; Bro. Thos. Cordle, 17. The last five named came to a knowledge of the truth through the work of our Sunday School, of which work too much cannot be said, when the results are so gratifying. We feel deeply thankful to the Father for the measure of favor He is showing: for truly, though our efforts be ever so great, true "increase" is only of Him for "no man can come to me except the Father which hath sent me draw him." With love to all of like faith,

Your brother in Christ,

P. F. WHITE, Sec.

ROCHESTER, N. Y.—Once again we are happy to announce that another has heeded the Father's call to his "kingdom and glory." This time it is one of our most promising young men, Bro. Herbert Vincent, son of Bro. and Sister Vincent, of our meeting. He had been interested a long time previous to his obedience, and at last there came a time when he expected to sever home relations; and as he faced the world alone, he wished to feel that he was prepared as only the "preparation of the gospel of peace" can prepare one. His examination demonstrated his readiness for baptism, which took place in Lake Ontario on Saturday, Aug. 20. Bro. Herbert will soon leave us (with many regrets on our part) for Burlington, Canada, where he will meet with the Hamilton Ecclesia, to whom we heartily commend him. It is to just such young men the elders must look for the upholding of our "most holy faith," and they will be consoled to know that the truth has fallen into strong and courageous hands, hands that will be zealous in the work of the Father, after they are gone

At this writing (Sept. 9) the Fraternal Gathering is a thing of the past. Successful from all points of view, it was the occasion of general and great rejoicing. A more detailed report will be given later.

LATER.

ROCHESTER, N. Y.—Once again it is our pleasure to announce that another has gone into the "good fight." This time it is Alice, second daughter of Bro. and Sister Helliwell. With her elder sister "in Christ before her," she is now in the way of life, and who can describe the joy of a sisterly companionship like this? Nearly the whole ecclesia testified their interest and love by being present at her immersion which took place at the Turkish bath in this city on Sunday last, Sept. 17th, at 4:30 p. m. Her examination showed unusual intelligence, due, without doubt, to the untiring labors of Sister Hastings, of whose class she has been a member for years. It had been the great desire of Sister H. to see some of her girls obedient so the gospel, and this event has given her great joy and satisfaction. It is hoped that others of the class will heed Heaven's call ere long. Constantly under the influence of godly parents and her sister Annie, it ought not to give surprise that the two-fold power of home and classes should at last give herself to Him who has said to the young, "My son, give me thine heart." This addition, following so soon after the obedience of Bro. Herbert Vincent, helps us to realize the satisfaction of being "up and doing." All the praise to Him who "giveth the increase."

C. C. VREDENBURGH.

SCRANTON, PA.—It is my pleasing and reasonable duty to record that Mr. Thomas A. Cooper, whom I met a year ago on his arrival from London, Eng., to Youngstown, Ohio, afterwards moving here with us, having made a good confession of the faith, was assisted by Bro. Gerring, of Hoadleys, Pa., to put on the sin-covering name, on Sunday, Sept. 4, 1910, and was also given the right hand of fellowship on the same date. Hoping as he has begun the race of eternal life he will end victorious, and receive the crown of life. I have not come across any brethren or sisters in the city of Scranton. I think the brethren that were here have moved to other parts of the country. Hoping that you and Sister Williams are well,

Your brother in the hope of eternal life,

T. T. HOLMES,

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NOVEMBER, 1910

# 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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Entered as Second-class Matter August 4th, 1894, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879.

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### TERMS

\$2.00 PER ANNUM. PAYABLE YEARLY OR HALF YEARLY  
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Published by the Editor

THOMAS WILLIAMS, 734 W. 61ST STREET  
CHICAGO, ILLINOIS

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### LETTERS NOT OTHERWISE ACKNOWLEDGED.

U. Martin, J. Campbell.

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### RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

J. S. Butler, D. Norton, D. R. Love, R. H. Hall, H. Yancey, A. North,  
A. M. Lemon.

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## OUR REMOVAL TO FLORIDA.

For particulars see Editorial page 318.

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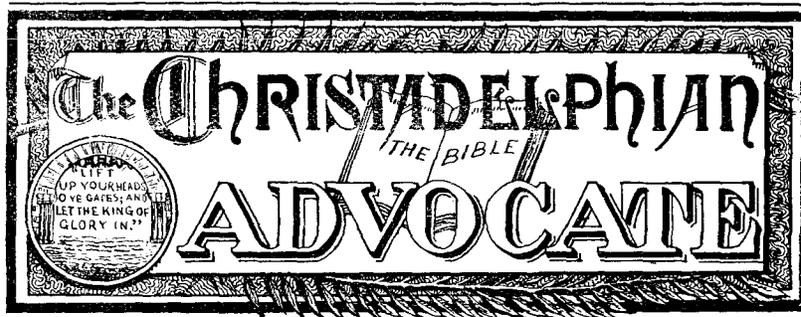
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VOL. 26—No. 11

NOVEMBER, 1910

No. 309

## A MESSAGE OF LOVE FROM A GRATEFUL HEART.

### CHAPTER II.

In writing to the Ephesians Paul calls their attention to the fact that they were once dead in trespasses and sins and says to them, "Remember that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2 : 2). If it was necessary for the Ephesians to acquaint themselves with two covenants of promise before they could change the relationship from "without" to within Christ, would we not be safe in saying that the gospel contains two covenants of promise? One as we have seen was made with Abraham, but where shall we find the other? Since one's salvation depends upon a belief of the gospel of which the second covenant composes a part, this is an important question and deserves the consideration of every thoughtful person.

In a record of the last words of David found in II Sam. 23 : 3-5 we read, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire." Here we learn that the second covenant was made with David, and he gives expression to a hope based upon the "one faith" by saying

that in the fulfillment of this promise he sees his salvation—all his desire.

What is this wonderful covenant? Have you ever read it? Do you, like David, see in its fulfillment all your salvation and all your desire? Hear these words of the Lord spoken to David: “And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be His father and He shall be my son. If He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever” (II Sam. 7: 12-17). Thus reads the covenant by the fulfillment of which David said he would be saved.

Do you, dear reader, see salvation for David in this promise? People are wont to say that Solomon was the promised seed and this covenant related to him and his reign on David's throne. Suppose we grant that such a statement is true, how did Solomon's reign bring salvation to David? Besides, could Solomon's reign have met the requirements of the covenant? The first lines of that covenant read, “And when thy days be fulfilled, and thou shalt sleep with the fathers, I will set up thy seed after thee.” This requires David's death before the seed is “set up,” and it is on record that Solomon was anointed king before David's death, of which fact David said: “Blessed be the Lord God of Israel, which hath given one (Solomon) to sit on my throne this day, mine eyes even seeing it” (I Kings 1: 48). Besides, God had said of that seed, “He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain” (II Sam. 23: 3, 4). Think ye that Solomon, whose immoral life caused the division of the kingdom of Israel, could be described by such beautiful expressions of purity?

If Solomon was not the promised seed, to whom was David's throne promised? David must have known, because as he came to die—a time when man seriously considers Job's question, namely: “If a man die shall he live again?”—he declared that this seed's reign would bring salvation to him—the one desire of his heart. Isaiah prophesied of this same seed, for he said: “Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the

throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this"—Isa. 9:6, 7.

Are you still in doubt as to whom David's throne was promised? If so, we will see what David knew about it. In his memorable sermon on the day of Pentecost, Peter made it known thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts 2:29-31). Whom did David know would sit on his throne? Paul seems to agree with Peter on this subject. He said in speaking of David, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. Is not this in harmony with the words of the angel who announced to Mary that she should be the mother of Jesus? He said, "He (Jesus) 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 1:32, 33). These Scriptures plainly teach that Jesus was the promised seed of David.

Did you notice carefully what was promised to Christ, the seed of David? Did not God say that a kingdom should be given Him, one which He should rule and reign? Not only did God promise Christ a kingdom, but David's kingdom; for you remember He said to David, "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." Did God promise Christ David's literal kingdom here on the earth? Dear reader, what other than a literal kingdom on the earth has David ever possessed? The Bible tells me of but one kingdom that ever belonged to David, and in it were found all the elements necessary to constitute any literal kingdom—a king, royal associates, territory, subjects, laws, and a capital.

Zedekiah was the last king that ever sat on the throne, and at the end of his reign God said, "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, take off the crown; this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him" (Ezek. 21:25-27). As a result of this prophetic declaration, Zedekiah was deposed, his subjects scattered in all parts of the world, his capital and dominion seized by another nation and his laws made of none effect.

But you remember the God of heaven said, "It shall be no more

until he come whose right it is and I will give it him." Give what to Him? A kingdom, David's kingdom! Enthroned Christ as David's successor, surround Him with royal associates, give Him a dominion from whose capital His laws shall go forth and govern His subjects!

This is no wild scheme of human construction, but a wonderful plan of redemption conceived in the mind of the infinite God and revealed to a lost world in the Scriptures of truth. Would you question the truthfulness of this assertion? If so, let the Bible set your mind at rest. It names every element that shall be found in the kingdom of God in this language:

#### I. KING.

And the Lord shall be King over all the earth; in that day there shall be one Lord and His name one—Zec. 14:9.

The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign forever and ever.—Rev. 11:15.

And Jesus said unto them (His disciples), Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel—Matt. 19:28.

#### II. ROYAL ASSOCIATES.

But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. And the time came that the saints possessed the kingdom. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him—Dan. 7:18, 22, 27.

And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth—Rev. 5:9, 10.

#### III. TERRITORY.

He shall have dominion also from sea to sea and from the rivers unto the ends of the earth (Psa. 72:8).

Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession—Psa. 2:8.

O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth—Psa. 67:4.

And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end—Luke 1:33.

#### IV. SUBJECTS.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their

spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more—Isa. 2:4, 5.

## V. LAWS.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem—Micah 4:2.

## VI. CAPITAL.

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart—Jer. 3:17.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously—Isa. 24:23.

This is the kingdom the God of heaven will set up that shall break in pieces and consume all other kingdoms and shall stand forever (Dan. 2:44). The King is now in a "far country" awaiting the day of righteous judgment appointed by His Father. "For," says Peter, "He shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"—Acts 3:20, 21.

"Restitution"! Does not the word make your heart throb with joy? In the beginning, when God had completed His work of creation, He looked upon "everything" He had made, and "behold, it was very good." To-day He beholds vice and crime throughout every land. The cursed earth yields thorns and thistles. Sinful men wield the reins of government in all nations and corruption and bribery prevail. Famine, pestilence, war, sickness, sorrow, pain and death are, alas! familiar words the world over. But thanks be to God, he has promised a "restitution of all things." "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. 25:31). He will then make war to cease unto the ends of the earth (Psa. 46:9) and peace on earth, good-will toward men will be an accomplished fact, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

There is another requirement in this covenant that should be noted carefully. It says, "Thine house and thy kingdom shall be established forever before thee." We have already seen that the first part of the covenant requires David's death before his seed is "set up," while the last part declares that the kingdom shall be established forever before David, or in his presence. Would you call this contradictory language? Nay, verily, my friend! This is the glorious

gospel through which Jesus Christ abolished death and brought life and immortality to light (II Tim. 1:10). By man (Adam) came death; but Jesus said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live" (Jno. 11:25). Was David a believer in Christ? Judge for yourself by the words with which he expressed his faith. Said he, "I shall be satisfied." When? "When I awake with thy likeness" (Psa. 17:15). Herein is found salvation for David. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I Cor. 15:50) is Paul's language on this subject. David was flesh and blood. He died and was laid to his fathers and saw corruption, but, said he, "God will redeem my soul from the power of the grave, for He shall receive me" (Psa. 49:15). That is the time to which David looked forward with hope. Then it is his mortal body will put on immortality and he can say, "O death, where is thy sting? O grave, where is thy victory?" Since this is to occur when Jesus Christ shall judge the quick and the dead at His appearing and His kingdom (II Tim. 4:1) do you wonder, dear reader, that David said, with his dying breath, "God hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire"?

We are now in a position to understand Isaiah's invitation to a dying world—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:1-3). Back yonder in the garden of Eden, man transgressed God's law. The penalty for such a transgression was, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Man ate; and a just God could now drive him from the garden, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (Gen. 3:22). "Therefore," says Paul, "by one man sin entered into the world, and death by sin; and so death passed upon all men"—Rom. 5:12.

But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (Jno. 3:16). What shall one believe in order to be a believer in Christ? Paul says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:6). Dear reader, What constitutes the gospel? To quote Isa. lv:3, "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant

with you, even the sure mercies of David." Like the, at one time, hopeless Ephesians, acquaint yourself with the covenants of promise, and by baptism into Christ, become Christ's and Abraham's seed, and an heir according to the promise. Then you shall be no longer a stranger and foreigner, but a fellow-citizen with the saints and of the household of God (Eph. 2:19). Having thus entered into a covenant relation with the Most High, you may, "by patient continuance in well doing," receive eternal life. For the promise is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" --Rev. 2:7.

*(To be continued.)*

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### AM I A HERETIC?

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**T**HE action of the Baptist Church of Prescott (Ark.), excluding me, makes it necessary for me to make a statement of my position, so that my friends may understand what I believe, regarding the dogma of eternal torture, and draw their own conclusions.

I am glad to say to my friends, and the public generally, that no charge is made against my morals, or Christian character. I have been a member of the Church since its organization thirty-two years ago; and for the past eighteen years have held, substantially, the same views I hold now, and the brethren, generally I think, have understood that I had these views. Every pastor the Church has had during that time has understood that I do not believe in the dogma of eternal torment, and its corollary, the inherent immortality of man, and not one of them ever gave me the "first admonition," much less the second, that I was a heretic. It is well known that there is not a Christian on earth that is not a heretic from the standpoint of some other Christian. Catholics anathematize Protestants as heretics, and consign all of them to eternal torment, and the logic of the views and doctrines of each sect is the same.

The question with me is not what any sect or denomination may teach, but what does the Bible teach? Does the Bible teach that God will eternally torture in flame all of Adam's race who fail to accept Jesus Christ as their Saviour—their Substitute?

If the Bible does teach this, the Church did right in refusing to retain me in fellowship, for I do not believe it; but if it does not teach it, then the Prescott church must answer in that day for wrong doing. The Church cannot plead ignorance, as neither the Council nor the Conference wished to hear my defense. Eternal torment is based upon the Platonic philosophy (?) of man being immortal, i. e., having in his body an indestructible, intelligent something that lives without the body as well as with it. Universalists teach that God will ultimately save all of Adam's race from sin, and thus bring about

a "restoration of all things," while God declares that he will *destroy*, burn up root and branch, the wicked: Mal. 4:1—"For behold the day *cometh* that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Is it possible for the total, absolute *destruction* of the wicked to be more strongly stated than in the above? I conceive it to be impossible to describe absolute annihilation if the above does not do it.

Psa. 37:10—"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." Does anyone believe that David, or the Spirit through David, means to tell us in the above that the wicked is to live on eternally in flames, cursing and blaspheming the name of the Omnipotent God? If the wicked is to live on eternally in torment it seems to me he would very much "be," and he would know that he had a being; but David says he shall not "be." The phrase "immortal soul" is not found in God's word and man is nowhere spoken of as having eternal life save as a gift of God, through Christ.

John 3:16—"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." Why say that "whosoever believeth in him should have everlasting life" if all have everlasting life independent of God or his Son, Jesus? Would the man or woman in torment not be as much alive as the one in glory? Rom. 6:23—"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

If eternal life is a gift of God through Christ, can any one have eternal life out of Christ? I have given two positive and unequivocal declarations from the Old Testament, and two from the New, and I could give many more of the destruction of the wicked.

L. M. Keeling in "What must I do to be saved?" page 7 says: "It is universally admitted to be true that in interpreting scripture the doubtful and obscure must give way to plain and positive declarations."

Have I not given several plain and positive declarations from Scripture that God will utterly destroy the wicked? Is there a single "plain and positive scripture" to be found that says man is immortal, independent of God's gift through Christ? I trow not.

If any one will give one text of scripture, "plain and positive," that declares man to be an immortal being I will more publicly renounce my views than I have ever announced them, and go to the Church, confess my error and ask the Church to forgive and restore me. If this cannot be done, where lies the heresy?

Baptists cannot afford to brand a man as a heretic unless it can be shown that he holds views subversive of Bible doctrine and dishonoring to Christ, the Lord. We have always understood that

Baptists claim to take the Bible as a complete, harmonious revelation from God to man and a perfect guide to enable man to do all God requires of him in private life or the work of the Church, Missions, etc. Paul tells us in I. Tim. 6: 16 that "God *only* hath immortality."

If this is true—and it must be—how can each and every one of the millions and billions of Adam's race be immortal? I am free to confess that one or two texts in the new Testament, superficially viewed and construed, without reference to other Scriptures, appear to teach the dogma of eternal torment; but it will not do to throw aside dozens of plain and positive declarations of a truth and adopt a doubtful, figurative or symbolic presentation that is out of harmony with the positive.

One of the main texts relied upon to prove a blazing hell, eternal torture, and man's immortality is found in Luke 16: 19-31. If this parable is to be literally construed it proves too much for Baptists, and is out of harmony with many plain declarations of the Saviour and the apostles.

It will be noticed that Abraham does not tell the rich man, when he appeals to him to send Lazarus, that he is in that bad condition on account of his sins, but Abraham says, In yonder world you had your good things. Does any Christian believe that God condemns people to eternal torment because they have good things in this world?

Christian people with whom I am acquainted, do not act as if they believe such a thing, for all strive strenuously to accumulate wealth and have good things. It is not said that Lazarus was a good man; it is not intimated that he had any merit, but he was poor and had evil things in this world.

If the rich man was literally in the "orthodox" hell, Lazarus was literally in Abraham's bosom. If this is a literal presentation of the future life, the very poor will all go to Abraham's bosom, and those who are rich and have good things in this life will all go into eternal torment, where they can be seen and talked to by those who are enjoying bliss in Abraham's bosom.

It is not riches that damn men; it is unbelief. It is not poverty that saves men; it is repentance toward God and faith in the Lord Jesus Christ.

I have read many expositions of this parable, by the learned (?) men of many creeds, and they differ as widely as they do on almost every doctrine taught by Christ and the apostles. The only exposition I have ever read that appears reasonable, and conforms to the history of Jews since A. D. 70, assumes that the rich man represents the Jewish nation as it then existed, composed of the tribes of Judah and Benjamin, and that the five brethren represent ten lost tribes, while Lazarus represents the Gentiles. Abraham told the rich man that his five brethren "have Moses and the prophets." We know the Gentiles had never had Moses and the prophets. The angels that

carried the beggar to Abraham's bosom represent the missionaries of the cross, who carried the glad tidings to the Gentiles who were, through their preaching, brought into the bosom, or faith, of Abraham, by believing in the Lord Jesus. The Syrophœnician woman is a fit representative of the beggar of the parable, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table" -- Matt. 15:27.

Matt. 10:28 is often quoted to prove eternal torment, but it proves the contrary, for the Saviour says, "Rather fear him which is able to *destroy* both soul and body in hell"—Gehenna. This language of the Saviour surely does not agree with the idea that man inherently possesses an immortal, indestructible soul. If indestructible it could not be destroyed in Gehenna.

Christ and James are the only ones who mention Gehenna in the New Testament. Paul, Peter, John nor Jude mention it. It was not a place of punishment, but it was a place of *destruction*. Everyone who has studied the question knows that the valley of Hinnom is a valley south of Jerusalem; that it was cursed by Josiah on account of the abominable practice of the inhabitants, burning their children as offerings to Molock. Perpetual fires were kept burning by the use of sulphur; it is said that all the filth and offal of the city and the dead bodies of criminals were cast into it to be destroyed --not preserved --and "their worm dieth not" from the fact that there were being continually cast in putrid bodies, wreaking with worms.

The Old Testament, covering a period of four thousand years, and was written by men, we all believe, inspired of God, never said one word about eternal torment or the immortality of man; but it is declared all the way through that death or destruction is the sinners doom.

Paul, the apostle to the Gentiles, wrote more than any one of the New Testament writers, and he never once speaks of eternal torment or of man being immortal, independent of God's gift through Christ. On the contrary, he frequently speaks of his hope of immortality being based absolutely and entirely on Christ. Anyone who will get out of the old rut of heathen tradition and Platonic philosophy, and will carefully read the 15th chapter of Corinthians, can't help but see that Paul had no hope of immortality out of Christ, and if he believed in the dogma of eternal torment, this chapter and the subject therein discussed furnished a fine occasion to bring it out.

It seems to me passing strange that Paul in his voluminous writings to the Churches, to Timothy, to Titus, to Philemon and the Hebrews, would fail to mention a single time a question of such vital and far-reaching importance. The truth is Paul was directed by the Spirit of God, and God has nowhere, through Prophet, Psalmist, Priest or Apostle, taught any such doctrine. It is a doctrine that

dishonors God, robs Him of His power over the works of His hands, nullifies the promises of the blessed Saviour, and enthrones Satan as God's equal, and gives him (Satan) ninety-nine hundredths of Adam's race, and some say nine hundred and ninety-nine thousandths.

In Rev. 20:10 we have this language: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever." This is often quoted to prove the eternal torture of the wicked; but it will be observed that the devil, the beast and false prophets are the only ones mentioned; and whatever the "forever and ever" may mean, it does not apply to the lost of Adam's race. See II. Thess. 2:8 and you get Paul's idea of what is going to happen to Satan. *Consume—destroy.*

Matt. 25:41—"These shall go away into everlasting punishment; but the righteous into life eternal." The Emphatic Diaglot renders it "age lasting punishment." It will be seen that the punishment is a finished work; it does not say everlasting punishing. Therefore, unless you disregard all the many positive declarations found in the Bible of the total destruction of the wicked, you must conclude that the fire here is a consuming fire, and will be the second *death* of Rev. 20:6.

"And the smoke of their torment ascendeth up forever"—  
Rev. 14:11.

Now, by reading verses 9 and 10 you will see that only a class of sinners is mentioned, and if this scene is to last eternally, the Holy angels and the Lamb will be there eternally, and there is nothing said about them leaving the place.

This prophecy looks forward to the fall of modern Babylon; to a "time of trouble such as never was." This will be the age of all the ages when justice will be meted out; and Paul refers to the same thing in II. Thess. 1:19. He says: "Who shall be punished with everlasting *destruction* (not preservation in hell) from the presence of the Lord."

If we can trust the scholarship of both ancient and modern times, Sheol of the Hebrew and Hades of the Greek and Hell of the ancient Welch have identically the same meaning, and neither of the words conveys the idea of eternal torture or any other kind of torture. It will hardly be construed, by the most ardent supporters of hell torments, that Jacob was going to eternal torment when he said, "I will go down into Sheol, unto my son, mourning"—Gen. 37:35. We can hardly believe that Job would have been anxiously waiting to go into Sheol if he thought it meant eternal torment. (Job 17:13).

It is my opinion that most people read the Bible with less thought than almost any other book; and each one reads into it his own peculiar ideas, without any attempt to get at the real meaning. If there is no harmony in the Bible it is not of God; and the Babel of con-

fusion in the Christian world cannot be of God, as God is not the author of confusion. Learned men tell me "you cannot destroy, annihilate, matter," to which I readily agree, but while I cannot destroy, annihilate, matter—God can!

"The idea involves a bold absurdity, i. e., that God could create that which he could not destroy."—Seven Dispensations, page 176.

Pope Clement V. issued an edict condemning as heretics all who denied the immortality of the soul, and death was the penalty.—Caranza, page 412.

I think this edict was issued against my Baptist brethren, as they were the only "sect everywhere spoken against" in those days, and I doubt not that many of them suffered martyrdom for refusing to accept this heathen fiction.

H. N. Adler, a Jewish Rabbi, says: "The Jews do not teach eternal torment. They hold that it is inconceivable that a God of mercy and justice would ordain infinite punishment for finite wrong doing.

Dr. Deutsh says: "There is not a word in the Talmud that lends support to the damnable theory of endless torment."

Dr. Wise, a learned Jewish Rabbi, says: "That the ancient Jews had no knowledge of hell is evident from the fact that their language had no term for it."

I have not given the above quotations from learned men to add strength to my position, for I am satisfied with the plain and positive declarations of the Bible, and rest solely on the Bible for my counsel. The Bible is clear and explicit in its statements as to what man is, his duty to God and man, and what he must do to obtain eternal life and escape destruction.

I have not written this in any captious spirit, but for the sole purpose of being understood; and as my views on the resurrection have been misinterpreted, I deem it right to state that I fully believe in the resurrection of the "just and the unjust," "great and small" of every nation, tribe, kindred and tongue, and that the "second death" will be the final punishment for sin, and that Christ will restore the earth to its Edenic purity and there shall be no more sorrow, death, nor crying, neither shall there be any more pain.—Rev. 21:4.

May God give us wisdom to understand his word, and willing minds to do whatsoever he has commanded. In this way only can we have the full joy of salvation, and give the honor due Him who purchased us with his own precious blood. O. S. JONES.

[This was sent us, with "compliments of the author," as the result of reading our answer to the editor of the Arkansas Baptist, which appeared in the ADVOCATE for March of this year.—EDITOR].

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There is a deeper satisfaction in forgiving and forgetting a wrong than in taking revenge.

## THE COMING OF THE LORD.

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**N**O theme is of greater importance, to those who have been called out of darkness into the marvelous light of the gospel, than the second coming of Christ. For with that event is connected our eternal destiny. As the apostle declares, "We must all appear before the judgment-seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad"—II Cor. 5: 10.

We have not far to seek for the prevailing ignorance concerning this glorious theme among the sects of christians (so-called) surrounding us in this world. The Scriptures enlighten us. Truly they have heaped to themselves teachers having itching ears, and are turned from the Truth to fables, and the prophet Isaiah (8: 20) gives the reason. "To the law and to the testimony: if any speak not according to this word, it is because there is no light in them"; and Jesus himself said, "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6: 23). We who are living in this waning end of the Gentile times can testify to the fact that "darkness covers the earth, and gross darkness the people" (Isa. 60: 1); and it is at that epoch the prophet cries, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," which is none other than the Lord Jesus the Christ returned to the earth, who declared himself the light of the world.

Now we all know, literally speaking, that in the darkness thieves generally do their work, for at that time people are supposed to be asleep, Jesus says, "Behold I come as a thief." The apostle Paul says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night. Ye are all children of the light and children of the day. Let us therefore be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation"—I Thess. 5.

Seeing those things are so, what should be our attitude? The apostle Paul answers: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand" (Eph. 6: 13). Our attitude then should be as watchmen standing in the midst of this Gentile darkness, looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ" (Titus 2: 13), "who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4: 1), and shall reward every man according to that he hath done. "Take heed to yourselves lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon

you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"—Luke 21 : 34, 36.

Jesus upbraided the Pharisees with their lack of discernment of the times of His first appearing, while they had discernment of the weather and things pertaining to this life. Will history repeat itself at His second appearing? Are we not told to watch. Surely we have signs whereby we may ascertain that event, not that we can give the day or hour; but by searching the Scriptures and comparing the political aspect of the nations past and present, with the prophetic utterances concerning them, we can arrive at conclusive evidence that we are in that time when we may assuredly say, "The coming of the Lord draweth nigh." Most of those who have studied the chronology of the Scriptures agree that the commencement of the 1,000 years reign of Christ will take place after A.D. 1945. Whether taken from the number of Jubilee periods or from the seven times of Nebuchadnezzar, or from the types of Noah, or Moses and Joshua coming out of Egypt and entering the promised land, and driving out the nations, etc., all converge as nearly as possible in 1945 A. D., giving us to this present time, as was mentioned by Bro. Laird in the September 1910 *ADVOCATE* thirty-six years to the consummation of the Gentile dispensation. "Seeing then, that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Peter 3 : 22). Ought we to be persons having our minds set on eating and drinking, buying and selling, and speculating? Ought we to be pleasure seekers, attending places of amusement, etc.? Christ draws a comparison between the day of His coming and the days of Noah, and adds, "Shall he find the faith in the earth when he cometh?" Consider how few entered the ark in Noah's day, all too busy taken up with the affairs of this life. Paul says, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (II Tim. 2 : 4). Now a soldier is for fighting purposes and our business is to fight the good fight of faith, without which it is impossible to please God. "And this is the victory that overcometh the world, even our faith." "Love not the world, nor the things of the world," says the apostle John, "If any man love the world, the love of the Father is not in him."

This is plain, straightforward language, from the pens of inspired men, yet how unheeded in our day. If a brother happens to address a meeting, and lays great stress and emphasis on these and other like passages of Scripture, some may think, "Physician heal thyself." Probably he is striving to do so. Nevertheless he is told by actions that speak louder than words that smooth things are more

acceptable. By some he is encouraged, knowing it is in love, for it is the Truth and those connected with it that the brother has at heart.

Brethren, speak the word faithfully, like Ezekiel, who was told to do it in his day, whether they will hear or whether they will forbear, we are called to work in the vineyard of the Lord, and a duty is upon us. We have to render an account of the talents entrusted to each one. Therefore please not men, only. Paul says if he pleased men (fleshly) he was not the servant of Christ, and it is written, "They are not all Israel which are of Israel."

Let us hope the brethren who study the chronology of the Scriptures in connection with the coming of the Lord, will keep it before the brethren and sisters, and "exhort one another, and so much the more as we see the day so nearly approaching," that when the Bridegroom cometh we may be found amongst the wise, and not amongst the foolish virgins whose lamps have gone out for lack of oil; oil being a symbol of the Spirit, and the lamps, our minds, the receptacle of the Spirit. Sometimes we hear the remark made, "What a beautiful exhortation we had this morning from Bro. so and so; he is such a nice quiet brother. I like him very much." "No doubt it was beautiful and scriptural; but it sadly lacked expression, the "driving home force," says another, thereby losing the object desired, namely, a rousing from lethargy, which human nature is so prone to. The Johns are all important in their places, but we want more Pauls in this age of distraction in which we live. True it is, and would there were more. Paul and John had both the same love, although of different temperaments. The one object filled their minds, and that was to love the Lord their God with all their heart and all their mind, and their neighbor as themselves, that they with them might receive the crown of righteousness, which the Lord the righteous Judge will give to them, and to all those who love His appearing. "Blessed is he who is not offended in me" says Jesus.

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

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

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#### SORROW.

Sorrow is the substance of man's natural life, and it might also be defined to be his natural capability of the supernatural; nothing has a lasting interest for man which is not in some way connected with sorrow; *sorrow is the poetry of a creation which is fallen*, of a race which is in exile in a vale of tears.

### THE FOUR DAYS OF EXODUS 12:3.

“Speak ye unto all the congregation of Israel, saying, In the tenth day of this (first) month they shall take to them every man a lamb, according to the house of their father, a lamb for an household. (5) Your lamb shall be without blemish, a male of the first year. (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it between the two evenings.”

It may be said freely that the whole of this chapter is typical of things concerning the Lord Jesus Christ, and more especially in connection with his death and burial. There is no doubt that Jesus is the Lamb of God foreshadowed in the law of the passover. John’s testimony is given in Chapter 1 verses 29 and 36, and his testimony we know is true (John 21:24). He saw also in Patmos “a Lamb as it had been slain,” and heard the song of the multitude of the redeemed, saying with a great voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” But why was the Lamb reserved for four days, and not put to death until the fourth? Some might be disposed to think that this might be to the advantage of those who would partake of it on the fourteenth day; possibly this may be so, but it does not touch the true meaning. The typical design of this arrangement has to do with prophecy and with one of the most important events in the life of Christ. If we may venture to enter into the mind of God in this particular, as outlined in Chap. 12:6, then we say that it had to do with something that took place in the eventful life of Christ just four days before he was slain. What, then, is the great historical fact, in fulfillment of prophecy, that finally decided His destiny from the human point of view, even as also it was forecast from the Scriptures and embraced in the Divine plan? The Lamb was devoted to death during the four days it was being *kept up*, or *watched over*. Jesus made his grand entry into Jerusalem on the tenth day of that first month; when he rode upon a colt, the foal of an ass, itself significant of royalty. It was so that a very great multitude spread their garments in the way, others cut down branches from the trees and strewed them in the way; and the multitude that went before and that followed cried, saying, “Hosanna to the son of David. Blessed is he that cometh in the name of the Lord: Hosanna in the highest.” A song taken from the “Paschal Hallel.”—Psa. 118:26. The song or hymn gave full expression to their shouts and their rejoicings, and the Lamb, Jesus himself, set forth in verse 27 as the paschal Lamb to be slain.

The prophecy is given in Zech. 9:9: “*Rejoice* greatly, O daughter of Zion; *Shout*, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding

upon a colt the foal of an ass." Some of the Pharisees objected to this ascription of praise, but Jesus answered and said, "I tell you that if these should hold their peace, the stones would immediately cry out." Why? Because the Scriptures must be fulfilled—they "cannot be broken." Zechariah's prophecy was fulfilled as on the tenth day of that first month, and Jesus from that day was *devoted* to death; and saying further, "If thou hadst known, even thou" (*on this day*), the tenth day of that first month, as set forth in the law of the passover in Ezek. 12 and Luke 19:42. The Lamb was kept up and watched and devoted to death from the tenth to the fourteenth day. Jesus on this tenth day presented himself before Israel as their King for acceptance or rejection and they refused to acknowledge him, while officially they consulted together to destroy him. Of course, the rulers and the chief priests and scribes knew the prophecy of Zechariah, and could perceive that he thereby claimed to be their King; but their enmity was still further provoked by his casting out the money changers and overthrowing their tables. As it severely reflected upon the rulers having granted a permission of this kind to do business in the temple, they consulted how they might take him by craft and put him to death. It was not so easy for them to do this and they even proposed to put off his apprehension till after the feast. In this decision they were leaving God and types and prophecy out of account—Mark 14:1, 2.

We might ask, How would it have been if his life was taken and He crucified, if only a few days thereafter? It could not be; even if three days still could be counted. It would not suffice for the King, the Messiah. He as the paschal Lamb must needs be slain between the evenings of the fourteenth and fifteenth days. Then in resurrection, He was to be the wave sheaf, and as such, must needs be raised on Sunday morning on the day of the first-fruits, i. e., on the day following the Sabbath after the passover. Judas decided all this for them, and he, too, is typified as the chief baker in Gen. 40., and in the prophecy Psa. 69 and 109:6. The *four days* of Exodus 12, or rather the fourth day preceding His crucifixion, is part of the great design only excelled in value by the harmony of another period, even of the three days so often mentioned in Scripture.

J. CAMPBELL.

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He always wins who sides with God,  
 To him no chance is lost.  
 God's will is sweetest to him when  
 It triumphs at its cost.  
 All that He blesses is our good,  
 And unblest good is ill;  
 And all is right though it may seem wrong  
 If it be His good will.

### Finds Oldest Proof of Deluge.

Prof. Herman V. Hilprecht of the department of archæology of the University of Pennsylvania has found among the tablets from the "Temple library" of Nippur a remarkable fragment containing a portion of the "Babylonian deluge story," this being the oldest written reference extant to that catastrophe, antedating the Bible narrative by at least 1,000 years. As translated by Prof. Hilprecht the tablets read:

"[I declare unto] thee that confines of heaven I will loosen, a deluge I will make, and it shall sweep away all men together; but thou [the Babylonian Noah] seek life before the deluge cometh forth; for to all living beings, as many as there are, I will bring overthrow, destruction, annihilation. . . . Build a great ship and . . . total height shall be its structure. It shall be a houseboat carrying what has been saved of life. . . . With a strong deck cover it. The ship which thou shalt make, into it bring the beasts of the field, the birds of heaven, and the creeping things, two of everything instead of a number . . . and the family . . . "

Prof. Hilprecht announced his discovery at the Acora club last night. While examining the contents of two boxes of cuneiform tablets from the fourth expedition to Nippur, his attention was attracted by twenty-seven fragments which were not written in Sumerian, the ancient sacred language of Babylonia, but in the Semitic dialect or the Akkadian language.

[It is seldom safe to accept the supposed dates given by scholars to MSS. and tablets they discover. The fact that there are confused records of the flood proves the Bible account to be true.—EDITOR].

### DEATH AND LIFE.

BY FLORENCE LOUISE HOAG.

Sleep oh, sleep,  
 Our Father is watching His sheep,  
 Through all of earth's day in ways of his own  
 He guided our steps in paths all unknown.  
 Night comes and lo, we are hid with the Lord,  
 To wait His appearance, to wake at His word;  
 For eye hath not seen and tongue hath not told  
 The glories in store for those of His fold.  
 Sleep oh, sleep,  
 Our Father is watching His sheep.  
 Wake oh, wake,  
 The resurrection morn doth break.  
 Earth casts out her dead like dew and they sing—  
 Hosanna to Christ; all hail him earth's King;  
 His blood hath redeemed us out of each tongue,  
 And nation and tribe; oh, who hath not sung,  
 Death's terrors are past; Christ comes to his own;  
 King's King and lord's Lord; His ever the throne.  
 Wake oh, wake,  
 The resurrection morn doth break.

## BIBLE CATECHISM FOR CHILDREN.

LESSON XIV.

### RESURRECTION.

BY THE EDITOR.

What does the prophet Daniel say about many of them that sleep, etc?

A. He says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame," etc.

What does Jesus say about all that are in the grave?

A. He says, "All that are in the grave shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation."

How shall we harmonize the words, "All that are in the grave shall hear," etc., with Daniel's "many" and with the texts you have quoted which say some shall not rise?

A. The only way to harmonize the statements is to keep in view Paul's words concerning sinning "without law" and "sinning in the law." Those who shall not rise sinned without law—the law of the gospel; and the "many" of Daniel's prophecy and the "all" of Jesus' words are those who are related to the law which Paul calls "my gospel."

Suppose God had left mankind under the Adamic sentence without provision for resurrection, what would have been the destiny of man?

A. Death without hope of future life.

To whom, then, in the hand of God, are we indebted for resurrection?

A. To Jesus; for Paul says, "By man came death, by man came also the resurrection of the dead"—I Cor. 15: 21.

What does Jesus say about Himself and resurrection?

A. He says, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live"—John 11: 25.

Is the resurrection part of the gospel?

A. Yes; Paul says he "declared unto the Corinthians the gospel," among the chief things of which was the resurrection of Christ, and through Him others.

Can you recall a case where the preaching of the gospel is said to have "grieved" the priests and others because of the apostles teaching the resurrection?

A. In Acts 4: 2 it is said of the enemies of the apostles that they were "grieved that they taught the people, and preached through Jesus the resurrection from the dead."

What is the order of the resurrection in respect to Jesus and His people?

A. "Christ the first-fruits; afterward they that are Christ's at his coming"—I Cor. 15: 23.

Did the possibility of the resurrection depend upon Christ?

A. Yes, Paul says that if Christ had not risen, those who had fallen asleep in Him could not be raised, they had perished.

Why was Christ the first in the resurrection?

A. Because He was the only holy one. Therefore He could say, "Thou wilt not leave my soul in hell, the grave, neither wilt thou suffer thine holy One to see corruption"—Acts 2: 27.

In what did His holiness culminate and become complete as the means of His, and therefore of our, resurrection?

A. His holiness of character became completed by being "obedient unto death, even the death of the cross" (Phil. 2: 8). Therefore it is said that the "God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant"—Heb. 13: 20.

The resurrection of the dead was in God's eternal plan, made dependent upon what?

A. Upon the blood of the everlasting covenant.

Why, then, will many never be raised from the dead?

A. Because they never come to Christ to receive the efficacy of His blood—the blood of the everlasting covenant—but remain "aliens from the commonwealth of Israel and strangers to the covenants of promise"—Eph. 2: 12.

You would not like to die without the hope of resurrection, would you?

No, indeed; to think of dying with no hope of living again is dreadful.

When you feel tired at night you welcome sleep, though sleep is a state of unconsciousness, do you not?

A. Yes; it is nice to go to sleep and rest.

But suppose you were told by a physician that if you go to sleep to-night you will never wake up?

A. Oh, that would be dreadful, and I would be afraid to go to sleep.

It is because you are confident that you will awake that you can calmly go to sleep, isn't it?

A. Yes; were it not for that I could not willingly go to sleep.

In the absence of our Lord we all have to die whether we are willing or not don't we?

A. Yes; and how sad, to die and leave parents, brothers and sisters and friends. It is something awful to think of.

Well, since it has to be, what is the wise thing for you to do?

A. Oh, the only wise thing for me to do is accept Jesus who is the resurrection; and then I shall have a resurrection through Him, and I shall be brought again from the dead through the blood of the everlasting covenant.

Will death seem so dreadful to you with this hope?

A. No, indeed. I shall then feel that though I must close my eyes in the sleep of death, it will not be an endless sleep, but in the morning I shall awake to life again.

What does an apostle say about sorrow and of no hope?

A. He says, we must sorrow not concerning those who sleep in Jesus as others who have no hope; for them that sleep in Jesus will God bring with him.—I Thess. 4:14.

What does he mean by the words, "bring with him," does he mean that they will come with him in the sense that you may come with, that is, in the company of, your school companions?

A. The words are often used that way, and yet I cannot understand how the dead can be said to come with him in that sense, for Paul says the order is, Christ first, afterwards they that are Christ's at his coming."

Do we not often use the word "with" when we mean by means of, for example, we may say, "I will sew this garment with the machine." That is, by means of, by the use of, the machine. The machine is the instrument by which and *with* which we do the work. Now can you see how "them who sleep in Jesus God will bring with Him"?

A. Oh, yes, that is, by means of Christ God will raise them to life again.

Then to whom first of all is all honor and glory due for the glorious plan in which there is provision for resurrection?

A. The glory is due to God, who "so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

Since God has loved you, and Jesus has done so much for you, will you not try to love God and love Jesus with all your heart and mind?

A. I will, by God's help.

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WELCOME.—We welcome good words by the editor of *The Christadelphian* in response to a "warning" from Toronto. These express the very truth concerning the sacrifice of Christ that we have contended for against dangerous doctrines from Buffalo and advocated in the *Warfare*. At last it is in measure seen where the "no atonement for sinful flesh" leads to. Now continue in these lines, and let us meet where we parted.—EDITOR.

# Editorial.

## THRONES TOTTERING.

**T**HRONES are tottering and republican seas are roaring. There is "perplexity, and men's hearts are failing."

Secularism is rampant, and clericalism is being driven into its dark dens. Gilded society is intoxicated with fleshly pleasure, and commercialism is running mad in pursuit of worldly wealth. Political positions are being bought by bribery, and the people are being robbed by grafters to reimburse the dealers in bribes. Polished smugglers are multiplying lies and perjuring themselves for the sake of possessing a few trinkets with which to ornament their persons and emblazon their wealth before the eyes of poverty, while the poor are becoming more and more dangerous to life and property by the use of bombs and other modern means of explosions and destruction. The whole world is--well, it is Babylon. Babylon is about to fall to rise no more, and to Jerusalem the stirring words are soon to break forth, "Awake! awake!" when from the dust of ages that have been dark and cruel she will rise to fall no more.

Amid troubles and trials Zion's children are wending their way homeward, after ages of sorrow and sighing, exclaiming, "How can we sing the Lord's song in a strange land?" and with tearful eyes and longing hearts and weary limbs Israel is exemplifying the pathetic words of divine patriotism—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above any chief joy."

The king of Portugal has been dethroned, and with the royal family has fled to Gibraltar for refuge, and a constitutional government is being formed. The Catholic clergy, male and female, have literally fought for their lives, but the recent exodus from France of the corrupt spiritual monopoly is being repeated in Portugal. The throne of Spain is in great danger of being overturned by an upheaval similar to that in Portugal. It is the earth against the heavens, secularism against despotism in the garb of religion. The masks are being pulled off to the exposure of hypocritical faces, and the ecclesiastical thieves are being captured with the stolen goods in their possession; but what will the immediate result be?

Revolutionary mobs may tear down, and they will; that is their latter day mission. But they cannot build up. It is not divinely intended that they should. They will add to the confusion of an already

confused world, and will make its ordained merited destiny more and more certain and render the justice which effects its destination more manifest to reason. The Coming One will reconstruct the world upon the ruins of a corrupt heaven and earth, and He only has the wisdom and power to build that "city which hath foundations, whose builder and maker is God." The household of God is still the object of attack by discontented seekers of their own notoriety. All sorts of inventions are coming from various directions, and the inventors are busy barking at and beating those they once made their companions. The fact that some have fallen into snares that one would have thought were too clumsy to entrap any rational person goes to show that in these latter days too many proselytes to Christadelphianism, after the fashion of "joining the church," have been made—progress in number at the expense of such an intelligent, hearty espousal of the gospel as can alone assure stability and faithfulness through thick and thin to the end of the warfare.

Let us heed the signs and do our duty within and be prepared to be called to an account that will reveal the hidden counsels of the heart.

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OUR REMOVAL TO FLORIDA.—It would not seem modest on our part to publish the letters we receive, commending our work, and wondering what could be done were we called to lie down in sleep till the Lord appears. We know these letters come from sincere hearts, and they encourage us to keep at work. While it is the duty of every one not to think of himself above that which he ought, it is necessary that each one try to estimate his usefulness as it is, and as it may become. Without the remotest thought of boasting, we can safely say, our life would indeed be a failure if after forty-five years activity in the work of the Truth we were not useful in its cause and helpful to those who love it.

But what about it? and what has this to do with our removal to Florida?

Well, if we are useful, we want to be so as long as mortal life will permit; and to this end, we want to live as long as possible—yea, till the Master comes, if possible. Glorious thought! Still, we think we can keep in trim to say with calm resignation, "Thy will be done," if it is His will that we sleep a little while before He comes.

Well, as Bro. and Sister Williams grow older, the cold winters of the North seem to become unkind to them; and the energy and vitality that we would like to employ in lengthening life and continuing in what usefulness may be in our power, seem to be taxed to

repel the cold blasts of zero, and the chills that shake and shatter the bodily frame. In the climate of Florida we believe we can utilize that vitality which in the North must be worse than wasted. Therefore, the Lord willing, we are going to try the results of the change.

It is during the winter we catch up with our work in reprinting pamphlets that run out of supply, and publish any others that may seem needful. Therefore we do not travel much in the winter.

In Florida we can do this work and have the benefit of the warmer climate, not to mention the save in fuel, rents and some other necessities—this after we get over the expense of the removal, which we find will be heavy, for printing machinery is expensive to ship by railroad.

As we grow older, our travels must necessarily be reduced; but for some time yet, we can hope to travel considerably during the summer season. So please do not suppose we are going to leave you up here in the North entirely. Such a thought would be too hard for us to bear.

This issue of the *ADVOCATE* will be the last to go out from Chicago, and if we should be a little late with the December issue, kindly bear with us, and attribute it to the hindrance that may be caused by removal. The December *ADVOCATE* will be the first to go out from Orlando, Fla., and we hope to have all the machinery in good working order to begin the new year pleasantly and promptly.

After our readers receive this issue of the *ADVOCATE*, our address will be Orlando, Florida, where all remittances must be made payable.

Under the circumstances attending an expensive removal, we shall be more pleased than usual to receive prompt renewals for the year 1911.

Bro. and Sister Williams well know that the prayers of faithful brethren and sisters will ascend in their behalf and for their help and protection through the dangers incident to a laborious removal of over a thousand miles.

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## INTELLIGENCE.

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BALTIMORE, MD.—It is a long time since you had a report from us, but we are still working in God's service, and I am very much delighted to say with fruit for our labors. It is my duty to report to you an addition to the Baltimore Ecclesia. Mrs. Ruth Murray, a daughter of our Sister Boyd, was immersed in the Chesapeake Bay on Monday Sept. 12th. We were very much surprised on that night to find so many aliens present as we thought there would be none but our own people present. Imagine our feelings when we arrived to find about 250 aliens there. We took advantage of the oppor-

tunity and proclaimed to those present the things concerning the kingdom of God and the name of Jesus Christ. Who can tell but the seed might have fallen on good ground? Let us hope so.

This sister has practically been brought up in the Truth as her father is our beloved Bro. Boyd. Her immersion is a cause of great rejoicing to the brethren and sisters, and more especially to her parents, who thank God that their daughter is now in a position to fit herself for that glorious future. We hope she may remain steadfast to the high calling unto which she has been called, and eventually meet with the approval of our Lord when he comes to number up His jewels. She was taken into fellowship on Sunday the 19th by Bro. Grosscup.

We have been having quite a good Sunday morning Bible class and a very interesting one on Wednesday nights; and on Sunday nights we have a Eureka class at Sister Ingram's house. All who happen to be in Baltimore on those nights we will certainly be pleased to have call at 418 Wehage St. Wishing all the brethren and sisters success in the Lord, I remain

Yours in the hope of our Lord,

THOMAS D. GROSSCUP, Sec'y Baltimore Ecclesia.

ROCKFORD, ILL.—It gives me great pleasure to announce that we have been blessed with an increase of numbers in our little ecclesia. Aug. 26th, after a good confession of the faith, we immersed Lula Keeling, daughter of our aged Bro. John Keeling; also James Addison Hutchins and his wife, Adelle.

Sister Keeling has long been acquainted with the truth, Bro. Keeling being one of the oldest Christadelphians living to-day. Bro. and Sister Hutchins were formerly members of the Christian Church. We sincerely hope that our new brother and sisters may prove to be of that good ground in which the seed sown will bring forth much fruit. Bro. and Sister H. were brought to look into the truth by reason of their pastor in the Christian Church refusing to discuss the immortality of the soul with the writer, after he found he was a Christadelphian, notwithstanding the meeting was at his suggestion. When I was introduced to him he insisted on knowing what I was, he said he would not waste two minutes talking to me. I turned to Bro. Hutchins and said, "I told you he would not talk to a Christadelphian." I told him that none of the preachers, "Rev. gentlemen," so-called, had the courage to back up any thing they taught pertaining to the nature of man or the reward of the righteous. After about three months attending our meeting, we were gratified to see our labor rewarded by a loving obedience to the Master's call, "Come out from among them and be ye separate, touch not the unclean thing and I will receive you."

Your brother in Christ,

GEO. MOAT.

#### THE FRATERNAL GATHERING IN ROCHESTER.

September 4 and 5, 1910.

NOTES BY THE COURTESY OF W. H. HASTINGS, JR.

FIRST DAY.—Sunday Morning Session—10 a. m. Bro. Culross presiding. Address of welcome by Bro. J. D. Pomlin. The speaker commented on the spirit of religious toleration shown in the City of Rochester furnishing so fine a meeting-place for the Gathering. He spoke of the sacrifices necessary to that time of account-giving at Sinai, when every eligible one shall give an account of himself to the Judge of the quick and the dead. "May we

all so acquaint ourselves that the word of welcome may greet the ear of each of us on that eventful day, is our earnest prayer."

REPLY—by Bro. Edward H. Chart. It is good for us to be here. We can make reference to the "Up-and-be-doing Movement" with great satisfaction when we view this fine gathering. Unlike those who have gone before, the matter of victory is still with us to be determined. The close of every dispensation has been marked by forgetfulness of God. Let us be quickened to new life and new action when we remember this.

SUBJECT, "CHRIST"—EPH. I.

"Christ our Life," by Bro. J. W. Huntress. Our life is hid with Christ in God. If any wish to pass out from the law of sin and death, they must go to the place of freedom; from alienation to reconciliation; for "without Christ we are aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world." We have to live. We have a decree from heaven that not a hair of our head shall perish. God is long-suffering, and wishes all to have eternal life. Can anything separate us from the love of God which is in Christ Jesus? Jesus alone has the words of eternal life. "This is life eternal to know thee, the only living and true God and Jesus Christ whom He hath sent."

"His near presence," by Bro. Bro. John H. Laird. Bro. Laird characterized the gathering as a sowing time. As in the natural, so in the spiritual. We come to these gatherings with our minds prepared to receive the spirit of truth. Whatever a man soweth, that shall he reap. Eternal vigilance is the price of spiritual freedom. The servants of God are not in darkness, but are children of the light. To us as to the apostles, the thought of the nearness and possibility of the coming of our Lord is always present. It is our privilege to stand aside and hear the rush of this most restless age, for the Lord will come and will not tarry. What is our relationship to that great event? We have a glorious privilege in the relationship of Christ. We come near to Him because He first came near to us. Time changes everything. Let us see that our hearts do not change. Let us see that in some degree we have served the Lord our God.

"Christ the Good Shepherd," by Bro. Thos Williams. Jesus Christ is the all. He is the personal epitome of our faith. We may view Him in many aspects. He is the "Way," the "Truth," the "Life," the "Door," the "Rock," the "Head of the corner." But there is no sweeter thought than that of Christ as our shepherd and of ourselves as the sheep. Considering God as the first good shepherd of His sheep, we may regard Christ as one of the sheep; for He was made like unto them. But God has given Jesus charge of the flock and He has gone on before, in suffering and travail, that we may follow in His steps, for He is the *Good* Shepherd. The power that sustained Him as He walked before us in the valley of the shadow of death was faith, a faith greater than that of Abraham who was strong enough to offer up his son Isaac. Let us strive earnestly to keep the faith and keep the sheep from going astray. Even sheep can sometimes be very stupid. The Good Shepherd is very patient with His sheep, and the young lambs He "carries in His bosom," and others He "gently leads." The reward of our steadfastness will come when we hear those blessed words, "Well done!" "Well done!"

SUNDAY AFTERNOON.

Bro. John A. Cliff presiding. Sunday School Session. Subject, "The Sunday School." "The value of the Sunday School," by Bro. Hannaford. He quoted several passages from the Bible to show the value that God has set upon the instruction of the children. There being no name for Sunday School in the Bible, it might be inferred that the Hebrews were remiss in the instruction of their children. But the speaker showed that there were several equivalent terms used in the Scriptures. Luther established S. Schools in

Germany and Knox in Scotland. Robert Raikes, however, was the real founder of the Sunday School. The speaker then gave a short sketch of the history of the Sunday School in England and America. In 1810 it was estimated that there were two million scholars. Over seventy-five per cent of the scholars are lost to the church. The efficiency of the Sunday School depends:

- 1—On what is taught, whether truth or error.
- 2—On the superintendent and teachers.
- 3—On the co-operation of the parents, who shall supplement the work of the Sunday School.

"Relation of the Sunday School to the Ecclesia," by Bro. Alex. Renshaw. The ecclesia is the parent of the Sunday School. Therefore the success of the Sunday School depends on the regular attendance of each member of the ecclesia. In interesting the children of the alien we may attract the parents. There may be Sunday Schools of one, two, or three talents, according to the attractiveness with which the truth is presented and adapted to the children.

General Remarks by Bro. Chart. The future ecclesial life and enterprise depend upon the children. The speaker dwelt upon the great influence of the parents on their children. He spoke of the bareness of ecclesias without a Sunday School.

Conclusion, by Bro. John Cliff. Little did Robert Raikes think, with his class of six boys, that his school would grow into the millions now in the Sunday Schools.

The speaker emphasized the need of a loving, kind-hearted teacher; skill in asking questions; the value of order in the school; and the importance of attractively presenting the subject.

#### II. SUBJECT, "CHRIST."

"Christ our heavenly pattern," by Bro. J. M. Craigmyle. It is easier to learn from example than from precept. The speaker rehearsed the little known of the early life of Christ, showing his obedience to his parents and his life-long humility. Our Lord saw what things were important and relegated the little things to their proper place. His frequent visit to the synagogue. His habits of prayer, and His spirit of forgiveness were all dwelt upon. His character is our pattern.

"Christ faithful in declaring the Word of Life," by Bro. Kirwin. The speaker mentioned the incident in which Christ declared himself to the Samaritan woman. Also, the incident in which He tells the man stricken with palsy at Capernaum that his sins are forgiven. In unexpected circumstances Christ emphatically proclaims his mission. His warning the disciples against covetousness, and his teaching them humility by the example of the little child also illustrate his faithfulness to his message. We can seek to hold some honorable position in the kingdom, even if we cannot attain the highest place.

"Christ strong and courageous to the end," by Bro. Thos. Turner. Super-human strength and courage to accomplish the great work laid out for Him, and the great consequences entailed by His mission, Jesus Christ had the first, and realized the second. He knew that the only escape from this condemned state was by obedience to the Father's will. He had perfect knowledge of all that was expected of Him, and all the suffering, and sorrow, and humiliation that were before Him. He had been in preparation for this great work thirty years. He thus became wholly absorbed in his Father's business. His courage and strength depended on the fact that His will was kept in subordination to the Father's will. Not only was He a manly man, but an intensely godly man as well. We find Him characterized by all the virtues of the ancient worthies, Enoch, Moses, Joshua, Samuel, David, and Jeremiah; their strong qualities without their weaknesses. He was the perfect, sinless, stainless Son of God. His sufferings were real and perhaps greater than ours in the same case would be, because of His more sensitive nature. We must imitate the

Saviour and follow His example in order to arm ourselves for the kingdom prepared from the foundation of the world.

SUNDAY EVENING.

Bro. C. C. Vredenburg presiding. Subject, "The Gospel."

Reasons for faith in the Bible, by Bro. Zilmer. The speaker showed first of all how the Bible explains evil and trouble in man's existence, and supplies a means of escape from it through the truth of the gospel. The Bible attests its own truth because it satisfies fully the craving of our natures for peace and union with God. In the many fulfillments of prophecy, especially in the case of Israel and the coming of Christ, and the apostasies from the church, the Bible strengthened our faith in its truth. Its teaching is uniform and consistent. Its influence upon our lives is thorough and transforming. It stands unique in its revelation of new beauties.

Now is the accepted time, by Bro. Thos. Williams.

Bro. Williams gave a brief outline of the plan of salvation and showed that only a faithful and steadfast acceptance of it in this life would secure for us the blessings of eternal life and a triumph over death. Now is the accepted time to make our redemption sure.

MONDAY, 10 A. M.

Subject, "The household of God."

Faithfulness of the apostles, by Bro. David Tolton. The apostles were sent on a mission of great magnitude transferring the world from the old dispensation to the new. Heroic labors were required of them, as Paul says in I Cor. 15:30, 31; II Cor. 4:11. Three times the Saviour asked Peter "Lovest thou me?" for Peter had been chosen to do a special work, considering the special work of Peter on the day of Pentecost. Paul suffered perils at sea, in the city, in the wilderness, from false brethren. But he said, "When I am weak then am I strong." "I will glory in my infirmities." Surely they are examples to us of courage and faithfulness.

Faithfulness expected of us, by Bro. Williams. The speaker showed that we must be faithful in our daily life and also in the purity of our minds. At the risk of seeming narrow we must uphold the purity of the gospel, for only thus may we attain to eternal life. Though momentarily we may slip and fall, we must not despair, for God is merciful, as the case of Peter abundantly shows.

(To be continued.)

VANCOUVER, B. C.—(Not Victoria, as in Sept. ADVOCATE, the latter city is some 80 miles S. W. from Vancouver, and situated on Vancouver Island).

During the interval of our last intelligence our esteemed Bro. F. C. Carter and Sister Carter, of Port Haney, B. C., have been with us at our meetings for the declaration of the Lord's sacrificial death as also His resurrection till He return; likewise Sister Yeatman, of Valdez Island, B. C., Ellen Tolton, of Guelph, Ont., Sister Hobkirk, of Medicine Hat, Alberta, and Bro. Darwin Carter, son of Bro. and Sister Carter. Sister Wyatt, mother of our Bro. J. A. Wyatt, has returned to Hamilton, Ont.

Our aged Bro. D. I. Ross on his way from Saskatchewan to his daughter in Pasadena, Cal., called on the writer, having known each other in Toronto, Ont., since the year of Dr. Thomas' death in 1871. A few brief years more and he may be of those "who are alive and remain to the coming of the Lord."

A few here incline us to hope they may soon be subjects of that Divine ordinance which John says now saves, by the resurrection of Jesus Christ, evincing the inquiry of a good conscience after God, concerning His great and glorious purpose and redemption which is in His beloved and exalted Son and heir of all things.

C. H. EVANS.

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1. "There is in man an immortal soul or spirit, which, as a separate entity, survives the death of the body?" Mr. Grant affirms; Mr. Williams denies.
2. "Man in the interval between death and resurrection is unconscious." Mr. Williams affirms; Mr. Grant denies.
3. "The punishment of the wicked is by unending misery in Hell." Mr. Grant affirms; Mr. Williams denies.
4. "The Bible teaches that heaven is the reward of the righteous," Mr. Grant affirms; Williams denies.

The debate took place in the Town Hall, Guelph, Ont., Canada, and it was conducted partly on the "Socratic method" (direct question and answer). It is a book of 200 pp. Price in cloth, 75c; by mail, 82c.

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1. "The Scriptures teach that the Kingdom of Heaven was set up during the personal ministry of Christ." Hall affirms; Williams denies.
2. "The Scriptures teach that all that constitutes man will be totally unconscious from the time of death till the resurrection." Williams affirms; Hall denies.
3. "The Scriptures teach that there will be a general resurrection of the dead of all mankind who die." Hall affirms; Williams denies.
4. "The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being." Williams affirms; Hall denies.

Price, paper bound, 50c.; by mail, 57c.

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AUBURN, N. Y.—No. 9 Exchange St., at 10:00 A. M. Sunday-school after breaking of bread. BOSTON, MASS.—Aldwych Hall, 200 Huntington Ave. Lecture at 11 a. m. Memorial service immediately after.

BALTIMORE, MD.—Barry's Hall, No. 747 W. Baltimore St. S. S. 10:00 a. m.; Services 11.

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 oldg., 1106 So. Main St., Brockton, Mass. Sunday School at 10 A. M. Public lecture at 11 A. M. Breaking of bread at 12:30 P. M.

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

ELMIRA, N. Y.—Federation Bldg., Church and State Sts. 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.—The Carnegie Library Hall. Breaking of bread at 11 a. m. Lectures, 7 p. m. Sunday School at 10 a. 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, Middlesex St. Every Sunday Lecture at 10:30. Memorial service at 12 noon.

MANCHESTER, VA.—Cor. Eleventh and Hall Streets. Sunday School at 10 a. m. Breaking of Bread at 11

MILWAUKEE, WIS.—623 Grand Ave. 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.

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QUINCY, MASS.—Electa Hall, Johnson Building, Hancock Street, Sunday School 10:30 a. m. Breaking of bread 11:30 a. m. to 1 p. m.

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

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

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WATERLOO, IOWA.—Rickleby Hall, 308 1-2 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 806 West 4th St.

WINNIPEG, MAN.—Address, R. L. Davies, 2096 Gallagher Ave., every Sunday.

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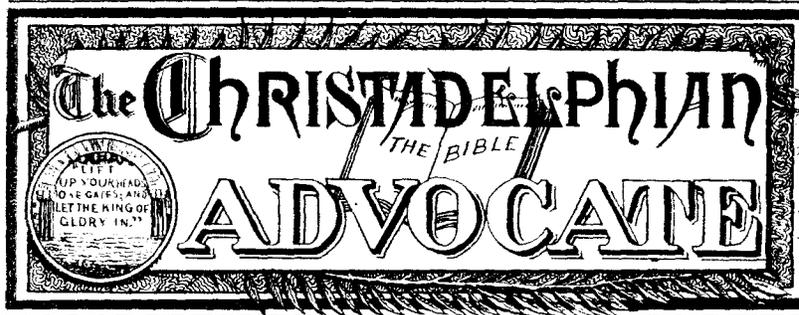
THE THINGS CONCERNING THE KINGDOM OF  
GOD AND THE NAME OF JESUS CHRIST.

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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VOL. XXVI.  
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PUBLISHED BY THE EDITOR,  
THOMAS WILLIAMS, ORLANDO, FLA.

1910.



Edited and published (first of every month) by Thos. Williams, Orlando, Fla., U. S. A. Price: Per year in advance, \$2.00; half yearly in advance, \$1.00; to new subscribers for the first year, \$1.00; to British Isles, 4s per year; British Colonies, 8s per year. We make special arrangements with a limited number who are unable to pay the full subscription price. A few deserving but poor are supplied by the contributions of generous friends. Remit by Draft P. O. Office Order, Registered Letter or Express Order, not by checks on local banks. Address all communications to THOS. WILLIAMS, Box 726, Orlando, Fla.

VOL. 26 - No. 12

DECEMBER, 1910

No. 310

## A MESSAGE OF LOVE FROM A GRATEFUL HEART.

### CHAPTER III.

Jesus Christ announced his life work to the world in the language of Isa, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19.) Since Jesus was anointed to preach the gospel that offers life to the hopeless transgressors, surely we can find on record just what composed the gospel that he preached. Did He ever herald the glad tidings of the kingdom of God? Will his teachings harmonize with what we have declared to be the gospel? Go with me to Inspiration and be, not "almost," but altogether persuaded concerning the truth of this subject. Here we find the teachings of Jesus expressed in these convincing sentences:

"Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand" - Matt. 4:17.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" - Matt. 4:23.

“After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven”—Matt. 6:9-10.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven”—Matt. 7:21.

“And I say unto you; that many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven”—Matt. 8:11.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God”—Mark 1:14.

“And He said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent”—Luke 4:43.

“And it came to pass afterwards, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him”—Luke 8:1.

“And he sent them to preach the kingdom of God, and to heal the sick”—Luke 9:2.

“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”—Luke 13:28, 29.

“For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come”—Luke 22:18.

“And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel”—Luke 22:29, 30.

“Pilate therefore said unto Him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I shall bear witness unto the truth”—Jno, 17:37.

“Then said the chief priests of the Jews to Pilate, write not, the King of the Jews; but that He said, I am the King of the Jews”—Jno. 19:21.

“These scriptures are abundant proof that Jesus believed and taught the same gospel that had been preached to Abraham and David.

So important did He consider the gospel, He spent the entire time, consisting of forty days, from His resurrection till his ascension,

speaking to his disciples of "the things pertaining to the kingdom of God"—Acts 1:3. As a result of this instruction, the last words His disciples ever addressed to Him were, "Lord, wilt thou at this time restore again the kingdom to Israel?" "Poor, deluded disciples," some one has said, "they are looking for a literal restoration of the kingdom of Israel." Do you think, dear reader, that the disciples failed to comprehend the teachings of Jesus concerning the kingdom of God? Here is a man who at the tender age of twelve years confounded the doctors of Israel by His wisdom. This is The One of whom His enemies said, "Never man spake like this man." He has called His disciples from the different vocations of life to preach the kingdom of God—Luke 9:2; He, himself, has gone "throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him;" for three years He has personally instructed His disciples concerning this all important subject; now He is preparing to leave them and go into a "far country;" hear their last words, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Ah! dear reader, would you say those disciples were deluded? What a reproach to bring upon the teaching ability of Jesus Christ, the most able instructor that has ever lived on earth! Besides, does not their question harmonize with God's plan to establish His kingdom, as set forth in the gospel? Remember it was David's throne that was overturned, and they had been taught to look for its restoration as the time of salvation. Do you wonder they would longingly say, "Lord wilt thou at this time restore again the kingdom to Israel?" What was their Lord's reply? He said unto them, "It is not for you to know the times and seasons, which the Father hath put in His own power."—Acts 1:7. Does not this answer agree with Paul's teachings? He said, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. 5:22.

*(To be continued)*

## CRITICISM AND CHARITY.

(The following article was written by the late Brother Smead, and read before the Belvidere Ecclesia on September 11th—just one month and two days before his death.

Read the 13th Chapter of 1st Corinthians.

The definition of criticism, according to Webster, is "the art of

criticising, or the exhibition of the merits or demerits of an act, statement, belief, work," etc. His definition of charity is "a disposition to relieve the wants or needs of others, benevolence," etc.

I believe that criticism and charity are related; that is, if we would be charitable it is necessary sometimes, in order to be just, to criticise. And if we criticise justly, we are charitable.

According to the Bible definition, charity is something more than merely giving to the poor. One may give to the poor without being charitable. Giving may be done for display, for friendship, for popularity, contrary to the command of Christ that we should not let our right hand know what our left hand doeth when we give alms.

Keeping in mind the Bible definition, there is no better thing in the world than charity, and when, therefore, criticism is really charitable, there can be nothing better than criticism. But, like every good thing, it may be rightly used or wrongly used.

Solomon said, "Rebuke a wise man, and he will love thee;" and again, "Open rebuke is better than secret love." The wise man also said, "He that justifieth the wicked and he that condemneth the just are both alike an abomination unto the Lord." And again, "He that reproveth a scorner getteth to himself shame, and he that rebuketh a wicked man getteth himself a blot."

Before giving a criticism it is better to weigh everything, and to put yourself in the other one's place, so to speak, taking into consideration the circumstances and the person—character, temperament, etc.; then a criticism will more aptly be good, an act of charity. It would then be done with sympathy, as Paul exhorts the Corinthian brethren to "let all things be done with charity."

Charity is the greatest of blessings in the training and bringing up of children. Not that we should give them everything they desire, but only what is necessary for their well-being. Not that we would not criticise them, or rebuke, or punish when they need it, quite the contrary. It is sometimes an act of charity to punish a child. As one of the proverbs goes, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes." I don't think that Solomon meant that we must always use a cudgel, but to correct by the rod of criticism. And the great power to correct with is love and sympathy. And, of course, to get the best results, criticism must be given with knowledge and good judgment.

Another thing that might be mentioned is the fact that children are sometimes criticised unjustly for what their parents have done.

Such criticisms are uncharitable, because they only tend to cause the child to become discouraged and to lose its self-respect, and may cause it to become bad; whereas if the child had been encouraged to always do the right, and been given to think that the right would always be expected of it, it would be more apt to try always to do the right.

We have an example in the Scriptures, in the instance of the woman taken in adultery, of criticism and condemnation without charity and without consistency. When they brought her to Christ and made their charge against her, Christ stooped and wrote upon the ground without answering them. When they urged the accusation, He told them that the one among them who was without sin should cast the first stone. Condemned of their consciences they went away, and Christ, whose criticisms were always charitable, and whose condemnation was always consistent and just, sent the woman away uncondemned.

"Now charity," Paul says, "edifieth." That is, it builds up, improves us. It is something for us to "follow after," something we should "put on," that we should be an example in. It is said that it covereth a multitude of sins. And as we read in the chapter (1 Cor. 13:13,) "Now abideth faith" ("without which it is impossible to please God,") "hope, charity. These three, but the greatest of these is CHARITY.

I will conclude by reading from the second Epistle of Peter:

"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." "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 Savior Jesus Christ."

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## DEATH.

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We are born into the world tiny strangers in a sinful, sorrowful, deathful place; mites of humanity in a vast universe. As the weeks, months, and years go by, intelligence dawns, and we begin to observe, to think, to feel—to know laughter and to know tears. We come to fix our affection upon those with whom we have to do, those who lead us by the hand when we take our first faltering steps, who teach us the first baby accents of our mother tongue,

who heal our hurts and kiss away our troubles. Then death comes some day to strike his dreadful dart into the throbbing heart of one of those we, in our childish way, have come to love, but we do not, cannot, understand. We grow to manhood or to womanhood. Friends multiply. Old faces grow dearer. Death comes now and then during all the while, and becomes a greater, sadder fact up to the perihelion of life. It is life's most awful lesson, its most staggering reality. Sooner or later it will cast its chill pall over some dear one, more lovely than life to us. And then, parting at the gates of death, from the one who is gone, we shall know, as fully as we can ever know, the terrible meaning of death. There was one whom our eyes have seen, whom we now see no more. One with whom we have held helpful, happy converse, whose lips are now sealed in deathly silence. One the smile of whose countenance had its answering smile. One the light of whose eyes had its answering light. One whose deft fingers have penned their good words and done their good work, and evoked from the tuneful instrument their sweet melodies—fingers now so unbending, hands now so still. We have died in part with the one who is dead—a part of that which went to make up life is stricken away. The arm of the helper and of the helped are both shortened. The living must re-adjust and re-adapt the order of their lives.

Fearsome forms lurk in the shadows of a sin-shadowed world—of them all there is none so cruel, none so dreadful as the black monster—Death.

B. L.

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### OUR REMOVAL TO ORLANDO, FLORIDA.

We left Chicago November 1, and arrived in Orlando on the 3rd. Our readers will have been prepared to some extent for the lateness of the *Advocate* this month, since we mentioned the probability of delay in our November issue. We did not, however, expect that the forwarders of our goods would take a month to send a car from Chicago to Orlando. The delay and consequent confusion have been very provoking to us, and we fear some have lost patience waiting for books ordered. All our books were on the delayed car, and we were helpless. At last the car came, but the goods in a bad condition, the forwarding company not having fulfilled their agreement in scarcely any particular, and charging us over forty dollars more than the price they agreed to, with the flimsy excuse that one of their clerks erred and another exceeded his authority. When the car arrived, we had to pay the price demanded, or wait longer for our goods, and perhaps become entangled in a fruitless law suit. The removal has been very expensive, but we are thankful that some

were thoughtful enough to remember us and to anticipate the burden it would be upon our shoulders. From Lester Manor, Va., Victoria, B. C., and a brother, we received \$17.00, \$10.00, and \$75.00, to all of whom we return our sincere thanks, and feel gratified to know that the ADVOCATE office is regarded as one of the factors in making up the work of the truth in these last days of Gentile times.

At this writing, December 5, we are rushing the work along on the December issue, and are getting matters in fairly good condition to fill waiting orders for books, and shall soon have the office in its regular running order. We thank all for their patience, and also those who have been so prompt in renewing their subscriptions to the ADVOCATE for the year 1911.

We are glad to learn from many letters received that our readers approve of the removal we have made. It was the question of health that was so kindly taken into consideration in our Ecclesial home in Chicago. There was much sincere sorrow on the part of every member over our departure from those we had come to know so well and to love so dearly, and to pull away from these was the hardest part of our removal. But, as our beloved Bro. Spencer said in a farewell address in behalf of the Ecclesia, "Bro. Williams is not going away for good. We shall have him with us occasionally." Yes, and this was the thought and the hope that soothed us and helped to reconcile us to this sad part of our removal. Dear brethren and sisters in the North, we shall hope and expect, the Lord willing, to visit you occasionally, but it will be when the Northern sun of the summer months has melted away the ice and snow of the frigid winters.

Delightful it is, indeed, to be in this land of sunshine and flowers. The experience of such weather as we have here in this month of December is quite new to Bro. and Sister Williams, and seems strange. Climate and water are perfect here, and they must be, and are, conducive to the best of health poor mortality can hope to enjoy. What must it be to be blessed with life immortal, immune from all evils of all kinds? Such a glorious hope seems too good to be true; but it is a hope built upon the Rock of Ages.

Five years ago our zealous Bro. H. C. McDaniel made it possible for Bro. and Sister Williams to spend a month in Orlando, and for us to give a course of lectures. There are two here who are the fruit of that effort, Bro. Cleaver and Sister Lonburger. There are nine resident brethren and sisters here now, with the prospect of more. At present, Sister Culross, of Rochester, N. Y., and Bro. and Sister A. Renshaw, of Guelph, Ont., are here, and we number twelve. Hitherto, the meetings have been held in private houses, but now a nice little hall has been rented and furnished, and we are preparing for a good work by the use of tracts and pamphlets, meet-

ings Sunday morning for worship and Sunday nights for public lectures. We shall try to plant and water, and pray God to give the increase.

We thank the many who have written us so kindly and encouragingly on our removal, and perhaps some of the letters received will be interesting to our readers, and here they are :

A FEW LETTERS ON OUR REMOVAL.

Clarkesville, Iowa, September 23, 1910:

Brother Williams:—

The first article in the September number of the *ADVOCATE* was very interesting, and I read it with an appetite for more along the same line. Of course conclusions were not demonstrated, but nevertheless very suggestive. Any line of thought that creates within us a disposition of mind that takes kindly to Jehovah's work in the earth, and intensifies our love and zeal in the direction of seeing with our eyes the consummation of that work, cannot be otherwise than refreshing to every earnest heart. I feel thankful that my life has been spared to see, in these last days, the hand of God made visible in the signs of the times. I have not a particle of doubt as to our whereabouts approximately relative to the times and seasons of our day. We are doubtless living where spring ends and summer begins. The illustration of the budding fig tree given by our Lord, can be quite clearly understood by the events of our time. It is hardly necessary to make mention of the things transpiring around us, on every hand, that justifies the conclusion, that the day of Christ is at the door. There is apparently a hastening of that day, as seen in the rapid development and progress of human events. The worldly wise are dazed by the increased velocity and rapid changes in human affairs, intensifying the constant and restless condition of the people. The masses are dissatisfied and discontented, although fairly prosperous in a general way. Modern inventions and discoveries, though conducive of better conditions, do not appear to make people contented. The mastery that man has gained over the forces of nature, combined with labor-saving machinery, has in no way made the wage-earning multitude feel as if the struggle for bread was lighter or easier than it was before. Luxuries have increased in number, but at the same time artificial wants have also multiplied in number; while the burden of providing for the increased wants and luxuries of life has also grown heavier instead of lighter. The advantages and comforts growing out of modern improvements in-

creases the tax for money, and hence the clamor for more wages, more or less generative of envy and hatred between the laborer and his employer, oftentimes ending in rioting and violence.

The church and clergy have lost their influence over the multitude so far as keeping the peace and preserving order or protecting life and property. In fact the clergy have nothing to offer that is substantially satisfying. Man cannot live on chaff, nor even on bread alone, and feel contented. There is no prospect of a brighter day for the poor, under the present order and constitution of things. The world cannot reform itself, neither revolutionize the present order and evolve something better.

Before something good can come out of the present condition of things, some good seed must be sown into it. A little leaven will work wonders, but it must be the leaven of truth and righteousness, coupled with the knowledge and fear of God. There is no hope for a better state of things this side of the hour of judgment. When the vials of divine indignation begin to be felt, in the great day of his wrath, the people will learn to honor and worship God, and glorify his name. These vials are all future, if I understand the word aright.

You will feel inclined to smite me with criticism, and not only you but all the brethren will doubtless disagree with me. I, however, feel confident that time will justify my conviction.

I made a start to be at the Fraternal gathering, got as far as Waterloo, and gave it up, as I was feeling ill.

Remember me to your wife.

GEO. MOYER.

Riverside, Iowa.

Dear Brother Williams:—

We were indeed surprised to hear of your removal to Florida, and hope you will never regret it. Perhaps it is to be so, that you may get others to see the Truth, for none of us knows what is before us. May the blessings of the Lord be upon you both. We are also contemplating a trip to California, where we have three daughters, and we would like to meet with those of like precious faith, so if it is not too much trouble for you, would you please give us the address of any that might live in San Diego, Calif., or near there.

Yours in the One Faith,

EMELIA HAHN.

[We know of none in San Diego, but Brother and Sister J. G. Brickley, R. R. No. 8, Los Angeles, Calif., will give information concerning local brethren. They are from Waterloo, Ia.—Editor.]

Palermo, Ont.

Dear Brother and Sister Williams:—

We see by the November *ADVOCATE* that you are about to remove about one thousand miles farther away from us. May the Mighty God of Jacob, in whose hand our very breath is, keep you from all harm, and grant you health and strength for your journey; and God grant that you may find favor in the sight of the Judge of the living and the dead; and hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." This is the heartfelt wish of your brother in hope of life eternal.

T. G. PAGE.

Stockton, Missouri.

Dear Brother and Sister Williams:—

I think your removal to Florida is good. Florida is the best climate I was ever in. I trust the Lord will spare you until His coming. I truly think it profitable for the one body. I for one am anxious that you should live, but I can live but a little while longer. Yes, I pray God to spare your life for the truth's sake; but O, how long till there is enough to fill up the name?

MARY E. KELLEY.

Lester Manor, Va., October 17, 1910.

Dear Brother Williams:—

Inclosed you will find a post-office order for seventeen dollars. Fifteen dollars of it is sent you by our little Ecclesia at Lester Manor, with much love and many good wishes for you and Sister Williams. We were desirous of helping you some, in the removal you are soon to undertake, and we only wish the amount could be more. Every member feels a deep interest in you, and join with me in many good wishes and our prayers, that your useful life may be prolonged. I was appointed to send you our little contribution, and after service I believe every brother and sister came up and asked that I send their love. May God bless you and spare you many years to us, and for His service, is our prayer.

Your sister in the One Hope,

HINDA YANCEY.

Milwaukee, Wisconsin.

Dear Brother Williams:—

I hope that you and Sister Williams are well and enjoying the change. Hoping that you will be able to carry on the good work until the Lord comes. Your sister in Israel's hope,

M. A. HARPER.

Dear Brother Williams:—

The November ADVOCATE to hand. One more issue and the year will be completed. To those whose duties press upon one another, each one claiming precedence, time seems to melt away. The years fly away, as if there were some mighty force behind them urging them to still greater speed. How sad our reflections would be, if the grave and an unknown beyond were the destiny toward which we were hastening. But it is not so. The light of Divine knowledge, of revealed truth, illumines our daily thoughts, and no year can fly too quickly away for those whose daily aspiration is, "Come Lord Jesus, come quickly." Until that time arrives, it is our hope and our prayer, and I may also add, my confident expectation, that you shall be with us to guide and instruct, to comfort and upbuild. To my way of thinking, the night is far, far spent and the sunrise of that glorious day is most solemnly and impressively near.

Orlando seems so far away to us up here, and somehow I feel that I shall "see your face again no more" in this mortal life. I could not attend the Rochester Fraternal Gathering. There will be a joyful gathering in due time, from which none of Christ's faithful will be absent. We hope your change to Florida will be beneficial to Sister Williams and yourself, and if we cannot see you in the flesh, we can hear you from month to month through the ever welcome columns of the ADVOCATE. May our Father's blessings rest on you now and forevermore, is the sincere prayer of all who are able to appreciate the faithful and fearless stand you have maintained during these many years of trial.

Faithfully and affectionately your brother in Christ,

JAMES LAIRD.

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Jackman, Maine, November 8, 1910.

Dear Brother Williams:—

We trust that the genial climate of Florida may do all that may be hoped, for you and Sister Williams' health. Sending you much love from all the members of our little ecclesia, I am

Your brother in Israel,

J. M. HARRIS.

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Medina City, November 10, 1910.

Dear Brother Williams, greeting:—

We are really glad to know that it is your intention to spend the remainder of your life (in the flesh) in the sunny south, the land

of perpetual flowers. I hope and believe the change will be a benefit to yourself and family. We are glad to know that you will be so much nearer to us here in Texas, as we can hope to meet you oftener in the future than we have in the past. Inclosed find remittance for renewal of subscription to ADVOCATE for 1911, also a clipping from the Kansas City Journal, showing the present situation at Jerusalem and in the Holy Land. This, compared with thirty years ago, shows a condition of things is rapidly forming for the grafting in again, of natural Israel into their own Olive stock. What this means to us we all well know. The question is, Are we ready to take part in the world's greatest events, viz.: the judgment and its eternal results?

With much love and best wishes, as ever

Yours in the one hope,

G. W. BANTA.

Kesley, Iowa.

Dear Brother and Sister Williams:—

November ADVOCATE just at hand. We suppose you have now reached your new home in Orlando, Florida. We hope and pray that you will have improved health, and will be able to work in the Truth's service. We shall look for the ADVOCATE as it comes from Orlando, with interest, the same as of yore.

Yours in Israel's hope,

F. M. HITES AND WIFE.

Leslie, Arkansas.

Dear Brother:—

We send you our christian greetings in your new home in the South, and pray for your future health and strength to continue the truth's defense and teachings. With christian love for you and Sister Williams, I am

Yours in the hope,

A. C. EDWARDS.

Camp Douglass, Wisconsin.

Dear Brother and Sister Williams:—

We all wish you a safe journey and health and strength in your new home. I am thankful I had the pleasure of seeing you in Chicago before you left. We hope to see you up here at least once more. The pleasant visits we had from you will always be remembered.

Sincerely your sister,

MRS. JOHN LEAKE.

Choctaw, Arkansas.

Dear Brother Williams:—

We received the last number of the *ADVOCATE*, and we are all glad that you have moved down south, as you will be nearer to the Arkansas brethren. We all appreciate the *ADVOCATE* very much, and especially do we appreciate Sister Britt's article, "The Message of Love." Hoping that you may be well pleased with your new southern home, I am

Your brother in Israel's hope,

T. A. SLOAN.

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Norfolk, Virginia.

The *ADVOCATE* to hand, with notice of your intended removal to Florida. I had thought this removal was only temporary, but have learned that it is to be permanent. We certainly hope it will be of great benefit to you, and I am sure it will, for you will escape the severe winters they have in Chicago. With love to you and wishing you may meet with success in your new home, is the

Prayer of your brother in Christ,

R. C. HENLEY.

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Every vice is increased by being gratified. — Amiel.

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Derelict Days.— How many days, as abandoned, useless, dangerous derelicts, float over the restless sea of life because we, their captains, were unable to bring them safely into the good harbor of the city of eternal service.

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"Look to this day, for it is life, the very life of Life. In its brief course lies all the verities and realities of your existence—the bliss of growth, the glory of action, the splendor of beauty. Yesterday is but a dream, and tomorrow is only a vision. But today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

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There are temptations for which we are not responsible, and there are temptations for which we are responsible, and, of course, when we are responsible we are blamable. The temptations for which we are responsible and blamable are the train of temptations which come when we entertain and nurture the temptations for which we are not responsible.

## MORE TRADITIONS OF THE FLOOD.

I have indicated the Greek and Roman accounts of the great Deluge, which swept away the ancient race of mankind. Let us now listen to what other branches of the great Indo-European family have to say.

### THE PERSIANS

had a tradition which ran thus: "The world having been corrupted by Ahriman (the Persian Satan), it was necessary to bring over it a universal flood of water, that all impurity might be washed away. The rain came down in drops as large as the head of a bull; the earth was under water to the height of a man, and the creatures of Ahriman were destroyed." According to the Vendidad, written not later than a thousand years before the Christian era, Yima, when "six hundred winters" had passed over him, receives the Divine command to build a great enclosure, and gather into it the seed of man and beast and tree, for "upon the material world the fatal winters are going to fall, that shall bring the fierce, foul frost . . . and all the three sorts of beasts shall perish," etc. Here there is a distinct reminiscence of Noah's age. He was six hundred years old when the flood came. The divergence as to the destroying agent being frost rather than rain may possibly be explained by the fact, proved, as we shall afterwards see, on geological grounds, that when the flood descended the influx of the waters led to a sudden and marked decrease in temperature. The difference proves the independence of the Persian tradition, and brings to view another feature in the visitation which swept the old race of men from the earth.

### THE CELTIC DRUIDS

handed down from sire to son the following legend: The wickedness of men brought down upon them the judgment of heaven. A poisonous wind was sent, every blast of which was death. "At this time the patriarch, distinguished for his integrity, was shut up, together with his seven select companions, in the floating island, or sacred enclosure, with the strong door. Here the just ones were safe from injury. Presently a tempest of fire arose. It split the earth asunder to the great deep. The Lake Llion burst its bounds; the waves of the sea lifted themselves on high, round the borders of Britain; the rain poured down from heaven; and the water covered the earth. . . . The flood which swept away from the surface of the earth the expiring remains of the patriarch's contemporaries raised his vessel or enclosure on high from the ground, bore it safe

upon the summit of the waves, and proved to him and his associates the water of life and renovation."

THE TRADITION OF THE SCANDINAVIANS

tells of a race of giants which sprang from Ymir. These were "evil and corrupt, as well as Ymir, their author. Another race was brought forth which formed alliances with that of the giant Ymir; this was called the family of Bor. . . . The sons of Bor slew the giant Ymir, and the blood ran from his wounds in such abundance that it caused a general inundation, wherein perished all the giants, except only one, who, saving himself in a bark, escaped with all his family. Then a new world was formed." Behind the grotesque mask of this story we see one or two fresh traces of the facts recorded in Scripture. The reader will mark that the man is saved "with all his family." The two races and the alliances which they form are, no doubt, a blurred reminiscence of "the sons of God," and their intermarrying with "the daughters of men." There is another form of the tradition among the ancient Lithuanians, which has another trace of the Bible history in a reference to the rainbow.

Among another great branch of the Japhetic family,

THE HINDUS,

there are several versions of the story. In the Mahabharata, "Manu, the Hindu Noah," says Monier Williams, "is represented as conciliating the favor of the Supreme Being by his austerities in an age of universal depravity." A fish, to which Manu shows kindness, warns him of the coming deluge. He is told to build a ship and to go on board with the seven Rishis, or patriarchs, and with the seeds of all existing things. Monier Williams renders the rest of the story as follows:

Along the ocean in that stately ship was borne the lord of men, and  
through

The dancing, tumbling billows, and its roaring waters; and the bark,  
Tossed to and fro by violent winds, rested on the surface of the deep,  
Staggering and trembling like a drunken woman. Land was seen  
no more,

Nor far horizon, nor the space between; for everywhere around  
Spread the wild waste of waters, reeking atmosphere, and bound-  
less sky.

And now, when all the world was deluged, nought appeared above  
the waves

But Manu and the seven sages, and the fish that drew the bark.

Unwearied thus for years and years, the fish propelled the  
ship across

The heaped-up waters, till at length it bore the vessel to the peak  
Of Himavan.

(To be continued.)

## Editorial.

If we try to imagine how this world would appear to us if we were ignorant of the revealed truth of God, it will help us to realize how "blessed it is to know the joyful sound," and to more fully appreciate the sublime words, "They shall walk, O Lord, in the light of Thy countenance; in Thy name shall they rejoice all the day." What perplexity, what a groping in darkness it must be to make any effort to solve the problem of life without the aid of Divine revelation! The start of the world, the course of the world, the end and aim—everything concerning the world, can be nothing but a source of perplexity if we know not God's grand, harmonious and beautiful plan of redemption.

Imagine the anxiety and fear and dread that must accompany ignorance of the revealed truth when the thoughtful mind surveys the confusion of this world, and hears of the wars and rumors of wars; and beholds the flood of humanity rushing down into death and the grave. What a problem to bewilder! What fearful happenings to frighten! What sufferings to sadden! What wickedness to sicken! And the original cause hidden, and the end a profound mystery!

In view of all this, you who have the light of God's revealed truth, what would you sell it for? What would you take to be transferred back to the darkness and superstition from which the Gospel delivered you? Do we really know and constantly remember that we have the only key to the great problem of life? Can we estimate the blessing, the privilege of being able to calmly, hopefully and intelligently view the chaos and confusion of a wicked world, knowing how it started and how it will finish? Look at the intense, sleepless, torturing anxiety of the politicians on the question of party elections. Behold the pangs and pains of worldlings on the outcome of battles and wars of nations; and then you will know who are at once the most disinterested and the most interested people upon the face of the earth—disinterested so far as immediate results are concerned; but interested so far as these lead on to the final end of this evil world and the bursting forth through clouds of darkness of that "world to come" that shall flood the earth with the glory of the Lord as the waters fill the mighty deep.

Holy Bible, book Divine,  
Precious treasure, thou art mine

Thou art mine to guide me safely through the darkness of a wicked world; to console me in hours of distress; to strengthen me in times of weakness; and at last to give sight to the blind, hearing to the deaf, health to the sick, joy to the sorrowing, yes, life to the dead. What more and what better can I ask for?

Guide me, O thou great Jehovah,  
 Pilgrim through this barren land.  
 I am weak, but Thou art mighty—  
 Hold me with Thy powerful hand.

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## INTELLIGENCE.

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BOSTON, MASS.—My Dear Bro. Williams: We were somewhat surprised at the notice of your removal to Florida, but we agree with you that the warm climate will be more congenial to those who can enjoy it, and we hope it will give more strength to you and Sister Williams to carry on the work until the Master comes and says, "It is finished," which we hope will be soon.

We have good news to give you from Boston. Last night (November 20th) Mr. William E. Tyler and Mrs. Charlotte L. Tyler, his wife, passed through the water of separation and started on the way to the kingdom. We are in hopes this coming year, with our increased members, to do good work for our Master, whom we expect soon to meet.

Your brother in the glorious hope,

JOHN B. RILEIGH.

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CHICAGO, ILL.—Since our last intelligence we have had a number of changes among us, some that make us glad and some that make us sad. Among the former we are pleased to report that another has put on Christ, in the person of Miss McLaughlin, who was baptized on October 12th, after showing an intelligent understanding of the first principles of the truth. On the following day she was united in marriage to Bro. M. J. Quirk, of this ecclesia, and they have our prayers for their future welfare and happiness. The following names have also been added to our roll of membership, being those of brethren who have recently moved here from other places: Bro. and Sister E. E. Jones, from Hamilton, Ont.; Bro. and Sister M. Roche, from Texas; Sister D. Lemon, from Topeka, Kans.; Sister Harrison, from Richmond, Va.; Sister Kimmel, from Elgin, Ill.; Bro. Freshney and Bro. M. Lemon, from Indiana. We are glad to welcome these additions to our members, and these are some of the things that make us glad. We have been made sad by other changes, namely, brethren leaving us for other locations, some of whom we have been in close association with for many years in the service of the truth. The first to leave us were Bro. and Sister J. Woolscroft, who have moved to Rockford, Ill., where they will meet with brethren in that city. They were soon followed by Bro. and Sister M. J. Quirk, who have moved to near Victoria, Texas, where they will be in comparative isolation. They are both young in the truth and would, no doubt, be glad to hear from any brethren that may be near them. Sister H. Klugge also left us about the same time, going to near her former home, Utica, N. Y., where she will be in isolation. We are not

without hope that she may return to us again in time, where a hearty welcome awaits her. Then Bro. and Sister J. W. Lea and Sisters Eva and Dora were the rest to leave, they going from here to Philadelphia, Pa., where Bro. Lea has secured a much better position than he had here. We shall miss Bro. Lea's help in the service of the truth very much, as he was one of our presiding brethren, and quite active and zealous in the work of the truth. So far as we know, there are none in Philadelphia with whom they can meet, but we doubt not Bro. Lea will make a strong effort to rally some to the service of the truth there, and in his own family there is the nucleus of a little meeting. The last to leave us are Bro. and Sister Thomas Williams, who have been in our ecclesia for the past nineteen years, and who during that time have done valiant service for the truth, as all the brethren know. During most of that time Bro. Williams has been one of our presiding and managing brethren, and has also done most of our public lecturing, except when on visits to England and other parts in the interest of the "Up and be doing movement." As the readers of the *ADVOCATE* know, our brother and sister have moved to Orlando, Fla., where they will prove a big addition to the small ecclesia in that place. The only thing that at all reconciles us to our loss in their removal is the fact that for the past few years it has been evident that our severe winters were too much for both Bro. and Sister Williams. To stay here might mean the shortening of both their lives; and if a change of climate is to be beneficial in prolonging their lives, we are willing to submit to their loss from our midst, in the hope that we may have visits from them from time to time to renew the ties of love and friendship that have been formed and cemented by so many years of association in the truth. The burden of our public lecturing will now fall mostly on the shoulders of our Bro. S. F. Roche, who is a workman that "needeth not to be ashamed," full of zeal and earnestness, and ever ready and willing to be spent in the service of the truth. Recent visitors with us at the table have been Bro. W. and J. Pottenger and Sister Pottenger, Sisters Teal and Aspen, Elgin, Ill.; Sister C. Williams, Indiana, and Bro. Atkins, Oklahoma.

JAMES LEASK, Sec'y.

ELMIRA, N. Y.—Dear Bro. Williams, Greeting: We are compelled to notify the household of the death of our beloved Bro. F. S. Decker, of Binghamton, N. Y. He fell asleep in Christ November 16th, aged 44 years. He died strong in the Faith of Christ as the resurrection and the life. He leaves a sister wife, and also two boys, whom we hope to see prepared to meet him at the resurrection morn. Brethren John Platt, of this place, and C. C. Vredenburg, of Rochester, N. Y., officiated at the funeral. The brother's trials are o'er. He has fought the fight and won the prize; all that remains for him is the receiving of it.

Your brother in Christ,

J. H. SYKES.

HAWLEY, PA.—I have much pleasure in reporting to you the loving obedience of my eldest daughter, Catherine Holmes, after an examination by Brethren Tewillinger, Gering, Peter and David Cooper. I rejoice to hear that she gave a most intelligent confession of her faith in the things of God. The brethren were perfectly satisfied in regard to her knowledge and fitness for obedience in baptism. She was baptized by Bro. Gerring, of Hoadley, Pa., the

25th of September, 1910, and afterward given the right hand of fellowship by Bro. Tewillinger.

I am sorry to say that since then the brethren at Hawley have refused to fellowship us after a satisfactory examination, which they claimed was the best they ever heard. Two Sundays following the immersion the present Birmingham Statement of Faith was read to me and my daughter, and I was to say yes or no to proposition xxv, concerning the alien rejector, to which I answered no, and told the brethren it was unscriptural; and I also told them that the proposition has been changed since I was immersed. I am satisfied it is unscriptural, that any Gentiles out of Christ shall appear at the judgment seat of Christ with His household. But I told them that God may have some means to judge those Gentiles, and that I wished to leave that to God Himself. With best wishes to you and Sister Williams,

Your Brother in the hope of Israel,

THOMAS HOLMES.

HENDERSON COUNTY, KY.—After the lapse of nearly two years since our last report of additions to our ecclesia, it becomes once again our pleasing duty to report that four others of our young people have set to their seal that God is true, and that the revealed truth is still His power unto salvation to every one that believeth. On August 21st we had the great pleasure and comfort of baptizing into the "only Name" our son Samuel L. Green (25) and his wife, Annie Susan (21), who is the oldest daughter of our Bro. Benjamin Gregory. Again, two weeks later, at the same beautiful water, Edgar R. White (31), son of our late Bro. James White, and his wife Bessie (27), daughter of Bro. J. H. Gregory of this ecclesia, were both buried by baptism into Christ's death, and thus entered the "way of life" everlasting. We are all truly glad to receive this new life into our ecclesia, and trust that these brethren and sisters will all, by a godly walk, prove a tower of strength to us, and at the end of their race may they receive the prize of everlasting life.

We will also report that we have recently put forth another special effort to promulgate the Gospel of the Kingdom to the benighted people of this county. On Sunday morning, October 2d, our beloved brethren, Thos. Williams and J. W. Teas, lectured to a large audience at our meeting house at the "Barrens," and again on October 3rd Bro. Teas delivered a splendid lecture to a good audience, but not so large. After this there was a cessation of our work until Thursday night, October 6th, owing to the rain, that fell in torrents for three days and nights. On the above mentioned date Bro. Teas lectured to an audience in the Jewish Temple in the city of Henderson, which had been kindly offered by our Israelitish friends. Fair weather returning, Bro. Williams lectured on October 7th, 8th and 9th at the Barrens, concluding the series at the Jewish Temple Sunday night, October 9th, Bro. Teas having departed on the 7th for Springfield, Mo. We trust that good results may follow the labors so faithfully bestowed, but of this we know that God alone can give the increase. "Time and change are busy ever," and so it now seems probable that our dear ADVOCATE, which has issued so long from the North parts, will soon proceed and come forth to us from the "Sunny South." May its life be as vigorous, and its exposition and defense of the Things of the Kingdom and Name of Jesus be as faithful and fearless under a Floridian sky as it has hitherto been in its more frigid home.

W. J. GREEN.

ILFORD, ESSEX, ENGLAND.—Dear Bro. Williams: Greetings in our most holy Faith. This is the first time, I think, that I have written you on the lines of Intelligence for the *ADVOCATE*, but seeing I am writing you for some copies of "Rectification," I thought perhaps you would be glad to know what progress, if any, we are making in our service for the Master here, at the Manor Park Ecclesia, where you will, no doubt, remember that you lectured for us when over here a little while back.

I am pleased to report an increase in our members, three having put on the Saving Name in the appointed way last September. We can but sow and plant. Our Heavenly Father alone can give the increase. May we give all glory and praise unto His Most Holy Name. It is with very great pleasure we read the *ADVOCATE* and note the various intelligence from time to time. As we cannot fail to observe the signs of the times and the near approach of the end of this present order of things, how we realize the need of daily watching and praying, that the coming of our Lord may find us ready. What a glorious time the future will be for us if faithful to the end. The crown of life which fadeth not away, and we shall then know each other as we are known. At present we do not know one another and are separated by long distances, but then it will be one enduring Fraternal Gathering, without any of those ills of the flesh which at present we are subject to. Please, dear Bro. Williams, to accept of our greetings in the Lord, and to all of like precious faith. With sincere love in Jesus Christ our Lord,

H. J. HILLARY.

LEEDS, ENGLAND.—We have much pleasure in announcing that, God willing, we shall hold our annual Fraternal gathering in our meeting hall on December 26th, tea being provided at 4 o'clock, and followed by a meeting at 6 o'clock sharp. We extend a most hearty invitation to all brethren and sisters from far and near. During the month of September we have had pleasant visits from Bro. and Sister Rees, Bro. and Sister Searles, of Cardiff; Sister Alice Warwick, of London, and Bro. W. J. Hayes, of Heckmondwike. Our meetings have been thinly attended during the summer months. Bro. and Sister Rushforth have removed to Lincoln, where they will, unfortunately, be in isolation.

G. B. SUGGETT.

NEW KENSINGTON, PA.—Bro. Albert Hall sometime ago mentioned in the *ADVOCATE* that the ecclesias did not send enough intelligence, and I believe such is true (speaking generally), not because it is too much trouble, but simply because we think we have not enough interesting news to convey to the brethren at large. At least, such is the case in so far as I am concerned. I have no doubt the majority of the readers of the *ADVOCATE* first turn to the intelligence columns and scan them, to see news from the various ecclesias as to what they are doing for the truth's sake, for there we can always find something of interest; so that the least we readers can do in return is to say a little now and then, so that others of the one faith may perhaps be benefitted thereby.

We, for sometime past, in the place of having our Sunday school in the morning, have held it in the evening. This change enabled more of our sisters to attend, and to obtain that knowledge which we derive from the inspired Word of God. We use the Rochester, N. Y., Sunday school plan, and find it arranged very nicely indeed, to get at once instructive and interesting lessons.

The brethren of Rochester are entitled to our thanks for the labor they put forth in filling up (to my mind) a serious and long felt want. I believe that we should have something like this in all our Sunday schools, and trust that in the future such may be the case, for our pupils will be much benefited thereby. In addition to our Sunday meetings, we hold a Bible Class on Wednesday evenings, and on Friday evenings we have formed a class for the study of the "Law of Moses." These meetings all help to bring us to measure up to the stature and standard of the man Christ Jesus.

Last Sunday evening, November 6th, we had with us Bro. and Sister Lea and their daughter, Sister Eva. Bro. Lea, on his journey to Philadelphia by way of Pittsburg, at our request came here and lectured for us that evening, and we are pleased to state that a fair number of the alien listened attentively to "Facts and Fancies about Salvation." We pray that some at least may lay hold of the facts which they heard, and dispense with the fancies which they now hold, and so may be led into the way of truth. Other visitors which we have had recently are Sister Katie Grove, of Chicago; Bro. Ernest Hardy, of Springfield, O., and for quite a long stay, our dear brother, Elmer Cooke, from Wyoming.

We sincerely hope, dear brother and sister, that you will be much benefited in health by your removal to the South.

Your brother in the only faith,

WM. CARTER, Sec'y.

PHILADELPHIA, PA.—Dear Bro. and Sister Williams: We are safely here now; hope you are getting settled. Kindly announce in next *ADVOCATE* that we are at Philadelphia (self, Sister Lea, and Sisters Eva and Dora Lea), and shall be glad to have visiting brethren and sisters call at 1636 N. Redfield street.

Sincerely yours in Christ,

JOHN W. LEA.

ROCKFORD, ILL.—Our little meeting has added three more in the race for eternal life, Mr. and Mrs. Hutchins and Miss Lila Keeling. It requires moral courage in the midst of the apostasy to confess the truth of God. In doing so we show to the world that we are not ashamed of the Gospel of Christ, it being the power of God unto salvation unto all who believe.

The Rockford meeting miss Bro. Daniel Smead, of Belvidere. Their loss is our loss, as the two ecclesias sometimes meet together in fellowship. Though our loss is great, our hope is greater; the same lightens our burden of trouble and sorrow, and will, through Christ, wound the serpent in the head—put to death that great enemy and slayer of those we love in the truth, in the resurrection of the dead, in the coming of our Lord and Savior Jesus Christ, who, having passed safely through the valley of death, leads the way for a multitude of captives, brothers and sisters, who follow their Savior.

"Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in him, because we have trusted in His holy name. Let thy mercy, O Lord, be upon us, according as we hope in Thee."—Psalm 32:20-23.

Yours in the One Hope,

JAMES GOODALL.

ROCHESTER, N. Y.—On Sunday afternoon, October 2d, another of our Sunday school scholars (a member of Sister Hastings' class) was immersed into the Saving Name. The name of our young sister is Sophia Ritter, a very close

friend and companion of Bro. Helliwell's daughter, Alice, recently immersed. The young women are now hand-in-hand for the Kingdom of God. Our young people are certainly taking interest in the things of the truth, and it must be said that their eagerness to enter the race for life eternal is very marked. The intelligence of our Sister Ritter in divine things was delightfully manifest at her examination, and the evidence that class work is the most effectual among us as a means of drawing men and women to the "obedience of faith" has been demonstrated again. These additions are very encouraging, for we feel that quality rather than quantity describes these new disciples of Christ, who have heeded the Father's call: "My son, give Me thine heart."

C. C. VREDENBURGH.

SOWERBY BRIDGE, ENGLAND.—Some time has elapsed since you had any intelligence from here, but I am pleased to say that we are still laboring in the vineyard, and endeavoring to keep the truth before the minds of the people, with the result that three more have made up their minds to throw in their lot with the people of God, and were baptized on October 1st. Their names are Charles Wade (54) and Ernest Wade (20), the husband and son of Sister Wade, who was immersed on February 26th; and Elizabeth Frankland (20), all formerly neutral. We rejoice that it has pleased our Heavenly Father to bless our efforts thus far, for though we plant, it is to Him we look for the increase. To help us in the work of spreading the Truth, we have recently had the services of other brethren, viz., Bro. William Oowler, of London, whose business brought him within an easy distance to Sowerby Bridge, paid us a pleasant though unexpected visit on Sunday, September 11th, and favored us with an exhortation and lecture; and on September 18th we were pleased to have with us once again Bro. and Sister R. Overton, of Spalding, on which occasion our brother spoke at the breaking of bread and lectured in the evening to a good audience. On this date we had also with us Sister Hirst, of Huddersfield, and Sister Cheetham, of Leeds, and on October 2d we had an exhortation and lecture from our brother, T. Warwick, of Leeds, Sister Warwick being with him. On September 25th the lecture was by Bro. Egerton, and tonight, October 9th, we have had a lecture by Bro. Briggs on "The Everlasting Father, the Prince of Peace." The attendance has been good.

Your brother in Christ,

FRANK HANSON.

WATFORD, HERTS, ENGLAND.—We are very pleased to inform you that we continue to meet here at the Lord's Table, and often speak of the good times we had whilst you and Sister Williams were staying here. There are now seven of us, and two more are deeply interested, and hope shortly, D. V., to be immersed into the sin-covering Name. We sincerely trust that both you and Sister Williams are keeping well, also that you will soon be paying another visit to this country and to us. Love to all in the Truth from us all.

GEO. BEESTON.

WASHINGTON, D. C.—The time has arrived for renewal of subscriptions to the *ADVOCATE*. Let every one who is able subscribe for this earnest advocate of the Truth. We, of course, abide by the Word of Truth through its daily reading; but yet we feel comforted and encouraged by hearing of the well-being of the brethren and of the various ecclesias through the *ADVOCATE*. We ap-

preciate it very highly, looking for its coming days ahead. So, brethren, considering these things and the extra expense involved by the removal from Chicago, Ill., to Orlando, Fla., let it move us, each one, to aid the cause of the truth by our "works"—a renewal for 1911.

The ecclesia here is pursuing the even tenor of its way, and though we have endeavored to set forth "Thy Truth, O Lord," to others during the year that has now almost passed away, yet it seems our efforts have been in vain, so far as we are able to discern. Since our Second Fraternal Gathering, we have had the pleasure of the society of Bro. and Sister Beasley, of Pittsburg, Pa., Sister Biscoe, of Arkansas, Sister Groscup, of Baltimore, Md., Sister Johnson, of Lester Manor, also Bro. Clinton Robbins, son of Bro. Jno. A. Robbins, of the same place. Though the year that has almost passed away has been a season of comfort and joy on many occasions, yet we hesitate, and sorrow to have to add the fact that while we have had seasons of comfort and joy, we have had also the reverse of these—trials, sore indeed, in the departure of some we all loved and esteemed.

And the Washington Ecclesia deeply regrets to say that it has found it necessary to withdraw fellowship from Bro. G. A. Whitford, on account of his views as expressed in his book, which he is circulating among the brethren, known as "Consecrated Problems for the Consecrated."

In the hope of Israel, the Washington Ecclesia. M. PIGOTT, Sec'y.

WATERLOO, IOWA.—It has been sometime since a letter has been sent to the ADVOCATE from the Waterloo Ecclesia. Several have been added to those who have allowed themselves to be led by the word of truth, and who are pressing on towards the great day of rest that awaits those who overcome. Among those who have put on the saving name are Lena Kreh, Frieda Kreh, and John Kreh, nieces and nephew of Bro. John G. Miller, through whose untiring efforts many have been shown the way that leadeth to life. Also Frieda Miller, sister in the flesh to Sister Adams. Mr. and Mrs. O. D. Young, who were formerly Baptists, but who, after diligent study, saw the way of hope, took advantage of the opportunity, and are now numbered with Christ's brethren. A number from other ecclesias have met with us at the Lord's table. We enjoyed a visit from Bro. and Sister Martin and daughter, of Morrilton, Ark.; Sister Putnam, of Greene, Iowa, and Bro. and Sister Hites, who intend to remove to Waterloo to make it their home; also from Bro. Selix, of Austin, Minn. Besides additions to our ecclesia by removal in the persons of Bro. and Sister Hites, we are pleased to record that Bro. Zilmer and family have removed to Waterloo. With Bro. Zilmer and Bro. Moyer, of Clarksville, Iowa, who cheer as by occasional visits, lecturing to us on Sunday, morning and evening, we feel stirred to greater activity in teaching the truth. We are better equipped to do so by these helps. Bro. Moyer's long year's of diligent study and thought and a willingness to be guided by the word of truth make his influence of value, and his presence an encouragement. Combining, as he does, a thorough knowledge of history with a detailed study of the Scriptures, his lectures are of great benefit, as well as a pleasure to both alien and believer. It became necessary, through our inability to get proper accommodations for our meetings, to build a hall. A piece of ground was bought near the business district, and a substantial hall, known as the Christadelphian Hall, was built. Sunday ecclesial morning and evening meetings, and the Friday evening Bible readings will be held here, corner of West 5th and Randolph streets. The Waterloo Ecclesia invites all who may find it convenient to attend the midwinter gathering to be held here the last week in December, beginning Friday evening, December 30, and continuing over Sunday, January 1. We are anxious to have as large an attendance as possible.

CART, C. BICKLEY, Sec'y.

## THE FRATERNAL GATHERING IN ROCHESTER.

September 4 and 5, 1910.

NOTES BY THE COURTESY OF W. H. HASTINGS, JR.

*(Continued from page 324.)*

Our ecclesial duties, by Bro. Edwin Hill. What is it that can separate us from the love of Christ? Neglect of our ecclesial duties. It is easy to keep a stick of wood in a perpendicular position, but hard on the slant. The most insignificant brother can do his ecclesial duties. Our talents are much diversified. The people of polish and culture may have more prominence, but they may not do their ecclesial duties better. "Present your bodies a living sacrifice to God." Not merely when you attend the meeting Sunday morning, but in your lives daily. Christ was a living sacrifice. If not, he would not be an example to us. Let a man not think more of himself than he ought. This is one of our chiefest ecclesial duties. All members have not the same office. We must be welded into a unity, each day doing our individual part, being servants, not masters. You need not be a speaking brother, or Sunday School teacher. You can be the janitor. But you must all show yourselves as lights in the world after the example of Christ.

Bro. C. H. Staunton presiding, a number of brethren from various sections of the country and Canada gave short addresses upon sundry topics, all interesting and timely. This was followed by a business meeting called to consider the advisability of changing the present manner of conducting Fraternal Gatherings. Remarks from different brethren elicited the fact that it was deemed wisest to continue the present plan. It was also decided, God willing, to hold the Gathering for 1911 in Guelph, Canada.

## MONDAY EVENING.

Subject, "The Gospel." The promises made unto the fathers.

The speaker told of the promises of God to Abraham and his seed, how they were never fulfilled thus necessitating the resurrection of Abraham and his seed from the dead; for the land of Canaan was promised forever. The Gentiles are included in this covenant if they accept Christ who unites all in himself as the one seed, "You are all united into one seed which is Christ."

The Signs of the Times, by Bro. Edward H. Chart. Ever since the day when the angels asked of the men of Galilee, "Why stand ye looking up into heaven? this same Jesus will come in like manner as ye have seen him go," the saints of God have looked anxiously for His return. This hope spans the ages like an arch. As there was a small company looking for His first coming, so to-day a few here and there await the advent of the Son of man. The signs of His second coming are numerous. The gathering of the Jews to Palestine, the increasing preparations for ever, the universal darkness covering the people; these are some of the signs of the approach of the time of trouble such as never was up to that same time. May we be ready with our lamps lighted.

Bro. Staunton made the closing remarks, when there came to a close one of the most successful Gatherings it has been the privilege of the brethren to attend, so successful indeed, that all are looking forward a year hence to the Gathering to be held at Guelph.

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