



VOLUME 29

1913

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JANUARY 1913.

The Christadelphian Advocate



A MONTHLY PERIODICAL

Devoted to

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The lesson sheets issued by the Rochester Sunday school are ready for distribution and any one may have a supply at the price of 1 cent a sheet.

C. C. Vredenburg

LETTERS NOT OTHERWISE ACKNOWLEDGED.

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The Christadelphian Advocate

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Vol. 29—No. 1

JANUARY, 1913.

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Editorial.

TIME AND CHANGE ARE BUSY EVER.

The old year is about to pass out and the new one to come in, and this will cause all serious minds to pause amid the rush of a raging, racing and grabbing of a selfish, covetous world.

We should keep ourselves close to God at all times, by daily reading His Word and communing with Him in prayer, rectifying wrongs as we go along; but at the time of passing from one year into another, we shall feel more solemn than ordinarily, and a desire will arise to prompt us to make extra efforts to grow better and better, and ascend higher in the sphere of spiritual life.

Our minds will be retrospecting and prospecting; and the lessons learned during the year just now closing will be used in the endeavor to improve more and more in the year coming in. This is what our brief, mortal life is for—to utilize it as a means of securing the life immortal that is to come.

Concerning the progress made ecclesially during the year 1912, we may say, progress has been made to quite an encouraging extent. Reports of reunions of some of those separated by unessential additions to our basis of fellowship are quite cheering, and give hope that during 1913 more thoughtful ones will see the evil of keeping apart from faithful brethren simply because of a difference of opinion on how and when God will deal with alien believers. Where this only is the issue, how unwise it is to keep loving hearts and willing hands separated. Let all try during the year 1913, and preparatory to the seemingly now soon-coming of

our Redeemer, to compare positions as they are *now*, after much of the smoke of battle has been blown away, and see if a way cannot be found to prepare a *united* body to be ready for the coming of our Lord. THE ADVOCATE will work and work for this end. Whether our desire shall be realized or not, so far as the entire body is concerned, we hope and pray that the reunions that have cheered our hearts during 1912 will increase manifold during 1913.

We thank those who have so early renewed their subscriptions, and thank all others in advance.

Already, December 18, Christmas and New Year tokens of remembrance and love are coming from both sides of the Atlantic. These touch the tender spot of a love that takes wings and flies back to the senders; but we cannot help but feel that we must appear somewhat selfish, since we cannot literally return tokens of love to so many. Please do not think we are selfish or ungrateful, and please accept from Brother and Sister Williams a hearty wish for a happy Christmas and a joyful new year—the joyful meeting of loved ones from the tombs, in whose company to receive the smiles of Him who loved us and who still loves us, and who will bless us with joy and gladness inexpressible if we serve Him faithfully to the end.

Now as we pass into a new year, let us look honestly down into the depths of our hearts, as Israel searched the corners of their rooms for leaven preparatory to the Passover, and let us be sure that no bitterness lurks there; let us see that our hands are clean and our hearts pure, with love for all, with malice for none, let us brave the storms of life, determined to win, doing justly, loving mercy, and walking humbly before our God.

THE WAR IN THE EAST

A peace conference is now being held in London, between the conflicting forces, with the representatives standing over them as monitors. A pretty spectacle it is, for jealous nations to assume to guide the contestants in the way of peace! One of the most incongruous aspects is the so-called entente (understanding) between Russia and England and France. Just try to imagine an "understanding" between England and Russia! But England has taken a snake into her bosom, and she will find that the Bear of the North will profit above all others in the out-come of this war. England is too honest to have an "understanding" with Russia, a nation that will tear treaties to shreds whenever she finds an opportunity. But this entente will serve the purpose of keeping England off her guard, comparatively an easy matter now when her administrators are more concerned about small domestic matters than about her foreign affairs. This unique situation of these two powers, between whom there is absolutely no affinity, is providen-

tial, and will open up Russia's way to Constantinople en route to Jerusalem.

It is useless for either Turkey or the four Balkan States to hope for much benefit from a settlement of their disputes. These small stockholders that have thrown the lives of their thousands of brave men into the great national trust will find their stock made valueless, and then grabbed by the national Rockefellers and Morgans; finally, the question will become a world-wide national contest, and Russia will be found too much for all the others.

There does not seem to us much in the way now of Gog's march to Jerusalem. It is not necessary, as some think, for England to be put in actual possession of the Holy Land to protect Turkey against Russia—either by consent or in spite of the other Powers. She is in Asia already so far as is required for her to fulfill her part in defying the march of Gog. "By the conditional convention, 1878, between Turkey and the United Kingdom, the British Government undertook to defend the Porte's dominions in Asia, and received in return the right to occupy and administer Cyprus," (Col. Cyclopaedia). When Britain discovers that her entente with Russia is worse than worthless, and Russia is snatching the Turkey to herself, she will have this agreement with Turkey to fall back upon. Assuming her rights, when too late to succeed, she will loudly shout her challenge, as "The Merchants of Tarshish, with all the young lions thereof, and shall say:—Art thou come to take a spoil? hast thou gathered thy company to take a prey?" (Ezek—xxxviii: 13). These are not only words of defiance, but words of surprise; and now that an "understanding" exists, the surprise will result from the treachery of Russia, when a Julius Caesar will have reason to cry out "Oh, Brutus!"

The weakening of Russia by Japan has deceived the Powers of Europe, and they are not prepared for what she is able to do. It is therefore quite possible that in the disputes that the present war will cause, the way will be suddenly opened for Russia to take Constantinople, and quickly pass on to Jerusalem. The prophecy of Isa. xiv. requires that Russia shall ascend to Mount Zion, not confederate with, but in defiance of, all the other nations; for God says He will be sanctified in Gog, before the eyes of all nations; and they, in amazement, are to see Gog's armies stricken down upon the mountains of Israel by (to them) an unknown power, when they shall ask, "How art thou fallen from heaven, Oh, day star, how art thou cut down which didst weaken the nations?" (Isa. xiv: 12).

Britain's challenge will be met, her forces defeated; all the other nations will have been "weakened," and now is the time for Gog's armies upon the mountains of Israel "before their eyes." How will God be thus sanctified? By "sending Jesus Christ," the unexpected one, and for a time the unseen One. He will be the shepherd boy with the sling-stone of Jehovah's power, who will

strike to the ground the Goliath that taunts the armies of Israel. It will be a miraculous and a world-wide astonishing destruction of the world-defying armies of Gog. Not expecting the Lord's return to the earth to "strike through kings in the day of his wrath," the great powers will be asking in their astonishment, "How art thou fallen?" There has been a repetition of God's vengeance upon Sennacherib, when one hundred and eighty-five thousand were destroyed in one night. (II Kings xix:35). King David the second having performed this feat, remains unseen to the nations, and goes to meet his bride, leaving "Jerusalem a burdensome stone to all nations," heavier than ever before. Their great enemy from the North defeated, they try to settle the Eastern question, and Zech. xiv:1, 2 is fulfilled. All nations are gathered against Jerusalem. The Lord, in the mean time, is preparing to march with His bride to claim His estate. The march proceeds as far as Bozrah, when tidings of its coming towards Jerusalem reaches the warring nations around the city of the great king, and they ask, "Who is this that cometh from Edom, with *dyed garments* from Bozrah? The answer for the first time makes known who it was that struck down the armies of Gog upon the mountains of Israel—"I have trodden the winepress alone; and of the people there were *none with me*; for I will tread them in mine anger, and trample them in my fury—for the day of vengeance is in mine heart, and the year of my redeemed is come (Isa. lxiii:1-4). He drives asunder the gathered nations, and the Great King enters the city of the Great King with His redeemed, yes, with his redeemed. Brethren, all this may be the immediate outcome of the present war and the London Peace Conference. Lift up your heads and rejoice if you are ready. Are we ready for the final call? Oh, dear, if not, how dreadful! Let us set all in order and "Be ye ready."

"THE DEATH OF CHRIST"

The above is the title of a printed lecture by R. G. Huggins, who writes, "Enclosed is for review in ADVOCATE. Will you sell this booklet through your office? Let us stand together in battle against immortal soulism. Will be glad to review your sermon on Sonship if you will mail me a copy."

(Signed) Author.

The "booklet" has only six and a half pages, and is not a good piece of workmanship—not as good as this young man was able to do when he was sound in the truth. We are sorry to say he forsook the truth and its defenders, and joined himself to the Restitutionists, accepting their theory of immortal emergence and identifying himself with a babel of crotchets. We cannot, therefore, "stand together" until he can come out of Babylon and return to his first love; for we are as fully determined not to compromise

the truth now as we were before this young man fell away. If we could do anything to restore him, we would gladly do it, but the fact that he now passes as a "preacher" and deals in "sermons" seems to indicate too much of the Ashdod style to leave us any hope.

MANY LOOKING FOR THE RETURN OF THE LORD

While in the last days scoffers are to ask, "Where is the promise of His coming?" there are many believing in and looking for the Lord's return. These consist of some who have not learned the other fundamental principles of the gospel. They believe in the coming of Christ without seeing the logical bearings of this subject upon the other doctrines, such as the nature man, conditional immortality, etc. One of our friendly subscribers sent us a printed sheet issuing from Zion House, 5a, Paternoster Row, asking us to unite with all watchers for the Lord's coming in setting apart Oct. 6 and 7 as days of special prayer for the Lord to hasten His coming. The publishers of this circular believe that their movement is "by the leading of the spirit of God." This of itself shows that it is not of God; for God is leading His people now, not by the direct power of His Holy Spirit, but by the Spirit-Word, "Which is able to make wise unto salvation." Special days for prayer are not needed by the true watchers, because they are praying every day for the coming of the Lord. Not that their prayers will change God's "set time to favor Zion," but their prayers are acceptable expressions of their interest in the divine purpose; and that their hope might keep close, as it were, to the grand object of its earnest expectation.

A NEW BIBLE

It is not safe for mortals to tamper with the blessing of a free press and free speech. The control of these will not be safe until there is a king in Israel. But all blessings are abused, and now the Baptists are the guilty ones, in that they have presumed to publish a Bible to suit themselves. This is not even good policy, and will, no doubt, prejudice many against that sect. Some of the changes they have made were needless, since they had become well known by universal authority. The change of the word "baptize" to immerse was needless, if not faulty, since "baptize" contains the doctrinal meaning more fully than the word immerse. *Baptize* had a meaning of its own, and its use is therefore to be preferred. In this word there was not simply the meaning of immerse, but the object to be obtained by the immersion, namely, the change of the color of the garment dipped by the dyer—a fitting symbol of the change that should take place in everyone who is baptized. The changes given in the newspapers in this new Baptist Bible are stated as follows:

First copies of the revised edition of the Bible published by

the American Baptist Publication Society reached the society's headquarters at No. 23 east Twenty-sixth street yesterday. The new edition is a radical departure in its construction from the language used in the King James version.

In the new Bible the names "Adam and Eve" do not appear. Their place is taken by the words "man" and "woman," which is a direct translation of the old Hebrew names. The word "Hell" is eliminated, "underworld" being inserted in its places.

Other great changes are made. The story of Jonah and the whale is changed so that the words "great fish"—as being a nearer interpretation of the ancient Hebrew—take the place of "whale." "Jehovah thy God" takes the place of "Lord thy God." "Carved" replaces "graven," and the word "immersed" in parentheses follows the word baptize in every instance. In the new edition the Lord's Prayer becomes:

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in Heaven so on Earth. Give us this day our daily bread. And forgive us our debt, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. Amen."

SECTARIAN INTEREST IN THE BALKAN WAR—SHALL BRITAIN TAKE
POSSESSION OF PALESTINE?

Bro. Moyer suggests that England should take possession of Palestine before the king of the north enters Jerusalem. We think that her agreement to protect Turkey in Asia, entered into in 1878, gives her the right to fulfil her part in challenging the northern invader, when she will ask, "Art thou come to take a spoil?" But it seems that some are really now suggesting that in the settlement of the present trouble in the East, she shall be given possession—indeed the words are: "Influence is now sought to induce England, in the final negotiations, to take steps to rescue Jerusalem from Islam control." If this is ever done, it will still more hasten Russia to the fray. It is said that "some Christian leaders express belief that England will come into control of Palestine eventually as the result of the present contest." In any event, it is all intensely interesting, and hastens on the day of earth's redemption.

THE TRUTH ADVOCATE

The above is the title of a small monthly paper, published in Llano, Texas, by Brother M. B. Dabbs. Someone has kindly sent us several copies—one now and one then. In the issue for September, 1912, there appears an article from our pen, which, we think, was copied from "The Truth Gleaner." On this article in the October number Brother T. K. Maynard writes as follows:

I see a good article in the last Truth Advocate signed Thos. Williams.

Is it a letter direct, or a clipping? If direct, then I am surprised, since he is pleased to call us the no Priesthood body. I regard Bro. Williams as one of the strongest men in the Truth and while it has never been my good fortune to meet him, I love him for the work's sake. I have had some very pleasant correspondence with Bro. Williams, and have read a great deal of his writings, and am frank to say that I have never seen anything from his pen that I thought was particularly erroneous. I tried to work up a debate to be held in Texas between Bro. Williams and C. R. Nichol, and sent Bro. Williams the Nichols-Bradley debate, the receipt of which he acknowledged. Since that time he must have heard something hard about the non-priesthood body, as he calls it, as he ignores all my letters and has stopped sending me the Advocate. Now, dear Bro. Williams, I appeal to you (for I hope you will see this), what is the matter with you? It has been your custom and politeness to acknowledge every letter, book or pamphlet sent you by a brother for inspection; publishing the letters or duly acknowledging same. Now about a year ago I ordered the little book called "Rectification," and after reading it carefully, I wrote you, requesting Rectification in Texas on the Priesthood, at the same time sending you a pamphlet containing our position on the subject. Now, why have you ignored all? It has been your custom; more, you have said in the Advocate that when a brother falls in arrears on subscription, that you send it on unless he orders it stopped, taking it for granted that he wants it to continue coming. Now I was in arrears on my subscription. I never ordered it stopped, but just as soon as I asked for help on the Priesthood question, you cut it out and have played dummy on me. Brother Williams, why is it thus? Don't you feel capable of the task? I see no other reason. No, dear brother, if you want to loiter around the outskirts of Rome with a few others holding to a little spiritual Campbellite priesthood, you will have to do so. We want the real thing, and you do not claim it in discussion. I refer you to the Hall-Williams debate. A word to the wise is sufficient. If the word "forever" means for the age, and the words "Thou art a priest forever after the order of Melchisidic" means for this age, then the priesthood in the age to come is lost sight of. Again, if Jesus is now acting high priest in the anti-type of Aaron, then, according to the type, we must be daily priests which a few of our brethren claim we are. Then it will be impossible for us to send up a prayer, approach the altar or pass the veil of the flesh, seeing that the daily priests in the type were not allowed to burn incense, approach the altar, or pass within the veil. Besides, where is the all Israel without? Now we believe that those of our brethren who claim such are getting close to the ditches of Rome. However, we never have refused them fellowship, hoping they would investigate carefully and leave off such an erroneous idea. Brother Williams, I believe I have more confidence in you than you have in yourself. I think you might be the means of reconciliation, and you ought to be willing to help an honest Campbellite, much less a host of brethren. I take this method, Brother Williams, because I feared a personal letter would have again been ignored; and while I have written plainly, I assure you that I love you as a brother, and if the Lord delays His coming, hope and pray that you may be spared to herald the good news to a dying world.

Submitted in love to all the faithful in Christ Jesus and earnestly desiring the prayers of all.

T. K. MAYNARD.

Referring to the foregoing, the editor, Bro. Dabbs, says:

DEAR BROTHER: I want to thank you for your good article for the Truth Advocate. I think it is just splendid and I think it will elicit a reply from Brother Williams and be the start towards reconciliation in Texas.

I endorse all you say about Bro. Williams being a noble brother, well learned in the Truth and feel confident he has been somewhat biased by someone who does not know the Truth concerning our views of the Priesthood. I believe when he learns what we believe and teach concerning the Priesthood of Christ, he will be ashamed of ever calling us the *non* Priesthood people. We certainly believe as strongly in the Bible teaching concerning Christ's priesthood as any people on the globe; however we do not hold the Campbellite idea of an acting Priest somewhere, either in people's hearts or up in heaven, with daily priests in the church, etc. Anyone desiring to learn just what we believe should read Bro. S. L. Lane's article in a former issue of the Truth Advocate or Dr. E. M. Wilson's book, title, "The Covenants and Priesthood Typical and Anti-typical." Also Dr. Thomas in Eureka, Vol. 1, pp. 28-30, also Vol. 1, pp. 58 and 169. Better still, the Bible.

M. B. DABBS.

We had thought that if Mr. Nichol agreed to the proposed debate, an opportunity would be afforded us of meeting these brethren, when we could try to effect "rectification"; but Mr. Nichol declined, and we feared an attempt to "rectify" with pen would occupy more time and space than were at our disposal. We do not remember receiving any letters from Bro. Maynard we did not acknowledge. As to stopping the ADVOCATE, our continuing to send to subscribers after they are in arrears does not, of course, mean without limit. Of late, we have been compelled to discontinue some in order to keep within the late more strict rules of the postal second-class demands. Perhaps Bro. Maynard's case came under this heading. Some of this sort of work is done by an assistant, who attends to the type of the mailing list.

But now that all this stir has come about, and some insinuations have been made, what are we to do? If these brethren have gone astray, we do not want to ignore them. If it is in our power to "rectify," though our hands seem always full, we are willing to strain our nerves a little tighter. Many have asked us to deal with the Melchisedec question, but not from the stand-point of these brethren. We hope to prepare an article on the subject for our next issue of the ADVOCATE, and if we can obtain a frank and clear statement of what these Texas brethren do believe on the priesthood of Christ, we will deal with it.

We meant no offense by the term "no-priesthood." We are under the impression that these brethren do not believe that Jesus is now acting as high priest in behalf of His brethren; and therefore it was with reference to the present age that we used the term.

Our time is much taken up, and to read all the books sent us is impossible. Now, if Bro. Dabbs or Bro. Maynard will send us a statement as condensed as clearness will allow, we will see what can be done. Do not elaborate, nor give real or supposed proofs. These may come afterwards. Your belief simply is what we ask for now.

QUESTIONS ANSWERED BY THE EDITOR

Will you explain Acts iv:32, which says that many of the believers sold lands and houses and divided the proceeds. Jesus told one man that the one thing he needed was to sell all he had and give to the poor. He also tells His disciples, in Luke xii:33, to sell what they had and give alms. Are the disciples mentioned in Acts doing as they are because of the Lord's command? Are believers now required to sell their lands and houses and divide among those who have less of this world's goods?—F. E. G.

ANSWER

The young man to whom Jesus said, "If thou wilt be perfect (*talios*, complete), go and sell all * * * and follow me" (Matt. xix:21) evidently loved money to the extent that it would be a snare to him; and therefore he must part with it rather than allow it to deprive him of eternal life. Our Lord said, "If thine eye is an offense to thee, pluck it out," which means that if it is not an offense, or an obstacle, pluck it not out. So with goods, the question of selling all depends upon the *if*. Discerning the heart of the young man, Jesus was able to judge of the *abuse*, instead of the *use* he would make of his great possessions." This was confirmed by his going "away sorrowfully." Another thing, Jesus was calling men to become preachers of the Gospel, and such were to dispose of all encumbrances in the way of worldly possessions, and their wants would, in those special times of the new dispensation, be providentially provided. This seems to be the "call" as expressed in the words "Follow me." In Matt. iv: 19, we read, "Follow me, and I will make you fishers of men." Such men were to respond to the special "call," to the extent of not even being hampered with the burying of relatives. "Follow thou me; and let the dead bury their dead" (Matt. viii:22), said Jesus. In the "call" of Matthew, Jesus said, "Follow me."

Now those thus specially "called," for a special purpose, in a special time—the introduction of the new dispensation—were not to take scrip, bread nor money in their purse when "He called unto him the twelve, and began to send them forth" (Mark vi:7); "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat" (Matt. x:10). The Holy

Spirit was to accompany these and provide for them and inspire them with the necessary words to speak. All this belongs to those special times, since we have the words they spoke by inspiration given to us in the New Testament Scriptures. The words to the little flock, "Sell that ye have and give alms" (Luke xii:33), do not ask for a dispossession of all that they had; but refer to the course of life they were to lead when they were not to store up wealth, but to sell what they could reasonably afford and give alms. If it meant a complete giving away of all they possessed at one stroke, all future almsgiving on their part would be made impossible, and they would become objects of charity themselves.

The plan of having all things common was voluntarily conceived and carried out, and this, too, on a special occasion and during what we may term revolutionary times. That it was voluntary is shown by the words of Peter to Ananias: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts v:4). The sin of Ananias was in agreeing to the plan and then lying about it. But those who adopted the plan were living under circumstances entirely different from what obtained after the death of the apostles; they "laid it at the apostles' feet" (chap. iv:37). They had men possessed of the Holy Spirit, who could not err in the distribution of the funds, and who could be trusted, whereas most of the communities that have existed in the outside world have enabled the few leaders to enrich themselves and left the rest poor.

It is evident that the ecclesias did not follow the community plan after the peculiar circumstances of Pentecostal times had changed, and matters had assumed a more permanent and normal status; for in I Cor. xvi:1, 2, we read: "Now concerning the collection for the saints * * * upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings (collections), when I come." This shows that each one had his own possessions, from which to give proportionately, but if there had been a community of goods, such a recommendation would have been useless, and the distinction between rich and poor implied in these words would not have existed.

I would like for you to explain Mark ix:1.—F. E. G.

ANSWER

There were some standing there who did not taste of death till they saw an exhibition of the kingdom of God in the vision of the transfiguration, when Peter and John "were eye-witnesses of his majesty." They saw Jesus as the immortal king; Moses representing those who will be raised from the dead; Elias, those who will be alive when the Lord comes and will be changed; and Peter and John representing the subjects of the kingdom, who will feel as Peter expressed it: "Lord, it is good for us to be here."

I wish you would explain what the unpardonable sin is.

ANSWER

The unpardonable sin is described by the writer to the Hebrews, chap. vi:4-6. Those who had "tasted the heavenly gift" by actual possession of the Holy Spirit to the extent of possession of the "powers of the world to come," if they ever denied the truth, it would be a wilful denial of that which had been to them a self-evident fact.

Why was Moses told to remove his shoes as recorded in Acts vii:33?—J. W. S.

ANSWER

The act emphasizes the solemnity of approaching God. Moses was approaching the angel in whom God had put His name. Salvation is in the Yahweh name, which Moses received from the burning bush when he turned aside to see. When those who come into the Truth have their attention drawn to the burning bush of truth, they "turn aside to see"—turn from the world and its pollutions, and they hear the Yahweh name and enter it by baptism; but they must leave the inherited and acquired uncleanness of Adamic relation behind, having "*put off* the old man with his deeds."

The shoes of the ancients were sandals, and in walking in these the feet became covered with dust and dirt. Hence the frequent reference in Scripture to washing feet. Pulling off the shoes, or sandals, was therefore an emblem of laying aside sin and man's relation to the law of sin and death. We must put off our Adamic shoes before we are fit to enter into communion with God; and then our feet must be "shod with the preparation of the Gospel of peace."

All the eastern nations performed their religious acts barefooted; and the ancient Greeks removed their shoes when they entered into any solemn contract; and no one was allowed to enter the temple of Diana without removing his shoes. These facts are evidences of traditional reference to the Bible origin.

Will you please explain Gen. xv:8-15?—M. E. W.

ANSWER

Abraham's question called for an explanation of the means by which dead men would be brought to life in order to inherit the land; and he was shown by typical sacrifices that God would bring Jesus from the dead "through the blood of the everlasting covenant" (Heb. xiii:20). Then by his falling into a deep sleep and the horror of great darkness coming upon him, he was shown both his individual and national resurrection from death and the grave. The passage therefore teaches the sacrifice of Christ as a means of resurrection to eternal life and everlasting inheritance in the land

promised. It also teaches that although the Abrahamic nation would die a national death, and in "their graves" be represented as a valley of dry bones (Ezek. xxxvii), a national resurrection would take place. Thus Israel according to the flesh—the complete hope of Israel—is set forth symbolically in the passage.

What was the baptism of John for? Could eternal life be obtained by those who were baptized by John? Or was it necessary for those who had been immersed by John to be re-immersed into the baptism of Christ before they could obtain eternal life?

ANSWER

The baptism of John was for the remission of sin, and if the sins of the subjects were remitted, what more could another baptism accomplish? The baptism of John was prospective, and the baptism since the death of Christ is retrospective of the death, burial and resurrection of Christ. There never was salvation outside the Yahweh name, and all who will be saved of the race from Adam to Christ will be saved in that name. When Christ appeared, the name assumed the personal aspect, and thus Christ, personally, became the name. Before Christ's death it was a matter of truth; after his death it was a matter of fact; because the covenants involved in the name was confirmed by His death and resurrection. When Jesus was baptized, He was baptized into His own (prospective) death; and all the subjects of John's baptism were baptized into Christ's death. Therefore their baptism was valid to secure for them eternal life.

The case of re-immersion of Acts xix:1-6 was not because John's baptism was not sufficient for the enlightened believer, but because of the defect in the understanding of those concerned.

THE ORIGIN OF THE BIBLE.—Our book under this title is appreciated, and we believe it has helped many to a better understanding of the solid foundation upon which the Bible stands. Following is a representative expression:

MY DEAR BROTHER WILLIAMS:—Greeting in the faith. Kindly mail two copies of "The Origin of the Bible" to my home address, 77 Culley St., Fitchburg, Mass. This is certainly a very useful and instructive work to hand to anyone who seems to be in the least inclined to listen to a word of instruction on scriptural things in this dark day, and age of confusion on divine teaching in the Bible.

In hope of eternal life, dear brother, yours,

CHAS. CULLINGFORD.

THE POPES

Popes are always infallible, never officially sin, never err in judgment; yet, as head of the Church and vicar of Christ, they fixed the earth in the center of the universe, and made the sun move around it, despite all demonstration, till Galileo, the astronomical heretic, read them a lesson and brought "His Holiness" to his knees at the confessional.—ALEX. CAMPBELL.

THE SEA AND ITS LESSONS—AN EXHORTATION

BY A. E. OWLER

The subject to which I desire to call your attention is, perhaps, one out of the ordinary, especially for a Sunday morning; but I trust that the fact that it is unusual will not mar its effect, but rather enhance the attention to, and the consequent fulfilling of, the lessons to be derived from our study.

It is an undoubted fact that whatever we consider of God's works, whether it be in the stars, the flowers of the field, the animals on the earth, or the formation of the earth itself, to a spiritually minded person many lessons can be learned. We have every one of us been to the sea, at this time of the year, we all strive to take a rest, or holiday as we call it, away from the scene of our labors, and in most cases we go to the seaside.

During a recent holiday, while enjoying the refreshing influence of the sea air and meditating upon the glory of our eternal Father, I was led to consider the great and mighty ocean, and to wonder in awe, what the Creator was teaching in the sea.

We find thousands of acres of restless water, which at first sight seem quite useless, covering as they do vast areas which might be used for agriculture and all the other multitudinous pursuits of man.

We find, however, that these acres of water teem with life, far more life is there in the sea than ever can be conceived by man.

Again, communication with other parts is made easy. It must be admitted that there are vast valleys and plains and high mountains covered by the sea, and were it not for the fact that the sea made a level track for our means of communication, difficult, indeed, and wearisome, too, would traveling be. In all the vast area of the sea there is not a drop too much nor a drop too little. God has caused a natural law—that of evaporation—to be in operation, so that the relation between the sea and the rainfall is ever maintained.

Having a restless body of salt water constantly washing the shores, our land is kept pure; and contaminated winds blowing across these continents of water are purified.

To the sailor the sea is a school which vividly teaches of God, an almighty Power which controls the forces of nature. He sees both justice, providence and wisdom in the creative work of God. He realizes even in the saltness of the sea an unerring hand, for just in the part where decay is mostly quickly felt—viz., the equator even there has the arm of the Lord caused the greatest saltness to prevail, to counteract the destroying and decaying influence of the torrid heat. As the sailor goes toward the poles, further away from the tropics, so does the necessity for a purifying influence decrease,

and in like manner does the saltness of the sea become less intense.

In the power of the sea do we realize the impotence of man. When the winds roar and the waves roll, man is indeed a puny creature. How many times have we heard of sailors, while sailing is easy and fair, careless of their Creator; but when He sees fit, in His inscrutable purpose, to say to the winds, "Blow, thou wind," crying out in fear and crying out to God for help do we find the poor sailor. The disciples of our Lord are examples in point. While the sea of Galilee was just a calm lake, they were content to allow precious moments to pass, during which they might have had sweet communion with their loving Friend; but when the storm arose, then they were afraid and waked Him out of sleep.

A sailor's life is somewhat suggestive of a life in Christ. The sea is the world around us, the ship being the church of God. A ship, if it is of any use, sails *on* the water, keeping it with great care *outside*. So with those in Christ. Paul says that we are to be in the world but not of it, and James very definitely states that "pure" or "real" religion before God and the Father is this: "To visit the sick and keep himself unspotted from the world," or in spite of the world.

We have a compass which, if noted, will never land us on the rocks. Sometimes a sailor cannot see his compass to use it properly, then he guides himself by the stars.

Our compass is the Word of God, but there is a likelihood of our reading of the compass becoming faulty; the compass itself does not err, but our observations may become incorrect. Then our attention must be turned to something else.

When a ship's compass cannot be read—or read correctly—attention is paid to the stars; so we have the means to *pray*. Prayer is the means whereby our reading of the compass may be checked. Our desire to take a reading which is satisfactory to ourselves, because, maybe, we desire to steer a course which is "strained," then we must ask for guidance in prayer. We all *know* when we are doing something which is not quite correct; others around us may not know, but we ourselves know, and we must remember, too, "All things are naked and open to the eyes of Him with whom we have to do." So, then, let us be true sons and daughters of God, and pray for guidance, and never embark on a course in any way whatever until we are *sure* it is the right one. If we are really desirous of doing the right thing, and such is the basis of our prayers, then prayer will become as it was designed to be, a "*power*" which is second only, I was going to say, to that of God Himself.

If we are storm-tossed, if, perhaps, the clouds hang low, and winds of adversity are so contrary that we have lost our bearings, then it is for other sailors on life's sea to "hail" us and show us the course to pursue from their charts of experience. Maybe circum-

stances are such that we are in isolation, no other brethren and sisters within "hail"; then we are not alone, we have ever One who is nigh unto them that call; but note, it is to them that call. Man's strength *alone* can never bring any good result. All the efforts we may put forward to save ourselves or others from being overthrown, if undertaken in our *own* strength, without asking help in prayer, *must* and will fail. With the hand of Christ guiding our path, success—eternal success—must ensue.

Many lessons can be derived from the ships themselves. The Psalmist, contemplating the wonders of God, exclaims, "O Lord, how manifold are thy works * * * the earth is full of riches, so is this great and wide sea * * * there go the ships" (Psa. civ:24-26).

Here we see that ships are designed solely for *use*. They are to "go," not lie in the doockyard as useless hulks; but they are to be used as means of conveyance and as very *active* members of the world of communication.

So in regard to the brethren and sisters of Christ. Our "building" by God, while we have been learning the truth, is designed for use. When we rise from the waters of baptism, our energies are required by Him. It is then that the triumph of the Builder should be manifested in the good and effective work of communicating to others the good news of the Gospel.

"Communication" is not always by public teaching or even private conversation. The brother or sister who never utters a word but is always in their places whenever and wherever a meeting is held, is communicating God's way to men just as much as the brother speaking. If it were not so, then it would only be necessary for the speaking brother to go to a public meeting; and a moment's reflection will convince that as much is done to "communicate" the tidings of God's plan of salvation by *being there* to support the speaker, as by being the speaking brother himself.

And while this is a way of being *active* for God, it is only *one* way out of many. All of us are not in the same position. A brother or sister married, and with children, it is admitted cannot always *both* be at the meeting; but that is no reason why neither should be there, no reason why the one at home cannot be active for God by teaching their own children the way of God.

Again, with those unfettered by ties such as these, is the desire of "rest" on a Sunday (or any other day) present to the exclusion of the desire for the work of God.

It has been said in my hearing more than once, "Sunday is the only day I get to rest." Maybe, *but*, if Sunday is the only day to rest, it shows the other days are probably too much occupied to work for God. While working for your own benefit during the six days of the week, activity for God is allowed to wane, and so Sunday must be the only day to *work* for God; and, brethren and sisters, what greater and nobler work could you desire? It is true and

must be admitted, life is strenuous, and it hard to make both ends meet; but at the same time hours devoted to the work of God bring rest to the mind and body which cannot be explained; only those who have felt the comfort and peace after a day of toil for God can understand the meaning.

If *someone* had not given the "only day to rest" to working for God, would you have heard that lecture which was the beginning of your desire to learn the truth? Think on these things.

Ships are made for a purpose. The vast majority for real use, but some for pleasure.

Have we something worth doing? Surely it is "worth" an effort to obtain eternal life!

Without effort—which means *work* in all its forms, the form that suits *us best*—we shall never reach the kingdom. All cannot be teachers, all cannot visit the sick, all cannot relieve those in want, but all can do "something"; and unless that is realized or accomplished, we are mere pleasure yachts, of no value except as a means of bringing pleasure to others for a short while, "which is vanity."

Ships sail on a restless sea. In a calm no headway is made. Unless they take advantage of the winds, no progress is effected.

We are on the sea of life, in it but not of it, the sea constantly changing; but if we have run into harbor, where all things are calm, by reason of our becoming a little more tolerant to the things of the world, our progress to that perfection which will be realized in its fullest sense in the kingdom of God will be retarded, if not made impossible altogether. Ships do not travel without exertion—and *neither shall we*.

We must be guided by our helm, which is love. The One whose hand is on the helm is the fullness of love; and unless we follow in every possible way the turn of His hand, we shall be wrecked.

Some ships, though fair outwardly, are fouled by barnacles. Some in the time past have shown us this in the spiritual sense. Ananias and Sapphira are examples in point. While appearing very generous, there was a secret inconsistency which was alone known to them—no, not quite—Peter, filled with the Holy Spirit, denounced them; and just in the same way will any secret inconsistencies in our lives cover us with shame and lead us to death when Christ, who is our *life*, shall appear.

Some ships are derelict, tossed by any and every wind, useless and dangerous to humanity. How many have we to deplore who are in such a condition! Tossed about by every wind of doctrine!

Let us, then, see to it that we keep the world "*outside*" our lives; let us read our compasses aright and seek help to do so by prayer; let us be anxious to see that we are active in our work for God; let us clean off any "barnacles" that may exist, and then we shall be sure of being received by the welcome word "Come."

TRADITIONS OF THE FLOOD.

I have shown that, in what Genesis tells us of the origin of all nations from the sons of Noah, and therefore of the unity of the human race, the Scripture has anticipated science, and has made us acquainted with the great fact of our common ancestry. I shall now ask the reader to go still further back. Genesis takes us into the dimmest regions of the world's story, and it gives us light where, apart from its ministry, there would be the profoundest darkness.

The story of the Flood has been doubted, denied, and scoffed at. A universal deluge, such as Genesis describes, has been confidently pronounced an utter impossibility. There is not water enough, we were told, in the depths beneath and in the heights above to do it. So-called science went further still. It had gone up to the hill-tops and found some things there which made it

SHAKE ITS WISE HEAD

very solemnly and very emphatically at the Scripture record. There were light cinders lying round the mouth of volcanoes which had been extinct for far more than 6,000 years. If the reader asks how science could be so definite about the volcano's age, I can only reply that science was then very young, and that it had all the rashness, and confidence of youth. But once grant the age of the volcano and the inference was plain. A flood would have swept the cinders away, and, as these were still there, they proved, of course, that the flood had never been. We shall see that science is now, nobly atoning for past mistakes; but I have first to point to a fact, the vast importance of which has always been felt. There is not a single nation under heaven that has not carried with it the memory of this great catastrophe. That must surely startle the unbeliever. I shall reserve my comments upon this evidence till after I have produced part of it. I say "part of it," for it will be impossible for me to give the whole of it, seeing that any attempt to deal exhaustively with the matter would simply fill the paper for a month. I shall begin with the references in Greek and Latin Classics.

Let us listen, first of all, to the ancient Greek poet Hesiod. In his *Works and Days* he recounts the story of the human race.

The first were god-like men—

*Like gods they lived, with calm, untroubled mind,
Free from the toil and anguish of our kind.*

These were followed by a degenerate race, which, nevertheless, could boast of a life vastly prolonged beyond the span allotted to us.

The boy, a hundred years old, still dwelt—

*Beneath the mother's roof, her infant joy
All tender, and unformed.*

But the sins of this race ended in its speedy destruction—

Their frantic follies wrought them pain and woe
Nor mutual outrage would their hands forego;
Nor would they serve the gods; nor altars raise,
That in just cities shed their holy blaze.
THEM ANGRY JOVE INGULF'D.

Plato has more than one reference in his dialogues to the same event. He distinguishes what he calls "the chief Deluge" from the many similar but less awful calamities which have from time to time descended upon districts and nations. He enters into no particulars, apparently because the story was well known. A medal which was struck at Apamea, a city of Phrygia, in the second century of our era, proves how strong a hold this tradition had among the Grecian people. Apamea anciently bore the name of *Kibotos*, that is, *The Ark*. On the medal, is

A BOX SHAPED VESSEL

represented as floating on the water. On the side of the ark is the word "Noe." The story told in the picture consists of two parts. We first note the floating ark. The roof is thrown back, and we see a man and a woman looking out at a dove which flies towards them carrying a twig. In the second part we see the man and woman on the dry land with hands lifted in prayer to heaven. The tradition of the country, to which the picture refers, related that King Annachos (Enoch), whose life extended to more than 300 years, foretold the Flood, "and wept and prayed for his people, seeing the destruction that was coming upon them."

When we come to the Latin poets we get the story in fuller form. Ovid tells it in his *Metamorphoses*. The reader will remember the words of scripture, that the earth was "filled with violence." That is exactly how the Roman poet begins the story. The earth is full of tyranny and murder. Jove calls an assembly of the gods, whom he thus addresses:—

Mankind's a monster, and the ungodly times,
Confederate into guilt, are sworn to crimes;
All are alike involved in ill and all
Must by the same relentless fury fall.

The gods cannot but assent—

Yet still with pity they remember man,
And mourn as much as heavenly spirits can.

The destruction of mankind is decreed, and the fearful judgment falls. "The impetuous rain" is poured from heaven, and Neptune's aid is sought and rendered. The reader will remember the statement of the Scripture, that "All the fountains of the great deep were broken up, and the windows of heaven were opened"(Gen. vii. 11). This is

exactly paralled in the Roman tradition. To "his brooks and floods"
Neptune gives the command——

Your powers employ,
And this bad world, so jove requires, destroy;
Let loose the reins to all your watery store,
Bear down the dams, and open every door.

Ovid paints, with rapid and effective touch, the swelling floods——

The expanded waters gather on the plain,
They float the fields and overtop the grain;
Then rushing onwards with a sweepy sway,
Bear flocks and folds and labouring hinds away,
Nor safe their dwellings were, for, sapp'd by floods,
Their houses fell upon their household gods.
The solid piles, too strongly built to fall,
High o'er their heads behold a watery wall.
Now seas and earth were in confusion lost,
A world of waters, and without a coast.

It is a *universal* Deluge. The struggles of drowning men
and animals are vividly rehearsed——

The frighted wolf now swims amongst the sheep,
The yellow lion wanders in the deep;
His rapid force no longer helps the boar,
The stag swims faster than he ran before;
The fowls, long beating on their wings in vain,
Despair of land, and drop into the main.
Now hills and vales no more distinction know,
And levell'd nature lies oppress'd below;
The most of mortals perish in the flood,
The small remainder dies for want of food.

Only two survive, Deucalion and his wife, "the best of either sex."
Jove beholds them, and "loosed the northern wind." The clouds
and vapours are driven away.

The billows fall, while Neptune lays his mace
On the rough sea, and smooths its furrowed face.

The waters retire from the land.

At length the world was all restored to view,
But desolate, and of a sickly hue;
Nature beheld herself, and stood aghast,
A dismal desert and a silent waste.
Which, when Deucalion, with a piteous look,
Beheld, he wept, and thus to Pyrrha spoke:
"O wife! O sister! O of all thy kind
The best, and only creature left behind,
By kindred, love, and now by dangers joined;
Of multitudes, who breathed the common air,
We two remain – a species in a pair."

He trembles lest a second deluge fall, and, in their destruction, make
an utter end of mankind; but their prayers are heard, and they receive
encouragement and counsel.

Be fore passing on to notice another Grecian testimony, let me call

the reader's attention to what Ovid says of "The northern Wind." This is another striking parallel to the narrative in Genesis, where we read: "God made a wind to pass over the earth, and the waters assuaged" (Gen. iii. 1). The last account which we now notice is that of Lucian, given in his *De Dea Syra*. He states that tradition showed that the present race of men was not the first, "for they totally perished," "Now," he says, "of these former men they relate this story: They were very insolent, and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants; for which reason this great calamity befell them.

—WORD AND WORKS.

QUERIES.

1. Do you know that the Scripture says, "The Lord our God shall come, and His arm shall rule for Him"?
2. Is not this "Arm of the Lord" Jesus of Nazareth, as described in Isa. liii.?
3. Did not Jesus identify Himself as the one spoken of in Isa. lxi. who was to redeem Israel, and cause their cities to be rebuilt? (see Luke iv. 16-21).
4. Is He not the only one who could properly be called "The Lord our Righteousness"? (1 Cor. i. 30).
5. As this King is to execute judgment and justice *in the earth*, will He not have to return from heaven before He can reign and prosper in Jerusalem? (Jer. xxxiii. 15, 16).
6. And as the Kingdom is to be endless, will it not necessitate Christ's permanent residence in the city God has chosen for His name?
7. Could any other than Jesus be of David's seed and yet be both king and priest, seeing that, under the law of Moses, the priesthood pertained to the tribe of Levi only? (see Heb. vii. 11-14).

WORDS AND TONES

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,
 And the tones may break the heart.

A BRIEF RETROSPECT AND A PROSPECT.

I cannot report much success in witnessing for the truth; indeed it is difficult to find those who care very much about the hereafter, providing they get all they desire in the way of prosperity and pleasure out of the present. Worldly-mindedness is the mental condition now prevailing in this country everywhere, among the rich and poor, alike. The wage earner is as ambitious as the millionaire to get ahead in the world.

Brother G. G. Bickley has come to his journey's end, laid by his armour, and resting until the sounding of the last trump. It is nearly fifty years since I first made his acquaintance. A Brother Davis was instrumental in my coming to Waterloo to give a course of lectures about forty-seven years ago. Brother G. G. B. attended the lectures, and became very much interested, and he did all he could to hold up my hands in the work. He loved the truth, and was zealous for it, and no one knows the amount of time and money he spent for the advancement of the truth, extending over a period of forty years. He never boasted of any sacrifice made, and often regretted that he could not do more. He was generous and free-hearted, keeping an open house for the brethren and also for the alien, who desired to learn the truth. He often invited parties from a distance to come and attend the meetings, hoping thereby to interest them in the things pertaining to the purpose of God. I cannot refrain from mentioning again the name of Brother Frank Davis, for I give him the credit of causing the gospel of the kingdom to be publicly taught in Waterloo. Hearing that I was holding meetings in a village some sixteen to eighteen miles from Waterloo, he came and insisted I should come and deliver a series of lectures in the town. He had talked with a number, and said with their help he could get a hall for the meetings, and be ready when I came. I could not refuse him, so a few days after I took up my journey and found Brother Davis living in a horse barn, rather a cool place to sleep in the month of February, but I was young and could stand a cold shelter without complaint. I mention this because it shows how a man, poor in this world's goods, was nevertheless rich in faith. He lived in a barn, because it was the only shelter he could find, but his heart was all aglow with love and zeal for the truth. However, he had the hall ready for the lectures, as he had promised and a good hearing greeted us for a week or more. It was during these meetings that I became acquainted with Brother Bickley. Brother Davis has for some years been in the death state, but not without hope. As to Brother Bickley, it was the joy and pleasure of his life to meet with the brethren on the first of the week for the worship and the breaking of bread. For the last two or three years this pleasure was apparently de-

nied him which to me and others was a sorrow of the heart as much as it was to him.

There are a number of things I could mention concerning the history of my own experience with brethren who are now sleeping in hades. The last talk I had with Brother Bickley, I said to him, "You and I have outlived our day and generation, and practically our work is done, and if well done let us be content and await the verdict of the righteous Judge."

Your editorial on the war in the east causes me to call your attention to the fact that England and her progeny of young Lions are in Palestine when Gog invades the land. How will Britain get a foothold there? Not by conquest, but rather, I think, by consent of the great powers. The settlement that follows the Balkan war, may prepare the way for Britain to assume some kind of a protectorate in Palestine. The six great powers will doubtless get together in a conference. It will be interesting to see what comes out of it in the line up that follows. It is possible that the great powers through Jewish influence may enter into a treaty arrangement as to the Holy land, and Jewish colonization. I had thought that Turkey would continue to hold the key to the Holy land, until Jewish colonization was well established, but I could not see how England and the young Lions find their way to enter the land, and I said to myself, wait and see how events providentially guided will bring it about. There are other changes that must transpire before the situation will be ripe. The Roman situation has not assumed its latter day form as yet. The Papacy has not as yet accommodated herself to the modern condition of things. It has been my conviction for some time that Germany would have to be broken, or greatly weakened, before "Gomer and all his bands" would co-operate with the Gog power.

Well, I conclude my long letter in expressing thankfulness to Israel's God, that our eyes have come to see the Gentile cup full to the brim. Oh, how I would like to live to see the full consummation! God has given me length of days, and I must be content with what may fall to my lot, whether it be life or death. But I cannot forget the apostle's words, "It is a fearful thing to fall into the hands of the living God." My prayer is that He may "make us perfect in every good work to do his will, working in us that which is well pleasing in His sight, through Jesus Christ."

Truly, GEO. MOYER.

THE SACRIFICE OF CHRIST AND BAPTISM— WHAT FOR ?

BRO. SULLEY of Nottingham, author of *The Temple Plan* and other ably written works, made a visit last summer to the eastern States, among those who hold to the so-called amended State-

ment of Faith. His visit took him among those who contend that baptism is for the remitting of personal sins only, and not a means of transition from our relation to the law of sin and death to the law of the spirit of life. This was the essence of our controversy with Bro. Walker when he hastily denounced the Chicago Ecclesia for contending that the sin of Adam in its effects upon the race was the primary evil which the plan of salvation was designed to remove, and the remittance of personal sins was included. We warned these brethren then, with all our might, of the threatening consequences of confining the sacrifice of Christ and baptism to personal sins only, showing that if the sacrifice of Christ related only to personal sins, since He had no personal sins, His death could not be in His own behalf as well as ours; and that He would be a substitute instead of a representative.

These nullifying teachings emanated from the publishers of the defunct "Warfare", and they are still being set forth in the little paper, entitled "Bible Truth". Bro. Sulley has now had an opportunity to see for himself, and while he states the result very mildly, what he says shows that he is not blind to the dangerous retrogression that is proceeding under the name of an "amended statement of faith." In *The Christadelphian* for Dec. 1912, p. 560, Bro. Sulley says: "Only one thing seemed to becloud our visit, like a distant fog creeping up over the horizon, *i. e.*, a disposition in some quarters to deny that Jesus offered for his own sins (sin would seem the better way of stating it—Ed. of A.) as well as for those of his brethren (Heb. vii: 27; ix; 7); which is equal to denying that Jesus came in the flesh; a denial which lies at the root of the first century apostasy from apostolic doctrine, leading to the doctrine of substitution, namely, that Christ died instead of us, rather than for us."

Bro. Sulley here puts the matter in a nutshell, and we hope he will help to blow away the fog, which has been beclouding the Truth for ten years.

We think this will be an opportune time to publish a letter which we have had in hand for some time from Bro. W. Pinel, of Quincy Mass.

BRO. W. PINELL ON THE SUBJECT.

They are not in harmony with what Christadelphians teach and believe. It is an established fact by more able brethren than I am that baptism is for more than personal sins. Let us see: Brother Roberts, in *Nazareth Revisited*, page 52: "He had to be obedient even unto death. But he had to be obedient also at the hands of John. Without this submission, the righteousness he wrought out for repentant sinners would have been incomplete. Hence, it is easy to understand his response to John's demur to baptize Him:

‘Thus it becometh us to fulfil ALL righteousness. Whatever God appoints to be done is righteous in the doing of it. For this reason Christ’s baptism in the Jordau was part of the righteousness he developed.

But why, it has been asked, should he who was sinless be called upon to submit to an institution which was for the remission of sin? We need not ask this question. It is sufficient if God required Him to submit to it. But the question will be asked, rejoins the curious; and there ought to be an answer. Well, and there is an answer. Although Jesus was not a transgressor by his own action, he was partaker, for the time being, of a sin-constitution of things. He was born into a state that was evil because of sin: and he partook of all the evil of that state, even unto death itself, working in the nature he bore as the son of Mary. It was to open a way out of that evil state for man that he was made of a woman, under the law. The way had to be opened conformably with the divine principles involved. A beginning had to be made with himself as the foundation on which other men could build. In the first instance as the son of David, the son of Abraham, he was as much subject to the reign of death, established in Adam’s race by sin, as those he came to redeem. His mission was to break into this reign of death by obedience, death and resurrection, illustrating and establishing God’s righteousness in all its bearings. For his sake, men’s sins were to be forgiven. Therefore, he was the lamb of God that taketh away the sin of the world. In view of all this, it was not incongruous—on the contrary, it was in beautiful harmony with His work, that, on the threshold of the public phase of it, he should be called upon to submit to a ritual act which symbolized the putting away of sin.”

This shows plainly that Brother Roberts had more in his mind than personal sin. John introduced Christ as the Lamb of God which taketh away the sin of the world. May we not say that the sin of the world is the sin which he put away by the sacrifice of himself? Paul says “he died unto sin once.” “He was made sin in flesh to show, the way of life you know,” for the wages of sin is death, yet he never sinned himself; but he was a man made in all points like unto his brethren in nature. That is, he was born of a woman and as woman was taken out of Adam so he also must have descended from Adam through his mother; therefore he inherited the nature which was condemned to death by the one sin which Adam committed. Adam, you must die, for the wages of sin is death, and you are the sinner; therefore you must die. But is there no hope even though I have to die? Yes, for where sin abounded God’s grace did much more abound. May we ask how? Yes, “The seed of the woman shall bruise the serpent’s head.” Here then is a glimmer of hope. To be saved from dying? No, no, but one by which Adam may ob-

tain faith in the promise which God had made, namely, "The seed of the woman shall bruse the serpent's head." Who is the seed of the woman? "When the fullness of time was come, God sent forth his son, made of a woman." So then Paul says, "As in Adam all die, even so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead." To all men? No, to all who have faith in the blood of the Lamb of God that taketh away the sin of the world. Going back to Adam in the garden of Eden, God provided animal skins to cover Adam. Blood was shed; could that blood redeem Adam from death? No, for the blood of animals could not take away sin. Did it point to the blood of the seed of the woman? Yes. Well, what did his blood do for him? Listen to Paul's words, Heb. xiii. 20: "Now the God of Peace that brought again from *the dead* our Lord Jesus Christ, that great shepherd of the sheep." How? Through the blood of the everlasting covenant. So that where sin abounded and took all men into the grave, God's grace did much more abound in promising a son by which Sin, Sorrow, Sickness, Pain, and Death will be wiped off the earth forever. Then will the sin of the world and all sins be done away with, and lost Paradise by Adam's disobedience be restored by the obedience of the seed of the woman, "the only begotten son of God." James says, "Of his own will begat he us." How? "By the word." So there is a begetting and a birth. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." How? By being born again. "How can a man be born again when he is old?" Christ said, "Except a man be born of water and of the spirit he cannot inherit the kingdom of God." By this birth of water there is a son of God born, so that son can call God his Father and Christ his Elder Brother. He is no longer "afar off," but "nigh by the blood of the everlasting covenant." He is a new creature, he is in Christ. He has been made "free from the law of sin and death." Yes, he has been purchased, he is not his own, but he has passed from death unto life. As our dear brother Whitehead put it, "Though they turn the world upside down on me, at the voice of him who said 'I am the resurrection and the life.' I will come forth to face the judge of the quick and the dead, for by man came death, also the resurrection of the dead."

But with all this so beautiful, among the questions it is asked, Have you not the same body which you had before you were baptized? What a question to ask a believer! Does not a believer know that we have a mortal body now as well as before we were baptized? Does any one know the truth if he says we have not? But is that the question? No, a thousand times, no; but the question is, Has there been a new birth in a believer? Most decidedly there has been. So that

John says, "Now are we the sons of God, but it doth not yet appear what we shall be; but when he shall appear we shall be like him."

There shall then be another birth, but this time a birth of spirit; for we shall be begotten by the will of the Father. Born out water and conforming to his will, submitting to his law, "If the spirit of him who 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."

Thus, accordingly there are three births, the birth of the flesh, which profiteth nothing, and which is under the sentence of death, for by one man sin entered into the world and death by sin, so death passed upon all men. "Then we are "born again."

"Except a man be born out of water he cannot enter the kingdom of God." We become the sons and daughters of God. But I hear some one saying, "Only in the prospective sense." May I ask, did John make a mistake when he said, "Beloved *now* are we the sons of God?" Surely he meant what he said, for he said it does not yet appear what we shall be, but when he shall appear we shall be made like him; for then the third birth, the birth of the spirit, will take place. But without the birth of water this third birth cannot take place. But why use unscriptural words and say we are the sons of God prospectively? If we are not the sons of God now, will you tell me what we are? You know, and so do I, we are sons born. Let us try this homely word "prospectively" and see how it will work. You who were "afar off are made nigh by the blood of Christ." Is this prospective? Paul says we are justified by faith. Is this prospective? Did Paul make a mistake too when he said, "and because ye *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?" Did Paul mean what he said or did he forget to use the word "prospectively"? Who will say he did? What made Paul call all who had been born of water his brethren? Were they really his brethren? Yes, for he said, "As many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Paul realized that they were not as other Gentiles, without hope and without God in the world. They could address God as their Father which is in heaven, and not in a prospective sense, but as their Father who had begotten them by his word. Paul in writing to the Roman brethren wanted certain ones saluted who were in Christ before him. Surely they were in Christ and not in Adam, for "in Adam all die, but in Christ all shall be made alive." Why? "For we must all appear before the judgment seat of Christ," and we shall all be made alive if we happen to die before Christ comes. But

some ask, Will not those who are alive die too, will they not have to die seeing that death passed upon all men? They seem to forget that "If one died for all then were all dead." But what about those who have died unto sin? and have left the old man with his deeds in the water of separation? They have past from the Law of Sin and Death and are under the Law of the Spirit of Life, being new creatures in Christ Jesus, so that Christ says He that liveth and believeth in me (when I come) shall never die. Believest thou this? Also, "He that believeth in me, though he were dead, yet shall he live".

Brethren, we have all taken upon us that name, the only name given among men whereby we can be saved. By being baptized into and for the name, let us see that we do not bear that name in vain. Let me say here, my brethren, it is not a prospective sense but a reality in which we put on that name. When we went through that laver of water and had our bodies washed with pure water, we became members of that body which was crucified, and we are commanded to keep our own body clean through the word. We are not our own, we have been bought with the life which was given that men might be redeemed from the power of the grave; and as He was a man made in all points like unto his brethren in nature, that is, he took not the nature of angels, but took unto himself the nature of the seed of Abraham, He knew that it was appointed unto Him once to die, so he prayed unto him who was able to save him out of death, and was heard in that he feared. Therefore by his death he confirmed the promise made unto the fathers typified in the animal sacrifices, which could not make the comers thereunto perfect, but by his own blood he was redeemed from death. How? By the power of the Father, who said he would not suffer his holy one to see corruption.

Therefore Christ could say to John, "I am he that liveth and was dead, and have the keys of hell and of death." I am the resurrection. Is that all? No, "and the life." At his appearing the trumpet shall sound and the dead in Christ shall be raised, for we must all appear before him, both those that have died and those that are alive. He will separate the sheep from the goats. Now I believe that what I have said is in harmony with the truth. If it is not, then let some one point it out. It is salvation I am after, but I will not compromise the Truth in any way for friends or foes. Trusting that we will see eye to eye and that peace and love may prevail on the basis of, "first pure, then peacable."

With love to one and all in the blessed hope of eternal life, I remain
Your brother in Christ Jesus,

WALTER P. PINEL

It wants not great wealth a kind heart to display;
If the hand be but willing it soon finds a way.

INTELLIGENCE.

CHICAGO, ILL.—Since our last report we have been called on to lay away in the silent tomb one of our old members in the person of Sister James Henry, Geneva, Ill., who fell asleep Nov. 21 and was buried on the following Sunday, Brother Spencer conducting the services in the presence of quite a gathering of brethren and friends. Our sister had been a sufferer from a lingering illness for many years, and in her case death came as a welcome relief, and she now rests waiting the Master's call at his return, which the signs of the times would indicate as being in the not very distant future. May we all so walk as to be of those who will meet with his approval in that day. On Nov. 17 we had the pleasure of the company of Bro. J. P. Kerwin, Hamilton, Ont., at the Lord's table. He was here on a short visit, and having spent the night travelling was not in condition to favor us with words of exhortation such as we usually have from him when he visits us. We held our annual business meeting last Sunday and were constrained to withdraw fellowship from some of our number for disorderly walk and from others for long-continued non-attendance at our memorial meetings. We have shown long forbearance in these cases, but a time comes when patience ceases to be a virtue and faithfulness to the truth calls on us to separate from such as do not live up to the requirements of the law of Christ and the precepts of his apostles.

J LEASK.

FITCHBURG, MASS.—DEAR BROTHER WILLIAMS:—Greeting in the truth. A few lines to the *ADVOCATE*, as we are drawing close to the end of another year, will be in place. It is a long time since you have received any item of intelligence from Fitchburg, simply because there has not been any encouraging news to forward. However, you and the brethren are assured that there are still resident here members of the "little flock," who by patient continuance in well-doing and clinging to the faith once delivered to the saints, are hoping to obtain an entrance into the kingdom of our Lord.

We were cheered, however, for a time by the presence of a Sister Culley from Richmond, Va., and greatly appreciated her company while she and her husband were resident in Fitchburg, and were extremely sorry when our sister and her husband returned to the South. We hoped that they would find a good resting place here. The reason why they were located in Fitchburg for a time is that there are quite a number of paper mills in this locality, and Mr. Culley is a paper maker.

We have also a good word to say for the *ADVOCATE*. Its visits from month to month are highly appreciated. Realizing that without wavering in the least, it is true to its name, "in the defence of the things concerning the kingdom of God, and the name of Jesus Christ," amid many uncertainties that have gained a foothold within the last few years—uncertainties, we fear, that will eventually destroy confidence in the faith of some as time goes on. Believing as we do that the old basis of fellowship, known as the Birmingham Statement of Faith, without the late changes, is a correct synopsis of the teaching and doctrine of the Lord and His apostles, we consequently can, without the least equivocation, endorse the utterances of the *ADVOCATE* in its efforts to maintain a standard of fellowship among the brethren of an equal kind to this sound basis of the past.

We trust that success will attend the effort. That which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." With lines of structure faithfully following the pattern in their record, the truth can be successfully defended without evasion, without subterfuge, without fear of opposing the teaching of that which is the foundation laid down in the word of their testimony.

In II Corinthians v: 17 the apostle Paul declares the relationship of the saints, by their induction into Christ as the sin-covering name, in words which,

given their full weight and force, cannot in truth be gainsaid. "Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold, all things are become new." If the old things which are passed away are the old relationship in Adam and all things that pertain to that relationship, do not these words imply the complete severance from the claims of the law which came upon us members of Adam's race, because of Adam's disobedience?

"There is therefore now no condemnation to them which are in Christ Jesus," their relationship to Edenic law has undergone a change, they have passed from under the domain of the law of sin and death, the old order of things is a thing of the past with them; being made free by the law of the spirit of life in Christ, they now are related to the things which are new. Hence he who is in Christ is a new creature, and by virtue of the covenanted relation, related to the one Abrahamic seed, who established the covenant by his blood. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—"exceeding great and precious." Hence they partake of that which pertains to Him, in that they "were buried with Him by baptism into this death"; "and he that is dead (or died) is freed from sin," free from the claims of the law of sin under which Christ died.

This teaching of the apostle is applied here, as well as in other places in his epistles. In the 1st epistle to the Corinthians ample stress may be placed upon his words, "If there be no resurrection of the dead, then is Christ not risen." Again, in 1st Thessalonians iv: 14: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" and again in Romans viii:9-11: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. * * * But the spirit of him that raised up Jesus Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you."

Thus, whether it is of the resurrection of the dead, or of the coming of those who sleep in Christ, or of the quickening of the mortal bodies of the saints by the spirit of him that raised up Christ, the mind of the apostle Paul as conveyed by the scriptures quoted show that to him the deliverance which the Lord obtained, when He offered up himself, is a deliverance that extended, so far as change of relationship is concerned, to those who constitute a new creation of which He is the head.

This is the kernel of much that has appeared in the pages of the *Advocate* from time to time which, no doubt, has gladdened many a heart contending earnestly for this fundamental principle doctrine of the sacrifice of Christ, as the chief corner-stone of the faith delivered to the saints to keep, as against the betrayal of the trust committed to them by those who have subverted Christ's sacrifice into a non-release from Adamic condemnation.

There are those who are thankful that this truth is still rung out in the pages of the *Advocate*, as in the days gone by, and they take courage because it is so, and their hope assuredly is that the faithful service will continue and the labor of love cease not, until the last word has been written, and the last word said; and they need strengthening assistance rendered to the Brotherhood by the *Advocate* and its editor. If the things taught in its pages are the things of the truth, then the living words of truth may be applied: "Fear none of these things which thou shalt suffer." "Be thou faithful unto death, and I will give thee a crown of life."

Wishing you, dear Brother Williams and Sister Williams, a happy and prosperous coming year, and that as its days roll by, unity of teaching, unity of spirit and unity of purpose, may increase among the true Brotherhood of Him for whom we wait. More and more abundantly may we all grow in harmony with the joy-thrilling words that were sung by a multitude of the heavenly host, at his first appearing, to those who waited and watched for him then, even, "Glory to God in the highest, and on earth peace, goodwill toward men."

In hope of eternal life at his appearing,

Your brother in Christ,

CHAS. CULLINGFORD.

GUELPH, ONT.—It is again our pleasing duty to report progress in the divine life. Since last writing you we have had the pleasure of uniting with us in our most holy faith Brother Adolph Yeager (age 16 years), who witnessed a good confession and was immersed into the all-saving name on Saturday evening, Nov. 16. We have also to report the addition of two more at Ottawa, Ont., viz., Brother Wm. Woodley, aged 29 years, and his sister wife, Mary Louisa Woodley, aged 33 years, both neutral, who were immersed into the only name under heaven whereby we can be saved on Sunday, the 24th Nov., by the writer, after evincing their faith in a most intelligent and earnest manner. These two were brought into the truth through the instrumentality of Brother and Sister Westmoreland, who also reside at Ottawa, and are very much rejoiced, as they now form a loving and happy ecclesia of four, who are now rejoicing together in the things most assuredly believed among us. Brother Westmoreland is a son-in-law to Brother John McPhee, now of our ecclesia. We have also been very much rejoiced at a reunion with us of ten from the other meeting, who broke bread with us last Sunday, Dec. 1, for the first time after an absence of some ten years and eleven months. The sadness experienced at that time is more than made up by our now rejoicing together in the bonds of love and peace. The names of the brethren who have thus united with us are Brother and Sister R W Philips, Brother and Sister John McPhee, Brother R. Abbs, Brother James L. McPhee, Sister Fleming, Sister McLeod, Sister McRea and Sister Milson. We are much encouraged in our ecclesial work and also moved to greater zeal by the signs of the times, which are dramatic evidences of the love of a true and living God, in thus making known unto us the nearness of the coming of His dear Son, who is and who we trust will be our everlasting benefactor.

Even so, come, Lord Jesus,

Your brother,
D. TOLTON.

ON THE WATCH-TOWER

In a private letter from Brother James Briggs, of Sowerby Bridge, Eng., are evidences that a close watch is being kept upon the present interesting signs of the times. He did not write for publication, but we will ask his pardon for taking the liberty of giving our readers the benefit of his thoughts upon current affairs as follows:

We have been rather heavily hit by death this last two years, having lost five in a period of about one and a half years, which has been painful to us; Though we sorrow, yet it is not as those without hope. They sleep, but everything points to its being a short one, for Armageddon seems almost in sight; and although we can and do sympathize with the people who have to suffer so much in the terrible struggle, we can rejoice that the prophecies are being so clearly fulfilled; and therefore there is no people on earth who have such reason to be satisfied with their faith as we have. We can therefore lift up our heads, for our redemption draweth nigh.

When Russia was defeated by little Japan, it looked as if the clock was being put back, but even then in that case and also in the South African war, to my mind there was a fulfillment of the words of Joel when he says, "Let the weak say I am strong." Who could have imagined that the few Boers would have risked a war with England, and who could have expected that little Japan could have performed such prodigies against so mighty a power as Russia? And we have an exhibition further in the case of the Boer war of the young lions coming to the assistance of the mother lion. Today we have further proof of the preparation of one of the young lions in the offer by Canada of three Dreadnaughts to cost seven millions of money. Dear Brother and Sister Williams, what a unique position we occupy compared with the rest of the world! And why is it, we might ask. The answer, no doubt, is, as Solomon says, "We trust in the Lord with all our heart and lean not to our own understanding." What the Lord hath spoken we regard as absolute truth; we "put not our trust in princes nor in the son of man, in whom there is no help; for his breath goeth forth, he returneth to his earth;

in that very day his thoughts perish." Our trust is in the Lord to whom belong the issues from death. The times are indeed interesting. The evaporation of the political Euphrates is now rapidly going on, and we wait now for the next stage of prophetic fulfillment.

I am looking forward with much pleasure to your promised visit in the coming year. I hope that when you arrive in Liverpool you will come direct to Sowerby Bridge, as before, as we are the nearest, being only about one and three quarter hours' train journey. I can assure you that you shall have a sincere and hearty welcome at my home and, further, I can promise you the same by our meeting. You will find some faces that you have seen before absent till the resurrection, other faces altogether new to you, and I am pleased to tell you that our young brethren are doing very well in setting forth the truth, and therefore I have it a little easier than formerly.

Christmas is now not far away, and I am sure you have my sincerest and heartiest greetings both for Christmas and the coming year.

Faithfully and affectionately your brother in Christ,

JAMES BRIGGS.

PROVIDENCE BAY, MANITOULIN ISLAND, ONT.—It has been some time since word has been sent from our little ecclesia here to the brethren abroad. It is with joy that we announce another birth from among the animate earth that swarms about us. Mr. Alonzo V. Buck was inducted into the life-giving name of the Lord Jesus Christ on Sunday morning, Nov. 3, 1912. The weather being cold and the wind bitter, our brother was not kept for long speaking at the water, but after the singing of hymn No. 71, he was buried with Christ, according to the three witnesses, by Brother Henry Bowyer, and arose in the new name. Brother Buck has for several years been a thoughtful interrogator, and had up till a week or so before his baptism stood in an uncertain state of mind, apparently. However, his better reasoning prevailed, and having given the thorough, unflinching, voluntary testimony of belief, requested baptism.

This makes two new births since our ecclesia was begun in May, 1909. We hope and pray that our new brother may continue unto the end and bear the words "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The signs of the coming of Him, the "Wonderful," are increasing. The way of the kings of the East is rapidly preparing. Let us heed the word, "What I say unto one, I say unto all, 'Watch'!"

Yours in hope of Immortality,

VICTOR H. MCLENON.

RICHMOND, VA.—DEAR BROTHER WILLIAMS: I must thank you for your promptness in sending the Sunday School Catechisms, they came in time for us to use them Sunday. This lot makes the fifth dozen of these books that we have gotten, and, needless to say, we like them very much, and can recommend them for use in the Sunday school, or to pass around to the alien.

We now have some good news for the Advocate readers. First, we wish to tell the brethren at large that we were favored with a visit from Bro. and Sister Williams the first week in October last. Brother and Sister Williams came up from Norfolk on the morning of Sept. 30th, and that night Bro. Williams delivered a lecture to a fairly good audience on the "Rise and Fall of Man." There were several lectures given during the week, to very good and attentive audiences, closing Sunday night with a lecture on the subject: "Armageddon near, who will stand and battle for the Lord." This lecture brought forth the largest attendance of all, and for more than an hour and a half they sat and paid close attention to the subject as it was most clearly and masterfully handled by our brother.

Now we wish to tell you of the good results of our efforts to hold forth the word of the truth of the gospel. Of course we are not unmindful of the fact, that it is to Him that sitteth in the heavens that we are to give all glory and honor for any success that we may have, "for no man can come to me, except the Father which sent me draw him."

On October 28th, Miss Nancy Leland gave good evidence before the examining committee that she had a clear understanding of the things concerning the name of Christ Jesus, and of His kingdom, and on the following Friday night she was buried in the waters of baptism, and by thus doing, passed out of the condemned state in Adam, to walk in newness of life in Christ Jesus. Then on November 23rd, Mr. Ernest W. Farley, after giving good evidence of his understanding of the Truth as it is in Jesus, was immersed into the all saving Name.

At the meetings following the immersions of these young people, Bro. G. D. George extended to them a most cordial welcome with beautiful words of encouragement and scriptural quotations.

From the bright signs now developing in the East, it appears that this young brother and sister will not have a long probation, but, be it long or short, may they hold out faithful to the end is our prayer.

Now it is our sad duty to record the fact, that the great enemy of man has visited our body, and removed one of our most faithful and beloved members, Bro. Lawrence B. Taylor. Bro. Taylor attended all of the lectures, given by Bro. Williams during his visit here in October, and at the last one he was not able to reach home unassisted, being too sick and weak to walk from the car, but his son, Bro. Robert Taylor, being with him, he with other help carried his father to his home where he remained sick for some time. He rallied from this spell, and was able to attend one other meeting of the ecclesia, but was taken worse soon after this and died on November 25th, aged 74 years.

Bro. Taylor was of quiet retiring disposition, and we think carried out the prophetic injunction to "do justly, and to love mercy, and walk humbly with thy God."

Bro. Taylor was the father of Bro. Bradly Taylor, of Washington, D. C., also Brethren Robert and Howard Taylor, and Sister B. F. Stone, of Richmond, Va. We will miss him greatly.

Brother Wm. McCrary died on July 27, aged 68 years.

In order that you may understand why his death was overlooked so long, I will tell you just how it happened. Bro. McCrary was an invalid and confined in the Soldiers Home Hospital for several years, and on account of his mental condition his wife did not see him, perhaps, as often as she might have done, and when he died the people at the Home tried to get communication with some of his family but could not find any of them, so they buried him, and it was perhaps two or three months before it was known to the Ecclesia.

We have had visits from various brethren and sisters, Bro. Richard Curtis, of Norfolk, Va., having broken bread with us today.

The signs are bright indeed for our Lord's return, but the question that should concern all of us greatly is, are we ready to receive Him.

Your brother in the One Hope of life eternal.

P. G. RANDOLPH, Secretary.

WETASKIWIN, CANADA.—Just a year ago we reported the death of Sister Dore. Today we have the pleasure of announcing that her husband, W. O. Dore, has put on Christ in the appointed way. Brother Dore has been familiar with and friendly to the truth for many years. His friends will be glad to know that he has at last come into the ark in which alone is safety.

There will be joy to Sister Dore when she awakes to find that he has taken the step for which she waited so long and patiently, and that he has endeavored to meet her in that better life. May they both be found worthy is our prayer.

Faithfully your brother,

A. E. TRUSSLER.

(Glad to hear of this.—EDITOR.)

Friendships commenced in the summer
Die when the winter comes on;
Smiles that are cherished by fortune
Fade, too, when fortune is gone.

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BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:0 a. m. Services 11 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.

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.—Recital Hall, Conservatory of Music, James St. South. 10 a.m Sunday School; 11 a. m. Memorial Service; 7 p.m. Lecture. Tuesday 8 p. m. Bible Class. Tuesday night meeting in gymnasium (same building.)

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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 Od. Fellows Bldg., 5th Ave. Sunday School 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—Olive Branch Hall, 89 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.

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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.—K. of P. Hall, Cor. Quebec st and 8th. Ave. Sunday 10:45 a. m.; evenings 7:30

VICTORIA, B. C.—Sunday 11 a. m. at 1908 Davie St; 7:30 P. M. at A. O. F. Hall, Broad St. for Lecture.

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.

WATERLOO, IA.—Meeting House cor. of 5th and Randolph Sts 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, 184 Main Street. Meeting 10:30 a.m.

FEBRUARY, 1912

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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Something wrong with the Lineotype delayed us this month, and caused omissions and changes in the make up.

The Christadelphian Advocate

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Vol. 29—No. 2

FEBRUARY, 1913.

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Editorial.

THE BALKAN WAR.

Up to the present, Jan. 24, no settlement has been reached by the peace representatives in London, and the Balkan Powers have no hope that Turkey will concede enough to secure peace. All that the Turkish representatives have done so far is provoke. They continue their old method of bluff, not seeming to realize that they cannot play at this game in the present state of their decline as they could when they were able to escape by the jealous attitude of the great nations. It is all over with them now; their providential lease of desolation having run out. The Bulgarians declare that when war is renewed Constantinople will be the objective point. In that case the big powers will have their say, and the question will be, who shall finally take the control of the city? This will be Russia's opening to claim the inheritance of the will of Peter the Great; and afterwards Jerusalem, the final place of Russia's ambition. Then the rightful heir to David's throne will come and claim his own. Letters coming to hand this year show the awakening of the brethren over the present bright prospects. There is no danger of disappointment, if we allow in our calculations time for development of the predicted situation; but we must not forget that with creatures of brief life a short time seems long while with God, eternity is at his disposal, and hurry is unneces-

sary. We may well be pardoned if we are a little premature in our expectations, since the hoped for blessings are so unspeakably good and great; well may we mentally spring forward and live in them by anticipation. The hope burning in our hearts will make us joyful and glad, and the fleeting days of mortal life will fly the faster. Just a little while and we shall be there.

THE CURSING OF THE BARREN FIG TREE.

A lengthy paper comes from Bro. Whitford, Washington D. C. (following several others) in which our esteemed, but erring, brother endeavors to support his theory which he set forth in a pamphlet two years ago, viz.: that the gospel preached by John, Jesus, and the disciples up to the day of Pentecost was that of an offer to the Jews to establish, or re-establish, a temporal, or as Bro. Whitford terms it, a "flesh and blood" kingdom over Israel. This last and lengthy Ms. received is based upon the parable of the fruitless fig tree, and says that "this incident in the life of Christ has been left severely alone in our literature and on our lecture platforms." Curiously it happened that on the very Sunday we received the Ms. we had spoken on the subject, which came in our daily readings—Matt. xxi. We are tempted to try to reproduce our address from memory, in the hope that our brother may see that the parable is not "left severely alone" because it is not explainable except upon his hypothesis, and to show that it teaches the very thing he seeks to prove it does not teach, namely, that instead of John and Jesus coming to preach a "gospel of a flesh and blood" kingdom for the Jews, the time had come for the fulfillment of John's words, "and *now* also the axe is laid unto the root of the trees" (Matt. iii: 10). John came preaching that the royal majesty of the heavens was at hand, and therefore calling upon the people to "repent and be baptized". Would our brother have us believe that their repentance and baptism were in order to citizenship in a temporal, "flesh and blood" kingdom? Many responded, and were baptized by John. Did this constitute them a revolutionary party, bent upon there and then setting up a kingdom that would supplant what was left of the Jewish kingdom and overturn the Roman empire in Palestine? Was it for this they were baptized for the remission of sins? If so, why did not the people of "Jerusalem and all Judea and all the region round about Jordan" proceed with the establishment of the "flesh and blood" kingdom; and when ignorant Jews—ignorant of the true gospel of the true kingdom—would have made Jesus king by force, why was the kingdom not established?

If John and Jesus came with the intention of setting up a temporal kingdom, they were truly guilty of what was charged against Jesus, but He said His kingdom was not of this order of things, and

therefore He was not "another king" in the treasonable sense they charged. Upon the basis of the theory that Jesus' mission was to offer Himself to Israel as a temporal king, frankness would have compelled Him to so confess to Pilate; and in that case, how could Pilate be faithful to the Emperor and yet say, "I find no fault in him?"

Our brother's theory is a dangerous one. It confessedly preaches "another gospel," which we are warned not to accept even were it to be preached by an angel from heaven (Gal.iii: 6- 9).

The prophet Daniel had declared what was "determined" to come to pass from five hundred and fifty six or seven years before Christ up to the "cutting off of Messiah." He says nothing about the possibility of setting up a temporal kingdom with Christ as king in His flesh and blood state. During the seventy weeks the things "determined upon thy people, and upon thy holy city" were "to finish the transgression, to make an end of sins (offerings), to make reconciliation for iniquity, and to bring in," not another 'flesh and blood' kingdom, but to "bring in the righteousness of *the age to come*, and to seal up the vision and prophecy, and to anoint the Most Holy," ending in the "cutting off of the Messiah."

Our brother has complained to us that we did not give the attention to his book that he thinks it deserved. It may appear so to him; but the book came to us when we were removing from Chicago, to Florida, and some things had to be laid aside. We had given hours to the answering of verbal questions by Bro. Whitford in a meeting in Washington, and all were satisfied except the questioner. After this, it was not consistent to infer that the *ADVOCATE*, was not open to a fair discussion of important questions. Had it developed that the book became dangerous in leading some astray, we would have done our best to meet the demands. As it is, we have heard of no one who has been induced to see our brother's theory as he sees it. We have high esteem and sincere love for Bro. Whitford, and we pray that he may yet see his error, and return to his old place in the fellowship of the Washington Ecclesia, where for years he was a faithful, intelligent and esteemed worker.

THE PRIESTHOOD QUESTION IN TEXAS

Last month we published an extract from "The Truth Advocate," in which we were asked to "rectify" the trouble in Texas on the Priesthood question. About twenty years ago there was a division in that state on this question, and on the New Covenant, those remaining in fellowship with us claiming that the others denied that Jesus is now interceding for us as our High Priest. Last month we asked the editor of "The Truth Advocate" and Bro. T. K. Maynard to state their belief, and we would try to help heal the breach. We have heard nothing from Bro. Maynard, the principle complainer,

but Bro. S. G. Lane, by request of Bro. Dabbs, the editor, answers as follows :

DEAR BROTHER in the Christ's name :— Bro. M. B. Dabbs requests me to answer your highly esteemed favor and give you a condensed form of what we believe.

We believe Christ is a mediator, intercessor. We believe he was made the Melchisedec High Priest after the resurrection. We believe he will officiate in the capacity of High Priest in the kingdom age. We believe we are under the Abrahamic covenant. We believe the new covenant pertains to Abraham's children according to the flesh and will be in force after the return of Christ. We believe the book called the New Testament contains the conditions by which we may obtain eternal life. We believe we will be made priests (if worthy) after the resurrection of the dead.

There are many other things advocated by others that we do not believe.

However, we are not responsible for the division.

Bro. Williams, we appreciate your great work very much, and if you can see any thing that is unscriptural in our belief, we hope you will be so kind as to point it out.

We are also glad to see you mention the rejector question as not being sufficient ground for test of fellowship.

Those with whom Bro. Dabbs and I are identified have never made it a test ; and we have been for five or more years, and are now, doing all we can to get up a reconciliation on the Priesthood and covenant with those who withdrew from us some twenty years ago. We have made every concession that our conscience would allow.

So hoping much good may be done in 1913 both among the Brotherhood and also among the alien, we beg to remain,

Yours fraternally, M. B. Dabbs.

By S. G. Lane.

This appears alright, and if there is nothing behind it, we cannot but wonder why there is a division. But we fear there is something not touched in this statement, and we ask these brethren now to come along and do their part to remove the evil. In the above statement it is said, "We believe Christ is a mediator, intercessor. We believe He was made the Melchisedec High Priest after the resurrection." But what does Bro. Maynard mean by saying, "If you want to loiter around the outskirts of Rome with a few others holding to a little spiritual Campbellite priesthood, you will have to do so," and again, "If Jesus is now acting high priest," etc. Does this mean that you deny that Jesus "is now acting high priest"?

Since we wrote our editorial last month, we have glanced over

a book sent us by Bro. Maynard, written by Dr. E. M. Wilson, and referred to by Bro. Maynard as "containing our (their) position on the subject." On page 84 are the words, "Not that the priesthood will exist at one time and the kingdom at another." Does this mean that you believe that Christ does not "exist as a priest" till His kingdom is set up?

On page 86 we read, "Now if the common acceptance of the Melchisedec priesthood be correct, i. e. that Christ is now in heaven acting as the Melchisedec high priest promised, I would like to know how," etc. Do you accept this as a denial that Christ is now in heaven acting as our high priest? The aim of the author of this book is to prove that Jesus is not now interceding as high priest for the saints. Now, brethren, do you repudiate or do you accept this denial of Christ's present, acting priesthood in behalf of His brethren? If we are to try to "rectify" the trouble, we must be open and frank. As soon as you make your position clear, we can proceed to "rectify" if there is anything to rectify; and when you give us your answer to these questions, we shall know how to proceed. Now we await your answer. As to the covenant question, let us deal with one thing at a time. —Editor.

APPRECIATION OF EUREKA

Who was John Thomas? The gloom of the Deluge and the darkness of Egypt had settled down upon all nations. "At the opening of the Nineteenth Century all Europe was occupied with war. The European people then numbered one hundred and seventy million, and of these four million were set apart, by their own choice or the decree of their government, to the business of fighting. They were withdrawn from the occupations of peace, and were maintained at enormous cost, expressly to harm their fellow men. The interests of peace withered in the storm; the fruits of all industries were poured forth in the effort to destroy. From the utmost North to the shores of the Mediterranean, from the confines of Asia to the Atlantic, men toiled to burn each other's cities, to waste each other's fields, to destroy each other's lives. In some lands there was heard the shout of victory, in some the wail of defeat; in all lands the ruinous waste of war had produced bitter poverty; grief and fear were in every home."

"The mystery of iniquity," foretold by Paul, had fully matured and was a power in the earth that robbed men of light, liberty, and life. The serpent's seed were exalted to honor and power in church and state, and like their venerable and loquacious father in Eden, promoted his deception by their eloquence. These times were indeed dark and very dreadful. Was Christ to come and smite the earth with a curse without warning? Was there not a people to be prepared to meet him at his coming? Did not God raise up a Noah,

a Moses, a Jonah, and John the Baptist to prepare the way? So the "God of all mercies" purposed in these last days of the Gentiles, before the nineteenth century had half expired. In the year 1834 a man comes upon the scene just in time. God made no mistake in his selection; he was a wonderful man. That man was John Thomas M. D. The higher forms of desire which slumbered through the past ages, awaken in this man. The eyes of his mind were opened and he longs to know. He braves the scorching heat of the desert and the icy blast of the polar sea, but not for food; he watches all night, but it is to trace the will of the Eternal Spirit. Beneath things he seeks the law, he would trace it to its source, the spirit of life. He desired that even he might some how aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal. He turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He worked for those he never saw. He toiled in the advance where it is cold and there was little cheer from men, and the stones were sharp and the brambles thick amid the scoffs of the present and the sneers that stab like knives, he builds for the future. He cuts the trail that leads out of darkness and sin into the glorious light of the gospel of the Kingdom of God; as a faithful expositor he stood without a peer, and he was the only man since the days of Paul who could truthfully cry aloud, "Eureka." Like his father Abraham, great and boundless was his faith, and gentle as a lamb; but to the enemy he was bold as a lion, and yielded the sword of the spirit as one that needeth not be ashamed.

His work, "Elpis Israel," and "Eureka" in three volumes, we believe to be the cap-stone of all human literature. The following opinions of readers of the Doctor's works may be of interest. One in possession of the first and second volumes, writes: "After so long a time, I have the money for Eureka, Volume III, I hope you have one for me for I have sold the hair from my head, with my husband's consent, to obtain it. I need not tell you that it would be a great disappointment to me not to get the volume. I worked and earned the money in September to get it, but have not yet received the pay; so I thought it no harm to spoil the looks of the outside of my head to furnish the inside of it with a complete knowledge of the things set forth in the Apocalypse."—A. C. S.

Another who heard of the above instance of self sacrifice, writes: "These three volumes are a treasury. If I could not replace them, no amount of money under heaven could prevail on me to part with them. I do not wonder at our dear Wisconsin sister doing as she did. If I could not get it without, I would sell the coat off my back for it."—Nicholas Dabb, Elizabeth, N. J. 1868.

"I am afraid of any who fail to appreciate Dr. Thomas's works" (So am I, I. N. J.)—A. L. Sweet, Quincy, Ill.

"Every male member has purchased a full set of Bro. Thomas' works, namely, *Elpis Israel* and the three volumes of *Eureka*. We would recommend others to do the same. His works are absolutely necessary in order to an intelligent acquaintance with the word. In all sincerity we can say, that no other writer of our day can elucidate the 'law and the testimony,' like the Doctor; we fear that his labor for the truth and its exposition are not sufficiently appreciated, even by enlightened believers. This is our humble testimony to their worth."—East Zora, Canada, West, 1869.

"Your twelve years' labor is a complete success. I feel rejoiced to look back and survey the road traveled over. You can sing a song of victory over the enemy. Enclosed is a draft for \$500 which you will please accept as an expression of my appreciation of your work of faith, in the preparation of the third volume of *Eureka*."—S. W. Coffman, Ogle Co., Ill., Dec. 1868.

"My faith has been strengthened exceedingly, my eyes enlightened much, and my heart and hand greatly strengthened in the little corner of the field in which I am permitted to do humble battle for the Great King. The reading of *Eureka* has moistened my cheeks with tears of gratitude and joy."—Robert Roberts, Birmingham, Eng., Dec. 29, 1868.

My pilgrimage in the "way of life" at the present time numbers forty-six years, and I can truthfully say that *Eureka* has been my constant guide. As a light in the binnacle, compass, and chart are of vital importance to guide a ship o'er the boundless deep, so the Doctor's works have guided me through the tempest and the storm; and I am still on deck with mind composed and eye fixed on the last sign which declares the speedy coming of Zion's King. I refer to the Doctor's exposition of Rev. xvi:12-16. Brethren, read it, study it, in Vol. III. pp 532-604. Would you know who the kings of the East are? Read *Eureka*. Would you know how to read the signs of the times, and explain the divine program? Read *Eureka*, Vol. III p. 398; Vol. II p. 544. Read also the article, "The memorial Name of the Deity," *Christadelphian*, May 1881, which honors the Doctor as a wonderful and faithful expositor, whose motto was not evidence for truth, but, the Truth for evidence. He stood alone midst the darkness, and the world of opposition; he fought a good fight and conquered by the faith that made our father Abraham great. He was a dangerous man because he spoke and taught the truth.

I am not a man worshiper, I do not write of Dr. Thomas as a man, an Englishman, or a physician, but as a great character, a "new creator," "the new man in Christ Jesus," a son of God, through whom God produced such marvelous works. He has given us the key.

The truth is creative and develops men in Christ "who rejoice not in iniquity, but rejoiceth in the truth." The truth produces evil workers also who greatly impede the labors of those who work for

its promotion. This has always been so since Cain killed his brother. The Doctor sowed the seed and we all know how faithfully Bro. Roberts watered it. He, too, had his enemies, but he regarded them not. We appreciated his literature and loved the man. Next comes Bro. Thomas Williams. His experience is the same as all those who love the truth and would keep it pure. He, too, is like the Doctor, if you approach him kindly and deal honorably with him as a brother, you will find him gentle as a lamb; his lion heart tempered with the spirit of the dove. I look upon him as the most cogent teacher of our times and the boldest defender of the faith. I love the man, and those who promote brotherly love and peace. Brethren study Eureka.

ISAAC N. JONES, Leicester, Mass.

BEYOND TODAY

If we could see beyond today
 As *God* can see;
 If all the clouds should roll away,
 The shadows flee,
 O'er present griefs we would not fret
 Each sorrow we should soon forget—
 For many joys are waiting yet—
 For you and me.
 If we could know beyond today
 As *God* doth know
 Why dearest treasures pass away
 And tears must flow,
 We'd learn that darkness leads to light,
 That dreary paths will soon grow bright;
 That all life's wrongs will be made right.
Faith tells us so.
 If we could see, if we could know
 We often say.
 But *God* in love a veil doth throw
 Across our way.
 We cannot see what lies before—
 And so we cling to him the more.
He leads us till this life is o'er.
Trust and Obey.

Sent by SISTER WHITE.

What an incorporation of incompatibles man is! The poor envy the ease and honor of the rich. The rich covet the simple, care-free life of the lowly. The weakly and sick repine for the health and strength of the strong. The strong dissipate their strength and become weak. The good and noble are made discontented and miserable by the wicked and base, and the wicked hate the just. So that what with having what he does not want and with being displeased with what he had wanted when it is obtained, what an incorporation of incompatibles man is!

THE JUDGEMENT SEAT OF CHRIST.

Dr. J. S. Martin, Morrilton, Ark.

Dear Brother: In reading Dr. Daniel's letter of Sept. 8th, relative to the resurrection and judgment, I could not repress a feeling of pity that one who claims to be an honest student of the word of God, should reach such conclusions as the doctor represents in this letter. Dr. Daniel says he believes the dead will "come forth from the grave, or death state, immortal," and that they will "appear before the judgment seat of Christ, not to be judged, but to RECEIVE according to the things done in the body," and he is careful to say, "that is, receive rulership over the different parts of the country as the Great Judge might decide that each was worthy."

In the first place, notice the contradiction. First he says the dead are not judged, and then immediately he faces about and says that "the Great Judge" will "decide" as to what each is "worthy." If it is necessary for the Judge to decide the question of worthiness is not this conceding the precise point for which Christadelphians contend? What is the judgment but the judicial decision which is rendered by the judge? This shows at once the untenableness of Dr. Daniel's position.

Moreover, there is another important point which the doctor has overlooked. Suppose the Great Judge decides that some of those who "appear before the judgment seat of Christ," are not "worthy" of "rulership over the different parts of the country." According to the doctor's position, they are already immortal when they appear, having "come forth from the grave immortal." That they "*must all appear* before the judgement seat of Christ," regardless of whether they did good or bad, is too clearly taught in the Scriptures to admit of any doubt (2. Cor. 5: 10). And if they are already immortal when they appear, those who have done the "bad" will be eternally without anything to do, for according to Dr. Daniel they will not "receive rulership." They have already "received" one thing, viz., immortality without a judgment, but they will not receive rulership. Such is Dr. Daniel's position.

But in taking the position that the doctor does, he falls into the same error in which *all are ensnared who take the same view, viz.*, that there is no future judgment for the household. This again contradicts the clear teaching of the word of God which says that the Lord Jesus Christ shall "judge the quick and the dead at His appearing and His kingdom" (2. Tim. 4: 1). Will the doctor say, this does not refer to the household of faith? If so, to whom does it refer? I suggest that the reason why Dr. Daniel did not refer to this passage is because it does not suit the theory for which he is contending.

This passage most clearly points out, First that the Lord Jesus Christ will judge the quick and the dead. And this again effectually sets aside the theory that there will be no judgment to the household of faith. Second, this judgment will be at the appearing and kingdom of Christ, which, as Dr. Daniel himself teaches, is future. But the doctor quotes the passage which says, "shall appear to RECEIVE." Pray, "receive" what? The text says, "according to that he hath done, *whether good or bad.*" There is no getting away from the fact that each one must appear, no matter what he has previously done. Will he who has "done" that which is "bad" not appear? If he does appear, for what purpose? If he has done bad, and is already immortal, what will he "receive"? The doctor says, he will not receive "rulership," but does not tell us what he *will* receive. If he does *not* appear, will the doctor tell us, why not?

That those who are amenable to the judgment seat of Christ all appear at the same time is also evident from the parable of the "pounds" (nobleman. Luke 19), to which the doctor also refers. He has them already immortal when they appear, and hence the "wicked servant" (v. 22), who merely appears to "receive rulership," but whom the "Great Judge" declares "unworthy" of this honor, though immortal, has nothing to do. I can not think that the doctor has looked very deeply into this matter, else he must have reached a different conclusion.

But in order to prove, as he thinks, that the household of faith shall not come into judgment, he cites John 5:34: "Shall not come into *krisis*"—"judgment" (R.V.). If the passage which says, "judgment must begin at the house of God" (1.Pet. 4:17), has any bearing upon this question, and the doctor's construction of John 5:24 is correct, then the Scriptures squarely contradict themselves, for in this case one says "judgment must begin at the house of God," and the other, speaking of the same class, "shall not come into judgment." Manifestly the meaning of *krisis* in this place is represented by the word "coademption" as given in the A. V. This leaves scope for appearing at the judgment seat of Christ, in harmony with the principle Scripturally taught, that "God shall bring *every work* into judgment, with every secret thing, *whethe it be good, or whether it be evil*" (Eccl. 12:14). The doctor would have God bring only bad works into judgment, but God will bring "every work" into judgment, and reward every one according to his works. This is the difference between the doctor's theory and God's way. Let the doctor reconcile this if he can.

But let us look at this subject a little further. If, as the doctor says, one is then and there judged when he puts on Christ in baptism, he is not of the house of God until the act is completed. Let me ask, When is he judged—before, at, or after baptism? If before, he does

not belong to the house of God. If at baptism, is it before the act is completed? If so, he is still not of the house until he has actually *put on Christ* in baptism. If after baptism, when he is one of the house of God, then there *is* judgment to them that are of the house of God. And again the doctor's theory of "no judgment" falls flat.

Thus the trouble is with the doctor's theory: At every turn it contradicts the plainest statements of the word of God, and in seeking to establish itself, it also miserably contradicts itself.

The doctor further says they "do not appear before the judgment seat of Christ to be judged." How does he know, and what evidence has he brought forward to prove his assertion? He simply wants us to accept his bare statement. However, with all good intentions towards him personally, we decline to accept his unproven assertion. Let us see what is the object of appearing before a judgment seat. The judgment seat (*bema*) is the tribunal occupied by the judge from which he renders his decision relative to the cases coming before him. That decision may be favorable, or it may be adverse. Those appearing may receive either good or bad, according to their works, *whether good or evil*. If the "Great Judge" says "Thou good and faithful servant, enter into the joy of thy Lord," is not this judgment? Pray, let us be candid. What will he receive who has practised the "bad"? Dr. Daniel has failed to say one word about this phase of the question, and unless he shows what the wicked servant shall receive, he must not imagine that he has dealt with the subject in a satisfactory manner.

The doctor refers to Luke 20: 34-36 to prove that certain ones shall come out of the grave immortal. He "concludes" that such is the case. But here, as elsewhere, he dismally fails. There is one important factor in this passage which he has failed to notice, notwithstanding he transcribed the passage in full. What about being "counted worthy"? Is not this a judgment, in the sense of rendering a decision? Who does the counting, and when? It is the function of the "judgment of God" to "count worthy" or unworthy (2. Thess. 1: 5), and the judge is Jesus, who received His appointment from God (Acts 10: 42). Does *anastasis ek nekron*, as used in this passage, refer to the act of emergence from the grave? The doctor has made no attempt to prove that such is the case. In the parallel passage, Matt. 22: 30 we read, "For in the resurrection they neither marry," etc. It is clear that Jesus did not mean to say, that they would not marry in the act of emergence from the grave, but in the state which follows such emergence. Therefore we read, "They which shall be counted worthy to obtain that world (age), and the resurrection from the dead," we are doing no violence to the language when we say, "They which shall be counted worthy of the resurrection state," that is, the

immortal state. If the question of rulership in the kingdom is of sufficient importance to require that the servants appear for a formal reckoning, why is not the question of immortality of at least equal importance? Why first make a man immortal, and then cite him before the judgment seat to receive according to that he hath done whether good or evil.

But the doctor has seized upon the word *egeiro*, 1. Cor. 15: 42-44, to prove that the dead come out of the earth incorruptible bodies. He refers to the question at verse 35, "But some man will say, How are the dead raised up, and with what body do they come?" and then goes at one bound to verse 42. Why not take up the apostle's line of argument and follow him along the way upon which he reaches the climax, "the dead shall be raised incorruptible"? Had the doctor done this, he must have reached a decidedly different result. I feel safe in saying, the man does not live who can show that "a natural body" which is "sown" in the resurrection, is anything but "a living soul" (1. Cor. 15: 44, 45). This proves one of two things: Either the sowing refers to the burial, or it does not. If it does, Dr. Daniel must bury a man alive in order to carry out the apostle's figure of sowing. If it does not refer to the burial, then our position in contending that it refers to the resurrection is correct. The apostle specifically refers the sowing to the resurrection, and not to the burial. Let the doctor take the alternative furnished by the apostle's argument, and in either case it will prove fatal to the doctrine he is vainly trying to establish.

Faithfully your brother,

A. H. Zilmer.

SOMETHING EACH DAY

Something each day—a smile;
 It is not much to give,
 And the little gifts of life
 Make sweet the days we live.
 The world has weary hearts
 That we can bless and cheer,
 And a smile for every day
 Makes sunshine all the year.

Something each day—a word;
 We cannot know its power;
 It grows in faithfulness
 As grows the gentle flower.
 What comfort it may bring
 Where all is dark and drear!
 For a kind word every day
 Makes pleasant all the year.

Something each day—a thought;
 Unselfish, good and true,
 That aids another's need
 While we our way pursue;
 That seeks to lighten hearts,
 That leads to pathways clear;
 For a helpful thought each day
 Makes happy all the year.

MEEKNESS.

It is a trait of human nature, that we are loath to obey a command or follow any suggestion unless we can see the reason why, or what benefit is to accrue for so doing. Men in their dealings, one with another and especially parents with their children often follow out this principle still farther to accomplish their wishes by first making known the reward in order to create a desire for it before the terms or conditions of obtaining it are stated. This desire to know why is quite proper. We, as responsible, reasoning creatures are, in most cases, entitled to this knowledge. Our Saviour recognized this right when over 1900 years ago He uttered the words which we are now considering, Blessed are the meek, for they shall inherit the earth. He had been publicly and in a miraculous way declared to be the Son of God. Backed by this declaration and the admonition to hear Him, He would have been justified in simply saying "Blessed are the meek." But the question would immediately rise in the minds of His hearers, "why are the meek blessed?" so He adds this reason: "for they shall inherit the earth."

As we are but children in the light of God's wisdom and understanding, let us first glance at the reward He offers to those who respond to His call to be meek. I do not need to spend much time to show that it is quite a universal desire among men to possess the earth. We see them on every side exerting themselves to add a little more to their possessions, many of them making property-getting their chief aim in life. But these people are not the ones our Saviour had in mind for He says they shall *inherit* the earth, while the people I have spoken of are trying to get it by dealing or commercial trading, by law or in spite of law. It will be well to note here that as an inducement to be meek He offers a reward that appeals as much or more strongly to the natural man than any other spoken of. Resurrection, immortal life, ruling with Christ in His kingdom are all rewards that must be taken, at present, by faith as they are intangible. But when He says they shall possess land, why yes they can see that—and they all want it. But in this, like many other things, they try to obtain the reward without first earning it in the prescribed way. We note His words are, "ye shall inherit the land." Now God alone has the earth to give, and as inheritance implies that the inheritor is a descendant of the one making the bequest, we see that the only one meeting these conditions is Jesus, the only begotten Son of God, and the passages are numerous in which He is promised the earth for an inheritance in which to establish His kingdom. Also we have the sure promise that all who become adopted Sons of God and brethren of Christ in the appointed way will, if faithful, be joint-heirs with Him in this inheritance of the earth. We are also assured that with this inheritance goes joy and happiness beyond anything we have ever

experienced. There will be no more heartaches or disappointments, no more pain or sickness, no more sin or violence, but love and health in its purest form will reign supreme. To all this there will be no end, because upon us will have been bestowed the priceless gift of immortality, and amid all this felicity we can continually look upon the face and enjoy the companionship of Him who redeemed us with His own blood. I need not ask if the reward appeals to us, but I will ask: Do we desire it strongly enough to comply with the conditions of obtaining this blessing, one of which is having a meek and quiet spirit which is in the sight of God of great price?

"Blessed are the meek." "Blessed" here means happiness, why happy the meek? Because the meek shall inherit the earth, and is not anticipation of this inheritance with all its joys enough to make anyone happy? Yes, I think we will agree that the reward is ample, very much to be desired, and well worth striving for. As meekness is one of the conditions named for obtaining this inheritance, let us see what being meek involves. I might say here that I think there is a mistaken idea in some people's minds as to what being meek means. It means being humble, forgiving, slow to wrath. It does not mean being weak, cringing, cowardly or effeminate. In looking at some passages bearing upon the subject we will find that the meek man is the really strong man. In thinking of meek men our minds naturally revert to Moses, so let us see what lesson his life teaches us. He was a man noted for his meekness, yet he was denied admission to the promised land because just once he was not meek when he smote the rock in his anger. This teaches us that meekness, to avail, must be habitual, that it is only by continuous, persistent effort on our part that we can win. One slip may lose for us the prize. A thought here before we leave Moses. When, because of his sin in thus striking the rock, he was told that he should not enter the land but would die in the full vigor of his manhood on its border, did he murmur? Was he a weak man because he thus accepted God's decree in perfect submission? What act could he have done that would have showed greater strength and loyalty to a high purpose? and I rejoice to know that, though he was denied entrance to the land there, by his noble submission and faithfulness to God before his death he has won a share in that inheritance of the land that will take place when Christ comes again.

In the case just cited we have an example of meekness toward God. I will now call your attention to David in whom we have exemplified meekness toward men. Absalom, his son, was leading a rebellion against him to dethrone him. Shimei, who was of the family of Saul, the Saul whose life David had so often spared, because he would not harm the Lord's anointed, this Shimei was aiding Absalom, and we see him, without cause, cursing and throwing dust and stones on David and his men, one of whom asked per-

mission to go and slay Shimei. Under these trying conditions, note David's answer: "Let him alone and let him curse, it may be that the Lord will look on mine affliction, and will requite me good for his cursing this day." Was David a weak man? He is called a man of war. How many of us under like circumstances would have the strength to answer as he did? Peter emphasizes this phase of meekness where he says, "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." Thus we learn from this disciple and the example of David, the king of God's choosing, that we are not to murmur or rebel when evil comes upon us. "Whom He loveth He chasteneth," and when the chastisement does come we should accept it in perfect submission being assured that it is for our good.

Before we leave David let us consider some of his declarations on this subject. "The meek will He guide in judgment." Does a man show good judgment in being hasty to wrath or retaliation? "And the meek will He teach His way." His way is the only way to life eternal, but we cannot learn it if our minds are occupied with quarrels and strife. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." The meekest man in the present day cannot have perfect peace, abundance of peace will be known only by those who receive this inheritance. But, oh how much more peaceful will be our way through this life if we always exercise the spirit of meekness in being slow to anger and quick to forgive. We must *live* this way, "For the Lord taketh pleasure in His people. He will beautify the meek with salvation." A meek spirit is not a thing much desired by the average person, but when the possessor is beautiful with salvation there will be nothing more desirable. "The meek also shall increase their joy in the Lord." Meekness is, to a great extent, a matter of disposition, but it can be cultivated by anyone who so desires, and while to some it may come hard, yet for their persistent effort, with Christ's help, they will be more than repaid by the increased joy they have in His service. Paul bears out this idea of thus serving Him where he says to the Ephesians, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Is it not a fact that there is something lacking in our love for the person we would quarrel with? We cannot expect all the members of our ecclesias to be just as we would have them, so we must forbear one another in love. It may be that we are really the ones who should be different. In teaching meekness here Paul speaks of being called to a vocation or work. Who issues this call and in what way? This introduces to us that great exemplar of meekness, Jesus the Christ, and this is His call, "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." He also said, "If ye love me keep my commandments." Here we have one of them:

"Learn of me." What does He teach? "I am meek and lowly in heart." Here we see Jesus, the greatest person ever born, the well-beloved Son of God, a homeless wanderer upon the earth, and He is constrained to say, "The birds have nests and the foxes have holes, but the Son of man hath nowhere to lay His head." Did He murmur? He knew God's power. He also knew He was in favor, yet His predominant thought toward the Father was, "Thy will be done." Oh, my people, we think the world does not use us well, that they have more comforts and pleasures than we, and we are quite apt to feel envious accordingly. "Take my yoke upon you and learn of me." Yes, we are learning, but we are still in the A, B, C's. I dare say the most of us have plenty to eat and wear, and have good homes. We are rich in this world's goods compared with our Master, yet we murmur.

Then we see Him going about doing good, even to working miracles, and His enemies said He did it by the power of Beelzebub, a ridiculous assertion and seemingly deserving a severe rebuke; but what did He say! "Whosoever speaketh a word against the Son of man it shall be forgiven him." Then they go one step farther and bring Him before Pilate with hired false witnesses to accuse Him. Does He refute their testimony? Nay, He answers them never a word. They go on and fill their cup of iniquity to the brim by hanging Him on the cross, a most ignominious death, because He did well. Does He now rebel. Listen to His dying words, "Father forgive them, they know not what they do." As worthy followers of Him we have much to learn of His spirit of meekness. This feature in His life is particularly noticeable in that He never resented anything that was done to Him personally. Brethren, the ecclesias of Christ are composed in the present day of fallible human beings. Because of this fact we have all seen more or less trouble. Did you ever stop to think in how many cases personal pride was at the root of the trouble? It may have been called zeal for the truth, but many times a close analysis will show that a meek spirit would have been much better for the cause. In considering this let us heed Paul's admonition to the Galatian Brethren: "If a man be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest *thou* also be tempted." When we see a brother stumble or think he is in error we should be very careful in our conduct toward him lest we fall into more grievous error ourselves. My brother or sister, the meek spirit our brother should show is *not* what will avail us when the inheritance takes place. Oh, for more of a spirit of overlooking instead of criticising, a spirit that takes more interest in our brother's trials than in his failures, for thus is our love manifested.

We have seen that the inheritors are to be the meek of the earth. We also earnestly desire a part in that inheritance, because all future life is bound up in it. If we do not now cultivate a meek disposition, do you think we would feel at home and enjoy the

companionship of this company of meek ones? Why, no; we must learn to like in this life the things that will give us joy in the next. So let us, day by day, emulate this spirit of meekness as taught by our Saviour that we may live it, love it, so that from an overflowing heart we can truthfully say, "Happy are the meek for our joy in the Lord is full."

[We have lost the name of the writer of this good article, but we think the author is Sister Sloan, of Choctow, Ark.—Editor].

THE JUDGMENTS OF GOD AND THE DISPENSATION OF REWARDS AND PUNISHMENTS.

FROM THE WORLD'S REDEMPTION.

THIS is a subject which is closely associated with the resurrection, in certain aspects of it, the antagonism between good and evil, and the ultimate destruction of the devil. A correct understanding of one will yield the same of the others. It is a subject which has both a general and a specific aspect, and we will investigate the former first.

The word "judgment" is variously employed in the Scriptures; and it is translated from several different Hebrew and Greek words. The meanings of these words are, the power of discerning, of sifting matters as to right and wrong; discretion; punishments; ruling on a throne; judicially and officially deciding and decreeing in matters of law; sometimes the words mean the commandments of God; and there is one of the words which stands for throne and judgment seat. We will examine a few examples. When Jeremiah was sent of the Lord to condemn the wickedness of Israel, he said, "And I will utter my *judgments* against them touching all their wickedness (Jer. 1:16). Here the word stands for God's decree of punishment. Isa. xxxvi:5—"For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse to *judgment*," a case where the word means punishment to be visited. Isa. xxiv:9—"Yea, with my spirit within me will I seek thee early; for when thy *judgments* are in the earth the inhabitants of the world will learn righteousness." Here it stands for God's righteous government through Christ, which will teach and guide the people of his reign in the ways of the Lord. Hence the same prophet says, "Of the increase of His government and peace there shall be no end, upon the throne of David, to order it and to establish it with *judgment* and with justice" (chap. ix:7). Ezek. xxxiv:16—"But I will destroy the fat and the strong; I will feed them with *judgment*." Here the word means vengeance or dire punishment. In this sense of the word we may view God's proceedings against His enemies in past ages; in His judgment upon the antediluvians, upon Sodom and Gomorrah, upon Babylon, Greece and Rome; and upon Jerusalem. In some in-

stances there have been special judgments upon individuals, as in the case of Nebuchadnezzar, Herod, Ananias and Sapphira.

As it has been in the past, so it will be in the future. God's judgments will be poured out upon the world generally and, no doubt, specially upon some obnoxious individuals, in the latter days of this dispensation, when He will "bind the kings with chains, and the nobles with fetters of iron; to execute the *judgments* written (Ps. clix:8, 9). This is the time Jesus speaks of in the words, "But as the days of Noah were, so shall also the coming of the Son of Man be" (Matt. xxiv:37). Judgments in this sense of the word have overtaken nations and people without any definite revelation of the time or epoch wherein to look for them in advance. From a finite point of view they seem to have depended upon circumstances as these would arise. For instance, Abraham was told that four hundred years would elapse before his descendants should enter the land of promise; and the reason given is that "the iniquity of the Amorites is not yet full." God's judgments always waited till justice and mercy could no longer forbear; and when the iniquity of the nations became full, as the Saviour said to the Jews, "Fill ye up the measure," then the judgments were poured out. In some cases they would seem to come from natural causes, as in the case of the Romans punished by the Saracens; one nation was brought against another by some complications arising between them. Without the aid of Scripture, such occurrences are viewed only as "in the natural order of events;" but why does "nature" so "order?" is a question which cannot be answered with God and the Bible left out.

THREE PRINCIPAL PERIODS OF THE WORLD'S WEEK.

Upon the principle of the lesser being involved in the greater, the apostle Peter divides the world's week into three grand periods; first, the Antediluvian age; second, the Jewish and Gentile times; and third, the millenium. These he speaks of as "the world that then was," "the heavens and the earth which are now, and the new heavens and earth wherein dwelleth righteousness." At the end of these is a filling up of the measure of iniquity universally, and a consequent pouring out of divine judgments—in addition to all the incidental visitations upon cities, nations and individuals. A recognition of these facts and truths will show that God's hand is always at work in the affairs of men and nations, using "natural means" to carry out his purposes, it is true, but *using* them nevertheless. While allowing nations to act according to their own volition, He has in His own mind the limit; so that when that is reached He declares, "Thus far shalt thou go, and no farther;" and so, like Abraham, we may be sure that "the God of the earth will do right." Justice will be guarded by Him who alone is the judge of what justice is, and who alone is to be satisfied with what is done.

DEGREES OF RESPONSIBILITY.

The degree of responsibility has been of a special character with God's chosen people, the Jews, because He had delivered them from bondage and entered into covenant relation with them, under a law specially imposed upon them. Hence He says, "You only have I known of all the families of the earth; *therefore* will I punish you for your iniquities" (Amos, iii:2). This high responsibility arose from the contract or covenant entered into at Sinai (Ex. xxiv. 3-7). This responsibility, however, only reached the affairs of national and natural life. It was a responsibility which belonged to the covenant which "was added" to one of a higher character which alone imposed responsibility to *judgment* beyond the present life. Every Jew was responsible to the "added covenant" (Gal. iii:19), and "every transgression and disobedience received a just recompense of reward" (Heb. ii:2); but the "everlasting covenant," which began in Eden and was more fully revealed in the Abrahamic covenant, was of a higher character, imposing higher responsibilities and consequent greater rewards for faithfulness. Since the Mosaic covenant was temporal and temporary its rewards and punishments were limited to this life; and since the Abrahamic covenant was an "everlasting covenant" (Heb. xiii:20), its rewards and punishments are beyond this life and are either eternal life or the "second death," which will also be eternal.

All the children of Israel were under the Mosaic covenant; but they were not all under the Abrahamic, for the reason that the first was a matter of law only, imposed unconditionally upon those born under it naturally, while the second was one of conditions predicated upon the one faith, reaching beyond this life and dependent upon being "born again" and becoming "new creatures," mentally, morally and relatively. The subjects of this "everlasting covenant" were therefore under the two covenants—the one which was a "schoolmaster" to lead to the other, and that one which the schoolmaster led to; the former had Moses for its head, the latter has Christ. There was no special ceremony under the Mosaic covenant attending the passing of a person from responsibility to the law only, to that of the Abrahamic covenant. The former brought its subjects "nigh to God" as compared with the other nations who were "far off" (Eph. ii:13), and they were thereby constituted His people and were commanded to worship Him, offering prayers and singing praises for His marvelous works. This placed them in such a relation to God as imposed obligations upon them to accept the gospel, the Abrahamic or the "everlasting covenant," as soon as the "schoolmaster" opened their eyes to see it; and it would seem that this enlightenment only was what transferred them to the higher responsibility. Hence when Jesus "came to His own" He could make a claim of them that could not apply to those who had not been brought into the covenant obligations which made the Jews "nigh." To them, therefore, He says, "He that rejecteth

me and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day"—John, xii:48. They had been divinely forewarned and prepared by careful instructions. The law had kept Christ before them in all its institutions; so that all that they could ask for as evidence that Jesus was that one who was the end of their law, their sacrifices, their all, was that he show his credentials and give such evidence that he was "that prophet" as could not be set aside. This demand was fully met, and therefore Jesus said to them, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father"—John, xv:24. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin"—verse 22. The result was that the nation was guilty of breaking the Mosaic covenant and was visited with severe judgments in the fearful vengeance which accompanied the destruction of Jerusalem; and their enlightenment being limited to the Mosaic covenant, they received "a just recompense of reward;" but those whose enlightenment transferred them from Moses to Christ, will yet have to pass under the judgment which belongs to the "everlasting covenant."

FALSE NOTIONS

"The day of judgment" is a phrase which, with most people, means "the end of the world," when it is supposed that every human being will be brought before the judgment seat of Christ. Even from the popular point of view, this is very inconsistent; for if the good are separated from the bad at death, and one is sent to heaven and the other to hell, what is the judgment for? As Tyndall said, "If the souls be in heaven, tell me why they be not in as good case as the angels be. And then what cause is there for the resurrection?" And we might add, what cause is there for the judgment? The law upon which the judgment seat of Christ is based is the gospel. This judgment must not be confounded with the judgments to come upon the people of the world at large, in whose case there is nothing to show that there will be a formal judgment seat. They will be dealt with as cities and nations have in the past. "All judgment having been committed to the Son," Jesus will be the executor of God's will in all the judgments, whether it be in pouring out vengeance, judicially declaring the rewards and punishments of his household, or ruling according to judgment and justice in his kingdom. These different judgments must be kept distinct. The largest part of the Adamic race will have suffered the judgments of God and have gone down to the grave to come up no more, as we have seen in a previous chapter; but the living nations that will have filled up the measure of their iniquity at the time of Christ's return will be the subjects of divine vengeance, and those who will not yield to the "Son, when his

wrath is kindled but a little," will be "dashed in pieces like a potter's vessel" (Ps. ii:9-11); while those who will submit to the King of all the earth will be spared to be the first mortal subjects of the kingdom of God.

THE JUDGMENT SEAT OF CHRIST

There is to be "the judgment seat of Christ," at which "the law of the spirit of life" will be the criterion. This is entirely a different judgment from those we have been reviewing. It is not for all the world; but for those only who have "works" good or bad to be judged, "works" which have been done during a probationary life in which the question involved is the reward of eternal life, or the penalty of the "second death." The Greek word used for this judgment is different from those employed for the judgments we have considered. It is not *krima* or *krisis*, but it is *bema*. It occurs twelve times in the New Testament. In Acts vii:5 we have *bema podus*, meaning footstep. In Acts xii:21 it is rendered "throne"—"Herod * * * sat upon his *throne* and made an oration." In the other ten cases it is rendered "judgment" and stands for a judgment seat, an institution for formally trying cases according to established law.

Matt. xxvii:19—"And when he (Pilate) was set down on the *judgment seat*," etc.

John xix:13—the same as the foregoing.

Acts xviii:12—"And brought him (Paul) to the *judgment seat*."

Acts xviii:16—"Drew them from the *judgment seat*."

Verse 17—"And beat him before the *judgment seat*."

Chap. xxv:7—"Sitting on the *judgment seat*."

Verse 11—"I stand at *Cæsar's judgment seat*."

Verse 17—"On the morrow I sat on the *judgment seat*."

These passages clearly show the specific meaning of *bema*, that it applies only to what in our days is called a court of trial. The other two occurrences of the word are as follows:

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

Rom. xiv:10—"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we must all stand before the *judgment seat* of Christ."

The difference between this "judgment" and the visitation of "judgments" upon persons and nations who have "filled up their measure of iniquity," and who are not on probation under the law which is to be the criterion for this "judgment seat of Christ," may be illustrated by the customs of civilized nations. When barbarians of uncivilized parts of the earth offend a civilized nation, by some cruelty or depredations, the "judgment" is manifested in the arbitrary use of the sword. Punishment is meted out, either in the destruction of the barbarians, or in such a severe visitation

of vengeance as will be deemed sufficient intimidation against a recurrence of the offense. The offenders are not formally brought before the "judgment seat" of the civilized nation, for the simple reason that its law is not a criterion in such a case. But with its subjects, who are under, and thereby responsible to, civil law, in case of offense, there is a formal "trial at the bar," or to use the Scripture term, "the judgment seat."

The *bema*, or judgment seat of Christ, may be likened to a judge deciding the merits of contestants in a race. He watches their conduct carefully, and when, after the race is over, they appear before him, he decides who of those under the law of the race have run lawfully, and who have run unlawfully. The latter he rejects and they are driven from the judgment seat for punishment, while the former are rewarded according to the degrees of merit. Onlookers, or the world at large, who never entered the race, and who therefore never passed under the law of merit or demerit within the sphere of this institution, have no standing, either for good or bad, before this "judgment seat."

Now, to all who are running the race for eternal life, the Apostle Paul says, "Wherefore seeing *we* also are compassed about with so great a cloud of witnesses, let us lay aside the weight and the sin that doth so easily beset us, and let *us* run with patience the race that is set before *us*, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. xii:1, 2.

SELECTION UPON AN INTELLECTUAL AND MORAL BASIS.

The world of mankind having forsaken the ways of God, and, like Cain, become as "fugitives and vagabonds" under the curse of God, the plan of salvation, which reflected divine righteousness and love, could reach only comparatively few of the fallen, wicked mass. The faculties of the race have become debased, and the plan of salvation having been adapted to reach the minds and hearts of such only as could and would respond, humbly, intellectually and morally, "from the heart," it was of necessity a question of "taking *out of* the nations a people for his (Jehovah's) name—Acts xv:14). In the Christian dispensation this "taking out" is effected by belief of the gospel and baptism into Christ. Those who comply with his law of "adoption" become "children of God," "new creatures," "servants," "virgins," "saints"—all names which distinguish them from the "world" from which they have been "taken out." They enter upon a new life, under new conditions, the moment they are symbolically "born again," when they are "born of (out of) water." To these Jesus says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv:19). These are the people who

are in the world, but not of the world, and who are represented in the parables of our Lord; for example, the parable of the nobleman (Luke xix:12-27). Jesus is the "nobleman;" those "taken out" of the world by the gospel are the "servants" who are given "talents;" and it is according to the use of the "talents" intrusted to them that they are to be judged when the Lord returns to call "these servants" unto him.

Now it is this "judgment seat" (*bema*) that is spoken of in Rom. xiv:10. For *we* must *all* appear before the judgment seat of Christ; that *every one* may receive the things in body according to that he hath done, whether good or bad." This judgment seat is not, of course, to enable the judge to try the subjects in order to discover whether they are worthy or unworthy; nor is it that he might decide the degree of worthiness or unworthiness, for from the time their "names are enrolled in heaven" till they have finished their probation he watches over them tenderly, sympathizing with their infirmities, interested in their behalf; and he is "longsuffering towards them, not willing that any should perish." This judgment is therefore "to *declare* every man's work of what sort it is."

THEORIES TOO BROAD AND TOO NARROW.

There are two classes whose theories stand in the way of a scriptural understanding of the doctrine of resurrection and judgment. One class, and by far the larger, the popular class, regards the doctrine as of universal application, and claims that in the "last day," which they call the "end of the world," all the dead will be raised to judgment and the final destinies of all the sons and daughters of Adam will be declared, the wicked being consigned to a hell of eternal torture, and the righteous to a heaven of eternal happiness. The other class believes that only the good will be raised, and that their judgment is only to award them according to degrees of merit. Included in this class are some who believe that only the righteous will be raised at the coming of Christ, and that the wicked will be raised at the end of the millennium. In order to rightly divide the word of truth in relation to these theories, it will be necessary to carefully consider

THE BASIS OF THE RESURRECTION AND JUDGMENT.

From the fall of man in Eden, by which he passed under "the law of sin and death," whose sentence was, "Dust thou art, and unto dust shalt thou return," until Christ had triumphed over death and the grave by perfect obedience to "the law of the spirit of life, the doctrine of resurrection and judgment was an unsolved problem, and made dependent upon Christ. "For since by man came death, *by man* came also the resurrection of the dead" (I. Cor. xv:21). The "law of the spirit of life" is the gospel, and the gospel is the "everlasting covenant," or the Abrahamic and Davidic covenants combined. What is true of the "everlasting covenant" is likewise true of the gospel, and of "the law of the spirit of life;"

for they are but different terms expressive of the same thing.

Since it is true that the everlasting covenant could not come into full force until it had been ratified by the shedding "of the blood of the everlasting covenant" (Heb. xiii:20), and since the everlasting covenant, and the law of the spirit of life, and the gospel are all one and the same thing, it follows that the realization of the plan of redemption, expressed in these different terms, depended upon Christ's successful performance of his mission—his obedience through a life of probation and his voluntary sacrificial death, which would insure his resurrection by the Father. Jesus would thus become the resurrection (*anastasis*) and the life (John xi:25.)

Now in the gospel there are first principles involving resurrection, judgment, eternal life, and inheritance in the Kingdom of God for the faithful, and eternal death for the unfaithful. Since the bringing into effect of the whole depended upon Christ, necessarily the bringing into effect of the parts depended upon Him. Had He not fulfilled His mission, resurrection and judgment, as involved in the gospel, or the everlasting covenant, as well as the other "first principles," would have remained practically an unsolved problem, and it could not have been said that "*By man came also the resurrection of the dead*" (I. Cor. xv:21).

TWO MODES OF DIVINE PROCEDURE.

There are always two modes of Divine procedure; one is governed by a revealed and fixed law, the other is arbitrary, incidental and optional. Revealed law comprises all that God has decreed and declared to be the rule of action in the different dispensations of the world. That part of it which is *directly related to the subject in hand* is the law of faith and obedience, which might be termed an intellectual and moral law, which is the law of the gospel. The other mode of Divine procedure is according as the right, the power, and the prerogative of the Creator may see fit to do at all times with His creatures, every thing so done being necessarily right because *God's arbitrary will as seen in action*, in any and all cases, is the ultimate standard of right, since, by reason of His attributes, He can do nothing but what is right.

TWO MODES ILLUSTRATED.

To illustrate the two modes of Divine procedure, we may observe that it is a rule of the moral and intellectual law, which is the gospel, that natural or Adamic death will not be suspended or neutralized in the children of God till a set time, namely, the time of the "judgment of the quick and the dead;" and God has decreed that He will Himself observe and act according to this rule of the law He has enacted. Nevertheless He has made two exceptions to this rule in the cases of Enoch and Elijah. It is also a rule of divine procedure to allow men to live this natural life without any interference, except from disease, old age, or accident;

but by His arbitrary right God has many times interposed by that mode which we have termed exceptional and incidental, an example of which will be seen in the sudden infliction of death upon Ananias and Sapphira. These exceptions are variations from the rule, and this is what we therefore term that mode of divine procedure which is arbitrary, incidental, and exceptional.

It is necessary to distinguish between these two modes in order to understand how God could raise some to life in past ages and yet predicate *the* resurrection upon His Son being an "Holy One" as the reason why "his soul would *not be left in Hades.*" All such cases of resurrection must be distinguished from and kept outside of that law which has decreed that "Since by man came death, by *man* came also the resurrection of the dead."

(To be Continued.)

WITNESSING FOR THE TRUTH.

The Christadelphians are having two special free lectures given in Federation hall by Thomas Williams, of Orlando, Fla., who is making a tour through Canada and the states.

On Friday night, Mr. Williams spoke to an appreciative audience on "The signs of the Times," Sunday night his subject will be, "Jesus the Light of the World," in which it will be shown that through Christ only can immortality be obtained by mortal man.

A large society of Bible students recently denounced the doctrine of a hell of eternal torment, and called upon the clergy generally to denounce it as a relic of heathenism and of the dark ages. Mr. Williams contends that, while the denouncement of the doctrine is evidence of progress on the part of the society of Bible students, their demand of the clergy cannot hope for responses until there is abandonment of the parent doctrine of the immortality of the soul.

"If," he says, "souls are immortal, and yet many of them are wicked, they cannot be destroyed; and therefore the popular hell of torment must continue to be a favorite doctrine of the clergy as a place of eternal abode for the wicked .

Mr. Williams claim, representative of all Christadelphians, is that man is not an immortal soul, but that immortality is promised, and attainable by the righteous only, and to be realized at the resurrection, when the mortal shall put on immortality, in short, the claim is that immortality is not inherent, but to be obtained conditionally.—The Star, Elmira, N. Y.

Earth has no holier treasure
 Than an unvarying friend;
 One that will last through all seasons,
 Steadfast and true to the end.

INTELLIGENCE.

ALBERT, TEX.:—The Advocate to hand for December. Reminds us that subscriptions are due, and we realize that it is still needed to herald the truth to the perishing, and defend it against heresy. I have received several copies of Bro Roache's publications, and I am sometimes amused at their effort to explain some texts. It seems their whole effort is to try to get away from the force of the evidence. When they fail to do this to their own satisfaction, they renounce the texts as spurious. Your lecture on "Jesus Christ, whose Son is He?" ought to have been sufficient to convince any one that salvation depends on one knowing whose son He was. I made a visit to N. M. in Oct, and held a five days' debate, which was well attended. The brethren there seemed to be satisfied with my defense of the truth, and at the close of the debate we assisted one in putting on the Name. She is now Sister Dockery.

May you be long spared to herald the truth. With brotherly love, I am as ever, your brother in the one hope, J. O. TANNER

DOON, ONT. CANADA:—Dear Bro. Williams:—I have the pleasure to report that on December 27th, 1912, Miss Margaret Harris, age 21, daughter of Bro. Wm. Harris, of Doon, Ont., after an examination on the first principles of the truth concerning the kingdom of God and the name of Jesus Christ and going into details as to Christ's physical organization which he inherited as sin in the flesh through Adam's transgression. After profession of the gospel she was buried with Christ by baptism, thus entering the narrow way that leads to eternal life. Passing through "the washing of water," thus dying in figure unto sin, and was raised in Christ to newness of life. Hoping she may continue faithful to the end of her probation and enter in the kingdom of God.

Fraternally yours in hope,

H. COLE

DUNDEE, SCOTLAND:—Dear Brother Williams:—Greetings in the Lord to yourself and Sister wife, and to all those in the blessed Hope of the Gospel. All here are well, striving together for the hope of the gospel. Dear Brother, we live in troublous times, and in a lawless world, but how thankful we are to see that our ship is nearing land. Let us lift up our heads. I often wonder what would our dear Brother Thomas think if he had been alive to see the signs developing that he loved to watch. How I do esteem his works, and so with yourself dear Brother, your lecture on "Jesus the Christ, whose son is He?" is simply grand—and is to my mind the revelation of God concerning His son, and we thank all your co-laborers and esteem them highly for their works sake. Bro. Laird's articles are much appreciated; and Bro. Norman's are simply grand. We love them all. But there are some that speak with more force than others. We need all the help we can get. It is as true today as when Paul told Timothy "That not many would naturally care for his state." All sought their own, not the things of Jesus Christ.

I have got the "Nazarene Investigator," sent, I think three times. I never asked for it, nor intend to reply. That Josephite Doctrine I am sick

to hear of. I looked at it until it came to the denial of the Bible declaration of Christ being begotten by the Spirit, and dubbed Jesus as a hybrid; then I threw it from me and proposed to burn it. I do not want to be of those that are "ever learning and never able to make up their minds." It is a good thing that the heart be established. Jesus said, "Shall I find the Faith on earth?" Showing the fiery trial—and the declension that would come. There is a class of minds that sees good in every system. This class I think is more dangerous than the Atheist. Let us, dear Brother, be pure in the doctrine; and God will reward all our works. He says, "Mine eyes shall be upon the faithful of the land," and Jesus says, "Blessed is the man that will be so engaged when He finds him." I am thirty-three years in the truth. There have been many ups and downs in that time. I have endeavored to follow those whom I believed were on the right line. The Great God forgive us all wherein we have erred. May we all be forgiven of Him in that day, is the prayer of your brother and sister in Israel's Hope,

THOS. A. MITCHELL

ELMIRA, N. Y.:—On behalf of the ecclesia here I wish to announce to the Brotherhood, that we had our annual New Years Eve gathering for the Sunday School, in our own meeting rooms in the Federation Building.

We all had a very pleasant evening, first eating our supper together in the rooms. Second, listening to the children speak and sing, in which they all gave themselves great credit. The receiving of the presents by the children, and games enjoyed by them. And last, Bro. Platt gave us a short talk. We all had a very pleasant time.

We have this time some sad news to communicate also; Bro. and Sister Platt's infant daughter died on the 23rd, Nov. last, in which bereavement they have our heart-felt sympathies.

Hoping and praying that God will bless the work of the Gospel in the ecclesia, and those who are in isolation, I remain your brother in Christ,

J. H. SYKES

GORE BAY, ONT., CANADA:—I am feeling very sad and lonely, having sustained a great loss in the death of my dear father, who fell asleep Sept. 20, 1912. He had been living with me for two years, and I cared for him night and day, and never left for four hours in all that time. Father took great interest in Bible study. He was in his eighty-third year. We miss him and his Bible reading so much, yet we do not mourn without hope. Bro. Parker, of Surgens Falls, by father's request, came and conducted the funeral, speaking from Job 14:14, etc. We buried father in Little Rapids Cemetery, seventy-five miles from here, along side of dear mother who died four years ago. For some sixty years father battled for the truth, and died full of hope of a glorious resurrection.

Your loving brother in the blessed hope, STEPHEN CRONKHITE

HYE, Tex.:—Dear Bro. Williams:—We are glad to report the obedience to the "Gospel of the Kingdom" of four more of Adam's condemned children, as follows: Upon the 22nd, of September last, we assisted Brother and Sister Woods to put on the one Name in baptism. Sister Woods is a daughter of Bro. and Sister Lee Walker, of this ecclesia. And on Nov.

the 10th, last, we assisted Sister Grace Walker to put on the "one name" in baptism. She is also a daughter of Bro. and Sister Lee Walker. Also upon Aug. 14th, last, Bro Lee Walker assisted Sister J. T. Godard to put on the Name in baptism. Sister Godard is a sister to Sister U. R. Landrum, and came five hundred miles to attend our fraternal gathering, and remained over two weeks after the meeting to complete her knowledge of the things that are necessary for one to believe in order to render acceptable obedience which is the "Gospel of Christ." Sister Godard returned to her home in Frederick, Oklahoma, where she is rejoicing in the one hope. She is in isolation, but we hope to have her with us every fraternal gathering.

Our little ecclesia now numbers 23. We have quite a lively Sunday School, quite a good number of our neighbors and friends take part in the school.

Your Brother in the one hope,

W. R. LANDRUM

HARVARD, ILL.:—We are truly on the alert today in consequence of the striking signs of our times, and from my heart I say, in the words of the Prophet David, "Open ye the gates that the King of Glory may come in." It is an assuring thought, if we are looking for Him with joyfulness, that He will come for our salvation; at any rate my heart does not condemn me, therefore I believe I shall not be ashamed before him at his coming.

Wishing you and Sister Williams and all the faithful with you an abundant entrance into His kingdom, also the pleasures of the season,

F. and A. SMITH

HENDERSON, KY.:—Dear Advocate:—Again we have the pleasure of reporting another addition to our ecclesia. On November 25th, Joseph B. Gregory, (28), son of Bro. Stephen Gregory, after giving satisfactory evidence of his knowledge of the Truth and of his earnest desire to obey its requirements, was assisted in putting on the sin-covering name of Christ in baptism. We rejoice with him in the new life he has now entered, and hope that during all the days and years of his probation, be they many or few, he may continue to manifest his faith by his works, and in the end receive the rich reward.

As we reach the end of the year 1912 and review the developments of the truth in this country of Kentucky, we are greatly cheered and encouraged as we find the increase in additions to our ecclesia by obedience to be much above the average—numbering nine in all for the period. And may we all rejoice and be encouraged as we enter the new year and behold the increasing signs of the coming of the Son of Man, to more thoroughly prepare ourselves to soon hear a repetition of the words spoken by the sisters Martha to Mary: "The Master has come and calleth for thee."

W. J. GREEN

HAMILTON, ONT.:—Dear Advocate and the Brotherhood generally:—The new year is here, and it becomes our duty to send you the news from this city. Some of it is truly belated, but almost all of it is of the cheering kind. So much have we to write, that we think it wise to merely record the items without comment, lest we weary you with its length.

Begining then where our Bro. Huton concluded, let me first mention

the removal from Philadelphia, to our city of Bro. and Sister John McPhie, Bro. McPhie becoming an active member of our ecclesia. On July 13th, the immersion of Mrs. Drummond, of Bruce Co., took place, and the following week she returned to her own home. On Aug. 21st, Florence Patterson, wife of our Bro. John Patterson, Isabella Patterson, daughter of Bro. and Sister P. Patterson, and Wm. Welshman, youngest son of our widowed Sister Welshman, were joined unto the family of the One and true God, in the waters of baptism.

On Aug. 30th, Richard Gravette, of Gravenhurst, journeyed to our city, and put on the saving name of Christ by being buried with him in baptism. On this date also (30th) Sister Edna Biggs, daughter of Bro. and Sister A. C. Biggs, of Burlington, was united in marriage to Bro. Herbert Vincent, son of Bro. and Sister Vincent, of Rochester, N. Y.

Next comes our "Fraternal Gathering;" but of the success and general advantage pertaining to it, we must refer you to Bro. Hinton, who had the matter in hand.

Bretheren Hy. Ghent and Arch Patterson, the former with his family, have removed to the Canadian North West. This we hope is but temporarily. Bro. H. Mercer has returned from his trip to the British Isles. On November 27th, Sister Maud Gage and Bro. James Price, both of this city, were married, and last but not least, on Dec. 26th, our worthy Bro. R. Farrar, took to wife Sister Sadie Laird, daughter of Bro. and Sister James Laird, of Innerkip, and they with the other young couples will continue to be welcome members of our ecclesia.

On New Years afternoon and evening we enjoyed our annual Sunday School entertainment. The little folk rendering in their usual good style and humor, quite a lengthy program. The committee headed by the S. S. Supt., Bro. Hannaford, provided tea for those present, and altogether, a pleasant and profitable time was spent.

Your Bro. in Christ,

ALBERT WILLIAMS, Sec.

LOS ANGELES, Cal.:— We have to report the obedience of Mr. V. Barnett, age 83, of Ocean Park, uncle of Sister Glenny and Sister Bickley, who put on the sin-covering Name on Sunday, Dec. 22. Bro. H. O. Austin and the writer went down by request and examined and immersed him.

We have also to report the addition to our ecclesia of Bro. and Sister Gibson (mother and son), who recently arrived here from San Antonio, Texas. Sister Clark, of Berkley, Cal., who is spending the winter with her son is also meeting with us. She is a faithful sister of forty years standing in the truth, who was a school mate and cousin of Bro. Roberts in Scotland. At our ecclesial meeting Bro. H. O. Austin was elected Treasurer, and the undersigned Sec'y.

W. H. Wood

MORRILTON, ARKANSAS:—Please find enclosed subscription for renewal to *ADVOCATE*. Its visits continue to be a source of much pleasure and profit, giving us the much needed exhortations and keeping us posted as to the welfare of the truth and the brethren in general. Our ecclesia was dealt with kindly the past year, having assisted one in baptism, and without the death of a member here or near us. We have had pleasant visits from a number of our brethren, among whom we may mention, Sister

Britt, Prescott; Sister Kelly, Leslie; Bro. and Sister Bickley, Waterloo, Iowa; Bro. and Sister J. D. Martin, Martinsville; Bro. J. N. Winburne, Little Rock; Bro. and Sister Scroggins, Little Rock; Bro. and Sister Beene, Martinville. We have also enjoyed lectures from Brethren J. D. Martin, W. C. Beene, J. J. Scroggin, and Bro. Teas, of Conway, who recently gave us two stirring lectures on the "Signs of the Times." As was announced some time ago in the *Advocate*, the Debate between Bro. Zilmer and Mr. Barden, "Christian," began on Dec. 1st, closing the 7th. Five propositions were discussed, and the truth was very ably defended. The debate was taken down by a stenographer and will soon be ready for the printer. There was a good attendance both of alien and brethren, from different places in Arkansas, the brethren meeting at the breaking of bread with us, and listening to the exhortation of Bro. Zilmer on two Sundays.

With best wishes for the new year to you and Sister Williams and to "those of like precious faith" everywhere,

J. T. SLOAN

(Later, Bro. Sloan writes that the published debate will be for sale at \$1.00 per copy.—Editor.)

MINNEAPOLIS, MINN.:—It is with feeling of sorrow and regret that I write you of the death of my wife. From a long illness of dropsy she died last month, Nov. 10th. The funeral took place the 14th. Bro. A. H. Zilmer, of Waterloo, Iowa, conducted the funeral service. I am now left alone; I miss her kindness and feel it a great loss.

Yours in Christ,

H. J. JOHNSON

PHILADELPHIA (WEST):—The ecclesia here now number 14. Since last report there have been additions as follows: Brother and Sister Bramham, removed from Guelph; Sister Kennedy, removed from Elmira; Brother Kennedy immersed in May last (husband of Sister Kennedy); Sister Wilson, formerly of Baltimore, had been in this city some years, and through Bro. Jung, we obtained her address and she was very pleased to be able to meet with us. Brother Robert Thompson was immersed in November last (brother of Sister Kennedy); and Bro. Frank Farley, who some years ago met with another ecclesia in this city was received by us in November last. Sister Cully has removed to East Pepperel, Mass., and will be in isolation.

We have taken a hall and had very encouraging attendances at our lectures. We hold the lecture at 3 o'clock in Dietrich Hall, 60th and Girard Ave., and have breaking of bread after.

During the summer we had a number of visiting brethren and sisters and shall be glad to see more.

JOHN W. LEA

PHILLIPSBURG, N. J.:—I take great pleasure in again renewing my subscription for the *Advocate*. We enjoy reading its contents very much, and profit thereby. It has the joyful sound and always has some spiritual gift to impart. Were it to cease to exist I think I should miss it as much as any of its readers; but I do not think it will. I feel sure that its good work will continue until the Master comes, which we hope will not be long, and that it may never be necessary for another to take up the work; but that its present Editor will be among the number, "We which are alive and

remain" (I Thess. 4:15, Jno. 11:26). May the Father continue to bless you in health and strength is the prayer of your humble Bro. and Sister in the One Faith,

WILLIAM H. and MARY LOWE

RICHMOND, VA.:—It is again our pleasure to make a report through the ADVOCATE of the obedience of two more to the truth. After satisfying the examining committee of their knowledge concerning the name of Jesus Christ and of His Kingdom, Miss Estelle M. Skiles, sister to Sister Roxie Skiles, and Miss Otie A. Stone, daughter of Bro. and Sister B. F. Stone and grand-daughter of our late beloved Bro. L B Taylor, were immersed into the Name on December 22nd. It is a good thing for them to "remember their Creator in the days of their youth" and it is our earnest prayer that they may hold out faithful to the end.

Your Brother in Israel's Hope,

P. G. RANDOLPH, Secy.

RICHMOND, VA.:—The Advocate has been particularly interesting for the last few months, especially the news concerning the Eastern question, the all important subject for Christadelphians in this generation who it seems, without a doubt, may live to witness the glorious return of our Lord, the Great King. We wish we could persuade more of the members to subscribe to these periodicals. We are such a little band in this present evil world, that when one struggles to do any thing to promote the truth's welfare we should all with one accord help as far as it is possible. We will not always be this little, struggling family. We are few now because the rest of this family have fallen asleep, but when we are all made truly alive it will be so large it will be past man's figures. And then we will look back on this present struggling age as a dream, but not as such a bad one, as we will know that the trials and tribulations of our present life fitted us for eternal life.

With love and best wishes, I am your sister in this glorious hope,

EMMA MUNN

TROY, N. Y.:—Another year has rolled by, the older we grow the faster the years seem to go. We are interested in the Eastern War and think the time is perhaps very near for our dear Saviour's coming. We have a joyful anticipation of His coming. Our earnest hope is that He will find us ready. We hope this finds you and Sister W. well. We look for the welcome ADVOCATE each month which gives us news that encourages us.

C. B. SWAIN

TULARE, CAL.:—Dear Bro. and Sister Williams:—I would like very much to see you again, but as that cannot be I will write you a letter instead. The last two ADVOCATES recall the times that are long past; how well I remember the first time I heard Bro. Williams lecture in Waterloo, and of the many times that you visited at my mothers home; and of Dr. G. G. Bickley, he was my Sunday School teacher for a long time, and of him I learned a lot of the truth. It makes us feel sad that he had to die too. How much I would like to have been at the gathering in Waterloo last Aug., it made me feel homesick to read about it. As I cannot get along without the Advocate, I will enclose you P. O. order for it for another year.

Your sister in the Truth,

ELLA LA BARRE

VICTORIA, B. C.:—Since you last heard from us we have had a few alterations in our midst. On Thursday, December 5th, we are pleased to report that Thomas John Carson, aged 24, formerly Presbyterian, put on the saving name in baptism. On Sunday December 8th, Bro. and Sister A. J. Watkinson and Sister Agnes Watkinson, left on a visit to England, expecting to be away about three months.

We regret to report the death, on Monday, Dec. 9th, of Bro. Jack, aged 73. He had been suffering from heart disease for the past three years and died and was buried on Mayne Island. We trust he will not sleep for long, for the signs point to the near approach of Christ to judge the quick and dead.

A HILL

TWO QUOTATIONS

MONTREAL, 8th Nov., 1882.

DEAR SIR:—Can you kindly direct me to the authorship of:

“They also serve who do but wait.”

And, if in your power, tell me where a copy of the poem may be found containing the lines:

“There is no Death; the common end
Of life and growth we comprehend
Is not of terms that cease—but mend.
It is not Death—but Change.”

And you will greatly oblige,

J. R. K.

1st. The last line of Milton's sonnet on his blindness is:

“They also serve who only stand and wait.”

2nd. I do not at present remember where the lines in question may be found; but in Longfellow's poem entitled “Resignation” we find:

“There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.”

Milton, in “Paradise Lost,” xii. 571, speaks of “Death, the gate of life”; and Longfellow, in “The Golden Legend”: “To me the thought of death is terrible, having such hold of life. To you it is not more than the sudden lifting of a latch—Nought but a step into the open air out of a tent, Already luminous with light that shines through its transparent folds.”

TRIFLES

What will it matter in a little while
That for a day
We met and gave a word, a look, a smile
Upon the way.
What will it matter whether hearts were brave
And lives were true;
That you gave me the sympathy I crave,
As I gave you.
These trifles! Can it be they make or mar
Human life.
Are souls as lightly swayed as rushes are
By love or strife?

BIBLICAL PUBLICATIONS

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

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CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—Seward Block. Breaking of bread 10:30. Sunday-school 12 to 1.

BOSTON, MASS.—Odd Fellows Hall, 208 Warren St., Roxbury Dist. Lecture at 11 a. m. Memorial service immediately after.

BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:0 a. m. Services 11 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.

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.—Recital Hall, Conservatory of Music, James St. South. 10 a. m. Sunday School; 11 a. m. Memorial Service; 7 p. m. Lecture. Tuesday 8 p. m. Bible Class. Tuesday night meeting in gymnasium (same building.)

JERSEY CITY, N. J.—Fisher Hall, Cor. Bay and Erie Sts. Sundays 11 a. m. to 12:30

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.

Los Angeles, Cal., 1140 W. 31st St., 11 A. 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 Od :fellows Bldg., 5th Ave. Sunday School 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—Olive Branch Hall, 89 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.—K. of P. Hall, Cor. Quebec st and 8th Ave. Sunday 10:45 a. m.; evenings 7:30

VICTORIA, B. C.—Sunday 11 a. m. at 1908 Davie St; 7:30 P. M. at A. O. F. Hall, Broad St. for Lecture,

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.

WATERLOO, IA.—Meeting House cor. of 5th and Randolph Sts. 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.

WORCESTER, MASS.—Thule Hall, 184 Main Street. Meeting 10:30 a. m.

MARCH, 1913.

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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Vol. 29—No. 3

MARCH, 1913.

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Editorial.

WIDE AWAKE.

It is refreshing to see that the brethren are wide awake to the fact that the signs of the times clearly portend the coming of the Lord before very long. Some of our thoughtful and studious brethren are giving the times and seasons most careful study, and whether their data is always correct or not, the general tenor of their productions can be relied upon, and these productions will rouse the watchers to more vigilant watchfulness. The natural disposition of mortals is to go to extremes, and the mind must be imbued with the sobering spirit of the Truth in order to counteract this tendency and keep our spiritual equipoise.

In this late day we have the benefit of mistakes made by some years ago, and we can avoid the despondency which disappointment brought to earnest and hopeful students of the signs of the times.

Now that the war in the East has been renewed, and reports are that the Turkish armies are again suffering heavy losses, our hopefulness that the "last sign," as some term it, is really maturing becomes more lively than ever. Let us hope, and let us re-

joice, but let us watch and let us work, and all the time maintain our spiritual equilibrium.

The editor of *THE ADVOCATE* has the benefit of many good hints in private letters from thoughtful brethren and sisters, which help toward care and prudence; for this we are thankful, and our readers are given the benefit as far as circumstances will allow. Here is a cautious remark from a studious brother of many years' standing in the Truth. In a private letter Bro. S. T. Norman incidentally says: "Events in Europe are dragging along rather slowly" (written when the peace convention was quarreling in London), "but as you say in *THE ADVOCATE* (February), we must be patient. Everything will come out right in the end. Perhaps Turkey in Asia will have to be dried up, as well as in Europe, before the coming of the Lord. We must remember that the Euphrates is in Asia, and its drying up might have more particular reference to that continent than to Europe. If we are properly interested, how eagerly we shall obey the Lord's command to 'watch.'"

We have an ably produced article from Bro. Jas. Laird on "Times and Seasons," coming quite recently, and we had for a long time in our possession one from Bro. J. M. Paul, of Lodi, Cal. The latter was in type when Bro. Laird's came, and appears herein, and we hope to have room for Bro. Laird's article in our next issue. These brethren start the twenty-five hundred and twenty years of Jewish down-treading and Gentile predominance from different dates, one from B. C. 624, and the other from B. C. 593, a difference of thirty-one years. To some this will be discouraging, and they may feel the data upon which such writings are based as too indefinite to depend upon. But what are a few years' difference compared with the consoling, encouraging fact that all things show that we are near the glad day of hope and expectation.

In looking over Bro. Paul's article since the pages were printed, we find an error which we overlooked in reading the proof—a typographical one, no doubt. It is on page 84, next to last line of first paragraph: 720 should be 782, the 86, 207 185 and 782 making 1,260.

How delightful it is to know that "all things do not (and will not) continue as they were," but that the world moves on in the turmoil and confusion of men and nations, but steadily, surely, and safely by the guiding hand of a seen and an unseen Providence that will bring the happy day of quenchless hope and longing expectation.

THE MELCHISEDEC PRIESTHOOD.

After all that has been written on the subject of the Melchisedec Priesthood it may seem unnecessary to write further. But from the questions we have received from many it is evident that explanations that have been offered have not been satisfactory to all studious minds, and we must confess we have never felt fully satisfied with the explanations we have read.

It is generally believed that the Apostle Paul wrote the letter to the Hebrews. In what he says in chapter vii:1-12 we have one of the cases referred to by the Apostle Peter concerning Paul's writings containing "many things which are hard to be understood."

This warns us at the beginning of our investigation of the subject that there must be a strenuous effort of our minds in order to solve the Melchisedec problem.

Calmly, yet resolutely, we must approach the subject, for what is recorded in the Scriptures is "written for our learning," and our duty and our gratitude to God will not allow us to pass by as of little or no importance what He has been good enough to reveal, even though it be revealed and yet concealed. It is the study of such parts of revelation that gives healthy exercise of the mind, which is repaid by a feeling of real satisfaction and a profound admiration of the wisdom—the manifold wisdom—of Deity.

Now let us look squarely into the face of the fact that Melchisedec is said to be "without father, without mother, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually (verse 3); and verse 6 says he is "without descent," which translators and commentators tell us means "without recorded pedigree."

Is it satisfactory to conclude that all that Paul means to say is, that there is no record of the birth and death of the man Melchisedec, and let it go at that? This will hardly satisfy the studious mind. It may compose it with the half-hearted thought that this may have been the writer's meaning; but there will be a lingering doubt, and the doubter will not cease to ask questions on the Melchisedec priesthood. The claim is that Paul declared that in contrast with the fact that the Levitical priesthood had a careful record of pedigree, the Melchisedec had no such recorded pedigree. If this was all the writer was emphasizing, what would be the point of his statement by way of showing the superiority of the latter over the former? Moreover, he says of Melchisedec that he was "without mother." If he meant only that there was no record of his maternal descent there would not be a contrast, since the care, as a rule, was not to record the maternal pedigree of the Levitical order of priesthood, only the paternal. Really, there was more completeness in the Levitical order than in the Melchisedec—if the question was

one simply of contrast as to recorded genealogy, and therefore the question is, what is the force of the apostle's argument, if the words mean only that one had and the other had not a recorded genealogy?

Let us suppose Paul being asked: Did the man Melchisedec have a father and mother? Answer: Yes. Did he have beginning and end of days? Yes. Then, as a matter of fact, what is the difference, Paul, between the one priest and the others? Answer: That the descent of one is not recorded and that of the other is. Does this small difference render Melchisedec superior to Aaron? What is the point of your argument?

It is evident that Paul's argument was intended to prove the superiority of the Melchisedec priesthood over the Levitical, and that there was pith in the fact of no descent that gave point to the argument; indeed, the superiority consisted in the fact of no fatherhood or motherhood, and of no descent, and of the one "abiding a priest continually," while the priests of the Levitical order died and others took their places.

It follows, therefore, that whether or not we can find who or what is represented by the word Melchisedec, we must believe that it stands for something that not only has no record of genealogy, but that has no genealogy at all to be recorded—that it is eternal, both as to the past and the future. It seems to us that in the face of the facts, frankness demands that we make this admission first, and then proceed to discover who or what it is that answers to the words, "without father, without mother, without descent, having neither beginning of days, nor end of life."

Now we think we have the matter focused and we shall not have to search far for what is without beginning and without end. Of God only can this be said; and what can be said of Him is true of His Holy Spirit, and of the Holy Spirit we can use the words in question without the least mental reservation, and then it will remain for us to search for the work of the Holy Spirit in its, or "His," priestly operations.

We attribute personality and gender to the sun, and in phraseology we sometimes carry these attributes to the sun's rays, for these are the sun in extension. So with God and His Holy Spirit. He is a being of whom the Scriptures speak as a person in the masculine gender, and His Holy Spirit, extended from Himself carries with it, in some cases, the personality and the gender attributed to Him. Hence Jesus says, "But the Comforter, which is the Holy Spirit, *whom* the Father will send in my name, *he* shall teach you all things" (John xiv:26). Many other instances will occur to the reader.

Wisdom is personified also, because it comes from a personal source. The source of all wisdom is God. It has no abstract existence. The question is, how does it reach from heaven to earth? And the only answer is: By the Holy Spirit. Therefore, the description of wisdom given in Prov. viii is a description of the Holy Spirit as the

essence of God himself and the medium of communication from God to His creatures. The Holy Spirit, then, as the spirit of wisdom, is made to declare its presence with God from eternity, and its omnipresence is beautifully set forth in Psa. cxxxix:7-12.

The Holy Spirit is the spirit of promise (Eph. i:13, the spirit of life (Rev. xi:11), the spirit of prophecy (Rev. xix:10), etc. Therefore we can think of it as the medium of communication by which God extends His blessings to mankind. When it is sent to comfort, it is the comforter; when it is sent to reveal, it is a prophet; when it is sent to convey wisdom, it is wisdom; when it is sent to man in its reconciling aspect, renewing communion between God and man, it acts as the spirit of priesthood, and upon the principle that when it was sent to comfort it was called the comforter, it can be regarded as the priest when it is acting in its intercessory capacity in reuniting man to God.

There is no access to God for man, but by the Holy Spirit, whether it be for light, wisdom, comfort, forgiveness of sins, or reconciliation of the sinner. This access is either direct or through a mediator or one appointed as a medium between God and man. Visibly to man such a mediator was the priest under the law of Moses; but the communion between the sinner and the visible priest was only the first step towards reaching Him who had the power to forgive sins; and from the priest the petition must ascend to God. Through what medium? Through the Holy Spirit. In this case, not through the Holy Spirit as the "spirit of prophecy," but through the Holy Spirit in its priestly aspect, because it is a question of forgiveness of sins.

We read only of one man who was a *visible* medium before the appointment of the Aaronic priesthood. How did men reach God from Abel to Moses when there was no visible priest? Was there no priestly access to God? It may be said, for instance, of Abel that he was his own priest; but by what medium did he reach the fountain of forgiveness? Was it not through the Holy Spirit in its priestly aspect—through that which was "without father, without mother, without descent, having neither beginning of days, nor end of life?" And was it not all the way down the ages through the same Holy Spirit that penitence reached the throne of grace, and must it not always be so? Jesus acted as a visible priest when He made the great offering once for all; but even in His case was there not a Melchisedec priesthood upon which He depended to reach the throne of grace and love in heaven? Hence it does not simply read that "He offered Himself;" but it reads: "How much more shall the blood of Christ, who *through the eternal spirit* offered Himself without spot to God" (Heb. ix:14). If a Jew made an offering through a visible priest, that offering could reach the source of forgiveness only "through the eternal spirit." Therefore the eternal spirit is always the Melchisedec priest that must convey from man to

God all acceptable offerings and return from God to man all responses. In realizing this we can mentally personify the Holy Spirit and contemplate it as a priest interceding in behalf of sinful men. This is certainly implied in the words of Paul in Rom. viii:26: "Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but *the spirit itself* (R. V. himself) maketh intercession for us with groanings which cannot be uttered." While the Spirit is represented in the authorized version in the neuter gender—"itself"—in this verse, the next verse glides into the masculine—"And *he* that searcheth the hearts knoweth what is the mind of the spirit, because *he* maketh intercession for the saints according to the will of God." Here we have positive evidence that the spirit operates in a priestly sense, "making intercession for the saints." This spirit is eternal and it "abideth a priest perpetually."

We are told that the one faith was "once for all delivered unto the saints" (Jude 3). It was delivered to Adam and Eve, and by the knowledge of it Abel offered acceptably to God. Now the one faith provided for the reconciliation of fallen man and reconciliation required a priestly medium through which the sinner could reach the throne of grace. May we not, therefore, apply the words of Paul in Heb. ix:14 to Abel, and say, "By the one faith Abel, *through the eternal spirit*, offered to God an acceptable sacrifice?" The eternal spirit was the medium through which the one faith operated. The one faith has never been withdrawn, though men have wandered away from it. Since it contains in itself the Melchisedec priesthood, it follows that this priesthood "abideth."

As to the man, Melchisedec, he was a type of Christ, the spirit in its priestly aspect selecting him and dwelling and operating in him. But he was only a visible medium, the essence of the priesthood incarnate in him was the Holy Spirit, and it was the fact that this was "without father, without mother, without descent, having neither beginning of days, nor end of life," that gave force to the apostle's argument in proving the superiority of the Melchisedec priesthood over that of the Levitical.

The Abrahamic covenant was the gospel, the one faith. The one faith contains always the Melchisedec priesthood. It would be useless without it. Since the law of Moses was but a thing added to the Abrahamic covenant, the latter was the greater and the former was the lesser. Now this is quite as true of the two priesthoods as it is of the two covenants. When the Mosaic covenant was added to the Abrahamic covenant, the Aaronic priesthood was added to the Melchisedec, the lower as a stepping-stone up to the other, to help until the Melchisedec priesthood would become visible in the Man whose "groanings which cannot be uttered" were the means by which intercessions were made from the beginning "through the eternal Spirit," "the Spirit itself, or Himself, making intercession with,

or by means of, or because of, the predetermined sufferings or sacrifice of Christ—drawing back, as it were, through four thousand years the efficacy of the cross and applying it in advance in anticipation of and in assurance that the promised antitypical sacrifice would be made in due time.

In the breastplate made for Aaron, the living stones were set with a view of reflective and refractive light, and the *natural* result of this skillful stone-setting was, no doubt, delightful to the eyes. This natural result would do to represent the Mosaic priesthood, but unless the Urim and Thummim were infused into that material breastplate, it would not put the high priest in communication with God. Urim and Thummim mean light and fullness—the light and fullness of the Gospel of life and immortality. This kind of light and fullness can come from God only, and the medium is the Holy Spirit. In 1 Saml. xxviii:6, it is said: “And when Saul inquired of the Lord, the Lord answered him not, neither by dreams *nor* by *Urim*, nor by prophets.” It would seem that the breastplate containing the precious stones was not, of itself, a medium through which to reach God. Why? Because the Holy Spirit, light and fullness, had been withdrawn, and therefore no Melchisedec intercession would be made for sinful Saul, and no other priestly intercession could reach Him because the lower priesthood of Aaron could not ascend to God except through the higher—the Melchisedec—or “through the eternal spirit.”

When Israel fell into unrepentant sinfulness the light and fullness that was the essence of the Urim and Thummim was withdrawn and the breastplate thus forsaken of its very life was a useless ornament. They may retain the material ornament, but if the Holy Spirit would not return to it in light and fullness, their calls through it would receive no response. This was the hopeless condition when of some in the days of Nehemiah the Tirshatha said unto them, that “they should not eat of the most holy things till there stood up a priest *with* Urim and Thummim” (Neh. vii:65). That priest has come, and He stands up by means, first, of the Urim and Thummim; that is, by means of having “*through the eternal spirit offered Himself* without spot;” and now He stands up with the Urim and Thummim—the light and fullness of immortality, and with the same Urim and Thummim He puts all truly repentant sinners in communication with the throne of grace.

When the word (*logos*) was made flesh, the Melchisedec spirit became incarnate in the person of Jesus, and He had “power on earth to forgive sins.” When He passed on into spirit nature the Holy Spirit became corporealized into personal form in Him who now has “the power of an endless life,” and He “ever liveth to make intercession for us.” When He sets up His kingdom He and His associates, who will have received from Him the power of endless life and authority to become “kings and priests to reign on the earth,” will operate, not as Aaronic and Levitical priests, slaying the

sacrifices and handling the blood, but above the restored Zadoc priests who will officiate in the bonds of the Mosaic covenant restored, while Christ and the saints will operate in the Melchisedec priesthood above and vastly superior to the restored Aaronic order. The latter will "come near" to God as He will be represented by the utensils and ritual of the constitution, but the former will be the mediums through which all offerings from mortals will ascend to Him who is the source and giver of all good. EDITOR.

REFLECTION.

In the temple, we read, in Solomon's porch, the gracious words were told.
As they rang from his lips, no thought of fear, the shepherd to his fold.
I am thy shepherd and leadeth my sheep, and calleth them each by name;
My voice they hear and follow me—no other voice the same.

A thief and a robber by climbing up seek other ways to win,
And guide in paths that are not mine, wide paths to ways of sin.
There are new pastures sweeter yet than those you'r wont to tread,
Is his pleading way, as he leads astray, to thorns which prick instead.

I know my sheep and are known of mine—they answer to my call;
My Father's precious gift I watch, lest by the way they fall;
To save them from the wolf-like foe, my life I lay it down,
That they should live the endless life, and, living, wear its crown.

The hireling in my absence strives to pluck them from my hand;
His lips ensnare with measured care, if they do not attend.
His words and works by which he seeks to draw them from my fold,
Are from beneath, not from above—the serpent as of old.

The heavenly porter my Father will send, who will watch at the bond of
stone;
My foes, stand aside! Your works ye may hide, in the hour of my anguish
alone;
I am the good shepherd of the sheep, through the door I have entered the
fold;
That door opened clear, foretold by seer and Israel's prophets of old.

In truth, in truth, I say to you, I am the door of the sheep;
Those entering in through me are saved, their lives my Father keeps;
I am the door, through the waters in faith, are found thy pastures of life;
And my rest will be theirs, whoso that hears and follow my steps in thy
strife.

My other sheep who are not of this fold upon the mountains bleak,
Though in ages past it was not known, those by my call I seek;
Yet shortly now will my word go forth, borne by my servant bold,
And yet they will hear the shepherd's voice to them within the fold.

C. C.

BE TRUE TO THE END

Chances and changes may happen,
Clouds with life's sunshine must blend;
Still, though the worst should befall you,
Mind and be true to the end.

THE JUDGMENTS OF GOD AND THE DISPENSATION
OF REWARDS AND PUNISHMENTS.

FROM THE WORLD'S REDEMPTION.

(CONTINUED FROM PAGE 57.)

THE KEY OF HADES AND OF DEATH.

Christ's emergence from the grave (his *anastasis* or standing again in life) and his receiving eternal life, depended upon his "holiness" as an intellectual and moral power wherewith to solve the problem of resurrection, or whereby the "Key of Hades and of death" would be formed—a key that would fit the lock hitherto never fitted since the day the door was closed by that "key" represented in the words "Dust thou art and unto dust shalt thou return;" "By man came death." It was this moral and intellectual power, that of belief in and perfect obedience to "the law of the spirit of life," that Jesus meant when he said, "I have *power* to lay down my life and I have *power* to take it again." This "power" to lay down his life did not mean suicidal power in the physical sense; neither did the "power" to take it again mean physical or dynamical power; for in this respect Jesus was as powerless to raise himself from the dead as is any other dead person. "God raised Jesus of Nazareth from the dead," but he did so because Jesus had obtained the power intellectually and morally which rendered the exercise of the Father's miraculous power consistent with his own law upon which resurrection "by man" was predicated. This was what constituted Jesus "The resurrection and the life."

In proof of the principle laid down that *the* resurrection and the judgment was an unsolved problem till Jesus solved it by his resurrection, we have only to carefully examine the meaning of a few testimonies already alluded to, but which I will here place more fully before the reader:

John xi:25—Jesus saith unto her, I am *the resurrection* and the life; he that believeth in (into) me, though he were dead, yet shall he live.

Acts ix:23—Whom God hath raised up, having loosed the pains of death; *because it was not possible that* He should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope, *because thou wilt not leave My* soul in hell (hades), neither wilt thou suffer *thine holy one* to see corruption.

I. Cor. xv:21—For since *by man* came death; *by man* came also the resurrection of the dead.

Heb. xiii:20—Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, *through the blood of the everlasting covenant*, make you perfect, etc.

Rev. i:18—I am he that liveth and was dead; and behold, I am alive for ever more, Amen; and *have the key of hell (hades)* and of death.

Now the first passage must mean that Jesus is *the* resurrection according to a plan and a law which did not operate in the incidental cases of resurrection which had taken place before his time.

The second passage predicated the resurrection of Christ upon being a “holy one,” which was the reason why “his soul *was not left in hades,*” implying that if he had not been a “holy one” his soul would have been “left in hades,” and therefore *the* resurrection would have remained an unsolved problem.

The third passage ignores all cases of resurrection previous to Christ’s, and must refer to *the* resurrection within the scope of “the law of the spirit of life *in Christ* Jesus;” otherwise the words, “By man came also the resurrection of the dead,” would not be true.

The fourth passage declares that Jesus was brought again from the dead through the blood of the everlasting covenant; and this implies that had he not voluntarily and obediently offered the blood of the everlasting covenant there would have been a lack of that upon which his resurrection was based, and in that case “his soul” would have been “left in hades,” and, again, the resurrection would have remained an unsolved problem.

The fifth passage shows that *the* resurrection depended upon a “key of hades,” and that key was Christ’s “holiness” under “the law of the spirit of life,” and that was the key which gave Jesus the “power” to “take up his life again” after having laid it—the same life—down; and that is the key that will open hades for all who come within the scope of “the law of the spirit of life in Christ Jesus” as declared in the words, “And if Christ be not raised * * then they also who have fallen asleep in Christ *have perished.* —I. Cor. xv:17, 18.

Now here we have a line distinctly drawn between those who will be in the resurrection and amenable to the judgment seat according to the law of faith and obedience, which governs the divine procedure with all who enter upon probation, and those who are not on probation. The federal head of the first is Christ; the federal head of the second is Adam. God’s dealings with the first are according to a revealed law of probation, judgment, rewards and punishments; His dealings with the second are first through the “powers that be,” second by an arbitrary, incidental and exceptional interposition. “The powers that be are *ordained* of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil” (Rom. xiii:1-7).

Since God has in the past dealt with some arbitrarily, incidentally and exceptionally, He, doubtless, will do so in the future, His intention to do so having been clearly declared in some particulars,

such, for instance, as the visitations upon the nations which are to besiege Jerusalem; and His special visitations may in some cases be by resurrection and subsequent punishment, in all of which "The God of the earth will do right," His arbitrary action necessarily being right.

PRESENT MEANS OF COMING WITHIN THE SCOPE OF THE
RESURRECTION AND JUDGMENT

The means of coming within the scope of the law of resurrection is in the plan of "adoption" to "sonship," "reconciliation," "atonement," "citizenship," which is in Christ and not in Adam. The law of the spirit of life "is a court," as it were, in which the sinful, figuratively called "naked" children of Adam have no more standing, no more identity, than has a minor in a court of law. "A minor is not known in court," so Adamites are not known in the court of the "law of the spirit of life" or the gospel. That which will cause names to be enrolled in heaven, and consequent cognizance of life as probationary for a second life or a second death is induction into Christ who is the resurrection. The "form of doctrine" which God has provided whereby we may become related to the law of resurrection is a form analagous to death, burial and resurrection. Hence the Apostle Paul earnestly appeals to us in the words, "Know ye not that so many of you as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"—Rom. vi:3-5. Previous to the making of the one offering, provision was made for covenant relation with God by means of typical sacrifices. The covenant was made "firm over dead victims," whose blood had been shed sacrificially. But since the death of Christ, the covenant sacrifice, baptism is the "form of doctrine" which inducts "into the name of the Father, and of the Son and of the Holy Spirit," "the only name given under heaven whereby we must be saved" which is the name of Jesus Christ, who was a manifestation of the Father by the Spirit in the Son.

Since the result of the probation of all who come into covenant relationship with God is not declared before the time of the "judgment of the quick and the dead," the resurrection of the faithful and the unfaithful probationers is a necessity, as well as the "gathering together unto him," Christ (II. Thes. ii:2), of those who "are alive and remain unto the coming of the Lord" (I. Cor. xv:51; I. Thes. iv:14). That this resurrection is confined to those who have been of the household of God, on probation, will be seen by the parables of our Lord, where he represents them as "virgins"

wise and foolish; "servants" faithful and unfaithful; "fish" in the gospel net, good and bad, etc. These are the two classes the apostles write to in their letters, not to the world at large; but to the Ecclesias (called out ones) in Rome, Corinth, Galatia, etc. They are the "called out ones" because they have come out of the world, having passed through the "waters of separation" in baptism, in which act they have witness that they are the children of God by the testimony of the "spirit (word), the water and the blood," which "agree in one" to effect the adoption of sonship (I. John v:7-8). By "rightly dividing the word of truth" we shall thus see that the established law of resurrection and judgment reaches those only who have come under that law, while cases of resurrection past or future not predicated upon the everlasting covenant must be viewed as subject to God's action independently of that law, and for a different purpose, since the question of judgment on the basis of probation does not belong to those who have not passed from the constitution of death in Adam to the constitution of life in Christ.

RESURRECTION NOT UNIVERSAL

Now this discrimination will enable us to harmonize many apparently conflicting passages of Scripture, some emphatically declaring that a large part of the human family will never be raised; others declaring that all will be raised. It is only by an observance of the word "all" and its limitation to the law governing those it includes that the difficulty can be removed, and the popular error of universal resurrection corrected. Any interpretation which does not harmonize the general teachings of the Scriptures must be faulty; for He who inspired the Scriptures is a God of law and harmony to perfection.

The testimonies relied upon to prove universal resurrection are the following:

Luke xxi:37—Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac and the God of Jacob for He is not the God of the dead, but of the living: *for all live unto Him.*

John v:28—Marvel not at this; for the hour is coming, in which *all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

I. Cor. xv:21-23—For since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, even so in Christ shall *all be made alive.*

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

Rev. xx:12—And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their words, and the sea gave up the dead which were in it; and death and hell (*hades*) delivered up the dead which were in them; and they were judged every man according to their works.

In these passages emphasis is put upon the words "all live unto him," "all that are in the graves," "we must all appear," "in Christ shall all be made alive," and "the dead, small and great."

If the word "all" here pertains to the class we have defined as under the law of *the* resurrection which is governed by that mode of Divine procedure which is based upon intellectual and moral law, wherein the subjects are on probation, then the word "all" can be taken as absolute in that relation, and the passages will not contradict many others which speak of a large part of the human race who will not be raised. Following are some of the passages which so declare:

SOME WHO WILL NOT BE RAISED

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; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave; for he shall receive me.—Psa. xlix:12-15.

O Lord, our God, other lords (rulers) beside thee have had dominion over us; but by thee only will we make mention of thy name. 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.

Thy dead men shall live, together with my dead body 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—Isa. xxvi:14, 19.

In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and *not awake*, saith the Lord of hosts.

And 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 awaken*, saith the King, whose name is the Lord of hosts—Jer. li:39, 57.

For as many as have sinned without law *shall perish* without law; and as many as have sinned in the law shall be judged by the law—Rom. ii:12.

These passages need no comment. All the reader can do is believe them, for they cannot be "interpreted" to mean any thing but what they say. They show that those they speak of go down to *hell* or *hades*, or the grave, to come up no more. The abnormal increase of the children of Adam's race is the result of the curse which came by man's fall, as will be seen by the words, "I will greatly multiply thy sorrow and thy *conception*" (Gen. iii:16). The sentence passed upon all those in Adam, as the federal head of the race, was, "Dust thou art and unto dust shalt thou return;" of which the Apostle Paul says, "And so death passed upon all men" (Rom. v:12), and "By man came death" (I. Cor. xv:21). Had man been left under this "law of sin and death" without God interposing in his behalf, death would have been his destiny without the possibility of escape from the grave—unless God by His arbitrary right should see fit to make special exceptions to manifest His power, or for other incidental reasons. But as a rule an irrevocable grave would have been man's portion.

MORAL AND INTELLECTUAL TESTS IN ADAM AND CHRIST

Since it was by a moral and intellectual test and a failure under that test that man brought upon himself death and the grave, so it was decreed that resurrection should be based upon a moral and intellectual test in which there should be success. Adam the first is the federal head of all who are in him, and return to the dust in him; but Christ is the federal head of all who are in him, die in him, and return to the dust in him. And since he has established, ratified, and brought into force the *law* of resurrection *in himself* all who are in him are thereby in the resurrection or *anastasis* by reason of his having become "the resurrection and the life." Hence the words, "For as in *Adam* all die; even so in *Christ* shall all be made alive. The "all" in each case is qualified by the "in;" for "in Adam" men are not "in Christ," these being terms expressive of federal relationship; and since Adam's legacy is death and dust, without resurrection, no one can be the subject of *the* resurrection which came "by man," even Christ, unless a change of relationship has taken place. The line is therefore drawn between "the law of sin and death," on the one hand; and "the law of the spirit of life," on the other, leaving any case of resurrection that might take place in the future as outside of this in the sphere of Divine prerogative, but assured, however, by the testimonies given that such cases will be small exceptions to those wherein the largest part of the "multiplied conception" will like "sheep be laid in the grave, and death shall feed on them;" and of whom it will be true in the future as it was when the prophet Isaiah said: "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."

By properly drawing the lines of divine law, therefore, the seeming conflicting passages are found to be in perfect harmony, every testimony fitting its place. But the blessed thought for us is that God has sent His Son to be the resurrection and that He has provided a means whereby we can have the privilege of reconciliation with Him and enter upon probation in which, if we continue faithful to the end, there is not only resurrection, or *anastasis*, but *the life*, the "power of an endless life." With such a privilege there is great responsibility, because to bear the Yahweh name is to be identified with Yahweh, and that great and glorious name will be honored by us according as we are faithful or unfaithful. Those who continue faithful to the end of their probationary career will finally triumph over death and gloriously shout:

"O Death where is thy sting?
O Grave where is thy victory?"

Thanks be to God who giveth us the victory through our Lord Jesus Christ.

THE THEORY THAT IS TOO NARROW

The other class of errorists are those who limit resurrection to the righteous only, including those who believe that only the righteous of the "called out ones" will be raised at the coming of Christ; and that they will emerge from the grave immortal; but that the unfaithful of the "called out ones" will be raised at the end of the thousand year's reign of Christ, for punishment. To a large extent, scripture evidence will apply alike to these shades of difference. They start with the assumed premise that the righteous emerge from the grave immortal, and consequently the judgment of these cannot be to declare them worthy or unworthy of immortality; therefore it must be limited to the dispensation of reward according to degrees of merit only.

The following testimonies clearly show that the judgment of God's household is for the separation of the good from the bad; and that, therefore, they must necessarily all appear for judgment together; also that immortality will be bestowed upon the approved after judgment and that, therefore, they will not emerge from the grave immortal:

Dan. xii:2—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

John v:28—*The hour* is coming when all that are in the grave 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.

Rom. ii:6, 16—God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory, honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, indignation and wrath * * * in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

I. Cor. iii:13-15—Every man's work shall be made manifest; for *the day* shall declare it of what sort it is, etc.

Rom. viii:11—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 quicken *your mortal bodies* by His Spirit that dwelleth in you.

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

The first passage says that both good and bad will awake "at that time," a phrase which cannot mean two times separated by a thousand years. One class come forth "*to everlasting life*" and the other to "shame" etc., which shows that judgment intervenes between the coming forth and the rewarding of one class and the punishing of the other.

Since the passage in John is substantially the same, the same remarks apply. The passage in Romans declares that eternal life is rendered to the well-doers and wrath to the disobedient "in the *day when* God will judge," etc.

In I. Cor. iii. those who are brought into the truth, and therefore built upon the foundation, which is Christ, will be as gold, silver, and precious stones, on the one hand; and as hay, wood and

stubble on the other. These are to be tried as by fire in "*the day*" that is to "declare every man's work of what sort it is."

II. Cor. v. shows that all who appear before the judgment seat of Christ are to receive *good* or *bad*, according to their works. The "good" must be eternal life in contrast with the "bad," eternal death; for these terms could not be applied to degrees of reward for the good only. All that the faithful will receive will be "good," and the degrees might be expressed by good, better and best.

The passage in Rom. viii. proves that the good will first appear in "mortal bodies," and that these will be "quickened." This gives no place, therefore, to the theory of "immortal emergence from the grave."

The word "resurrection" comes from the Greek word *anastasis*, which means "a standing again." It is sometimes used for standing again in mortal life; it also applies to the state to which the righteous attain in the future life. This is its meaning in Luke xx:35, while in Acts xx:15, where it applies to "just and unjust," it must mean a standing again in mortal life. This distinction is observed by Jesus when he says, "I am the resurrection (*anastasis*) and the life (*Zoe*). He will be the *resurrection* of the "just and the unjust;" but he will be the *life* of the "just" only. The Greek word *zoe* is nearly always used for eternal life. Again in John v:21—"For as the Father *raiseth* up the dead and *quickeneth* them; even so the Son quickeneth whom he will."

The theory of immortal emergence is based upon a misunderstanding of I. Cor. xv:42—"So also is the resurrection of the dead. It is sown a natural body; it is raised a spiritual body." The word "raised" here must not be confined to raising out of the grave only. The analogy employed by the apostle, that of raising grain, must be kept in mind, and the word "raised" allowed sufficient scope to comprise the entire process, when those exalted to the glorious resurrection state will have been "raised spiritual bodies," a process which allows for the fulfillment of other Scriptures, which clearly show a judgment between the time of emergence from the grave and the immortalization of the faithful. Let all, therefore, who put on the great and fearful name of Yahweh realize the responsibility devolving upon them in bearing that name without reproach throughout a diligent and faithful probation, and then they may feel assured that their appearing before the judgment seat of Christ will be to receive the approbation of a just and merciful Judge, who to all will exclaim, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

As you begin, so continue—
Faint not, nor pause by the way;
Let your thoughts be on the morrow
Constant and warm as to-day.

TIMES AND SEASON.

By Bro. J. M. Paul.

Mr. Gardner:- The writer has had the privilege of listening to six of your discourses delivered in the tent now set up in Lodi under the auspices of the Seventh Day Adventists. The first of which was upon the 7th of Daniel showing that the beasts therein represent certain Kingdoms which should bear rule upon earth as universal Empires, and that they would finally give place to another Kingdom of universal dominion, which should destroy all those former Kingdoms, and should stand forever. The 2nd and 3rd discourses were upon the 24th Chapter of Matthew—"Tell us when shall these things be," etc., in which you brought out as you think some of the signs which betoken the closing up of the world's history, and that the present generation now living is the last generation that will ever live upon the earth. The 4th, 5th, and 6th discourses were upon the 8th and 9th Chapters of Daniel's prophecies wherein you somewhat recapitulated upon the beasts of Daniel 7th and also showed that the two horned ram, and the rough goat with the notable horn between its eyes, represented the double dynasty of the Median and Persian Kingdoms, which were later on superseded by the Grecian Kingdom, and that "the notable horn," represented the first King of that Kingdom, or Alexander the Great, and that shortly after that the Great King died in a drunken spree at Babylon, and that his Kingdom was divided up between his four principal Generals. You called especial attention to a period of time given to Daniel by Gabriel in answer to an inquiry by Daniel, "How long shall be the vision" etc.?" The answer was, "Unto two thousand and three hundred days" which you affirmed to signify 2300 literal years, upon the principal of interpretation of a day for a year in prophetic times. You also called our attention to another period of seventy weeks which you claimed as prophetic time and that 490 literal years were represented, and that in the midst of the last week the covenant was confirmed in the cutting off of the Messiah.

Counting from the decree of the Persian King, Artaxerxes, dated 457 B. C., bringing us down to 33 A. D., when 3½ years after the crucifixion, the Gospel was carried to the Gentiles, and that 69 weeks or day years, extended down to Jesus' baptism at the hands of John the Baptists' ministry. That from the end of the 70 week period 33 A. D., there yet remained of the 2300 days, to complete that period, 1810 years, which, when added to the 33, A. D. would bring us down to 1843, when it is said, "The Sanctuary shall be cleansed."

Your last discourse upon the Judgement went to show, that since 1843, a work of judging the "House of God," (as you quoted from Peter, "The Judgement must begin at the House of God,") had been going on, and is still going on, and we cannot tell how soon our turn will come. Of course this writing is only a very brief outline, as I cannot enter into a detailed account of all that was said during these six discourses on account of weariness of the flesh. Neither can I enter

into any discussion of differences which might exist between us as to the correctness of the arguments used. All I wish to say regarding the matter at this time is, that there are, according to what I consider as good authority, and perhaps better than the translators of the King James' Version, those who have rendered Dan. 8:14 by 2400 days. Also there are readings which render it in 2200 days. That 2200 days cannot be correct needs no refutation, and when all the facts are taken into account, the same can be said regarding the 2300 days as per King James' rendering. If we were to adopt the 2400 days, as the statement by the Angel to Daniel, as the correct statement, then we would have to add 100 day years to 1843 to find the time signified by the Angel, thus bringing us down to 1843 as the time when the "Sanctuary would be cleansed" as in the past is claimed by those who adopt the 2300 as correct.

I will now proceed to show you by other lines of time periods, not only that there are grounds for the adoption of the 2400 days reading, but that acceptance of the same will harmonize and show a correctness of that reading. If you will look at Daniel 12 you will find three distinct periods mentioned therein. The first is in Vs. 7—"A time, times, and a half" (1260 yrs.), The second is in Vs. 11—"a thousand two hundred and ninety days (1290) years; and the third is in the 12th. Vs. "A thousand three hundred and five and thirty days" (1335 yrs.). At the termination of this last period it is said that "Daniel should stand in his lot at the end of the days" (the 1335 days). Now in order to a harmony of these prophetic periods Daniel standing in his lot or inheritance ought to be in conjunction with the "cleansing of the Sanctuary," and at the same time; let us see how this comes out. If you will now turn to Lev. 26th Chapter, you will find here that Daniel's people, the Jews, on account of their disobedience to the laws of Deity, are threatened with a punishment of seven times duration four times over in that chapter. At verses 18, 21, 24, and 28. According to the day for a year interpretation of prophetic time, that would amount to 2520 years, during which time Daniel's people, the Jews, would be in affliction in their enemy's land, before it would be possible for Daniel to stand in his lot or inheritance at the end of the days. In the fourth Chapter of Dan. we have another time period of the same duration as the one found in Lev. 26, where we find the King of Babylon represented as a sign of Gentile times, sentenced on account of his self-glorification, and in a demented condition to "eat grass in the fields with the beasts, (beasts represent Gentile Nations) until seven times should pass over him." This was seven literal years, which, reduced to day-years of 360 each, would make 2520 days or years of "the time of the Gentiles" who would tread down and inflict evil upon the Jews.

It requires no argument to show that the punishment of the Jews and the "times of the Gentiles" are coextensive the one with the other, that they have their beginning at the same time, and end at the same time. Now, if we can establish a correct starting point, as you have said, there can be no doubts as to the terminus of that period

as a simple mathematical calculation will show. That the four great kingdoms that have borne rule over all the earth, "are the kingdoms that represent the kingdoms of men" and fill up the "times of the Gentiles" there can be scarcely a doubt; and when the Gentiles are supreme, Israel, the Jews are under persecution. When the Gentiles spring up, the Jews go down and remain down "until the times of the Gentiles are fulfilled," and Jerusalem remains under the Gentiles' heels "trodden down of the Gentiles until." In order to arrive at a starting point from which to calculate this long period of 2520 years, we must commence with the rise of the power which first scattered that people, and began their down-treading. That the Babylonian kingdom was the power that carried the two tribes of Israel into captivity, which was the remainder of the once twelve tribed kingdom of Israel, under David and Solomon, is a historic fact.

Then we will start our reasoning with the rise of the Babylonian Empire. According to the best historic data that I know of, that event is placed about 625 years B. C., when Nabopolassar the father of Nebuchadnezzar formed an alliance with a Mede and gained their independence in or about that year. This was the commencement of the Dynasty over which Nebuchadnezzar, who superceded his father upon the throne, reigned. As the historian puts it "about" 625 B. C., it might have been 626 or 624 B. C. That the latter is correct will be shown as we proceed. At 605 B. C. Nebuchadnezzar made his first invasion into the land of Israel, and carried away, captive, the principal part of the Jews, among whom was Daniel and his three companions; and finally, after a few more invasions into the land of Israel, he succeeded in making a clean sweep of that portion of God's heritage, except some of the poorer of the people, whom he left to cultivate the fields as vine dressers and plow-men.

The work of dissolution of that nation occupied a period of forty years from the rise of that kingdom to the complete overthrow of the kingdom of Judah. Therefore a like period will be required at the end of the down treading to build them up again, and constitute them a kingdom again. Also as Nebuchadnezzar, at the end of his long seven times of dementation, after that his reason returned to him, "exalted and honored the God of heaven, and commanded all the inhabitants of the earth, himself also, to praise and adore the God of heaven, who is able to abase those who walk in pride (Dan. 4 Chap. 1; latter part). This goes to show that the Gentiles, of whom Nebuchadnezzar was a representative or "sign man," will wake up from their nightmare of debauchery and dementation to the fact, "that God rules in the kingdom of men, and sets up whomsoever he will." Commencing then at the above named date, 624 B. C., I proceed to show when that long period will end, and also bring in several other periods, all of which are included in this one "Over All" period—the 2520 years.

Babylon existed from 624 B. C., to 538 B. C., a period of exactly 86 years. When the Babylonian kingdom passed into the hands of the Medes and Persians in 331 B. C., the Grecians overthrew the Medo-Persian kingdom, it having ruled for a period of exactly 207 years.

"The kingdom of men" now became Grecian, under "Alexander the Great," whose kingdom passed into the hands of the Romans 143 B. C., having existed for exactly 185 years. From now on to A. D. 636, the kingdoms of this world were ruled by the Roman Cæsars, during which time Christ came and was slain, thus confirming the covenants (Rom. 15:8), the apostles were martyred, the church became corrupted, the apostate church was born, and developed into the full-fledged apostasy in A. D. 606 under the Phocan Decree. Rome was overthrown by the over-running of the Barbarian hoards in A. D. 636 and the "Mosque of Omar" was built the very next year upon the site of Solomon's temple. Rome having occupied it for a period of exactly 782 years. Now I will sum up as far as I have gone and see where we are at 636 A. D., in the long period of 2520 years as the Over All period. I commence with, Babylon, which ruled the world for a period of 86 years, Medo-Persian 207 years, Græcia, 185 years, and Rome, 720 years, making a total for the four great empires of 1260 years.

We are just half of the way down the long period of 2520 years, and that is why I selected the B. C., 624 as a starting point, as it would have made a discrepancy of one year in the summing up were we to use 625 B. C., for a starting point for our reckoning; but by adopting 624 the reckoning comes out right. Now what about the last half of 2520 years? Counting from A. D., 636 or, if you please, from the building of the Mosque of Omar in 637, A. D., add 1260 years to the 637, the time of the building the Mosque. It brings us down to 1897 as the end of the time of the Gentiles, which periods are coextensive. They start together and they end together. Now in order to get at what we proposed in the start, it will become necessary to go back to the days of the rise of the "little horn" of Dan. 7th and traces its development. The elevation of Constantine to the throne of Paganism marked the beginning of the development of the apostasy. Here we have the first amalgamation of church and state. Constantine was a son of a Christian woman and a Pagan father, consequently he imbibed the spirit of both, and having overthrown Paganism he established Paganized Christianity in its stead.

This occurred in A. D. 312. This, I call the germ of the Papacy. In the days of Justinian, a decree went forth (A. D. 538) making the Pope corrector of heretics, and spiritual lord over all the church. Another stage of development, of the system of iniquity which was to "wear out the saints of the most high," and into whose hands they were to be given for a time, times and a half a time, 1260 years. But the finishing touch was brought about by a decree from the Emperor Phocas in A. D. 606.

Thus we have three distinct periods of development of that blasphemous "Mouth speaking great swelling words against the Most High," "and wearing out the saints of the Most High," who thought to "change times and laws" and was to tread them under foot for 1260 years. Commencing with the "germ" of that iniquitous system, and reckoning 1260 years, and what do we find? One of the greatest slaughters of the church that was ever instituted and carried out at one time—the

massacre of the Huguenots, in A. D. 1572, when upwards of 35000 souls were slain in one day, a plot instituted by Queen Catherine of France. I will now figure from the Justinian decree in A. D. 538. Add 1260 years and we come down to the French Revolution, when Napolian, the 1st exiled the Pope and struck a death blow to Papacy. From the decree of Phocas, A. D. 606, reckon another 1260 and we come down to 1866, the time of the Austrian war when Victor Emmanuel knocked the Papacy from the back of the Austrian beast, and they wrested from him the last vestige of the temporal power of the Pope, and left The Church in her widow-hood, in the consuming process ready for destruction when the Lord shall come. This last ending of the 1260 as the reckoning from the third stage of development of the apostasy, marks the end of all the periods of 1260 years so far as I have been able to learn. Now about the 1290 years referred to in Dan. 12, just 30 years more than 1260. As the last reckoning commenced at the Phocan decree, A. D., 606, and the 1260 reached from that date down to 1866, adding 30 years to that, making 1290, would bring us down to 1896. From the Phocan decree in A. D. 606, to the overthrow of the Romans, and the wresting of the land of Israel out of their hands in 636, makes another period from that date to 1896 of just 1260 years. Now, the 1260, 1290 and 2520 years will terminate together in 1896-7, and there yet remains 45 years to the end of the 1335 of Dan. 12, where it was said, "Blessed is he that waiteth, and cometh unto the thousand three hundred, five and thirty days" and at which time Daniel is to "stand in his lot at the end of the days." Now if we reckon 45 days or years from 1897, we reach 1942 as the terminus of the 1335, which only makes one year from the "Twenty four hundred days," reading as suggested in the start, and taking your reckoning for the Cleansing of the Sanctuary in 1843. I believe you are wrong in adopting that period as the cleansing of the sanctuary, and much prefer to adopt the 2400 reading, which harmonizes with all of the other time periods relating to the final wind up of the present order of things. Again, as you have shown in your discourses that the Sanctuary was Israelitish, and pertained to the tabernacle services of that people Is'ael, the Sanctuary cleansing, when the time comes for it, will without doubt be Israelitish too. When Jesus comes He is to "build again the tabernacle of David which has fallen down"—Acts 15-16. If there are any doubts as to what the tabernacle of David is, turn over to Isiah 16:5 and you get the answer. The establishment of the throne of David, and He, Jesus, "Sitting upon it in truth, is the one thing more I wish to refer to before I close. I have counted from the rise of the Babylonian Empire in making my reckoning, and concluded at 2520 years thereafter, at 1897, but Israel was not completely overthrown for 40 years afterwards, hence there would be a period of rebuilding of that kingdom of the same length, so also for the Gentiles to "learn to know that the Most High rules in the kingdom of men" and sets up whomsoever he will. From the ending of the 2520 years, reckoning from the rise of Babylon, B. C. 624 to the end of the 1335, we have a period of 45 years, bringing us down to 1942 as the time for Daniel to "stand in his lot" when the kingdom must be fully estab-

established, and the Gentiles have learned that "God rules in the kingdom of men." There is not a period of 45 years anywhere spoken of in prophecies, but there is a period of 40 years in Mic. 7:15: "according to the days of thy coming out of the land of Egypt, will I show unto him marvelous things." This was a 40-year period, and another "like" or "according to" period would be 40 years. But what about the five years more? There appears to be an interval of five years, which to my mind, precedes the 40 years, in which great events might be expected. What have we seen since 1897? Well, in the first place, we saw the "Zionist Congress" instituted in compliance with the fact that the time had come for the "building again of Zion," that like as there were 40 years occupied in the dissolution of that kingdom, and bringing them into captivity to Babylon, so a like period would restore them to their land, and constitute them a kingdom again. What next did we see? We saw U. S. A., a small nation, and one that had not been thought of as a world power, come to the front, and take her place beside the greatest powers of the earth. The war with Spain accomplished this when she swept the seas of the Spanish fleets, a very remarkable fulfillment of the prophecies of Joel, "Wake up the mighty men, let the weak say, 'I am strong, etc.'" Then we saw the English war in South Africa. Then we saw the Japan-Russia war, one of the most remarkable wars the world has ever known, and now we see the revolutionary spirit in Russia, the massacre of the Jewish people, and a general unrest the world over, and the end is not yet. But the time is hastening on to the end of the days. We are now nine years beyond the end of the 2520 years, and the 1260, and the four years into the forty years, in which Deity said he would show marvelous things to Israel. What can we think, but that the "fig tree has begun to put forth leaves, and that summer is nigh?" Israel was the fig tree which was cursed by the way and withered in a day. The Zionist movement is the budding again of the tree that was cursed and by this movement, we see the fig tree putting forth leaves, and we know that summer is nigh, even at the door. This generation shall not pass until all these things are fulfilled.

J. M. PAUL.

REMARKS.

All signs and figures at present point to the near approach of the day of hope and expectation. Though some of the figures may err, even allowing for the errors, they work out near to the time hoped for—near enough for us, to be the means of stirring to a realization that our day of account-giving is near by.

There is one remark in Bro. Paul's article that is not clear, and it suggests an oversight, which we think most writers on his subject overlook, namely, the difference between Jewish time and Gentile—or Solar and Lunar. The vague remark we refer to is this: "making 1290 would bring us down to 1896, or, as I called it 1897, reckoning from

the building of the Mosque, or reckoning Jewish time, would be 1897. corresponding to our 1896."

This seems to regard only one year as the difference between "Jewish time" and "our" (time?) 1896. All the A. D., figures given represent years of Gentile time, while those B. C., are according to Jewish time—360 days to the year. Is it consistent to reckon the one period of 2,520 partly on the basis of Jewish time, and partly on Gentile time? And the same question relates to the 2,400 years. Bro. Paul says, the reason he "selected the B. C. 624 as the starting point" is because it suited to cut the 2520 in two equal parts, 1260 each, the first beginning B. C., 624 and ending A. D., 636. But in this, nearly one-half of the first 1260 would be Jewish time, and the other half, Gentile time, and the entire last half of the 2520 period would be Gentile time. There is this difference of seventy-five years between Solar time and Lunar time in 2520 years. This must be taken into account in figures of B. C., and A. D.

As to the beginning of the 2500 period in relation to the captivity of Judah, Grattan Guinness gives the following: "From the full captivity of Judah, and the final overthrow of the throne of David, accomplished by Nebuchadnezzar, to the end of the prophetic period of 2520 years, B. C., 598 to A. D., 1923."

The signs of the times at present appear to indicate that this date is not far from the mark.—Editor.

DISAPPOINTMENT

"Disappointment—His appointment";

Change one letter, then I see
That the thwarting of my purpose
Is God's *better* choice for me;
His appointment *must* be blessing,
Though it may come in disguise;
For the end from the beginning
Open to His wisdom lies.

"Disappointment—His appointment,"

Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

"Disappointment—His appointment."

"No good thing will He withhold,"
From denials oft we gather
Treasures of His love untold;
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment,"

Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch.
All my life's plan is Thy moulding,
Not one single choice be mine,
Let me answer, unrepining,
Father—"Not my will, but Thine."

JEWISH COLONIZATION

A correspondent for Haifa sends to the *Osmanischer Lloyd* an interesting review of the results of Jewish colonization in Palestine. Jewish colonists and other recent Jewish immigrants now form half of the entire Jewish population of Palestine and are rapidly increasing. They are especially strong at Haifa, Jaffa and Jerusalem.

The colonists now own forty villages and about 100,000 acres of land. Of this land 75 per cent. is under cultivation: 21,000 acres in Judea, with 15 colonies; 15,000 acres in Samaria, with 8 colonies; 40,000 acres in Galilee with 16 colonies; and 500 acres in the trans-Jordan country, with one colony.

The most important of these settlements, which were founded between 1878 and 1902, are Petlach-Tikweh (1,500 colonists), Rishon le Zion (1,000 colonists) in Samaria, and Rosh-Pinah (800 colonists) in Galilee.

The early progress of these settlements was slow, and at the end of the nineteenth century they were not self-supporting, but relied to a great extent on the generosity of Baron Edmond de Rothschild. In 1899 the Jewish Colonization Association of Paris took over the management of the colonies and the bulk of them are now economically independent. Vineyard, oranges, olives and wheat form the chief industries.

The following Zionist organizations are now at work in Palestine:

(1) The Jewish Colonial Bank of London, with its offshoot, the Anglo-Palestine Company, which has branches in Beirut, Haifa, Hebron, Jaffa, Jerusalem and Safed. This institution is principally engaged in making loans at very low rates of interest to agriculturists and traders. (2) The managing board of the Jewish National Fund, which has planted extensive olive orchards and purchases land, which is not re-sold, but is divided into allotments and leased to settlers or otherwise exploited for the benefit of the fund. (3) The Palestine Land Development Company, which has acquired large properties on the shores of the Sea of Galilee. (4) The Erez Israel Colonization Company of Cologne. (5) The Berlin Jewish Women's Cultural Association, and (6) the Wolffsohn Foundation of Cologne, which is employed in building workmen's houses.

The education of the Jewish population of Palestine is mainly in the hands of the French Alliance Israelite Universelle, with 15 schools, 70 teachers and 2,200 pupils, and of the German Jewish Hilfsverein of Berlin, with 22 schools, 150 teachers and 3,000 pupils. Six schools in which the Talmud and Torah are taught through the medium of Hebrew are controlled by the Free Union for the Interests of Orthodox Jewry of Frankfort-on-Main. Two girls' schools are managed by the Anglo-Jewish Association of London and the Khoweweh-Zion Association of Odessa, while certain im-

portant private schools, e. g., the Theodor Herzl Memorial High School at Jaffa, the Bezalel Arts and Crafts School at Jerusalem and the German Jewish Union's Polytechnic School now building at Haifa, also deserve mention.

The correspondent of the Osmanischer Lloyd estimates the number of Jews resident in Palestine at 100,000. But others who have studied the subject think this below the mark. There are from 50,000 to 60,000 Jews in Jerusalem alone.

SHE KEPT THE FAITH.

NORFOLK, VA.—It is with much regret that we are called upon to announce to the Brotherhood, that, Man's last great enemy, Death, visited us Jan 19th, taking from our ranks, our oldest member, Sister M. E. Henley, age eighty-one years, mother of Bro. Robt. C. Henley, and Sister Jos. A. Winslow, also Sister in the flesh to Sister Cecelia Bonney, of this Ecclesia. Slowly her health had been failing, for the past two years, but with her strong will and love for the truth, she was regular in attendance to her meetings. Her illness which was attended with little or no pain, was but for a week's duration, and in the full possession of her faculties, she talked of her approaching end, leaving instructions with the family of her desires, when the end came. Our deceased sister accepted the truth by faith and immersion, Sept. 18th, 1859, and during this long period faith continued to grow with her. Her acquaintance was far and wide in our fraternity, and those who have visited her home, will recall with pleasure her warm loving manner exhibited on those occasions. We shall miss her from our assembly, as we had grown to love her much for her beautiful character and manner of life.

The funeral services, which took place Monday afternoon, were held in the Chapel, in the presence of a large concourse of friends and relatives, being conducted by Bro. Wm Murphy, of this Ecclesia. He spoke of her faith in God through His revealed promises, and her firm belief that life's hope would be realized, only through a resurrection from the dead.

We deeply sympathize with the family in their great grief, but "we sorrow not as others without hope," for we are assured by the Word, of seeing her again, and until then may God be with us all.

Fraternally, B F DOZIER, Sec

Our dear Bro. Henley in his bereavement wrote us the following letter, and we hastened a few words of sympathy, knowing well what aching hearts would be in his house over the loss of mother and grandmother. Referring to a newspaper clipping Bro. Henley says:

NORFOLK, VA. JAN. 21, 1913.—Dear Bro. and Sister Williams:—The above notice will explain all. Yesterday was the

darkest day in my life and at one time I thought it was impossible to bear up under it.

My mother and myself have always lived together, and she was the custodian of all my troubles. She knew my shortcomings and my weaknesses, she never rebuked me, but was ever gentle and kind when I was the other way. My sister and my brother will miss her, but not like I will, who watched over her every day. Her eldest grandchild said of her: "She was a grand old woman. I never saw her angry in my life, I never heard her complain, and no one ever heard her speak evil of anyone."

She hated sin and vice in all its forms, and often remarked she could not understand how people could do wrong after their eyes were open to a knowledge of the Truth; yet when one did err it was she who reached out her hand and would use every effort to "convert the sinner from his or her evil way." She loved to walk out on our front porch, look up to the sky, view the water and the shadow of the trees in the water, and would often exclaim, "How wonderful are Thy works, O, God." I inclose some verses composed by her and written by one of the children at her request during the holidays just past. She was confined to her room just a week. She suffered no pain, was just worn out, and said, "I never expected to live to say I want to die, but I do want to die and be at rest."

She died as I prayed she should die, without a struggle. I believe she could faithfully say like Job of old, "I know that my Redeemer liveth and that he shall stand at the latter day upon earth; And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself."

Bro Dozier is about the same and is in failing health.

With love to you both I remain your brother in Christ,

R. C. HENLEY

How wonderful are thy works , O God ;
 Who them can understand?
 Not all the wisdom of the world ;
 No, no mortal man.
 The earth beneath, the heavens above,
 All show the wonder of His love.
 His wisdom great, His power strong,
 He who overcomes, will sing the song.
 Let us love each other then,
 And watch, and work, and pray,
 For we must all together stand
 On that grand and awful day.
 We know the world is wrong ;
 We know that we are right,
 If we but keep His precepts
 Morning, noon, and night.
 M. E. HENLEY, Age nearly 81 years.

INTELLIGENCE.

AUBURN, N. Y.—It falls to our lot to chronicle the death of Bro. Crawford Morrison, who died Dec. 29th, and was buried New Year's afternoon. He was baptized in 1876 in Petersborough, Ont., and a few years later moved to this city. He fell asleep in full assurance of faith, and in hope of the mercy we all need, and the acceptance we all so earnestly desire. Bro. Vredenburg's brotherly assistance was called upon, and he feelingly spoke words of comfort, hope and cheer to the assembled household of faith, besides showing the friendly aliens present the word of light and eternal life, to be obtained only through a resurrection of the dead.

We had our New Year's entertainment for the Sunday School scholars, which consisted of the usual recitations, reading and speaking, interspersed with hymns and anthems and the gifts to the children. Afterwards a most enjoyable spread of good things were served, and ample justice done thereto. We were delighted to have with us Sister Williams, of Boston, and her four children, each of whom spoke a piece. Altogether we had a most enjoyable spiritual feast.

Yours in Israel's Hope,

THOMAS TURNER.

BERLIN, ONT.—We are glad to say that we are still alive in our little ecclesia here in Berlin. We continue to meet on Sundays to remember our absent Lord, and we are quite encouraged by the movements of the nations in the East, and think our Master nigh, even at the door.

With kindest regards to you both,

Your Brother in the One Hope,

STANLEY JONES.

CAMBERWELL, LONDON, ENG.—It is now about twelve months since I sent intelligence for *The Advocate*, but as I did last year, so I do again this—that is, send information of the salient points of the work that is in progress at Camberwell (Surrey, Masonic Hall), London, during the past year; and you will notice that we have much to be thankful for and somewhat to sorrow over. But whatever comes along we are thankful to our Heavenly Father through our Lord Jesus Christ for His manifold mercies and the gracious manner in which He has blessed our work, and we hope by the refining influence of the word of truth to find a place in that glorious kingdom which our God will in His own good time most assuredly set up, with Jesus Christ as King of Kings and Lord of Lords and the only ruler, and when all differences are set right by the righteous judge to see those of like precious faith doing the will of Him, whom not having seen we love and by faith in His promise hope to see Him as He is at His appearing and His kingdom.

We have great pleasure in reporting that our meetings for the breaking of bread in memory of our absent Lord and Master till He comes, are well attended, for we do not have many empty seats at this service, and the evening lectures continue to create interest in the minds of the people, for we get a few strangers in from time to time to listen to the proclama-

tion of the truth as it is in Jesus. The following is a list of those who have obeyed the Gospel call:

Arthur Gowing, a friend of our Sister Deedman, of Aldershot; Albert Cole, Jessie Avenden File, immersed Sunday, Dec. 10, 1911; James Everest, Sunday, Jan. 4, Emily Everest, wife of Bro. Everest; Elsie Marion File, Sunday, Jan. 21, 1912, all of Kiss, Hampshire. Thus our Brother File, who has been in isolation for about seven years, can rejoice in that an ecclesia has been formed at Kiss. Florence Tucker, immersed Sunday, August 18th, Arthur Stuart Preece, immersed Sunday, Aug. 25th, Ellen Louisa Stanley, immersed Sunday, Oct. 20th, Charles Henry Smith, Dec. 1st, 1912.

We hope that all who have now entered the race for eternal life will so run as to obtain the prize of the high calling in Christ Jesus.

We regret to announce that our Sister Page fell asleep in Jesus on Thursday, July 18, 1912. She has been a willing worker in the vineyard for many years, and now rests from her labor and awaits the return of our absent Lord to raise her again from the death state to stand in her lot at the end of the days.

We have a special effort now in progress at the priory, Lewisham High Road; it is now in its third month, and we hope to see some good results there. We had our children's gathering on Boxing Day, Dec. 26, and we are satisfied that they had a good time.

Yours fraternally,

GEORGE FOOTE, *Recorder.*

GALT. ONT.—Another year has passed away, a year which has been full of interest to the faithful watcher of Zion. Events have transpired which prove to us the near approach of our dear Lord and Master, and as we look around us and note the many thousands of people who see nothing significant in the drying up of the Ottoman power in relation to the purpose of God in the earth, and who treat with indifference, and sometimes with contempt, our feeble efforts to enlighten them, how true are the words of the prophet contained in the 26th chapter of Isaiah, verses 9-10. We believe that these words will soon be fulfilled, and we ever pray that our Heavenly Father will give us strength and wisdom which will enable us to stand fast until the end. Dear Bro. Williams, I wish to state that on Thursday evening, Jan. 16th, we had a very pleasant time at the home of Bro. and Sister John Laird, with whom the children of the Sunday School joined in providing an entertainment which we hope will prove as profitable as it was pleasing. There were present some of our friends who send their children to our Sunday School, and who, we believe, are themselves interested in the truth of the Gospel, and who we hope may be brought to see that there is none other way whereby we can be saved, but by belief and baptism into the only saving name. We are always ready to get *The Advocate* and to read its words of cheer and exhortation. We all need words of encouragement to help us over the rough places of life's journey. The time for the word of exhortation will never cease until the present system of things gives place to that glorious order of things to be established by Our Lord. Our prayer is that it soon may be. Enclosed you will find a clipping from *The Daily Mail and Empire*—you may take it for its worth. It shows that there is a general feeling of something about to take place unknown to the majority of mankind, but which is looked forward to with increasing hope and joy by those who believe in God's glorious truth. Wishing you and Sister Williams every blessing in this life and also in that which is to come,

Your Bro. in Hope of Eternal Life,

GEO. E. MATTHEWS.

HUDDERSFIELD, ENGLAND.—We continue witnessing for the truth as the weeks and years pass by, which brings us nearer and nearer to the event we all desire, viz: *The return of Our Lord Jesus Christ.* Sickness, us to set our affections on things above. Death has taken one of the old-

est, if not the oldest, member of our ecclesia, viz: Bro. Charles Hoyle, who died Oct. 9th, 1912. He had not enjoyed good health for some years. We hope he may be one of those who will hear the "Well done."

On Oct. 16th Mary Elizabeth Dowling, the wife of our Bro. William Dowling, was baptized into the saving name. Our hope is that our sister may run well the race that is set before us.

Yours fraternally,

JOHN HIRST.

LONGTON, KANS.—DEAR BROTHER IN CHRIST: Our hearts have been cheered by the reading of your editorial columns in *The Advocate*. Though you do not hear often from us, do not think we are unmindful of the much labor which you are doing in behalf of a suffering and groaning world. It is our earnest prayer that your life may be long spared to continue to sound notes of warning to the indifferent, and words of encouragement to the faithful, even until the coming of Him who will bring that which no other man can bring—"Peace on earth, good will among men, and glory to God in the highest."

How eagerly we watch the war clouds in the East which speak to us of the approaching storm which will increase in its fury until the appearing of Him whose coming will be as a morning without clouds, as the clear shining after rain; Him whose promised glory caused the hearts of the ancient seers to burn in fond anticipation, as is beautifully expressed in the words of the Psalmist: "He shall come down like rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Oh, let every faithful heart take courage, be patient, until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. Oh, that the day of gladness may soon appear.

In the last year we have had with us, at the Lord's table Bro. A. C. Edwards, of Leslie, Ark., and Sister Thompson, of Scammon, Kans., also Sister Graham, of Columbus, Kans. By the removal to this place of Bro. and Sister W. H. Button, our ecclesia now numbers six.

Faithfully Your Brother in Christ,

B. M. EDWARDS.

McCOOK, NEB.—Since our last intelligence we have been made sad by the death of our beloved and esteemed sister, Julia Dow. Sister Dow died at Hastings, Neb., Oct. 28, 1912. She was buried at Danbury, Neb., Oct. 29. Sister Dow was a widow and made her home with a married daughter, whose husband is a Methodist minister. She was quite aged and feeble, physically and mentally. They placed her in a sanitarium, where death soon relieved her. While we miss our loving sister, yet we sorrow not as those without hope. Sister Dow was gentle and patient in her enfeebled condition, and fell asleep peacefully to await the trumpet sound that will awake her to a glorious new life in the resurrection morn. May the day be nigh at hand.

Your Sister Awaiting the Return of Christ,

MARY J. POLK.

MECKLENBURG CO., VA.—I have to report the baptism into Christ for remission of sins of Elizabeth, wife of Bro. David Boswell, which took place in the Meherrin river after the said person had manifested an intelligent and affectionate appreciation of the things of the kingdom of God and the name of Jesus Christ.

In November and December last two special lectures were delivered in the town hall, Chase City, the subjects being: "Coming Changes in the Earth Which Will Affect the Political, Social and Religious Aspect of All

Nations." Second, "The Doom of the Turk and the Uprise of a Jewish State, Events of World-Wide Importance." There was good attendance of aliens each lecture.

Bro. Douglas Gregory and Sister Mabel Boswell, both of the Concord ecclesia, were united in marriage at Christmas. We hope to commence a Sunday School next month. Our postoffice address is Star Route, Chase City, Va.

ALBERT HALL.

NEW KENSINGTON, PA.—We have not a great deal to say in the way of intelligence to brethren at large. Our ecclesial and Sunday School meetings are well attended by the brethren and sisters. We number seventeen in our ecclesia, and have no additions to report at present. Our Sunday School attendance averages thirty, made up mainly of the brethren and their families.

Our annual entertainment was held on Christmas night, when prizes were distributed to the scholars. A very nice program had been arranged for that evening and was gotten through in a creditable manner.

We had as visitors over Christmas Bro. and Sister E. J. Wooliscroft, Canton, O. We were very glad to have their company again, as we have sadly missed them since they left New Kensington. Hoping that in the future we may be able to send you more intelligence,

I remain, Your Brother in Christ,

WM. CARTER.

ORLANDO, FLA.—It becomes my sad duty to write you of the death of Sister Spaulding, of Quincy, Ills., which occurred on Dec. 29th, 1912. She was in her 83rd year, and had gone through a great deal of suffering, and death came to her as a happy release to rest until the resurrection morn. In the words of her daughter, who has taken care of her for so long, she was a "dear, good mother, and looked well to the ways of the household." She was immersed some forty years ago and lived and died in Israel's glorious hope. May the time soon come when that hope shall be realized, when sorrow and sighing shall flee away.

Sincerely Your Sister in Christ,

LILLIAN M. HARDY.

SOWERBY BRIDGE, ENG.—It is some time since anything was reported from this place, but our recording brother, Bro. Hanson, has been, and is still, too ill to attend to the duty. We are, however, hopeful of his recovery, and trust that he will soon be able to resume his duties as secretary. We continue to place the truth before the alien, week by week, mostly by our own brethren, assisted by brethren from the surrounding ecclesias. In October last a special effort was made, which was specially advertised, when the following spoke to good audiences, and the interest was maintained during the four Sundays that the effort lasted, viz: Brethren J. Owler, London; N. Robinson, Morley; S. Lord, Lumb; J. Briggs, Sowerby Bridge. In November, last, we held the annual Sunday School treat, which was attended by about 150 brethren, sisters, scholars and friends, the number including our own and visitors from the surrounding ecclesias. Bro. J. Briggs was chairman, and the program consisted of recitations, dialogues and the singing of hymns and anthems. Bro. A. E. Owler, of London, was present, and presented the book prizes to scholars who had earned them during the year.

We have had our times of sadness as well as seasons of rejoicing. The death took place, with painful suddenness, of our Bro. John Smith, Dec. 12th, 1912. Our brother retired to rest at 10 o'clock the previous night, apparently in his usual health, but at 1:30 o'clock death took place from heart failure. He was laid to rest on the following Saturday in the presence of a number of brethren, sisters, relatives and friends, Bro. Briggs conducting the services. On the Sunday a number of the relatives of our late brother attended the lecture, when Bro. Briggs gave an excellent lecture, setting forth the hope which Bro. Smith had embraced and advocated

during his life. He was always willing to render any assistance he could on behalf of the truth, and his sudden removal from our midst is keenly felt by our ecclesia.

It has been our pleasant duty to assist one more to put on the sin-overing name of Christ by baptism, in the person of Verney Standeven, 19, the fourth son of Bro. and Sister T. Standeven, who was immersed on November 23rd. Our brother has been brought up in the surroundings of the truth, being now in the Sunday School and a member of the Mutual I class. May he run the race with patience unto the end and receive the prize of immortality. On Christmas Day our usual fraternal gathering took place, when about 100 brethren and sisters sat down to tea, including visitors from London, Burnley, Morcambe, Gainsboro, Elland, Huddersfield, Leeds and Heckmondwike. The evening meeting was presided over by Bro. Briggs, and addresses were given of a very interesting nature upon the signs of the times. The speakers were: Bro. T. Standeven, subject, "An Armed Camp;" Bro. A. E. Owlser, London, subject, "A Troubled Sea;" Bro. H. Robinson, Morley, subject, "A Dried Up River;" Bro. W. G. Hayes, Heckmondwike, subject, "A Gathered People."

J. W. HALSTEAD.

VANCOUVER, B. C.—DEAR BROTHERS AND SISTERS—Greetings: It is with pleasure I send you through the pages of *The Advocate* that another of Adam's death-stricken race has obeyed the voice of the Scriptures to "come unto me all ye that are weary and heavy laden, and I will give you rest." "Learn of Me," says Jesus, and this is what our young sister has done; and according to the way she answered all the questions at her examination, she has a good grasp of the truth. She was baptized by our Bro. D. Hall, Jan. 29th, and was received into fellowship this morning. Bro. James Cook, together with his sister wife and two daughters, were present, which also was a pleasure, for truly it is good to meet those who love the Master. We hope and pray our efforts may be crowned with success in that great day when the rewards shall be given to each one as they deserve. Miss May Quincey and sister to our sister, John Dimpson, weakness and death creep on us, reminding us of our frailty, and bidding is the latest addition to the little band in Vancouver, B. C.

Yours in the Hope of Life Eternal,

JAS. A. WYATT, *Secretary*.

WATERLOO, IA.—DEAR BRO. WILLIAMS: Greetings in the Anointed! A few items from the Waterloo ecclesia may be of interest to you and the readers of *The Advocate*. The very pleasant and profitable fraternal gathering in this city last August, at which you and Sister Williams were present, is still fresh in the memories of those who were privileged to attend this gathering. While this convention of brethren and sisters was of modest pretensions as to numbers, we had brethren and sisters present from Arkansas, Florida, Illinois, Minnesota, Wisconsin, Washington and New York.

I also have the pleasant duty to report the baptism on Sept. 12th, 1912, of two daughters of Adam. They were Miss Rosa Kreh, formerly Lutheran, and Mrs. Elizabeth Reynolds, formerly Baptist. Both gave evidence of a good understanding of the first principles of the truth. May they be successful in the race for eternal life. While we rejoice in the addition of eleven new members to the ecclesia in the year 1912, we were also saddened by the fact that the enemy death invaded our ranks and took from us Brethren G. G. Bickley, Oct. 30, 1912, and Robert Carroll, Jan. 6, 1913. Bro. Bickley had been in the truth a great many years, and had the pleasure of seeing most of his children, and some of his grandchildren, in the truth. Bro. Carroll came here from the West last summer, his object being to be in the company of those of like faith with himself. But he was with us only a few months when he was taken from us.

On Sunday, Dec. 22nd, the Sunday School gave a very appropriate Christmas program, which was enjoyed by all. The young peoples' Sunday night meetings are interesting and helpful, consisting of readings,

questions and answers, and discussion of various topics by the young people. We also have very profitable Bible study classes on Wednesday and Friday nights, and public lectures are given every Sunday night. Brethren and sisters passing this way will be welcome.

A. H. ZILMER, *Secretary*, 626 Eureka St.

WATFORD, ENG.—DEAR BRO. WILLIAMS.—Greetings in the name of our Lord Jesus Christ. Having succeeded our dear Bro. Beeston as recorder, I am now taking the first opportunity of sending you along some news. By the blessing of God, and with the help of brethren from London, we have been enabled to continue the glorious work of proclaiming the word of eternal life. The visiting brethren for December were R. I. Elcomb, W. H. Owler, W. Whitehead, A. E. Owler, H. W. Benton. We made a special effort on the visit of Bro. W. Whitehead, of New Romney, Kent, England, on Dec. 15, whose visit proved to be a great success. Our audience was a record one, numbering from forty to fifty, the subject of lecture being "The Eastern Question." In our brother's discourse he showed that the 12th verse of the 16th chapter of the Book of Revelation referred to the decay of the Turkish Empire. By the aid of a large map he traced the gradual exhaustion of the Ottoman power during the past 200 years. He showed from the prophets Ezekiel and Daniel that Russia, Germany, Austria and other nations would be involved in the question before it was eventually settled. Our brother having arranged to stay over Monday night, in response to his kind invitation several interested friends embraced the opportunity and came along that evening, which enabled us to have quite a nice little parlor gathering. One of the number after having the truth set forth for two years or more, we are glad to tell you, gave Bro. Whitehead an opportunity of going through the first principles with her early in the evening, having previously decided to be baptized.

WATFORD—FRATERNAL GATHERING HELD AT THE LIME TREE TEMPERANCE HALL.—According to previous arrangements and the goodness of our Heavenly Father, the second annual fraternal gathering took place here on Jan. 8, and in response to our invitation, Bro. Arthur Owler, of London, and Sister Mabel Standeven, of Sowerby Bridge, York, now on a visit to London, also Sister Katie Clement, of Mumbles, now resident in London, responded to our invitation, and came and honored us with their company. A well spread table by the host and hostess, namely Bro. and Sister Horspool, reminded all of James vi:17. "Every good gift and every perfect gift, is from above," etc. At 6:30 p. m. twenty-nine sat down to partake of the good things provided. Tea over, it was time to begin the meeting, which we also were looking forward to. At 7:30, Bro. Horspool presiding, the meeting commenced by singing Hymn No. 163, and prayer being offered by the chairman, followed by Bro. Joint reading 2 Pet., iii. A few introductory remarks were then made by the chairman on Past, Present and Future. This was followed by Hymn No. 175. Our meeting then continued with address, anthem, solo, duets, etc., addresses being given by Bros. Worth, Goodall, Beeston, Joint and Tong. The most interesting feature of our program for the evening was the well earned prizes, which were presented to all the scholars of the Sunday School by Bro. Arthur Owler, who, previous to giving the prizes, spoke a few words to the children, which were very befitting for the occasion. Our evening was filled in by violin solos and duets, rendered by Sisters May and Eva Horspool, accompanied by Mr. Lex Horspool. The anthem, "Erect Your Heads," was rendered by the Sunday School children. Recitations by Miss Maud and Connie Horspool. After singing Hymns Nos. 62 and 168, and after returning thanks to our Heavenly Father for His great loving kindness, mercy and forbearance to us all, our happy gathering came to a close at 10:30 p. m. In the meantime, may we remain steadfast and true to our calling, watching for the day when we, with others beloved in the Lord, we hope and trust shall meet to part no more.

HERBERT HORSPOOL, *Recorder*.

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NINE NIGHTS' DISCUSSION between "Rev." F. W. Grant and Mr. Thomas Williams

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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BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:0 a. m. Services 11 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.

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.

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MILWAUKEE, WIS.—823 Grand Ave. Meeting at 10:30 a. m. every Sunday.

NEW KENSINGTON, PA.—Banquet Hall Odd Fellows Bldg., 5th Ave. Sunday School 9:45 a. m. Breaking of Bread at 11 a. m.

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PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

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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.

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

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WORCESTER, MASS.—Thule Hall, 184 Main Street. Meeting 10:30 a.m.

APRIL, 1913

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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THE BORDEN-ZILMER DEBATE.—I am sorry to state that the stenographic notes of the Borden-Zilmer debate, which was held at Morrilton, Ark., December 1st to 7th, 1912, have disappeared, and I am informed by Mr. Borden that the stenographer claims they were stolen. It is evident that some crooked work has been done somewhere. Since the debate can not be reproduced without the stenographic report, and this has disappeared, the debate will not be published as announced. Funds for the publication of this debate that were in my hands have been returned. A. H. ZILMER.

RECEIPTS NOT OTHERWISE ACKNOWLEDGED.

J. Holdcroft, J. S. Butler, K. P. Simons, C. Cullingford, C. R. Steele, A. DeButts, E. V. Carr, W. Morrison, J. W. Smith, J. S. Davis, E. Burd, G. Field, H. A. DeButts, A. Bruce, E. Safford, S. Hetherwick, E. H. Posey, C. A. Wertman, R. Morris, T. D. Grosscup, J. Lowe, G. N. Mason, A. Addison, H. Harrington, A. West, J. H. Pedder, J. H. Myers, E. E. Jones, H. M. Stevens, W. L. Chart, M. Ellis, M. Stimmel, A. F. McMillan, W. Farley, J. T. Vincent, J. A. Johnson, E. C. Standwood, O. E. Franklin, L. R. Renshaw, S. Gregry (previous remittance O K).

LETTERS NOT OTHERWISE ACKNOWLEDGED

H. E. Jackson, Jas. Laird, A. Trussler, J. Greer, G. W. Spencer, J. Bibby, (Remittance O. K.) L. C. Wade, A. W. Rus, L. Parnell, E. Hemmingray, I. N. Burd, E. W. Pruitt, J. E. Howard, Jas. Laird, C. S. Bible, H. H. Rich, T. G. Page, J. Spencer, H. Halsted, A. W. Linnear, A. Smith,

THE WORLD'S REDEMPTION — It has taken longer to print this book than we expected, and we hope those whose orders are waiting will be patient. The printing is now completed, and three large boxes, weighing about half a ton are about to be shipped to the binder. Shipping to and return from the binder will take considerable time; but we hope soon to be able to say "Now ready".

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The Christadelphian Advocate

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Vol. 29—No. 4

APRIL, 1913.

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Editorial.

THE BALKAN WAR.

The Balkan war still goes on, with Turkey getting the worst of it. The intervening powers declare to Bulgaria that the terms demanded of Turkey as a basis of peace are too extravagant. We may be sure this is not from any love they have for the Turks, but from eyes fixed upon their own selfish ends. This is to be the real interesting part of this war. The powers are allowing the Balkan states to do the blood-shedding, and use up the powder in blowing out the dust and dirt of the Eastern abomination, but they will soon dictate what these states shall and shall not have. It is when this dictation begins, the rupture between the powers themselves will come. They are talking peace, while they are sharpening their swords. "Billions more for big armies" is a specimen of newspaper headings. "Germany and France, Austria and Russia are preparing to increase their armies. England is considering compulsory service, long adopted by Germany. "The Kaiser is begging for a larger budget, the estimates, some say, are over five hundred million dollars." "In France there is a revival of military spirit." Referring to the vast war expenditures, the Baltimore Sun says:

"All these stupendous expenditures for armies, battleships, forts and guns are made in the name of 'peace insurance,' but they smell of war. The Kaiser affirms that all he wants is peace. Poincare desires it understood that France is strengthening its army for protection. Franz Josef has always been regarded as the peacemaker among European sovereigns. In England, however groundless it may be, there is a profound fear of a German invasion. To the east looms up Russia and the vastly strengthened Balkan states, presenting to the German mind the menace of a Slav confederation and a 'Cossack invasion'".

While Greece is sweeping the Turkish armies before her, an as-

sassin shoots down her King., and this adds to the evidence that life is now considered a cheap thing.

As to Persia, Britain has discovered her mistake in allowing Russia to come into close relationship. It was impossible for these two nations to maintain a partnership in dividing the spoils of Persia. It is not providentially intended that they shall act conjointly. The outcome of the partition of Persia is thus given by a well informed writer :

“Not only will the Persian buffer state be wiped out, but the frontier lines of Russia and Great Britain will be brought together, thus frustrating the object of the convention, on the latter’s part, and interposing a large stretch of Russian domain between Anglo-Persia and Afghanistan, the northwestern buffer to the Indian border. It is not surprising, therefore, to find that the question, What is to be done with southern Persia? is being gravely discussed by the British press, and to learn that covertly it is receiving the serious and earnest attention of the British government. Or, to put it another way, so far as the government is concerned, it is not surprising that it is in a quandary as to how to play to Russia’s lead—meet Russia’s challenge.”

So, dear brethren, things go marching on towards the goal, and Zion’s glorious heights loom up to cheer the hearts of the marchers thitherward. “They shall prosper that love thee; peace be within thy walls, and prosperity within thy palaces.” Let us all gird ourselves up, brighten our armor, and press on with never a thought of surrender nor retreat.

REGENERATION BEFORE BIRTH.—Here in Orlando a Dr. Stagg is pastor of the Presbyterian Church, and in one of his sermons, partly reported in the daily newspapers, he undertook to prove that Calvin was an advocate of the universal salvation of infants. He is reported to have said: “Calvin immediately relieved the doctrine of original sin, in its consequences to infants, by introducing the doctrine of regeneration without the hearing of the word or the exercise of faith, and gave the case of John the Baptist who was regenerated in his mother’s womb. He argued from this that all infants, whether of Jew or Turk, were enlightened by the Holy Spirit in a way that we could not understand, but nevertheless, could assert as a method of God’s way of dealing with little children.” Can any one see any sense in this? “Regenerated in his mother’s womb,” and “enlightened by the Holy Spirit”! An infant “enlightened by the Holy Spirit”! Of course this must mean that we are all “regenerated in our mother’s wombs,” and all “enlightened” pending the possibility of our dying in infancy. Is it not a misfortune that all do not die in infancy—in this “regenerated” “enlightened” state. Does any adult remember receiving this “enlightenment”? If this “regeneration” and “enlightenment” neutralized original sin before birth, how does the same original sin

return and take possession after we pass from infancy to youth and manhood? Where did Calvin get the idea that John the Baptist "was regenerated in his mother's womb?" As for David, he says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Psa. 51:5.)

Calvinists believe that original sin consigned all of Adam's race to eternal torture in hell, and that "regeneration" is necessary to save us from such a destiny. With this theory it became a question of whether all infants are "regenerated," or go to this hell of torment. Whether true or not we do not know, but it has been claimed that Calvin said there were "infants in hell a span long." If original sin consigned all to hell fire unless "regenerated," since thousands die in infancy and never know what regeneration means, an invented "regeneration" and "enlightenment" must be supplied by the doctors to take place before birth; and this in "a way we could not understand" says Dr. Stagg. The Doctor thinks he "understands" that a thing took place that he "cannot understand"; but is not "regeneration" and "enlightenment" in the mother's womb an unthinkable thing?

Now relegate eternal torture to heathenism, whence it came, and look upon original sin as the cause of mortality—sickness, pain and death, and we shall see that infants and adults are under the power of these evils. Salvation, therefore, becomes a question of saving out of death and the grave, and not a question of "regenerating" and "enlightening" creatures before they breathe the breath of life.

THE STATE OF THINGS IN PROVIDENCE, R. I.—It is difficult some times to know what to do. For several years there has been an unsatisfactory condition of things in Providence, which has given to New England ecclesias much trouble, and caused a separation of the Providence brethren; those who left the main body have been, we think, meeting in the home of Brother and Sister Field. A letter just received from Brother Field says: "I am glad to report that there are a few in Providence who still hold to the old Birmingham statement of faith, unamended, and who have not been led away by misleading theories. We would much like the company of any who are walking in the old paths. We were so glad to see Brother Jones' letter in the last ADVOCATE; it is good. We, though few in number, meet every first day for the breaking of bread and exhortation at 374 Prairie Avenue, at 10:45 a. m. Dear Brother, we would like to see this notice in your notices of meeting places, so that it may be a guide to those of like precious faith who may be visiting here."

Living in hope, and not having been asked to remove the notice of the meeting place of those complained of, we let their notice remain, and add this as Brother Field requests, believing there is no question as to the continued soundness of those constituting this

little meeting. Since there will now be notices of two meeting places in Providence, visitors must investigate for themselves and be governed accordingly.

But some will ask, what is the cause of the separation? and we shall not be doing our duty if we say nothing on this question. The manifest cause of the trouble is the existence of three resolutions passed by those Brother Field and others have separated from, the first of which limits baptism to personal sins; the second that Adam's sin in its effects did not require that an offering be made for its cleansing and atonement; the third raises the rejecter question as a basis of fellowship.

A joint conference of the ecclesias of Lowell, Lawrence, Campello, Quincy and Boston met June 5, 1910, and resolved that the first question "be rejected as not being in harmony with our accepted basis of fellowship"; that the second "also be rejected as being contrary to Christadelphian teaching"; that the third "be laid aside, having been settled ten years ago to the effect that the responsibility question would not be made a test of fellowship."

The makers of the rejected resolutions have refused to withdraw them, and there the matter stands. The theory which prompted the resolutions is the Buffalo theory, that Jesus needed not and did not offer Himself upon the cross to atone for sin's flesh, and that His offering was not therefore for Himself. This is how one of them stated it in substance: All that Jesus would have been required to do for Himself was to die a natural death; but in order to offer for our personal sins He had to die the death of the cross. This, of course, means that his sin-offering was not for Himself, only for us, and that therefore it was substitutionary. So far as Jesus was concerned, in this case, His agonizing death upon the cross was something that ought not to have occurred. He should, so far as He was concerned, have been allowed to live out the days of his natural life, and quietly die a natural death. Of such theories Jesus Himself exclaims, "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). To "enter His glory He must suffer these things, and for "the joy that was set before Him," He must "endure the cross" (Heb. xii: 2). It required the covenant victim's *sacrificial* death to bring the covenant into force; natural death would not do it; and if Jesus had not shed the blood of the covenant sacrifice, the covenant would not have come into force, and He Himself could have received nothing from a covenant that had no effect.

After all that we had written on the subject, with which, for years, Brother Clough agreed, while he lived in Lowell, before he removed to Providence, he wrote us under date of June 21, 1909, in a manner implying that he had become ensnared by the Hadley theory, namely, that "In Him was no sin, inate, nor acquired," and doubting whether we believed that Gentiles are guilty of any per-

sonal sins at all. We answered the letter privately, and have hoped and hoped that the Providence trouble would be brought to an end without giving it much publicity. Now that circumstances have compelled us to make mention of it, we will here answer the five questions asked by Brother Clough.

1. Do you believe that "sinners of the Gentiles" are held guilty by God of personal sins under any circumstances? If so, when?

ANSWER.—How can any one believe otherwise, in view of God's judgments upon the antediluvians, Amorites, etc., etc., and His wrath yet to be poured out in the coming days of trouble? Those who have read our writings know that we believe it. As to "when," our answer is, whenever God in justice sees fit.

2. Are Gentiles required to repent of their personal sins before being baptized?

ANSWER.—Certainly; if they do not, their baptism will be without effect. But this truth does not set aside the other, namely, that baptism, representing death and burial, has its root in the Adamic sentence, and that we put off Adam in putting on Christ.

3. Are such personal sins forgiven at baptism?

ANSWER.—Certainly; we "put off the old man *with his deeds*"

4. Did Jesus die that such personal sins might be forgiven?

ANSWER.—Certainly; through His death we cease to be the servants of sin, and leave our personal sins and our condemned relationship to the law of sin and death in the watery grave.

5. Was His death on the cross necessary to atone for "His own sins" apart from the personal sins of the people?

ANSWER.—His death was necessary to atone for all who belonged to and took part of the mortal, unclean body of death Adamic; and Jesus was one part of this body, and could not be made clean from having "touched a dead body" without His sacrificial death. Paul says that "it was necessary that the patterns of things in the (Mosaic) heavens should be purified with these; but the heavenly things themselves with *better sacrifices* than these" (Heb. ix:23). Jesus was the chief part of these "heavenly things," and therefore He was purified by the "better sacrifices"; and this in the absence of personal sins. He thus "put away sin" (sin in the flesh in Him) by the *sacrifice of Himself* (verse 26). All sins were included in the one offering, in the sense that through the offering all evils will at last be removed. Jesus cannot, of course, be separated from the saints, but to answer Brother Clough's question hypothetically, we would say, If there had been no personal sin, it would still have been a fact that Jesus in the days of His flesh was mortal as the effect of Adamic sin, and mortality is an "unclean" state in God's sight, that must be cleansed by sacrificial blood, as typified by cleansing the altar. But put all sins into one body and then let us rejoice that when Jesus shall have taken "away the sin of the world," Adamic and personal sins will all be gone, and this through the one great offering of Christ on the cross. If Jesus took on Him flesh

and blood in order to destroy the diabolos, it follows that the diabolos is in flesh and blood, in the form of inherent inordinate desires to be resisted and overcome; and this He did for and in Himself, and thereby obtained the power to destroy diabolos in our flesh by "changing our vile bodies". Jesus was the beginning of the work of "bruising the serpent's head." When His flesh and blood was impaled upon the cross it was the antitype of Moses lifting up the serpent in the wilderness. Hence the words of Jesus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

FLORIDA AGAIN.—It is a long time since we said anything about Florida, and in our little ecclesia we have no secretary to write for the intelligence columns, but we ought to have one. Well, this climate continues to charm us, and we have had a most delightful winter. Circumstances of late have compelled us to work hard, and how thankful we are that our removal here has given us freedom from the winter ailments of the North and renewed our youth to an extent that makes hard work almost a pleasure. We are out of the way of the labor market, so that printers cannot be had, and this is what has imposed hard work upon us; but while we suffer some mental worry, we are thankful to be able to throw off our coat and work some times ten hours a day. Florida has done much good for Brother and Sister Williams.

Our nice little hall is now more attractive by a very nice bulletin board prepared by Brother Spencer, on which he writes the subject of the lecture every Sunday. We have our memorial service at 10:30 a. m., and a lecture at 7:30 p. m. But most of the "tourists" that come here for the winter are lovers of pleasure, and to this the churches cater in concerts and many novelties. We have but few attending the lectures, but there is a little hopeful interest manifested, and we keep at it, even though we speak often to many empty chairs.

We have been cheered by visits from a few, a short one from Brother and Sister Parnell and their son, of Washington, D. C. Brother Griffin, of Henderson County, Kentucky, spent a little time with us, and for several months we have had the pleasant company of Sister Eblen, her husband and two daughters, of Robards, Kentucky, all of whom believe the truth, but only one as yet has come into the fold. From South Edmeston, N. Y., we have had a short visit from Sister H. Kluge, who obeyed the truth in Chicago while we lived there, but is now in isolation, planning, however, to come to this land of sunshine, where a hearty welcome awaits her. Sister McDaniel has left us for awhile, but will soon return here from Jacksonville. Her departure would have left us without the help of the organ in our singing, but Brother and Sister Spencer had come here from Elmira, N. Y., and Sister Spencer helped us much to sing our praises to God above. Sister Lonberger left us for a

while to sojourn with her daughters in Tampa, but isolation from those of the one faith was not agreeable to her, and she has returned to her welcome ecclesial home. Most of us enjoy excellent health, some not so good, but we are a thankful, happy and contented little band.

THE MELCHISEDEC PRIESTHOOD.—Letters received indicate that our article of last month interested some of the brethren and sisters. Of those who have written us thus far, all express a relief of mind on the difficult question, and think the article solves the problem. The one exception is Brother J. Greer, of Texas, who seems to fear that we take the position advocated by Dr. Reves, who, he says, caused the division on the priesthood question in Texas. We fear that this fear on the part of Brother Greer prevented him from a careful reading of our article. He says, "You are in direct harmony with Dr. W. H. Reves, of Ohio, on this point, where you claim that the eternal spirit was the offerer of Jesus." We must ask Brother Greer to read again, and note particularly the third paragraph, page 71, the last part of which reads: "That priest has come, and he stands up by means, first of the Urim and Thummim; that is, by means of having *"through the eternal spirit offered himself* without spots;" and now He stands up with the Urim and Thummim—the light and fulness of immortality, and with the same Urim and Thummim He puts all truly repentant sinners in communication with the throne of grace." Brother Greer did not seem to note even the italicized words, which were intended to offset the claim he thinks it supports. This oversight reduces an eight-page letter largely to conclusions based upon an incorrect premise. Brother John Spencer says, "We very much enjoyed your article on Melchisedec, and I think it clears up the fog that has always surrounded the subject. I also think it would stand more elaboration."

Brother James Laird writes: "I was very much interested in your article on Melchisedec. I have thought a good deal about it. I agree with you that no explanation ever was satisfactory. It is like Paul's phrase in Rom.—"Groanings that cannot be uttered," which always seemed to me beyond a satisfactory solution. I remember having you explain the latter phrase at one of our gatherings, and I agreed with it. And now I do believe you have expounded or made manifest the profound and glorious truth so long unperceived by Bible students involved in Paul's description of the Melchisedec priesthood. It satisfies me better than any exposition or explanation hitherto within my reach. If the objection be urged that Abraham's prayers would likewise be offered up through the eternal spirit, and therefore Abraham would be on an equality with Melchisedec, it could be replied that this priesthood was being exercised by a King who officiated as priest, not for himself alone, but for all who would call upon the true God. Abraham was not a King,

nor does it appear that he offered sacrifices on behalf of others. For these reasons he could not be a fitting type, as Melchisedec was, of the glorious priesthood of Christ. At all events, your article is a very thoughtful and valuable contribution to the question; and, no doubt, will help many to a better understanding of the deep things of God. There is a most wonderful depth of meaning in the Bible, and every scribe instructed into the kingdom delights to know more and more of the hidden treasure."

LUNAR AND SOLAR TIME.—Brethren James Laird and B. Little referring to our remarks in last month's issue on this question remind us that the Jews had to add to their years to keep up with solar time. Of course this was a necessity for many reasons; but the question we raised was as to the number of days meant in the times of the prophecies. Suppose a man is sentenced to imprisonment for 2,520 days, or "seven times". Could he be told that his time must be reckoned to keep even with the sun? The account given of the flood adheres strictly to one hundred and fifty days, from the second month, the seventeenth day (Gen. vii:11) to the seventh month, the seventeenth day—five months of thirty days to the month—one hundred and fifty days (Gen viii: 3. 4). Now if this were extended into each day to a year, our question is, *would the time be lengthened by about seven hundred and fifty days in order to even up with the sun.* The evening up with the sun was a necessity in the matter of seasons of the year, and the Jewish feasts but the same reason does not seem to necessarily apply to times in prophecy, where it is a question of "punishing Israel seven times," and of Nebuchadnezzar's "seven times" degradation among the beasts of the field. We have not, however, raised this question dogmatically, only suggestively. Think it over. If prophetic times are solar, the subject is more simple, but there are cases where the nature of the time is concealed, and must be searched out, for instance, Bichno's solution of the three and a half days of the death of the two witnesses (Rev. xi 113. To bring this time into harmony with the actual period of 105 years, we must count moon days, and each day for a year. One moon-day, thirty days. Three and a half times thirty is 105. A day for a year is 105 years, the correct time of the death of the witnesses.

BROTHER LEASK IN EUROPE AGAIN.—Brother Leask sailed on the steamship Lapland, Red Star Line, from New York, March 8th. He is to visit many ways and by-ways of the continent and the isles in search of valuable goods of various sorts for the great house of Marshall Field & Company, but he will call on the brethren in England wherever it is possible, and we know they will be glad to see him. He will be traveling about three months. O speed thee, brother, on thy way, and bring thee back to the loved and loving wife of thy youth, who will spend anxious days, waiting and watching.

Continued on page 121.

TIMES AND SEASONS

BY BRO. JAS. LAIRD

In the minds of all who love and live the Truth, there cannot fail to arise, from time to time, the question asked in the hearing of Daniel by the speaker upon the river-side: "How long shall it be to the end of these wonders?"

The question is born in the mind that delights itself in the Father's purpose and the longing heart causes it to spring spontaneously to the lips.

From the Scriptures we gather that this age-long query never could be wholly answered, until upon the very eve of the completion of the long drawn out program of the Divine work upon earth.

Knowledge came slowly, with the slow evolution of the centuries, and successive generations of faithful watchers died upon the watchtower, with the full assurance that they had clearly traced the operation of the Master's hand behind the veil, that they had noted the progress of His work, and that their brethren of a later age would more fully understand the "time" appointed, and be upon the eager outlook, with joyful hearts, to welcome Him at His coming.

The knowledge of times, and seasons, is not by any means essential to salvation. Premature and erroneous views of the subject have been entertained by the majority of those saints of the most High who are now asleep in the dust of the earth. This in no wise affects their faithfulness to the everlasting covenant, in the sight of Him who Himself declared that this knowledge was concealed until the time of the end. While a correct knowledge of times and seasons is, therefore, not of primary importance, the secondary importance of their study can scarcely be overestimated. This is owing to the weakness of our human nature, which cannot very long, nor very easily, rest upon an undefined, or floating futurity.

The Father whose children we are knows this, and has provided for our weakness to this extent, that, although the fulness of His purpose requires thousands of years for its accomplishment, yet these years are sub-divided into many lesser periods, which have, in the day of their approaching fulfillment, been understood and have caused hope to spring up that *then* would come the fulness of the Father's goodness and blessing. This is illustrated in Abraham our Father who was assured of the affliction of his seed for four hundred years, and then of a wonderful deliverance for them, after a judgment of great severity. It may be laid down as a rule, that, not until the watcher has become possessed of the idea that "my Lord delayeth His coming," does he begin to smite his fellow servants, and to eat and drink with the drunken.

Notwithstanding the many disappointments, and lapses, it still

remains true, that in all the centuries from Abraham until now, those who have studied times and seasons, have greatly benefited thereby.

The deep and assured conviction that the coming of the Lord is very near, is the most potent stimulus to a life of righteousness, and separateness from an evil world, that ever has been, or can yet be, brought to bear upon those who believe in His coming.

There always have been evidences which seemed to prove that the coming of the Lord was very near. Many an elaborately reasoned theory, buttressed by many facts and figures, have been confidently and hopefully advanced. Time has proven nearly all of them to have been wrong; but they served a wise and needed purpose, and bequeathed to those who came after, valuable knowledge otherwise not easily obtainable. The writer of these lines believes that we are living, as it were, under the very shadow of the judgment seat and begs favor of the ADVOCATE to lay before the brethren the evidences on which this belief is founded. The evidence is not original in any particular. It is gathered from here and there and presented in this simple and easily intelligible form, for the comfort and encouragement of the watchers.

Let us make our journey together carefully through the Scriptures as we seek to briefly unfold the deeply hidden mysteries of our God.

Our starting point shall be Hab. ii:1-3. The first two lines of the first verse we take to be representative of every generation of saints, if not of every individual saint, "I will stand upon my watch and set me upon the tower." The Master's interpretation of this is: "What I say unto you I say unto all, watch." Why are we admonished so impressively to watch? There may be many reasons, one is because the "vision" of ultimate glory in the Kingdom, becomes more of a reality to the watcher, just in proportion as he diligently, and intelligently, and persistently watches. Watchfulness makes the vision seem "plainer." So very plain that all who "read it may run," with patience and endurance unto the very end.

But what if the "vision tarry." Then "wait for it." Watching and waiting, therefore, pre-eminently describe the attitude of the saints, to whom is given the assurance that at the end of the appointed time the vision shall not lie or mislead. There is "an appointed time" beyond which the vision cannot tarry. The things concerning the "vision" have an "end" beyond which they cannot go.

In our effort to know the "appointed time" we pause to consider a moment the words of the 18th verse of the 119th Psalm: "Open thou mine eyes that I may behold wondrous things out of thy law." This teaches us that concealed in God's law, are wonderful things not at all visible upon the surface. These "wondrous things" must have their fulfillment in the unfolding of the everlasting covenant which God made with Abraham, which of necessity

must include His dealings with His people, and with His land. God's eternal purpose is to be primarily wrought out through His people, and in His land. Keeping this in memory, let us come to the 26th chapter of Lev. Four times in this chapter it is stated that God would punish His people seven times for their sins and in verse 42 God said, "Then I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

Not until many long centuries after the law was given by Moses could any one form even the most remote conjecture that a profound significance was concealed, in the repeated declaration that God would punish His people seven times for their sins. The same period is mentioned in Dan. iv:16 in connection with the abasement of Nebuchadnezzar who represented the "kingdoms of men."

When God's servants first discovered the true import of "seven times" we cannot tell; but it seems certain that the extent of their duration was known, long before it was known when they started, or even what was or what was not comprehended in their cycle.

A "time" is interpreted to be equivalent to a Jewish year of 360 days, seven times therefore would equal 2520 days. In the light of the many centuries of Israel's punishment 2520 days of chastisement have no meaning. God Himself has laid down the principle or precedent, that in punishing His people a year is represented by a day.

This is brought out with very great emphasis in Numbers 14:34 where it is written, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." This principle of interpretation obtains confirmation in Ezk. 4:4 and also in Dan. 9:24, where the seventy weeks or 490 days, have an ascertained beginning and ending of 490 years.

Therefore we conclude that after a period of national chastisement lasting 2520 years, God will remember His covenant, and will remember His land. The beginning of a period so large, the largest in the whole realm of prophecy and so very important, should be marked with some great national catastrophe. In searching the scriptures for this event the student cannot fail to be deeply impressed with the words of Ezk. 21:25, which even then, were in the very act of beginning to be fulfilled: "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, and take off the crown: this shall not be the same: exalt him that is low, (The kingdom of men) and abase him that is high, (the kingdom of God in the hands of wicked men) 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."

The overturning of the kingdom of God, the burning of His holy and beautiful temple, which had once been so impressively

filled with His glory; the breaking down of the walls of that city which He had chosen out of all the tribes of Israel in which to place His name; the burning of the palaces and great houses of the titled and the wealthy; the dethronement of His appointed king; the captivity of his chosen and redeemed people; and the spoliation of all His holy vessels of the temple; all these crowning calamities unite as it were to teach us the starting point of that long period of 2520 years, which must end before God would remember His covenant, or remember His land.

From the 52d chapter of Jeremiah we learn that all these things occurred in the 19th year of the reign of Nebuchadnezzar, the Babylonian king whose era marks the opening of the period known in Scripture as "the times of the Gentiles."

By the almost, if not altogether universal concurrence of historians this 19th year of Nebuchadnezzar is placed at, or about, 593 B. C., and therefore the 2520 years of Israel's punishment are due to end in 1927 A. D.

Collateral support of this conclusion may be found in the very interesting fact that exactly 2520 years transpired between Josiah's memorable passover (II Kings 23:21-23) in the eighteenth year of his reign or B. C. 623, and the year 1897, A. D., when occurred the most important national event that had taken place in the history of Israel for nearly two thousand years, known in contemporary history as the First Zionist Congress. In the course of this paper we hope to show that the year 1897 was also the terminal point of another time period.

But this Grand Cycle of 2520 years not only had different points of departure whose terminals mark successive stages in the accomplishment of the divine work upon earth, it also has important subdivisions in which are marked off time periods relating to both the natural and spiritual Israel. Formerly it had been a matter of great difficulty if not an impossibility to accurately determine whether a given time period found its application in the history of the saints or of natural Israel; of the spiritual holy city or of the literal holy city. Inability to recognize or to preserve this distinction has caused erroneous expositions in the past and in our day is chiefly responsible for premature expectations.

Nothing but the efflux of time could infallibly determine the true meaning or application of some of these time periods. But now it seems as if the time had arrived when the "vision is speaking" so loudly that no argument is necessary to bring enlightenment and conviction to the intelligent student.

In Dan xii, there is introduced to the reader the climax of the pre-millennial divine work among men, all of which in its totality would be fulfilled at the expiry of a certain 1335 days. But this climax was to be preceded by events of lesser importance, but, nevertheless, events which in themselves would be of the very highest interest. They were to occur at the end of a period of 1290

days and of a 1260 days, the latter expressed by the formula "a time, times and an half a time."

Very slight indeed is the clue given whereby the starting point of these three periods could be determined. Time alone could resolve or indicate their true application and commencement. A starting point or rather a clue to discover it, may be found in verse 11, which reads "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days." The "daily sacrifice" of the evening and morning lamb, commanded by Moses, was "taken away" by the Romans in A. D. 72. However great *this* "abomination" may have been, time has long since proven that it was *not* the one foretold in Dan. 12:11.

We ask the question : What was the abomination to make desolate? This is a very important question, and hitherto an exceedingly difficult one to answer. The answer now given is, that it is the Land of the Covenant that was to be made desolate for 1290 days. Our evidence to prove this may be slender and perhaps not quickly described, but let us give it an impartial consideration.

In Lev. 26 it is stated that not only was Israel to be punished for their sins in many forms, but *also* during the period of their *dispersion* the *land* itself was to be desolate. The words of the 43d verse will bear a very close scrutiny, "The *land also* shall be left of them and shall enjoy her Sabbaths while she lieth *desolate without them.*"

This is a very simple yet very precise prophecy plainly foretelling the desolation of the land during Israel's dispersion. In other words, God had provided that while Israel was in exile the land should mourn in desolation. No happy or prosperous people should be found there. The fields should not rejoice in their abundance of grain, nor the hillside in the fruitful vine. It should not flow with milk and honey. But solitude and sterility, emptiness and desolation should be the prevailing condition. But what one nation is there that desolates its own country? History tells of one, and one only, whose century-long rule has been uniformly a rule of desolation. It is the Mohammedan. It is not that this power desolated Palestine, and prompted prosperity in other provinces of their dominion. They have desolated every land they ever conquered and controlled, and they have perpetuated their desolation from century to century, through various forms of maladministration of governmental power. This causes the Mohammedan power to stand out distinctly in Gentile history as pre-eminently the desolating power; and this is the detestable "abomination that maketh desolate" of Dan. 12:11. Its *aeon of desolation* is limited to a cycle of 1290 days, beginning in 637 A. D., when Palestine was conquered, Jerusalem taken and the flag of Mahomet unfolded on the temple mount; and due to end in 1927 A. D.

That this Mohammedan desolation of the land is really the sub-

ject of Dan. 12:11, seems to be borne out by the wonderful treble prophecy concealed in the 28th of Deuteronomy. Bearing in mind Ezekiel's prophecy of the three fold overturning of Israel we naturally inquire when these successive overturnings occurred. In the 36th verse of Deu. 28th, we have the prophecy of the first complete overturning in the following words. "The Lord shall bring thee and thy King whom thou shall set over thee unto a nation whom neither thou nor thy fathers have known." The Bible student will not have any difficulty in correctly applying this verse to Nebuchadnezzar's dethronement of Zedekiah in 593 B. C. The determining word in the prophecy is "King", and helps to confirm the conclusion, that 593 B. C. is the true starting point of the 2520 year cycle of Israel's chastisement.

The second overturning appears to be foretold in verses 47-53. The iron yoke, the swift-flying eagle, the besieging in all thy gates, The language so different from the Hebrew, and so difficult for the Jew to learn, seems to point unmistakably to the Roman burning of the temple, and desolation of the land in 72 A. D.

The third overturning appears in verse 64. Here there is no mention of their having a king, nor, no mention of any particular nation coming against them, nor of any gates to besiege, but emphasis is laid upon the fact that they were to be *scattered* among all people from one end of the earth, even unto the other. This occurred in 637 A. D., when the crescent supplanted all other symbols of power, and the Jew was banished from the land of his fathers. Just in this connection we may note the words of Dan 12:7, "There shall be a time, times and an half, (1260 years) and when he shall have accomplished to *scatter* the power of the Holy People, all these things shall be finished; 1260 added to 637 reaches to 1897, the year of the first Zion congress, whose announced policy was the restoration and unification of Scattered Israel. For 1260 years the wanderings of the exiled people, and the utter desolation of their land have borne their united testimony to the consuming judgements of the mighty God of Israel.

This understanding of Dan. 12 is further confirmed by the teaching of the type. But before touching upon this we may remark that no intimation is given in Dan. 12:11 as to what shall take place at the termination of the 1290 days. This information can be obtained from another source and is also supported by the teaching of the type..

We have already seen that the seven times of Lev. 26th had their starting point in 593 B. C., and consequent ending in 1927 A. D. As the 1290 days of Dan. 12:11 terminate at the same time, it is evident that what makes the ending of the one must be what should make the ending of the other.

In Lev. 26:42 we read, "Then (at the expiration of the seven times) will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I re-

member; and I will remember the land." This brings us face to face with the events of Dan. 12:1, 2. For God to remember His covenant with Abraham, and Isaac, and Jacob, and to remember the land, is nothing less than to raise them from the dead, and to cleanse the land of the uncircumcised and unclean hordes of the northern army. As long as Abraham remains asleep in the dust of the ground, the covenant is reckoned as being "forgotten." Of necessity the very first act of "remembrance" must be the resurrection of Abraham from the dead. When all the children of the covenant are "remembered" by being raised from the dead and fitted to take possession of the land, then the land itself will be "remembered." The land at that time will be in possession of the Northern army, who will have taken by conquest the city of the Great King, who will have taken a great spoil, plundered the houses and taken half of the city captive. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle" (Zec. 14:2, 3). Thus the first act in "remembering" the land is to cleanse it, Ezk. 39:1-16. Prophecy and type appear to teach that this will occur in 1927 A. D.

Let us now examine the type. In Gen. 15:13 a long period of affliction is foretold for Abraham's seed. For "four hundred years, said God, shall they serve as strangers in a land not theirs, and also that nation whom they shall serve will I judge and afterward shall they come out." Ten years before the expiry of this period, Moses, who certainly knew when the 400 years began, supposed that the time had drawn near for their deliverance by him. But they understood not, and he fled into the wilderness where he remained for nearly forty years. During this period of nearly forty years the affliction of Israel seemed to increase, "they sighed by reason of their bondage," and God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob, Ex. 1:23, 24. Here we have the historic parallel of Lev. 26:42 and it will be very instructive to observe how God proceeded to "remember" His covenant with Abraham.

The very first act was by a manifestation of Himself through the "Angel of the Covenant." This angel appeared to Moses with the announcement, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;" and with these words as an introduction he was commanded to go and gather the elders of Israel together, and say unto them, "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, *I have surely visited you*" Ex. 32:16. Again in chapter 4:27-29, the Lord said unto Aaron: "Go into the wilderness to meet Moses, and he went and met him, and kissed him, and Moses and Aaron went and *gathered together all the elders of Israel.*" This occurred *after* the 400 years of Gen. 15:13, and *before* the 430 years of Ex. 12:40, 41. In the historic type of natural Israel, the "remembering" of the covenant is shown to be the mani-

festation of the Deity, through the angel of the covenant, for the gathering of all the elders of Israel, to announce their coming deliverance.

In the type, a prolongation of time over the 400 years, was provided for in the words, "*Afterward shall they come out with great substance.*" In the antitype a prolongation of time is provided for in the words; "*When* he shall have accomplished to scatter the power of the holy people all these things shall be finished," even to "coming out" from the dust of the grave, the bondage of death, and receiving the "Great substance" of eternal life. In the type it was all the elders of Israel, who were first visited and gathered, and made aware that God had remembered His covenant and was to redeem his people and inflict Divine judgment on the oppressor. In the antitype it is the saints, who in Rev. 14:3 are styled "elders," who are visited and "gathered together" "unto Him." Their "gathering together" is associated with the covenant in the very solemn words of Psalm 50:1-6: "Gather my saints together into me, those that have made a covenant with me by sacrifice, for God Himself is judge."

If we have correctly located the starting point of the seven times of Lev. 26th and of the 1260 and 1290 of Dan. 12, then, history, prophecy and type unite in teaching that sometime previous to 1927 A. D., the greater than Moses, even the antitypical messenger, or angel of the covenant, in obedience to the Mighty God of Israel, will visit and gather all the antitypical elders of Israel and announced to them that God has remembered His covenant with Abraham, with Isaac and with Jacob.

In Dan. 12:12 there is another period mentioned, 1335. This is 45 years beyond the 1290. The same length of time appears in the type.

After Israel had left Egypt they made manifest their unfitness for their occupation of the promised land, and 40 years or the adult life of a generation were spent in the wilderness. These years were years of such sore trouble that they longed for the bondage of Egypt in preference. But they were also years of salutary discipline, wherein the nation learned obedience, and eventually, in a measure, manifested faith and practised righteousness. So likewise in the years that lie beyond the 1290 or 1927 A. D., there will be a time of trouble such as never was, but they will have as their great object, the reforming and purifying of mankind, so as to make them, the intelligent, the obedient, and the loving subjects of the Great King who shall rule in "Salem's towers."

The remaining five years are for final adjustments, when in 1972 there will be "Glory to God in the highest, and on earth peace, good will toward men."

THE TWO WITNESSES

By C. C. VREDENBURGH

To attempt an extended explanation of this acknowledged mysterious symbolism of the Apocalypse in one lecture, is the merest folly, as anyone may readily see, who will make himself familiar with the amount of matter which has been written, and the various interpretations which have been made. One need not dwell upon the foolishness of the interpretation that makes The Two Witnesses Enoch and Elijah. These two were evidently removed from the common walks of life by the special providence of God, that they might not see death. Of the first, it is expressly so stated, whereas the two of the Apocalypse are witnesses who were to be killed. A careful research into the experiences of the past, long since passed into history, shows this to have been the fact, while the notion of which I have already spoken, makes it essential that the facts recorded must still be in the future.

It might be interesting to take of the various notions and attempt to explode them, but the down-pulling of error is not always the setting up of the truth. We may prove conclusively that certain theories or conclusions are not, and can not be true, but if we do not substitute the truth, our labor will be all but bootless, to say nothing of the barrenness of mind it leaves one in. This will be sufficient excuse for not going into this aspect of the subject.

It will not be amiss to say that the exposition is from Dr. Thomas, that good soldier of Jesus Christ, whose noblest and most imperishable monument exists in the expository works he left to his brethren before he passed away. Long before he wrote, indeed long before he was born, others had written expositions of the subject now in hand, and on the same lines as those followed by the Doctor, and it is probably not saying too much to affirm that he was aided by those who had labored before him. The interpretation which regards the Witnesses as representatives of classes of men actuated by certain principles is certainly well founded, having many precedents throughout the prophecy, as waters signifying people and nations, a woman symbolic of systems, in several stages and forms of manifestations, the Holy City as representative of the redeemed in glory, beside many others not necessary to mention.

It is of considerable importance to get a correct view of such an abstruse or mysterious symbolism, for the wildest notions often gain an unwarranted prominence, if set forth plausibly. The Master-hand of the reviver of Apostolic truth because of that truth, it would seem, is the more likely to be correct. Those who have given the subject deeper consideration than ourselves, are persuaded his interpretation is right, and we shall have prestige and good

company if we take our stand with them. Let us read then from the pages of contemporaneous history. The writing of the finger of God as delineated in events that have come to pass, showing us the time in which we live, that like the Iscaharites of old, we may have knowledge of the times to "Know what Israel ought to do."

The Doctor says in a word, that, "There were organized in the unmeasured Court of the Gentiles, two powerful antagonisms—civil and religious despotism on the one hand, and civil and religious liberty on the other. The adherents of the despotism, in their civil and ecclesiastical organization, were the Dragon, the ten horns, the god of the earth, the great harlot and her daughters, and the abominations of the earth, a blind, corrupt and cruel heart; while opposed to these were the one body and its unconscious instrument "The Earth," unconscious that it was the divinely appointed and divinely energized agent for the aid, nourishment and vindication of the Spirit's witnessing prophets against their enemies."

Of these two witnesses, Bro. Roberts says, after quoting the fact that they were also referred to as the two olive trees and two candlesticks, standing before the God of the earth: "The three symbols taken together enable us to identify them. Candlestick is used in the first part of the Apocalypse to represent a community—a church or ecclesia. Therefore, the two witnesses must be found in two communities existing in the dominion of the God of the earth, that is, the ecclesiastical ruler of the darkness of the present aeon, blasphemously styled "His Holiness," the Pope. Olive trees are by Paul employed to represent two elements standing related to the commonwealth of Israel—the wild olive and the good olive tree—Gentile and Jew—Rom. 11: consequently we are justified in seeking in the two witnesses, two communities—one having a wild attribute, and the other good, though both standing in some way related to the commonwealth of Israel. Finally, the term witnesses leads us to find in them two classes, bearing testimony against the corruptions of the earth, presided over by the God of the earth. This bearing of testimony is the presentation of the truth.

Now when we look back upon the history of the Papal tyranny, we find that the Papal authority, though supreme, was constantly antagonized by two classes, corresponding with those features. They are not distinctly discernible as two classes, but they manifestly co-exist in the one class. As one class, we read of them as *heretics*. As two classes the heretics consisted of (1) themselves and (2) their supporters—men who, while repudiating the pretensions of the Papacy, were not subject to the law of Christ, but ready at all times to draw the sword in defence of civil and religious liberty. Speaking of these, Dr. Thomas says, "Without any treaty of alliance, offensive and defensive, and without any direct mutual understanding, the ages and generations of the past found them (the two co-operative organizations against the Catholic apostasy of the court) stand-

ing side by side in witnessing and prophesying with tormenting effect, against the blasphemies and abominations of them who dwelt upon the earth. Each witness had its own special object. Christ's brethren testified the gospel, and laid before the Court the way of Salvation, and the other with fire and sword, which was their testimony, practically administered, tormented the minions of the oppressor. This was their combined mission. The one was the military arm of the other, and both in combination were the two armies of the Spirit, holding the olive branch in one hand and a flaming sword in the other."

That this is the right view, that two witnesses represent some movement discernible in the history of the European system, and not two persons, as some maintain, will appear from a consideration of one or two points in the chapter: "They of the people and kindreds and tongues and nations," for example, are said to "see their dead bodies" at a certain stage. It is an international affair, therefore. The witnesses were to be found among the nations, for how otherwise could nations see them?

Then it is said (verse 7), "That when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them." This shows they were a community, for only against a community could war be made. It also shows it was a community to be found in the Roman dominions, for it is the beast that makes war upon them. We are able to identify this beast with Rome by reason of the particulars afterward supplied, viz.: seven heads and ten horns (Rev. xiii:1), explained to mean seven successive sovereignties on the hills of Rome, and ten royalties contemporaneous with the Roman dominion (Rev. xvii:12); a woman on the back of the beast, the great city reigning over the kings (Rev. xvii:18), viz.: Rome in her ecclesiastical relations with all the earth. Consequently, in the various heretical communities that have in all ages, prior to their extermination by the beast, antagonized and tormented the papal god of earth, and were finally prevailed against by a determined and energetic coalition of the Pope's friends, in Europe we find the two witnesses. The one fought the persecutor, both in politics and on the field of arms; the other limited its warfare to that contention for the faith which supplied the inspiration of the others. "An arrangement of this sort," says the doctor, "was absolutely necessary for the preservation and protection of the one body, witnessing for the truth against the worshipping of the demonials and idols in the midst of the nations, and before the god of the earth, the weapons of whose warfare were disabilities and infernal torture of the anti-heretical crusaders and inquisitions. The one body, of which Christ is the head, is commanded by Him not to avenge itself; not to take any other sword than the sword of the Spirit, which is the word of the Deity; not to resist evil, if smitten upon one cheek to turn the other; and many other precepts of which His own individ-

ual conduct when in the hands of His enemies was an unmistakable illustration. In view of these commands, how was such a polity to devour its enemies with fire, to turn water into blood, and to smite the earth with plagues? Manifestly such a work of death and destruction was incompatible with obedience to such precepts of non-resistance. War and desolation are no part of Christian duty. "The servant of the Lord must not strive, but be gentle unto all." This principle faithfully and duly observed by all the Lord's servants in his absence will prevent them from avenging their own wrongs, or lending themselves as instruments in the quarrels of others."

In the history of Papal abomination, we find, then, this double class, bearing testimony against it, and opposing it, and inflicting upon it disquietude and torment in various ways, reaching often to those connected with war. This providential antagonism—this infliction upon the adversary of retributive evil, even in the days of His ascendancy—is the thing symbolized by the statement, "If any man will hurt them (the witnesses), fire proceedeth out of their mouths and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with plagues as often as they will."

Again we quote from the doctor: "Before the deity of the earth, while in the plenitude of his power, the Spirit's witnessing prophets had to stand in all the breadth of his dominion. The *one body* and the earth that helped it were the Mordecai in the gate who, in all the western portion of the Roman Empire, refused to salute him and to do him honor. But the time was at length approaching when their mission for a while would be fulfilled and a substitute would be found for them in their testimony against the anti-Christ, though not in their exhibition of the engrafted word for salvation, in the anti-Papal rebellion soon to blaze forth.

Their mission was war-like as well as doctrinal. In the prophecy, what the "Earth" executed as the minister of divine wrath, both were said to do; unless we understand the plural to refer to the multitude of which "The Earth" was composed. "If any will to injure them," if any power undertake to fall upon them with the sword, fire bursts forth out of their mouths and devours their enemies; "and if any wills to injure them, then must he be put to death." This is prophetic of the wars that would be waged against the forces raised by the anti-Christ for their extermination. The Deity of the heaven did not require the members of the One Body to stand and be murdered by their enemies without help. If persecuted in one city, they were to fly to another; but "the earth", not believing in non-resistance and passive obedience to ecclesiastical tyranny, stood their ground and devoured their enemies, after the introduction of gunpowder in war, at the cannon's mouth. In this way "the earth" performed their part. This was their mode of

prophesying against the anti-Christ, which in all their days of the prophecy was very effective in the preservation of civil and religious liberty, and the rights of man, and in perpetuating them to succeeding generations. Moreover, being not without political organization under their Counts, they were enabled to exercise a will in these matters. They could will to make war upon their enemies at pleasure, and in so doing they had power to shut the anti-Christian heaven that "rain might not fall in their days of prophecy." I say, the anti-Christian heaven, the heaven of anti-Christian's inhabitation, the heaven in which the god of the earth dwells, under the whole of which the "earth" and the "Holy City" stood, while testifying or prophesying against him. To shut up any sort of heaven that rain might not descend upon those who lived under it, is figurative of divine wrath upon the sufferers. This appears from Deut. xi: 17: "And Yahweh's wrath be kindled against you, *and he shut up the heaven that there be no rain.*" This shutting up was the effect of divine displeasure. The shutting up of a heaven is never significative of blessing upon any people, but always of calamity of some sort. The genial, refreshing and fertilizing character of the administration of human affairs by the mystical Christ Jesus and His brethren is compared to an open heaven from which rain descends in gentle showers upon grass newly mown; as, "There shall be a ruler over mankind, a just one, ruling in the righteous precepts of Elohim," and as the brightness of morning he shall rise, the sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth (II Sam. xxiii:4); and "He shall descend like rain upon the mown grass, as showers that water the earth." The meaning of which is that "In his days shall the righteous flourish, and abundance of peace, as long as the moon endureth" Psa. lxxii:67. But when the heaven is shut the reverse of this obtains, the righteous do not flourish, but are "in sackcloth," and there is no peace. By way of illustration, at the time of this writing, it may be said the atheistic abolition faction are prophesying against their brethren in anti-Christ dwelling in the South, until the day of their own judgment comes. "They have power to shut the heaven that rain fall not in their days of prophesying, neither upon themselves nor upon their enemies. In other words, while they have ability to carry death and desolation to the hearts and altars of their co-religionists, they prevent the righteous flourishing and peace descending with its blessings upon the people. Hence this infidel faction is the Deity's scourge upon communities of religionists who corrupt His way and make void His word by their traditions. The faction is itself a compound of abominations of the earth. Hence they are fit only for a providential work of blood; in which, while they are blindly executing vengeance for Him, they are preparing disaster and ruin by which they will be themselves submerged in the lowest hell. As delighting in carnage and desolation, they must be scattered and all their knavish demonialism confused; for so the Psalmist was taught

by the Spirit to pray: "Scatter thou the people that delight in war" Psa. lxxviii:30.

But His witnessing prophets of the Holy City do not delight in war. The earth that helps them only draws the sword to "turn the waters into blood and to smite the earth with the plagues of war" when the rulers of those waters, or "peoples and multitudes, nations and tongues" will to deprive them of civil and religious liberty and the rights of man. Such, too, are worshippers of the unmeasured or excommunicated court—the worshippers of the beast and his image, and the mark of whose name is indelibly impressed in their foreheads. To such he has granted neither liberty nor rights. The liberty God grants is the freedom with which the truth makes free, "a perfect law of liberty, into which whoso looketh narrowly, and continueth therein, not being a forgetful hearer, but a doer of the work, shall be blessed in his deed" Jas. i:25. This is the only true liberty, to which none have any right, save those who repudiate the worship of the court, and become the adopted freemen of the Holy City. This by way of digression. Between the factions therefore represented by the hordes of the beast on one hand and the interesting classes for God on the other, there has been waged a relentless conflict in the arena delineated as the Court of the Gentiles, and it was one of life or death to the witnessing existence of the One Body. This contest for ages was long and bloody for all concerned. The saints of the Holy City fell by thousands under the savage and merciless hands of the Roman god. His spouse of Babylon became drunk with their blood, which, like the righteous Abel's, still cries for vengeance upon the ruthless harlot that sits upon the beast, chap. xvii:3. The earth valiantly helped her, but could not destroy the murderess. It gave the papistic myrmidons frequent and signal overthrows. It gave them blood to drink, and smote them with the plagues of war, so that, if they were determined to trample the Holy City of the faith, they would not be permitted to do so with impunity.

But in process of time their power of resistance was diminished. This was attributable to the One Body becoming enfeebled by the admixture of tradition, which had crept in, and in so far rendered it ineffectual. The pastors whose business it was to keep the light stand well supplied with the golden olive oil of truth were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their Christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality conveyed toward, and was finally lost in, the indefiniteness and confusion of the Lutheran and Calvinistic novelties of the sixteenth century. The fatal termination of their labors is styled in the prophecy *The Finishing of Their Testimony*.

(To be Continued).

SALONIKA-THESSALONICA-TURKS FEW, JEWS MANY.

Bro. S. I. Norman has sent us an interesting clipping from the Chicago Daily News of Dec. 9, 1912, the interesting feature of which is that it shows the ceaseless decline of the Turks and the increase of the Jews. The city has 150,000 inhabitants; of which 80,000 are Jews and only about 20,000 Turks.

Second in importance and in interest to Constantinople alone, Saloniki presents many of the same problems as the Turkish capital itself.

The determination of the destiny of the one is beset with difficulties hardly less serious than those which beset the fate of the other.

In the case of Saloniki as of Constantinople, there is keen competition and jealous rivalry for possession. Indeed, the number of claimants for the former is larger than that for the latter, for there are more races and nations which have old historical associations with it.

These associations count for much more in the Balkan peninsula than some persons are apt to imagine. They form the basis of perplexing aspirations which are mutually destructive. Then, in addition to these, there are matter-of-fact, present-day interests involved which are alike varied and conflicting.

Moreover, the difficulties of the situation are increased by the fact that each of the two cities named is the subject of the ambition of a great European power. That Austria-Hungary has for generations had designs on Saloniki is as well known as Russia's dream, cherished since the time of Peter the Great, of sitting in Constantinople, says the Dundee Courier.

-- SALONIKA A SPLENDID PORT.

Saloniki is not only the second commercial city of Turkey, it is one of the most flourishing commercial towns in eastern Europe, the prosperity of the port has greatly increased, but for centuries it has been the chief outlet of the Aegean for the trade of the whole Balkan peninsula.

Beautifully situated at the head of the Gulf of Saloniki, the city owns its importance, ancient and modern, to the splendid facilities it affords for maritime commerce. How long there has been a town here it is impossible to say. But it is certain that there was one in early pre-Christian times. Originally it was named Therme.

Saloniki, as a good many persons are probably aware, is the ancient Thessalonica, to whose Christian community the Apostle Paul addressed his two "Epistles to the Thessalonians." The prime minister, in appropriate phrase, described it the other day as "the gateway through which Christianity first entered Europe." Here Paul preached, and there is preserved in the city a marble pulpit which,

according to legend, he used when addressing the Thessalonians. The pulpit legend, it is almost superfluous to say, is unfounded, but the pulpit itself is none the less a subject of veneration among Christians of the orthodox—that is, the Greek—church.

Thessalonica is believed to have been founded about 315 B. C. on the site of Therme by the Macedonian Gen. Cassander and to have been named after his wife, who was a sister of Alexander the Great. It speedily became the principal harbor of Macedonia.

- STATION ON THE EQUATIAN WAY. -

In the days of the Roman empire Saloniki became the chief station on the Equatian way—the high road between Rome and Byzantium. The famous Via Aquatia traversed the town, entering it at the west end under an arch, which has now disappeared, and leaving it under another arch, the splendid ruins of which still remain. A tramway, financed by Belgian promoters, passes through the town by the Via Equatia, which is now the main street.

Always a rich prize, Saloniki was subjected to many attacks by enemies, who coveted it. It also suffered from internal disorder. For example, in the year 390, during the reign of the Emperor Theodosius, a most unjustifiable outbreak, characterized by wanton cruelty, was punished with equally wanton cruelty, no fewer than 15,000 of the inhabitants being massacred. Archbishop Ambrose, filled with horror, inflicted on the emperor a public penance. He had to appear in the church of Milan stripped of all symbols of royalty and humbly solicit pardon of his sins, "with sighs and tears."

Attacks by the Goths and by the Slavs on the city were successfully repelled on various occasions, but there were times when the country round about, if not the city itself, was held successively by Servian and by Bulgarian czars. In 904 Saloniki was captured by the Moslems from Africa after a siege. The capture was attended by fearful horrors, the city being sacked and 22,000 of its inhabitants carried off and sold as slaves.

In Turkish cities it is hardly possible to ascertain with precise accuracy the number of the inhabitants. However, the population of Saloniki, which in 1890 was estimated at 120,000 and in 1905 at 130,000, is now believed to be not less than 150,000.

In this connection the curious fact is to be noted that the majority of the inhabitants of the city are neither Moslems nor Christians, but Jews. There are at least 80,000 of these. Several are bankers in a big way, many are money lenders; the remaining are merchants, shopkeepers and dealers of various sorts.

- TURKS ARE NOT NUMEROUS. -

The number of Moslems, chiefly Turks, has been gradually declining, and now does not exceed, if it reaches, 20,000. The great majority are connected in one way or another with the government, the customs, or the administration of the town and district, so that with the disappearance of Turkish rule in Saloniki most of the Turks themselves will also disappear.

THE TEXAS RECTIFICATION.—We have heard nothing further from the brethren on this matter, no one having answered the questions we asked in the *ADVOCATE* for February. We do not regret this, because we have been hard pressed with many matters; but hope to give the question careful attention as circumstances demand.

GOOD TESTIMONY.—Grother G. W. Spencer, Elmira, N. Y., has been getting the truth before the people of his city and its surroundings in a remarkable manner. He staggered a loud revivalist (who was stirring the city) by an article and questions in the city newspaper. The noisy gentleman angrily, and not at all politely, tried to hide in a dust cloud of his own raising, charging Brother Spencer with belonging to "old Russell." Upon denying this, Brother Spencer had published in the city newspaper the entire table of contents of "the Great Salvation", which occupied two full columns, and offered to supply the book to all applicants, either in person or through the mails. A number called at his residence for the book, and some, not, of course, as many as he hoped, wrote for copies. No doubt we shall hear from some of these, for this little book has caused more inquiries than any other, and many have been drawn to the truth through it. Through its use by the committees of the Chicago World's Fair, St. Louis and Norfolk, it has gone far and wide, and there is more call for it now than for any book we have.

KINDNESS APPRECIATED.—Mr. F. M. Robinson, son of Sister Robinson, of Rochester, N. Y., was good enough to take short-hand notes of one of our addresses in the Hamilton Fraternal Gathering, and has sent us a transcript. Thank you, Friend Robinson, in hope of some day saying Brother Robinson.

BRO. PRIGG'S ERRONEOUS TEACHING.—Sister—beg pardon, "friend"—A. Matthews complains that we did not answer Brother Prigg's last letter. We think we gave those letters all the attention they reasonably required. Brother Prigg published the controversy, and our friend says, "If you think that your replies were satisfactory and that the whole published in book form would help on the truth, ought you not to compete with him in the circulation of it?" This suggestion would be pointed if the new theory advocated were breaking into our ranks. What attention we gave it was for the sake of the few directly affected, and in the line of "fair play," which an honest brother seemed to deserve.

Ah, Truth, how all thy children love thee! Thou art known of them, come attired as thou mayest, they hasten to embrace thee!

INTELLIGENCE.

AUBURN, ME.—DEAR BROTHER:—I have received the beloved *Advocate* nearly every month since the very first copy was sent out from Waterloo. I don't remember of but one or two numbers having gone astray. We appreciate it very much—every word of it, and especially the editorials. I look for this first. I hope you will long be spared to proclaim the great reward to be given to the faithful, and the blessings to be enjoyed by all the world in the future age; and I am glad to see and know the signs that foretell the soon coming of the Great King. May we be found worthy to enter into his great and glorious kingdom. With best wishes, both temporal and spiritual, to you and yours from
 BRO. AND SISTERS CARR.

BANDRA, BOMBAY, INDIA, Feb. 15, 1913.—DEAR BRO. WILLIAMS:—Please continue sending us the *Advocate*. I enclose remittance, and hope this will be the last time we have to renew our subscription from India, as we anticipate returning home at the end of this year. We sincerely trust we shall be able to settle in England after this, as we have had sufficient experience of isolation, and long to be with those of like faith. The privilege of having the opportunity to meet with our brethren and sisters to talk of the blessings our Father has bestowed upon us, and also the glories of the age to come, cannot be too highly estimated. We should indeed consider all mundane things as nothing that we may win Christ and run with patience the race set before us.

The breaking up of the Turkish empire, which has been so apparent during the past few months, must give a great deal of encouragement to the brotherhood throughout the world, and we do well to take this sign as an exhortation to be continually on the watch, knowing as we do that our redemption draws nigh. Out here we have dealings with Turks, Mohammedans, and in fact, all the Eastern nations, and although they all express anxiety as to the outcome of the present war, we who have been blessed with a knowledge of God's truth, can see that His purpose will shortly be accomplished, and that He is working in the kingdoms of men, and will before long send His Son to rule the earth in righteousness. What a work there will be in this country alone, comprising some 300 millions of people, to teach the way of right; it will require the "greater than Solomon" for such a task, but we know all nations will eventually come and worship before Him for His judgments will be made manifest, and the earth shall be full of the knowledge of the Lord. It is a sight to behold the members of different castes of natives out here; they are a very wonderful race, and their religion is their very life. It is interesting in the evening as the sun is setting, and sunset in the East is a beautiful sight, it makes one reflect on the power and majesty of our Creator; to watch the people praying at the seashore as the sun sinks into the horizon, and during the day we see them at their windows looking towards the east and praying. Their customs, too, are very similar to those in Biblical times; they draw water from the well and fill bottles made of sheep skins, women grind corn in round hand mills and sing as they grind, just as in the days of old. We cannot go far in this country without encountering some object reminiscent of the days when our Lord was on earth.

We were glad to hear that you purpose paying another visit to England this year. We know that you will receive a hearty welcome, and we pray that your visit may be a success, and that you may enjoy good health while there. Our only regret is that we cannot enjoy the pleasure of attending some of the gatherings which will take place.

With love in the truth from us both,
 Your Brother in Israel's Hope,

A. A. ADDISON.

BRONTE, ONT.—It is some little time since I wrote you, but nevertheless, we are doing our best in our own humble way to keep our lamp burning, although the light that radiates from our lamp is not heeded by those outside the household, for the people are so busily engaged in the gods of pleasure and mammon, that they heed not the words, "Behold, I come as a thief." We are not discouraged, however, at the lack of interest that the people have towards the prize that is offered to them. Yesterday there were ten of us at our Sunday morning meeting, which I am sure speaks well for the interest that the brethren take in these matters. This winter we have started a Bible class between the brethren here and in Burlington; we meet alternately here and in Burlington weekly, and we find it very beneficial to us all. Our little ecclesia extends to yourself and Sister Williams our love, and we hope that we may all be approved at the coming of the Master.

Your Brother in the One Hope,

ROBERT MORRIS.

BOSTON, MASS.—I am pleased to be able to inform you that another of the children of Adam has become a child of God. On February 16th, Mrs. Hattie McKie, wife of Bro. John Crockett McKie, was immersed into and for the glorious name that will soon (we hope) be made manifest, in the blessing of all mankind. This leaves but one in Bro. McKie's family who is not in the glorious name, and we hope that he also in the near future may be wise unto salvation.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording Brother.

FITCHBURG, MASS.—DEAR BROTHER WILLIAMS:—1913 is rapidly passing, recording events from day to day, and with its passing days so early in the year has come to us grief and sorrow, in the loss of an esteemed brother. In January Bro. Albert Woodhead died very suddenly of an acute heart trouble. He was apparently in fairly good health up to within a few minutes of death. To him as to all who have lived, longed and waited for the return of the Lord Jesus Christ, in God's appointed way, will suddenly come the memory of conscious trouble overtaking them, and the knowledge that the resurrection has taken place, the Lord is on the earth, and that they are to appear before Him. We sorrow, but we sorrow not as those who have no hope. There is no vagueness or uncertainty about the future of the dead in Christ, though they have gone their way and are resting till the end come. Like one who was greatly beloved, their names are recorded in heaven, they are numbered with those who by belief of the truth, through sanctification of the spirit are chosen by the Father from the beginning to salvation, and their death is "precious in the sight of the Lord." They will be "remembered." "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "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." Such is the assurance and comfort of the word of the Spirit to us, when we take the last look at the face of a beloved friend, and instinctively the thought arises with that parting view, "Good bye, until He comes."

A great number of friends were present at the funeral service. Relatives and acquaintances of our brother's family, a large one. Brother and Sister W. G. Priest, of Maynard; Brother Joshua Eastwood, of Lawrence, Mass.; the writer and Sister Cullingford were present.

A number of years ago Brother Woodhead made in writing a statement of his faith as based upon the Scriptures, his hope of resurrection and eternal life at the return of the Lord Jesus Christ from heaven, suitably arranged according to his wishes, to be used in case death overtook him; and he desired that nothing other than what he had written be said at that time. But death makes sudden changes. This paper was not found, and in natural order other minds, with different views, arranged matters in a different way. However, our brother, J. Eastwood, obtained permission to speak of the

faith in which Brother Woodhead had lived and died. After singing hymn 142 on page 166: "Life is the time to serve thy Lord," he addressed us upon the teachings of the Scriptures having direct bearing upon the hope of future life at the resurrection, on the return of Christ from heaven. This, as being expressive of the faith as taught in the word of God and held by our deceased brother a great many years, referring to and reading from the 23d Psalm, Job xix :25-27, and from II Tim., thus bearing a living testimony on behalf of the truth for one who during his life had endeavored to live in harmony with its requirements, striving in a good fight of faith to lay hold on eternal life.

That such may be his crown is our hope, on behalf of all present in the truth.

CHAS. CULLINGFORD.

GUELPH, ONT.—It is again our pleasing duty to report that we have just passed another year which is another milestone in the journey of life and we trust, Zionward, for now is the coming salvation nearer than when we believed; and we have endeavored to mark this milestone of New Year's evening by holding our annual Sunday school entertainment, at which a very enjoyable evening was spent. Tea was served in our Hall, where we meet at 6 p. m., where some 65 or 70, including some interested friends, the Sunday school children, and the brethren, partook of the good sisters' hospitality, after which our most efficient Sunday school superintendent, Bro. Chart, acted as chairman in a most acceptable manner.

A well arranged and lengthy programme of recitations, dialogues, debate and musical selections, every number of which were good ones and were especially well rendered and did much credit to our efficient staff of Sunday school and our mutual improvement class workers; also the smaller children. This of itself encouraged us all and serves as a tributary to the truth, as the early impressions upon young and tender minds usually is indelible and lasting.

We are also encouraged by the attendance of a few interested aliens at our Sunday evening lectures. Although we are living in Laodacean times, it is our duty still to proclaim the glad message of everlasting life to a perishing world. "Do but sow the seed it may grow though the way we may not know." "The spirit and the bride say come."

Your brother in Christ,

DAVID TOLTON.

[Through an oversight this has been delayed.—Editor.]

JERSEY CITY, N. J.—I have the pleasure of reporting a visit to our Ecclesia, from Bro. and Sister John G. Bickley. Bro. Bickley exhorted us at the breaking of bread, on humility. We were much impressed by his kindly manner.

Bro. Vredenburg presented our organist, Miss Catherine Washburne (on behalf of the Ecclesia), a nice Oxford Bible. We also were favored with a visit from Bro. John Spencer, of Elmira, N. Y., who also exhorted us.

Bro. H. H. Rich, of Washington, N. J., was with us again on Jan. 6th. He lectured on Paul's Epistle to Titus. Bro. Rich conveyed us, in imagination to the scenes of Paul's labors, and pointed out the geography of the country in minute detail, and showed that Paul traveled over much of the country now occupied by the Balkan States. Bro. Rich quoted from Acts ix :15, 16: "But the Lord said unto him: Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and children of Israel. For I will show how great things he must suffer, for my name's sake." He emphasized the fact that Paul is a noble example for us to follow in the long period of forty years, wholly devoted to the work of Christ and the good of others. Bro. Rich was five years fighting his way out from under the pile of Romish and Protestant rubbish.

Bro. J. M. Washbourn followed, by a vigorous exhortation. He said: "What are your strongest points? As you study them, you will often find they are the promptings and impulses of the flesh, and should be kept down

by the study of the perfect law of the Deity in the manifested Christ, who subdued the flesh and its lusts by allowing the spirit word to control his whole life.”

Yours in the blessed hope,

JAMES MORRISON,

LYNNHAVEN, VA.—DEAR BROTHER WILLIAMS: Kindly greetings to you and yours and good wishes both for yourself and Sister Williams.

Recent events that the great wheel has deeply imprinted in the pathway of time as onward it rolls to its final terminal, show a further diminution or drying up of the once majestic Euphrates, whose vast volume then swept along carrying with it all things which sought to oppose or impede.

Though nearly sixty-six years of life have elapsed, I can distinctly remember, when but a small boy, having read newspaper editorials concerning the Sick Man of the East. Surely the present condition of the invalid clearly evidences the fact that no healing physician has as yet approached his couch of languishment and pain.

When he shall have succumbed to the inevitable, when the now shallow stream has entirely evaporated, then shall the thief-like coming of the Christ, our gracious Lord—earth's glorious King—eventuate. May we be refined and purified and made ready for His welcome reception, even though it be by affliction's hurtful scourge.

And now with a reiteration of fraternal love, I will conclude.

Yours in hope of the soon-coming nobleman from the far country,

B. F. SHIPP.

LODI, CAL.—I am for the first time in my life of almost seventy-one years under the doctor's care. On January 13 I was taken with pneumonia, and other complications set in. I am taking electric treatment, and with care I may come out all right.

Your Brother in the Anointed,

J. M. PAUL.

(Brother Paul writes that his illness has prevented his keeping up with the news in the East, but his letter shows that he is deeply interested in the present signs. He has much to be thankful for in not requiring a doctor's care for nearly seventy-one years. Few can say this. We hope Brother Paul and all of us will soon be able to dispense with doctors for more than seventy-one years.—EDITOR.)

MILWAUKEE, WIS.—DEAR BRO. WILLIAMS:—Perhaps it will be of interest for you to have a few lines from the Milwaukee Ecclesia. We are few in number and are struggling along as a flock without a shepherd, except the Great Shepherd above all.

We greatly miss the frequent visits of the speaking brethren who used so often to be with us, and since Bro. Williams, Bro. Zilmer and Bro. Lea have moved so far away, and Bro. Roche has gone so far astray from the faith, we seem to be left alone and we get hungry to hear the “old, old story” from the lips of those who are blessed with the gift of speaking and teaching. Last Sunday, Feb. 16, we had the great pleasure of having Bro. Zilmer with us. He spoke both morning and afternoon. Two of the Pewaukee sisters and a sister from Montana, who was here on a visit, were with us, as well as several outsiders.

Bro. Zilmer took his subject in the morning from Prov. ix: “The house with seven pillars which wisdom is building,” and referred us to Eph. iv:4, 5 and 6, for the seven pillars which support this house.

In the afternoon his subject was: “The race set before us.” They were both very interesting and instructive. We surely had a feast of good things.

Affectionately, your brother in Christ,

L. W. BAXTER.

NEW ROCHELLE, N. Y.—Bro. Gariti requests me to report his removal to New Rochelle, N. Y., from Brooklyn, N. Y., and the formation of a nice little Ecclesia of faithful Italians; also the removal of Sister Amgel Gariti, Bro. Gariti's mother, to reside in New Rochelle. Bro. Gariti expects

other additions soon. Those who desire to receive a copy of Bro. Gariti's book should address him, G. Gariti, 200 Main St., New Rochelle, N. Y.

I take pleasure in reporting a visit I made to the Italian Ecclesia and spoke on the resurrection and kingdom. A few Italian neighbors attended and manifested keen interest in what was said. I was overjoyed to see these poor people giving heed to the blessed hope, and we hope and pray that the Deity will bless the efforts of the little band and that they all will gain an abundant entrance into the kingdom.

JAMES MORRISON

Rec. Brother.

OWEN SOUND, ONT.—We are sorry to hear that Sister McLean met with a serious accident five months ago, from which she has not yet fully recovered. Describing the accident a newspaper clipping says: "The side of the shaft (of a runaway horse and vehicle) struck Mrs. John McLean on the left shoulder blade, tearing her dress and throwing her to the ground, the wheels of the vehicle passing over body. Drs. Middlebro and Frizzell, who were in the immediate vicinity, hastened to aid her, and the ambulance was called and conveyed Mrs. McLean to her home." All will hope our sister will speedily and fully recover.—EDITOR.

QUINCY, MASS.—It becomes a sad duty at this time to write of the sudden death of our beloved sister, Elizabeth W. Pinel, who fell asleep in Christ on Wednesday evening, February 26th, in her 22nd year. Although from all appearances she seemed in the best of health, even to the extent of baffling the most learned physicians, yet she had been the victim of an incurable disease for the past four years. With patience and courage she battled daily, and last November underwent a serious operation, with the expectation of righting her system so that the disease would lose its hold. She had reasons for taking courage, for she returned to her home and had gained daily. But alas! on Tuesday, February 25th, she was stricken with a severe headache, and after suffering intense pain, she yielded to the Master's will on Wednesday evening.

Although a sunbeam has been taken from our midst, yet we mourn not as those who have no hope, for our sister accepted the truth about three years ago, and had been a faithful servant ever since. Both in the truth and out of the truth she was held in high esteem, which fact was made manifest by the massive lot of floral tributes which surrounded her in death. During her stay at the hospital she won the love and friendship of nurses and friends, who often wondered at the interest which she took in studying the word of God.

The funeral services were conducted by Brother John B. Rileigh, of the Boston ecclesia. He spoke of the glorious faith in which our sister died, and the occasion afforded a splendid opportunity of proclaiming the gospel to many aliens as well as believers. Oh, how grand to hear repeated the favorite words of our sister that "Her life was hid with Christ in God, and when He who is her life shall appear, then shall we appear with Him in glory;" also the 23rd Psalm.

We were indeed given courage to sustain us in our time of sorrow by the many brethren and sisters who were present from all the surrounding cities. The services at the house were closed with prayer by Brother Richard A. Collins, of the Quincy ecclesia, and at the grave by Brother Arthur Jones, of the Boston ecclesia. Our sister was one of the six daughters of Brother and Sister Walter P. Pinel, five of whom have accepted the truth, and it was almost the last thought of our sister to call her younger brother and sister to her bedside and exhort them to make their calling and election sure, preparing themselves to meet her in the kingdom of God. May that glorious time soon be realized.

Having passed through a sad time in the burial of our sister on Saturday, March 1st, we were greatly strengthened at our meeting the next day when the following brethren and sisters met with us: Brethren Goodwin, Jones, Thomson and Smith, and Sisters Cook and Roache, of the Boston

ecclesia; Brethren Taylor, Bishop and Brother and Sister Field, of the Providence ecclesia. We were exhorted by Brother Thomson and Brother Field in our glorious hope, and as the Quincy ecclesia is very few in numbers, their presence was heartily appreciated.

Fraternally,

ALICE E. PINEL, Acting Secretary.

RICHMOND, VA.—It is again our pleasant duty to tell the readers of the *ADVOCATE* of two more that have entered into covenant relationship with Christ Jesus by a belief and obedience of those things spoken of by the prophets and apostles.

Mrs. Mary F. Wells, wife of our Brother B. S. Wells, after showing to the examining committee that she had a good understanding of the truth as it is in Jesus, was baptized on February 23rd. Then on March 2nd, Miss Mary Etta Stone, youngest daughter of our Brother and Sister B. F. Stone, was baptized into the only saving name. Sister Stone is quite young, but she satisfied the examining committee that she understood the truth, and the importance of the step she wished to take. May these two "run well the race that is set before them", and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

We are now holding Sunday night meetings in our meeting hall, and so far have been encouraged with very good audiences.

P. G. RANDOLPH, Secretary.

TOPEKA, KANS.—I wish to announce that Bro. Davis and I, with the help of John Thomas Beckley, of Topeka, dug a grave for a man through eight inches of ice to bury said John Thomas Beckley with Christ in baptism, and resurrected a new man in Christ Jesus. Mr. Beckley has shown wonderful information for a young man with short probation in the knowledge of the truth. We now number four, with prospects of more. This is gratifying, and encouraging us to battle on and hold the fort till the King comes. I think we are getting some of the enemies' respect, as well as their contempt and slander.

Yours faithfully,

A. W. SMITH.

TEXAS FRATERNAL GATHERING.—TO THE CHRISTADELPHIAN: GREETINGS. Our annual fraternal gathering of Texas, the Lord willing, will convene August 12th at 8:30 p. m., at the Junction Meeting House, on Perdanal River, one mile above Hye, Blanco County, Texas. All are cordially invited to attend. Old Birmingham statement of faith for basis of fellowship came. Brethren, let us have a season of rejoicing.

Your Brother in Hope,

JOSEPH GREER, Secretary.

TORONTO, CANADA.—Though it is a long time since any item of intelligence from Toronto appeared in the *ADVOCATE* for the greater part of the time there has been nothing beyond the ordinary to write about.

The meetings have been held regularly, the faith maintained without innovations to disrupt and without any apparent heed by the alien to the gospel as set forth every Sunday evening.

There are now, however, several items of interest which, owing to a combination of neglect and inability on the part of the recording brother have been left unrecorded until now.

First, is the marriage of Sister Beatrice Puttock to Bro. Arthur Purkis. This happy event took place on June 29th. Both are active in Sunday school and ecclesial work. We all wish them much happiness and trust that in their journey together through this life each may be helpful to the other in attaining the glorious inheritance promised.

Another joyful event is the baptism of Wm. Hill, fourth son of Bro. Edwin Hill, and third son to obey the gospel call. Our young brother, in the confession of his faith, gave evidence of diligent study and a receptive mind. Baptism took place in the waters of Lake Ontario at his home, Port Credit, Ont., on Saturday evening, August 24th.

It is with sorrow we have to record the death of our beloved sister, Caroline Beaver, which occurred on November 28th. She had almost reached the age of ninety-one, and unlike most people of that great age, she maintained her eyesight and mental powers almost unimpaired, being observant of current events and taking an interest in the affairs of the young people of the Ecclesia, who frequently visited her and by whom she was much beloved. How great will be her joy when she renews her youth!

We have been much encouraged by the baptism of Mr. Arnold Smith and his wife, and Mrs. Scott, sister of Sister Lehigh, of this Ecclesia. All three gave evidence of their knowledge of the plan of redemption through our Lord Jesus Christ, and upon confession of their faith therein were baptized on Wednesday evening, January 22d.

May He who is able to keep them from falling present them faultless before the presence of His glory with exceeding joy. This is our earnest hope and prayer.

JAMES M. CRAIGMYLE, --
Recording Brother.

THE FATHER'S CHASTENING.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—Heb. 12:6.

O list, ye grieved ones! Appalled by the fierce waves,
That higher leap on trouble's stormy sea;
Ye that are vexed and plagued by the surging flood,
Who friendly **refuge seek whither to flee!**

Turn back to the Father who sees from afar,
Who searcheth the heart and trieth the reins;
And tempers with mercy His chastening rod,
Thus to restore to full favor again.

Though quite **keen** be the stroke of the scourging rod,
Yet surely He wields it wisely and well;
Doubtless He **knows** the need of its grievous sting,
The restless, turbulent spirits to quell.

Like the good shepherd who seeks his sheep astray,
And guides them safe to the sheltering fold;
Back to the stilly brook and the pasture green,
Back from the barren waste so bleak and cold.

Though with His sturdy staff He urges them on,
Still it is love which rules the prompting hand;
Tender love for the erring, the weak and frail,
That did wander off to the sterile land.

Now, the Father will look to the contrite heart,
To the poor man who trembles at His word;
And His stern frown will yield to the smile benign,
When the penitent's humble prayer is heard.

And oh, when He makes up his jewels at last,
Yea, His precious saints in the kingdom bright;
These much-beaten ones, too, His pure joys shall share,
And shine before Him with hearts of delight!

Not only till His glory fills the whole earth,
Won from the thrall of sin by His dear son;
But through all the grand reign of enduring bliss,
In the unclouding, eternal beyond!

His eyes ever charmed by the work of His hands
And His ears entranced with unceasing praise;
Peace's lingering smile on each **radiant face,**
Throughout the glad realm of the ancient of days!

B. F. SHIPP, Norfolk, Va.

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CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—Seward Block. Breaking of bread 10:30 Sunday-school 12 to 1.

BOSTON, MASS.—Odd Fellows Hall, 203 Warren St., Roxbury Dist. Lecture at 11 a. m. Memorial service immediately after.

BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:0 a. m. Services 11 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.

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.—Recital Hall, Conservatory of Music, James St. South. 10 a. m. Sunday School; 11 a. m. Memorial Service; 7 p. m. Lecture. Tuesday 8 p. m. Bible Class. Tuesday night meeting in gymnasium (same building.)

JERSEY CITY, N. J.—Fisher Hall, Cor. Bay and Erie Sts. Sundays 11 a. m. to 12:30

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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 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—Olive Branch Hall, 89 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

ALSO—At 374 Prairie Ave. at 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.

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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.

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VICTORIA, B. C.—Sunday 11 a. m. at 1908 Davie St.; 7:30 p. m. at A. O. F. Hall, lectu

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.

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MAY, 1940

The Christadelphian Advocate



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Devoted to

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Editorial.

RUSSIA DOMINATES

From the prophetic point of view, we have felt sure that Russia has been the Power behind the Balkan war and wiping out the Turkish abomination from Europe. Of course her hand has been gloved, because her designs and the prophetic destiny require that. But the world will wake up soon to see how and where the bear of the north has been prowling. Britain has been frightened because of German activity on sea and land, supposing she was the ultimate object of attack; but Germany was willing that Russia should think so, while Russia itself was the fear prompting Germany's vast war expenditures. We are in receipt, from Bro. Jung, Baltimore, of a clipping which reveals Russia as "dominating Europe," and we may feel sure that the time is close at hand when she will force all nations to stand back, (not to accompany her), while she ascends Mount Zion to be overthrown by the Shepherd of Israel.

The following extracts from the Sunday American of April 13th, will be intensely interesting to our readers:

Russia occupies today the strongest position in all her history. Eight years ago, what with the confusion of her military and naval disasters in the Far Orient, and of her Terrorist revolution at home, her fortunes were at the lowest ebb, and by many it was alleged that the death knell had been struck of the Muscovite Empire. Yet, at present, she is the dominating power in Europe, as well as in Asia.

If any doubt remained upon the subject, it must have been set at rest during the past week by the remarkable speech of the German

chancellor in the Reichstag at Berlin: It was a speech introducing the bill for the enactment of the special tax of \$260,000,000 on capital in the Fatherland for military purposes, over and above the ordinary annual war taxes, which this year show a large increase over the preceding 12 months. No such appeal has been made to Teuton patriotism since the inauguration of the struggle for liberation from Napoleonic thralldom, just a hundred years ago, and if the chancellor in the Reichstag called upon the people for this heavy sacrifice, it is because, as he remarked, not merely the safety, but the very existence of the nation is menaced by the new condition in Russia. No more striking or eloquent tribute to the resuscitation of the so-called Colossus of the North could be found than this enormous war tax demanded of the German people in plain, unvarnished, and withal, extremely temperate language, by Chancellor von Bethmann-Hollweg last week.

Yet Russia has engaged in no war since her so disastrous conflict with Japan in Manchuria. As recently as four years ago she was compelled by a direct threat of war from Berlin and Vienna to withdraw the support which she had until then accorded to Servia, in the opposition offered by the latter to Austria's annexation of the Ottoman provinces of Herzegovina and Bosnia, which have a large Serb population. At that time the center of power was at Berlin. Now it is at St. Petersburg, and this extraordinary change has been wrought by state-craft and diplomacy. In fact, Russia has accomplished it without having any occasion to draw her sword.

RUSSIA AND THE BALKAN ALLIES

As intimated by Chancellor von Bethmann-Hollweg, the Ottoman Empire, whose close friendship with Germany amounts almost to an alliance, has virtually disappeared from the face of Europe, and its place has been taken by a coalition of Christian powers, all bound to Russia by ties of creed, and to a great extent of race; powers whose union with Russia is of the closest character. It is no secret that in their war with Turkey the Balkan allies have received the potent backing of the Czar; that if Servia and Montenegro, both of them proverbially impecunious, have been able to face the enormous expenditure necessitated by their military operations that have been in progress now for many months, it has been due to financial assistance from St. Petersburg.

That Russia was privy to all the plans of the Balkan allies before they took the remainder of Europe by surprise in embarking upon their crusade against the crescent has been revealed through the indiscretion of Capt. Walter Christmas, of the Danish Navy, in giving out for publication in the Danish newspapers some private letters which he had received from King Constantine, written when the latter was still heir apparent. In one letter especially, written from Salonia, the then crown prince states that a confidential com-

unique by the Balkan powers, describing their alliance, their scheme for a campaign against Turkey, and their partition of European Turkey, was submitted to Russia and approved by the Czar's government as far back as 12 months ago. Constantine adds that from St. Petersburg it was strongly recommended that the war should not be commenced before the spring of this year. But Turkey's weakness after her struggle with Italy caused the Balkan allies to precipitate matters and to embark upon hostilities last autumn, quite prematurely from a Russian point of view. These letters prove definitely that Russia was in thorough sympathy with the attack on the Ottoman Empire.

WOULD HAVE WAR NOW

These Balkan powers are not merely progressive, but likewise aggressive. They are just at present convinced of their irresistibility, and, if I may be permitted to use the expression, intoxicated with victory. Their large armies are composed of seasoned troops, with all the invaluable experience of six months or more of the most strenuous kind of campaigning, and in each instance they have reasons to recall that their national existence is largely due to Russia. Both Bulgaria and Servia owe their freedom from Turkish rule to her. Montenegro has for nearly half a century been financially dependent upon large annual subsidies from the St. Petersburg treasury, while it was the Czar's hand alone that stayed the victorious advance of the Turks in 1896, when they were within a day's march of Athens.

To all intents and purposes, then, the Balkan powers may be regarded as offensive and defensive allies of the Czar. While Russia has spent the past eight years in completely reorganizing her army, increasing its size so that it is today bigger than those of Germany and Austria put together; has constructed innumerable strategic railroads along her western frontiers, and has wholly changed her system of western defenses, she has not had time as yet to reconstitute her navy to any extent. But at sea she will rely upon the assistance of her ally, France, which as Germany is well aware, is only waiting for an opportunity to endeavor to recover her lost provinces of Alsace and Lorraine. The French are firmly convinced that they have never been, from a military point of view, better prepared for a war with Germany than at the present moment—a belief which is confirmed by impartial military experts of foreign nations. The French people, too, are now called upon to make further sacrifices of a financial character in line with those which the Kaiser and his Chancellor are asking of the German nation. But while they express their readiness to do what is required of them by their government for military purposes, they urge that it would be surely better to tackle Germany now, before she has had time to spend the \$260,000,000 in improving her army.

BRETHREN AWAKE

Letters and manuscripts received manifest an awakening among the brethren on the signs of the times, some thinking the end is very near, others, that certain features are still undeveloped. We have some of these manuscripts set aside for use when room is found for them; but some of them must wait till they can be copied, because if we were to send indistinct, pencil-written articles to the printer, we should be charged extra for the composition. We have to copy on typewriter all such articles, and it has cost us about \$10.00 the last six months for copying such articles. We have to edit most of such articles before sending to be printed and before copying and often there is no room for this between the lines. Will brethren please keep these matters in mind, and help us. Write with pen. Do not abbreviate words. Leave good space between lines. Write distinctly, especially proper names. Many times we have to hand to the printer the plainly written articles, because we have not time to copy others. Do not regard indelible pencils as a substitute for pens.

 THE SHIELD

This is the title of a twenty-page monthly, edited in Sydney, Australia, by Bro. John Bell. Copies have been coming to us lately direct from its office, and therefore, we suppose, sent by the kindness of the editor, for which we return thanks. The paper is a medium of communication between the Australian brethren, and in the copies we have received we have not detected serious doctrinal errors, though some time ago it was thought by some that it advocated that man was made mortal and bordered on the free life theory. We hope it does and will maintain the pure truth in order that its existence may be a benefit to the Australian brethren. A multitude of papers may prove self-destructive, since they may overreach the financial ability of the brethren; but at least each continent ought to be able to support a paper.

In one number of "The Shield" we noticed a report of the death of Sister Martha Hayward, who, with her husband and children went to Australia from Mumbles, Wales, some years ago. Bro. Hayward was an uncle of Sister Williams. Perhaps some of "the old folks at home" will not have heard of Sister Hayward's death, since "The Shield" does not circulate over here. The Hayward family was connected with the truth from the time of what in the Christadelphian was termed "The Revolution" in South Wales, when Bro. and Sister Williams embraced it. Now, we think, the last of the old generation is gone to rest, and the passing away of "The friends of our youth" reminds us that we are hastening on to the end of the journey of mortal life. God grant that we may be worthy of one free from death.

EDITOR'S PROPOSED VISIT TO ENGLAND

We have not said much about our contemplated journey to England because we feared various obstacles would be too great for us to overcome. Domestic affairs have to be considered in arranging for such a long absence as the journey and work over there will require; also the work of the monthly issue of the *ADVOCATE*, and the general business of attending to orders for books and the finance connected therewith. We have had a constant fear that we would not be able to meet all the requirements in the case, and yet we have kept the purpose of making the journey alive in our mind and talked about it to brethren, and a few have contemplated going over with us on the same ship. We had fixed upon, or about, the month of June for going. Recently, we were asked by the Guelph Ecclesia through Bro David Toltan, Secretary, if we would be willing to make a lecturing tour in Ontario and other places en route to our sailing port—New York. We answered yes; and now Bro. Toltan writes us that it will require about two months to visit all the ecclesias that have entered into the project, and this will postpone our sailing till about the first of August. This we think, will suit better than an earlier date for what work we are to do in England this year, since when we arrive there, brethren and the people generally will have returned to their homes from their summer holidays. But we fear we shall be deprived of the company of some, whom we had hoped to have with us in crossing the Atlantic. Thus we find it difficult to make all things meet to the satisfaction of all concerned; but we must do the best we can and leave all consequences in the hands of Him in whose control all things are.

Men may propose, but God will dispose. Whether He will dispose as we propose we never can foretell. All we can do is make our plans as wisely as we can, then proceed, prepared for all eventualities that may providentially be favorable or unfavorable.

We have therefore planned that, the Lord willing, we will leave Orlando, May 22, for Chicago, to meet with the Ecclesia there, our old home, Sunday, May 25. Then reach Canada in time for our first appointment Sunday, June 1st, and follow whatever programme and route the brethren will have arranged for us, reaching New York in time to sail either on the S. S. *Mauretania*, July 23, or on the *Caronia*, August 2.

Now we must ask the brethren to send in intelligence and announcements in time for the June number of the *ADVOCATE*, since the July number will be printed before we leave home, and the August number, we think now, will be printed in and mailed from England.

We have found it impossible to arrange satisfactorily for the printing here during our absence, and we are negotiating with a brother in England to do the work while we are there. This will incur greater mailing expense, but we shall have the advantage of

being near by to attend to the editorial work. If Bro. Toitan can send us the full programme of our tour in time, we will publish it in the Advocate next month.

NOW WHERE ARE WE

Not long ago we received a letter from the West stating that two of Christ's servants applied for fellowship with a certain body of Christadelphians, and were asked, "Do you fellowship Bro. Williams?" Answer. "Yes, we do." "Then we cannot fellowship you." The applicants, however, did not have to leave that city to find a body that would welcome them at the Lord's table. This month a letter inform us of a suggestion having been made to a body of brethren and sisters that an effort be put forth to effect a reunion between two bodies of believers in a certain city; and the letter stated that one of the bodies regarded the editor of the ADVOCATE as the obstacle in the way. We hope these brethren do not think that we are a heartless creature, destitute of natural feelings of affection and love. If we are we do not know ourself, and there seem to be many sensible affectionate brethren and sisters who do not so regard us. Were we destitute of natural feelings, such reports would have no effect upon us when we read the letters, but we must frankly confess that they add sorrow to sorrow, and sadness to sadness, and we cannot help it—indeed, it would be a pity did not such letters so affect us.

But why is it thus? Well, we, from a sense of duty and fidelity to the cause of truth, opposed the teachings that Jesus did not atone for the sinful flesh He bore, and that all that baptism does for a believer is remit his personal sins and has nothing to do in the way of changing our relation from Adam to Christ. We also opposed the claim that aliens are to appear with saints for the same judgment. We earnestly contended that if, as Christadelphians had taught for years that Jesus had to die for his own redemption in redeeming us, his sacrifice must have had to do with sinful flesh or "inherited sin." This being the case, since our baptism is the means of our reaching the efficacy of the sacrifice of Christ, it must relate to the same thing as did his sacrifice in his own behalf, and that in our case it is for or because, or on account of sin in two senses, while in his case, only sin in one sense had to be atoned for. *This was an offence, which cost us the fellowship and good will of many we had known and loved for years.*

Lately, Bro. Sulley has visited some of the brethren whose displeasure we have incurred, and he deplors that he found "a disposition in some quarters to deny that Jesus offered for his own sins as well as for those of his brethren (Heb. vii:27; ix:7); which is equal to denying that Jesus came in the flesh." *Now appears in the Christadelphian, a Sunday morning address by Bro. Sulley on*

the subject, which very clearly shows the truth and the importance of it. In this address, which we have extracted part of for the *ADVOCATE*, will be found the truth as set forth in Christadelphian literature for years, with, we think, a more lucid explanation of the words "offered for his own sins." We greatly rejoice, with others, to see this coming from Bro. Sulley, since it will command special attention.

But why are we thus writing on the subject? It is to express our hearty acceptance as a means of announcing to our brethren whose ill will we have incurred that if they stand with Bro. Sulley, we stand with them and with him; and may we venture to say on this basis, Perhaps, perhaps, there is a rift in the clouds that may give hope of the cloud vanishing. Nobody would rejoice more than we over such an event.

But what about the responsibility question? Well, a brother has recently written us that an Ecclesia that withdrew from him several years ago, because of a difference on this question, has received him back into the fellowship. The basis of faith of that Ecclesia on this subject is, "That resurrection will be limited to those only who are responsible to God by a knowledge of his revealed will, and that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the second coming of Jesus Christ, and will be gathered with the responsible living into His presence to give an account of themselves, and receive in the unglorified or natural body, with which they will come forth, according to that they have done, whether it be good or bad."

This taken as a whole, with its contents mutually explanatory, can hardly be objected to by any one; and if we could be rid of party Inquisition, it might be near enough. In any event, there is a rift in the cloud. Let us hope and pray and work for a union and unity that will give our returning Lord a hearty welcome.

If we cannot get Bro. Sulley's address into this number of the *ADVOCATE*, it will appear soon. Read and ponder over it.

THE PRIESTHOOD QUESTION IN TEXAS

We have received nothing further from those who seemed desirous that we take up the priesthood question with a view of "rectifying" the condition existing among the Texas brethren. It seems from letters received and from remarks in "The Truth Advocate" that our Texas brethren thought our article in the *ADVOCATE* for March on "The Melchisedec Priesthood" was written as dealing with the Texas difficulty; but in this they were mistaken. We had questions from several as to the meaning of the words "without beginning of days or end of years," and these had been waiting for an answer long before we took up the question in Texas.

POISON.

Topeka, Kan., Jan. 5, 1911.

B. F. AND H. F. MICKLEY, Seneca Falls, N. Y.

Having received a copy of what is called "First Principles," by request, I beg to advise that I had sent for it because I had read B. F.'s letter in the December number of *The Faith*, 1911; and the first part on the remarks on the 144,000 (Rev. xiv:1-3) of the "First Principles," I had been so pleased with that I desired to have a copy. But have I been on the wrong track, or is the brother in New York sidetracked, or is he trying to test or poison the Ecclesia in Topeka? Whichever it is, we take exception to the total of 144,000, and to the opinion you set forth of baptism (Matt. xxviii:19). I also object to the veiled suggestion of the present reception of the same Holy Spirit power which the apostles and early disciples received, and to the authority you assume to change the meaning of Matt. xxviii:19. Do you know of any one among men today who by the Holy Spirit can speak with tongues, raise the dead, heal the sick? Really, is it the word spoken, or the act which saves? "He that believeth and is baptized shall be saved." Is the virtue in the words, or in the condition of the mind? Is the matter a show for men, or another law of the letter—ordinances grievous to be borne? Or is it a matter between God and man? Does the baptizer know the heart of the one baptized? Is he not only a witness or an agent to perform an act? What words did John use? Were any needed? Must I say words when I wash my face in order that my face may be clean? Do the words save us, or knowledge, belief and obedience to the will of God? There are many passages we may split hairs about, but does it profit? Does it keep and advance the unity so warmly commended by God, so loved by His Son, and so necessary to fulfill the promise to the fathers? "Thy seed shall be as the stars, and as the sand of the sea." Shall Abraham realize this when he awakes, or shall he only see a little band of 144,000?

Is it true that the fraternal meetings are corrupted? Is the serpent's seed prevailing against Christ's church? Have you left Christ's church? And in order to be known created a difference in non-essential points to draw away disciples from the truth? Bro. Mickley, must it be so that such talent as your book manifests is to be estranged from the One Body which has the true oracles of God? Must the misconduct of some drive you out from the good you may do with years of experience, and study, and seeming sincerity?

I can not see any dishonor in the use of the Father's name in baptism as commanded by Jesus in Matt. xxviii:19—a commission given by one who had just remarked that to Him had been given all power. And as far as the Holy Spirit is concerned, when you come to analyze it, is it not God who is above all, through all, and in all whosoever will? It may look to you like admitting the triune God, but really, are Christadelphians guilty? Are you ashamed of the name Christadelphian, or those bearing that name? Can not good soldiers of the cross hold the fort till Jesus comes, even though some fall beside us? Paul desired to set in order some matters in the early church, and can we not do the same by remaining in the body as long as the truth is upheld, though human weakness is manifest, and will be to the end?

Did not Paul, Peter, Barnabas, and others, show weakness even after receiving the Holy Spirit? I wish to see all enmity, hatred, malice and uncharitableness cease in those who love the truth. Why did not Christ or the apostles tell us more explicitly if our communion is wrong? You vie with Rome in your personifying of an emblem?

Respectfully yours,
A. W. SMITH.

THE ASSEMBLING OF OURSELVES TOGETHER.

The writer of the epistle to the Hebrews exhorts believers to "consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching" (Heb. x:24, 25). The apostle does not exhort to hold such assemblies, but merely cautions against the neglect of those that were being held, as some were doing. The members of the early church had frequent gatherings for receiving instruction (Acts xi:26), for exhortation (Heb. x:25), and for observing the memorial supper (I Cor. xi:23). The chief object of these gatherings was mutual edification (I Cor. xiv:26). True, here and there abuses crept in, but these were corrected, and thus the purpose as well as the proper conduct of those gatherings was duly set forth by the apostles.

The church as the body of Christ is to be built up, edified (I Cor. xiv:4; Eph. iv:12; I Thess. v:11). The apostle Paul exhorted the brethren to follow after the things which make for peace, and things wherewith one might edify another (Rom. xiv:19). We have not been left to conjecture what those things are, nor need we invent such for ourselves. The divine power has given us all things which pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue (II Pet. i:3).

The first essential toward such edification is charity, or love. "Knowledge puffeth up," says the apostle, "but charity (love) edifieth" (I Cor. viii:1). This is the love of God which is shed abroad in our hearts (Rom. v:5). Where this disposition prevails the believers will be, as at Jerusalem, "of one heart and of one soul" (Acts. iv:32). What high regard, what tender solicitude, for the other's well being! What willingness and readiness to help in every way possible!

One of the means toward such godly edifying is the word of Christ, which is to dwell in us richly in all wisdom (Col. iii:16). This word is read at the gathering of the brethren and sisters, appropriate remarks are made thereon, and lessons are drawn from it for teaching, for reproof, for correction, for discipline which is in righteousness, so that the man of God may be completely fitted for every good work (II Tim. iii:16,17). The praises of Him who hath called us out of darkness into His marvelous light are held up in their proper light, and brought to bear upon the consciences of the believers. All those virtues are understood and appreciated for their value, and acquired by the members of the body, and these so shine as lights in the world.

Psalms and hymns and spiritual songs enter into the conduct of these gatherings (Eph v:19). That these things pertain to the one body is evident from Col. iii:15, 16, where the apostle says, "And

let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful." Then the apostle exhorts to "let the word of Christ dwell in you richly," ending with, "admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The singing of truly spiritual hymns can and does contribute much to heighten the fervor of religious devotion. Even in David's time the singing of psalms and hymns constituted a considerable part of worship, and why should it not today? What are "spiritual songs?" They are songs in which there is a predominant spiritual element; and we can have nothing that is spiritual without the spirit of God. Spiritual songs, then, are songs which are permeated with the spirit of God, and are sung, as the apostle said, "with the spirit and with the understanding" (I Cor. xiv:15). Right here let me call attention to a feature of singing, which, though much in evidence, is not spiritual. There is a hymn which begins thus:

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

The same hymn ends with these lines,

"Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die."

It is true, believers have a charge to keep, and also a God to glorify; and so far the hymn is spiritual—it is in keeping with what the spirit of God has revealed. But as to having a never-dying soul to save, and fit it for the sky, no such sentiment is to be found in the word of God. Besides, the hymn is self-contradictory. If we have a neverdying soul, it surely is not in danger of dying, as it can never die. If the soul needs to be saved, as the hymn says, it must be in danger of dying. The last verse says, "If I my trust betray, I shall forever die." If the soul never dies, it can not forever die. If it forever dies, it can not be neverdying. In that case it would be proper to say, "An everdying soul to save." The "soul" of which the Scriptures speak, so far from being neverdying or immortal, if it sinneth, shall surely die (Ezek. xviii:4, 20). It is one which may be saved from death (Jas. v:20). As to fitting a neverdying soul for the sky, this is subversive of the uniform and unvarying tenor of Scripture teaching, "The meek shall inherit the earth" (Ps. xxxvii:11, 29; Prov. ii:21, 22; x:30; Matt. v:5; Rev. v:10). A song which thus palpably contradicts itself, as well as the plain teaching of the word of God, can not be regarded as spiritual. It is quite as possible to create a wrong impression by singing what is not scriptural, and not true, as by teaching. While there should be a high degree of fervency in our singing (Rom. xii:11),

we should be careful to sing with the understanding also (I Cor. xiv:15).

Prayer is another act of worship, and was engaged in by the early believers, as may be seen by reference to I Cor. xi:4, 5, 13, 17, 18. Prayer in the church is not restricted to men, but may be engaged in by women as well.

As with singing, so also with prayer, Paul would engage in it with the spirit, and with the understanding as well (I Cor. xiv:15, 16). We should not only watch *unto* prayer (I Pet. iv:7), but also *in* our prayers. Let it be borne in mind that prayer consists of more than informing the Father in heaven of all the things which ought to be done. Giving of thanks for favors received, should enter largely into our prayers (See I Tim. ii:1). When we recount all the blessings the kind Father's hand has bestowed upon us collectively and individually, blessings of a temporal nature, and spiritual blessings, what reason for devout gratitude to Almighty God we have. We have heard prayers which seemed to have the purpose to inform the Lord of all the things which remain undone, and which He ought to do. We should watch our prayers to pray according to His will (I John v:14, 15).

How can we pray according to His will, if we are ignorant of "what the will of the Lord is" (Eph. v:17)? We should not use vain repetitions in our prayers (Matt. vi:7). Much speaking is not always a sign of deep devotion. And as to the Lord, He has no pleasure in repetitions; therefore they are vain, empty. Neither should we pray merely to be seen (or heard) of men. We are not praying to men, but to our Father in heaven.

All should be quiet while prayer is being offered, so that all may hear the petition, and be led in their thoughts into the presence of God, and, joining in the prayer, say the "Amen" (I Cor. xiv:16). When all have been led into the august presence of the Maker of heaven and earth, when the spiritual faculties have been stirred by fervent spiritual prayer, the minds of the hearers will be in a receptive frame, so that the word of God may effectually work in them that believe. However, let no one think that our prayers are to be restricted to the gatherings of the brotherhood. Appropriate petitions are to be sent to the Father in the home. But above all, we should pray without ceasing (I Thess. i:17); pray always (Eph. vi:18); be instant in prayer (Rom. xii:12); pray everywhere (I Tim. ii:8). While it is not required that we should do nothing but say prayers at all times and in all places, we should ever and always be in a prayerful frame of mind, remembering with gratitude the Giver of the blessings we enjoy, and in humility our dependence upon Him for the things we constantly need.

Another means toward such godly edifying is the observance of the memorial supper. It was foreseen in the wisdom of Christ, the head of the church, that the body of believers would require a visible remembrance of Himself during His absence, and thus the

Lord provided a means whereby His followers might have Him constantly in remembrance. "Until the kingdom of God shall come" (Luke xxii: 16-18), or, "till He come" (I Cor. xi:26), are the disciples to "come together to eat" (I Cor. xi:33). This eating is first of all in remembrance of the Lord, and to show the Lord's death. Eating of the loaf is a reminder that Christ gave Himself for us; and drinking of the cup a remembrance that Christ shed His blood for many for the remission of sins. We are here reminded not only of the fact of the Lord's death, but also of the motive which prompted Him to give Himself, which is His love for the church (Gal. i:4; ii:20). He "loved me, and gave Himself for me." Let this reflection be a personal one. The devout contemplation of that scene on Calvary, and the love that prompted the Lord to give Himself for us wayward, sinful, and undeserving creatures, can not but beget a deep sense of humility, and of obligation and gratitude toward Him who laid down His life on our behalf.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (I Cor. x:16)? "We" bless (or give thanks for) the cup; "we" break the bread, showing that not merely one individual engages in this solemn transaction, conscious of his relationship with Jesus the Lord, but there is a fellowship in that observance. All who participate in that solemn memorial have a common interest in Him whom they thus remember. Thereby is also shown the fact that "we being many are all one body; for we are all partakers of that one bread," or loaf (verse 17). As vital union with the head is indispensable to all the members in the corporeal body, so union with Christ, the head of the church, is essential to the well-being of the members of the body of Christ. Where each is keenly sensible of his relation to Christ, and loves Him that begat, there will be also that tender affection and kind regard for the one that was begotten. Thus the bond of union between the members, and of the members with the head, is not only kept intact, but strengthened each time such communion is engaged in.

All should be silent while the bread and wine are being passed, so that all may be impressed with the solemnity of the occasion, and each may be engaged in quiet and undisturbed meditation.

When and how often should the Lord's supper be celebrated? That the assembles of the apostolic church were frequent, that they came together often, admits of no doubt. "Ye come together," said the apostle to the Corinthian brethren (I Cor. xi:17, 18, 20, 33). But their coming together was not for the better, as it should have been, but for the worse. The apostle did not chide the brethren for not coming together often enough, or too often, but for their departure from the order which had been delivered to them (verse 23); instead of coming together to eat the Lord's supper, they made distinctions between the rich and the poor, eating and drink-

ing so that one was "hungry," and another "drunken" (verse 21). The Lord's supper was not intended as an occasion to gratify physical appetite, but to show the Lord's death till He come. Hence the command, "If any man hunger, let him eat at home, that ye come not together unto condemnation" (verse 34). To eat was one of the objects of this coming together, as is shown in verses 20, 21, 33, 34. Now, either those brethren had but one meeting annually, and therefore celebrated the communion but once in the year, or they met oftener, and proclaimed the Lord's death more frequently than that. It can not be truthfully said that their assemblies were annual, as that was entirely too long between the meetings; and for the same reason it can not be said with any show of reason that they celebrated the communion but once a year. "When ye come together therefore into one place, this is not to eat the Lord's supper" (verse 20), that is, in the way they were doing. Therefore the apostle's reminder of the manner in which he had delivered this solemn memorial service to them, and the proper manner of its observance. This matter was urgent, and required immediate attention, for he says, "And the rest will I set in order when I come" (verse 24). When would he come? That he expected to see them shortly, or before a great while, is evident from his remarks in chapter iv:19, "But I will come unto you shortly if the Lord will." Whatever was or could be done with other matters, this case must be attended to *at once*, even before the apostle's visit, which would be soon. Either the communion was annual, and the time of its observance lay between the date of this epistle and the contemplated visit, or it was "often," even before he should see them (verse 26). There is another reference to the apostle's coming in chapter xvi:2, 3. Here the apostle gives command similar to the order given to the churches in Galatia, that "upon every first day of the week, let each of you lay something by itself depositing (or putting into the treasury) as he may be prospered, so that when I come collections may not be made" (Diaglott, Campbell and Rotherham). This laying by itself and depositing in the treasury was to be attended to before the apostle's coming. It was to be done every first day of the week (Diaglott), on the first day of every week (Campbell). The treasury, according to apostolic order and sanction, was in charge of the deacons (Acts vi:1-4). They were the custodians of the ecclesial funds. How could the deposit of charitable funds be made with them on the first day of the week, if the brethren did not come together at that time, bringing with them that which they had laid by itself? To obviate the necessity for such collections at the apostle's coming, to save time and confusion, so that the money might be available without further effort, and to bring all the churches into the unity and concert of action, was the design of this order. It shows the custom which the apostle sought to establish in all the churches of God (See I Cor. iv:17;7:17).

Shall we depart from this order which was established for our benefit, or shall we conscientiously adhere to it? We can not improve upon apostolic teaching, neither can we better the practices and customs apostolically established. Where these means are scrupulously and devoutly employed, we find the brethren growing in grace and in the knowledge of our Savior Jesus Christ; but where this is not the case, a gradual loss of interest in the truth, and resulting worldliness, are sure to follow. Brethren and sisters, the days in which we live are evil, and temptations are everywhere about us. But the day is approaching. Let us therefore not forsake the assembling of ourselves, but exhort one another to diligence and faithfulness, using the means intended for our strengthening and upbuilding, and so much the more as the day draws nearer.

A. H. ZILMER

PEACE—NOW AND HEREAFTER.

This is a theme with which the Scriptures teem; it is a term referred to in the sacred writings at least four hundred times. Is this not a topic to which the "elect of God" stand closely related? Is not our Father the "God of Peace?" Is not our Saviour and divine mediator the "Prince of Peace?" And have not the "glad tidings of great joy" which have drawn us nigh to God been described by Paul as the "Gospel of Peace?"

Among the many blessings which a loving father will bestow upon his faithful children, the blessing of peace stands unique in one respect. The establishment of God's kingdom still lies in the future; the fulfillment of "those exceeding great and precious promises" await the arrival of "great David's greater Son;" the priceless gift of eternal life is still "hid with Christ in God." But the inestimable boon of God's peace can be enjoyed now, can be ours even now. Our scriptures—the divine source of comfort and consolation—promise us not merely peace when the Prince of Peace will have come; when the Master will have bidden the storms to cease and the howling winds to rage no more, but promise us peace now, at the time we so sadly need it, and thus serve to increase the contrast which should exist between the "called and chosen" and the world without.

When on earth our Saviour, referring to the condition of the world then and later, said: "I come not to send peace, but a sword." Yet to his beloved disciples he said: "My peace I give unto you." But how can we get this peace? The sweet psalmist of Israel wrote upon the sacred page, "Great peace have they who love thy law and nothing shall offend them." In the epistle to the Romans we read, "Being justified by faith we have peace with God through our Lord Jesus Christ." These passages teach us of the essentials for the possession of present peace, viz.: To have the faith which justifies,

and to love God's law. To embrace the glad tidings of the kingdom of God, to seek to do God's will on earth now, as it is done in heaven is to seek out the paths of wisdom, "and all her paths are peace." Then once we find ourselves on the highway of peace the important question arises, how shall we remain in it? Paul tells us "to be spiritually minded is life and peace." To live in accordance with the precepts of our elder brother is to enjoy the blessing referred to when Christ says, "My peace give I unto you." This saying prompts the question, "Did Christ enjoy peace when on earth? When we study thoughtfully the life of Christ, as so wonderfully depicted by his faithful disciples, we discover this peculiar feature, this seeming paradox. He whose presence seemed to serve only as a signal for storms to arise, commotions and disturbances to break out, enjoyed a pure and holy calm in the midst of the sea of troubles for which he was considered responsible. Behold, then, the unresisting lonely Nazarene imprisoned on a charge of sedition, of inciting rebellion, of designing to overthrow the Roman yoke; a paradox which provoked another—the God-defying and disobedient nation prating about and loudly proclaiming unswerving allegiance to Caesar, crying, "We have no king but Caesar." To return: Behold our Saviour described as an enemy and rival of the master of the Roman world! The babe in the manger troubling the peace of the king on his throne; the homeless preacher causing consternation in the palaces of great world potentates. Yet amidst the envy, jealousy, hatred, malice exhibited all around him, He remained calm and serene. They stoned him; they spat upon him, but naught could ruffle the spirit of peace with which he was enveloped. Whence came this peace? It was begotten of the consciousness that at all times he was doing his Father's will and all those things which pleased Him. So likewise may the sons and daughters of God in their day and generation find peace. In our day we live in troublous times. Our wicked rulers are like the troubled sea. The sea and waves roar loudly indeed. Yet amidst it all we can have and enjoy peace—be at peace with God and our Lord Jesus Christ. Presently, when the time is ripe our Master will appear and his faithful brethren will appear with him in glory, and assist in bringing to the suffering masses of the world's humanity the priceless boon of peace.

Blessed now are the peace-makers; blessed then too.

J. PRICE.

God's work should always take precedence over God's workman, for the work is greater than the man. The work was here before the workman came and will be here after he has gone to sleep. The work is a thing of ages, the man a creature of a day. The man is human, the work divine.

Knowledge is life. The more we know, the more truly are we alive. Solomon says that "the dead know not anything." We may with equal propriety say, they that know nothing are dead.

THE PATIENCE AND FAITH OF THE SAINTS—A SUNDAY MORNING ADDRESS AT ROCHESTER, N. Y.

BY BRO. THOMAS TURNER, AUBURN, N. Y.

DEAR BRETHREN AND SISTERS:—We greet you in the name of Christ, and according to Paul's salutation commonly used in his epistles, we would say, "Grace be unto you and peace, from God, our Father, and from the Lord Jesus Christ." The subject which has been announced for our consideration this morning is, "The Patience and Faith of the Saints." Patience and faith are characteristics of the saints from the beginning up to the end and consummation of Christ's work on the earth. It consists of a quiet non-resisting spirit, a willing obedience to the requirements of the gospel, and to the commandments of our Lord Jesus Christ, with implicit faith in God's precious promises. It is diametrically opposed to the spirit of the age, both political and ecclesiastical as it is exemplified in the speeches and teachings of the times.

At a recent patriotic celebration one of the speakers, a bishop of the Methodist Church, spoke with pride of the fact that he was a veteran and that his forefathers were before him, and he was joined by other speakers of the occasion, all glorying in the fact that they were veterans; glorying in the martial spirit, which is directly opposed to the teaching of the Lord Jesus Christ, who said: "He that killeth with the sword must be killed with the sword." And when the punishments are due upon the inhabitants of the earth according to the apocalyptic description there is added the words, "Here is the patience of the saints, and here are they that keep the commandments of God, and the faith of Jesus. "Why is this so? Simply because when the punishments due upon the earth are being inflicted the saints have escaped from these afflictions, and here their patience is manifested before all the world for they have been kept unscathed through the trials and tribulations which they endured for Christ's sake.

Jesus says in the third chapter of Revelation, when he is speaking to the ecclesias: "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell on the earth." What is that "word" of patience, but the commandments of Christ? Did he not say in the *Sermon on the Mount*: "Resist not evil." "Love your enemies." Is not this spirit permeating all through his teaching, and also throughout the apostolic teachings as well, the non-resistance of evil? Not as it was in the Mosaic times: "An eye for an eye, and a tooth for a tooth," but "resist not evil." Again he says: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds

blew and beat upon that house; and it fell not; for it was founded upon a rock." It is the principles inculcated in the teaching of the Lord Jesus Christ that I wish to emphasize as constituting the "patience and faith of the saints."

Jesus said, "When they persecute you in one city flee ye into another," emphasizing the principles he had already laid down in the Sermon on the Mount. Again he says, "Why call ye me, Lord, Lord, and do not the things which I say?"

Paul inculcates the same principles: "Recompense to no man evil for evil." "Avenge not yourselves, but rather give place to wrath, for it is written: Vengeance is mine; I will repay, saith the Lord" (Rom. xii:17, 18). By taking the reins into our own hands and resisting anything that comes against us, contrary to the spirit of Christ, we fail of maintaining that spirit of patience that is advocated by the apostles and all the faithful patriarchs and prophets throughout the ages. And this impatience is manifest in the world today. King Ferdinand, for instance, in his note to the powers (and he represents the Christian nations so-called), says: "Our patience has been exhausted at the inability of the Turkish government to carry out the reforms of the Berlin Treaty." Their patience has been "exhausted," he says, and the consequence was they must take up arms to carry out the reforms promised by the Berlin Treaty to all the powers of the world. This exhaustion of their patience just signifies what "the patience and faith" of the saints does not permit them to do. We have illustrations all through the scriptures of this fact, that the maintenance of this patience of the saints is to stand fast and run the race of patience that is set before us in the gospel. This race that is set before is to be run *patiently*. We are to "eschew evil, follow that which is good," and "wait upon the Lord." As Jesus said himself, "The meek shall inherit the earth." This promise to the "meek" is to be consummated at a certain time. If we do these essentials of the Lord Jesus Christ as spoken in the sermon on the mount, "Great," he says, "is your reward in heaven." Not that we are to go to heaven to get the reward, but it is reserved in heaven for us, as Peter says, "ready to be revealed in the last time." When Christ shall come his reward is with him "to give to every man according as his work shall be." If our work corresponds with these good deeds which he advocated and his commandments require, we will receive our reward in the bestowal of immortality and eternal life. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

James in speaking of the patience of the saints refers us to the prophets of old "as an example of suffering affliction, and of patience." Particularly he refers us to Job, although he was afflicted sorely, and the Lord laid upon him burdens almost unendurable, which tested Job's character and his obedience; showing faith that the Lord God was mighty; that he was worthy of all con-

fidence; and he placed all his confidence in Him, and He brought Him forth through all these trials, which Job attributed to God, saying: "Shall we receive good at the hand of God, and shall we not receive evil?" "Blessed be the name of the Lord." Job's wife tried to lead him astray and told him to "curse God, and die." Job endured all the trials and sufferings of the most severe kind, but he came forth like the tried silver and gold through the furnace, and we see how pitiful and tender was God to him at the last, and "gave Job twice as much as he had before." Not only so, he was restored to peace and quietness, and he lived in the midst of his children, and "died, being old and full of days." It is a lesson to us that emphasizes the necessity for patience, and that from that lesson we may learn as James exhorts us to do, that although we suffer and endure for Christ's sake, we are to rejoice, when we fall into divers temptations: "Knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." We have to have our faith tried; it is necessary; it is God's purpose to try every man and woman whom he receives into the truth to try and test their faith and allegiance and fealty to his divine mandates, and that is what constitutes "the patience and faith of the saints." We have a beautiful illustration of this principle in the life of Isaac in his obedience to God's commandments to "resist not evil." He, through necessity, went down to live among the Philistines, Abimelech, the king, allowed him to live in the land, where he prospered and became great. The Philistines envied him and told him to get out of the country, so Isaac and his people departed into the land where Abraham had formerly dwelt and had dug wells of water. Isaac, to make provision for his household, cleaned out one of the wells. The Philistines came and took the well. Did Isaac resist? No. He quietly departed to another parcel of land and dug another well. The first well was called "Contention." After he had cleaned out the second well, and the beautiful waters sprang up, they came and contended with him again, and he gave place to their wrath and went out into another part of the country, where his father Abraham had dwelt, and dug another well, and called that "Room." When Isaac had found "room" he prospered, and they became jealous, and afraid of him, and the king came to him and said: "We saw certainly that the Lord was with thee. Let there be an oath betwixt us, even betwixt us and thee, let us make a covenant with thee." Isaac inquires, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" They prayed him to make a covenant of peace with them. The Lord makes the righteous man's enemies to be at peace with him, and that is the principle of righteousness that will at last "bring forth thy righteousness as the light and thy judgment as the noonday." Isaac made a covenant of peace with them and they departed into their own land. He came forth victorious in obedience to that principle of non-resistance and

faith in God, and thereby exemplified the disposition of Christ. "The patience and faith of the saints."

Another illustration of the application of this principle is the case of Daniel. We know how sorely pressed Daniel was when all the governors and the presidents of the Babylonian kingdom got up against him because of their jealousy of him. Daniel is described as a great man, "preferred above the presidents and princes," but these presidents, governors and princes did not like this arrangement, and they became very jealous of his greatness. How did they try to bring his downfall? They acknowledged they could not find any fault with him in his administration of the king's affairs. He was perfect before Darius, the king. "There is no way by which we can find an accusation against him," they said, "except in regard to the law of his God." And so all these presidents of the kingdom, the governors, princes, counsellors, and the captains, consulted together to establish a royal statute, and to make a decree, that whosoever should ask a petition of any god or man for thirty days save of the king, Darius, he should be cast into the den of lions, and this decree was signed by the king. This was a test of Daniel's patience and hope—faith and patience and hope run together, faith as a breastplate, and hope as a helmet for protection. So Daniel put on his faith and helmet of hope, and when he knew that the writing was signed, "he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled down upon his knees three times a day and prayed and gave thanks before his God, as he did afore time." What was the consequence? "These men assembled, and found Daniel praying and making supplication before his God." The presidents, governors and princes reported Daniel's conduct to the king, complaining that he regarded not the decree. The king was exceedingly sorry, because when a law of the Medes and Persians was passed it could not be altered, and so at the command of the king, Daniel was cast into the den of lions. Paul mentions this in his epistle to the Hebrews when he speaks of those "Who through faith stopped the mouths of the lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." In the morning, the king came and found him there unmolested, and Daniel attributed his deliverance to the King of kings whom he served, because the instructions of the law were that they were to serve no other god beside Him. He was the Lord that brought the children of Israel out of the land of Egypt, out of the house of bondage. He required allegiance that they should worship no other god, no graven image, either upon the earth or under the earth, no image of any kind or character that they might bow themselves down before. Notwithstanding this explicit law of Moses, the nation of Israel was most prone to do the very thing they were forbidden to do. But not so with Daniel. He maintained his integrity; he stood up with faith

and hope and put his trust in Him, that God would deliver him out of the mouths of the lions, and after his deliverance, his enemies, who tried to drag him down to the dust in humiliation, were cast into the den of lions, destroyed and crunched to pieces before they got to the bottom of the den, and Daniel was exalted to great power and honor again, and the decree went forth to the nations that they were to bow down before Daniel's God because there was no other God who could deliver after this sort: "He shall bring forth thy righteousness as the light, and thy judgment as the noon day." Daniel spoke in behalf of his three friends, Shadrach, Meshach, and Abednego: they were raised up to great power, but excited the jealousy of the governors and princes as in the case of Daniel. Then they were tested and tried, their faith and patience was to be brought out as gold and silver is refined. They could not find any fault in these three men on account of their administration of the king's business, but like Daniel there was another way by which they they could accuse them to the king—by the law of their God. On "the plain of Dura" where the remains of mounds, marking the scene of these events, are found today, Nebuchadnezzar had placed a great image, and all "the princes, the governors, and captains," and other officers of the kingdom were gathered to the dedication of the image. Then it was commanded that all nations, people and tongues should fall down and worship the image. When the instruments of music were to be sounded, all were to fall down and worship, but these men did not. Whereupon certain Chaldeans accused the Jews before the king, who in rage and fury commanded the three friends of Daniel to be brought before him, and demanded to know the reason for their action, and they told him again that as for bowing themselves to worship his god, they would not: they would serve the Lord alone. Here is the patience and faith of the saints. What would we do under the same circumstances? Think of the test, and the endurance these men exhibited! What would be our attitude in that regard? Would we stand fast and maintain our integrity as they, and suffer ourselves to be "cast into the midst of the burning, fiery furnace," so "exceeding hot, that the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego?" Says Paul, they "quenched the violence of fire," they passed into that sevenfold heated furnace, and came out unscathed, not even the smell of fire upon their garments: they came forth victorious by their faith, their patience, and their hope, to the consternation of their enemies. Although we do not have to encounter the active temptations or the afflictions and the persecutions that they endured, yet all that come to the knowledge of the truth are tested and tried in some manner. It may not be in the outward way that they were perhaps: if it were so, we would be more apt to stand shoulder to shoulder for the maintenance of the truth. We can describe our position by no better words, perhaps, than to say, that, "The lines are fallen unto us in pleasant places." We have peace,

municipal, governmental, and political. The danger lurks right here. We are liable to be deceived on that account. Because of the peace which surrounds us, and prosperity which we enjoy, we are apt to forget God. Here is where our danger lies. The temptations we endure are more insidious and underhanded. We have to be vigilant the same as they were then, in regard to the adversary that was without. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. v:8).

I might say right here, that we are permitted to resist evil, notwithstanding the fact that Jesus says "Resist not evil," but it is this adversary everywhere present trying to get us away from the maintenance of our integrity; so Peter says: "Whom resist steadfast in the faith." We are permitted to resist evil, but it is not evil that Jesus has reference to. We are permitted to fight, if it is the good fight of faith: that is the fight which we have to engage in. We are not to wrestle with flesh and blood, that is not the evil which we have to resist, but we have to resist these temptations that creep in upon us, and not fall down before the gods of the world and worship them; but worship instead the God of heaven and earth. That is the test of our obedience, the obedience of His commandments: "Why call ye me, Lord, Lord, and do not the things which I say?" That is our business, to render obedience to Christ's commandments. They are not grievous, but they become distasteful if we are overcome with the many temptations of the world. It is inconsistent for us to pray, "Deliver us from evil," if we are coquetting with it all the time. We have to forsake evil and follow after God. We have to contend earnestly, and fight for "the faith which was once delivered unto the saints." We are permitted to take the shield of faith and put on the breastplate of righteousness, and take the sword of the spirit, to fight the battle, but not against flesh and blood. We fight against religious and political corruption, "against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places." That is where our contention comes in, that is where the weapons of our warfare are not carnal, but mighty to bring down the imaginations of men's evil hearts.

Again, if we get coquetting with this political spirit permeating the country today, how can we say, "Deliver us from evil," from that very evil we invite? That is the thing that tests our fealty to God, to come out from the world, to have nothing to do with it. A good soldier does not entangle himself with the affairs of this life. We are not of the world, and Jesus' contentions from the beginning to the end were against the world. This spirit that "worketh in the children of disobedience:" are we to be allies of these? We are a distinct and separate people; we are not numbered among the nations. We have a temptation before us, and therefore our exhortation is, to "Make straight paths for your feet," and not to be-

come entangled with the political troubles, municipal graft, or local broils. Let us take solace in the Spirit's gracious promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:10). Let us wait for God's own time to deliver us, for "Vengeance is mine, saith the Lord." The thirty-seventh Psalm is permeated with that spirit: "Fret not thyself because of evil doers." "Wait upon the Lord." And so we have to put our trust in Him, and wait for the time when that will be accomplished. We should wait patiently for Him, and for his second glorious manifestation, when He shall be revealed as a strong man on our behalf to deliver us out of the evil state in which we find ourselves, and bring us into that place where Isaac says he found "room"—a permissible figure of the Kingdom of God—"prepared from the foundation of the world." Jesus says, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." When Jesus instructed the disciples what would befall them when Jerusalem would fall at the hand of Rome, according to the prophetic word, first of all he said, "When they persecute you in this city, flee ye into another." That was fleeing away from evil. Did he tell them when Jerusalem was threatened to be patriots and defend their country? No. He said, "Flee into the mountains" (Matt. xxiv:16). "In your patience possess ye your souls" (Luke xxi:19). That must be our attitude in defending our integrity against the world: that we may "Do justly, and love mercy, and walk humbly with our God," and "quietly wait for his salvation." As Paul says, "The Lord direct your hearts into the love of God and into the patient waiting for Christ" (Thes. iii:5). "Set your affections on things above, not on things on the earth" (Col. iii:2). Our future life is involved in this matter: the holding fast "the name:" and refusing to fall down before the systems of the world, to worship them in any of their phases, ecclesiastical or political.

Our faith and hope and patience reaches forward to that day when we shall attain to that resurrection described in the last verse of the eleventh chapter of Hebrews, that all those patient-living saints who died in faith, "Received not the promise: God having provided some better thing for us, that they without us should not be made perfect. So when that day comes, when Christ shall call forth his own, "They that are asleep in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. iv:16, 17).

So, my exhortation to you, my brethren and sisters, is, "Hold the beginning of your confidence steadfast unto the end." Look at the example of Isaac: look at the patience of Job, and the result that came from it: look at Daniel and his friends, as examples of what will be our lot at the last day when all those who have ac-

cepted Christ will be made immortal, and come out unscathed and unharmed all through the terrible work of destruction that will extend to the ends of the earth: for wrath will be upon all nations to bring them to their senses. The wicked will not learn righteousness now; but if they will not then, they will be cut off. It is only the righteous that shall shine forth in the kingdom of their Father, "when the wicked are cut off, thou shalt see it."

Let us all await with patience the time when the Lord shall come, "For the coming of the Lord draweth nigh." The night is far spent, the day is at hand." Far more so than it was when Paul wrote these words. "Let us therefore cast off the works of darkness, and let us put on the armor of light." In conclusion we would say, "Behold, the husband awaiteth for the precious fruit of the earth, and hath long patience until he received the early and latter rain" (Jas. v:7). That fruit is what Jesus calls in the eighth chapter of Luke "The fruit of patience." The good seed is cast into the good ground and is cultivated, and it brings forth that "fruit of patience." But, the husbandman is up and doing meanwhile. He trusts in the living God for the rain to come down and prepares and cultivates his land, that the fruit may be manifest when the harvest is through. To this end, let us "Keep the *word of his patience*," the commandments of God and the faith of Jesus (Rev. xiv:12).

SUGGESTIONS ON COMING EVENTS.

And the sixth angel poured out his vial upon the great River Euphrates: and the water thereof was dried up, that the way of the Kings of the East might be prepared"(or the Kings from a sun's rising). Rev. xvi:12.

The great River Euphrates symbolizes the power and people of the Turkish Empire. It passes through Turkey and is its great river something like as the Nile is to Egypt. If in flood or its waters rising, it would convey the idea of this people extending its conquests; but if dried up, as in this prophecy, it means the subjugation of this people and its ruling power shrunken and diminished.

It was once a great power, but is now bereft of Greece, Servia, Rumania, Bulgaria, Montenegro, etc., while Bosnia and Herzegovina have been annexed by Austria. Truly the power and ruling of the Turks are about over, or "dried up".

It may be noticed, however, that this drying up, while it has been gradual or a process, prophetically is described in this verse as "dried up"; so that its fulfilment is in our day—in 1912. It was not dried up with all its losses of people and territory two or three years ago. The being dried up is for a Divine purpose.

It is that the way of the Kings of the East, or Kings from a sun's

rising, might be prepared, i. e., that the way might be prepared for something else to happen. Then, who are the Kings of the East — or Kings from a sun's rising? To answer this question, it may be said that two, if not three, classes are to be included therein.

First, There is the Son personal prefigured by the great luminary, even by the sun, in its rising in the East, when Christ will appear, and rising, as it were, above the horizon, over the Mount of Olives, just in time to deliver the remnant, the one third left over (Zech. 13 : 8, 9), who will become the Esther Class. Then the way is prepared, secondly, for Jewish independence. The downfall of Turkey will mean the uprising of Syria, for the Jews in the land are just rising into the majority above Turks and Arabs and Fellaheen. They will see their opportunity very soon, and British promises of help and protection, will be prepared to set up a Jewish State or kingdom in the Holy Land. There was a kingdom in existence before David reigned, so there will be a Jewish State or Kingdom set up and organized before David II. appears. "The thing that is to be, hath already been, and there is no new thing under the sun." Pictorial history in repetition is God's mode of teaching the wise his secrets. But this third part is the nucleus of the Kingdom of God. They will grow up in time under the tutelage and in the presence of Christ and his saints dwelling in their midst to be "a Kingdom of Priests, and a holy nation. Then there is the third class, even the living Saints and the resurrected ones, who shall be a Royal Priesthood, called of God firstborns, after the order of Melchisedec. Before this order can be instituted, or organized, its Great Master must appear first on the scene and "in the East." When He appears "at Evening time" of that Passover, perhaps about 1928 "all eyes," meaning the great host of invaders, shall see him—in the act of coming down convoyed and accompanied by the angels,—but He comes for the destruction of Gog's host, as the destroying angel, not as a Lamb. He is seen, too, by the Jews, this third part left over, and they realize that He is their Messiah, and their deliverer; and one begins to cry, "After two days he will revive us, on the third day we shall live in His sight." On this third day, or say on Easter Sunday, His people, "the house of David and the inhabitants of Jerusalem" will bow before Him as their long expected Messiah bringing deliverance. Twelve months after this, He is revealed to them as the one who was wounded in the house of His friends; and they will be sent to their tents for fasting and mourning up till the day of Pentecost, perhaps 1929, when all will be baptized in that fountain opened for to take away the sin of Judah and Jerusalem (Zech. 15 : 1). Syria released from the yoke of Turkey will gain its independence

and so prepare the way for its invasions; and this brings the Lord from heaven to earth while the angels who come with Him have a great work to do. They raise the dead and they visit the living; they take them away to meet Christ just where Issac met Rebekah i. e. near the Wilderness of Mt. Hor, and" in the air" ,not on foot. Hence a new Power is organized and to be manifest as God's and sons daughters, exalted to the divine nature and empowered and glorified as kings and princes in all the earth. The passing away of the Turks, the drying up of the great River Euphrates is the beginning of the end, just when half of the time of the end has expired. The thirty year's time-period, from 1260 to 1290, begins(31 st)of Aug. 1897, and of course, if this is correct, ends in 1927. It would seem then that very little is left of Turkey for the Turks. The Sultanate may be removed to Bagdad. Whether or not, the next verse (13) of the prophecy should be very interesting to interpret: "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, the beast, false prophets". The Dragon might be Constantinople, and the beast is it Vienna, or the capital of Russia? The false prophet, is he not the pope of Rome? This prophecy is before us in time, not behind us as if it had been fulfilled in the past. We are about to enter upon this new phase in the Near East Question, so that much of what has been written about the frog signs indicate that France will have something to say about the destiny of Turkey and her dependencies, still remaining. Such as Syria, Arabia, and Mesopotamia, and unclean spirits or evil breaths, or evil words, and threatenings bode no good for the peace of the world. The three great capitals and government of the Papacy and of the city of Constantine and Austria, if she is now the beast-power which I think is an eleventh power, and is Russia, not Germany or Austria, who are as I venture to submit, two big toes of the coming image. As submitted above, the one half of " the time of the end" has come and gone; the other half of these last times of the times of the Gentiles will be taken up in preparation for the following events that may be outlined in this way: First, The independence of the Jews and their becoming a Jewish State or Kingdom, and their prosperity for some years; then, as the result of a great European, or at least continental confederation, the land of Palestine will be invaded and Jerusalem besieged and taken, only one third of the people of the land remaining, and in this crisis Jesus their Messiah appears and delivers them. Gog and his hosts are destroyed. Jesus comes, say on the passover evening of 1928, the resurrection takes place on the third day after his coming, i. e. on Easter Sunday and way the of the kings from a sun's rising are even now being prepared. He is the sun of righteousness and he comes with "healing in His wings" to this third part redeemed, to the resurrected, to the living saints — the future king of the East. — J. Campell.

COMMENTS ON JANUARY ADVOCATE—NO 335

The writer is impressed that the Advocate for January contained an exceptional amount of highly interesting matter. The heart stirs within one while reading, from the opening to the closing. It seems to manifest more of the "old time" spirit—of ardor and investigativeness.

The writer would like to comment upon the editorial "The War in the East" but must reserve this pleasure for some other time.

The invitation of R. G. Huggins to the editor of the ADVOCATE to co-operate with him in fighting "immortal-soulism" impresses the writer as being decidedly presumptuous. We are of the opinion that if one shows no more conscientiousness than the editor of the Restitution has displayed, it matters nothing whether one may be a believer in "immortal-soulism" or not.

We would counsel Bro. T. K. Maynard to a little patience now, confident that he will find his doubts effectually dealt with.

"Questions Answered," by the Editor, leaves but little to be desired.

"The Sea and its Lessons" contains some excellent thoughts.

"Traditions of the Flood" is profitable, though we infer that the writer thereof considered the flood to have been universal, which is a point open to question and involving difficulties. "The earth" spoken of in connection with the flood should perhaps be taken in an accommodated sense, as in many other instances in the Scriptures, referring to the *inhabited or settled portions of the earth*.

"A Brief Retrospect and a Prospect" moves the reader deeply. The words of Bro. Moyer to Bro. Bickley, "You and I have outlived our day and generation, and practically our work is done", are pathetic. The older generation is passing from the vale of the shadow into the sunless, shadowless land. Earnest young brethren cannot but reflect very seriously upon the responsibilities which are descending upon them. If the Truth is to be maintained in the midst of a heedless, pleasure-loving age until the coming of our Lord, if His coming is not at hand, some must assume the burdens which faithful, old brethren are laying down.

As to Bro. Moyer's belief that England should strengthen her interests in Palestine so as to be a consistent challenger of Gog, "Art thou come to take a spoil," we will offer a suggestion. England as the possessor of Egypt is the modern "King of the South," and as such will at the time of the end "push at him", that is, at the Turkish desolater. The Turk will undoubtedly eventually provoke the Powers to intervention. Driven to extremity the Moslems will rise in a "holy war" and begin the massacre of "Christians". The Powers will intervene, apparently in concert, but really on the part of

Gog and his confederates, with an evil purpose which will soon be manifest. As this unhallowed thought becomes evident Tarshish will utter her challenge of surprise and defiance, "Art thou *come*"—not didst thou *go* "to take a spoil!"

Bro. Pinell's letter on the sacrifice of Christ and our relations thereto is reasonable and right, and not susceptible of refutation. Our relation to God as sons and to Christ as brethren, if we are really in the Truth, is infallible on the part of God and Christ. The relationship can be impaired only by disobedience on our part. If we are faithful with God, God will be faithful with us, and our adoption in spirit will be followed infallibly by apoption, to-wit, redemption of body, in due time.

The Intelligence reflects the state of the Truth in the earth. Some are entering probation. Some are departing from the Faith. Some are falling asleep, leaving lonely hearts and tearful eyes behind, adding a chapter to death's long, sad story.

To the new aspirants to eternal joys and honors, we would say, you have chosen well. You have lifted yourselves into the affections and care and keeping of the great Jehovah. We plead that you may make the Scriptures your monitor if you would escape the allurements of a superstitious, money-blind, and pleasure-mad world. If God is with you no matter who or how many may be against you, and many there surely shall be. "One with God is a majority." Press on, young brethren and sisters, press on and hold fast.

To those who are departing from the Faith, thus displaying their love for the present world, we can perhaps say nothing through the medium of the A V O C A T E , and about them it may be profitable to say but little. They have forsaken eternity and the joys thereof for a few fleeting years of doubtful pleasures and certain sorrows. They have bartered life for death. The case could not be worse, the situation individually no more deplorable. If, by any means, they can be restored to the fold, the very angels will rejoice, and he or she or they that convert them "shall hide a multitude of sins."

Those who are bowed under a weight of grief we can but commend to the grace of God and to the immeasurable consolation which our Hope as revealed in the Word affords.

The world is not finished now. We are living in the scaffolding stage of that structure which God is erecting. The labor is grievous and the proportions of the building not pleasing to the eye. But when the temporary encumbrances are cleared away, when the vail is drawn aside revealing the temple in all its splendor, then the cup of our joy shall be full and there shall be laughter for weeping and they that have mourned shall be comforted. B. L.

When the new life which we beg for shines in upon us, there be who envy and oppose, if it come not first in at their casements.—Milton.

INTELLIGENCE.

CHASE CITY, VA.—An effort to proclaim the Gospel of Christ continues, but little interest is manifested by those who are without. The children who attend our Sunday School give attention to and show much interest in their lessons. We trust this will be a means of helping them to become better acquainted with the Bible, and that their knowledge of the Plan of Salvation may grow accordingly. We report an addition to the Concord Ecclesia by removal from Illinois of Bro. and Sister Hoglund. They are located in Halifax County, west of Chase City, but hope to be with us many Sundays during the summer. It is with pleasure that we notice the brethren are again manifesting a lively interest in the Signs of the Times. The articles bearing thereon which have recently appeared in THE ADVOCATE appeal to the readers and are pursued with interest. We hope for further contributions. We send our greetings to the faithful, both far and near. May we work while it is called today, and be found "watching" when the Master appears.

Your brother in Hope,

ALBERT HALL.

DAYTON, OHIO.—DEAR BRO. WILLIAMS:—Your kind letter of enquiry and interest in our welfare, reached me this A. M. We have all fared well as far as any harm or loss of property is concerned, and are thankful to Almighty God that he has so graciously remembered us, and pride not ourselves on account of our righteousness, but on account of God's mercy to us. I include Bro. and Sister Shaw, these are all of our Ecclesia, besides myself and wife, also our families. Sister Reahard's brother in the flesh, and family were surrounded with the water, but it only rose to the height of their perch, filling their cellar; the rest of us were entirely out of the reach of the flood. We are not needing any help from the Ecclesias, but thank all enquiring ones for their interest and willingness to help. It is impossible for me to give a description of the flooded districts; the papers gave a much better description than I can, and while a great deal of it is exaggerated under excitement, the most of it is hard to exaggerate. It is the saddest thing to witness of my life, and while every one is trying to clean up with cheerfulness, it looks like an endless task, millions of dollars in property lost, and many lives, but the loss of life is not near so great as at first estimated, but there is no doubt that there are many lost who will never be found. I should judge that water covered an area of fully two miles square, and of the most thickly populated and business part of the city. The sight looks sadder and sadder every time I go down town, and brings vividly to one's mind the frailty of man, in the hands of the Divine being. Man's pride is heightened through prosperity to such an extent that he thinks he can build to defy any of the elements, but when one sees what has been done here, even though he is not a believer of the truth, he is forced to acknowledge his helplessness. The water averaged, in different parts of the city, from 12 to 20 feet deep, and to add to the horror, fire broke out in different parts of the city, and no chance to get to it to fight it. In places there were men, women and children who had to fight their way over buildings and alleys to safety, and as far as I know not one lost life by fire. Many were housed from 36 to 48 hours in buildings with scarcely any thing to eat, and expecting any time to have the fire reach them. I am truly your Bro. in the hope of Israel.

T. M. REAHARD.

ELMIRA, N. Y.—BELOVED BROTHER AND SISTER WILLIAMS:—We have pleasing intelligence from here this time. On the 25th of March Mrs. Wm. Barnetson of this place, formerly Baptist, was baptized into the Name of Jesus, for the Kingdom of God. She was brought to the knowledge of the Truth by Sister Kennedy, formerly of this Ecclesia, now of Philadelphia, who will be pleased to learn of this obedience. Also on March 23rd we had a visit of Sister C. Vredenburg and Sister Buell, of the Rochester Ecclesia, who broke bread with us. Also in the week ending April 5th, Brother and Sister Edward Staunton and family, of Seneca Falls, moved here.

Yours in Christ Jesus,

J. H. SYKES.

GUELPH, ONT.—Since last writing you we have had a most extraordinary and extremely sad accident occur, which has left our esteemed Sister Hannam a widow with three small children. Her husband, (her only support and not in the truth) who was a piano tuner, was suddenly cut off by an accidental death. He was repairing the large pipe organ in the St. George's Church here on the 19th day of March about 5 p. m., and as this instrument is driven by a water motor, when Mr. Jno. T. Hannam was in the mechanical part of the organ the power was accidentally turned on and caused the large hand lever to come up with a force sufficient to break, his neck and at once rendered him unconscious, and when found later that evening was dead. Sister Hannam is bearing up bravely although this was a crushing blow for her, and the saddest part to know that her kind and loving husband though favorable was not in the truth. This sad case has stirred our sympathy very much toward the bereft sister and her orphan children, so that we must supply her pressing needs out of our liberality and charity, and those who can join with us will be welcome, and thanked.

Your brother in Christ,

D. TALTON.

LIBERAL, MO.—DEAR BROTHER IN CHRIST:—Since writing you last we are no longer in complete isolation. We found Bro. and Sister Zimmerman living about fourteen miles from us, and we met here and there alternate Sundays until winter set in, and since then sickness and cold weather have prevented regular attendance Bro. Thompson and Bro. Graham of Scamman, Kan., meet with us also whenever possible.

A few are interested in the truth, which is encouraging to us, and we hope to be able to report some additions to our number in the near future.

Your sister in Christ,

MRS. H. M. STEVENS.

ROCHESTER, N. Y.—I have recently been appointed secretary of our Sunday School, by Bro. Cliff, superintendent of same. I thought you and others would like to know how we are getting along. Our Sunday School is in a flourishing condition, both teachers and scholars taking an active and interesting part in the work.

Our annual Sunday School entertainment was held Jan. 4th, at which a very enjoyable evening was spent. Refreshments were served in the lower hall at 6 p. m., our good sisters having prepared a feast of good things, nearly 100 persons, large and small, doing ample justice to the things provided. Afterwards we all went to the hall upstairs, where a well arranged program of recitation, dialogues and vocal and instrumental music, also musical selections were well rendered.

Our worthy superintendent being chairman, gave us a short speech, full of good advice to all, especially to friends who were present. Sister Alice Helliwell recited, "On the way to Padan-Aram", from November ADVOCATE. Bro. Edward Rowland repeated the 53rd of Isaiah in a highly commendable manner. It would make my letter too long to tell how praise-worthy all did their parts. After all had done so well, the presents to scholars and teachers were distributed, a box of candy was given to each one present.

Your brother in the Hope of Israel,

GEO. E. CHAUNCEY, JR.

Secretary of Sunday School.

P. S.—We have plenty of lesson sheets of this year. If any one should care for any, send word to me and I will send them as many as they desire at one cent a copy.

G. E. C.

VANCOUVER, B. C.—DEAR BROTHERS AND SISTERS:—Greetings to you who are scattered over the earth, and who are waiting and watching for the Master to come, and while in the waiting attitude are preparing for that great day. It is very encouraging to know that there are a few yet who will listen to wisdom and who are ready to love her (Prov. iv:5-7). We have had the pleasure of seeing another obey the words of the Living God—believe and be baptized for the remission of your sins.

Miss Grace Wintrip, formerly Church of England, on Feb. 26, 1913, after a good confession of the things of the Kingdom and the Name, yea

the only Name under heaven given among men whereby we can be saved, our new sister was baptized, and now feels glad, and is running the same race we are all running; and we hope and pray our Father will give us all that necessary strength to fight the fight and endure unto the end. With love to all,

Yours in Israel's Hope,

JAS. A. WYATT.

WORCESTER, MASS.—It is our pleasant privilege to ask you through the *ADVOCATE* to inform the brotherhood of Christ that the Worcester Ecclesia is still alive to its responsibilities as a Light-stand in these latter days. The passing years find us with even renewed confidence, looking for the fulfilment of the Master's promise, "If I go away, I will come again."

Holding in trust the word of God, we endeavor to rightly divide it and speak it faithfully, praying that He whose word it is will bless our efforts; that the fruit of our labors may be seen in a strong, united body, worthy of acceptance by Him in whose service we are enlisted and whose coming we constantly pray. Our hearts were gladdened by being permitted to introduce into the household of God in the way by Him appointed, three members of our death-stricken race. On Jan. 12, Mrs. Ida Gelineau and her two sons, George and Edgar, gave satisfactory evidence of the knowledge which allows them to enter the race for eternal life.

Dissatisfied with the traditions of the Roman Church, Mrs. Gelineau diligently searched the Scriptures to see whether the things spoken by the brethren in the name of Christ were so. Realizing that the light of the truth offered deliverance from Romish superstition, she exercised her mother's love toward persuading her sons to see the same glorious truths; and now in their early years they have been brought to know the only true God and to remember their Creator in the days of youth.

With eyes intently fixed upon the East we watch the gathering blackness of war; joyfully anticipating the call to the presence of Him who will invest us with His glory that as children of light we may pierce the world's darkness and be revealed in brightness with Him who then will say, "Behold, I and the children which God hath given me."

With personal good wishes, we are, Your fellow-laborers in the Lord,

CASA, ARIZ.—We have moved to Casa Grande for some time. We saw by the *ADVOCATE* you are contemplating a trip to your old home again. We wish you and Sister Williams a safe and prosperous journey. We met Dr. J. G. Brickley and wife in Los Angeles a short time ago, they both were looking well. We had a very pleasant meeting with Bro. Woods a short time ago. It seems good to meet with those in the right faith after being alone so long. We hope you may long be spared to defend the truth in its purity.

Yours in the Hope,

ANNA M. BICKLEY.

Lord, for to-morrow and its needs, I do not pray;
 Keep me from any stain of sin just for to-day;
 Let me both diligently work and duly pray;
 Let me be kind in word and deed just for to-day.
 Let me be slow to do my will, prompt to obey;
 Help me to sacrifice myself just for to-day.
 Let me no wrong or idle word unthinking say--
 Set Thou Thy seal upon my lips just for to-day,
 So for to-morrow and its needs I do not pray,
 But keep me, guide me, hold me, Lord just for to-day.

--Samuel Wilberforce.

FAILS TO DISPROVE BIBLE

After forty years spent in original research in an effort to show the world that the King James translation of the Bible was full of errors, and to give an original version, Edward Alexander Guy found it to be virtually correct. The King James version is the one which today is in common use. It is the result of a study and translation made by the Protestant ministers of England at the order of King James. The codices or original manuscripts of the Bible which Guy spent a lifetime in studying differ but slightly from the King James translation he found. The work was started by Guy in the belief that the result of centuries of reprinting was full of inaccuracies, but lifelong study convinced him that he was mistaken. However, by his will the fruits of his forty years of work are to be given to the world.

WAR TALK IN EUROPE.—DEAR BRO. WILLIAMS:—Just four weeks ago today I received your note on the Lapland just before sailing from New York, and was very glad to hear from you. We arrived at Dover on Sunday, March 16th, about 7:30 p. m., and did not get up to London till about 10 p. m., which of course was too late to see any of the brethren there, and as I spent only one day there before leaving for the continent, I had no chance to call on them. I have been in Belgium and France and now in Italy, and thus far got along very nicely. I was in France about two weeks, and it is astonishing the war talk one hears there in all quarters, and that it is more serious than talk is evident from the way the banks are hoarding the gold; the last day I was in Lyons I had about 100 francs paper money and wanted to get gold for it as French paper money is not passable in Italy, and it was almost impossible for our office to get that small amount of gold and I am told the same condition prevails in Germany, where the war feeling is equally strong. On Easter Monday, which was a holiday in Paris, I went to Fontainebleau and the guide who went with us from Cook's was a very intelligent fellow and he talked very confidently that if war should break out between France and Germany, France, notwithstanding her small army, would be the victor on account of their superior arms. He instanced the success of the Balkan States against Turkey, saying they were supplied with French arms while the Turks were supplied with German. Well, whether war breaks out between these two nations or not, there is a most uncertain feeling all over Europe at the present time. Austria and Russia are at swords points over the settlement of the Balkan situation, and at the present time it looks as if these little states were to pay no heed to the recommendations of the great powers which is keeping every one on nettles, and it is only a question of time when there will be such a conflagration

of war here as to make all former wars look insignificant. All which points to the day of the Lord as being at hand. I am glad to know you may visit Chicago on your way to Canada and England, and trust I will be home and have the pleasure of seeing both you and Sister Williams again. Will write you again before I return. Trusting this will find you all well and with fraternal love and greetings, I am,

Yours as ever,

JAMES LEASK.

WORCESTER ECCLESIA, BY ALEX. BRUCE.

WATERLOO, IOWA.—DEAR BROTHER WILLIAMS:—It is my sad duty to report the death of our beloved sister, Georgianna Leimer, of Missouri Valley, Iowa, daughter of our late Bro. G. G. Bickley. Last summer Sister Leimer underwent an operation for cancer, which was followed this winter by another, and everything possible was done to stay the progress of the dread disease, but neither the physician's skill nor the help administered by loving sisters could stay the hand of the enemy, and she died at the home of Sister Lichty in this city, Sunday evening, April 13th.

Besides her husband and six children, she leaves her mother, three sisters and two brothers. At the funeral, which took place in this city April 16th, the writer spoke words of comfort to the sorrowing ones, based upon the words, "The dead in Christ." Sister Leimer was laid to rest in Elmwood Cemetery, and quietly sleeps awaiting the resurrection call.

Through parental teaching and other instruction, Sister Leimer early learned the truth, to which she rendered obedience early in life. Of late years it was not her privilege to meet often with those of like faith with herself, being in isolation at the place of her residence. Whenever possible, she availed herself of fellowship with her brethren and sisters. She had the truth deeply at heart and in her last words expressed the wish that her family might be in the truth.

In my former letter I failed to mention the fact that Sister Ida Nun-gasser, whose home is in Saratoga, N. Y., has been staying in this city at different times during the past year, and we were glad to have her in our midst. We regret that she cannot remain with us permanently. She expects to return to her home soon. We trust she may return to Waterloo soon. Come again.

Your brother in Christ,

A. H. ZILMER, *Secretary*.

WORCESTER, MASS.—It is my sad duty to announce that death has again scored a temporary victory. On Easter Sunday, March 23, after a few days' illness, our sister, Marietta Mowry, aged 54, quietly closed her eyes to sleep till the night is past and the morning light is come.

It is hard to realize that she is gone. Always active in the work of the Ecclesia, a regular attendant at all meetings, deeply interested in everything that tended to the development of true nobility in the Truth, her example will live in our memory and prove an inspiration when depressing influences assail.

Just one short week and she who had been all life and animation was still and cold in death; a victim of pneumonia. She is gone; but she has not left us comfortless. A faithful husband, a dutiful son and a loving daughter are her legacy to this Ecclesia to continue the work that she has laid down. In them she still will live among us; and as the result of her careful training, their voices in wise counsel raised will be, as it were, her voice speaking from the grave. Another son, Allen H. Mowry, is now a member of the Richmond, Va., Ecclesia; and we know that he has proved worthy to reflect credit on the training of a mother such as not many sons are blessed with.

A little girl of about a dozen years mourns her mother's death; but looks forward to a day when she, too, can assume the responsibilities and privileges of a child of God and be assured of meeting her mamma again.

The heart is heavy and the eyes tear-dimmed; but ours is not a hopeless sorrow. "By their fruits," said the Master, "shall ye know them." The eye of faith pierces the inky blackness of night; and beyond this vale of sorrow sees the dawning of that brighter day so long promised. The books are opened; and written large in the Book of Life we believe will be found the name of Marietta Mowry.

ALEX. BRUCE.

BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701 Central Ave., Orlando, Fla.

BIBLE CATECHISM FOR CHILDREN—By T. W.; XIII. Lessons. 12c; 1.25 per doz.

NINE NIGHTS' DISCUSSION between "Rev." F. W. Grant and Mr. Thomas Williams

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

—**THE HALL-WILLIAMS DEBATE** 6 days, 12 sessions, in Zion Ky., partly on Socratic method.

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

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.

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.

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. In German at same price.

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.

THE LITERAL RETURN OF CHRIST. By T. W. 5c.; by mail 6c., or 60c. per doz.

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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.

THE PROBLEM OF LIFE HERE and Hereafter, 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.

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.

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.

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BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:30 a. m. Services 11 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.

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.

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JUNE, 1913.

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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Editorial.

A NARROWING OF THE BREACH

Our last Fraternal Gathering in Canada was somewhat disturbed by the fact that some had circulated letters which contended against the truth on the doctrine of sinful flesh and sacrifice in relation to Christ. In this content on Bro. David Cole had taken the principal part, which had evoked denunciation from several able brethren and from the editor of the *Advocate*. Bro. Cole took offense at what we said, and wrote letters offensive to us, and estrangement for a time resulted.

At the Hamilton Gathering there was a fear on the part of some of being drawn into false fellowship, and there was a very uncomfortable feeling among many because of the doubts that were prevalent; and this caused a request to the editor that he visit Bro. David Cole and try to effect a better understanding. Our answer was that we would go if Bro. Cole was willing. He was and we went.

Concerning the hard feelings, all that we need say is that we soon had matters mutually agreeable and were prepared to talk over the doctrinal aspect. In the conversation, we asked Bro. Cole, "Do you believe that the great salvation is in the everlasting covenant?" Answer, "yes." "Do you believe that Jesus was a beneficiary of that covenant?" "Yes." "Do you believe that Jesus had to die to bring that covenant into force in order that He might obtain his share as well as providing for us a share therein?" "Most certainly I do." We confess that we were here agreeably surprised, and the thought flashed into our mind "Is it not possible that our brother believes the truth upon the subject when considering it in its *affirmative* aspect, but that when he is looking on the *negative* side he speaks and writes as he does because of a

mistaken fear of dishonoring Christ?—hence the negative that Jesus was not of sinful flesh nature, and therefore did not have to do this and that 'for Himself'."

This caused us to cease discussion, and to ask Bro. Cole to write his belief clearly on the *affirmative* side of the question, taking the necessity of Christ's death to bring the covenant into force as a basis, and then deal with the text, "brought again from the dead through the blood of the everlasting covenant," "For the joy that was set before Him He endured the cross," etc.

It was agreed that this was the best way to proceed, in the hope of removing as far as possible the evils which disturbed our last Fraternal Gathering, and creating a better feeling generally.

Accordingly, Bro. Cole, after some delay through sickness, sent us the following article. After quite a delay on our part through overwork, we wrote Bro. Cole that so far as he had gone his statement was quite acceptable, but to complete it, he had better add an explanation of the words "Having obtained eternal redemption," including other scriptures to show that Jesus was a subject of *redemption* and thereby showing that He shared with us the result of the fall of Adam. To this, Bro. Cole replies:

"I would prefer to have you publish what I have already written before I write any thing further, and I can assure you when this is done, God willing, I will write and treat in the same full and frank manner, Heb. ix:12, as you suggest, and any other passages of Scripture bearing on the subject that you may mention."

PRO. COLE'S STATEMENT

DEAR BRO. WILLIAMS:—I will now try and comply with your request, and answer the questions put to me when you were at South end. If I remember correctly you asked me, 1st. If I thought that Jesus Christ was benefited by His own death. 2nd. And also whether the Abrahamic Covenant could have come into force without His blood had been shed? I do most surely believe that Christ never would have attained to the glory, power and majesty of sitting at God's right hand, neither would He have been the "Captain of our Salvation," except He had been obedient in all things "even unto death, yea! the death of the cross;" and thus in all His sufferings, He came forth perfect Heb. 2:7 to the end of the chapter. He surely was the Prophet like unto Moses, raised up of His brethren that all should (or ought to) hear. He was like unto Moses in more ways than one, and one of the principal points in which He was like unto Moses, was, that He, Jesus, looked forward to the "Great recompense of Reward" as Paul says, (Heb. 12:2) "He for the joy set before him endured the cross despised the shame, and is set down on the right hand of the throne of God." And no doubt one of the principal inducements of that joy set before Him, was His *redemptive* work, "the bringing

of many sons unto glory," and this could not be accomplished without His "suffering even unto death, yea the death of the cross." Wherefore (or for which reason) God also hath highly exalted Him, and given Him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father." And this is only a part of the joy set before Him. It was told him in the 2nd Psalm "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Also in Isaiah 53, nearly the whole chapter speaks of His sufferings *for our sake*. And at the last verse makes known the rich reward to Him for suffering: *Therefore will I divide Him a portion with the great and He shall divide the spoils with the strong.* Why? "Because He hath poured out His soul unto death." And dear brother, does not all this agree with what Jesus says to the two disciples on the way to Emmaus Luke 24:26. "Ought not Christ to have suffered" (and what?) "and to enter into *His Glory*. This seems to be the reason given nearly every time in connection with His sufferings. Again in the same chapter, 46th verse, "It behooved Christ to suffer and to rise from the dead the third day" (and what?) "And that *repentance and remission of sins should be preached in His name* among all nations, beginning at Jerusalem. And we see how soon His disciples began to carry out this very important work, 2nd, 3rd and 4th chapters of Acts, and all through the Epistles to the end of the Book; and *His shed blood was certainly necessary for the bringing into force the Abrahamic Covenant* and also the Covenant to David. And He surely is a partaker in the *benefits derived from those covenants of promise*. He has been exalted to God's right hand, until his enemies are made His footstool. *Having been* "Given for a covenant of the people to establish the earth to cause to inherit the desolate heritages; that thou mayest say to the prisoners, *Go forth to them that are in darkness, show yourselves*" Is. 50:8 and 9 and Zech. 9:11,12. It is by His blood of the Covenant that He is made great as Isaiah says 53:12. "Therefore will I divide Him a portion *with the great* * * because*, He hath poured out His soul (life or blood) unto death. Again, Heb. 13:20. *Diaglott* "Now may the God of peace, who brought up from the dead that great shepherd of the sheep; (*become great by the blood of the Aionian Covenant*) even our Lord Jesus." This rendering agrees with Is. 53:12, and no doubt His great exaltation to the highest glory and honor the gift of his Father's divine love could bestow, was on account of His doing His Father's will, and being obedient in all things, even unto death. And believing these glorious truths and trying to walk circumspectly in the sight of our

Father in Heaven. We hope to be among that glorious company and be a partaker with them in singing the song of Moses and the Lamb, "Thou art worthy to take the book and to open the seals thereof; for thou hast redeemed us to God out of every kindred and tongue, and people and nation." Rev. 5:9-11; and it is wonderful to think of the many angels, ten thousand times ten thousands and thousands of thousands ascribing His worthiness, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, to Him that sitteth upon the throne and unto the Lamb, for ever and ever. Rev. 5:12-13.

Surely "He will be satisfied when He shall see of the travail of His soul," and can say, "Behold I and the children which God hath given me." "When the Diabolus is destroyed," and all those "are delivered who through fear of death were all their life time subject to bondage," and when death itself is destroyed, as the last enemy, and righteousness and peace shall be established, and glory to God in the highest. Oh! that we all may be so unspeakably happy as to be participants in this glory is the humble prayer of your brother in tribulation and patient waiting for our Lord and Master.

D. COLE.

EDITOR'S TRAVELS—Bro. and Sister Williams are arranging to leave Orlando Thursday, May 22, due in Chicago the 24th. Leave Chicago on 30th for Berlin Ont. to follow the following route arranged by the committee in Guelph: Berlin, June 1 to 5 inclusive; Guelph, 6 to 11, Galt, 12 to 16, Preston and Doon, 17 to 23; Hamilton, 24 to 30; Toronto, July 1 to 8; Rochester, N. Y., 9 to 16; Jersey City, N. J. 17 to 22. Sail for England July 23.

Since receiving the foregoing, pressing letters have come from New England, Worcester in particular, for a visit there. If one of the places in Ont. can combine with another near by and spare us a Sunday, the program will be changed to admit of a visit to New England; if not, we may postpone sailing till Aug. 2 and spend a Sunday and parts of two weeks in New England. Should it be quite needful to give New England two Sundays, we may do so if some place in Ont. spare us a Sunday. Be assured, all who are directly concerned, we will make strenuous efforts, and will as requested "sacrifice" to meet the wishes of those who aim for peace, brotherly love and the general interests of the truth.

THE LAST MOMENT—Before going to press word comes from Bro. Tolton that the Sunday allotted Preston and Doon can be given to what ever point in New England the brethren there desire.

THE PRIESTHOOD QUESTION IN TEXAS

We have received nothing further from those who seemed desirous that we take up the priesthood question with a view of "rectifying" the condition existing among the Texas brethren. It seems from letters received and from remarks in "The Truth Advocate" that our Texas brethren thought our article in the *ADVOCATE* for March on "The Melchisedec Priesthood" was written as dealing with the Texas difficulty; but in this they were mistaken. We had questions from several as to the meaning of the words "without beginning of days or end of years," and these had been waiting for an answer long before we took up the question in Texas.

Our desire has been to have the so-called "no-priesthood-brethren" frankly state their position before we offered any argument on the question. Bro. Lane made a brief affirmative statement, and we asked for answers to a few definite questions; but no answers having been sent us, we must suppose that these brethren expect us to read what they have published and make this the basis of what we have to say.

Well, we are in receipt of "The Truth Advocate" for Oct., 1911, in which is an article by Bro. S. E. Lane; and from Bro. T. K. Maynard we received a hundred page pamphlet by Dr. E. M. Wilson, entitled "The Covenants and Priesthood," recommended by Bro. Maynard. We shall therefore take it for granted that these writers represent the—what shall I call them, without offending? For brevity I will call them the T. A. party, meaning those represented by the monthly paper entitled "The Truth Advocate." And now, what is the issue on the priesthood question between the two parties in Texas?

The issue is this: The T. A. party deny that Jesus is now acting in heaven as High Priest in behalf of His brethren; and those in Texas who are friends of the *CHRISTADELPHIAN ADVOCATE* regard this as a denial of a vital principle of the Truth.

Are we right in saying that the T. A. party deny that Jesus is now acting as High Priest for His brethren? Let us be sure that we are right, before we proceed with any argument in the case.

In the "Truth Advocate", Oct. 1911, p. 1, Bro. S. G. Lane says: "Now we have shown you according to the types, that when Jesus begins to officiate in the capacity of high Priest, all His children, his brethren, will be with Him." Mark the words, "when Jesus *begins* to officiate," etc. Again, he says: "Yes, we are designated by some as being the 'No priesthood body', and I would like to see the Scriptural proof of a priesthood body in this Gentile age, and of what order it is."

The Wilson pamphlet says, on page 84, "Notice that in Jer. xxxiii, the kingship and priesthood are to be filled together, and Zec. xii:6 shows conclusively that they will exist together. Not that the priesthood will exist at one time and the kingdom at another;

and Paul says it is to be after the order of Melchisedec, who was king and priest in Salem." On page 85, we read: "But John the revelator forever set aside the theory of the present priesthood by saying that they who had been dead lived and reigned with Christ a thousand years." Again, page 86: "Now if the common acceptance of the Melchisedec priesthood be correct, i. e., that Christ is now in heaven, acting as the Melchisedec high priest promised, I would like to know how that the Levitical priesthood could, in any sense, be in the way." Over thirty pages of the Wilson book are devoted to an effort to prove that Jesus is not now officiating as High Priest in behalf of His brethren, and that he will not act as a Priest until He is on His throne in Zion. Here, then, is the issue, and here is where the T. A. party, we verily believe need "rectifying".

Nothing in matters concerning salvation can be "rectified" except by the Word—the law and the testimony. It is contended, rightly:

1. That the priesthood of Christ is needful for the people of the age to come. If a priesthood is necessary for the salvation of mortals in the age to come, does it not follow that it is also necessary for the salvation of mortals of previous ages? Jude, in verse 3, says that the one faith was "once for all delivered." Has this one faith ever changed? Has there ever been more than one gospel since the fall of Adam? Was not this one faith, the gospel, given for the purpose of effecting the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began"? Was not this one gospel been operative from the fall of Adam till now; and will it not continue operative till the last redeemable mortal is redeemed? Is not the one faith, the gospel, delivered to man for the purpose of reconciliation—A means by which man may be brought back to God? Was not the essence of this gospel expressed in the words, "bruise his heel", and "bruise his head"? Is not the meaning of this made manifest in "coats of skins", and in the sacrifice which Abel offered? Does this not show that God would be approached by fallen man only through sacrifice, and that therefore sacrifice is the essence of the gospel as the means of obtaining the blessings the gospel offers? Does not "sacrifice" to God and "offering" to God mean that there is a priesthood of some sort? Was not the ultimate and efficacious Sacrifice, or Offering, to be the Lamb of God?" If the gospel of our salvation contained, as an essential part of it, sacrifice and offering, did it not also contain an Offerer? Would not the Offerer be a Priest? Who was the Priest—the One to whom all typical priests pointed, and upon whose offering or sacrifice the salvation of mortals of all Adamic ages depended? The only answer is, "The Lamb of God that taketh away the sin of the world". Therefore we must keep in mind as one of the chief essentials of the one faith "once for all delivered" the Offering and the Priest.

2. Now that all offerings and all priests relating to the one gos-

pel pointed to Christ as the Alpha and Omega of the plan of Salvation in its priestly and sacrificial aspect must be evident to all enlightened students of the Bible. The faith of Abel was of no avail if Christ was not in it; and that Abel's faith took hold of Christ as a sacrifice is seen in the fact that, "By faith Abel offered a more excellent *sacrifice* than Cain." Abraham's offering of Isaac manifested the same aspect of the one gospel; and Zec. ix:11 says, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." The "blood of the covenant" is the blood of the one offering, the one Great Sacrifice. If there was "one offering" made, who was the priest that made the offering? If Christ could not, and cannot, be a priest, or cannot "officiate as a priest" till He is on His throne on Zion, who acted as priest in making the one great offering to which all other offerings were subservient? The power to forgive sins is the power and prerogative of a priest, and "the Son of man had power on earth to forgive sins" (Matt. ix:6). We must press the question. Who was the priest that made the greatest offering that was ever made—the "one offering"? Who? If it was Jesus, then it is a mistake to say He cannot officiate as a priest before He can reign as King. We are now keeping to the question of whether Jesus *acted* as a priest in the past. If He did, then all the supposed arguments that He must be on His throne before He can act as a priest go for nothing; and if He could act as a priest in making the one great offering, surely He can continue to act as a priest in applying the efficacy of the one offering in behalf of mortals who are now being saved. Will any one say that any one else besides Christ acted as a priest in making the one great offering? Do not for the present be alarmed about consequences, real or supposed. If it is a fact that Jesus Himself made the one great offering, and that therein He acted as a priest, all consequences, real or supposed, must be harmonized with the fact, and the fact must not be denied because of alarm about consequences. If Jesus made the one offering, He acted as a priest *on earth*, and He acted as a priest before He reigned as a King. Now what is the answer? When Paul says that "By his own blood he entered in once into the holy place, having obtained eternal redemption (Heb. ix:12), does he not refer to the sacrifice upon the cross? Is it not gloriously true to say of Christ, "Unto him that loved us, and washed us from our sins in his own blood"? Also that "*Thou* has redeemed us to God *by thy blood* (Rev. i:5;v:9)? Who gave His life, His blood? Who washed us from our sins in his own blood? Who "confirmed the covenant with many for one week" (Dan. ix:27)? And did it not require the blood of the covenant to confirm the covenant? Is it not a fact that Jesus "gave himself for our sins" (Gal. i:4)? and that He "*gave himself for me*" (Gal. ii:20); "Who *gave himself* for us, that he might redeem us from all iniquity (Titus ii:14).

To return to Heb. ix:12, do not the words, "By his own blood" mean by means of having given His own blood? And since this is the blood of the covenant, the blood of the sacrifice, who but a priest could offer blood? "Nor yet that *he should offer himself often* * * * but now once in the end of the world hath he appeared to put away sin *by the sacrifice of himself* (Heb. ix:26). Who needeth not daily * * * *to offer up sacrifice*, * * * for *this he did once when he offered up himself*" (Heb. vii:27). Now then who is the priest who made one great offering? Who will say it was not Christ? This part of our argument shall close with the words, "How much more shall the blood of Christ, *who* through the eternal Spirit, *offered himself* without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix:14). (Heb. ix:14).

So far as we have gone, we have seen that Jesus has acted as a priest, and therefore He is not compelled to wait till He is on His throne in order to act. The mere statement that "He shall be a priest upon his throne (Zec. vi:13) does not say nor mean that He cannot be a priest before He ascends His throne. We may say He will be immortal upon His throne, and reason would not construe this to mean that He cannot be immortal till He is on His throne.

3. The T. A. party deals in types largely, seeming to use them without regard to the literal statements of Scripture upon the subject. The literally stated truths and facts must first decide a doctrine, and types must follow and harmonize. As to the present priesthood of Christ in behalf of mortals now being saved, let us accept the plain, literal statements of the Apostle Paul. In Heb. ii:17 he says that Jesus was "made like unto his brethren that he might be a merciful and faithful high priest * * * to make reconciliation for the sins of the people". Is there any consolation for us *now* in this, or does this belong only to the age to come? The words "sins of the people" apply in this age more fully than in the age when "satan is bound". In this age we need "reconciliation". Will any one presume to say that Christ's mercy is not extended to His people now? Whence this mercy? Answer. From Him who is "a merciful and faithful high priest." How can His "high priest" mercy extend from Him to us if He is not now acting as a high priest in our behalf? Chapter iii:1 says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus". Was there ever a time when "our profession" did not contain a priestly communion between God and men? Did not all means of communication point to and focus in the "Apostle and High Priest of our profession, Christ Jesus?" "Seeing then that *we have* a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (chap. iv:15). Verse 15 surely means that "We have an high priest

who has been touched with the feeling of our infirmities"; and this is the reason why we may "come boldly to the throne of grace, *that we* (not simply people in the age to come) may obtain mercy and find grace to help in time of need" (verse 16). Not now acting as high priest! How strange that such an assertion is made! Listen, brethren, "Thou art a priest for ever after the order of Melchisedec." "But this man, because *he continueth ever*, hath an unchangeable priesthood. Wherefore (because He is a priest) he is able to save them to the uttermost that come unto God *by him*, seeing he ever liveth to make intercession"—only for the people in the age to come?—"he ever liveth to make intercession *for them*" (Heb. vii:21-25), for those he "is able to save". "For such an high priest became"—Became whom? Only those of the age to come? "For such an high priest *became us*" (verse 26).

4. Now the testimonies given are literal statements of Scripture, but since the T. A. brethren think the types favor their position, let us look at these. The whole system of types is a complex system, and types can be used sophistically to the confusion of many who know the truth in its simplicity. But there are some types on the subject in hand that are so clear that they come with the force and power of literal statements, and leave no room for equivocation.

In types the lesser represent the greater; the inferior represent the superior. Now let us recall the fact that it was the high priest in the typical priesthood, who alone entered into the most holy place to intercede for the nation of Israel. That was a sacrificial and priesthood arrangement. It required a sacrifice, it required the shedding of blood, and it required a High Priest; and no allowance was made for a substitute. There was the holy place, then the veil, then the most holy place. The latter must be kept in view as the place where God is reached by the sinful nation in order to effect atonement. Can any one ordinarily enter there? "Do not mention such a thing," we think we can hear one Israelite saying to another. "No, indeed, we dare not attempt to enter there." "Are there any means by which any one can dare enter there? If not, alas for the nation!" "Oh yes, God has provided a means by which the high priest alone may enter there, and thus we enter representatively, but not personally." "Pray what are the means by which our high priest may enter there?" "Our law says, that the priest went always into the first tabernacle (the holy place), accomplishing the service of . . . But into the second (the most holy place) went the high priest *alone* once a year, not without blood, which *he offered* for himself and the errors of the people." "Is the blood a necessary element in the case?" "Oh yes, indeed. It is by means of having shed the blood of the sacrifice that it becomes possible for the high priest to enter there, while we, the waiting people, cannot enter there, except representatively in our high priest." You observe that the one who enters is high priest, and it is by means of sacrifice he

is enabled to enter—it is as a priest he is acting in the entire arrangement. He is a priest when the offering is made; he is a priest when he enters with the blood, and by means of the blood having been sacrificially shed, when he passes through the veil—indeed, were he not a priest, and an *acting priest* before he approached the most holy place, he could not enter; and after he has entered, he *acts* as high priest for the waiting, anxious people, who, personally, cannot enter there, and as an acting high priest he comes out to confer the blessings of atonement upon the waiting assembly. He is a priest all the time in the entire arrangement, and, of course, he is an acting high priest, for a non-acting high priest would be of no use to the nation. So much for the type. Now what about the antitype, the higher, the greater, the superior?

If Jesus is the antitypical high priest, He ought to act as such before He enters into the most holy state or into the most holy place. I say most holy *state* and most holy *place*, because undoubtedly the two are represented by the type; and in Christ's case as High Priest, the state must be entered before the place. Using another type, the holy garments must be put on before entering the most holy place. It follows, therefore, that when Jesus "through the eternal Spirit *offered himself*", He acted as a priest; when He passed through the veil into the most holy place, even "into heaven itself" (Heb. ix:24), He was an acting High Priest, and while He is in the most holy place "heaven itself", He is acting by means of a sacrifice having been offered, blood having been shed outside, in behalf of His waiting people—He "ever liveth to make intercession" for the people he came to save.

Now is this the application the Scriptures make of the type? Here is the answer: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by (having shed) the blood of goats and calves, but by" (means of having shed) "his own blood he entered in once into the holy place, *having obtained* eternal redemption" (Heb. ix:12). For Christ is not entered into the holy place made with hands, the figures of the true; but into *heaven itself*, now to appear in *the presence of God* for—for whom? "For us." Brethren, are you part of the "us?" We hope so. Is Christ appearing "in the presence of God for us as our High Priest? Are we waiting for our High Priest to come out from the Holy Place with the blessings for us? When He went in He was *acting*; "appearing for us," He is acting; and coming out He will be acting. He was the man who was "appointed to die," pass out of sight, then "after this the judgment" (Heb. ix:27). "So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation" (verse 28). Representatively but not personally, we are in "heaven itself;" "whither I go ye cannot come." He opened the way for us to reach

the throne of grace and pass into reconciliation with God, and the way to this atonement was "consecrated for us" by our High Priest. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say his flesh; and having an high priest *over the house of God* (are you there, brethren?); let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed" (Heb. x:19-21). We must first reach the throne of grace in heaven mentally and relatively before we can pass into the most holy state of Divine nature. Jesus had to open the way for both. He is therefore our "forerunner" as our representative, and we enter there after Him in mind, in heart, and in hope. "Setting our affection (mind, margin) on things above, not on things on the earth, for we died, and our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory" (Col. iii:2-3). Our hope, or mind, could never have entered into heaven, to the throne of grace to be accepted of God, had not Jesus, as our High Priest become "the way" and thus put us in communication with God through Him. In this sense He is our forerunner into God's presence within the veil. Therefore we have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. vi:18-20).

5. Now we must examine one or two—perhaps the two principal obstacles that seem to have caused our T. A. brethren to stumble. One is found in the words contained in our last quotation—"for ever." They emphasize this and read, "Jesus, made an high priest for *the age*." Therefore, they think, He cannot act as high priest except in the age to come. Now let us try to remove this obstacle. Mark, brethren, it does not say that Jesus was made high priest in the age, and you confess your belief that He is now a High Priest, but will not act as such till "the age." Mark, too, that it does not say "made an high priest to act only in the age." Do not make the words say more than they actually do say, and the difficulty will soon vanish. Now "the age" is the age to come, our blessed hope. It is the "Sabbath that was made for *the man*," the Lord's day. Now do you know of anything that God has done through Christ or that Jesus has done that has not been "for the age?" The preposition "for" is *eis* in the Greek, which often means "on account of" and "in order to." For instance, "Repent and be baptized every one of you in the name of Jesus Christ *for* the remission of sins" (Acts ii:38). The word "for" here comes from *eis*, and means "because of your sins" and "in order to the remission of your sins." Using the word in this sense, we can understand that Jesus was born for,

or on account of, the age—the world to come. He was crucified for, or because of, the age; and so he was “made an high priest for (because of, on account of, with a view to, or in order to,) the establishment of the age to come. The words “for the age,” therefore, must not be construed to the limit of Jesus being an high priest only during the age.

Another obstacle raised is, that Paul says, “If he were on earth, he could not be a priest” (Heb. viii:4). The burden of Paul’s argument is to show that there was a priesthood higher than the Aaronic; and the meaning is, “If he were on earth he could not be a priest” after the order of Aaron, since He was not of the tribe of Levi. But the lesser surely did not supplant the greater, and make it inoperative. The law of Moses was added to the Abrahamic covenant, not to supplant it and make it inoperative, but to lead up to it as a lower step to help up to a higher one. In the law of Moses, there was the Aaronic, the lower, priesthood; in the Abrahamic covenant there was the Melchisedec priesthood, the higher; and the lower was the help up to the higher—the shadow of the substance. Jesus was not of the lower order, and if He had been on earth when Paul wrote, He could not have “offered gifts according to the law” of Moses because He was a priest of a higher order. But surely an added priesthood as a “shadow” did not neutralize the higher order to which it was added, any more than the added covenant neutralized the Abrahamic, to which it was added. The higher covenant continued along in a higher sphere, and the higher order of priesthood, which the covenant contained and without which it would have been useless to sinful man, continued along in the higher sphere—“the Spirit itself making intercession with groanings which could not be uttered” (Rom. viii:26) by reaching down from Abel, Noah, Abraham and all the ancient faithful to the “groanings” of Christ upon the cross; and it was the priesthood in and through the Holy Spirit as the medium through which all offerings ascended to God, and this was the Melchisedec priesthood which depended not upon mortal, dying man, but which had for its help as a medium to convey the petitions of the penitent to the throne of grace a vehicle that “was without father, without mother; having neither beginning of days nor end of years.”

Keep in mind, dear brethren, that the “one faith delivered” has never been withdrawn, and never will be withdrawn. It extends from the beginning of evil to the end of all evil. An essential element of the one faith is a priesthood between fallen man and God. The medium of communication above visible priests is the Holy Spirit. It was through the Holy Spirit the office of priesthood was conferred upon Christ, and it was “through the Eternal Spirit” He “offered himself.” It is through the same Spirit he is “in the midst of the Lamp-stands,” “where ever two or three are met together in His name He is there.” When He shall say to us “come

up higher," we shall have "our vile bodies changed" to spirit bodies and thereby become exalted to share with our High Priest the honor of the Melchisedec priesthood, in the higher sphere of the priesthood of the age, not, as some think, that we shall do the services of the restored Aaronic priesthood, there will be mortal priests for that *lower* service, and the higher, the Melchisedec, order is surely not to be reduced and degraded to the lower order. The lower order will be the Aaronic restored, and the priests of this will reach the throne of grace through the higher, Melchisedec, order—Christ and His immortal saints. When the glorious end is reached, there will have been a seven thousand years active, operative priesthood, as there will have been a seven thousand years active, operative one faith. Let us be thankful that the way to the mercy seat is not now closed awaiting "the age," and that our High Priest is there with the Urim and the Thummim—the light and the fulness of a complete communion with God, who through Christ will always be with us and "will never leave us nor forsake us."

Now, dear brethren, can you not frankly say that you believe that Jesus is now our acting High Priest in heaven, and thus effect the "rectification" asked for and desired? If so, please say so, and we shall be ready to take up the covenant question. We at first asked you to state your belief and not to argue the case then. It is only fair to say now, that if you see flaws in what we have set forth, you are at liberty to point them out, or to ask questions, but as there are many of you, brevity is a necessity. You—the T. A. brethren—we ask, then, are you prepared to say that you believe that Jesus is our High Priest, now in heaven as our "advocate" and our "intercessor?" Those on the other side in Texas, we would ask, will you be satisfied with such an answer, so far as the priesthood question is concerned?—

EDITOR.

THE TWO WITNESSES.

(CONTINUED FROM PAGE 118.)

From what has been stated this far it seems hardly necessary to refer to the fact in verse 3—they were to prophesy in sackcloth. It shows they were to be on the losing side, as indeed that which happened at the end of their prophecy shows. Though for a time successfully opposing the god of the earth to the extent designed by Providence and foreshadowed in this symbolism, they were to be on the downward side of things; they were to be of the class to whom it is not given to "laugh now," to be "full now," but to be prevailed against and to moan and weep. This was illustrated in their final overthrow (verse 7), "When they shall have finished their testimony, the beast shall make war upon them, and overcome them."

This directs attention to the length of their testimony. How long was it to last? Verse 3 supplies the answer: "A thousand, two hundred and three score days." This is the same length of time during which the papal horn of Daniel's fourth beast was to prevail against the saints, but is it the same period? This question is asked by both the Doctor and Brother Roberts, and both answer it in the negative. It would seem that Brother Robert's reason should be sufficient; he says "Whereas the power of the fourth beast to prevail against the saints ceases at the end of the second-mentioned 1260, the beast overcomes them at the end of the first. The Doctor says: "In the third verse the Holy City is consigned to a trampling of forty and two months, and in the fourth verse, the witnesses are to prophesy in tribulation 1260 days.

It strikes me as remarkable that a co-equal length of years should be prefigured in different terms; but the reason is that the two periods relate to different subjects, and are not co-terminal. The trampling of the Holy City was one thing, and its prophesying in sackcloth was another. These two series of events were not to be followed in the whole of their course; so to prevent confusion, the two periods of equal duration were stated in different terms. As the Holy City was to be trampled forty and two months, by the Gentiles, and as these were to trample it under the inspiration of the Anti-Christian mouth of the beast, the power given him for this purpose by the Dragon Emperor was to be operative for the same length of time, which in order to show this relation between the mouth and the Holy City, is also expressed by the same formula, "Forty and two months" (Rev. xiii:5). And for a somewhat similar reason, that is, to connect the sackcloth witnessing of the Holy City community with the fugitive woman and the earth that protected her by its help (Rev. xii:6, 16), the things affirmed of the woman in relation to her feeding are expressed in the same kind of time as the duration of the witnessing, 1260 days; and, furthermore, to show that 1260 symbolic days are equivalent to "a time and times, and the dividing of a time" (a formula which occurs nowhere else in the Apocalypse, and pertains exclusively to the measurement of the Holy City), the 1260 feeding of the woman by the earth, in the 14th verse of the 12th chapter is styled her *nourishing* for a "time, and times and half a time," for to feed and nourish her are the same idea; so that the one statement of the duration of her feeding is expository of her nourishing.

This view of the matter helps us greatly in determining the commencement of the saints' witnessing after the sackcloths had been put upon them by their enemies. This beginning carries us back to the epoch of the woman's flight into the wilderness, or two wings of the great Roman eagle, her flight, by which she turned her back with contempt upon the honors and riches of the world, which she left to the leaders of the Catholic Apostasy. The Eusebinses, Lactantiuses, Arianses, Athinasiuses, and Chrysostoms of the day her fugitive separation from these, by which she became a witness for

the truth against their worldliness and traditions, occurs after the birth of the man-child of sin. That sanguinary Cain, who as the Anti-christ in the power of his manhood and impiety afterwards slew the Abel of the faith, whose blood cries out for vengeance against him from the ground." Brother Roberts again asks, "How are the two periods to be placed then?" That of the papal power we know began A. D. 606-8, and has expired in our generation, as evidenced by the disappearance of the temporal power of the Pope, but that other period defines the length of the witnessing, 1260 years, when did this begin and end? As the thing works in history, there is a very ready way of reading the result.

From the overthrow of paganism in Rome, by the victories of Constantine, "The first Christian Emperor," by which the Christian community was lifted from the severest depths of persecution to the highest and serenest regions of imperial favor; to the organized attempt of Church and State to exterminate the heretics in France, was exactly a period of 1260 years. This conclusion is reached in this way: Constantine ascended the throne A. D. 312; add to this 1260 and you have 1572, the date of what is known as the Massacre of St. Bartholomew. The question is, do these facts and figures correspond with the requirements of the prophecy? There are many reasons why this may be answered in the affirmative, some of which have already been given. The sackcloth witnessing of the two prophets undoubtedly commenced with the accession of Constantine to the imperial throne. This will seem strange when that event was favorable to the Christians, but the strangeness will cease if we remember that the witnessing was to be directed against authorities professing the Christian, but not truly so, as shown by their being represented as Gentile occupants of the outer court, as we have already seen. Now such a witnessing could not take place while Rome was pagan; paganism made no pretense to belong to the Temple of God. It did not stand in the outer court, or any other part of the mystical temple, it had no connection with it at all, but opposed and tried to destroy it with the terrible engines of persecution. It required a nominal Christianity to be on the throne before the testimony of the witnesses of the Gentiles of the outer court could commence. When Christianity did mount the throne, though it did, in a certain shape, become the favored religion of the State, yet true Christianity became an outcast. There was a class who did not enjoy the imperial favor, but became as decidedly proscribed and bitterly persecuted as ever the Christians were at the hands of paganism. Eusebius, who lived at the time, speaking of what happened after Constantine's accession, says: "Again the worshippers of God began to flee; again the fields, the deserts, forests and mountains received the servants of Christ." On this subject, the Doctor says: "Constantine delighted to style himself the deliverer of the Church. He was truly the deliverer of the Catholic Church; but he was also the first to inflict persecution and death itself upon those who 'kept the commandments of the Deity, and re-

tained the testimony of Jesus Christ.' The deserters from the Catholic Church were afflicted and oppressed. Constantine easily credited the insinuation that the heretics, as they were called, who presumed to dispute his opinions or to oppose his commandments, were guilty of the most absurd and criminal obstinacy. Confounded with these so-called heretics, as has been the case in all ages since, were those who held the testimony, and therefore the witnesses of Jesus. Not a moment was lost in excluding their pastors and teachers from any share in the rewards and immunities Constantine had so liberally bestowed."

From this time forth the deserters maintained a steady testimony and protest against the established church, from this therefore it seems reasonable to date the days of their prophecy. As a matter of fact, there are just 1260 years from Constantine's accession to the massacre of the Huguenots. This massacre was the massacre of a representative class. The Huguenots of France were representative of the witnesses in all "the earth," in which the Pope was god. They were more numerous and powerful there than in any other part of the papal dominion, and therefore to attack them there was to aim a blow at them everywhere. It was not merely the outbreak of a formidable persecution; it was a deliberate attempt to exterminate them—an attempt which was persevered in at intervals for over a hundred years, and which ended in 1685, on the revocation of the Edict of Nantes, in the persecution and the death of the party for a season.

A very peculiar feature is that which so prominently identifies this Apocalyptic tragedy with France. But the peculiarity disappears on a full view of all the facts. There are two reasons for this prominence of France in the matter. France, as the first nation to submit to the Roman See, has always borne the title "The Eldest Son of the Church" (and what the eldest son does is done for the family). But the second reason is more emphatic and decisive. The prophecy says, "The dead bodies of the witnesses shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Now, first identify "the great city," and it will be easy to find the "principal street." It is not necessary to prove that the great city of the Apocalypse is Rome. The answer is to be found in the fact that in the constitution of the Roman Empire the city of Rome was finally made co-extensive with the Roman Empire; that is, Rome was, so to speak legally, stretched out in all directions, so as to cover every part of the Roman Empire. The whole Empire was the city. This was by the decree of Caracalla, some time between 211 and 217, many centuries before the death of the witnesses. Now the great city in this sense reached from Persia in the East to the Atlantic on the West, and in this great city "our Lord was crucified," for Judea was part of the Roman dominion, and Jesus was crucified within the Roman jurisdiction, by Roman officials, according to Roman forms. As it was a question of the death of the witnesses, there was something appro-

priate in referring to the fact that the Lord himself was slain within the same jurisdiction, a jurisdiction only comparable to Sodom and Egypt in its spiritual relations.

It is remarkable to note just here that the Revelator of the Mystery of God seems to indicate the boundary of the great city by anticipation, for it was not until about 120 years after John received the revelation that the boundary of the city was made co-extensive with the Empire. This peculiarity seems not to be mentioned by Brother Roberts or the Doctor, nor does it in any way affect the situation.

The dead bodies of the witnesses were to lie in *the* street, the principal street, thoroughfare, or section of the great city. As the city is here used for the entire breadth of the Roman dominion, *the* street must be the leading political subdivision of that dominion, and therefore France "the eldest son." We see the same sense in the phrase "The tenth part of the city" further on (verse 13), when the overthrow of the French State is the subject of prediction. It is interesting to be informed that this view was entertained by a leading writer in the witness community, well on in the seventeenth century, Peter Jerieu, a Huguenot pastor, who, it seems, published a book, "The Accomplishment of the Scripture Prophecies," in which he points out that the great city is Rome in conjunction with its Empire, and that the tenth part of that city was France.

The quotation from the French writer just mentioned is as follows: "It is a truth which must be told as certain (being one of the keys of the Revelation) that the city, the great city, signifies in this book, not Rome alone, but Rome in conjunction with its Empire—the name of this great city is Babylon." "This being supposed and proved, that the city is the whole Babylonish and Anti-Christian Empire, it must be remembered that this empire of anti-Christ is made up of ten kingdoms, and of ten kings, who must give their power to the beast. A tenth of the city fell, i. e., one of these ten kingdoms which made up the great city, the Babylonish Empire, *shall forsake it*. Now what is this tenth of the city which shall fall? In my opinion we cannot doubt that it is France. The kings who yet remain under the Empire of Rome must break with her, leave her solitary and desolate, but who must begin this last revolt? It is most probable that France shall. Seeing the tenth of the city which must fall is France, this gives me more hopes that the death of the two witnesses hath a particular relation to this kingdom. It is the *street* or place of this city, that is to say, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again, and as the death of the witnesses and their resurrection hath a relation to the Kingdom of France, it may well fall out that we may not be far distant from the time of the resurrection of the witnesses, seeing that the three years and a half of their death are either begun or will begin shortly. I lay not down the exact time of the resurrection of the witnesses. I do not say it shall be exactly in such a year; for I have declared, and

do still declare, that I know not from what time God shall please to begin the reckoning of the three years and a half; not but I strongly hope that God intends to begin it at the time of the revocation of the edict of Nantes, but this does not arise to a full assurance."

When tidings of the final suppression of the witnesses by fire and by sword reached Rome, the Pope was very glad, and held a procession of Cardinals in honor of the event, and appointed a jubilee and other rejoicings. He also ordered a medal to be struck in commemoration of it, of which specimens are extant at the present time, exhibiting an angel with a drawn sword, and the forms of a slain crowd lying before him. In this you will recognize the historic parallel to what is stated in verse 10: "They that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another." The medals, etc., also illustrate the meaning of the statement (verse 9) that they would not suffer the dead bodies of the witnesses to be put into graves. To put a thing in the grave, symbolically, is to bury it out of sight—forget it. Instead of being thus buried away, the slain witnesses were kept in public view in the way referred to. It was particularly in France that their dead bodies thus lay exposed in the symbolical sense, for there it was a day to be observed as every year came round—a day in which it was considered "the Church," in 1685, had finally triumphed over its enemies who had plagued it for ages.

How long this exposure lasted is stated in the prophecy (verse 9): "They of the people and kindreds, and tongues and nations shall see their dead bodies three days and a half." At the close of which they were to have a resurrection. We should ordinarily suppose that this meant three years and a half. Those who read public events at the time in the light of the Apocalypse were of this expectation; but history has shown it meant a longer period than this. The interval from the death of the witnesses (in 1685) to their resurrection (1790) was just 105 years. The difficulty is how this period can be compressed into a symbolical number of three and a half days. The solution was suggested at the beginning of the present century by a writer called Bicheno, viz.: that the three and a half days were three and a half lunar days, that is, days of the moon, instead of the earth. The moon turns upon its axis just once in 30 days, consequently one day of the moon is just thirty times longer than one day upon earth, and would represent thirty days. Three and a half days of the moon would therefore be 105 earth days, which on the day for a year principle, would stand for the 105 years, which elapsed between the death and resurrection of the witnesses. In truth, therefore, there is no departure in the case from the ordinary scale of symbolic time—day for a year; only the days are compressed into a smaller symbol still. Why should this be? Obviously to suit the symbolic circumstances, with which the time was connected in the case. The circumstance was the exposure of dead bodies. It would have been contrary to nature to speak of dead bodies being exposed 105 days; it involved no violation of decorum

to speak of them as being exposed three and one half days, and these being lunar days were an accurate measure of the historic time, though this was not perceived till events themselves made it manifest.

It is not a little interesting to read what Mr. Bicheno has written. His remarks are thus prefaced by the Doctor: "As we have seen, two years after 1685, Peter Jerieu proclaimed to the world, truly, that the revocation of the Edict of Nantes signalized the death of the witnesses, and three years after the decree restoring to them their unsold confiscated estates; that is, in 1793. Mr. Bicheno, pastor of a Baptist Church in Newberry, England, who, though cloudy upon some points was sufficiently sound to be regarded as one of the resurrection witnesses, proclaimed his conviction in a pamphlet styled, 'The Signs of the Times.' That 1789-90 was the year of their standing again upon their feet; and that the 105 years then terminating were the full measure of the 'three days and a half'; but the best of his discovery was that he was enabled to explain to the public upon what principle 'three days and a half' are symbolical of 105 years. Mr. Bicheno says: 'What length of time was intended by these three days and a half? My answer is that days in this eleventh verse are the same with months in the second verse, or, if you please, lunar days, reckoning as the Jews did, thirty days to a month, and as is the method in calculating the above forty and two months, to make them agree with the 1260 days in the 3rd verse. Thirty multiplied by 3, adding fifteen for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected, for I did not recollect the year when the Edict of Nantes was revoked. But looking over 'Quick's Synodicon,' I found it to be October 18, 1685, to which if 105 be added, it brings up to 1790. Take off the few months (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789 when "the witnesses were to be quickened.' This is not necessary, as the 105th year belongs partly to 1789 and partly to 1790 in both which the quickening was in process of development.

"Whether this may strike others as it struck me when I first observed the coincidence, I cannot tell, but from this agreement of the number 105 with the time which elapsed between one of the greatest persecutions ever experienced by Christians, and this wonderful revolution which has taken place, a thousand ideas rushed to my mind. Is it probable," he asked, "is it possible that this can be the quickening of the witnesses? What? The olive tree, the candlesticks? I have always supposed these to be all saints." And then he adds in a footnote, "There are doubtless many characters among the French reformers who seem not to deserve the honorable title of witnesses; but was there ever a cause, however good, which agitated a nation, in which some bad characters did not mingle with the excellent? A mixture of good and evil seems inseparable from the present state of thing. And let it be recollected that as God in His providence may even employ bad men in a good work, especially

if to effect the good, it should be necessary to use them as instruments to inflict the divine judgments, as is to be the case when papal tyrannies are about to perish, so also for the part which they act, as the instruments of God, and not on account of their moral characters, they may be distinguished by an honorable title, like this of witnesses. Thus the idolatrous and cruel Medes and Persians, who had no piety, are denominated Jehovah's Sanctified Ones (Isa. xliii:3), and Cyrus their leader is adorned with that title which is one of the chief distinctions of the Son of God, his Messiah, his Christ, or Anointed (Isa. xlv:1). The great and leading principles for which the French reformers have borne witness; namely, the principles of civil and religious liberty, are no novel nostrums of philosophers, but such as were coeval with human nature, and which have been long recognized in this country, and what makes our happy constitution the boast of Englishmen, and which it is to be hoped they will never cease to cherish."

Mr. Bicheno continues, "And can that zeal which hath fired Frenchmen to combat for civil and religious liberty be the Spirit of life from God? Is this resurrection, in the vision, the rising of this civil and religious liberty, previous to better days? I will do all that I can to discover the truth."

"I feel great satisfaction," says he, "that this interpretation of a most important passage, about the publication of which I felt so much, has been approved by some of the best judges of such matters; and that some have strengthened the hypothesis by additional arguments, and those more apposite than what occurred to me. What the sensible and indefatigable author of "Illustrations of Prophecy" has brought forward to show the propriety of this uncommon use of the term *day*, is so very much to the purpose. A prophecy concerning future events is a picture or representation of the events in symbols (I quote from Dr. Lancaster), which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature than in full proportion. And therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature; thus, for instance, if a vast empire persecuting the church for 1260 years was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1260 years, because it would be monstrous and indecent to represent a beast ravaging for so long a time, but by 1260 days."

Brethren, this is a grand and indisputable argument, if it does come from a churchman. In the like manner, in the present instance, as Daubuz expresses himself: "The Holy Ghost was tied to the decorum of the main symbol of a dead body that will keep no longer unburied without corruption."

"From these observations it will, I think, appear evident why, in the prophetic scenery, it was proper to represent the body of the witnesses as having lain dead only three and a half days, before

their symbolical resurrection," and, we may add, that the decorum of the symbol would have been violated in a form not less gross, had their literal import been three years and a half, for no dead bodies would remain uncorrupted so long.

"And after three days and a half the spirit of life from God entered into them (the witnesses), and they stood upon their feet, and fear fell upon those who saw them, and they heard a great voice from heaven, saying unto them, come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them, and the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names of men seven thousand, and the remnant were affrighted, and gave glory to the God of Heaven."

This, as we have already said, was to come to pass at the end of the three and a half lunar days or 105 earth days or years.

What happened then in harmony with the picture placed before us in the verses just read? The most awful revolution that ever occurred in the annals of mankind. Read the history of the French Revolution. It will be found to unfold events in the order of the symbols. The spirit of political life re-animated the people who had been ignored and powerless for more than a century. A great voice from heaven, that is, a summons from the throne of the tenth of the city, a summons from Louis xvi, invited the common people, who had not been publicly recognized, since the slaughter of the Huguenots, to "come up hither," that is, come together for the exercise of legislative power in the arrangement of the disordered affairs of the realm. They responded in a cloud, and in such a form as to inspire great fear in the minds of the king, nobles and clergy, who beheld them stand upon their feet. They had not long been assembled when they took possession of supreme power, dis-established the church, confiscated the estates of the clergy and nobles, imprisoned and decapitated the king, abolished all titles (the seven thousand names of men referred to above), proclaimed faith in God a superstition; France no longer a kingdom, but a republic. Everyone has heard of the Reign of Terror. It is the description applied to these events. The whole population lived in daily fear of their lives. Over a million perished by violence in connection with the events of this terrible earthquake in which also the tenth of the city fell, that is, France as a royalty was overthrown, and altogether separated from "the city," of which she was the leading tenth.

The voice of her fall made the earth tremble and sent a thrill throughout civilized life, the vibrations of which are active at the present hour. The leaders of the revolution, to accomplish their reform, resorted to the terrible expedient of cutting off the heads of all who did not agree with them. The guillotine worked day and night, and heads rolled by the thousand. Not working fast enough, leaky ships were filled with people, and sent out to sea to sink. Such a time of terror was never known in the history of the world.

We read "the remnant" were affrighted and gave glory to God."

So it came out in the reaction that set in when people were tired of these dreadful occurrences, a public decree was sanctioned recognizing the existence of God and a future life, and convoking a national assembly in the Deity's honor. The assembly in honor of the God of Heaven was held in the presence of thousands—Robespierre officiating as Priest. It all came out in the order of the prophecy. The effects of the revolution are visible today. It has proved the resurrection of liberty in Europe, both political and religious, and the undermining of the position of the papal tyranny which has gone rapidly downward ever since, until the papacy is now only a shadow of its former self. The very development or revival of the truth itself is traceable to the forces set in motion by it, largely detailed in Eureka, vol. ii.

"The second woe is past and the third woe cometh quick." This is the Apocalyptic comment on the French Revolution. What is the third woe that comes quickly on the back of the French Revolution; that is, "quickly" in the Apocalyptic sense, quickly as compared with the time taken by the first and second woes? The third woe is the seventh trumpet, for the last three trumpets of the seven are the three woes (Rev. viii:13). Well, John hears the seventh trumpet and what are its effects? "And the seventh angel sounded, and there were great voices in heaven saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign until ages of ages.'"

Hence, not long in the world's history, after the French Revolution, a still greater revolution is due, viz.: the transfer of all kingdoms on earth to Christ at His coming—a transfer not to be effected without "a time of trouble such as never was." When this mighty revolution is announced under the seventh trumpet, John beholds the elders prostrate themselves before God, and give utterance in thanksgiving to a view of the situation which has received at the hands of all saints attentive consideration, "Thou hast taken to thee thy great power and hast resigned."

It is a time of divine actual taking of power in a way not occurring previous to the seventh trumpet, a time when Christ returns to reign really on the earth. And continuing they say, "The nations were angry and thy wrath is come, and the time of the dead that they should be judged and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth."

In conclusion it may be said we are enabled by this eleventh chapter of the Apocalypse to see, amid all its mysterious symbolism, in a certain way, where we are now. The French Revolution of 1790 is a distinct landmark. As we think of it in the light of this chapter, and ponder the announcement that the third woe cometh quickly, we are made to feel that we cannot be far off the great end upon which our hearts are set.

BRO. SULLEY UNDER THE TRUE COLORS

In our January issue we called attention to the fact that Bro. Sulley's visit to America among the "Amendment" brethren had opened his eyes to the fact that some deny that Jesus offered for Himself as well as for us, declaring that this denial is "equal to denying that Jesus came in the flesh; a denial which lies at the root of the first century apostasy from apostolic doctrine." Now a splendid Sunday morning address appears in the *Christadelphian* for April by Bro. Sulley from which we extract the following:

BRO. HENRY SULLEY ON THE SACRIFICE OF CHRIST

But there are passages of Scripture more difficult than this. Such, for instance, as those appertaining to the chief object of our assembly this morning, which is to memorialize the death and resurrection of Jesus Christ by partaking of the emblems upon the table. The apostle Paul calls our attention to the subject by saying, "Consider the Apostle and High Priest of your profession, Jesus Christ," concerning whom he uttered a hard saying, namely, that he, Jesus, offered up a sacrifice "first for his own sins, and then for the people's" (Heb. vii:27). Many stumble at the use of the word "sin" in this passage, thinking it is inconceivable that Jesus could offer for "sins" of his own.

The difficulty arises in consequence of not sufficiently recognizing that the word "sin" is used in two senses; that there is a relationship to sin which is not transgression in any sense, while, on the other hand, "sin is the transgression of law." The importance of a correct apprehension of the meaning of the apostle is emphasized in another place, in which he refers to the possibility of eating and drinking condemnation, because such an one does not "discern the Lord's day." Fortunately, we are not left without help, which will enable us to discover what the apostle meant when he said, Jesus offered for his own sins, and also we are furnished with a full knowledge of the mind of the Father towards sin: and thus we may become enlightened in the reasons which caused God to give us his beloved Son, Jesus Christ, as a sacrifice for sin.

We learn from the apostle Peter, that the prophets who spake of salvation, foretold the grace that should be revealed in him, "Searching what or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow" (I. Pet. i:10-12). Particularly in this connection the Spirit breathing in the Psalms help us to understand more exactly the relation of the Lord Jesus Christ to sin. Take for instance, the eighteenth Psalm, which may be accepted as a portion of the testimony to which Peter referred, as speaking beforehand of the experience of Jesus, the Christ. That the Psalm applies to Christ we gather from verse

43—"Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen: A people whom I have not known shall serve me." Concerning this one, who is to be the head of the heathen, we read in verse 23: "I was also upright before him and kept myself from mine iniquity." This could not be said of David, except in a secondary sense, and must have reference to David's Lord. What is the iniquity from which Jesus *refrained and kept himself*? Was it those impulses of the flesh contrary to the will of God, which, unrestrained, would have led him to sin? And, surely, it was his own iniquity, in a sense in which we can understand the statement, and no one else's, for "he was tempted in all points like his brethren, yet without sin." The iniquity that took hold of him was in his flesh, but his character under temptation was pleasing to his Father. Therefore in the same Psalm, we read, "He delivered me because he delighted in me." Of the certainty of this there cannot be any doubt, for he was able to say in the midst of his enemies: "Which of you convinceth me of sin?" Nothing can be truer than the assertion in the Psalms, that, "He kept himself from his iniquity."

Again, look at the sixty-ninth Psalm, in which we have the following references to Jesus Christ: "For the Zeal of thine house hath eaten me up" (verse 9). "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (verse 21). This, and many other statements in the Psalms, were fulfilled in Jesus Christ as related in the New Testament. What do we find recorded in the sixty-ninth Psalm of the One whose burden it is? Speaking of himself to Godward, he is represented as saying, "O God, thou knowest my foolishness, and my sins are not hid from thee." Was it possible for such an aspiration as that to ascend from the Son of God in the days of his trial? To answer the question we must look at him in the garden of Gethsemane, and consider him in that agony of mind when he shrank from crucifixion and death. His desire to escape from that terrible ordeal was such that he sweat, as it were great drops of blood, that is to say, the perspiration fell down from him as blood from a wound. *In the midst of it all, he said: "O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will but as thou wilt."* There was consciousness of will contrary to that of his Father; of a desire to escape the ordeal, i. e. *to offer himself upon the tree. How often he had meditated on this possibility we know not, but who can doubt that in the intensity of his trial he felt that perfect hatred for those impulses which he could not help arising, and to which he did not yield. Suppose ye not that in this situation he would feel to Godward, just as that weeping woman, in the midst of poignant grief, who looketh up through her tears, and saith: "I know this is foolish of me, it is right and good for God to afflict those whom He chooses to per-*

fect under the rod of chastisement, so that they may be prepared for that great joy which is to be revealed."

Cannot the statement in the Psalm be literally true in the case of Jesus on such an occasion as this? "O God, thou knowest my foolishness, and my sins are not hid from thee." If Jesus did not feel the hateful burden of the flesh in his temptation, how can we understand that other statement concerning him?—"Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. v:7). Yet he may be said to only mentally recognize the existence in himself of that which appertains to the flesh, while he did not, for one moment, consent to its allurements, but, as expressed in the record, "If it be possible, let this cup pass from me, yet not my will, but thine be done." Yet, even here, his frailty was such that an angel appeared to strengthen him.

To recognize this aspect of him is very different from the idea that there was in Jesus Christ any thought (desire or purpose—Ed. Advocate) offensive to God, or that his character was tainted by the corruption that was in him. Had he passed over the line or injunction there would have been sin in the sense of transgression. Had he desired to transgress the injunction laid upon him how could he have manifested perfect obedience? He did not err even in thought, but his frailty, like that of his brethren, was such that even he needed help, and, in his temptations, felt the burden of sin's flesh. This exhibition of him in the garden of Gethsemane is to us an incentive to righteousness, and this aspect of him in the Psalms, and amplified in many portions of the Scriptures, is given to us in order to enable us to cultivate that "mind which was in Christ." It is for us to discern the significance of these records, and to apply them to our own edification.

Jesus also furnishes us with an illustration of his own relationship to sin, saying: "As the serpent was lifted up in the wilderness, so must the Son of man be lifted up." What occurred in the wilderness? According to the record, with which we are all familiar, the children of Israel transgressed the word of God, in consequence of which fiery serpents were sent among them. The serpents bit the children of Israel in consequence of their transgression. In order to heal those that were bitten, Moses was commanded to make a serpent of brass, and impale it upon a pole, and whosoever looked at the serpent was healed. Now comes the question: Why should those who had sinned be delivered from death by looking upon the brazen serpent? Was it not because the serpent represented their sin, the biter in the case, for the sting of death is sin? What, then, by the parable, do we see affixed to the tree in the person of Jesus? Was it not that which brought death to the human race? Whence cometh sin? From the flesh. Hence we see flesh crucified upon the

tree in the person of Jesus. Thus it is written: "Forasmuch as the children are partakers of flesh and blood, he likewise himself partook of the same, that through death he might destroy *him that* had the power of death, that is, the devil" (Heb. ii:14). The devil, as adversary is sin. How could the adversary be destroyed by the death of Christ if sin was not in, or did not take hold of, the flesh of Jesus? Therefore it is written: "He himself bare our sins in his body on (or to) the tree" (I. Pet. ii:24). When we look upon Jesus impaled upon the tree, as we are commanded to do, we see sin's flesh, the cause of sin, put to death; and the power of that flesh to sin, destroyed by dying, or as the apostle puts it, "The adversary destroyed through death." Our apprehension of the meaning of the picture presented by Jesus impaled upon the tree is increased, when we remember that "He poured out his soul (or life's blood) unto death." Now, "The life of all flesh is in the blood" (Lev. xvii:14). In view of the fact that there can be no impulse to sin unless blood is coursing through the veins, in what other way was it possible for sin to be destroyed except in the mode of the death of Jesus? But now we see Jesus cleansed from the defilement of sin's flesh by the shedding of his own blood (Heb. ix:22-23). The emblems on the table represent this phase of the matter, as well as others too numerous to mention now. We see in the bread the crucifixion of sin's flesh, which, through God, "Jesus gave for the life of the world."

In what way does this exhibition of the death of Christ promote righteousness in those who behold it? It is not that the crucifixion of the flesh is an all-important thing, and apart from the crucifixion of one's flesh, to use a figure, with its affections and desires, we cannot expect to find favor with God, or to find acceptance with the Judge when he returns from the heavens to reward "every man according as his work shall be." If in the death of Christ we only see the exhibition of the punishment which is due to sinful man," we fail to perceive the Divine object in the sacrifice of Christ. Whereas, if we read the lesson of the crucifixion aright, we draw moral instruction for our guidance every time we contemplate the emblems before us. Those lessons reach deep down to the inner man. While one may refrain from lying, stealing, and those other heinous offenses, which most people readily disdain, there is that other aspect of sin which enters into the thoughts and intents of the heart, which may fill us with all uncleanness.

The things unknown to feeble sense,
 Unseen by reason's glimmering ray;
 With full, commanding evidence,
 Their heavenly origin display.

THE GOSPEL THE POWER OF GOD

Power, in a philosophical sense, is "the faculty of doing or performing anything; the faculty of moving or producing a change in something, ability, strength."—Webster. Man does things by muscular power or physical force, which is directed by the will. When he wishes to raise a house for which his physical power is not sufficient, he makes a combination of mechanical contrivances by means of which he lifts the weight. Or, he wishes to transport himself through space more rapidly than he can move himself by the use of his limbs, and he makes a train of cars, drawn by a steam engine, which can travel many times as fast as he can, which carries him at a much greater speed to his destination. This is power mechanically applied. When he lifts his hand or a weight by means of main strength, we call this physical power.

There is also mental power, as the power to think, to reason. Power may be exerted by one man over another, either physical or mental. The latter is generally done by means of words. A word may be of great force, as when a command is given by one in authority to his subordinates. Someone is told that his house is burning. What a power that word has! How it moves to haste if perchance the danger may be averted or life saved! Someone receives word that he has fallen heir to a fortune. How that word moves his mind, works upon his feelings, and controls his entire being!

A promise, if believed, is a great power to move a man. God made promises to Abraham, and the latter, being fully persuaded that what God had promised, He was able to perform, lived a life of obedience. So strong was the word of God in which the patriarch put faith.

The apostle Paul declared he was "not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. i:16). This gospel, then, is the power which God employs to move men "unto salvation." The gospel is glad tidings. The feature which makes these tidings "glad" is the promise of salvation, or everlasting life; which promise, when believed, inspires hope—"the hope of eternal life which God that cannot lie promised before the times of the ages" (Titus i:2). Paul was thoroughly familiar with the gospel, and believed it from the heart; and hence he had the hope which it brings. It moved him to a life of self-denial and willing service to God. He was willing, as far as the matter rested with himself, to preach the gospel anywhere, everywhere. For it he did not count his own life dear, but counted all things loss for the excellency of the knowledge of Christ Jesus his Lord. Danger on land, at sea, among wild beasts, among his kinsmen according to the flesh, among false brethren, "bonds and afflictions—none of these things," said he, move me" (Acts xx:23, 24). Many and great as the difficulties might be, they had no power to "move" him away from the hope of the gospel, or the defense of it. How did all this come about? By "the gospel which is the power of God." The gospel moved him. Did it do this without his consent and co-operation?

By no means. He had done some serious "reckoning" upon this question, and had deliberately reached the conclusion that the sufferings of this present time were not worthy of comparison with the glory that shall be revealed in God's children (Rom. viii:18). Notice what he says of the gospel in Rom. i:16: "For it is the power of God unto salvation *to everyone that believeth.*" It is the power of God to the believer, truly, but not to the doubter, or the unbeliever, or to the passive non-believer. Faith is, as it were, the switch by which the current of divine power is turned into the mind, and moves it to action. There is as much capacity in the dynamo before the switch is turned as when it is on, but the turning of the switch is a very essential operation, as this establishes the connection between the dynamo and the object to be acted upon. Thus with the power of God. It must be turned on, applied; and this is the function of faith. Man, when left to himself, cannot accomplish his own salvation. On the other hand, God does not compel him against his will to be saved; and if he fails to put faith in the gospel, it is not to him the power of God. "They have not all obeyed the gospel," is a complaint which we find repeatedly in the Bible. Solemn warnings are given against "an evil heart of unbelief, in departing from the living God" (Heb. iii:12). And the "brethren" are cautioned to "take heed lest" such a disposition be found in them. This shows that while God's provision for man's salvation is ample, man may frustrate God's purpose for his salvation by unbelief, and thus become the cause of his own ruin.

The gospel is also styled "the gospel of the grace of God" (Acts xx:24). Paul said, "I do not frustrate the grace of God" (Gal. ii:2), and warned others to "not receive the grace of God in vain" (II. Cor. vi:1). How could men "take heed" to that which they could not ignore nor neglect? How could such grave consequences as damnation follow the neglect of the gospel, if its hearers were acting from necessity in either accepting or rejecting it? How could the apostle hope to influence the brethren against receiving the grace of God in vain, if they were powerless to exercise their choice in this matter? Do not misunderstand me. No one can make God willing to save him by believing the gospel and obeying its commands. But by so doing he places himself where God can save him upon the terms which divine wisdom has proposed. Thus, the responsibility rests with man who can, if he will, believe the gospel, and be saved with everlasting salvation; or he can, if he prefers, "refuse Him that speaketh" (Heb. xii:25), neglect so great salvation (Heb. ii:3), and be punished with everlasting destruction from the presence of the Lord (II. Thess. xviii:9), and thus come to an inglorious "end" (I Pet. iv:17; Rom. vi:21; Phil. ii:9).

Brethren and sisters, we have been "bought with a price" (I Cor. vi:20), and hence are not our own, but "Christ's" (Gal. iii:29; I Cor. iii:23). Let us not take this matter lightly, nor neglect so great salvation which has been made possible at so great cost, and upon such favorable terms. "Today, if ye *will* hear his voice, harden not your hearts, as in the provocation" (Heb. iii:15). A. H. ZILMER.

INTELLIGENCE.

BURQUILLAM, CANADA.—I write to inform you of an interesting event that took place here. A Mr. Sims, a resident of these parts for a time, was introduced to the truth and with pleasure accepted it. He was an earnest worker while searching, so he arrived at the only wise decision he could arrive at. He is the first one to join with us, but many have shown an interest for a time. God gives the increase; we leave our work in his hands.

JAMES HOGATH.

CARDIFF, ENGLAND.—DEAR BRO. WILLIAMS:—I write to notify you of the death of my father. Bro. Morgan Rees, on Saturday, March 15th last. I think when I wrote you about two months ago, I told you of my father's serious condition. He gradually grew worse, and died on Saturday morning about 5:45 a. m. He was a great trouble toward the last to my mother and sisters, his spirit struggling against his extreme weakness, wanting to do impossible things. And being so determined, there was no persuading him otherwise. It certainly was a relief to know his struggles and suffering were at an end; yet, we cannot ignore the sadness and loss of death. To me the loss is very great owing to the loss of his spiritual knowledge and guidance. You know, dear brother, his condition and suffering for so many years, and yet the illumination and warmth of the Spirit Word, was his meat and drink. Whilst only claiming a faint similarity, I have been compelled to say within myself, as did Elisha, "My father, My father; the Chariots of Israel, and the horsemen thereof!" Father fully realized his end was near, and truly died trusting in the mercy and love of our Heavenly Father. It is hardly necessary for me to say, that the power of the Truth is acting upon us in its consolation, by the firm conviction of his resurrection, not merely the coming out of the grave, but the upstanding in the Kingdom of God. "His character shall firm remain our everlasting trust;" upon which, in the mercy and goodness of our Heavenly Father, we base our conviction.

Most of our brethren and sisters keep fairly well; excepting Bro. Charles Rees, who is now at Mumbles, recuperating. He has had a severe nervous break down, and has been laid up two and a half months.

My mother under the sad loss, bears very well, and we are beginning to realize now that father is gone.

Concluding with all loving greetings in the Name of the Lord Jesus, I remain, Yours sincerely in the Abrahamic Covenant,

A. W. REES.

CATAUMET, MASS.—Enclosed you will find a letter, from the Campello Ecclesia stating that a number of brethren and sisters have separated from that Ecclesia in good standing and have formed an Ecclesia in Cataumet Mass., where breaking of bread will take place every Sunday at 7 p. m. Yours in the one hope of Israel, Cataumet Ecclesia,

EDGAR M. BURCH, Rec.

CAMPELLO, MASS.—This will acquaint you with the fact that Bro. S. C. Gibbs and others, formerly of the Campello Ecclesia, are to form an Ecclesia in Cataumet, Mass. We have accordingly granted them an honorable dismissal from our body. We can vouch for their standing on the old Birmingham Statement of Faith, and your recognition of them as such will, we trust, be not only a pleasure for all concerned, and an added strength to the Household of Faith.

Campello Ecclesia, J. E. CURTIS, Secy.

MARTINVILLE, ARK.—DEAR BRO. WILLIAMS:—We wish to inform the faithful that our next Arkansas Fraternal Gathering will convene at Martinville, the Lord willing, on Thursday evening before the first Sunday in next August.

It has been suggested that the meetings do not close until the second Sunday after commencement, so that we may be able to have special Lectures.

Under these circumstances can you be with us? We would be glad to have you. If you can come please let us hear from you at your earliest convenience. With love,

W. C. BEEM,
E. H. MILLER,
RAY COLEMAN.

(We regret having to be deprived of the pleasure, since we expect to be more than four thousand miles away—Editor.)

VANCOUVER, B. C.—Greetings to all those faithful ones who are scattered abroad and who are watching for our Lord, waiting daily for Him; and while waiting are not idle but working out their salvation, and at the same time showing to others the way to salvation. The brethren in Vancouver are encouraged once more in seeing some more fruit of their labor. Harry P. Barker, aged 30, after coming to the lectures and reading, first the Great Salvation and Christendom Astray, wished to put on Christ to become a member of His body. So after a good confession of the one faith, he was buried with Christ in baptism on April 9, 1913. Our new brother lives at New West Minister, but comes over every Sunday to Vancouver. The taking out a people for the Lord is still going on. Work, brother, work. The day is near, oh so near, when we must stop.

Yours in the one Hope,

J. A. WYATT, Secretary.

WASHINGTON, D. C.—To the brethren scattered abroad, greetings:—It is with great pleasure we record the fact—for it is a joy to us, and what gives us joy will also give joy to you and to the faithful in Christ Jesus our Lord—that on Sunday, April 20, our worthy Bro. and Sister Alex. T. Kay, after formal application, were received and duly enrolled as members of the Ecclesia in Washington, where they will meet as often as possible, although still residents of Baltimore, Md.. This is a joy indeed—

"Joy cometh with the coming day!

"Joy danceth on the morning's way!

"Joy, like a flood of light shall roll,

"And bathe the earth from pole to pole."

For the information of some it may be well to state that previously Sister Kay had been identified with the brethren who oppose us on the responsibility question, and not feeling satisfied, she took up the matter of difference and gave it a most careful and searching investigation for some months, and finally concluded that the question should not be made a test of fellowship. Having arrived at this conclusion, the rest was easy hence her connection with this Ecclesia as above stated.

It also gives us great pleasure to record the visit here of Bro. James Washburne, of Jersey City, who dropped in on us one Sunday, lately, when he gave us one of his characteristic talks, the subject being: "*Be not afraid, it is I.*" Our worthy brother did full justice, and showed by his ready and forceful way of presenting his subject, to be one fully equipped to labor in the Lord's vineyard. In closing his remarks, he said that he would just leave with us one or two thoughts for our further consideration and meditation for a more earnest heed to the Spirit's call, as worthy sons and daughters of the Lord. To say we all enjoyed his remarks, but feebly expresses our appreciation of what he said and the way he said it. Come

again brother and soon. We also wish to report the attendance of brethren from other points, viz: Bro. Carhart, of Norfolk, Va., Bro. Farley, and Sister Skiles, of Richmond, Va.; who met with us around the table, Sister Katherine G. Short, of Lockport, N. Y., attended our Bible class Wednesday, April 16, leaving for Richmond next day to spend a few days with the brethren there, and, returning to Washington April 23, in time to again attend our Bible class. Sister Short will leave here on Saturday homeward bound, stopping over in Baltimore a short time, and then on to Philadelphia for a short visit, then home. Sister Short, her mother and brother are the only Christadelphians in Lockport, out of a population of about 20,000, but every First Day they have their little meeting to remember the Lord till he come. "Where two or three are gathered together in my name, there will I be also."

Our young Brother and Sister, Boyd, who have been with us for some time, are compelled to leave here for Lynchburg, Va., on account of Bro. Boyd's business. We sorrow at their going, as we loved them, and will sadly miss them at the various meetings, which they attended regularly.

Our dear Sister Neale desires to be remembered by Bro. and Sister Williams and all the brethren, and sends her best love to you both. Sister Neale has not been so well the past winter, but at present, with the return of summer-like weather, she is much improved.

And last, but not least, just a word more. Our regular First Day attendance is excellent—very often the entire membership being present, which is a source of pleasure and comfort to all—both to those who labor and to those who listen. With love to you both, and to all the faithful in Christ Jesus our Lord. Thanks be unto Him for His unspeakable kindness and love to all those who love and fear His wondrous name.

Faithfully yours in the One Hope,

M. FIGOTT, Sec.

LESTOR MANOR, VA.—It does seem I am only to write of Death Visits—this time it has come to Bro. U. R. Slaughter. He was for a good many years a member of Lanesville Ecclesia, but moved from our section to another portion of the county. Last night a message came that his family wanted me to speak at his funeral. This I did today, near to Jerusalem Church, where, in that Cemetery, we buried him. Only a few were present, yet we endeavored to point the way by means of which we may attain unto the resurrection, which Paul had hoped to reach. In February we also spoke at the funeral of Sister Annie Edwards, wife of Bro. J. T. Edwards, of Lanesville, Eccl. Quite a large crowd present upon this occasion, and we spoke feelingly of the Hope which had carried ther faithfully to the close of a useful Christian life.

It seems we are gradually lessening our Ecclesial members in King William Co., so that before we shall have arrived at the time of Our Lord's return we shall have taken the short cut via the grave to the resurrection and Kingdom of God. I am sorry, yet glad, that another opportunity presents itself for you and Sister Williams to visit the brethren, sisters and friends of your early life, may God be with you to protect and restore you back to us, on this side, since we shall feel a vacancy until your return. Sisters Morrison and Biscoe, of Little Rock, are now with us, and send love. I noticed (as I do every line in the Advocate) your suggestion about "the typewriter," and if I can have this copied I hope may reach you before you leave. My sight grows rapidly worse, yet the Advocate can be read to me, and I enjoy it highly, since I am reaching out for the 70th mile stretch, and am contemplating watching and waiting there when I do. Love to all the brethren you may visit for I feel I know almost all of them, although not known by many.

Yours in the Blessed Hope,

JAS. A. ROBINS.

ORLANDO, FLA.—During the winter we have had the pleasure of two visits from Sister Hall, of Corning, N. Y., sister of our Bro. C. Spencer, and we hope she will come again. For a time it appeared useless to hope for any here accepting the Truth; but we have kept up our meeting, both morning and evening despite the small attendance. Now we are encouraged by the obedience of Clarence Wade, an intelligent young man, who was baptized by Bro. Spencer May 3, and heartily received into fellowship on the 4th. Bro. Wade's attention was called to the Truth by Bro. Spencer, and for months he has been a regular attendant at all our meetings. He gladly received the word, and promises to be a faithful worker in the vineyard, and our prayer is that he will win the glorious prize. We have assumed an Ecclesial form by appointing Bro. Hardy treasurer, and Bro. Spencer secretary, and we hope they will both have no little work to do.—Editor.

RICHMOND, VA.—We enjoy reading the Advocate very much, especially do we enjoy reading the letters in the intelligence column, many of them from brethren whom we have had the very great pleasure of meeting at different times. Though they may live a great distance from us, we are blessed with a good and quick mail service and a most interesting monthly periodical, ably edited, to bring these letters and other good information to our very doors, so that we can know just what the brethren are doing all over this broad land of ours. Can we enumerate every day, in order that we may return thanks to the bountiful Giver, the great number of blessings we enjoy?

We are thankful to say that we are able to hold forth the Word of the Truth of the Gospel by a well attended Sunday school and lectures by the brethren, both Sunday morning and night, at eleven and eight o'clock respectively.

We are pleased to announce that we have had with us at the breaking of bread at different times, Sister Katherine Short, of Lockport, N. Y., Sister Lizzie K. Hall and her son, Brother R. Stanley Hall, of Corning, N. Y., also Sister James A. Robbins, of Lester Manor, Va., and Sister Nora Snyder of Richmond Co., Va. We have also had visits from the following brethren and sisters during the week days: Sister Alma Field, Providence, R. I., Sister J. R. Boswell, Mecklenberg Co., Va., and Brother A. V. Hoglund, of Clover, Halifax Co., Va. We have heard from Hamilton, Ontario, that Sister Gage and daughter failed to locate us on April 5th when passing through Richmond. We are sorry indeed, as we would have been glad to have them with us. Last year about this time, or perhaps a little later, we were thinking of holding another Fraternal Gathering some time this year, the Lord willing; but on account of the enormous expense of holding the Gathering here, we have abandoned the idea.

Yours in the one Hope of the Gospel,
P. G. RANDOLPH, Secretary.

Oh, straight is the gate, and narrow the way,
And sad is the fate of the soul astray,
Alas! for those who leave the track.
How few of the wandering feet turn back.
And eyes may keep and hearts be sore,
But the silver lost is seen no more.

It would be a pity to make ourselves believe something not in accordance with God's ordination of things.—Winchell.

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AUBURN, N. Y.—Seward Block. Breaking of bread 10:30. Sunday-school 12 to 1.

BOSTON, MASS.—Odd Fellows Hall, 203 Warren St., Roxbury Dist. Lecture at 11 a. m. Memorial service immediately after.

BALTIMORE, MD.—Claggett Hall, 614 N. Tremont St. S. S. 10:0 a. m. Services 11 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.

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.—Recital Hall, Conservatory of Music, James St. South. 10 a. m. Sunday School; 11 a. m. Memorial Service; 7 p. m. Lecture. Tuesday 8 p. m. Bible Class. Tuesday night meeting in gymnasium (same building.)

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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 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.—We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.—Olive Branch Hall, 89 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

ALSO—At 374 Prairie Ave. at 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.

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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.—K. of P. Hall, Cor. Quebec st and 8th Ave. Sunday 10:45 a. m.; evenings 7:30

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.

WATERLOO, IA.—Meeting House cor. of 5th and Randolph Sts. Sunday School at 10 a. m. Services and breaking of bread at 11 a. m.; Public lecture 7:30 p. m. Bible study Fri night.

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WORCESTER, MASS.—Thule Hall, 184 Main Street. Meeting 10:30 a. m.

JULY, 1913.

The Christadelphian Advocate



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Devoted to

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The Christadelphian Advocate

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JULY, 1913.

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Editorial.

THE DAY OF SMALL THINGS.

It all things pertaining to the Truth this is "the day of small things." Even our printing arrangements remind us of this. Circumstances do not allow keeping an office force to attend to the work during our absence. Therefore this July No. of the Advocate has to be printed before we leave home. It will be wrapped and fully prepared for Post Office and delivered there July 1st. This is the reason our Intelligence department has to be omitted this month. When this No. reaches our readers Bro. and Sister Williams will be more than half way on their tour this side the Atlantic, the Lord willing; and soon they will be in company with those who "go down to the sea in ships."

The preparation for this journey has in a special way impressed us with the feebleness of man in meeting the demands which press. Paul's words ring in our ears "When I would do good, evil is present with me." Perhaps as one grows older he becomes more strenuously concerned about his undertakings, and more anxious concerning the results of his feeble efforts. Things in general appear larger and larger while he feels smaller, and some times falters before apparently mountain high undertakings.

But then, again, comes the relieving thought that God is every

where, and we are in His hands. It is useless to ponder over possible accidents and disappointing occurrences. These may come here as well as there. Therefore the sum of the matter is, "Trust in God and do the right" — do it as best you can, and a God of love and a Saviour of sympathetic feeling, who has been through it all, will "never leave us nor forsake us."

The wisdom of God is seen in the fact that "days of small things" pertaining to the Truth obtain, since no inducements gratifying to the flesh accompany the gospel. Its own beauty and mind-satisfying goodness and harmony, with its assurance of a glorious future reward, appeal to only the "good and honest hearts." Dear brethren and sisters, let us, whether on land or on sea, keep our hearts good and honest.

GEOLOGICAL INDICATIONS OF THE DELUGE.

SIR CHARLES LYELL confessed, in his *Manual of Geology*, that to explain the phenomena of the Drift was a matter of great difficulty. I shall have something to say about this Drift immediately, but I may pause to indicate what the term covers. Over Europe and America there are vast deposits of gravel and mud, covering not only the beds of valleys, but also the hills themselves. These deposits have not been made in slow and gradual way in which the rocks were formed layer upon layer. There are here no layers. The drift, deep as it is, has been laid down in haste and tumult. Everything has been rushed, mixed up, and huddled together. The drift is, in short, the child of haste and of disorder, and is, as Sir Charles Lyell calls it,

AN "ERRATIC FORMATION."

The question of whence it had come was once answered by geology. The founders of the science called it diluvium, that is, a result of the Deluge, and they believed that they had here found, on earth's surface, a proof of certainty of the Bible history. But succeeding geologists swept that explanation aside, and it was only mentioned to be laid down again with contempt. But when the "diluvium" was called "drift" it was found that the difficulty still remained. It was "a burdensome stone."

It was one of the very latest of geological phenomena. Shells, belonging to species now existing in our seas, were found in it; boulders are now lying on the surface of the valleys and the tops of the hills which have been carried long distances, and which have left their

marks upon rocks as bare to day as they were when the marks were made. A theory was invented to meet the phenomena.

The continents, after attaining their present form in completeness, had been somehow dipped, it was said, into the sea, and icebergs and glaciers had made the markings, and, like the stone with which the painter grinds his paint, had ground, mixed up and laid down, as they melted, the mud and gravel which they had gathered together. When the ice age had done its work, the continents were heaved up again, nothing the worse, but rather much the better, for their immersion.

That theory satisfied Sir Chas. Lyell, and many other. Nothing was heard of for a long time but "the glacial period." But it fails to satisfy, and a notable protest, we might almost say a revolt, has been growing and strengthening within the geological camp. The objections to the glacial explanation

HAVE NOT COME,

as we have already said, from theologians. These (poor men!) had owned themselves beaten, and had retired to their dens and caves, mumbling more or less indistinctly about, local deluges; that "all," when in the Bible, did not mean "everything;" that "under the whole heaven" was a way the Scripture had of designating some few hundred square miles, and that "all the high hills" meant a few insignificant hills in the Mesopotamian valley. No, the rally did not come from theologians: it is purely scientific, and is made solely in the interests of science. Sir Henry Howorth, elected the other day a Fellow of the Royal Society, owes a very would-be damaging criticism of his election which appeared in *The Standard*, to the fact that nearly all his books have been devoted to the work of exposing the fallacies of the glacial theory, and restoring once more the belief in a great and widespread deluge. He has not been actuated by the remotest desire to reinstate the Bible. He is not a believer in its Divine origin and character. He speaks of the account of the creation in the opening chapters of Genesis as "a crude cosmological hypothesis;" but he strongly objects to geologists burdening themselves with an impossible theory merely to

ESCAPE FROM ADMITTING

that the Bible was right in speaking of a universal deluge. Referring to the tradition of the Flood, among which he numbers the Bible account as merely one, says: "To reject them because they happen to be contained in a venerable book, whence many generations of men have drawn their teaching, is to revert to the intolerable attitude of the Middle Ages. It may be quite rational and right to apply to the

Bible the same canons of criticism and analysis that we apply to any book, and to test and to sift its contents by this and no other method; but it is irrational to go beyond this, and to refuse credence to a story because it is contained in the Bible."

The italics are Sir Henry's, not mine; and we may conclude that neither were the words written nor the italics used without a cause. The Duke of Argyll has likewise been labouring for the twenty years to get geologists to re-open this question. In a paper read some three years ago before a learned society in Edinburgh he reminds them of the strange disinclination of geologists to look the facts in the face. He says that it is "one of the most curious circumstances connected with geological science that this idea of a great and very recent submergence of our northern hemisphere to some such depths as 2,000 feet has been admitted without its necessary consequence being realized. He adds: "There has been, I think, a sort of unconscious disposition in all of us to avoid looking it in the face. I do not mean that we are consciously dishonest with ourselves or others. It is not that we wish deliberately to suppress facts in order to maintain a theory. It is simply that

AN INCONGRUOUS FACT

is a trouble to us—an embarrassment from which we are apt to avert our eyes."

Let us now look at facts. In a paper published in *Good Words* (January, 1884) the same writer points to usual results of torrent and flood action. In the sudden rush of the invading waters the soil is washed away. Everything that is movable is caught up and carried on. The first deposit, as the waters lose their initial velocity, is that of the heavier matter. The large stones fall first. The smaller stones, cleanly washed by the sweeping flood, which has rubbed them together and laved them, cleansing them effectually as human skill could possibly devise, fall down and form beds of gravel. Then, when the turbulence of the flood subsides, the lighter matter, which has been still held in solution, falls down and beds of mud are formed. These three deposits are the invariable result of flood action, and are, consequently, proofs, wherever they are found, that such action has been at work.

Now, if the Bible statement is true—if a deluge, such as it describes, swept not only over Mesopotamia, or wherever the chief centre of the human race happened then to be, but over the whole habitable globe—then these results must have followed. Beds of gravel and of mud must meet the geologist everywhere. Now this is just what

every geologist knows has happened. These gravel and mud beds are everywhere. They all belong to the same geological period, and that in the most recent geological time. They all lie on earth's surface and have other marks of comparatively recent origin. They are the very latest phenomena with which geology concerns itself. We shall find that it was also

OF VERY BRIEF DURATION.

My readers will see the importance of dealing fully with so vital a matter as this. I must not deal with mere assertions, either my own or others. I must adduce facts. I can only make a beginning in this paper, but still, a beginning shall be made. Geological research? Geological research has placed it beyond a doubt that the Deluge has been as far beyond Mesopotamia as "brave little Wales." A slate quarry was opened on the top of Moel Tryfan, 1,390 feet above the level of the sea. On the top of the slate lay an immense bed of gravel. That gravel was placed there in comparatively recent times, and by waters with which were mingled those of the ocean which now surrounds our island home. The gravel is full of modern sea-shells, including not only species which belong to the shore, but species also which belong to

THE DEEP SEA.

How was that gravel laid down on the mountain top? Where did the shore shells, and, above all, the deep sea shells, come from? There is only one answer, as the Duke of Argyll has pointed out. Moel Tryfan was laid under the waters of the ocean. The submergence was temporary and tumultuous. If the mountain had lain for an age or series of years under the placid ocean waters, layers would have been formed in an orderly way, as in the earlier rocks. But there are no layers, and no quiet deposits. All has been mixed up and churned together.

—WORD WORKS.

THOUGHTS BY THE WAY

BY BRO. JAS. LAIRD.

How manifold and how diverse are the thoughts that sweep across the human mind. They may be compared to the light winged clouds of a summer day which appear on the distant horizon and seem to chase each other as they speed across the blue dome above until they disappear in the nothingness beyond.

All unbidden, thoughts arise; sometimes from a long buried past, sometimes from occurrences but of yesterday. What a strange, dis-

ordered, confused medley is reflected in their rapid succession. There is the joyful thought followed by one of sorrow; the lofty noble thought that carries the mind of the child of God far away into His glorious kingdom, and beholds the world transformed by His omnipotent power, and all-embracing wisdom, followed by the thought of daily care or toil or trouble. There is the thought of purity and love banished, as it were, in a moment by thoughts of baseness or carnality. From the deep sea of the human mind there arise thoughts of childhood's days; they vanish, and in their place we anticipate days not yet revealed, and then return to the insistent thoughts of daily life.

Thus the mind uncontrolled by the will completes the circle of its knowledge and experience. It is not given to the sons of men to wholly control the mental condition. But controlled to some extent, it must be otherwise the energy of the mind is spent in a useless activity. The power to control and create thought is the measure of the power and vigor of the mind.

We cannot prevent the base thought arising in the mind and our God will not hold us responsible for its appearance there. Our responsibility grows out of the voluntary reception which we accord to such thoughts. All too natural and easy is our power to cherish the unworthy thought. All unworthy thoughts belong to what the Scriptures term the "flesh." By the power of the indwelling word alone can we banish such thoughts and send them into a prolonged period of exile.

By the strength of the will, acting under the powerful counter-acting influence generated by an absolute conviction that the covenanted blessings of the Word of Truth will most assuredly be bestowed, impure thoughts, envious thoughts, or those of murmuring or of complaining or of rebellion or of disobedience, can be dismissed from the active consciousness of the mind and leave it as pure and peaceful as the azure blue above, when the summer cloud has disappeared in the far-off space, beyond the range of human vision.

The man truly enlightened in the law of God soon comes to perceive that in his Maker's sight he is no better than his thoughts and therefore is very watchful of the thoughts that are presented for his contemplation. Beyond a doubt, they influence his conduct and mould his character. Therefore the resolute will does not grant one moment's consideration to degrading or defiling or even valueless thoughts, lest the mental or inner man become like the outer man, that is, stamped with the seal of clay, of the earth, earthy. Eph. v:4. On the other hand, all noble thoughts, all thoughts that are holy, elevating and sublime in their character, thoughts that will help to transform the image of clay, or the natural or carnal mind, to the spirit's mind, or the moral image of the Son of God, are invited, yea, compelled to remain so that from them may be extracted strength for progress in the way of life, Col. iii:16. Our days of probation are given to us for a special purpose. This purpose towers

high above all other purposes and being high not only admits of no rival, but requires constant effort to reach. The lofty ideal placed before the brethren of Christ is to become like-minded with Him. An enlarged perspective of things comes through a study of the Word of God. It is this enlarged view that drives home the solemn truth that apart from having developed the mind of Christ all other attainments are valueless. It will not do to ignore this fact. The brethren of our latter day cannot consider too seriously the fact that recognition at the hands of Christ depends upon a very real and very earnest and a very continued endeavor to be like-minded with Him. No law in the wide realm of nature shall be found more inexorable and unyielding in its operation than the law of the Spirit, which declares that to be carnally minded is death. Does the law of the Spirit antagonize the law of the flesh at every point of contact? A scriptural answer to this question can only be obtained by understanding the scriptural definition of what is the law of the Spirit. Anything more than what God enjoins is simply self-righteousness or "being righteous overmuch." Anything less pertains to the carnal mind.

In many cases the Spirit speaks expressly concerning what constitutes the carnal mind. In other cases, only in general terms, which appear to be left to the enlightened interpretation of those who are trying to please God. That is to say, certain things may be lawful so far as the strict letter of the law may read, but such things may be far from wise or expedient for the believer to practise. Why are they not wise to do, if lawful? Because the continued doing of such things through a course of years will, in all probability, produce the carnal mind. In so far as the things of the Kingdom and the Name are concerned we assume that every one of us has the mind of Christ. On this basis, which is the intellectual basis, we meet. Out of this and very intimately related to it, is the moral basis which we strive to maintain. On the basis of a pure doctrine and a pure morality we have fellowship one with another, beyond this we cannot go. But it must be evident to every one that a man may be sound in doctrine and pure in morals, and be far from having the required mind of Christ. This is the thought that causes the fear and trembling spoken of by Paul, but which does not appear much in evidence in our brotherhood. If it were only a matter of doctrine and of morals, all or nearly all of us doubtless would enter the kingdom. The law of the spirit of life, however, exacts a far higher obedience. No member of the household can intelligently deny this conclusion and the dismissal of it from his consideration means his own rejection on the judgment day. Nothing is more absolutely certain than that every one of us shall stand before the judgment seat of Christ. He will infallibly discern our minds and if our minds do not reflect His mind, there will surely follow our rejection into the outer darkness. Therefore, the point we have now reached is that the carnal mind, or thinking of the flesh, may co-exist in the mind of the baptized believer who daily observes the moral code. In this analysis it appears to me is laid bare the extreme gravity and dangerous con-

dition of our brotherhood. The note of alarm should be sounded lest any one should be unconsciously deceived and in reality have the mind of the flesh, when he may think he has the mind of Christ.

In the world around us the carnal mind is overwhelmingly in evidence. This fact must be ever present to the consciousness of the brethren of Christ. It is manifested in forms that are attractive as well as in forms that are repulsive. It is to be seen in city slums in hideous unredeeming deformity. It is to be seen in all the higher ranks and grades of morally respectable society. As a rule the children of God are not received by the former of these manifestations of the carnal mind. They are so openly, visibly and palpably carnal that no valid excuse could ever be given for conforming to them.

Our danger lies in our conformity to those ways of the world, that moral and respectable people encourage and commend.

The world has a type or standard of its own. That type is not vice and its consequent degradation. Far from it. The world of art, education, intelligence, industry, patriotism or philanthropy, etc., does not approve of the doings of what it calls the "underworld."

An illustration of a sphere of action highly approved by the world may be found in the domain of politics. When we consider the history of the liberation of our own portion of the human family from the oppression of tyrants, we have before us the spectacle of a long-drawn-out contention between the common people and those who tyrannized over them. Little by little, through many a weary century, power and privilege were wrested from the hands of the few and a corresponding measure of power and relief obtained for the common people, by those who were struggling for the "rights of man."

The result is very apparent in all English-speaking countries, where the power of legislation is, theoretically, controlled by the untrammelled expression of the public mind through its official channels. Our argument does not require that we should minimize the great work accomplished by the long line of illustrious political reformers who battle dauntlessly for the repeal of oppressive laws and the enactment of a better code.

This work is being conducted with unabated vigor today, and the appeal is made to men of intelligence and probity to unite for the attainment of a still higher political ideal.

From the natural man standpoint there is no higher work for man than to labor for the political emancipation of mankind. No good work can long flourish under any continued form of political tyranny, hence we see many very upright and eminent men have been, and are now, engaged in politics and statesmanship. The question that presents itself to those seeking to develop the mind of Christ is what should be their attitude toward an institution which undoubtedly has done a great and good work in the past, and is endeavoring to do a good work today. Some brethren have no difficulty to decide; an appeal is at once made to texts of Scripture and they, on the teaching of certain texts, refrain from any participation

in matters of a political nature. Other brethren, quite familiar with the same testimonies, interpret them quite differently and identify themselves with politics to the fullest extent of their inclination or ability.

Is there not a simpler way to decide and one free from all debate and strife of words? There were grinding tyrannies in the days of Christ. The Jewish nation had an Idumean king, who held his power under the Roman Emperor, to whom they paid tribute. They had hated the existing political conditions with an intensity that finally manifested itself in a fearful revolt against Rome that could not be quelled until the nation was nearly annihilated. What was the mind of Christ? Did He unite Himself with any political party? Did He identify Himself in any way with any body of men for any amelioration of existing political evils? Is there any evidence that He ever even discussed, or reasoned with, or instructed His disciples regarding them? In their craftiness they sought to make Him commit Himself. No more convincing evidence could ever be produced than that very fact to prove that He held Himself entirely aloof from all political parties. We admit conditions are different then from now, but the great principle remains entirely unchanged. The man who votes is eligible for office. Office holders in Satan's kingdom! What a position for a saint to be found in when His Master calls him to judgment. Is there a brother of Christ, who may read these lines, who will take to his own conscience this question: "Would Christ engage in politics if He were here today?" or "Would He be found discussing the relative merits of any political parties?" and calmly after full thought say, "Yes, He would." Surely not, and if not, how can we who profess to have the mind of Christ and own Him as our Lord expect justification at His hands, if we are doing what our own heart tells us He would not do.

We have taken "politics" as an illustration of a good work appealing very strongly to the natural man, but conceived and executed by the carnal mind. But we do not think the history of our second and third century brethren will be repeated in our day, nor do we think the special danger which we must be alert to watch is of a political character. The thoughtful reader may perceive that any phase of mental activity that absorbs and dominates the mind infallibly determines the character of the mind. The mind of the financier, however capable of producing great results or of achieving great personal successes, is not the mind of Christ. Who will say that Christ's mind was running in the same groove as that of a Morgan or a Rockefeller, or any lesser men of the same school? At twelve years of age Christ was about His Father's business. That was *His* mind. What is true of the mind of the financier may be true, or may become true of every mind which is exercised in any department of human activity. This, of course, includes us all, writer and reader, young and old, the one-talented brother or the brother of five talents. It is a common danger, it always has been, and, of all dangers, is the most unperceived, the most deceptive and the most

destructive. Its benumbing, blighting, chilling, withering influence causes the mind of Christ in the believer, in time, to take on the color and the feebleness of death. The child of God may scarcely tell how or when its influence began, may not tell how far it has progressed, may not very well see how it can be remedied. He may perceive its existence in others and uneasy feelings may be lulled by the thought that he believes the truth as much as ever, wrongs no man and attends "diligently" to his daily duties. It is a danger to the sons of God which manifests itself pre-eminently in times of undisturbed peace and increasing prosperity. In times of peace all honorable and legitimate activities flourish. In them the sons of God must engage. How then shall that which is honorable and legitimate become death to them? Simply by engaging in them beyond the limit allowed by the law of Christ. What limit does the law of Christ impose? The letter of the law imposes no limit, but the spirit of the law recognizes one. Everyone must determine his own safe limit. The law of the carnal mind imposes no limit and recognizes none. To what extent do the saints of God conform or assent to this law of the carnal mind? To what extent are they influenced toward the world's ways by this universal attitude of the respectable, religious and honorable part of the world.

Is the difference between the saints of God and the educated, respectable, and, let us add, moral, part of the "world" merely or chiefly that the saints believe certain doctrinal propositions and the "world" does not so believe. Here is a very important question, and never more urgently pressing for a practical answer. The brother who is intensely in earnest about his salvation (will any others attain salvation?) will search most diligently and ponder very attentively the conditions on which salvation is attainable. In his search he will discover certain broad fundamental conditions are required. These conditions, no doubt, all of us largely observe. Many itemized details of these conditions relating to the moral law are also given and which, no doubt, are also largely observed. But details are not all given. God has made it so, that we must study His word and meditate much upon it before we can fully see by what means we are to safely reach the great end in view, viz.: our eternal salvation.

The widely differing conditions now prevailing in the world partly prevent us from seeing the application of injunctions or commands which to us would seem to have been very obvious to those to whom first given. We may read them and dismiss them from the mind with the thought that they apply to an earlier period and do not concern us. A study of these, however, both in type and plain teaching, will teach us that the spirit has imposed a limit beyond which the saint cannot safely go, in things that are not only lawful, but honorable in this mortal life.

Overstepping this limit results in the development of the carnal mind and a corresponding atrophy of the mind of the Spirit. In our practical and over-busy world, which grants success only at the expense of the bodies and the brains of men, which ever more

and more demands the time, the thought, the energy and ability of those who would obtain its pleasant things, the present-day saint who may enter the kingdom will have reached it through much tribulation. No man can run two races successfully at the same time. No man can serve two masters when each requires a widely different service. No man at the end of his probation will have the fully developed mind of Christ and the fully developed mind of the natural citizen of the world. What opportunity does the world give to a saint to "delight himself in the Lord?" Which of the saints shall it be who does not delight himself in the Lord who shall receive salvation from the Lord. To delight in the Lord is not "natural" to man, nor can man so delight himself when wholly engaged in the pursuit of any natural man occupation whatever. Man finds his delight very naturally in the things that commend themselves as of present pleasure or value to himself.

It is the man who delights himself in what he is engaged in who makes a success of it. Can a saint "delight" himself for six days in the week in any occupation, however honorable or lawful, and at the same time delight himself in the Lord and make a steady growth in spiritual mindedness. How long will he keep the balance even? How often does he search his heart through and through to ascertain which "delight" is enlarging its hold upon his time and affections? Does the "delight" of the six week-days project itself into the first day of the week and crowd out "delight" in divine things until the memorial service is either neglected or mechanically observed? Is the first day of the week as diligently spent in delighting in the Lord as the other six were in the things of the carnal mind. Is spiritual mindedness so easily obtained that but little time or thought need be spent for that purpose?

In the multitude of thoughts that arise in the mind, is it the thought of the carnal mind or of the mind of the spirit, that comes most frequently and remains most persistently. What is it to delight in the Lord? Whatever it may be, it certainly is not a passive mental condition. The lukewarm brother, however much he may know of doctrine, or however moral he may be, knows nothing of it. By all means it is an active condition of the mind that requires very much time, and very much self-sacrifice, and very much cultivation to develop. It is a flower that may not live, and surely cannot bloom, in the arid, sterile soil of any natural man pursuit. Who will say that Christ did not delight Himself in the Lord? We ask the question in this way to help bring home to every reader's consciousness what it means to have the mind of Christ. It is the mind that finds its highest, its purest, its most continuous, its most frequently recurring delight in the meditation of the revealed will and purpose of the Eternal Deity, and, reaching upwards from that, anchors itself upon the living bread which came down from heaven and diligently observes that the new man in Christ is renewed day by day. It is the mind which has trained itself to think of time in ages, not in years, and thus has learned one of wisdom's earliest and most

impressive lessons, viz. : that our lives are but as a vapor, or a wind that passeth away and cometh not again.

It is the mind that has learned to love God with an ardor and intensity of devotion far surpassing any other desire. It is the mind that ever overflows with gratitude and praise and thanksgiving to God for His wondrous love and condescension to usward in making known to us the way of life, and that looks forward with eager and gladsome anticipation to that blissful day when His great and holy name shall be exalted in all the earth. It is the mind that sanctifies Him and reverences Him, and stands in awe of Him in deep humility, and shudders at the very thought of doing anything that would be displeasing to Him. It is the mind that often and often addresses itself to Him, that holds sweet communion with Him, that prays to Him from day to day, that confides in His wisdom, that finds refuge in His strength, joy and comfort in His exceeding great and precious promises, that *hopes in His mercy and truth and trusts in Him* through all this dark and evil day. It is the mind which, by the power of the indwelling Word of God, is fortified against the deceitful promises, the vain imaginations, the unsatisfying pursuits, and the false appearances current among men. It is the mind that rejoices exceedingly in the spiritual blessings wherewith God has blessed us, and puts forth no effort to make provision for the flesh, to gratify its lustful, or superfluous, or luxurious desires, but lives soberly, modestly, righteously, in a world that seems to strive for no higher good than what ministers to the cravings or the benefits of the natural man.

Dear brother or sister who may read these lines, it is not what you may believe that we are now making inquiry, but we do ask you what are the thoughts that come most frequently to your mind without an effort and quite unbidden? What are the thoughts you most frequently summon by an effort to your mind? What are the thoughts you most warmly cherish, and, remaining your longest, dearest mental guests, give you your purest, chiefest delight? Take this question to your own heart with your Saviour and your God, and the answer you return will tell you whether you are developing the carnal mind or the mind of Christ.

THE BIBLE IN RELATION TO PHYSICAL SCIENCE.

GENESIS I

The interpretation of this initial chapter of the Bible has occupied the minds and pens of numerous writers with more or less success. The older expositors of Scripture experienced little difficulty in explaining it. They wrote according to the more limited knowledge of their own day, and, unconscious of the fact that there had been

a succession of creations on the globe before the existing one, they saw—or supposed they saw—in this chapter a summary record of all creation, sidereal, planetary and terrestrial, at a time not more remote than about 6000 years ago, and within the space of six natural days. And it was not till modern scientific discoveries had opened men's eyes to the vast antiquity of the earth, and its epochal changes, that any dissatisfaction was felt with this line of interpretation. But it then became evident that re-interpretation was needed in order to bring the teaching of this portion of Scripture into harmony with those new and interesting facts which science had thus brought to light. It was inferred, and with good reasons, that the Bible probably contains some intimations of these former "worlds," and, not being aware of the fact that such intimations, of an extremely interesting character, are to be found in other parts of the Bible, the attempt was made to evoke from Genesis I what is really not contained therein. The consequence has been that both Genesis and geology have been subjected to undue pressure in the well-meant endeavor to develop the accordances which, we may be quite certain, do really exist between the Word and works of God. I would, on no account, disparage the labors of such able and good men as Hugh Miller, and others who have followed him. Their works have had their value, but it must ever be borne in mind that such attempted harmonies, to be really successful, must be based on the maintenance, in their entirety, of Scripture truth on the one hand, and scientific facts on the other.

There are, as is well known, two leading modes of explaining Genesis I:

1. That which regards the six days' work as co-extensive with the geological ages. This theory has been variously modified by *different writers*.

2. That which limits it to the more immediate preparation of the earth for the abode of man. In this case we have to suppose an interval of time of almost illimitable length between the first and second verses, during which those older creations took place of which *no mention* is made here.

Of these two discordant lines of interpretation, the latter appears to me to be the true one; the reason for which will appear in the sequel. It being my object in this work, not so much to controvert the opinions of others as to endeavor to ascertain the truth on the question we are considering, I need not, I think, discuss at length the arguments of those who adopt the former of these two theories.

I may, however, remark that such a mode of interpretation involves very serious difficulties and inconsistencies, exegetical, astronomical and geological. Under the consciousness, it would seem, of these difficulties, recourse has been had to certain assumptions which have really no scientific proofs whatever, such as "the nebular hypothesis," the theory of the universal diffusion of light before the supposed creation of the sun on the fourth day; the self-luminosity of the earth for the first three days, etc.; none of which expedients

need be resorted to, provided we do not create for ourselves non-existent difficulties. But the geological difficulties in this theory are perhaps the most formidable of all. For, supposing the carboniferous age to correspond, as Hugh Miller supposed it did, with the creation of vegetable life on the third day, how are we to account for there being no mention whatever in Genesis of the animal life which existed in such profusion during the previous silurian and old red sandstone ages, consisting of corals, mollusca, crustacea and fishes, in marvelous abundance? Or, again, supposing this theory to be a true one, how is it that we do not find any of our now living plants or trees in the coal-measures, or that, on the other hand, we have not now existing on the earth any of the vegetable productions of that remote period? How is it that they are so wholly distinct and separate? Why are none of the huge Saurian reptiles to be found roaming through our present seas, or how is it that our living whales, and other large fishes, are entirely wanting in a fossil state in the Oolitic strata?

Added to which, careful examination of the language in Genesis will show that the animal and vegetable life then created had special reference to the wants and use and comfort of the human race. But how does this apply to the remote ages of geology? Moreover, man had dominion given him "over the fish of the sea, and the fowls of the air, and over every living thing that moveth upon the earth." But how can this be applied to the Saurian monsters of the Mesozoic ages, or to the Pterodactyls and other such strange winged creatures of the Cretaceous period? How could he have been intended to exercise dominion over them, seeing they had all been encased in their rocky tombs many millions of years before man appeared on the earth? Such considerations seem to show forcibly that some other solution must be sought of the meaning of this important chapter. Now it will, I think, conduce to clearness, if I at once say that it appears to me that the inspired narrative in Genesis i relates only to the existing "world" in which God has placed us; that it passes over in silence, as not pertinent to the more immediate object of this historical narrative, the preceding geological ages; and that the fourth day's work relates to certain physical changes effected by the Creator's hand, whereby the atmosphere was perfected for this office, being the medium for the transmission of the light of the heavenly bodies to the earth. Sun, moon and stars having been created, as I infer, ages upon ages before the era when "darkness was upon the face of the deep" (Gen. i:2).

In entering on the more particular examination of this chapter, the question at once arises, How are we to explain these opening words, "In the beginning God created the heaven and the earth"? What latitude or limitation are we to assign to them? The general interpretation of the chapter does not, I believe, materially depend upon whether we take them as intended to comprise the whole universe, or whether we limit them to our own planet, with its circumambient atmosphere, but the latter interpretation has this in its

favor, that it at once puts the meaning of the word "heaven" into harmony with its use everywhere else in this chapter. We are informed in the eighth verse that "God called the firmament" (or atmosphere) "heaven." Why may we not understand the word in the first verse? In confirmation of which it is important to observe that whereas the word "heaven" occurs more than 600 times in the Bible, it nowhere signifies the stars, "per se," irrespective, I mean, of the atmosphere in which they are apparently located, and which renders them visible to ourselves. Therefore, I venture to think there are sufficient reasons for assigning the more limited meaning to the phrase "heaven and earth," as it occurs in the first verse.

The second verse is of paramount importance, inasmuch as it gives the keynote to the explanation of the whole narrative, and it should accordingly be examined with the more care and accuracy. The old expositors, as is well known, regarded it as stating that God, in the first instance, created matter in a chaotic condition, earth and air and water, etc., heterogeneously commingled, out of which He subsequently evolved, or created, the heavens and the earth. But it is a singular fact that such a meaning as this has positively no existence whatever in the original words. It is a meaning which has been, somehow, imported into them from without.

I have a strong belief that its origin is traceable to classical, rather than to Biblical sources. It is found in Hesiod, Ovid and other classical writers, and from them seems to have been imbibed unconsciously by our commentators as the result of their early classical studies. From whence these ancient heathen writers derived their cosmogonies, so singularly resembling the Biblical, is another question. It would be a curious fact if it should appear that they were indebted to Biblical traditions for their knowledge of the creative work, which they mingled with certain errors of their own, and that we have adopted some of these errors of theirs in our interpretation of the inspired record. It is, in the first place, deserving of remark that the Hebrew particle which in the A. V. is rendered "and" is by no means always used in the conjunctive sense, as this would seem to imply. It is very frequently used like the corresponding Greek particle *kai* in an adversative sense, and so may not, in the least degree, connect the second verse with the first, in point of time. It may very properly be translated "but," or even "afterward": "But the earth," etc. The very same word is so rendered in Genesis ii:17: "But of the tree of knowledge of good and evil," etc.; xvii:21: "But my covenant will I establish with Isaac," etc. Then, for the next word, "was," as it is translated in the A. V., it would be better rendered "had become." "But the earth had become," etc. The idiom of the Hebrew not only permits such a rendering, but certainly, as I think, favors it. It is often so translated in our version, e. g., Gen. iii:22; xix:26; Exod. vii:19. The truth is, this particular verb is often used to express the fact that a person or thing has become what he, or it, was not before. And this is the meaning, I believe, implied in Gen. i:2. The earth was not at that

time in the condition in which God originally created it. A great change, or devastation, had passed upon it. That we are not forcing the true meaning of the words in so understanding them, becomes still more apparent when we look at those which follow. The translation in the A. V. "without form and void," is not satisfactory. It was evidently adopted to convey the supposed idea of an elementary chaos, but such an idea is not to be found in the original words. "Desolation and emptiness" comes, I think, as near as possible to the correct meaning. There is an illustrative passage in Jeremiah, where the same words occur, which throws much light on the meaning. It is a prophetic passage; but, putting its prophetic import aside, it may be referred to as illustrating, most satisfactorily, the expression we are considering:

Jer. iv:23-26: "I beheld the earth, and lo, it was desolation and emptiness; and the heavens, and they had no light.

"I beheld the mountains, and lo, they trembled, and all the hills moved quickly.

"I beheld, and lo, there was no man, and all the birds of the heavens were fled.

"I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

The words which I have rendered desolation and emptiness (A. V. "without form and void") are precisely the same in the Hebrew of this passage as in Genesis 1:2; and it is quite evident that they are here used to describe, not matter in a state of elementary chaos, but a general devastation and destruction of previously existing life.

The general similarity between the two passages is remarkable. Atmospheric darkness, "the heavens, and they had no light," violent earthquake action causing great physical changes, "I beheld, and all the mountains moved quickly," and, as consequent upon this, a state of general desolation and emptiness." The original words for this (*tohu vabohu*), occur in conjunction in only one other passage; but this fully confirms the interpretation now given to them. It is Isaiah xxxiv:11, in which there is a prediction of God's devastating judgments upon the land of Idumea. The words are, "He shall stretch out upon the line of desolation (*tohu*), and the stones of emptiness (*bohu*); i. e., instead of building up he shall depopulate and destroy." The former (*tohu*) is used some sixteen or seventeen times.

The leading idea is always that of desolation or vanity. The lexicographers say of it that it imports "the absence, or privation, of a thing which we expect to find, so causing surprise or disappointment." In accordance with this general sense of the word there is another very interesting passage which remarkably confirms our interpretation. It is Isaiah xlv:18: "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." Now the word translated "in vain" is "*tohu*," and

thus this interesting truth comes out: that when God created the world He did not originally create it "*tohu*." "He formed it to be inhabited." But it afterwards, somehow or other, became "desolate and empty," in the condition, in fact, in which it is described in Genesis 1:2.

We have now to explain a difficulty, and I hope satisfactorily, which some have regarded as of so serious a nature as to endanger the verity of the Bible narrative.

But my readers, I trust, have no such fear. I am quite sure they need not have. God's truth, whether in Scriptures or in Nature, permits, or rather invites, the most searching examinations, and the result can only be what might be expected in the word or works of the God of truth. Here, then, lies the difficulty. Geology has raised the question, and she has something to say about it.

It has been generally assumed that the words "without form and void," as they are in the A. V., must at least imply the non-existence of animal and vegetable life at that time, whether arising from the fact that no organic being had yet been created, or that, if they had been previously created, all were now totally destroyed. It is said that these often-quoted words can mean nothing less than the non-existence of organic life, however caused. And herein is the difficulty. Geologists are agreed that a wide-spread destruction of life preceded the present state of things, the result probably of glacial action, and of extreme cold; but they maintain, and our geological cabinets confirm the belief, that the destruction of life was not total and complete. Some forms of animal and vegetable life survived. A few may be mentioned. Among the mollusca, such shells as the common oyster, periwinkle, muscle, whelk, etc. These may be traced back into the red and coralline crags. And among Mammalia, the red deer, reindeer, roe, fox, otter, beaver, wolf, etc. are found fossil in the later Tertiaries, and so are some species of trees and plants which still survive. How, then, is this difficulty, seemingly a rather formidable one, to be met? Not by denying geological facts, but by examining more accurately, the Biblical record. Have we read it aright? It does not follow that the interpretation "received by tradition from our forefathers" is the correct one. We may have supposed the Bible to say what it really does not say. Does it, in fact, affirm that there was a total destruction of life at the period in question? I think not; indeed, I may say, without hesitation, that the language, correctly understood, seems to look rather the other way. A re-reference to Jer. iv:27 will help us. It should be noticed that after the general devastation and destruction of life already referred to had been described, the words go on to say, "For thus hath the Lord said: "The whole land shall be desolate, yet will I not make a full end." So that it is evident from this that a tract of country may be described as "desolation and emptiness" (*tohu vabohu*), and yet for all that "not a full end" made of its living inhabitants. Some may survive the general destruction. But further, it does not at all necessarily follow that when it is

said, in the second verse, "the earth had become desolation and emptiness," it means the whole globe. It may not improbably mean the "dry land," as distinguished from the ocean. Such a distinction between the aqueous and terrestrial parts of the globe is clearly recognized in verse 10, where it is said that "God called the dry land Earth, and the gathering together of the waters called he the Seas." And in the Decalogue (Exodus xx:11) it is said that "in six days the Lord made heaven, and earth, the sea, and all that in them is," where it is manifest that the word "earth" is used in the more limited sense, as not including the oceanic part of the globe.

But is there not a still further limitation of the word "earth," observable in the Scripture? Every careful student must have noticed it. This same word is often translated "land," and in such cases it means some particular country, a portion only of the terrestrial surface of the globe. It is quite supposable, therefore (there is nothing in the Biblical narrative to the contrary), that there may have been some parts of the "dry land" still above the water at the time referred to in the 3rd verse, on which animal and vegetable life may have still survived.

And even with respect to light, which is commonly considered so essential to organic life, it does not follow, if we keep close to the original words, that the whole globe was at this time involved in total darkness. For it says that "the darkness was on the face of the deep." Assuming then, for reasons already assigned, that there were some portions above the water, there is not a word which says that on them no light rested. On the contrary, it seems rather to imply that it may have done so, for the words are "darkness was on the face of the deep." And now with respect to this darkness. What occasioned it? Was it original, or super-induced? (Was it that light had not yet been created, or that the globe (i. e., a very considerable part of it) was in darkness from some cause which shut out the light? The latter I believe to have been the case. The etymology of the Hebrew word for "darkness" favors this explanation. It means "something that withholds, or keeps back." Light we believe to have been in existence, and emanating from the sun and heavenly bodies, for untold ages; but at this period our globe, the oceanic part of it at least, was in total darkness. The cause of this darkness, it seems scarcely possible to question, was the dense vapor which enshrouded it. Scripture proof of a most interesting kind is direct to the point.

In Job xxxviii, to which I now refer, we have a magnificent description of the creative work of God in its successive stages. In verse 8 the mighty Creator asks in grand language, "Who shut up the sea with doors when it brake forth, as if it had issued out of the womb?" adding, in the words to which I request special attention, "When I made the cloud the garment thereof, and thick darkness a swaddling-band for it." The Scripture student will not need to be reminded that there is often a certain parallelism in its language, which is a valuable aid to exposition. So it is here. It is

evident that the "thick darkness" which is described as "a swaddling-band" to the ocean, was caused by the cloud or dense vapor, which in the former part of the sentence is said to have been "the garment thereof."

But we have further Scripture evidence in support of this. In II Corinthians iv:6, there is an allusion to the appearance of light on the globe, "God, who commanded the light to shine out of darkness," etc. This, all commentators believe, has reference to Genesis, i:3. But what is the scope or object of the inspired writer in this allusion? It is to illustrate and explain the cause of spiritual darkness and light. The Apostle argues that though the light of the Gospel day is shining all around, many persons are in darkness notwithstanding. How is this? Not from the non-existence of light, but from its obscuration. There is an obstructing medium which hinders its entrance into the sinner's darkened mind and heart—the veil of ignorance, prejudice, and unbelief. In such cases, what is needed in order to bring these to the knowledge of the truth? Not to create the light, but to let it in upon the mind, which the Holy Spirit—the same "who, in the beginning, moved upon the darkened water's face"—is well able to do; and then the man becomes, in the language of Scripture, "light in the Lord."

Additional confirmation of the correctness of our conclusion may be found in the fact that the whole body of Scripture evidence looks in this same direction. It seems certain that whenever the darkening or enlightening of the heavens is spoken of, the change is always in the atmosphere, rather than in the heavenly bodies themselves. A cursory reading of the various passages might, perhaps, leave this point doubtful; but a thorough examination will, I believe, convince the student that it is even so. Let me quote one passage by way of illustration, Ezekiel, xxxii:7. It is a prophetic passage, and has reference to some future judgments to come upon the land of Egypt. The words are, "When I shall put thee out, I will cover the heavens, and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light." "All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." It seems quite evident that this darkness will be caused by the sun and heavenly bodies being "covered with a cloud" or vapor, not by any change effected in these luminaries themselves; and a careful inductive examination of all the passages bearing on this point, will, I am satisfied, lead to the same conclusion.

On the whole we can not I think, doubt, whether we view the question exegetically or scientifically, that the cause of the darkness in Genesis i:2, was not the non-creation of the sun's light, but its obscuration.

It would be desirable, so it seems to me, to make the next word, "and," "then," "the Spirit of God moved on the face of the waters," the commencement of the third verse, because this action of the Spirit of God, thus moving on the face of the waters, was connected, I infer, with what immediately follows, "God said, Let there be light,

and there was light." But what "waters" were they on which the Spirit of God then moved? Doubtless the cloud or dense vapors which rested murkily on the face of the deep, excluding the light and warmth of the sun. In Scripture language clouds are often termed "waters," which, indeed, they are, in the form of minute drops. On the face of these waters the Spirit of God, commencing the work of re-creation, now "moved." The verb is in the participle form expressing continuous action, "was moving." The word "moved" or "was moving" represents pretty correctly the Hebrew original, but the "usus loquendi" certainly forbids its being explained to mean, as it often has been, "brooded over." The word occurs in only two other passages, in neither of which has it at all this meaning. In Deuteronomy xxxii:11, where it occurs, it is used to describe an eagle fluttering over her young, which is a very different thing from the bird sitting on her eggs to hatch them. And in Jeremiah xxiii:9, the prophet, describing the state of mental and bodily agitation in which he then was, says, "All my bones shake; I am like a drunken man." The meaning of the original word, as it is here given in the best Syriac and Hebrew Lexicons, is, "movement with expansion, or spreading out"; and these latter words seem to describe very accurately what we may conceive the action of the Eternal Spirit to have been in thus beginning to remove the dark vapors which exclude the light of the sun. "And God said, Let there be light, and there was light." Nothing could be more simply and clearly expressed. It does not, in the slightest degree (in the Hebrew any more than in the English), express the original creation of light, but only the will of God that light should now be where before was darkness. The light which thus revisited the globe God declared to be "good."

The alternations of day and night were now again distinguishable. "God called the light day, and the darkness he called night." "And there was evening, and there was morning one day." What was the length of this day? On this question, one of some difficulty, I shall have more to say presently.

The second day's work is thus described, verse 6: "And God said. Let there be an expansion in the midst of the waters, and let it divide the waters from the waters." "And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse, and it was so."

It will be seen that I have preferred the word "expanse" to "firmament," as it seems better to express the true state of the atmosphere. And yet the word "firmament," correctly understood, is not so objectionable as some have supposed. Sceptics have unreasonably inferred from it the ignorance of Moses; but firmness, i. e., strength, is evidently the prominent idea in the word; and such the air is in a marvelous degree, considering the enormous weight of super-imposed vapor in the form of clouds which it sustains; though it is anything but hard, which is what the objectors assume the word "firmament" to mean.

The original word is very expressive and accurate. It means "something" (whether hard or soft is immaterial) "which is spread out, or extended by pressure." It is applicable to a soft yielding substance, such as the air, quite as properly as to substances which are hard like metals. But the interesting thing to notice in the original word (and this is still more important in the Syriac) is that it combines the idea of pressure with expansion—the latter caused by the former.

And what has physical science to say upon this subject? Her testimony is that the atmosphere envelopes our globe like a thin veil; that it has weight or gravity; and that thereby its lower strata are rendered denser, and at the same time stronger, than the upper are, and that thus it is marvelously fitted for dividing "the waters from the waters," the clouds from the ocean, as I have already pointed out.

To this expanse, which in all its various uses is one of the most wonderful of the works of God, He gave the name of "heaven," "And it was evening and it was morning the second day."

The third day's work is thus described, verse 9: "And God said, Let the waters under the heaven be gathered together unto one place; and let the dry land appear; and it was so."

Verse 10, "And God called the dry land Earth, and the gathering of the waters called he the Seas; and God saw that it was good."

Can any objection be fairly taken, even by the most exact student of nature, to this description? It is in thorough harmony with geological truth. It describes such physical changes in the earth's crust as have occurred again and again. The submerged land is re-elevated to form a suitable abode for the various vegetable and animal tribes which are now to be brought into existence. The divine fiat is, "Let the dry land appear." No creation of land is spoken of. It is already in existence beneath the surface of the sea. The submergence may have taken place slowly and gradually. Nothing is said to the contrary. Indeed, it is rather to be inferred that this was so, inasmuch as the Creator appears always to have worked in accordance with His own established laws, making use of natural agencies, where such existed.

In Psa. civ, we find a very interesting allusion to this grand upheaving movement. In verse 6 it says, "Thou coveredst the deep as with a garment." This better expresses the meaning of the original than in our A. V, where it says: "Thou coveredst it" (i. e. the earth) "with the deep as with a garment." For the meaning clearly is, not that the deep was the garment which surrounded the globe, but that the dense vapor was the garment which covered the deep. The next words are, "The waters stood above the mountains." Therefore the mountains must have been previously submerged. But what then became of these waters? "At thy rebuke," says the inspired writer, "they fled, at the voice of thy thunder they hasted away." But how was this effected? The dry land is caused to appear, as in Genesis i. Upheaval takes place here, and depression there. "The mountains ascend, the valleys descend." This is the exact translation of

the Hebrew. It is so given in the margin of our Bible.

And if we read this sentence as a parenthesis, as it was, I believe, intended to be read, the meaning becomes much clearer. The preceding words, "At thy rebuke they fled," will then be immediately joined to those which follow, "unto the place which thou hadst appointed for them." Thus were the waters caused to pass to their ocean beds by a process involving, indeed, divine interposition, but effected, most probably, as I have before remarked, by the agency of natural laws.

The earth being thus prepared for its reception, the next step was to clothe it with its appropriate vegetation, on which its beauty and utility so much depend.

Verse 11. "And God said, Let the earth bring forth tender grass, the herbs yielding seed, and fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so.

Verse 12. "And the earth brought forth tender grass, and herb yielding seed after its kind; and the tree yielding fruit, whose seed was in itself after his kind. And God saw that it was good."

It seems that the vegetation now formed had special reference to man's food and use. The description shows it to be altogether different from that class of vegetation which characterized the Carboniferous era, and which was intended to furnish fuel, but not food, for a far distant age. They are "seed-bearing plants," and "fruit-bearing trees," which are described in these verses in Genesis. This will become still more evident if we examine a little more carefully the actual words.

1. The earth is bidden to bring forth grass, "tender grass" it is in the original, indicating the lowlier and more transient form of the vegetable life, including those "flowers of the field" which the Saviour charged us to "consider" for our instruction and delight.

2. "Herbs yielding seed." Hereby are meant, it may be confidently asserted, the cereal plants, whose appearance on the earth geology testifies was contemporaneous, or thereabouts, with the appearance of the human race. They are never found in a fossil state. The true meaning of the Hebrew word may be elucidated by reference to Gen. iii:18, 19. God said to Adam after his fall: "Thou shalt eat the herbs of the field" (the original word is the same), "in the sweat of thy face shalt thou eat bread." It is plain, therefore, that the product of "the herb of the field" is bread, which was thus constituted the food of man.

That this is so is further corroborated by Psa. civ:14: "He causeth grass to grow for the cattle and herb" (the same Hebrew word) "for the service of man, that he may bring food out of the earth." The original is remarkably expressive. It is literally "herb responding to, or resulting from, the tillage of man," thus indicating that the cereal plants, in their productiveness, would be the result of human labor, and not the mere natural up-growth of the uncultivated soil. And in confirmation of this, it deserves notice that wheat is invariably found to degenerate apart from man's working hand.

so that nowhere in the world is the true wheat-plant to be met with in an uncultivated state.

May I be allowed to put the question to those who have adopted the "day-period theory," How do you account for the fact that no trace of these "seed-bearing plants" or "fruit-bearing trees" is found in any of the earlier formations, but that, on the contrary, the vegetation of these ages was wholly dissimilar, and utterly unfit to be the food of man?

I confess I do not see how the language of Genesis can be harmonized with the findings of geology, except on the supposition that it describes only those more recent changes on the earth's surface, whereby it was specially fitted to be the habitation of the human race.

The fourth day's work has, as I believe, special and exclusive reference to the heavenly bodies, in their atmospherical relation to the earth. It is thus described:

Verse 14. "And God said, Let there be light in the expanse of the heaven for to divide the day from the night; and let them be for signs and for seasons, and for days and years.

"And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the expanse of the heaven, for to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good."

Care is needed here lest we miss the true meaning. On a cursory view, it does certainly look as if the heavenly bodies were, for the first time, created on this day; but the difficulty, scientifically speaking, which such an explanation would occasion, may well make us pause and consider whether this can be the intended meaning of the Scripture words.

First, it should be carefully noted where it was that the heavenly bodies were "set" on the fourth day. It was in the "expanse of the heavens." Now there is no room for misconception as to what is here meant by this expression. It must undoubtedly mean the circumambient air, or atmosphere, which, on the second day, was formed "to divide the waters from the waters." It cannot possibly mean the almost illimitable regions of ethereal space in which these bodies are, properly speaking, located. Much, it is evident, depends on the fact that it was in the atmosphere that the sun, and moon, and stars were "set" on the fourth day.

Then, also, misapprehension has probably arisen from the use of the word "made" in this passage, and yet this English word is not at all incorrect. It is an exact translation of the Hebrew. But this word, be it observed, does not at all necessarily imply original creation. It is frequently used in Scripture, and, indeed, in most other languages, to express the being "appointed" or "constituted" to an office.

We constantly so use it in our own language. We speak of a man being "made a magistrate," for example. That it is thus used in Scripture is abundantly evident. We are in no degree forcing

the meaning of the word in so understanding it. See Psa. civ:19; I Sam. xii:6; I Kings xii:31; II Kings xvii:32.

And so, as regards the word "set," which occurs in the 17th verse. It is not uncommonly used in Scripture to describe a person being instated in a post of authority or power. See Genesis xli:41; Deut. xvii:15. Many similar passages might be cited, were it necessary, to show that this word is very commonly used for designation to the office of a king, or ruler.

It seems evident, therefore, that one chief purpose of the fourth day's work was to constitute the heavenly bodies, in the atmosphere, or in their atmospheric relation to the earth, "to rule over the day and over the night, and to be for signs and for seasons, and for days and years."

And now, viewing the question in its scientific bearing, I would ask, is not the statement perfectly true that the heavenly bodies, as regards their beneficial influences on the earth, were "set in the atmosphere"? A quotation from Sir John Herchel's well-known little work on "Astronomy" will satisfactorily answer this question. He says, p. 32, "When the sun is above the horizon it illumines the atmosphere and clouds, and these again disperse and scatter a portion of its light in all directions, so as to send some of its rays to every exposed point from every point of the sky." "Were it not for the reflective and scattering power of the atmosphere, no object would be visible to us out of direct sunshine." "It is the atmosphere," says Whewell, in his Bridgewater Treatise, "which converts sunbeams into daylight, and fills the space in which we are with illumination."

And it is only a fresh instance of the beautiful accordance of the Word of God with scientific truth, that we often find in Scripture the atmosphere spoken of as the source of light to the earth, rather than the heavenly bodies themselves. And such it really is. The light of sun, and moon, and stars, we receive intermediately from the atmosphere. Indeed it is remarkable, in confirmation of this, that the sun's position, relatively to our vision, is atmospherical rather than sidereal, if I may so express it. The sun is never seen by us in its real place under the Equator at noon-day, when it is directly vertical. At all other times, refraction alters to our vision its true position; and at sunset, as is well known, we actually see it seven minutes after it has disappeared below the horizon.

Is there, then, viewing the question scientifically, any inaccuracy whatever in the Scripture statement that it was "in the expanse" that the heavenly bodies were "set" on the fourth day?

But more than this. Such a conclusion admits of being tested by other considerations.

And we may thus test it. If we suppose, as was formerly supposed, that the heavenly bodies were originally created on the fourth day, simply to give light to the earth, we are fairly met by the objections of the astronomer. He reminds us that our little planet is a mere sand-grain, comparatively speaking, in the almost boundless universe of God, that it is so insignificant that, if blotted out of ex-

istence, its loss would be positively unnoticeable amidst the countless host of starry worlds. "Is it conceivable," he asks, "that this immense multitude of stars should have been created merely for the sake of the dim and twinkling light they dispense to this globe on a winter's night?" We must at once admit the force of the argument.

But the Bible, correctly interpreted, gives no ground for such an objection. For this is not what it states. Its statement, as I have endeavored to show, is that God made the expanse for this purpose, amongst others, that it might be the means of collecting for us the light of the heavenly bodies, and diffusing it for our benefit by the beautiful processes of refraction and reflection. Thus it is really in the atmosphere in relation to the earth that the heavenly bodies are set.

Further, this consideration will account for those few and simple words in Genesis 1:16, "He made the stars also." Viewed astronomically, there might be some ground for the objection that the sun and the moon are called "the two great lights" in the heavens, and that the stars, whose multitude and magnitude so far exceed theirs, are dismissed with only a passing mention; but, viewed atmospherically, it is seen to be strictly accurate. It is to the degree of their light, and not to the size, or number, of these bodies, that the language refers.

The light of the moon, "the lesser" of the two, is "great" enough to render invisible nearly every star in the sky.

Considerations such as these tend to show the harmony of truth, which is clearly evident in the Holy Scriptures, when once the clue to the true meaning of any controverted passage is discovered. Before, we labor with no satisfactory result, amidst difficulties and inconsistencies; but then all drops into harmony, for truth is everywhere concordant and consistent.

I have ventured to draw somewhat largely, I fear, on my reader's patience in examining at length the earlier verses of the chapter on account of their greater importance. The remainder need occupy much less time.

A BURIAL SERVICE.

BY BROTHER JAMES LAIRD.

Prefaced by reading Acts ix:36-42.

Very mournful indeed is the occasion which brings us here to-day. In very truth we have come, to weep with those who weep, and to tender the heart's full measure of love and sympathy and support in the hour of sore bereavement. Very gently, very tenderly we would speak words of hope and comfort, seeking to help the afflicted ones to bear the burden of this great sorrow.

The world has grown familiar with death since Abel's mute and lifeless form commingled with its parent dust. The world has grown familiar and callous too, and the word which should come with subdued and reverent voice from mortal man too often passes lightly and thoughtlessly from the lips. But death is very solemn for all that, and when it invades the peaceful and loving and happy home and takes the young, the pure, the innocent, the gentle one, the kind, the loving and the true, then God has not given it to the children of men to express in words, that numbness of despair which transfixes the quivering heart with anguish; human speech cannot tell to others that yearning sense of desolation and loneliness that craves for the return of the unreturning one. When I look upon that pure and peaceful face so lately in health and strength, and now all still with the strange and solemn stillness of death, and so soon to be laid away in the silence and solitude of the invisible, then I feel a spirit of sadness come over heart and mind that I cannot resist and were it not for our most sure and blessed hope, the sadness of death would cast its permanent shadow over all my conscious hours. But the power of the enlightened mind rises superior to the weakness of the emotions, and we have strong consolation in our certified assurance that the dead in Christ shall surely rise again. This is the hope upon which we have laid hold, the anchor sure and steadfast within the veil.

In order that we may be better prepared to receive this consolation we must remember that in the all-embracing wisdom of our Heavenly Father He has left His saints during all these days of their probation subject to the physical laws of their being. He does our Father pity them that fear Him." He pities them because He sees all their sorrows; but His purpose and their probation require not interfere to suspend, or neutralize the operation of those laws. This is why it is, that, "like as a father pitieth his children, so doth His present non-interference on their behalf. Known to our Father are all our calamities, our afflictions, our sicknesses, our distresses. He intends them to be for our highest good. By them we should be chastened and disciplined, humbled, subdued and purified and so be brought nearer and dearer to Himself. He desires our thought and affections to be removed beyond the transitory concerns of mortal life; beyond this period of broken ties, of blighted, withered, ruined hopes of hearts crushed, broken, bleeding and to be more and more fixed upon that calm, unbroken, blissful future that stretches away, away, until the prospect is lost in the dazzling vista of eternity; so that with the spirit of true resignation and also with the most trustful confidence in His unerring wisdom and unchanging love we may say, "Thy will O Father, not mine, be done.

And now let us come to the Bible, that most precious and blessed of all books which becomes dearer and more familiar to us with each advancing year. In the fourth chapter of Acts we read that the Apostles "preached through Jesus the resurrection of the dead." What words of hope are these that fall upon the listening ear! Hush,

my beating, quivering heart, till I hear again those words of hope. "The resurrection of the dead." Where are we today? In the presence of the dead. What would we do were it in our power? What did our weeping Saviour do, when, in the presence of the weeping sisters He stood by the tomb of Lazarus buried? With loud voice He said, "Lazarus, come forth." and forth he came to rejoice and brighten the lives that death had made desolate. And so, too, were it in our power we would say to the dead, "Come forth, and be restored to the arms of those who loved you." Beyond a doubt the resurrection of the dead is God's only appointed antidote for death, and therefore the only true solace for the afflicted heart. But alas, how few receive this hope; how few are aware how broadly it is based upon the word of the living God. If, even for our own comfort and assurance, let us consider it for a little while.

In the text already quoted we note that the Sadducees were grieved because the Apostle preached *through Jesus* the resurrection of the dead. They had put Jesus to death, and their disbelief in a resurrection was more vigorously assailed than ever by the teaching of the Apostles that not only was the doctrine of the resurrection in general a true one, but its certainty was now particularized, and its power invested in the resurrection of the one whom they had so recently put to death. But, that the resurrection of the dead was the true hope of the children of God before the resurrection of Jesus is quite clearly seen from the New Testament itself. The words of Jesus to Martha were, "Thy brother shall rise again." Her reply revealed the true character of her hope: "I know that he shall rise again in the resurrection at the last day." How did she obtain this knowledge? Was the source of her knowledge accessible to others, and if so, what was it. The answer is indicated by Paul in his words to Timothy, "The holy Scriptures are able to make thee wise unto salvation," through recognizing Christ Jesus as the one through whom salvation, by resurrection, was to be obtained. Let us now briefly test this means of knowing, for God has decreed that salvation can only be obtained by those who know and believe in what it consists, and the mode of its manifestation.

Let us take our journey backward through the "Holy Scriptures, beginning with the last of the prophets. In Malachi iii:16, 17 we read that "They that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Apart from the resurrection from the dead, these words have no force or meaning. From the days of antiquity until now, those who have feared the Lord and loved His name have succumbed to the power of death. In this sense they do not now belong to the Lord; but there is the promise, "They shall be mine" in a day that was then, and is yet, in the future. In that day "shall they return" to life and "discern

between the righteous and the wicked." This is the day when they shall be spared and constituted jewels in the diadem of the Lord of hosts, who alone doeth wondrous things in the great epoch of their deliverance. In Zechariah's vision of Zion's coming day of glory, when her omnipotent King shall speak peace to the warring nations, when His broad dominion shall stretch from sea to sea and from the river even to the ends of the earth, then shall the age-long prisoners of hope in the waterless pit be liberated through the blood of the everlasting covenant. The only prisoners of hope detained in the unseen pit of death are those who have intelligently and affectionately laid hold of the one glorious hope of the resurrection from the dead. They lived in hope, they died in hope, and in the great day of their King returned, they too will be released from death and in gladness and triumph "return to (enter) the stronghold of hope," even life forevermore.

That which Zechariah foretells in poetic language Hosea declares in words of thrilling power and majesty. Speaking of God's children he says, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will by thy plagues; O grave, I will by thy destruction."

With clear prophetic vision Hosea saw the far-off day of Messiah's power and glory, when the gates of Hades should be unbarred and opened wide to permit the egress of all who had fallen asleep in Him. O, it is the strength of omnipotence declaring the resurrection of the dead in words of illimitable grandeur and sublimity, assuring us that it is His changeless decree to destroy the grave and abolish death.

Let us now turn a few more leaves in the sacred Book, and we come to the household words of the prophet Daniel. Oh how we love them; how hope bids the weeping eye check the scalding drops, and on its strong, expanding wings bears the heart away, far away, to the day when "many of them that sleep in the dust of the earth shall awake," and they that have been wise "shall shine as the brightness of the firmament, and they that have turned many to righteousness as the brightness of the stars forever and ever." O blessed hope, as the parched soil drinks in the gentle rain from heaven, and smiles back its glad thanksgiving to the loving Father above, so too does the anguished heart drink in the soul-reviving words, and smile for very joy, through all the tears that flow.

Backward still let us pursue our way through the Word of the Living God, seeking still for more of the evidence that gave Martha her strong assurance that her brother would rise again in the resurrection at the last day. Seven hundred years before the days of Martha God had said through Isaiah, "Thy dead shall live, my dead body shall they arise." With strong, exultant voice swells the joyous notes of triumph, "Awake and sing, ye that dwell in dust," weep no more, ye that lay away your dead in hope of the resurrection, "for thy dew is as the dew of herbs and the earth shall cast out the dead." O the dead are dead, there is no song in the grave, nor wis-

dom nor power, all is silence there, and utter nothingness, and if there be no resurrection of the dead, the eternal ages may roll but no light shall ever illumine their dark abode. They shall have been even less than an incident in the history of eternity, reduced even to less than oblivion. In the light of this solemn truth, O my brethren, how unspeakably precious to us is the hope of the resurrection from the dead!

Let us search still farther for evidence of its surety. One thousand years before the days of Martha David declared that God had given him counsel. If God had given David counsel, it ought presumably to have been on a subject of supreme importance, not otherwise accessible to David. One question above all others is the supreme concern of the truly wise. It is the great question of life. Life to the dying! We are all dying. The psalmist was deeply impressed with the brevity of life and was saddened as he meditated on the certainty of death. But he tells us that the counsel which God gave him made his heart glad and caused him the very highest joy. Let us read it. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption; thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." My brethren, God has so honored and exalted His word that, although He had poured out His Holy Spirit abundantly upon the Apostles and enabled them to do superhuman things, yet in order to bring absolute conviction to his hearers the Apostle Peter in his very first pentecostal address quoted these very words of the prophet to prove the resurrection of Christ. We have these words of the prophet, we have the words of the Apostles, and in their united testimony we have the most confident, the most unshaken, the most absolute assurance, in the resurrection of Christ our Lord, and the most unfaltering trust in the resurrection yet to be, of all those who are Christ's. In view of this, then, what a most lofty and sublime appreciation of values is shown by the prophet when he represents the King as asking God for life." Who would ask for less, who that is enlightened to know the way of life would ask or labor for the riches, or the pleasures, or the honors of a fleeting flesh existence? Our great Lord and Master asked for life as the most needed and most blessed gift from the great Father of life; and He gave it to Him, even length of days forever and ever, by and through a resurrection from the dead.

But the hope of the resurrection of the dead was old and ancient even in the days of David. At least five hundred years before his time we read of one of the most noble men who ever lived affirming his belief in the resurrection of the dead.

If a man have a hope of a future life, he needs its consoling power to sustain him, when the grave yawns to receive his quivering flesh and anguished mind. In such an eternity as this Job spake and said, "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" Today we are in the presence of the dead,

and we strain our listening ears to hear the words of intense earnestness that seemed a part of Job's very life-blood. What were they? Let us read, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. After I shall awake, though this body be destroyed, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." Oh how beautiful and how convincing is all this with what we have passed in review. Many thousands of years have passed away since that far-off time, many generations of men, many strong kingdoms and mighty empires have had their birth, and the glory of the fulness of their strength, and then vanished from the light of the sun; but the Word of our God through His holy prophet has survived them all, and today has power to comfort and sustain even when sin has pressed its destroying power to its utmost limits. But the hope of the resurrection was far from being a new hope in the days of Job. Hundreds of years before his day God's holy patriarchs rejoiced in its strong consolation. By the light of truth revealed they saw the triumphant conclusion of the divine purpose and confessed their faith therein, and lived as strangers and pilgrims in the earth, awaiting that better day. When God invited Abraham to leave his father's home and kindred, he had already left the worship of his father's gods and was a true worshipper of the God of Noah and of Shem. As an inducement to a final leave-taking, God made promises to him of a very extraordinary character. Let us read, "I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Abraham would ponder the meaning of those words just as intelligent, God-fearing men have pondered them from that day until now. The subsequent amplification of the promise that God would give him all the land, whose length and breadth he walked through, for an everlasting possession would assuredly open his mind to a true conception of the magnitude of the divine promise, and lead him on to the wonderful conclusion that even though he should die, yet he would live again. It is this grand essential feature in the faith of Abraham that gives primal force to the words, "Abraham believed God and it was counted to him for righteousness." This assured conviction in the mighty power of Him who was afterward called the God of Abraham caused Abraham to be ready to slay the very child through whom the blessing was to come because the mighty power of the Eternal could, and would, have raised him from the dead. Beyond the possibility of mistake, we can clearly see that Abraham rejoiced in the hope of a resurrection of the dead.

But we must pursue our investigations farther yet, if we wish to discover the origin of the doctrine of the resurrection of the dead. This most glorious hope was needed long before Abraham's time. Certainly, if there had been no death there would have been no need for a resurrection from the dead. If, then, death made resurrection

necessary for a future life, reasoning on the basis that our God is a God of love and mercy, we conclude He would reveal this hope as soon as death had acquired a legal dominion over man. In the very day of our first parents' condemnation, when the wages of sin began first to be demanded, God revealed the hope of a future life through a resurrection from the dead. Let us read, "I will put enmity between thee and the woman, and between thy seed and his seed; it shall bruise thy head and thou shalt bruise his heel." This original promise contains the potentiality of every succeeding promise to be found in the sacred volume. It was given full nine hundred years before the death of Adam, and thus he was given ample time to consider its meaning. As his sons, Cain and Abel, grew up in his presence, he would observe their differing characteristics. In the wilfulness and disobedience of Cain, he would see the practical meaning of the phrase "The seed of the serpent." In the continual desire of Abel to please God, he would learn the primary significance of the words "The seed of the woman." In the awful tragedy wrought out by the hatred of Cain in the murder of Abel, he would learn of the enmity between the two seeds, and the mystery concealed in the formula, "Thou shalt bruise his heel," received a solution that needed no after event to enforce or illustrate its sanguinary meaning. But how was the dead and buried seed of the woman ever to bruise the head of the serpent? How was that fair, sweet, pure and noble youth, so cruelly slain ere yet his opening life had expanded to the fulness of its powers? How was he to be justified, how was he, as a constituent of the seed of the woman, to be enabled to do his share of the great work of bruising the serpent's head? Manifestly there is, there can only be, one way possible. The conclusion is driven home to the trustful heart and the discerning mind that it must be by a resurrection from the dead. Having now briefly traced this hope of the resurrection of the dead back through the ages of antiquity to the very dawn of time, we have the strong assurance expressed in the confident words of Martha, "I know that he shall rise again in the resurrection at the last day." This assurance, based upon the prophetic word, strong with indestructible strength though it be, is increased a million-fold, as it were, by the accomplished fact of the resurrection to eternal life of Jesus Christ our Lord, our Saviour, our Hope, and our Redeemer. This, however, is not the time to touch further upon the evidence of the resurrection. Let it suffice to show that the doctrine of the resurrection, which gilded the pages of the prophets with the glory and beauty of this blessed and only true hope, shines with noontide splendor in the visions of accomplished fact recorded by the seer in Patmos. Let us read, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea

gave up the dead which were in it; and death and the grave gave up the dead which were in them; and they were judged every man according to their works."

There is a time appointed by the Father for the accomplishment of all His works. The serpent's head has been long in bruising. But the hour of righteous judgment *hurries on and the occupant of the great white throne as the pre-eminent seed of the woman recovered from the bruise in the heel, causes the heaven and earth of the serpent's dominion to flee away in the great epoch of the resurrection of the dead.* But the resurrection from the dead is no man's natural birthright. It comes only through Him in whom God invested the resurrection power, even His beloved Son.

In order to attain unto that enduring life beyond the power of death, men and women must conform to the conditions which God has imposed. Let us read some of them. "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." We pause to remark that baptism is a burial in water, for forgiveness of sins and union with Christ. Showing in symbol that the baptized one has faith in the death, burial and resurrection of Christ. The things concerning the kingdom of God are rooted in the covenants which God made with Abraham and David, in which He declared His unchangeable determination that *this world would yet be ruled in righteousness by One who would be pre-eminently the seed of both Abraham and David.* The things concerning the name of Jesus Christ are that He is the seed promised, as well as the Son of God, that He lived a blameless life and gave Himself as a sacrifice for sin, and being raised from the dead to die no more, is exalted to the right hand of the majesty on high, until the fulness of the appointed time when He shall return again to earth to cause His Father's will to be done here as it is done in heaven. At that time the dead in Christ shall rise again and all found to have developed the intellectual, moral and spiritual characteristics of the Great Archetype, shall be invested with Holy Spirit nature to die again no more, as it is written, "I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

Dear brethren and sisters, you all know that into this glorious, this blessed, this most beautiful and blissful and assured hope, our sleeping one was baptized, and so far as her own conscience was concerned, I am sure we all feel that she tried to live in all good conscience before God. And so we lay her to rest, leaving her to the loving kindness and tender mercy of her Saviour and her God.

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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 9:45 a. m. Breaking of Bread at 11 a. m.

NORFOLK, VA. Christadelphian Chapel Chesterfield Hts. Every Sunday at 11 a. m. Also Bible class Thursdays at 8 p. m.

PORTLAND, ORE.-We meet at 354 Montgomery St., Sunday, 10:30 a. m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R. I.-Olive Branch Hall, 89 Weybosset street. Sunday school, 9:30 a. m.; Breaking of Bread 10:45 a. m.

ALSO-At 374 Prairie Ave. at 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.-K. of P. Hall, Cor. Quebec st and 8th Ave. Sunday 10:45 a. m.; evenings 7:30

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.

WATERLOO, IA.-Meeting House, corner of 5th and Randolph Hts. Sunday School at 10 a. m. Services and breaking of bread at 11 a. m.; Public lecture 7:30 p. m. Bible study Fri night

WINNIPEG, MAN.-Address R. L. Davies 2096 Gallagher Ave., every Sunday.

WORCESTER, MASS.-Thule Hall 184 Main Street. Meeting 10:30 a. m.

AUGUST, 1913.

The Christadelphian Advocate



A MONTHLY PERIODICAL

Devoted to

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

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THOMAS WILLIAMS

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RELIEF FUND.

The following amounts have been received by Bro. J. Leask since last report:—Chicago Ecclesia, \$7.80; Anon., \$200.00; a Brother and Sister, \$5.00. Amount used for relief purposes, \$30.00.

J. LEASK.

(The above report was received in February, but was mislaid.)

Bro. Leask has received the following amount since last report: Chicago Ecclesia, \$21.99. Amount used for Relief, \$55.00.

Chicago Ecclesia (for May), \$10.35; Providence Ecclesia, \$5.00.

NOW READY.

Before leaving Chicago, we mailed, direct from the Binders, "The World's Redemption" to all whose orders had been waiting; also a supply to agencies in Canada and England; and now we are ready to meet all demands promptly. The book is in two styles—cloth, gilt lettered, and half-leather, gilt lettered and gilt top. The cloth-bound will remain at the same price for the present—\$1.00, postage extra 17 cents. The half-leather is \$1.75, postage extra 17 cents. Order from the ADVOCATE Office, making all orders payable to Thos. Williams, 701, Central Avenue, Orlando, Fla.

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The Christadelphian Advocate.

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Editorial.

FIGHTING FOR THE SPOILS.

Now that the Balkan War has driven the Turks off the field of battle, the next thing in order, according to the ways of men and nations, is a fight for the spoils by the victors. Greece, Bulgaria and Servia are now quarrelling, and some of their troops are actually fighting over the division of the conquered territory. And what has this developed? It has placed Russia above all others as the arbiter, the dictator, with, of course, a jealous eye to its own interests. The Czar is not slow to remind the Balkan States that he has been appointed to his office, and that he will use his power.

The other great Powers may imagine they are fortunate in having Russia to relieve them of the difficult task of pacifying the turbulent spirit of the little warriors, but why was it logically Russia's mission? Was it not that she is already the dominating Power, and the one most directly interested in the division of the Turkish spoils; and the one selected as the servant will shortly show his employers that he is master of them all in the soon-coming struggle over the Eastern Question.

CANADA'S DREADNOUGHTS.—The war spirit had inspired Canada to promise to help the Mother Country by building Dreadnoughts, but the Borden Government has been hindered by the Senate from fulfilling its promise. Does this deprive Britain of the promised Dreadnoughts? Not at all. The First Lord of the Admiralty feels that Britain must have them, and quickly announces that

if Canada will not supply them England will. This is called a "vital imperial issue," and shows the tightness of the war tension, as is shown by the following from the "Free Press," Toronto:
Canada's Humiliation.

The announcement in the House of Commons yesterday by the First Lord of the Admiralty, Winston Churchill, that the British Government will at once lay down the Dreadnoughts which it was expected that Canada would contribute, surely disposes of the contention set up by Sir Wilfred Laurier that there is no emergency.

We wonder what the Liberal press and the partisans who have used this vital imperial issue for political ends—we wonder what can be passing through their minds as they read this news from England. What are the meditations of Sir George Ross, imperialist, as he learns that the Government of England has so serious a view of the emergency that confronts the empire that it will at once take up the task that Canada proffered, and failed to fulfil.

There surely are heart-burnings in the political camp that has brought Canada to the disgrace of having, through her Prime Minister, undertaken the building of three first-class ships of war, and then of refusing to permit the promise to be implemented. We know now what England thinks. We are in a position ourselves now better to understand what we have done, or rather what we have failed to do. The smoke of political battle has cleared away, and we are able in the subsequent calm to see clearly the shabby business in which as a nation we have engaged.

WAR AND PEACE.—The contradictory state of the world at this moment is a peculiar sign of the times. In Luke xxi, Jesus gives "wars and rumours of war as the sign preceding His return to earth." In 2 Thess. v., Paul says "the world will be crying peace, peace, as a sign of the day of the Lord." Our times are remarkable for peace talk and peace conventions, and they are also remarkable for war talk and war preparation. The dual sign is therefore in sight—a startling one because of its peculiarity.

EDITOR'S TRAVELS.—At this writing Bro. and Sister Williams have got along on their tour as far as Toronto, Canada. We made our first stop, after leaving Orlando, in Chicago, thence an unexpected call in Grand Rapids, Mich., thence Berlin, Ont.; Guelph, Ont.; Galt, Hamilton, Burlington, and now Toronto. From here our journey, as arranged by Bro. David Tolton, of Guelph, who has well and ably acted as Secretary in the case, is as follows:

Rochester, N.Y., July 1st to 8th; Worcester, Mass., July 9th to 15th; Boston, Mass., July 16th to 22nd; Jersey City, N.J., July 23rd to August 2nd. We expect to sail from New York on the S.S. Caronia, Aug. 2nd. To inquirers we will say here, to save

letter writing, that while Sister Williams's health was quite discouraging for a month before we left Orlando, she had much improved when we left, and has continued to regain strength ever since. We have not booked on the "Caronia" yet, fearing Sister Williams might not be strong enough for the sea voyage; but at present we think it will be safe to book for our passage. We both thank those who have affectionately made special inquiries, and we are very grateful to all the sisters who have made matters so pleasant in all the places we have visited.

The meeting in Worcester, Mass., Sunday, 13th July, is to be a general one of all the New England ecclesias, with the object of adding more life to the "up-and-be-doing" movement. The following Sunday, July 20th, there is to be a Fraternal Gathering in Boston of the New England ecclesias, and Bro. Raleigh promises a good spiritually up-lifting meeting.

This No. (August) of the "Advocate", will be printed by Brethren Wells and Halstead in Yorkshire, England, and will be mailed from Sowerby Bridge, England, an arrangement which frees our hands considerably while travelling. It is probable the arrangement will continue at least a year, and we hope it will work smoothly. It will not in any sense change the working of the office in Orlando. Please continue to address all letters, etc., and make all orders payable to Thos. Williams, 701, Central Avenue, Orlando, Florida. Any changes in name or address will cause confusion. All orders will be promptly attended to at the office in Orlando, and whatever letters may be necessary for the editor to see, as well as intelligence and manuscripts, will be forwarded to wherever he may be in his travels; and all concerned are requested to allow for a little extra time for transit.

Those in England who wish to reach us quickly on matters concerning our work there, can address us c/o Mr. John Matthews, Church Park, Mumbles, Glamorganshire. We shall be in need of a little rest upon our arrival in Mumbles, and desire to spend a little time with the folks of our old home. Afterwards we shall, the Lord willing, be ready to respond to demands. By landing at Fishguard, we shall save much railway travel, and we are sorry to disappoint those who are expecting us to land in Liverpool. However, it will not be long till we shall be with you. Farewell for the present. In the hands of a wise Providence we travel along as pilgrims, and our prayer is expressed in the words of an old hymn, familiar to the days of our youth:

"Guide us, O thou great Jehovah,
Pilgrims in this barren land;
We are weak, but Thou art mighty,
Hold us with Thy powerful hand."

THE OUTLOOK.—It is quite evident that many are opening their eyes to the need of putting our ecclesial houses in order, as

much as this is in our power now, before the Master knocks at the door. Time and meditation are wearing off some unpleasant things which have hindered reason from doing its good work. It really seems that there is almost a unity of belief on the question of Adamic condemnation, and the sacrifice of Christ and baptism in relation thereto. It is true that some who seem to be coming towards us on the vital questions still throw misused words employed in the heat of controversy in the way; but if both sides will discontinue the use of misused words, and give all attention to meanings, letting by-gones be by-gones in all minor matters, the prospect may well be considered encouraging. The words "impute," "guilty," "forgiveness," etc., came into use by questions employing them, in such a way as to compel the answers to explain a certain sense in which they could be used, instead of repudiating them entirely, and they could not be repudiated without a seeming reflection upon able brethren who had employed them, and from whom we, as it were, had inherited them. After all that has been explained concerning these words, it would be a pity to allow them to obstruct the way to agreement on the vital questions themselves.

We have tried to frankly and freely explain the words that were misunderstood as used by us in the heat of controversy, and if there are any still needing explanation, we stand ready and willing to do all in our power to remove obstructions to union and unity.

The present promising return to agreement upon condemnation and sacrifice is encouraging, and if this can be effected, surely the Responsibility question can easily be reduced to harmlessness, without compromising any vital part of the gospel of salvation. "Them that are without God will judge" is a testimony no one will deny. To cause us to continue division upon the question of when, where, and how He will judge them that are without, is surely a sad mistake. The very words, "What about unbaptized rejectors?" seem to have become frightful with some; but as we recently heard a brother ask, "What about unbaptized acceptors of the truth?" It is a question if there are not as many unbaptized acceptors who die intending to be baptized, as there are unbaptized rejectors. We can surely leave this in the hands of a just God, and agree upon the basis that *we* are on probation for life or death, and shall be judged according to our works. Let all who love the truth approach one another as nearly as possible—"Come let us reason together," and perhaps we shall yet be surprised at what can be done towards setting the ecclesial house in order ready for the coming of the Master.

BRINGING THE DEAD TO LIFE.—Newspaper headings in large type the full width of the seven column papers declare, "John Hopkins, Professor, Brings Dead to Life." The half-page article

begins thus: "A series of liquid air experiments to demonstrate the possibility of the resuscitation by a northern scientist of the bodies of Captain Scott and his companions who attained the South Pole, have recently proved successful in the physiological, biological and histological department laboratories of John Hopkin's Medical School and University, in Baltimore."

This is a startling statement, and the question arises, is it an honest announcement of facts; or a cheap, sensational advertisement of the famous University? Before reading half of the article, one is convinced of its deceptive character, and made to wonder at such a respectable institution sending out, or allowing to be sent out misleading statements to excite, disappoint and deceive. After leading the reader to think that it is possible the scientist may revive poor Captain Scott and his companion, the writer says, "While the success of these experiments is unquestionable, and while they, so far as they have gone, are to an extent conclusive, *no connection is claimed by the scientists between them and humanity.*" The outcome of it all is, a few experiments in freezing frogs, and resuscitating them; and yet it is said, "The tests, which have had to deal principally with the colder blooded animals and organisms, whose outward signs of animation have been suspended by frozen air, have been productive of amazing results, *which prove beyond question that there is really an intermediate state between life and death.*" This statement follows immediately after referring to the "possibility of the resuscitation of Captain Scott and his companion," as if they may be in an "intermediate state." It seems that scientists and theologians are determined to have an "intermediate state" of some sort, in the hope of defying the clear teachings of the scriptures on life and death.

Recently, scientists were trying to make believe they had discovered a means of chemically producing life; and now it is a question of "bringing the dead to life"—anything to disprove the miracles of the Bible. But the great miracle of Christ's resurrection stands, and defies all human claims and scientific presumption; and Christ only has been given power from God to be "the resurrection and the life." But suppose for a moment the dead can be brought to life by a chemical process, what would it mean in relation to the theological theory of man's disembodied, conscious existence after death? It must mean that chemists have driven the clergy off the field, and succeeded in doing with chemicals what the clergy cannot do with the magic of theology. It must mean that men, mortal men, infidels and atheists, can use material things to bring "immaterial souls" back from the bliss of heaven, and from the "tortures of hell," and compel them to re-inhabit their forsaken bodies. The fact is, the incoherent babble of the clergy and the experiments of scientists combine to make more and more clear the teachings of the scriptures on life and death and resurrection; and with the patriarch

Job, we can the more confidently exclaim, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."

CURRENT SIGNS.

BY BRO. JAS. LAIRD.

The first Zionist Congress held in Basle in 1897, coming 1260 years after the Saracenic capture of Jerusalem (Dan. xii. : 7) and 2520 years after the most memorable passover ever celebrated in the history of Israel (2 Kings, xxiii. : 22) is justly regarded as a great sign in itself and a chronological turning point in the measured times of Israel's dispersion and downtreading. To all those who were familiar with the inside, or private, history of modern Judaism, and had an enlightened faith in the teaching of Moses and the prophets, that Congress was more in the nature of a joyful recognition of a fact accomplished than of a mere surprise.

It is true that the earlier watchers anticipated the development of this sign through an entirely different and much more powerful agency, and perhaps some are expecting something of a more spectacular character even yet. But, however this may be, none are disposed to minimize the important extent to which the sign has already progressed, even if we cannot all agree on the degree of its maturity.

The birth, or origin of this sign;—of all that we see accomplished for the last fifteen years in Palestine, was truly an environment that threatened, and, for a time, bid fair to accomplish, if not the annihilation, at all events the absorption or assimilation of the Jews. To our way of thinking God's work to-day among the nations and His own people is such a marvel of wisdom that we cannot help but think of Rom. xi. and its appreciative conclusion.

Notwithstanding the determined and partly successful reactionary policy of Count Metternich, whose counsels dominated the policy of all Europe after the overthrow of Napoleon the Great, the leaven of intellectual liberty was slowly, yet ceaselessly, working for great ideals, particularly in western and middle Europe, Britain, of course, included.

Comparatively speaking, learning had for ages been better preserved by the Jews in their Ghettos than by the Gentiles in their unrestrained association with each other. Their Ghettos were their prison walls that prevented the Jewish and Gentile stream of life from mingling in a single current. During all the dark ages of papal ascendancy, when they could get a peep over their walls, there was nothing very attractive to invite them to stray away.

But when the " Spirit of life from God " (Rev. xi. : 11) began to brood upon the face of the waters, light gradually began to be disseminated through the upper and middle strata of the universal darkness. In other words, Britain, France and, to a lesser extent, middle Europe entered fully upon that era of intellectual advancement in every department of human thought and endeavour which has simply transformed the social and intellectual life of the world.

The Jews, hitherto, cherishing their hopes of the Coming Messiah, and not particularly having their ambition stirred or their pride wounded by the superior achievements of the Gentiles, could, in these altered conditions, no longer remain uninfluenced or unaffected by this rapidly changing environment. They now looked over the walls of their Ghettos with unutterable longings to escape and mingle with the new life, whose rising tide was a tide of fame and honor and glory to all who had courage and ability to embark upon its waters.

The despised Gentiles had acquired learning not to be found in the Ghetto, and if they would share in it, they must go forth to take it where it could be found. About that time, when the phrase, " The civil and religious rights of man," was on every lip, and political reformers were working for it with enthusiastic and tireless energy, the Jews were sought to be included. If not specially invited, they were at least allowed to avail themselves of the new learning and liberty. Commerce, Finance, Science, Literature, Art, Medicine, Law, etc.—all were now open to the Jew. The vigor of the Jewish brain soon enabled the Jews to excel all competitors, until it seemed as if the chief positions of honor and trust and wealth would be occupied by them.

But while Jewish pride was flattered and Jewish ambition was in a fair way to be satisfied, it began to be seen that these things were obtained at the cost of all that their fathers had treasured through all the vicissitudes of their four thousand years' experience.

In France, where fewer restrictions were imposed on Jewish liberty, in about two or three generations there were none of the original " Jews " left, and had it not been for the immigration of eastern Jews, a pure blooded Jew could not have been found in the whole of France. All the distinctions obtained by Jews were not credited to the Jewish people. If he resided in France, he was a " Frenchman of the Jewish persuasion." If in Germany, he was a " German of the Jewish persuasion," and so on. Every effort was being made by Jews themselves to hide their origin and be conformed to and commingled with the Gentiles. Coupled with this was a corresponding non-observance of Jewish customs and a repudiation of the faith and promises of the God of Abraham.

Those of our brethren who mourn with aching hearts as they see their boys and girls growing up quite listless and indifferent to our blessed hope, can appreciate the feelings of the pious Jew as he

parted at the Ghetto gates with his ambitious son or daughter. Even in the second generation tens of thousands of Jews were being irrevocably lost to Judaism and the Jewish people.

Many eminent Jews openly and powerfully advocated assimilation as the true and proper and speedy solution of the Jewish Question; and at the rate in which it was being accomplished statisticians had calculated the time required for their total absorption by the Gentiles, or their "fusion in the melting pot."

But the sun does not rise on all the world at once, and just as a sudden excess of light may cause a momentary blindness and interference with clear vision, so too did the new light of the modern day blind the eyes of both Jews and Gentiles who had been used to centuries of darkness. This new light was a long time in reaching Russia. It was coming on the wings of the dawn, with the emancipation of the serfs, and the progressive intentions of the murdered Alexander, but that cruel and senseless tragedy retarded its speed; so that until to-day "darkest Russia" is only dimly lighted. Yet, in that land of tyranny and all repression of progress is to be found the saving remnant of the chosen people. If they had not liberty to leave their own Ghettos, they had sufficient light to watch the course and see the ending of those who lived in more favoured lands.

Early in the nineteenth century, long years before the Zionist Congress, they raised the genuine note of alarm. In the different magazines that circulated through Europe; by means of pamphlets, books, papers, private correspondence, and personal interviews, among "the elders of Israel," the new peril that threatened the very life of the Jewish people, as fire, and sword, and robbery, and dispersion, and "ghetto," and all else combined, had never done, were exposed, assailed and combatted by a very few, but with the very energy and earnestness of despair.

Inch by inch the battle was being fought, with the chances of victory for a long time decidedly against the revealed purpose of God. It is because of this feature, characteristic of every sign now current, that the world, while looking at the facts, does not recognise the meaning of the facts. It is this feature that makes it necessary for the brethren to give earnest heed and study to the signs, that they may thus be helped to acquire the necessary faith and patience to endure.

But our Father's purpose can never fail. Gradually an impression was made upon the conscience of the people, the evil was admitted, and the danger fully realized, but who had a remedy? At this juncture Dr. Herzl's book, "The Old-New Land," appeared. Its effect upon agitated Israel is simply indescribable. It was the enunciation of the grandest ideal. It boldly and powerfully crystallized and focalized the longings and yearnings of twice one thousand years. It was the clarion call to ACTION. Now had come the time for the initial fulfilment of Eze. xxxvii. : 7. The

“shaking” of the prophecy had been going on for forty years, and now the time has come for “bone to come to bone”—nothing but “bones” yet. The sign having now entered upon a new stage of fulfilment, and God’s work having triumphantly emerged from its “shaking” stage, perhaps we may think that the “bone to bone” stage would be an easy and rapid process.

The facts are notoriously the other way. Herzl, the “noblest Jew of the dispersion,” a remarkably gifted man, of the greatest charm, of the most fascinating and magnetic personality, at whose knock the palaces of Emperors were opened, and to whose proposals responsible ministers of State attentively listened:—this man, the truly Great Herzl, could get no assistance from the wealthy and influential of his own people. A beginning, however, was made, just as contemptible a beginning for a great work as could well be imagined. Instead of getting the desired pounds sterling from the rich, they were obliged to beg and coax for pence from the poor. Visions of buying Palestine from the Sultan at a cost of millions faded away before the paltry presence of their hard-gathered thousands. Discouragement, disappointment, dissension, disunion, and despair well-nigh proved the destruction of Zionism. Herzl, like Moses of old, tried to bear the burden of Israel on his shoulders; unlike Moses he had none to help him, and he sank beneath the load, and may be truly numbered as a victim in the Great Tragedy of Israel.

And now passing by the darkest days of Zionism when its collapse, having long passed the balancing stage downward, was feared, predicted, and expected, we may look for a moment at a well-meant offer made to Zionists, which if accepted and acted upon would have been the extinction of Zionism, and necessitated a new interpretation of Dan. xii:7.

The accomplishment of scattering the power of the holy people marks a completed work. This work, we believe, had its initial starting point in 1897, the year of the first Congress. This does not mean that no Jews will move to foreign lands after that date, but it does mean that from that time forward their own land will more and more become the grand objective of the dispersed people.

Its interjection in that verse identifies it with that time period, a time, times, and an half, or 1260. The “And when” of the last clause of verse 7, we understand as the anti-typical parallel of the “Afterward” of Gen. xv:14, with a seventy-five years to follow. We may remark in passing that the time, times and dividing of time of Dan. vii: 25 relates to a different prophetic subject from Dan. xii: 7.

The Zionists having had manifested to them in the eyes of all the world the substantial sympathy of the British Government in their generous offer of a “homeland” (!) in Africa, very respectfully declined it with thanks. Their hearts’ love, as well as their

pride, was for the covenanted land. Why? Because in the great crucible of our modern life it is impossible for a nation to maintain national life without the ancestral homeland. In the land of the Maccabees there was to be found inspiration to valorous deeds. In the land of the prophets new ideals of loftier sublimity would yet be found. In the land of David and Solomon poetry and literature would flourish anew, and send forth new songs to thrill the hearts of the nations. In the land of Boaz and Samuel, the reaper would come again rejoicing, bringing in his sheaves to make way for the advancing plowman. In the land of Moses and Aaron new laws would go forth, new halls of learning would be erected, a new temple would be reared, and the nations would come and drink at the fount of their higher wisdom. In the land of Abraham and Isaac and Jacob, they would reconstruct a new national life upon the broad foundation of all that is best in our common humanity.

What could the unknown wilds of Africa offer in comparison? Nothing; and so all unconsciously they confirmed and emphasised the initial fulfilment of Dan. xii:7. Since that interesting episode, Zionism has steadily grown in wealth, power, influence and achievement, so that the sign is gradually entering the phase foretold in the first two lines of verse 8 of Ezek. xxxvii. The aion of the "Zionist" sign we believe to be thirty years—from 1897 to 1927. It has therefore about fifteen years to run. According to the analogy of all signs, it will prosper towards its fulfilment faster in proportion as it approaches its completion. It is possible that before 1927, all of verse 8 but the very last clause, will be fulfilled. Verses 9-10 foretell the final stage of the sign, but this, in all probability, relates to after the advent.

But the incredulous may say it is not possible for the Holy Land to reach, in fifteen years, the state of prosperity described by Ezek. xxxviii:12. The objection is an honest one, and should be fairly met. If the prophecy is to be construed in an absolute sense, and in relation to modern ideas of wealth, then we frankly admit that fifteen years is altogether too short a time to attain such prosperity. Nay, we go farther and admit that there is no pre-adventual time period in the whole of prophecy but what will, on any sane or rational theory of interpretation, be fully expired long before the land could be "a great spoil" in the modern sense.

It is now over forty years since the Franco-Prussian war. After it was over, and the terms of settlement made known, the world held its breath in dismay and astonishment at the "great spoil" demanded. Two of the fairest provinces of France and one billion dollars in gold. But great as this may have appeared in those days, it is a very small matter to what Germany will exact should she ever again be a victor. But how long would it take for Palestine to furnish such a spoil as that of France of forty years ago. Study the fulfilment of any sign, and the conviction must arise that

many, many years must pass away before Palestine, under even most extraordinarily favourable conditions, could be wealthy enough to "excite the cupidity" of that mighty confederacy of nations foreshadowed in the earlier part of the chapter. We think of some who reason that the Lord shall not come for a long time yet, because the Holy Land is not now, and cannot for a long time be, rich enough to be a prize for Gog of the land of Magog.

Let such, attempt a co-ordination of all signs, in conjunction with time-measurements, in any theory of interpretation they may choose, and they shall surely find themselves engaged in an impossible task. Again, consider the past history of the King of the North. Has he manifested any desire for the possession of the Holy places. Let the Crimean War of 1854-5 be an answer. The underlying cause of that war was really a question of whose influence should preponderate in Palestine, and in those days it was an unbroken desolation. To-day Russian pilgrims to Palestine far outnumber those of any other "Christian" nation, and if to-day the battle cry, "On to Jerusalem," was sounded by the leaders of the Russian people, they would respond in one wild whirlwind of impassible enthusiasm and determination that would plant their standard upon the glorious holy mountain. Let no brother or sister feel sad at heart because of the alleged unfulfilment of the prosperous condition outlined in Ezek. xxxviii. : 12, 13, and think that the coming of their beloved Lord is a far distant event. Being then unable to interpret the prophecy on the theory of "absolute" wealth, we attempt its interpretation on the theory of comparative and potential wealth. That the sign is in process of fulfilment every one will admit.

The prophetic teaching is unanimous that the land was to lie desolate, to be a hissing, an astonishment and a reproach. This has been fulfilled for an unbroken period of 1260 years, ending, we believe, in 1897. And, although some preparatory work had been done before that date, yet that is the true chronological starting point of the "land of unwallled villages." These villages, we submit, are agricultural rather than industrial or commercial, supported by the fact that the people are "getting" (Luser's translation) "cattle and goods." The "goods" we interpret to mean the product of the cultivated soil that was once desolate. This is the true contrast. Desolation, on the one hand; open villages with the population tilling the soil and getting (not *had gotten*) a self-supporting livelihood on the other hand. There are now over thirty villages in the midst of the land, but not all self-supporting. So far as numbers is concerned, the prophecy does not lack fulfilment. The "cattle and goods" are in the "getting"; so that being also indefinite, has also reached a stage of fulfilment. This is all that the prophet represents Gog as *designing to take*. The prophet does not represent the aggressor as taking a "great spoil," or "gold and

silver." These are the words used by the Merchants of Tarshish, as if employed in remonstrance with Russia for her heartless designs. To-day the land is dotted with orchards and vineyards and grainfields and grazing lands, a comparative paradise of beauty and fertility, and producing wealth vastly beyond the period of its desolation. Where once there was nothing, there is now value to the extent of tens of thousands of pounds sterling. So that, comparatively, even now there is "a spoil and a prey" (verse 12) of value to an invader, and much more is sure in fifteen years from now. But, prophecy must be carefully studied, or we shall surely miss its meaning, and have a very restricted view of its all embracing nature.

In Ezek. xxxviii, we have a confederacy that practically embraces all Europe and much of Asia, organised for the ostensible object of invading Palestine for a great spoil! If every foot of Palestine were as rich as France or England, the "spoil" would be very small divided among so many. Consider these nations to-day; their united wealth is fabulous beyond the power of the mind to grasp; their military strength a nightmare of horror even to themselves. It is impossible to conceive of Palestine ever arriving at such a degree of wealth as ever to "excite the Cupidity" of such wealthy nations, or to be able to even a small degree defend their wealth against such mighty hosts. It must be evident that a new factor must be sought for, as a moving or impelling agency quite apart from the alleged wonderful wealth of Palestine. Palestine (in the midst thereof only) will simply be what the scripture says: "A land of unwallled villages" of agriculturists, with not any more average, cattle or goods, or gold and silver, than any other prosperous agricultural community; and, although we believe the "sign," chronologically, not more than about half-fulfilled, yet so far as the indefinite terms of the prophecy are concerned it is sufficiently fulfilled even now.

Here the reader may pause to inquire, why then has the prophet so represented it? Several reasons, more or less valid, could be given for this, but we cannot digress too much; and so, simply ask the reader to recall how many, if any, great prophecies there are wherein all the facts related to the subject have been revealed to any one prophet. Think this out and the inquiry may be self-answered.

In Isa. x: 24, we have an expressive typical prophecy: "Thus saith the Lord of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt." The latter half of this verse is being fulfilled before the former. It was in ancient Assyria they were carried captive. Russia to-day is pre-eminently the land of their captivity. Egypt was the place of their slavery. In Russia they have been legislated into conditions

described as more intolerable than those they endured in the ancient land of darkness. So far there is some identification. But observe that the prophecy is primarily addressed to the people who dwell in Zion. This we understand to antitypically refer to "the people in the land of unwallled villages." From Zion is a considerable distance from Russia, too far to be a proximate cause of alarm. But the fact that the Jews are suffering very severely in Russia, is rather too slight a base on which to build the theory that Russia is now the Assyrian of Isaiah and Micah. Speaking of the glorious Man of Renown, Micah says, "He shall be our peace when the Assyrian shall come into our land." Our conclusion is, that before the King of the North comes to Jerusalem he becomes the Assyrian by the conquest and possession of that Ancient Country. In our opinion, the "great spoil" that excites the ambition of Ezekiel's confederacy is the whole of Turkey in Asia, known as Asia Minor, and Armenia as well as Palestine and all the territory of ancient Assyria. The vast undeveloped country south of the Black Sea and the Caucasus, and west and south of the Caspian Sea, and from the Persian Gulf to the Mediterranean Sea is really the great spoil to be divided between the principals in the Gogian overflow. It will be one mighty movement, yet it is not impossible that it may divide or invade from two directions. The eastern way through Persia into Assyria, by Russia, and the western way through Constantinople, by Germany and France, with Jerusalem as the grand central and final objective. Let the interested reader take the map and he will be much helped to understand the latter day magnet that will attract to the valley of Jehoshaphat. With Russia travelling westward through Assyria, and Germany and France and Austria, etc., eastward through Asia Minor, what an intensity of meaning condensed into the words, "Be not afraid of the Assyrian, O my people that dwellest in Zion." Notwithstanding these assuring words, God's people shall be much afraid. They are represented as being stricken with mortal anguish, every face is pale, and trembling seizes every inhabitant (Jer. xxx: 5, 7). Very much more might be added, but the object of these papers is not to say all that could be said, but to stimulate to the study of the fast developing signs. The chief point for observation is no longer Constantinople, nor yet the land of unwallled villages. Those signs are well matured and are now really awaiting the development of the Assyrian sign, which has for some time been attracting the interest of our brethren in various parts of the world.

Whenever Russia and Germany can agree on the division of the "Great Spoil" and line their forces up for common action, the end will come, swift as the speed of the falling star, and more deadly than the destructive fury of the whirlwind.

Dear reader, may we be among that blessed number of whom it has been foretold, "They shall not be ashamed that wait for me" (Isa. lxix: 23).

TURKEY GOING AND RUSSIA COMING.

Hope is seen by Turkey in the direction of Russia, a strange quarter, in view of Russia's supposed designs upon Constantinople and Asia Minor. But Turkey now perceives that the Slavs, long opprest in Poland, in the Balkans, and in Russia itself, are rising to be the most formidable race in Europe. The Slavs form a large fraction of Austria's population, and thus the double monarchy may be said to nurse a serpent in her bosom. For if the Slavs outside Austria begin to move, the Austrian Slavs will become a domestic danger. Such facts are what Turkey is advised by the *Ikdam* (Constantinople) to reckon upon, and to govern herself accordingly. This is the tenor of an article entitled "Our Duty After Peace." The fall of Adrianople has roused the fears and anxieties of the Ottoman Empire, and the only hope the country has is to save the pieces of its broken splendour and greatness. Hence we read in the *Ikdam*:

"The most important work before us is to consider the future of what is left to us. How shall we defend this little piece of Rumelia and our capital city? Facts, not fancies, are what we have to consider. The French, to counteract the power and influence of Germany, have adopted the policy of putting the Balkan peninsular under the control of the Slavic nations. There is no influence which can oppose the onward march of the Slavs. Greece is going to be Slavic, and the Albanians will then become Slavs too. There is now no Power for Albania to lean upon. Her hopes were centered on Austria. But if Austria is weak before Montenegro, what is to be the future of Albania?"

"But Slav domination is not confined to the Balkan peninsula. Besides the Hungarians and eight or ten millions of Germans, the Austrian empire is Slav. The fact that Austria uses only remonstrances against Serbia and Montenegro is due to Slavic influence, as I understand the case, that is, Austria is Slav. The policy of the Austrian Government is one thing; that of her Slav population is another. When her Slavs join with the Balkan Slavs, Austria can have no distinctive policy, and will grow weaker as time passes."

The great Slavic inundation, declares this writer, is to overspread the Balkans and Greece. It will reach even to Constantinople. To quote his words:

"The people of the portions of Albania that fall to Montenegro, Serbia, and Greece will, in five or ten years, forget their native tongue and their nationality. No one of those States will allow the Albanians to use their own language, and they will not recognize their Albanian nationality. And so much of their country as remains as an Albanian principality will be engulfed by the waves of Slavism. The same will ultimately be the case with Greece, when all the rest of the Balkan peninsula is Slav."

"No power of Turkey can cast up a dam or a levee that will withstand this deluge," he adds, and looks round with half despair, as he asks:

"In what way and how long can we defend the little portion of Rumelia left in our hands? It is natural that the Greeks have their eyes on Constantinople. But their road to it is longer and less safe than that of the Slavs, who can reach Stamboul quickly from the Rumelian side. How many soldiers, how many forts must we provide on our Bulgarian frontier, and at what expense! We must strengthen our forts at the Dardanelles and on our Asiatic coast. The cost will run into millions and billions. Where is the money coming from?"

The solution is thus detailed:

"Our most important problem is that of our relation to Russia. By land and sea we border on Russia for a distance of hundreds of miles. It is proposed that we come to a friendly understanding with Greece. It is far more important that we cultivate friendly relations with Russia."

The Turkish boys must be sent to Russian schools, this writer says, must study the Russian language and literature, and the Turks must banish the French language and French.—*Literary Digest*.

ERRORS OF AN EVANGELIST.

Orlando, Fla., March, 29th, 1913.

Times Union,
Jacksonville, Florida.

Gentlemen:

The Evangelist, Haynes, in a recent issue of your paper, commenting on the state of affairs when Christ should come, states that all mortals will be taken from the earth. He does this, failing to see that the very object of Christ's return is to effect the restitution of all things spoken by the Prophets (Acts iii: 21). What is needed here is not a burning up of this globe, but the inauguration of the time when there shall be "Glory to God in the Highest, on the earth peace and good will among men (Luke ii. 14). In answer to Peter's question, "What shall we have?" our Lord did not promise an abode in Heaven, but he promised the time of "regeneration," when "The Son of man shall sit in the throne of his glory." And what then for Peter and the rest of the Apostles? Note, "Ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel" (Matt. xix. 28). This raises the question, when will Jesus "Sit upon the throne of His Glory?" He answers, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

upon the throne of His glory." (Matt. xxv. 31). Then, say the Prophets, "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zec. xiv. 9). Instead of destroying all mortal men, or sending a few to heaven and the rest to eternal torture in an imaginary "hell," the time will have come when "the meek shall inherit the earth" (Matt. v. 5); "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Psa. xxxvii. 11); "The righteous shall inherit the land, and dwell therein forever" (verse 29).

Why do these people pray, "Thy kingdom come, Thy will be done on earth as in heaven," when they expect to "read their title clear to mansions in the sky?" God has promised to fill the earth with His glory (Numb. xiv. : 21). If this phantom hope of going to heaven be realized, what benefit will it be to these people when they are in the sky and not on the earth. The fact is, by their traditions they make the word of God of none effect. Israel must be restored before the twelve apostles can rule them, and before Christ can be in fact the "King of the Jews," and "Ruler in Israel." These truths must be taken literally since God has said, "Like as I have watched over Israel to scatter them, so will I watch over them to gather them." Then when Jesus rules in David's restored throne (Luke i. : 32) "the law shall go forth from Zion, and the word of the Lord from Jerusalem"; and when He has rebuked the strong nations of war, "They shall learn war no more" (Isa. ii. : 1-4). And "All nations shall call him blessed," and all will exclaim, "Blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen and Amen" (Psa. lxxii. : 10-20).

Yours truly,

THOMAS WILLIAMS,
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"THE THREE GARMENTS."

The substance of an address delivered at Rochester in June, 1912.

BY BRO. THOS. TURNER.

The subject for our consideration this morning, is based on the plural form of the word "garments," as contained in the text, "Blessed is he that watcheth, and keepeth his garments lest he walk naked and they see his shame" (Rev. 16: 15). There is natural and spiritual walking as well as moral and physical nakedness. The natural is the basis of the spiritual. When Adam and Eve disobeyed God's law, they knew themselves to be naked according to nature, and became morally conscience-stricken before God. They were afraid and hid themselves and invented fig leaf

aprons for a covering. Their self-made righteousness, however, was useless, since no man-made device would suffice to cover their "iniquity" and obtain the forgiveness of their sin. It was then that God, once for all, instituted the underlying principles of reconciliation and redemption, which, as a system of means, had for its object and end, salvation.

The principles of knowledge, faith and obedience, has ever since continued the same, although the form of service has changed from types and shadows to symbols; yet the shedding of blood constitutes the basic principles upon which the system of means was established, and from Eden has always pointed forward as it now points backwards to the "One Great Offering for Sin." The nakedness of the sinful pair was provisionally "covered" with the skins of the typical lambs slain in Eden, and their sin was conditionally forgiven by the shedding of blood. It was God's appointed "way," by which they were brought nigh to Him and redeemed from the enemy, "sin," to whom they had sold themselves as bondslaves and willingly served as their master. Nakedness and iniquity are convertible terms," having reference to a "state of sin." All that are in this state being "in the flesh," and therefore sinners cannot please Him whether they walk morally correct or not.

The atonement, or covering provided for the faithful, may be taken away on account of unfaithfulness; as in the case of the people whom Aaron had made naked to their shame, in the matter of the golden calf. This instance serves to show us what a fearful thing it is to fall into the hands of the living God. Because the people had "corrupted" themselves and turned quickly out of the "way," their names were blotted out of the book of life, and about three thousand were slain.

When Moses came down from the mount, he saw that the people were "naked." This implies that before he went up into the mount they had been clothed or "covered." How was this covering provided? By the sacrifices they were commanded to continually offer up by God's appointment. Through whom were they made naked in the first instance? Through one man's disobedience, many were "made" sinners.

It is from the consequences of the first man's transgression that we need deliverance, and God has most graciously provided the garments for its most glorious consummation. In dealing with this important matter, we must recognize the two aspects of sin; inherited sin, as well as personal transgression. Jesus says: "A corrupt tree cannot bring forth good fruit." Change, cleanse and purify the tree and good fruit will be the result. A sinner, therefore, must purify his heart by faith, bring forth fruit worthy of repentance, in order to be transferred from a state of nakedness to a state of atonement, and from a state of sin to a state of righteousness.

In the process of his transition, he is the recipient of a free "gift," as well as a most gracious "privilege" hitherto denied him. This is most beautifully brought out in the typical significance of the "garments" that the priests of Israel were instructed "to put on." "And for Aaron's sons, thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt make for them linen "breeches" to cover their nakedness; from the loins even unto the thighs they shall reach" (Exodus 28: 40-42). The priests were strictly enjoined to put the "breeches" on when they ministered in the services of the tabernacle, "that they bear not iniquity and die." According to the type, the fitness of things require that a believing sinner, who desires to become a saint, must pass through the laver of water, so that he may receive the anti-typical "holy linen breeches," and also obtain the sacred privilege of approaching the throne of grace as an acceptable worshipper. The righteousness of God in Christ is the first garment that a baptized believer "puts on." "For as many of you as are baptized into Christ, have put on Christ." Christ, our righteousness, is the covering for our "inherited sin," "iniquity," or "nakedness." This holy state is reached "without works" lest any man should boast. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Having been constituted righteous, his name is enrolled in the Lamb's book of life. Formerly, he was a stranger and foreigner, but has become a fellow citizen of the saints and of the household of God. He has been purchased, by the precious blood of Christ, from the "power of Satan," and is no longer his own, but the bondslave of God. Having put on the inner garment after washing, he is now the subject of another privilege—the putting on of the anti-typical "holy linen coat," consisting of his own personal righteousness. This second garment cannot possibly be acceptably worn until it has been washed from its guilty stains. For all of a sinner's righteousness is as a garment of "filthy rags." It matters not how "noble" and "honourable" a sinner may be, or how Cornelian a character he may possess, he nevertheless has sinned and come short of the glory of God. But by receiving the engrafted word, and submitting to the obedience of faith in baptism, he receives the "linen breeches" of God's righteousness as a covering for his inherited nakedness. Besides, as a result of his identification with Christ's sacrificial death and resurrection, he is permitted to put on his "holy linen coat," "purified and made white in the blood of the lamb." Such a one stands in that blessed state described by the Spirit through David, "Blessed is he whose transgression is forgiven, whose sin (nakedness) is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The twofold significance of our relation to "sin in the flesh" and actual transgression is typically

brought out in the "two goats"; one which was "for the Lord," and the other which was "for the scapegoat." The Lord's goat was for a sin offering to make an atonement for the live goat as well as for the holy place, because of the uncleanness of the children of Israel in all their sin. When the Lord's goat was killed, its blood was sprinkled upon and before the mercy-seat, and upon the altar, seven times to cleanse it and hallow it from the uncleanness of the children of Israel. After this was accomplished, the live goat, bearing upon himself all their sins, was taken away to a land not inhabited. This indicates to our mind that a covering or atonement must first be made for inherited sin, or the uncleanness of mortal flesh, before righteousness can be "put on" as a robe, in order that personal sins may be "passed over," "forgiven," and "remembered no more." Submission to God's righteousness in His appointed "way" is a necessity before we can be reconciled and be at peace with Him. A person having put on the two garments of righteousness, is "complete in Him." He stands justified by faith and is now a candidate for the race set before him in order to obtain the grand prize—"The Garment of Salvation." To this end, he is exhorted to "add" to his faith certain "works" called "the fruits of the Spirit"; for "faith without works is dead." Paul tells the Ephesians: "Ye are God's workmanship created in Christ Jesus unto good 'works,' which God hath ordained that we should walk in them." The Spirit writing later to the same Ecclesia, says: "I know thy works." When He comes to judge the household at the last day, it will be "according to their works." These works are the indexes by which we may now know whether or not we are keeping our garments. Provisions are made for the cleansing of the outer garment through His precious shed blood "which cleanseth us (obedient believers) from (post-baptismal) sins." But oh! how very careful and vigilant we should be that no spot or stain should soil the inner investment of God's righteousness for the covering of our naked state, typically signified by the holy linen drawers. Paul says: "Keep yourselves in the love of God . . . hating even the garments spotted by the flesh" (Jude 21, 23.) This recalls the injunction to the priests—that "they shall be clothed with linen garments, and no wool shall come upon them or anything that causeth sweat" (Ezekiel 44, 17.).

For wilful, rebellious and indifferent disobedience of a saint, there is no more provision made for atonement. The matter of the golden calf and the case of Eli's sons are examples. The Lord swore that the "iniquity" of Eli's house should not be purged with sacrifice nor offering for ever. The same with us, if we "fall away" and become as the "washed sow wallowing in the mire," and "trampled the Son of God under foot and bring him to open shame; there remaineth no more sacrifice for sins, but a fearful looking to of judgment," when the shame of our nakedness will appear.

Hence the pointedness of our text: "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." All such blessed ones shall be the subjects of a third investment, typified by the robes of glory and of beauty worn by the high priest. The "third" garment will be bestowed on all those who have been victors in the race and have made their calling and election sure. The elements of the flesh, however, represented by the scarlet, purple, and blue of Aaron's robes, are entirely eliminated, and the pure white linen robes of righteousness and glory appear as depicted in Rev. 1: 13. A most glorious physical transformation takes place when they shall be made like Him—"all glorious within." This will constitute the consummation of their investiture which began at baptism. Their vile bodies are changed and made like unto his own glorious body. Like him they have received a "change of raiment" and put on the "garment of salvation." Mortality is swallowed up of life and they are clothed with their house which is from heaven. The Ecclesia, incorporated in him as constituents of his body, purchased with his own blood, have reached the "third" or perfect state and is presented to him a glorious church, having neither spot nor wrinkle nor any such thing. Therefore, dear brethren and sisters, having been privileged to be clothed with the two priestly garments, let us draw near with a true heart, in full assurance of faith, and run the race with patience, denying ourselves of "all ungodliness," etc., and imitating the few in Sardis who had not defiled their garments, that we may be included in the promised blessedness.—"They shall walk with me in white; for they are worthy" (Rev. 3: 4.).

A REFUTATION.

Dear Brother Roche:—I call you brother, and so you are a brother, but one who has departed from the true faith, once for all delivered to the saints.

I received Vol. 2, No. 2, April, 1913, "Nazarene Investigator." After carefully reading same, I wish to call your attention to some statements which you made in regard to Jesus being the son of Joseph. I am somewhat surprised at your statement, that nothing can exist except through God's natural laws or in the ordinary way, found on page 120, Vol. 2. You say God never breaks his own laws. This we surely believe, Isa. 55: 8, 9, says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." When we begin to investigate God's ways of making himself known to man, it is far above our thoughts and we must look at the scriptures to see how wonderful are all his works, and how harmoniously he has carried his plans into effect thus far.

Now we understand from the scriptures that all things that have

been created were made by the power of God's Spirit. As we find in Gen. 1: 2, 3, "And the Spirit of God moved upon the face of the waters," and God said, "Let there be light, and there was light; and by His Spirit the earth was formed and every living thing that exists thereon or in the sea, and that man was formed of the dust of the ground and God breathed into his nostrils the breath of life and man became a living soul."—Gen. 2: 7. In Gen. 2: 21, 22, we find, "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." We see all this work of God is in harmony with his way of doing things, but in the natural or ordinary way you speak of; for in the natural, or ordinary way it would be impossible to produce a woman from a man's rib, but this is God's way which is higher than our way and we must submit to it.

On page 126, you say that the woman's seed that was to crush the serpent's head was Eve's seed and none other. Now this can be settled at once, if we find that the direct offspring of Eve crushed the serpent's head, but if not, they we will have to look in the line of Eve's descendants for one that would crush the serpent's head, remove all sin and establish a universal kingdom, and peace on the earth.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one and to thy seed which is Christ."—Gal. 3: 16; "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal. 3: 29.

Let us go back and investigate God's plan in Gen. 13: 15. We find that God promised to Abraham and his seed, (which Paul says is Christ) the land for an everlasting possession. We find, too, that God began to develop this seed, not in the natural or ordinary way, as you call it, but he appeared unto Abraham when he was 100 years old, and Sarah, his wife, was 90, and promised them a son, who was to be called Isaac (Gen. 17: 19). Now we know that after the natural or ordinary way, Isaac could never have been born, but there we have a manifestation of the power of God, out of the ordinary way. Abraham had strong evidence to base his hopes upon God's promises. "In Isaac shall thy seed be called."

Moses delivered the children of Israel out of Egyptian bondage, when they came to the Red Sea. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground. And the waters were a wall unto them on their right hand, and on their left."—Ex. 14: 21, 22. In this we have a manifestation of God's power, in delivering the children of Israel in his own way, but not after the ordinary or natural way of man, for there was no man living who could have

stretched forth his hand and divided the sea by his own power. So all power belongs to God.

And again we see God delivering Shadrach, Meshach, and Abednego from the fiery furnace (Dan. 3: 21-28). No man in the natural order of things could have escaped those flames alive, for we see, it consumed those who cast them in. So here we have another marvellous manifestation of God's power and of his way of caring for his people, which is out of the ordinary or natural way.

We read in Jonah 1: 17, that he was swallowed by the whale and remained in the belly of the fish for three days and three nights, and was cast out upon dry land, which was a type of Christ being in the heart of the earth three days and three nights.

No natural man without God's protection could have remained in the whale for three days and nights and then be cast out alive. In this we have a demonstration of the power of God beyond the natural order of things. And now we come to the birth of Christ, Luke 1: 30, 35, where we have the account of the birth of Jesus of the Virgin Mary, and the Holy Spirit came upon her and the power of the Highest overshadowed her and she was therefore delivered of a son of whom the Angel said, "He should have the throne of his father David."

In this manifestation of the power of God, causing Mary to produce seed within herself without the intervention of man, it was just as possible with God as it was to form man from the dust of the ground, or to take a rib from Adam's side and make woman, or to cause Sarah to receive strength and be delivered of a child after she was past age, or to deliver the children of Israel out of Egyptian bondage through the Red Sea, or Shadrach, Meshach and Abednego from the fiery furnace, or Jonah from the whale's belly. Now God did all these things, not in violation of his laws, but that he might manifest his power to the children of men, in order that we might have faith in him and in the things which he has promised us.

Now that the Holy Spirit overshadowed Mary and she received strength within herself to produce seed was not impossible with God, notwithstanding the seed that she produced was no part of God other than a part of his creation. Being then Mary's son in every sense of the word as pertaining to the flesh, he had the nature of his brethren in every particular, and therefore was the son of man, being one of Adam's descendants.

We see Jesus after he was baptized of John in the river of Jordan, going about manifesting the power of God in opening the eyes of the blind, causing the deaf to hear, the dumb to speak, the lame to walk, cooling the parching fevers, casting out devils, restoring the dead to life again.

After Lazarus had been dead four days he raised him to life again. All this he did out of the ordinary or natural way, for no man could have the power to perform these deeds except it was

given to him of God. Jesus plainly tells us it was not he that did the miracles but God who dwelt in him. We see Jesus continuing his father's work until his death upon the cross. We see him buried and raised from the dead by the power of God. And in this act the apostles were begotten again unto a lively hope, by the resurrection of Jesus from the dead.

We hear Paul in Heb. 2: 9, saying, "But we see Jesus who was made a little lower than the Angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." And in v. 17, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people."

"For we have not an High Priest, which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. 4: 15. Paul forever settles the question in Gal. 4: 4, 5. "But when the fulness of the time was come, God sent forth his Son made of a woman made under the law, to redeem men that were under the law that we might receive the adoption of Sons."

Now in conclusion, let us conduct ourselves so that we can have the same assurance that Paul had when he said in 2 Tim. 4: 7, 8, "I have fought a good fight, I have finished my course and have kept the faith; henceforth there is laid up for a crown of righteous, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

J. J. SCROGGIN.

GEOLOGY AND THE BIBLE.

On the fifth day the seas were stocked with their countless myriads of living creatures.

Verse 20. "God said, Let the waters bring forth abundantly the moving creatures that hath life." This description is a little enlarged in the next verse, where it is said,

21. "And God created great whales," or (as it would be better rendered) sea-monsters, "and every living creature that moveth, which the waters brought forth abundantly after their kind." The term "moving creatures" is of somewhat extended meaning, and takes in all such creatures as are formed to inhabit the ocean depths, or the shallow parts of the seas bordering on the land. Such as the crustacea, mollusca, fishes, &c., "both great and small," including the innumerable multitudes of minute medusae and other animalcules, which swarm in many parts of the ocean," and which exceed all the powers of the mind to calculate, or even to conceive."

"In the great and wide sea," says the Psalmist, "are things creeping innumerable, both small and great beasts."

On this same day also were created "every winged fowl after his kind," but not, as our A.V. appears to say, out of the waters of the sea. It is difficult to account for such a mistranslation. The margin has it more correctly, "Let fowl fly above the earth, on the face of the firmament of heaven." The words certainly refer to the elements which the birds, when created, were to inhabit, and not to the material out of which they were formed. This, as we read in chapter ii: 19, was "the ground out of which," we are told, "God formed every fowl of the air." There is here, therefore, no contradiction, as some have supposed.

And now the creative week is drawing to a close. "The dry land" having been "made" by its upheaval above the waters—its naturally barren surface being now clothed with the vegetable tribes of every form and hue, specially adapted to the various regions and climates in which they are placed, the waters having been gathered into their ocean beds, and being now filled with creatures "innumerable, both small and great beasts"—and the air, that exquisite creation of God, being furnished with its birds of graceful forms, and of every variety of plumage, God saw fit to create on the sixth day those higher order of animals, which, in the inspired narrative, are termed "beasts and cattle."

These, as before remarked, were formed with special view to man's comfort and convenience, and even the more savage kinds were put in subjection to him.

They are assorted in three divisions. The arrangement is not, perhaps, strictly a scientific one, for it is intended for the instruction of the general reader; but it is so expressed as not to be at variance with any rule of Zoological truth. For the orders, families, genera, and species of all known mammalia, may be arranged under these three divisions.

Verse 24. "God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was very good."

By "the beasts of the earth," seem to be chiefly intended the predaceous and carnivorous animals; and by "the cattle," such as were formed for domestic use and service, i.e., the Herbivora, including horses, oxen, sheep, and such-like animals; and by "the creeping," or, more properly, moving things, seem meant all such land animals, of a smaller or larger size, as are not included under the two former divisions.

These were created in the earlier part of the sixth day. The latter part of this day was distinguished by the appearance on the earth of a creature of nobler mien, and higher destiny, than any which had yet been made.

The creative act was, in this instance, preceded by the deliberative council of God.

Verse 26. "God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth." "So God created man in his own image, in the image of God created he him; male and female created he them." "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

One cannot help regretting that in our A.V. the first three verses of the second chapter are separated from these concluding verses of the first chapter. If connected together, they would read—verse 32: "Thus the heavens and the earth were finished, and all their host." "And on the seventh day, God ended his work that he had made, and he rested on the seventh day from all his work he had made." "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made."

The second chapter would then open with these words: "These are the generations of the heavens and of the earth when they were created." To what does this word "generations" refer? Some understand it to refer to what had gone before, others to what follows. The latter seems preferable, and more in accordance with the use of this word in other passages in Genesis.

If we now suppose a pause in the sense—a full stop—after the word "created," the next verse will then begin with these words, as a new sentence—verse 2: "In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; when the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground, then he made vapour to ascend from the earth, and watered (by rain) the whole face of the ground."

This, I believe, to convey more correctly the meaning of the original, than, as in the A.V., that the earth was watered for a time in a different mode from what it is now. The words are, I think, rather intended to describe the process of evaporation, whereby clouds and rain are formed.

I wish now to add, as I promised, a few remarks on the controverted question of the "days" in Genesis i. Were these natural days of twenty-four hours each, or were they longer periods

of time? Or were they, in a certain sense, both of these combined—the shorter being symbolical of the longer?

If difficulty still rests on this question, and confessedly some does, it is in a fair way to be solved after a time, by the aid of those researches which are now being carefully made by geologists in the later and more superficial strata.

That the "days" in Genesis are, on the one hand, to be understood as natural days of the ordinary length, seems pretty evident from the very nature of the language used, as the result of the first day's work.

We are told that "God divided the light from the darkness, and the light he called Day, and the darkness Night." But how was this alternate light and darkness, this day and night, caused? Evidently, exactly as they are now, by the rotation of the globe on its axis. This movement, as we know, occupies just twenty-four hours, and this, therefore, must have been the length of each conjoined day and night in Genesis.

And that this inference is correct, becomes still more evident when we look at the language descriptive of the fourth day's work, where it is said that the sun, when caused to shine clearly upon the earth, "was appointed to rule the day, and the moon the night." This, unquestionably, was a natural day and night; why not the other days and nights also, inasmuch as the language used is precisely similar?

It should be remarked that the "darkness" spoken of in the second verse, as "resting on the face of the deep," is evidently attributable to a different cause, as has been already fully shown.

But admitting that the days and nights must have been, in one aspect, natural days and nights, it is still open to consider whether they may not also have symbolically signified longer periods of time, during which our earth, and its atmosphere, were being brought into their present condition.

There is nothing, it must be conceded, in the usual language of scripture, at all at variance with such a supposition. The word "day" is often used for periods of time.

It may, however, be asked by some, why resort to such an explanation? Could not the Almighty most easily have created the world, and all things in it, within six natural days? No doubt He could have done so, or even in one moment of time, had He so pleased. But the question is, not what he could have done, but what we have the best reason to conclude He actually did.

Creation cannot be otherwise than a deep mystery to us. But by careful observation of the operations of nature, as we now behold them, and then reasoning thereupon analogically, we are led to infer that God works, and always has worked, according to law. His laws being His own instituted agencies, and (as we cannot but regard them) the expression of His own immutable nature.

If this inference is correct, Creation, as we now see it, must

have occupied a much longer time than six natural days, especially the work of the third day—the elevation of the land above the water. And that this really was so, the Scripture seems to intimate, as I pointed out when referring to Psalm civ. But why need we hesitate to give to the word “day” the more extended or symbolical meaning also? It seems to be so used in Genesis ii:4, where the six days’ work of creation is spoken of as though it had occupied only one day. It is there said, “In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth,” etc.

I may add that there is an interesting confirmation of this use of the word “day,” in its larger and symbolical sense, in the book of Daniel. The passage, though prophetic in its import, may legitimately be made use of for our present purpose.

In Daniel, vii: 26, we read: “And the vision of the evening and the morning which was told is true.” This refers to something which had been previously said.

See verse 13: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot? And he said unto me, Unto two thousand and three hundred days.”

Now when we look at this passage in the Hebrew, we find that the word “days,” of which it is said that there were 2300, is in the singular number. It is, literally, “unto 2300 evening, morning.” And thus it remarkably accords with the language in Genesis 5: “And there was evening, and there was morning, one day.”

So it appears to be agreeable to the Hebrew idiom to use the word “day,” or the equivalent expression, “evening and morning” in the singular number, as representing many days, or even many years.

But to view the matter for a moment in its scientific aspect. Have our Geologists, in their researches, met with any phenomena tending to throw light on the question of the “days” in Genesis, regarded as periods of time? It would be premature, at present, to speak at all positively. I have carefully avoided doing this hitherto on points at all doubtful, and I am not going to infringe this good rule now.

But it does certainly look as if these “days” in their periodic signification, may eventually be found to coincide with the so-called “Glacial epoch.” That epoch, it is now certain, must have been of much longer duration than was formerly supposed. It was not all “cold and ice,” as the term “Glacial” would seem to imply, but it had its “interglacial periods,” as Geologists term them, when, even in our more northern latitudes, the winters were milder and more genial, and the summers much warmer than they are now. We have unmistakable evidences of this in the fact that the esseous remains of southern forms of mammalia, such as lions, tigers, hyaenas, elephants, hippopotami, rhinoceroses, &c., are met with

in considerable abundance in some of our superficial deposits, and in bone-caves, in our own country, and other countries of northern and central Europe, and in the corresponding regions of North America; and, from the relative position in which these organic remains occur, it is clear that the animals must have lived during the interglacial periods. Probably more numerous indications of these warmer periods would be discoverable, but for the fact that the alternate cold periods must have been, in their very nature, destructive, sweeping away, to a great extent, the preceding deposits containing the remains of animal and vegetable life.

There are also some other considerations which tend to associate the glacial era with the latest changes which our earth has passed through, and so with its special preparation for its human inhabitants.

It was by the all-powerful ice-action of this remarkable era, that many of our mountains and hills were moulded into those grand and majestic forms, which now so delight the eye of the beholder; and when, as seems most probable, many of those lakes of surpassing beauty were scooped out, which, who that has ever gazed upon can doubt, were formed by the beneficent Creator specially for the pleasure and delight of intelligent beings such as we are.

Added to which, ice-action has not only contributed to the beauty of our globe, but to its fertility also, and so prepared the way for the coming man. For to it we doubtless owe those abrading and disintegrating forces whereby the various constituents of the rocks have been pulverised, brought together, and mixed, so as to form soils specially adapted for man's tillage.

It would, therefore, be not a little interesting, should it come out eventually, as the result of more mature inquiries, that there is a correspondence between the "days" in Genesis, and those alternate colder and warmer periods in our later Geology, which Geologists have grouped together under the term of "the Glacial epoch." The question, however, is, as I have said, at present merely conjectural, and its truth or falsehood in no way affects my general line of argument.

There is a passage in one of the minor Prophets—Zech. 6, 7,—to which I wish to draw attention, as illustrating to some extent the question of the "days" in Genesis. It is not well rendered in the A.V. Its true meaning seems to be something of this kind: "And it shall come to pass in that day" (the day of the Lord, see verse 1), "that there shall not be light, but cold and ice. And it shall be one day known to the Lord, not day nor night" (exclusively); "and it shall come to pass that at evening-time it shall be light."

This I need not say, must be regarded as a prediction of future events. I only refer to it as yielding an interesting parallelism with

the language in Genesis. Here is described something resembling a glacial period, and this rendering, I may add, is supported by the best critical authorities.

“In that day, there shall be cold and ice,” (connected with, and resulting from, the withholding of the sun’s light and warmth).

“That day” is also described as “one day, known to the Lord, not day nor night,” which means, if I do not mistake, that it will be neither of these exclusively, but constituted of both; not unlike, in this respect, Genesis, i. 5: “it was evening, and it was morning, one day.”

There is also some resemblance in the words, “at evening-time it shall be light,” i.e., after the darkness of the evening, or night, the light of the following morning shall appear, cf. Genesis, i: 2, 3. This “day” we are living in, like the preceding ones, will come to its close. Will it close in darkness, moral and physical? The Scriptures seem to intimate that such will be the case.

But if so, it will be followed by “the world to come,” or rather the “ages to come” (see Eph. ii, 7), in the course of which God’s great and glorious purposes are to be manifested.

INTELLIGENCE.

VANCOUVER, B.C.—I am pleased to say that another of the children of Adam’s race has become a child of God. After a good confession on June 11th, Miss Hilder Hall, daughter of Brother and Sister David Hall, was immersed into that glorious name which will soon, we hope, be made manifest in the blessing of all mankind. May our dear young sister, having entered the race for life eternal, so run that she may be accepted in the day of the Lord’s coming. We are also sorry to announce that Brother Jas. A. Wyatt has left Vancouver and gone to live in California.

Yours in hope of eternal life,

GEORGE SIMPSON.

BURQUITLAM, B.C.—We have still pleasing news to report from this place, my daughter, Emily Johnson Hoghath, has accepted the truth. After a satisfactory examination she was baptized. To say I am glad and thankful is not saying all I feel, but my earnest prayer is she may be found worthy to receive the “well done” when the Master comes.

JAMES HOGHATH.

WATERLOO, IOWA.—DEAR BROTHER WILLIAMS.—It is my pleasant duty to report another addition to the Waterloo Ecclesia. The person who was added to this body is a young man of the name of Carl Kaifer, who came from Germany several years ago. He became interested in the truth through the efforts of Bro. J. G. Miller, of this Ecclesia, and it soon was evident that the interest he manifested was more than passing. He became a regular attendant at both the Sunday morning and the Sunday night meetings, and made rapid progress in learning the truth. Some time ago he expressed the desire for an interview looking toward an examination for baptism. His sincerity as well as his knowledge of the “first principles” was manifest, and the examination which followed evinced his comprehension of the great truths of the gospel. He was baptized on Sunday morning, June 1st, and received into fellowship the same day, thus beginning the race for eternal life and the kingdom of God. Each time a new member is added to the household of faith, such addition brings increased duties and added responsibilities.

Those young in the faith require the care of the Ecclesia. The Waterloo Ecclesia, though not large, has fifteen young people. There are others who are interested in the truth who, we trust, will obey as soon as they are sufficiently instructed.

I also wish to announce that, if the will of the Lord be so, there will be a Fraternal Gathering in Waterloo, beginning Friday evening, August 22nd, 1913, and continuing over Sunday the 24th. A most cordial invitation is extended to the brethren and sisters everywhere to be present at this gathering. Let this be a "Fraternal Gathering" in the true sense of the word—a gathering of brethren and sisters for mutual help and up-building.

A. H. ZILMER, Secretary,
626, Eureka Street.

SOWERBY BRIDGE.—Since our last report we have lost by death two of our brethren of long standing in the truth. On February 14th, our late Secretary, Bro. Frank Hanson, 57, died, after several months' illness. He had been 37 years in the truth, and for nine years has ably performed the duties of Recording Brother for our Ecclesia. He was interred on February 18th, Bro. Briggs officiating at the house. Bro. Suggitt, of Leeds, taking charge of the service at the chapel in the cemetery, and Bro. N. Halstead at the graveside. On March 13th the death occurred of Bro. James Workman, 63, a brother who has suffered for many years, and whose physical infirmities have prevented him taking any prominent share in the work of the truth during recent years. His remains were laid to rest at Mt. Pellon, Bro. Briggs, assisted by Bro. Egerton, conducting the services at the house and graveside. Our sisters Hanson and Workman have the heartfelt sympathy of our Ecclesia in their sad bereavement.

During the past two years the hand of death has indeed been laid heavily upon our Ecclesia, having removed eight of our members in a little over that period of time, a sorrowful reminder of the fact that death reigns. May the time soon come for our Lord's return, when he will call forth his sleeping ones, we hope, to live for evermore.

We are looking forward to your visit to England, and can assure you that a Yorkshire welcome awaits yourself and Sister Williams in this part of the Old Country.

Your brother in the truth,
J. W. HALSTEAD.

LOS ANGELES, CALIF.—Our Ecclesia has increased so much since my last letter that we have decided to take a hall for our meetings, and on Sunday, May 4th, we had our first meeting in our new quarters at 722, West Jefferson Street, corner of University Avenue, when we had seventeen brethren and sisters at the breaking of bread.

Our numbers have been augmented from two sources, namely, first by four removals from the Jersey City Ecclesia, as follows, Sisters Anna Adams, who came in February, and Bro. and Sister James Morrison and daughter Ruth, who came in April. Bro. Morrison has secured employment and they expect to make their home here. He is a speaking brother, and comes very highly recommended by the Jersey City Ecclesia. Second, by the annexation of seven members of the Mammoth Hall (Birmingham "Amended") Ecclesia, all of this city, who, having withdrawn from that meeting on account of the teaching of unscriptural doctrines by some of their speakers, made application to us for admission to our Ecclesia. They accepted the Old Birmingham Statement of Faith, and after several evenings spent in investigation, they were admitted to our fellowship on April 13th. Their names are Bro. and Sister R. Hood, Bro. and Sister F. Thomas, Bro. and Sister C. Land, and Sister Mary Cutter, sister in the flesh to Sister Thomas.

We are now meeting in love and harmony, and will be glad to have others of like precious faith join us.

Your brother in Israel's Hope,
W. H. WOOD, Secretary.

WINNSBORO, LA.—MY DEAR SIR.—It is mighty hard to say we have lost our beloved father, C. Hetherwick, Sr., of Cheneyville, La., he died last Saturday, May 24th, 1913. While it was hard to see him go, the only consolation we had, that he was a firm believer in Jesus Christ, and had followed his commandments, and has now gone to rest awaiting the promise that God made us.

From yours very friendly,

S. HETHERWICK.

LONDON.—I am sorry to inform you that Bro. E. Jacobs, who was in isolation, has fallen asleep, awaiting the resurrection morning. His age was 73. His taste for the things of the spirit was of the strongest. He delighted in the law of the Lord, and in His word did he meditate day and night. From all appearances his sleep will be short, and when he arises from the dead may he with us hear the words of welcome from the Lord.

Yours fraternally,

A. W. LINNICK.

TORONTO, CANADA.—It is with extreme sorrow that I have to announce to the Brotherhood the death of our beloved Brother, James M. Craigmyle, Secretary of Toronto Ecclesia for a number of years, and an indefatigable worker in the Master's service. Our deceased brother was in his 42nd year, and bore his sufferings with that Christian fortitude which so characterized his daily life. His death occurred on Thursday, May 15th, and he was buried on Saturday afternoon at 3 o'clock in Prospect Cemetery at the request of deceased. Bro. James Laird, of Innerkip, spoke to a large number of friends and acquaintances on the glorious hope, which our brother lived and died in, impressing upon his hearers the need of embracing the opportunity offered us in God's word, to share in the glory and honour of the future age.

By a vote of the Ecclesia here to-day (May 18th), it was practically unanimous that in view of present circumstances and conditions prevailing here, the Canadian Fraternal Gathering be not held in Toronto this year, but an opportunity be afforded for some other Ecclesia to take Toronto's place.

Sister Craigmyle has asked me to thank the Brethren and Sisters through the ADVOCATE, for the many expressions of sympathy and kindness which they have manifested in her recent affliction. These are a source of comfort and assistance to her in this hour of trial, and asks one and all to please accept this acknowledgment on her behalf.

Yours in Christ Jesus.

ALEC. C. RENSRAW, Acting Secretary.

WASHINGTON, D.C.—We are pursuing the even tenor of our way harmoniously, doctrinally, and otherwise, and are doing what we can to build ourselves up in our most holy faith, and endeavouring to prepare ourselves for the Master's use when He comes to rule the world in righteousness and peace. Among the pleasing experiences of the past months have been the visits of brethren and sisters from other points, besides those heretofore noted in these columns. We are pleased to mention the names of Bro. and Sister Henley, of Norfolk, Va., on which occasion Bro. Henley spoke for us, and what an exhortation that was—so rich, so full of good things,—things that needed our attention, unless we are indifferent to the things of the Spirit—a reaching out for God's hand to lead us on to the full fruition of our hope. Besides Bro. and Sister Henley, we have had a second visit of Bro. G. W. Farley, and Sisters Estelle and Roxie Skiles. These visits are cheering indeed, and they help to promote that feeling of fellowship we have in each other—the household of God. What a privilege, what an exceeding honour to be connected therewith! Members of his family, who is the author, the originator of the Universe, out of whom are all things, in whose power is the life and destiny of every living being. The God and Father of our Lord Jesus Christ is our Father and our God. It is to Him we have been made nigh, it is

to Him we have access by faith and prayer, it is to His great and precious promises we stand related, it is to His fadeless glory and everlasting kingdom to which we have been called, of which we are the heirs, and which we hope in his goodness and by the mercy of our God to inherit by and bye. With much love to all the brethren and praying God's blessing to rest and abide with you all.

Through the efforts of some of the sisters the Ecclesia presented our dear Sister Neal with a very handsome Bible, which was highly appreciated, not for the gift alone, but more particularly for the love and esteem which prompted it. The Sisters' Bible Class meet at Sister Neal's every Friday afternoon for study and instruction under the lead of our worthy Sister, E. Ray, who has been selected as teacher.

Yours in the One Hope.

M. PIGOTT, Secretary.

NORFOLK, VA.—DEAR BROTHER WILLIAMS. We are pained to announce that on May 24th death again visited this portion of the household, laying its cold hand on Bro. J. F. Dozier, Sr. (the writer's father) in the 70th year of his age, being the oldest member of our Ecclesia in both age and point of service. About a year ago his health began to fail, and upon the advice of physician and friends, retired from active life to his home, where he gradually grew feebler, until one week previous to the above date he suffered a stroke of paralysis, lingering through the week and passing away peacefully on the date mentioned; having spent a long and useful life of good influence. Bro. Dozier was the first to receive the Truth in this section, being baptised in 1857. During this period he was only absent from the breaking of Bread twice, being unable to attend from illness. He was a man of strong faith and practice; a firm contender for the Truth to all he came in contact with. His efforts to bring others to accept the Truth was richly rewarded. Soon after obeying the Truth, his wife and mother (the writer's mother and grandmother) followed by baptism and continued in the Faith until their decease. He raised a large family of children, the following being in the Truth: Bro. B. F. Dozier, Sister Fannie E. Salusbury, Sister Mary Dozier, Bro. Jas. W. Dozier, Sister Ada Matthias (deceased). He leaves besides these to mourn his death, Mr. J. F. Dozier, Jr. and Jno. M. Dozier, who have not as yet received the Truth, but we trust ere long they too will come to the knowledge and accept it, so as to be prepared to re-unite with our dear parents in a more blessed and eternal existence.

Our Ecclesia has suffered a great loss in his death as he was greatly endeared to all, being related by fleshly ties to nearly every member. Bro. Wm. Murphy conducted the funeral, held in the Chapel, which was filled to overflowing by friends and relatives; he spoke impressively of the deceased's faith in God's revealed will and of the beautiful life which he lived, advising us to heed the admonition which our brother had so often reminded us of, "To so live as they that must give account."

Bro. Dozier's acquaintance with the late Dr. Thomas extended back to the early fifties, and it was always a very pleasant remembrance with him.

We rejoice to announce that on September 22nd, Bro. R. B. Allen, formerly neutral; also on April 24th, Mrs. Jennie V. Curtis (daughter-in-law to our Bro. Richard Curtis, Sr.), who was formerly Episcopalian, and Mrs. Geo. P. Treyror (the writer's daughter), member of our Sunday School, upon a good confession of their Faith in the things of the Kingdom and Name, were baptised into the "Only name given among men whereby we must be saved." God grant that they may hold out faithfully and so gain the crown of everlasting life.

Hoping this finds you and yours well, I am,

Fraternally,

B. F. DOZIER, Secretary.

[We deeply sorrow with the Norfolk Ecclesia in their losses. Recently our aged Sister Henley was taken from them, and now Bro. Dozier, the two oldest members, and two upon whom all the members leaned, and took them for examples and guides. But cheer up and press on, dear brethren, and soon all will meet again—yes, meet to part no more.—EDITOR.]

BIBLICAL PUBLICATIONS

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AUBURN, N. Y.—Seward Block. Breaking of bread 10-30. Sunday-school 12 to 1.

BOSTON, Mass.—Odd Fellows Hall, 203, Warren-street, Roxbury Dist. Lecture at 11 a.m. Memorial service immediately after.

BALTIMORE M.D.—Claggett Hall, 614 N. Tremont-street. S. S. 10 a.m. Services 11 a.m.

CAMPELO, Mass.—Mystic Hall, Franklin Bldg., 1106 So. Main-street, 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.

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GRAND JUNCT, Colo.—At House of Bro. H. Edwards, 545 South Fifth-street. 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.—Recital Hall, Conservatory of Music, James-street South. 10 a.m. Sunday School. 11 a.m. Memorial Service. 7 p.m. Lecture. Tuesday 8 p.m. Bible Class. Tuesday night meeting in gymnasium (same building.)

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LEEDS, Eng.—Christadelphian Hall, Great George-street. 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.

LOS ANGELES, Cal.—1140 W. 31st-street. 11 a.m.

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MILWAUKEE, Wis.—623 Grand Ave. Meeting at 10-30 a.m. every Sunday.

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SEPTEMBER, 1913.

The Christadelphian Advocate



A MONTHLY PERIODICAL

Devoted to

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

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THOMAS WILLIAMS

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Received by Bro. Leask:—J.W.P., \$20.00; W.S.P., \$5.00.
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LETTERS AND RECEIPTS.

It will be quite difficult to report these while our office is divided by the Atlantic, part of the business being attended to in Florida, and part here and there. If books ordered are not received in reasonable time, write the office. Receipts for the *ADVOCATE* will be acknowledged by postcard, until the annual renewals come in, when they will appear on cover of *ADVOCATE*.

Do not think of us as absent from the office in the business sense, but address us, and make all remittances, as if we were personally there. We are carefully and promptly represented there by Bro. Hardy, but all business is in our name, and any deviation confuses.

JUST A HINT ON FINANCES.

Our absence from the office, and the present arrangement for printing and mailing the *ADVOCATE* increases our expenses, and it would help if those whose subscriptions are behind would remember us.

THE GREAT SALVATION

as revealed and elaborated in the Scripture 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 Thos. Williams. 10c.; by mail, 12c.; \$1.25 a doz.; \$10 per 100.

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SEPTEMBER, 1913.

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Editorial.

EDITOR'S TOUR IN THE UNITED STATES, CANADA AND ENGLAND.

It is hard to part from those between whom and yourself the truth has kindled the fire of love; but parting and meeting is the lot of Bro. and Sister Williams, who truly "have no abiding city here." But we are helped to press on by many cheering letters, assuring us that we are not forgotten in the good wishes and prayers of many—helped, too, to bear the consciousness of the fact that we have, in doing what we deemed our duty to God, caused some friends to become enemies.

We have not been able to answer the many letters we have received, bidding us God speed on our journey, and some times we have had to stop the effort to verbally respond to words of encouragement uttered in parting meetings along the journey; and here we can return our thanks to all.

We have travelled enough, and have had sufficient experience with men in life to know when words come from the heart, and when they only come from the lips. Flattery should never be thought of with those in the Truth, and there is not much danger of it being resorted to, because there is nothing in the affairs of the Truth that induces it or offers returns. But hearty words of encouragement help men who know how to utilize them, and when one has had more than forty years' experience in the work of the Truth, and realises his nearness to the judgment seat of Christ, there is not much danger of his head being turned up by the good wishes of friends, nor down by the attacks of enemies.

Well, we left Orlando, Florida, May 20th, and after words of cheer from the little flock in Orlando, the following was placed in our hands as we boarded the train :

Dear Bro. and Sister Williams,

Last evening made me regret being unskilled in the arts so dear to the feminine heart. I cannot refrain from saying, however, that I am sure you will be no more thoroughly and genuinely missed than by Ernest and myself, and we will aim to make that apparent, by faithful service to your interests during your absence.

We have appreciated and admired your enthusiastic and faithful labour for the "little flock" here, feeling that your talents were being buried, and that you were worthy of a wider field.

For your sake and for the Truth's sake, we are glad you are able to go among the brethren on both sides of the water for their upbuilding and encouragement in this time of the end, when a steady, guiding hand is so much needed.

We hope Sister Williams will be greatly benefited by the trip and the visit to her beloved Mumbles once more.

Keep us in kindly remembrance and may our Heavenly Father bless and keep you both and bring you safely back to the land of sunshine.

With much love to you both. Affectionately,
ERNEST and LILIAN HARDY.

On we went, working hard for over two months, often tired from exhaustion of that vitality that is necessary for meeting complex Ecclesial questions, and strenuous platform work. But words and letters, along with the hope that is set before us, helped us along, and with all the hardness of work, we have so far had the most pleasant tour of our lives, and our hearts are full of gratitude to the sisters who, everywhere, have made domestic matters so comfortable and pleasant.

When one boards a ship to brave the ocean waves, the heart beats quickly, and becomes very tender, intensely receptive of kind words. Thank you all for the kind letters received on board the S.S. Carmania on the second day of August 1913, when steaming down the famous Hudson River, bound for the beautiful isles of the sea, the country of our nativity.

Our good and mighty ship simply glided across the Atlantic, and how delightful, how restful it was, and how thankful we were to Him who in a special sense was to us

"The source and giver of all good,
Nightly sleep and daily food;
Quickener of our wearied powers,
Guard of our unconscious hours."

This time, instead of landing at Liverpool and travelling one

hundred and fifty miles to Mumbles, we were put off at Fishguard, on the West Coast of Wales. It was Sunday, and no trains running to Swansea, only the London Express that makes few stops. "Shall we have to stop here till Monday?" "We will stop to let you off at Landore," said the guard (conductor). This soon put us in Swansea, five miles from Mumbles, and to our surprise, here was Bro. Clement from Mumbles with a carriage to take us and our "luggage," he having used the 'phone with the Station Master, after seeing the report of the arrival of our ship at Queenstown, and found out just the time to meet us.

Before landing at Fishguard the mail and telegrams were brought on board a distance out from the town, and evidence of a welcome came in a telegram from our Bro. John Owler as follows:

"On behalf of North and South District Committees I offer you hearty welcome on return to old country. Trust you will have pleasant holiday. Await pleasure meeting you. John Owler, General Secretary."

Now, August 21st, we are resting and working here, due in Sowerby Bridge, Yorkshire, September 7th, for a special visit, and afterwards the delegates representing the ecclesias who rallied in the "up and be doing movement," will map out our work.

When we first returned to our native land in Wales, we were treated with the utmost kindness, but on account of mixed fellowship we felt like our Saviour, that ecclesially we had no place to lay our heads. When we were here the last time—five years ago—the Ecclesias in Wales righted themselves, and fellowship was mutually welcomed. This time, all is clear, and we are enjoying spiritual blessings in Mount Zion Chapel, Mumbles, the place of our new birth forty-nine years ago. To the loved ones in all America, who have with us fought hard battles and enjoyed the sweet consolations of the Truth and the consciousness of duty done amid trials, let us say,

"Watch ye, stand fast in the faith; quit you like men, be strong," and till we meet again,

Hands and hearts across the sea.

RUSSIA DOMINANT.—The Balkan armies have been compelled to cease fighting, and the peace Ambassadors in London have returned home; and now the fight is on diplomatically, with the question before the world—Who will profit most by the great struggle?

As it must be, Russia towers above all, and the way is being prepared for that nation to become the great hero of the national stage.

Turkey found opportunity to return to Adrianople when Bulgarian hands were tied by Servia, Greece and the peace Ambassadors, and now she is defiant, and says her decision to hold

Adrianople is "unaltered and unalterable," "awaiting the future calmly, though there is no attempt to minimise the gravity of the situation." This compels Russia to act, therefore says the *London Daily Chronicle*, "THE NEXT MOVE IS WITH RUSSIA, and our Constantinople Correspondent telegraphs that the Tsar's Government has already threatened to withdraw her four warships.

"Meanwhile, according to another telegram, the Ottoman troops have occupied Dedeagatch, and from Vienna comes the news that Turkey is augmenting her forces in Adrianople at the rate of 14,000 troops a day, and that a declaration of war against Bulgaria is to be feared."

RUSSIA'S THREAT.

Constantinople, Aug. 18.

Although a quiet exterior is maintained, the gravity of Russia's threat to withdraw her four ships is not misunderstood here.

It is expected that Russia's diplomatic representative will call upon the Turkish Minister to-morrow to explain the attitude of his Government.

The above message apparently refers to the warships that have been at Constantinople for some time past.

Vienna, Aug. 18.

According to advices from Constantinople, Turkey is constantly drawing reinforcements from Anatolia. About 14,000 men are sent every day to Adrianople. The military party entirely commands the situation.

A declaration of war on Bulgaria is expected, joint action by the Powers being considered out of the question, and action by Russia alone appears doubtful.

No dependence can be put upon Turkey, for she may be regarded as a mad nation that will act contrary to her own welfare; and she will very likely create the opportunity for Russia's plausible argument in proof of her right to occupy Constantinople. Her mission of "weakening the nations" so as to admit of her "ascent above the stars of God to be like the Most High in the sides of the north," may not require war on her part, but situations may form that will allow her to gratify her ambition by diplomacy. It may not take long for this, and then comes the time when God "will be sanctified in thee before the eyes of all these nations." Here is the work of Christ returned to the earth, and this hastening day is the day of our redemption. Let us be ready.

THE PEACE CONFERENCE.—The twentieth international Peace Congress was officially opened on August 20th, and it is reported that there are a thousand delegates in attendance. Here will be the place to *talk* peace, but one cannot but wonder how enthusiasm can be worked up to a pitch with a year of the

most cruel war staring the speakers in their faces, and the reminder of the British Foreign Minister that only by the skin of their teeth were the great Powers spared from a world's conflagration.

In commenting upon the war and peace situation, the *London Chronicle* says: "The worst legacy of the Balkan war is the increase of European armaments. Projects for limiting them by agreement seem at the moment as far from being realised as ever." It is almost forgotten that the consideration of such projects was the very matter which the Tsar convened the original Hague Conference principally to discuss."

In the peculiar spectacle of peace being the cry and war preparation the action, we have the paradoxical situation of "wars and rumours of wars" as set forth by Jesus, and "when they shall say peace," of the Apostle Paul—this to immediately precede the time when we are assured "your redemption draweth nigh"; and "that day shall not overtake you as a thief."

A PROMISED STATEMENT FROM BRO. DAVID COLE.
—It will be remembered that in an endeavour to remove estrangement and reach an agreement on the question of sin in the flesh and Christ's sacrifice in relation thereto, with Bro. David Cole, of South End, Ontario, we visited our brother by request and restored old-time brotherly feeling, talked over the doctrinal question, and we concluded the best way was to ask Bro. Cole to state affirmatively his position, based upon certain texts named. Several months ago we published a statement from him, which as far as it went was apparently satisfactory; but while it set forth Christ's "exaltation" as a reward for obedience, it failed to deal with Christ's *redemptive* relation to and dependence upon His obedience and sacrifice. Confining the question to exaltation as a reward for obedience, what our brother wrote would be applicable to one occupying the position Adam did before the fall, while the question involved is the sacrifice of Christ for Himself (that it might be for us) to *redeem* Him from the state He was born into by reason of being a descendant, according to the flesh, from Adam after Adam had fallen into the sinful flesh state.

To meet this aspect of the question, we asked Bro. Cole to make a statement of his belief as to this redemptive relation of Christ as expressed in the words "having obtained eternal redemption," and "brought again from the dead through the blood of the everlasting covenant." We made this request because this was the question that had caused the uncertainty in respect to fellowship in the Ontario Ecclesias, especially in the Fraternal Gatherings, and to prevent a recurrence of the uncertain and unsatisfactory feeling that had permeated the Fraternal Gatherings in the past. Our hope that our brother's answer would be satisfactory was stronger than our belief, we confess, and this because of our

personal esteem of his well-known good qualities of the Cornelian type.

Now we are sorry to report to the many who are waiting word, that Bro. Cole has sent us his statement, accompanied by a letter which says, "I fear it may not meet with your approval, but I must say that I fail to see that our Saviour died under the condemnation that was pronounced upon Adam," which statement, though improperly put, means, in the light of the article, that he repudiates the idea of Christ being born in sinful flesh, Himself needing redemption by His own sacrifice. Now, our hope and that of many others is disappointed, and the only thing accomplished by our effort is that it is clear that Bro. David Cole is not in agreement with us upon this vital question, and his Christ is not ours, for his is one free from sinful flesh needing no redemption for Himself, and therefore His death, demanded of God, was a death He ought not to have died so far as He was concerned, which makes God's demand of Him unjust in respect to Himself. It now becomes clear that there is an honest difference between us, and while mutual personal esteem may still remain, duty on the part of those who would "keep the faith" forbids compromise.

But what about Bro. Cole's article? Well, it is not what was asked for, an affirmative statement of his belief; it is an argument against what he knows we believe to be the truth, and an endeavour to substantiate his mistaken and erroneous position. It is not the custom of the *ADVOCATE* to publish such efforts without refuting them, knowing well that they often catch some off guard who have not a full knowledge of all the bearings of the case. We cannot, therefore, allow this article to exceed the opportunity given, and having now informed expectant ones of the disappointing facts, we withhold the publication of the article till we have time to correct the mistakes it makes and refute the serious errors it presents.

THE PRIESTHOOD QUESTION IN TEXAS.—It will be remembered that after placing before our readers the clear testimonies of Christ's acting priesthood in making the one great offering, and of His present priestly intercession for His people, we asked the brethren on both sides of the question if they were ready to reunite on the basis of such scriptures. Bro. Dabbs, editor of the *Truth Advocate*, has written us that he intends to publish our article "with a complete answer to all the errors you have committed." His letter was written, May 28th, and we have heard nothing from him since. It would seem from these quoted words that the brethren represented by the *Truth Advocate* deny that Jesus was or is acting High Priest, and why they should have blamed faithful brethren for refusing to countenance such an error is hard to understand.

On the other hand, Bro. G. W. Banta, who is a leading brother among those who repudiated the no-acting-priesthood error, has

written us that he and those with him are prepared to reunite upon the basis set forth. Bro. Banta's letter will appear in our columns, perhaps in this issue.

ORTHOGRAPHICAL VARIATIONS.—Our readers may now see variety in spelling some words in the *ADVOCATE*, the result of the printing being done for the present in England. The "s" takes the place of "z" some times, and the "ou" of "o," which results from compositors some times "following copy" and at other times following home style of spelling.

THE ADVOCATE FOR AUGUST.—This was mailed to subscribers from England, and we hope all received it safely. If any failed, or should fail during the year to receive the monthly visits of the *ADVOCATE*, write the office, Orlando, Fla., where there will be a supply to meet losses.

EDITOR'S FIRST FORMAL APPOINTMENTS.—In Mumbles we are giving lectures Sunday nights, relieving Bro. Clement a little, upon whom almost the entire work here falls. But to-day (August 26th) the following has come from Sowerby Bridge, Yorkshire, through Bro. J. W. Halstead, Secretary:—

PROGRAMME: September 6th, Tea Meeting at 4-15 p.m., followed by General Meeting, to commence at 6-30, Bro. Jas. Briggs presiding. Addresses by Brethren N. Halstead, N. Robinson, of Morley, and T. Williams. Delegates' Meeting at 3 p.m., at house of Bro. Briggs.

Sunday, September 7th, Memorial Service, 10-30 a.m. Afternoon lecture by T. W., in the Industrial Hall, subject: "The Soon-Coming Theocracy to Displace Democracy." Evening, in same hall, subject: "Signs of the Lord's Return, and the Programme of Events at His Coming." Wednesday evening, 10th, in Christadelphian Hall, subject: "Salvation Exemplified in the Life and Death of Christ." Sunday, September 14th, in Industrial Hall, subject: "God and the Devil, Heaven and Hell, Is their Existence Mutually Dependent?" Evening, same hall, subject: "The Transfiguration and the Gospel Lesson to be Learned Therefrom."

Men will see themselves in others, hold others to their own level, judge others by themselves.

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Words, oral or written, have but one legitimate object, to broaden the individuality of those for whose benefit they are spoken or inscribed.

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We owe the first duty to God, the second duty to humanity.

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"Say but one thing at a time and let that be the truth."

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"What ought to be done can be done."

THE MIND OF CHRIST.

BY BRO. J. JOYCE.

The mind represents the thoughts and intents of the heart. To have the mind of Christ is to think as Christ would think; and thoughts produce actions. One who thinks as Christ would think will eventually learn to do as Christ would do. Christ learned. To say one learns is to assume that the learner did not always know the things he learned. How did Jesus learn? By diligent study. The spirit of Jesus speaking in the Prophets said, "Thou hast commanded us thy precepts," and we should observe them diligently. We learn from the scriptures of truth that Jesus did specially observe and keep his Father's precepts.

This 119th Psalm is a prayer, and the most remarkable prayer in all the Bible; and as we read it we should keep in mind the words of the wise man Solomon, "The prayer of the just shall be granted." Also in the psalms we read, "He will fulfil the desire of them that fear him." Now we have the desire of the just one very fully made known to us in this Psalm, and if we have the mind of Christ we will be filled with the same desire.

Speaking in general terms as far as the fourth verse, He says, "They that are perfect in the way, . . . they that keep his testimony, thou hast commanded us thy precepts that we should observe them diligently." After the fourth verse he no longer uses the words "us" and "we." After that it is "I, Myself" personally. "O that my ways were established to observe thy statutes." It is "I," "My," and "Me," a close dealing between two. "Thy word have I laid up in my heart that I might not sin against thee." These words of the 119th Psalm are the expression of the thoughts or mind of Christ, as we learn from II Sam., xxiii., 2, "The spirit of the Lord spake by me, and his word was in my tongue." Also from Peter, II Peter, i: 10, "The prophets sought and searched diligently who prophesied of the grace that should come unto you, searching what time, or manner of time, the spirit of Christ that was in them did signify when it testified beforehand the suffering of Christ." So here we have the thoughts or mind of Christ in men that lived and died before Christ lived; and Peter tells us of men in whom dwelt the spirit of Christ, "Men of old, who spake as they were moved by the Holy Spirit." The same Peter has written for our instruction these words: "Arm yourselves with the same mind," the mind of Christ. It is better armour, and a safer defence than guns or swords.

From Peter's testimony we learn that men long ago were possessed of the spirit of Christ. To have the spirit of Christ is to have the mind of Christ. And from his words we also learn that they were seeking diligently to acquaint themselves regarding the time of the sufferings of Christ. That time is passed, and they who

have the spirit of Christ in this day are searching diligently the time when Christ shall come in glory.

Paul, speaking to the Corinthian brethren, says, "We have the mind of Christ." How did they become possessed of that mind? That mind was not born in them. They did not come by it as inherited by nature. He says in another place, "The natural mind is enmity against God." The mind of Christ is something that comes by cultivation. First, it is the word of Christ sown in the heart. Paul says, "Let the word of Christ dwell in you richly." Then being planted in good ground it needs cultivation to bring forth fruit. By continually keeping before us the words of Christ, daily reading and meditating on God's law, as Christ did, we become of the same mind as Christ had. We see the mind of Christ in his own words in many places, notably in his words where he says, "I came not to do my own will, but the will of him that sent me." But nowhere do we see the mind of Christ more fully than in the 119th Psalm. Paul tells us Christ was a learner. He "learned obedience by the things which he suffered." In our lesson for to-day we read of him as a learner: "I will give thanks unto thee with uprightness of heart, when I shall have LEARNED thy righteous judgments." And by these same words we can know that before we can give thanks acceptably we must learn God's righteous judgments—LEARN them and do them.

In the days of his humiliation, the disciples pressed Jesus to eat, but he said, "I have meat to eat that ye know not." Then in answer to enquirers He said, "My meat is to do the will of Him that sent me and to accomplish his work." And we find the Prophet speaking of one who at that time was yet to come: "I will delight myself in thy statutes, I will not forget thy word." To this One the diligent study of the word was not a task, it was a pleasure.

He says, "With my lips have I declared all the judgments of thy mouth." If we want to identify this one, we find certain marks of identification in the 18th of Deuteronomy: "I will raise them up a prophet from among their brethren like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him." And then in John xiv: 24, Jesus says, "The word which ye hear is not mine but the Father's who sent me." By these marks we can learn whom we are reading of when we read the 119th Psalm.

In the 26th verse He says, "I have declared my ways and thou answerest me." This is something like taking the oath of office, or of allegiance to the Government, for in verse 106 He says, "I have sworn, and have confirmed it, that I will observe thy righteous judgments." One applying for citizenship in the United States is called on to first make formal declaration of intentions, and this we do in the act of baptism. It is the initiation act, a formal declara-

tion of our intention to become a citizen of the kingdom of God, and so Jesus said, when about to make this formal declaration of his intentions, 'Thus it becometh us to fulfil all righteousness.' If on the other hand he had not fulfilled all righteousness, then death would end all for all of us, and there would have been no hope of future life. But no purpose of God fails, and it is the purpose of God that the earth shall be inhabited, and that with a race of righteous men and women. He did not fail, because it is written of him, "He shall not fail, nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." But why did he not become discouraged? There is a reason and a cause for everything. We find it in the 92nd verse and in the 117th verse: "Unless thy law had been my delight, I should have perished in mine affliction." And so it will be with any one of us present here to-day. Unless God's law is our delight, we will perish in our affliction. But chiefly the strong tower of defence is found in the 117th verse: "Hold thou me up and I shall be safe." The scripture cannot be broken. He has given his word to uphold them that put their trust in him; and so the one in distress pleads the promise, "Uphold me, according unto thy word, that I may live." *That I may live*—What do those words imply? "*That I may live*," is it just the life of a single individual human being that is at stake? No; but the life of the world. Jesus said, "Because I live, ye shall live also." Then if Jesus did not live, we should not live also; the grave would end all. But he says, "The bread that I will give is my flesh, which I will give for the life of the world." In all the psalms we see the thought of the Lord, and specially in the 30th verse he says, "I have chosen the way of truth. Thy judgments have I set before me." And when we turn to the writings of Paul we find him exhorting us to be of the same mind, to choose the way of truth, and "let this mind be in you which was also in Christ Jesus." The mind is the thoughts, that which thinks and prompts to action. And the Psalmist says, "How precious also are thy thoughts to me, O God. How great the sum of them." Then again in regard to thought it is written of man, "As he thinketh in his heart so is he." So how important the thoughts. Thought grows by what it is fed upon. Jesus said, "The words that I speak to you, they are spirit, and they are life." And when he says, "The bread that I will give is my flesh, which I will give for the life of the world," we understand him to mean that it is giving heed to his words that is the life of the world, because of his own words. "The words that I speak, they are life." The Jews said, "How can this man give us his flesh to eat? This is a hard saying, who can hear it?" His own word is the explanation of his words. "The words that I speak they are life." To eat literal, actual flesh is not life. Jesus did not preach a new doctrine when he said, "The word that I speak unto you is life." We find it in the fourth of Proverbs. "They are

life unto those that find them." But the finding as we read it in the Book of Proverbs is to eat, digest, assimilate; become of the substance of that which we feed upon. And feeding upon the word of Christ we become possessed of the mind of Christ; for it is well known that the mind is influenced by the words we hear. And so we find the prophet saying, "Who shall dwell on high? He that stoppeth his ears from hearing of blood, and shutteth his eyes from evil." In the 119th Psalm, v. 37, He says: "Turn away mine eyes from beholding evil, and quicken me in thy way."

In following his footsteps and being of like mind we turn away from vanity and things wherein there is no profit. We forsake the foolish and live and go in the way of understanding, is the word of the wise man speaking in the Book of Proverbs. And in this Psalm, the Prophet speaking the word of the spirit of Christ says, "Give me understanding and I shall live." The inference is that without understanding he would not live. And on his understanding and obedience of the thing he understood, depended the life of the world. Since things of such stupendous importance depended upon him, and he proved equal to the task, a corresponding honour is bestowed upon him, and a name above every name. "And the government shall be upon his shoulder, and his name shall be called wonderful." He has proved himself worthy and capable by redeeming the world, to govern the world; and the prophet Isaiah foretold that he shall govern, "The government shall be upon his shoulder." But he is calling out from among the Gentiles governors to assist in the government of his kingdom, and they must be men and women that seek wisdom and understanding. And he tells us, "A good understanding have all they that do his commandments."

And as we have read in our lesson for the day, "Then shall I not be ashamed, when I have respect unto all thy commandments."

"Men will clamor for that which is popular, be it true or false. The rather we should contend for that which is true yet unpopular, for it is not what men already have but what they lack that we should supply. We should feed the hungry not the surfeited. We would bind up the wounded not the well. We would build up the breaches, restore the crumbling, strengthen that which is about to fall, build again the ruined wall. 'They that are whole need not a physician, but they that are sick.'"

* * * *

Pleasure is not of itself sinful. If it were then there would be nothing worthy of our aspiration which would not be sinful. Pleasure is sinful only when it works harm to the individual or to another or others beside the individual. All of the pleasures termed "carnal" in the Scriptures are of this harmful kind.

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Can any possible fault be found with the matchless Truth! It places its partisans out of harmony with a wicked world, but if all the world were to believe and obey the Truth, how greatly would the world be improved, how vastly benefited, how exceedingly would its happiness be enhanced. Let not those who forsake the Truth fretfully complain against it in any phase or feature of it. Let them not try to tear off Queen Truth's precept jewels to trample in the mire. Let them rather frankly and freely confess that they *love this present world*, for this they do indeed.

CALMING TROUBLED ECCLESIASTICAL WATERS IN
NEW ENGLAND.

When it became known that we were to make a tour in Canada and the States before sailing for England, brethren in the New England States, through Bro. Alex. Bruce, of Worcester, Mass., wrote us, expressing an earnest desire that we respond to a Macedonian cry from them—"Come over and help us." What follows here, in Bro. Bruce's report, will show the outcome.

But that our readers may understand the nature of the cause of the "troubled waters," and that some may be helped to see the facts and truths in the case, it will be well to take a short retrospect. A few in the Providence Ecclesia issued resolutions which caused a division there, and the trouble spread throughout all the New England Ecclesias. Then a committee was appointed to try to heal the breach. Referring to this, we wrote the following in the *ADVOCATE* for June, 1911, under the heading,

"STILL TROUBLING."

We have received a report of a meeting of the New England Ecclesia, in which there was an effort to induce some in the Providence Ecclesia to cease trying to disturb the brethren with a repetition of resolutions that have been fully dealt with. Three resolutions had been sent out by some of the members of the Providence Ecclesia.

The first is as follows:—

"Baptism is for the forgiveness, pardon or remission of personal sins; and not for the removal of imputed or inherited sin or guilt."

As usual, the ugly words "imputed" and "guilt" are employed here, when it must have been known that they had been misused and misunderstood; and the sense in which Dr. Thomas and others had used them had been explained. But this resolution repudiates "inherited sin." Inherited sin is sinful flesh in its condemned state and relation. Jesus partook of "inherited sin's" flesh; He had no personal sins; and He was baptized. What for? He had to offer a sacrifice for himself in his death. And His baptism was His death in symbol; and it was nothing else but "inherited sin," in the form of sinful flesh under condemnation, that made His baptism and His death necessary for Himself. Repudiate "inherited sin" and you deny that "He was made sin," that He "took on Him sinful flesh," that he "destroyed the devil" in the flesh—in short, you repudiate the entire foundation of redemption. Was not Jesus a subject of redemption? Read Heb., ix.: 12. Was not His death necessary in order to obtain this redemption? Read Heb., xii.: 2. Was not this obtained by fulfilling all righteousness," and did not Jesus say that this was what His baptism was for? Brethren, keep your minds fixed upon the fact that redemption was

worked out and exemplified in Christ, and for Christ, in order that it might be for us. Ask yourselves what He was redeemed from, and then you will know what we are redeemed from; and you will also know that since He was redeemed and yet was free from personal sins, His redemption was from "inherited sin" and from nothing else; and for this He was baptized, typically of His death; and therefore His baptism and His death were for redemption from "inherited sin." Now admit that we are to be redeemed from the same, plus personal sins, and you will see that baptism in our case, as well as His, is in order to "put off the old man," but that in our case it is to "put off the old man *with his deeds*, and thus pass from the sentence of death inherited from Adam, to the sentence of life in Christ Jesus.

The second resolution of the Providence brethren is as follows:

"The condemnation which came upon men through Adam is purely physical (mortality), not that Adam's sin or guilt is inherited by us or imputed to us."

If this had said the condemnation in its effect was physical it would have been more sensible; for the sentence is the condemnation, and the physical result of the execution of the sentence is the condemned state. But call the condemnation "mortality" if you must. Then ask, Is mortality a condemned, unclean state—is it not sin's flesh? Did not mortality require a sin offering in Jesus in order to effect his redemption from mortality? Was he not baptized, and did He not die, therefore, in order to this redemption? Is it not true of us that in baptism our "hearts are sprinkled from an evil conscience and our bodies washed with pure water (Heb. 10: 20)? In this state we are considered as having been cleansed legally from Adamic defilement, and "there is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8: 1). When you say "not that Adam's sin or guilt is inherited or imputed to us," you are using words to prejudice, but as you use them it is setting up a man of straw, and making trouble needlessly.

The third resolution is as follows:—

"Those who refuse to obey the Gospel of God are liable to be called to account and punished in the day when God shall judge the secrets of men by Christ Jesus."

This fails to say what was intended, and anyone could answer, "Yes, those who refuse to obey the Gospel of God are liable," etc., and here they are: "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" (Gal. 3: 1). Of course, the intention of the resolution was to make the responsibility question a matter of fellowship and a cause of division, and the conference of New England Ecclesia answered it well.

The agitation by the brethren in the Providence Ecclesia caused a meeting of representatives of the New England Ecclesia, the report of which shows their good judgment in the case.

THE REPORT.

To the New England Christadelphian Ecclesias :

On Sunday, June 5th, 1910, a joint conference of delegates from Lowell, Laurence, Campbell, Quincy, Boston and Providence Ecclesias was held in Boston for the purpose of taking definite action on a declaration sent out by the Providence Ecclesia in May, 1909. As a result of this meeting the following resolutions were passed by the delegates of the Ecclesias represented, with the exception of Providence, who had no vote :

1. Resolved, That Article 1 of the said Declaration be rejected as not in harmony with our accepted basis of fellowship.

2. Resolved, That Article 2 of said Declaration also be rejected as being contrary to Christadelphian teaching.

3. Resolved, That Article 3 of said Declaration be laid aside, having been settled ten years ago to the effect that the responsibility question would not be made a test of fellowship.

It was furthermore resolved that it be placed on record that the joint conference held in Boston on June 5th, 1910, was a meeting characterized throughout by a spirit of brotherly love.

In view of the above the New England Ecclesias now appeal to the Providence Ecclesia to put away these things, which have been the cause of so much trouble, and return to their "first love."

From reports coming to us it is evident the agitation of the Providence Ecclesia did not follow this good advice, and they are still refusing to withdraw their "Declaration," but are covertly endeavouring to proselyte to their erroneous position. This is our reason for dealing with the matter at this time. Let the New England Ecclesias be on guard, and see to it that the evil spirit of this "Declaration" does not tear them in pieces. The very fact that those who issued this "Declaration" have neither withdrawn it nor lived up to it themselves, but are still continuing fellowship with those who repudiated it, and are still pleading for its adoption, indicate more of political proselyting aspect than a sincere desire for consistency.

We beseech the brethren in Providence to cease their evil work ; but if they will not, then we advise the New England Ecclesias to give them no quarter.

The framers of these resolutions kept an open door of fellowship, but with these hanging over the door how could brethren enter without committing themselves to the resolutions, and afterwards being liable to be told that by actions all the New England Ecclesias had repudiated their former position and accepted the new one? Fellowship to a large extent was thrown into confusion, and no one knew whether it was safe to interchange visits. The question was, "If you do not consider your resolutions essential to fellowship, why do you refuse to withdraw them as the committee has requested?" Afterward there was a formal withdrawal of them,

but this was accompanied with the assurance that such withdrawal did not mean any change in what they set forth, and the situation became more inconsistent.

RESPONSE TO THE MACEDONIA CRY.

The way having cleared, to respond to the invitation, we postponed our sailing two weeks, and decided to try to help calm the troubled waters, with our Lord's words in mind, "Blessed are the peacemakers." Committees met and made all arrangements, and every New England Ecclesia received the following

INVITATION.

Worcester, Mass.,

June 17th, 1913.

The Worcester Ecclesia invites all members of the Body of Christ to visit us on Sunday, July 13th, on the occasion of Bro. Williams' visit.

The primary object will be to remove, if possible, all causes of differences now existing, so that the New England Ecclesias may be united by bonds of love for cordial co-operation and fellowship.

10-30 a.m. Lecture by Bro. Williams.
(Subject to be chosen).

12 a.m. Luncheon in the hall.

2-30 p.m. Meeting for effort to promote unity
in the brotherhood.

Meetings to be held in Thule Hall, 184, Main Street.

Kindly extend this invitation to all members of our Faith.

We shall appreciate an early estimate of the probable number coming, in order to perfect our plans.

Yours faithfully in Christ,

Worcester Ecclesia, by ALEX. BRUCE.

We had a little rest in the cosy home of Brother and Sister Isaac Jones, and had the benefit of consultation with Brethren Jones and Bruce. We anticipated and revolved every thing in our mind, and prepared to meet all in humility and love, with peace on the basis of purity as the watch word. It occurred to us that an epitome in writing of what we intended to say would be helpful as a means of focussing and of reference subsequently in case of misunderstanding; and we endeavoured to exclude all doubtful, disputed and misunderstood words, and let simplicity govern our procedure. There was a large meeting, consisting of about a dozen Ecclesias. The address and answering the questions presented afterwards, lasted three and a half hours. The meeting was presided over by Bro. Bruce, and was excellently managed. After we had answered the questions, Bro. Bruce called for expressions from representatives of all the Ecclesias. Bro. Jones made the start, clearly and in the simplicity of truth, that reminded us of the fundamental aspect of

the things which were, but ought not to be, in dispute. He was followed by many others, all confirmatory; but two from the Providence meeting offered objections. The epitome was then read and a vote taken, all, except four, approving.

BRO. BRUCE'S REPORT.

Worcester, Mass.

As the readers of the *ADVOCATE* will be looking for an account of Brother Williams's travels on this side of the water, it is our pleasant privilege to make known the result of his visit to our city.

Brother and Sister Williams arrived in Worcester from Rochester, N.Y., about 7-20 o'clock on Wednesday evening, July 9th, and were met at the station by Brethren Isaac Jones and A. Bruce. Bro. Jones conveyed them to his quiet home in the suburban town of Leicester.

On the following evening, according to arrangements previously made, a number of the brethren and sisters visited Leicester; some to make acquaintance and others to renew the friendship of former years. We were glad to find that Father Time had dealt so kindly with our brother; and add our prayers to those of the brotherhood at large that the lives of our brother and sister may be prolonged in usefulness until the Master comes.

An interesting and instructive evening was passed listening to an address by Brother Williams on the comfort and consolation of the believers in Christ; based on the reading of the 65th Psalm.

On Sunday morning, a public lecture on "The signs of Christ's near Return and the Program of Events at His coming" was listened to with keen interest by an audience composed principally of brethren and sisters who had come from the different cities of New England. This was followed by dinner, served by the sisters in the dining-room connected with the hall.

At 2-30 p.m. the brethren and sisters assembled for the meeting which was the principal object of Brother Williams' coming to this section of the country.

It has long been known that an unhappy condition existed among the brotherhood forming the Ecclesias of New England; caused primarily by differences among the body in Providence on the question of "Adamic condemnation" and "the sacrifice of Christ"; involving the question of Brother Williams' teaching on those points.

Believing that Brother Williams being present to speak for himself would do much good in clarifying the Ecclesial atmosphere, and learning of his contemplated trip, an invitation was extended to visit us, acceptance of which was made possible by the sacrifice of some of our Canadian brethren to whom we are grateful for co-operation. Deeming it unwise to try to unravel the tangled skein of past differences, we believed the interests of the truth

would best be met by having Brother Williams address the members on the topics; afterwards allowing pertinent questions to elucidate any points that might seem obscure.

After a very complete review of the subjects, followed by several questions, the following epitome of the doctrines was submitted for acceptance as the declared Christadelphian teaching on the questions treated:—

CHRISTADELPHIAN BELIEF ON MORTALITY AND THE SACRIFICE OF CHRIST.

(1) We believe that man is mortal by reason of the fall of our first parents.

(2) We believe the mortal state is what is termed "sinful flesh."

(3) We believe the devil (diabolos) is in this sinful flesh, prompting to what is termed "the works of the flesh," "the lusts of the flesh, the lusts of the eyes and the pride of life."

(4) We believe this sinful-flesh state which came by the sin of our first parents, and has been aggravated by the sins of their posterity, is an impure, unclean state in the sight of God, and that in this state man is dying and returning to the dust.

AS TO CHRIST.

(5) We believe that Jesus as the "man of sorrow and grief" was in this same sinful-flesh state, in which dwells the diabolos, which He came to destroy.

(6) We believe that all, Christ included, are born in this fallen, Adamic state, and therefore need redemption.

(7) We believe that Christ came as the Lamb of God to take away the sin of the world in the sense of removing all sin and destroying the devil.

(8) We believe He effected this redemption in Himself, and will in His faithful saints, by the shedding of the blood of the everlasting covenant.

(9) We believe that by the one great offering, Jesus redeemed Himself as our forerunner, and will ultimately redeem His faithful brethren.

(10) We believe that Jesus cleansed, or purified, Himself from the inherited fallen, mortal, sinful-flesh nature He inherited from our first parents, by "better sacrifices" (than those of the Mosaic law), all culminating in His one great sacrifice upon the cross; and that without this God's covenant of salvation with man (Christ included) through Christ, would have failed.

(11) We believe that we are not born in the relationship of at-onement with God; and that unless we are "born again" we continue alienated from God and die without hope.

(12) We believe that Christ having obtained His own redemption has become the Mediator and atonement between God and man.

(13) We believe that we come into reconciliation, atonement, with God, by being baptized into Christ; that baptism is the means of a transition from the relationship of alienation in which we are born as well as a means of washing away our sins; and thus we are "born again" and in the at-one-ment.

(14) We believe that in the eyes of the law of the spirit of life in Christ Jesus, we are viewed as legally cleansed and fit to approach the throne of grace through Christ, therein working out our salvation and "waiting for the redemption of the body" when the physical cleansing will complete our redemption.

(15) We believe that baptism enables us to pass from the constitution of death in Adam to the constitution of life in Christ; and the relationship thus expressed must precede our final change from our physically deathful nature to the nature immortal and glorious.

CONFIRMATION BY BRO. DR. THOMAS, WHO THOUGH DEAD, STILL SPEAKS.

The following extracts from the pen of Dr. Thomas were submitted and endorsed at the same time as in harmony with and confirming the foregoing declaration:—

Elpis Israel, p. 114.—Sin, I say, is a synonym for human nature. Hence the flesh is invariably regarded *as unclean*. God "made Him sin for us, who knew no sin." . . . His body was *as unclean as the bodies of those he died for*; for he was born of a woman, and not one can bring a clean body out of a defiled body.

Page 115—Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law. The *original sin* was such as I have shown in previous pages, Adam and Eve committed it, and their posterity are suffering the consequences of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. The apostle says, "Levi, who receiveth tithes, paid tithes in Abraham." Upon the same *federal principle* all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came, says the apostle, "in whom all sinned." Mankind being born of the flesh, and of the will of men, are born into the world under the constitution of sin. That is, they are the natural born citizens of Satan's kingdom. By their fleshly birth they are entitled to all that sin can impart to them. What creates the distinction of bodies politic among the sons of Adam? It is constitution. By constitution, then, one man is *English*, and another is *American*. The former is British because he is born of the flesh under the British constitution. . . . There are two states, or kingdoms, in God's

arrangements, which are distinguished by constitution. These are the kingdom of Satan and the Kingdom of God. The citizens of the former are sinners; the heirs of the latter are saints. Men cannot be born heirs by the will of the flesh; for natural birth confers no right to God's kingdom. Men must be born sinners before they can become saints, even as one must be born a foreigner before he can be an adopted citizen of the States. It is absurd to say that children are born holy, except in the sense of their being legitimate. None are born holy, but such as are born of the spirit into the kingdom of God. Children are born sinners or unclean, because they are born of sinful flesh; and "that which is born of the flesh is flesh," or sin.

Page 118—As the constitution of *sin* hath its root in the disobedience of the first Adam, so also hath the constitution of righteousness root in the obedience of the second Adam. Hence the apostle says, "As through one offence (sentence was pronounced) upon all men unto condemnation; so also through one righteousness (sentence was pronounced) upon all men (Jews and Gentiles) unto a pardon of life. For as through the disobedience of the one the many were *constituted sinners*; so also through the obedience of the one the many were *constituted righteous*." The two Adams are two federal chiefs; the first being figurative of the second in these relations. All sinners are *in* the first Adam; and all the righteous *in* the second, only on a different principle. Sinners were in the loins of the former when he transgressed; but not in the loins of the latter when he was obedient unto death; therefore "the flesh profiteth nothing." For this cause, then, for sons of Adam to become sons of God, they must be the subjects of *adoption*, which is attainable only by some divinely appointed means.

Page 121—"Having ascertained this (what he must do), he does it; and in doing it is *born out of water*." Having been begotten of the Father by the word of truth, and out of water, the first stage of the process is complete. He is *constitutionally* in Christ.

Page 122—This action is representative of his *faith* in the resurrection of Jesus; and of his *hope*, that as he had been planted with him in the similitude of his death, he shall hereafter be also in the likeness of his resurrection, and so enter the kingdom of God.

BRO. BRUCE ADDS :

It is a cause for keen regret that all the members did not endorse this statement; but we still have hopes that we may yet find that the differences are more fancied than real.

After her return to Brother Jones' house on Sunday night Sister Williams met with an accident; escape from the effects of which seems miraculous. Slightly confused after the strain of the day, a mis-step caused her to fall to the bottom of a long flight of

stairs, from which she Providentially escaped with only minor bruises.

On Tuesday evening, the 15th, the *Ecclesia* met at the home of our Brother and Sister Cotton to enjoy once more the companionship of our Brother and Sister Williams who were to leave us on the following day for Boston; where on the following Sunday a fraternal gathering was held, at the close of which we said adieu in hope of meeting again if our Lord delay His coming.

The meeting at Brother Cotton's will be remembered long by those who listened to the beautiful word picture that was presented to their view by Brother Williams, who contrasted things natural and things spiritual, and outlined the glory of the "new heavens" and its constellations.

While rejoicing over the many blessings received from our Father in heaven, we realize that we are in a world of sorrow.

On May 26th, our sister, Helen Stevens, wife of Bro. Henry Stevens, fell asleep in Christ after a year's illness, at the age of 74 years. For 35 years she faithfully served her Lord; and we feel assured that a crown of righteousness awaits her at no far distant day.

Worcester Ecclesia, by ALEX. BRUCE.

"THE BIBLE DEFENDED."

Mr. Thos. Williams, of Florida, delivered his address (as above advertised in the daily papers) to a full house in the Carnegie Library Hall recently, who listened with wrapt attention to a masterly defence of things concerning the Kingdom of God and the things concerning the name of Jesus Christ—as fully expressed in the proper exposition of the "Repentance of the Thief on the Cross and the Lessons to be Learned Therefrom." The speaker successfully proved in a most eloquent and pleasing manner that our Saviour fully understood the request of the Thief and that he would "remember him when he came into His kingdom," and also proved that the thief was a most intelligent man, who fully believed in Christ, and was a good man at heart, and although punished by crucifixion—which the Roman law inflicted for the most trivial offence common to many a good and honest man under such a law, from the fact that our Saviour was also crucified—for what? And therefore when Paradise is restored, both Christ and the Thief would be in paradise. Which would be at his appearing and kingdom, true to the promise. Mr. Williams lectured again in the evening at 8 o'clock in the Carnegie Hall. The subject being: "Absent from the body, and present with the Lord." When and where?" to which the public were invited; also written questions invited, which were answered at the close of the lecture.—*The Guelph, Ont. Mercury*, June 9, 1913.

FRATERNAL GATHERING IN BOSTON.

The Sunday after the Worcester meeting, reported herein, there was a Fraternal Gathering, at which all the New England Ecclesias assembled, except those of Providence, who refused the basis of settlement of the trouble they had caused. A most delightful all-day meeting it was, and perhaps Bro. Raleigh will report details, suffice it to say here that a vote was taken confirmatory of the Worcester meeting, and we were told that nearly two hundred broke bread.

The previous Saturday afternoon was occupied in answering sundry questions that had accumulated as the result of discussions in Bible classes, etc., and some that had been dealt with in Worcester were brought up for clearer explanation. Good feeling prevailed, and there was a manifest desire to understand matters rather than to nurse doubts and uncertainties, a state of things far better than stagnation.

It is the hope of all that the Providence brethren will yet see their way clear to accept the truth on the disputed questions, and return to peaceful fellowship. A letter received from Bro. Bruce just before we sailed from New York stated, as the result of an interview with one of the dissenting brethren, that it was the wish that the ADVOCATE would receive and answer questions from them with a view of seeing eye to eye. All may be assured that the ADVOCATE will do all in its power to this end. If to some we may appear to be giving too much attention to this subject, let it not be forgotten that this and kindred questions are still burning questions, that they always have been, and will continue to be so till the Lord comes. It is not the part of good soldiers to ignore them. "Fighting the good fight of faith" is part of the work of "workmen who need not be ashamed, rightly dividing the word of truth." It is the duty of the strong to grow stronger, and to help the weak ones and the strong erring ones to "contend for the faith," and to be able to say at the finish of life's probation, "*I have kept the faith.*"

The critic of the teachings of Christ invariably places himself in a class with creatures that crawl in the dust, and that treacherously strike with poisoned fang.

* * * *

Who knows not that truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and defences that error uses against her power; give her but room, and do not bind her when she sleeps.—*Millon.*

* * * *

He who can rise only by pulling others down, shall one day justly sink into dark and endless oblivion.

* * * *

No Sunday or holiday friendship is worth much, the real friendship is the working day and the working year friendship—the everyday and everlasting.

AN APPEAL AND ITS ANSWER.

It is not a matter of surprise that an attempt was made to defeat the work of the Worcester meeting. It is a good sign to see brethren deeply concerned about being thrown out of fellowship with God's people; and it is a matter of profound sorrow to those who, when they try to do their duty to their Master, find that some whom they esteem cannot agree with them, and consequently sever the bonds of fellowship. But these bitters must be taken along with the sweets of life in the truth. The pity is that our Providence brethren could not see the *simplicity of the truth, but since they could not*, an appeal of some sort was to be expected, and it was made. Immediately after the Worcester meeting, the following was sent to each Ecclesia.

Providence, R.I.,

July 19th, 1913.

To the Worcester Ecclesia,
Alex. Bruce, Secretary.

Dear Bro.,

The Providence Ecclesia wishes to notify you that we do not approve of the teachings of Bro. Williams, particularly the following:—

“That at baptism the Adamic sentence is repealed, set aside and rendered inoperative.”

This Ecclesia stands upon the original Birmingham Statement of Faith, interpreted in harmony with the writings of Dr. Thomas and Bro. Roberts, and we claim that the above doctrine is contrary to that Statement and to those writings which we believe are in *harmony with the Scriptures*.

Proof:—Article V. of the Statement: “A sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.”

Bro. Williams claims that sentence—to return to the ground—is abrogated or set aside at baptism, and that the believer's death is not the carrying out of that sentence. This we emphatically deny, and point to Article VI. of the Statement to show that God's plan of restoration *did not include* the “setting aside of the just and necessary law of sin and death,” and we believe that deliverance from that law is still future, except in the prospective sense; a sense which Bro. Williams refuses to apply to the removal of the Adamic sentence.

To show that we are in harmony with Bro. Roberts on this question, we give a few quotations from his book, “Resurrection to Condemnation,” as follows:—

“The sentence has been removed in Christ alone.” P. 21.

“If the sentence . . . were removed by the death of animals, they (Adam and Eve) ought not to have died at all.” P. 21.

“God is in process of removing it (the sentence) in harmony

with the moral principles involved, and will at last abolish it altogether from the earth, but until it is taken away, it is not taken away; and as yet it is only taken away in Christ, and prospectively for all those whom he may ultimately select to share in his deliverance therefrom." P. 22.

"Morally and ceremonially partaking of the circumcision of Christ in baptism does not make a man free from the law of sin and death, except as regards the ultimate victory of that law; it is the beginning of the process of freedom, but it is in itself only a figure. . . . If baptism produced actual results we should be immortal on emerging from the waters of baptism." P. 36.

"It is therefore not correct to say that Gentile believers are made free from the Adamic sentence when they are baptized. They are but brought into the process of being made free. The freedom exists only in Christ as yet, and in him we possess it only as we possess eternal life." P. 36.

"Christ is the life of the saints; the life is therefore outside of them as yet; the only thing actually in them is the sentence of death, the very phrase Paul uses, the sentence of death in ourselves." P. 47.

The Providence Ecclesia heartily endorses these teachings of Bro. Roberts and condemns the teachings of Bro. Williams on this point, for it is evident that they cannot both be right.

We now ask if the Worcester Ecclesia is prepared to deliberately endorse Bro. Williams' teaching on this subject.

Hoping for an early reply, we are yours fraternally in Christ,
PROVIDENCE ECCLESIA,
W. H. CLOUGH, Secretary.

THE ANSWER.

Some of the Ecclesias forwarded the foregoing to us, with the request that we answer, and we have agreed to answer anything further of the same sort that may come from the same source, in the hope of helping those who have taken the right position, to stand fast, and those in the wrong to accept the right.

The moment we read the first statement, purporting to be a quotation from us, we knew it was not our production; and we wrote Bro. Clough for book and page. His answer follows:—

89, Stewart Street,
Providence, R.I.,

Dear Bro. Williams,

July 22nd, 1913.

In reply to your enquiry I will say that the quotation you refer to, "That at baptism," etc., is adapted from a question I asked you at the meeting in Worcester, which was as follows:—"At baptism is the Adamic sentence repealed, set aside, and rendered inoperative?"

The question was suggested to me by your remarks in "Adamic Question," page 4, 3rd and 2nd lines from bottom.

Your answer was in the affirmative, so far as the "sentence" was concerned, but you said the "physical effects" remained.

Yours fraternally,

W. H. CLOUGH.

It is not right nor fair to place before the brethren in quotation marks an "adapted" statement in which the words of a question are used and not those of the answer. By this method readers are led to believe that the words employed are those of the answer, and opponents then charge the one who answers with using objectionable words. The questioner in this case claims that the word "inoperative" relates to the physical body only, and this makes us appear to have said that the mortality of the body becomes "inoperative" at baptism, which to readers unacquainted with all the facts must appear absurd enough to prejudice them against us. But our verbal answer in the Worcester meeting distinguished between the *sentence* of the law and the *physical effects* of the sentence. This distinction is hidden in the statement in question, which is quoted as if framed by us.

Our verbal answer was about as follows:—

"If the sentence which 'by one offence passed upon all men' (Rom. v. : 18) had never been interfered with, all mankind would have been for ever held in its grasp without hope. Instead of 'setting it aside,' its demands were met by the voluntary and sacrificial death of Jesus. When we are baptized into Christ's death, we pass out from under the *sentence* of death with the *sentence* of life; and the reason we die is not because the sentence hangs over us, but because the physical effects remain in our mortal bodies. This is the reason why it is not necessary that we die when the Lord comes, there being no *law* to demand it and Christ is here to put an end to the decaying powers of mortality. This grand outcome is the result of Christ having met the demands of the law of sin and death, and of our having received the benefit thereof by baptism into His death.

Distinguish between the sentence of the law and the physical effects of its execution, and any intelligent mind must see that when the *sentence* is removed it becomes "inoperative," or is "rendered powerless," as the Diaglott renders it, or "the law of death is abrogated," as our statement of Faith has it, while the physical effect—mortality—remains till that for which we wait becomes a fact—"redemption of the body" (Rom. viii. : 23)."

This is the substance of our answer and what we set forth in the Worcester meeting, and if all concerned will accept what we say as we say it, and not "adapt" the words of questions into our answers, much fog will disappear.

It may be well to add here, that it ought to be an easy matter for intelligent minds to distinguish between a sentence of law and the execution thereof. The law must necessarily pass its sentence

before its penalty can be inflicted; and in case of reprieve or redemption, the sentence must be removed before the subject can be physically released. The first release is a release from the sentence of the law; the second is a release from the physical results of the sentence, and the principle is the same whether the latter release takes place a long or a short time after the former has been granted.

To illustrate this, we may suppose one whose sentence involves the loss of citizenship and title to property; in case of his reprieve or release, the restoration of citizenship and title to property would date from the moment the sentence were set aside or cancelled on the docket, and not from the time the convict would be physically released from prison.

Applying this to the case in hand, when does our citizenship to the commonwealth of Israel, our title to a crown, our birthright, become facts? When are our names enrolled in heaven? Is it not when we are "born again"? Is it not when we rise from the burial in water—baptism? These are truths of the most rudimentary character; and let us not mar their beauty nor sour their sweetness by the cry of "prospective, prospective." Our citizenship is a *present* thing that may, by wrong doing, be forfeited; our title to a crown is a present one, and we are told, "Let no man take thy crown"; our birthright is so fully a fact that we are exhorted not to sell it. There is no process in our probation by which these rights and relationships are acquired, they are ours to start with, from our new birth, and ours not to lose by unfaithfulness. "Look to yourselves, therefore, that you lose not those things which you have gained, but that you receive a full reward" (2 John, 8). The full reward will be ours when we receive the "redemption of the body."

This view of the matter enables us to accept the words of Paul without adding thereto the word "prospective," when he says, "There is therefore *now* no condemnation to them who are in Jesus Christ." "But," say some, "there is an if about it—'If we walk not after the flesh.'" True, but one who has emerged from the waters of baptism has not "walked after the flesh," and the "if" does not refer to him yet, if it ever should. In his case the start is free from condemnation, and if ever condemnation comes upon him, it will be by his own wrong doing. His freedom from condemnation at the start of his probation is freedom and not something "prospective," all such are "children of the free woman," "For the law of the spirit of life in Christ Jesus hath made me free from the *law* of sin and death"—not that my body is free from death, but I am free from that law which alienated and estranged me from God, and am now under the law of the spirit of life which has placed me in reconciliation with God; and in this freedom of relationship I am "waiting for the redemption of the body."

It seems strange that Bro. Roberts should, in the quotation Bro.

Clough gives, speak of the sentence as being in the process of removal, when his general teaching shows that, as he says, "Legally we are freed from condemnation at baptism, but physically we shall be freed when our bodies are changed." This quotation represents his general teaching, as it does that of Dr. Thomas, while the contradictory statement quoted by Bro. Clough from a late production is the product of his pen after his troubles had caused him, as he said, to suffer death twice over, and his pen was being driven by most excitable circumstances and overwhelming influences. If he must be quoted as a criterion, surely his general teachings in the Statement of Faith, the "Christadelphian," the "Declaration," the "Good Confession," the "Instructor," and other works should be regarded as more reliable than the pamphlet written in the heat of war, wherein he said some things which he himself felt needed apology and correction. The last days of our beloved brother's mortal life were sorrowful days, and no one should take what he wrote in those days to set aside what his able pen produced in calmer times more conducive to profound reflection.

The reference to the *process* of being delivered from the sentence seems strange on the part of minds that see no sentence to be delivered from, except in the physical condition. There surely is no process of improvement in our physical bodies as we grow older. The "redemption of the body," instead of being a "process," will be in "a moment in the twinkling of an eye." If the sentence is nothing but a physical condition, a theory sought to be sustained by the misapprehension of Paul's words, "sentence of death in ourselves"; we are not now being delivered from it; it is becoming more and more virulent as we decline death-ward. All these errors can be escaped by accepting the simple truth, that, as Dr. Thomas says, "the first stage is complete" when we pass by baptism from the sentence of death to the sentence of life; and the second stage will be complete when the mortal puts on immortality.

The words of Paul alluded to are quoted, often carelessly, to prove that the sentence of the law of sin and death remains in our bodies after we are baptized, again confounding the sentence with the physical effects of the sentence. But who that will carefully examine the passage will apply it to the Adamic sentence? Even if it be applied thereto, it is "we *had* the sentence of death in us," and in the margin it is the *answer* of death. The apostle is, however, referring to his trouble in Asia where, he says, "We were pressed out of measure, above strength, insomuch that we despaired even of life" (2 Cor. i: 9). The R. V. makes it clear—"Insomuch that we despaired even life; yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth up the dead, *who delivered* us from so great a death, and doth deliver."

Bro. Clough puts the matter in a sophistic manner when he

says, "Bro. Williams' claims that the sentence—to return to the ground—is abrogated or set aside at baptism, and that the believer's death is not the carrying out of that sentence." Let Bro. Williams' words speak for themselves—that "returning to the ground" is a continuance of the physical effects of the sentence, which effects would not be "carried out" if the Lord were here, and will not be "carried out" when he comes in the case of the living saints, and why? Because they are free from the law, the sentence; and if they were not free from the sentence, the law would have a complete right to demand that they return to dust. Our statement declares this, and we accept it and Bro. Clough does not, when it says of Christ: "Though wearing the condemned nature, was to obtain a *title to resurrection*, by perfect obedience, and by dying, *abrogate the law of condemnation* for Himself and all who would believe and obey Him."—Prop. viii.

The plan of salvation is intended, not necessarily to save from dying, but to save *out of death*, and all are in death before they go into the grave; and if they are not redeemed out of the clutches of the law of death before they go into the grave they, as is here said of Christ, have not "the title to resurrection."

Bro. Clough had better remodel his sentence—"That deliverance from that law is still future, except in a prospective sense;" for this is saying that deliverance from that law is still future except in a future sense, which is not sensible.

Now when Bro. Clough quoted from Bro. Roberts as against us, why did he ignore Bro. Roberts general teaching and select that which not only contradicts us, but positively contradicts his general teaching. We are sorry to be compelled to show this, but if we are to be misrepresented by an attempt to make us appear against Bro. Roberts and Dr. Thomas, we shall not allow it without exposing the sophistry that strives to do it.

We say the sentence is removed at baptism, and the physical effects will be removed when we are immortalized.

Bro. Roberts says, "Legally a man is freed from Adamic condemnation at the time he obeys the truth and receives remission of sins, but actually its physical effects remain until this mortal, that is, this Adamic condemned nature is swallowed up." He also says that at baptism "Everything is wiped out that stands against us in any way, whether in Adam or ourselves." "There is a passing out of Adam into Christ" "when he passes into Christ his relation to the whole dispensation which Adam introduced is put off," and so he may continue to quote. Why will our brethren not be fair and frank enough to see this and admit it?

Now I will close this by an additional quotation from Dr. Thomas that leaves no room for dispute or misunderstanding of the general teachings of Christadelphianism. In Eureka. Vol. I. p.303 Dr. Thomas says:

“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.”

The Doctor speaks of the removal of the sentence as one stage, and the change of the body as another. “Having been begotten of the Father by the word of truth, and out of water, the first stage of the process is complete. He is constitutionally in Christ. Elpis. p. 122.

Hoping our erring brethren will see their way clear to return to the safe and sound position they have departed from, and that all who have declared themselves anew on the right side will stand fast and “keep the faith, faithfully.”—Editor.

BRO. G. W. BANTA'S RESPONSE ON THE PRIESTHOOD QUESTION.

Dear Bro. Williams, Greeting in the Lord: As you requested the brethren of this State to express their minds in regard to the article you wrote in the *ADVOCATE* of this month, on the subject of the Priesthood, as forming a basis of reconciliation and union among those who are now disturbed over this question, I will say for myself that to my mind it is satisfactory. It embraces all the fundamental features of the subject, which is all that is necessary as a basis of fellowship; and, with two or three exceptions, it sets forth the subject just as we learned it from the Bible thirty-eight years ago; and by a constant reading of the Bible all through these years our faith has not been shaken or diminished, but, on the other hand, it has been very much strengthened.

Therefore for me to deny the fundamental truths as set forth in this article would be to me a wilful departure from the truth.

I feel confident that in this I am expressing the mind of all the old-time brethren of this State. Therefore, we say to our opposing brethren, Be ye reconciled, and let us have a season of joy and rejoicing in the prospect of being able to press on as a body in one mind and with one purpose in the service of our Lord.

Dear brethren, surely it is not an unreasonable thing to admit as being true, one of the most consoling and well authenticated truths of the Bible, namely, that we have in Christ at the present time a merciful, sympathetic High Priest, through whom we may approach the throne of grace with the assurance of being heard in this our time of need.

Very truly yours,

G. W. BANTA.

[Bro. Banta adds a little on the “two minor exceptions,” which does not concern the vital question in hand, and therefore would be out of place here in an effort to find a point of agreement on essentials that would make reunion possible.—EDITOR.]

INTERESTING LECTURE IN CARNEGIE HALL.

BY MR. THOMAS WILLIAMS.

“Absent from the body and present with the Lord—When and Where?”

The foregoing was the subject of an address delivered by Mr. Thos. Williams in the Carnegie Library Hall recently. He was greeted with a good audience who eagerly and with marked attention heard the logical, pleasing and masterly manner in which he handled this subject, which to the superficial reader seems somewhat hard to be understood, but was made quite plain and simple and easy of comprehension when all the facts were assembled. The speaker referred to Peter's statement concerning Paul's writings as found in 2nd Peter, 3:16. “As also in all his epistles in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction.” The speaker therefore in taking up this question in a most logical and orderly manner referred to the nature and formation of man as recorded in the account of his creation “formed of the dust of the ground,” and further mentioned by the apostle Paul, as out of the earth, earthy, and “as we have borne the image of the earthy we shall also bear the image of the Heavenly, every man in his own order—Christ, the first fruits afterward they that are his at his coming.” The speaker then proved most conclusively that Paul did not desire to be unclothed, but the reverse, clothed upon, that mortality might be swallowed up of life. “Howbeit, that which was first was not spiritual, but natural or earthy, and afterward that which was spiritual,” and “who shall deliver me from this body of death?” Therefore to be delivered from this body would mean his presence with the Lord in a glorified body or clothed upon by mortality being swallowed up in life.

He lectured in the evening at 8 p.m. in the same Hall, subject: “Life a wonder: death a blunder,” to which the public were cordially invited. Written questions were answered at the close of the lecture.—*Guelph Mercury*.

There is a Chinese saying, “Blessed is the man who fears no man and whom no man fears.” By the addition of one word only, this saying may be made to express a truthful, wise, and beautiful sentiment—“Blessed is the man who fears no man and whom no *just* man fears.”

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Thinking to reject superstition men often reject truth.

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You are only what you are when you are where you are. Circumstances may reveal what you are, but you were what you were before you were revealed.

Is this quite true? There is truth in it, but is it wholly true? Do not circumstances actually modify us and make us other than what we are?

* * * *

God does not “neglect the education” of His children.

INTELLIGENCE.

CHASE CITY, VA.—Dear Bro. Williams, we have often thought of you whilst, with Sister Williams, you have been visiting our brethren in the North. We would like to have been with you when you visited Guelph, which place we always look upon as our Canadian home, and with which Ecclesia we have experienced happy and uplifting seasons. We were glad that you should have opportunity to visit the northern Ecclesias at this time, and trust that your visit amongst them will have been a means of strengthening the bonds of unity which prevail. None can deny that there is need for this. No less a personage than our Lord and Master has expressed the necessity: "Strengthen thy brethren," and whilst in our day we have not spirit-enlightened and divinely directed apostles to carry out that injunction, it is, however, a satisfaction to know that there are at least a few who have the confidence of the Ecclesias, and that your "going in and out among the people of God" is calculated to bring about the desired results. Never were truer words penned than those of our highly esteemed brother—James Laird—which are to be found in the last issue (July) of the *ADVOCATE*: "The brethren of our latter day cannot consider too seriously the fact that recognition at the hands of Christ depends upon a very real and very earnest, and a very continued endeavour to be like-minded with Him. . . . In so far as the things of the Kingdom and the Name are concerned we assume that every one of us has the mind of Christ. . . . But it must be evident to every one that a man may be sound in doctrine and pure in morals, and be far from having the required mind of Christ. This is the thought that causes the fear and trembling spoken of by Paul, but which does not appear much in evidence in our brotherhood." Let not any lift up holy hands against this plain speaking. Those who know Bro. Laird readily perceive that his "thoughts by the way" have been written for the specific purpose of penetrating the minds and hearts of each one of us, that the whole brotherhood may—if it be possible—be aroused to a better comprehension and appreciation of the responsibilities which are ours in relation to our high calling in Christ Jesus. It is not my purpose here to elaborate further upon this theme, but I may be excused for having drawn special attention to a few statements which strongly appealed to us as having bearing upon some things which we have seen and heard of in our brotherhood. The day is rapidly drawing near when, D.V., you will leave this vast country and sail for that

" Little island of my heart
Lying so far beyond the sea "

as one of poetic strain has expressed it. We know that a welcome awaits you, and that there also you will have an opportunity to "strengthen thy brethren." May the mighty God of Jacob watch over and protect you from dangers of travel, bring you safely to your loved ones and our brethren in the land of our nativity, and when your work there is accomplished may He bring you back with health and strength to continue your labours here amongst the brethren who will look forward to your return. Extending our love and prayers in your behalf. I subscribe myself to be,

Affectionately your brother in the bonds of the Covenant,

ALBERT HALL.

GUELPH, ONT.—Since last writing we have had the great pleasure of a visit from Bro. and Sister Williams, whose presence among us was very refreshing and encouraging, and we very much enjoyed the four lectures delivered by Bro. Williams to good and attentive audiences at each and every lecture, more especially the one delivered on Sunday evening, June the 8th, "The Repentance of the Thief on the Cross and the Lessons to be learned therefrom." On Monday evening, "Absent from the Body, present with the Lord, when and where?" and on Tuesday Evening, "Life a Wonder, Death a Blunder"; and on Wednesday Evening, "World's, past and present, and the World to come." At the close of each lecture several questions were put in in writing and most satisfactorily answered, which was a rare treat to us all, so much so, that we were sorry when we had to say good-bye, wishing them God speed in their good work among the brethren before leaving for England, and over there we are sure all the brethren will wish them well and a prosperous and pleasant journey, and much good accomplished among the brotherhood—in the old land.

On the first of July, as usual, we held our Sunday School Picnic, but upon a much longer scale than ever before, for which we can thank Bro. Jones, of Berlin, who very cordially invited all the surrounding Ecclesias to join them and hold a joint Picnic at Victoria Park, Berlin, which is an ideal spot for that purpose. So that a very pleasant time was spent by us all—boating and a number of foot races were run off by the children. There was an excellent turn out to the number of about 200, who came from Galt, Guelph, Preston, Blair, Doon, and some from Burlington and Hamilton, who were entertained to refreshments at noon and in the evening, which was sumptuously provided by the good Sisters from the various Ecclesias, to whom much credit is due for their good work. After the evening refreshments were served it was time to disperse, which we did, resolving that we would, if spared, have another joint Picnic on the first July, next year.

Your Bro. in Christ.

DAVID TOLTON.

ORLANDO, FLORIDA.—Dear Brother Williams.—Since you and Sister Williams left us about the middle of May, subtraction has been the rule in our little Ecclesia. Each time we have "assembled together" lately, our meeting has been minus one or more of the regular attendants, until now we are indeed and in truth "a little flock," "few in number." Sister Woodford departed the 25th of June for Springfield, Ohio; and on the 10th of July, Sister Young and son left for Waterloo, Iowa, to remain until the last of October. Sister Anna McDaniel went to Plant City, on the 12th of July, and last, but not least, Bro. McDaniel, whom you said would "exercise a fatherly supervision" over us all, departed on the 15th of July, with his good sister and wife, for a six weeks' trip to New York and vicinity; hence we are left to look after ourselves and each other with the help of God, until such times as the absentees return. May our Heavenly Father watch over and keep each one from harm, and bring them safely home again is our prayer.

CHAS. T. SPENCER, Sec...

PRESTON, ONT., CAN.—It is my sad duty to announce the death of our loving young sister, Margaret Harris, late in the afternoon of May 24th.

It was a lovely, bright afternoon; and it seemed sad that one so young should be taken; but it was Our Heavenly Father's will, and our dear sister was ready and willing we know by the few remarks she made to me not an hour before she died about God's will being done. A little later we had a few minutes' prayer together. She seemed to grow more restful for a short time, then said to me: "I wish I could go now," but the end of her suffering did not come for nearly half an hour. Death was due to consumption. She was in her 22nd year. Our dear sister Madge (as we all called her) the only daughter of Bro. Wm. Harris, of Doon, was immersed into the only name under heaven given among men whereby we must be saved on the 27th of December, 1912, as recorded by Bro. H. Cole, of Doon, in the February ADVOCATE. About the end of February Madge came to Preston to her grandfather's, where her aunt could attend to her, and was in bed until death relieved her from her suffering. She was always cheerful and uncomplaining, trying her best to throw a little sunshine into the daily lives of those who came in contact with her. And although suffering considerable, was conscious, willing, and faithful to the end. She spoke to us up to within about five minutes of the last, which came peaceful and quiet. Ah! the awfulness of death! This is when we need all the faith, hope and courage we can command. Our sister was laid to rest on May 27th in Blair cemetery beside her mother, to await the coming of our Lord and Saviour. The funeral was largely attended, and the services were ably conducted by Bro. Jas. Laird, of Innerkip, assisted by Bro. David Tolton, of Guelph. Our little Ecclesia, which now numbers ten, will be strengthened for a few weeks by Bro. and Sister Andrew Marshall, of Brownville Jct., Maine.

Your Sister in the One Hope of Eternal Life.

NETTIE HARRIS.

ROCHESTER, N.Y.—Never have we had the testimony for the glorious Gospel so splendidly set forth as on the recent occasion of Bro. Williams' visit. Our city came into the tour he has been making of the States and Canada, and on Sunday, Monday and Tuesday, July 6th, 7th and 8th, he delivered in our meeting place a course of four lectures, which will ever be remembered by those who were so privileged as to hear them, as the most masterly and impressive addresses ever given in this city. Every phase of the truth of current interest up to the "signs of the times" was touched upon; and that our brother left us stronger and more enlightened there can be no question. The meetings were well-attended, and the attention was all that anyone could wish. On the 4th of July, a tea-meeting was held in the lower hall. After tea all adjourned to the upper hall, where Bro. Williams addressed the brethren assembled. This event was very much enjoyed. But like all earthly things these sweet moments came to an end. On Wednesday morning, July 9th, Bro. Williams and his companion in travel and in all else,—Sister Williams, parted from us with our prayers and good wishes for a happy and successful journey. That they may both be made strong for the work for which the "labourers are indeed few," must be the inmost desire of all who know the spirit and object of their efforts for the truth and the honour of its Author. God guard them, prosper them in all their ways.

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BOSTON, Mass.—Odd Fellows Hall, 203, Warren-street, Roxbury Dist. Lecture at 11 a.m. Memorial service immediately after.

BALTIMORE M.D.—Claggets Hall, 614 N, Tremont-street. S. S. 10 a.m. Services 11 a.m.

CAMPELO, Mass.—Mystic Hall, Franklin Bldg., 1106 So. Main-street, 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.

GRAND JUNCT, Colo.—At House of Bro. H. Edwards, 545 South Fifth-street. 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.

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OCTOBER, 1913.

The Christadelphian Advocate



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Our absence from the office, and the present arrangement for printing and mailing the *ADVOCATE* increases our expenses, and it would help if those whose subscriptions are behind would remember us.

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Editorial.

SIR OLIVER LODGE ON CONTINUITY.

On the night of September 11, Sir Oliver Lodge delivered an address in Birmingham, in which his frankness shows what little dependence can be placed upon so-called science in relation to human life. The more scientists talk and experiment on this question, the more evident it becomes that Revelation is the only reliable source of knowledge upon the subject.

Outside of Revelation it is science against science; hence the "Daily News" (London) says of Sir Oliver Lodge's address, "It may be described as an indictment of the scientific spirit of denial and a challenge of the materialists." Yes, it is a mutual indictment, and all branches of so-called science leave their worshippers bewildered in a wilderness, and yet there is a paradise of truth and beauty and mental pleasure in the Bible into which they may enter, if they would, and enjoy the sweet satisfaction of dwelling in surroundings and breathing the atmosphere that fills the entire being with delight, in beholding the wisdom that cometh from above.

After all the efforts of the wise of this world, this learned gentleman feels that he must appeal for a "fair field" and more time to "try what we can do in the psychical region;" and the two branches—the "materialists" and the immaterialists—he finds it needful to appeal to, not to abuse each other for *making the attempt*. "Making the attempt" in this late day, after posing before the world for years as scientists, who are supposed to deal with nothing but discovered *facts*! "Ever learning and

never able to come to a knowledge of the truth" is not true of scientific gropers in the darkness of their own shadows, for they own not to "learn" anything they themselves can depend upon. "Ever speculating and never realizing" fits them better.

But despite the frankness that confesses failure hitherto, the gentleman is bold to make another scientific guess of what they may do: "Occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied." As a result of this process he thinks that—what? "That memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond death."

"Memory and affection," then, are now the foundation upon which to base the hope that "*thinks*" that "personality persists beyond death." But memory and affection are not confined to human beings. They are wonderfully manifest in "old dog Tray, ever faithful."

He is gentle and he's kind,
And you'll never, never find,
A better friend than old dog Tray."

Is Sir Oliver Lodge convinced that old dog Tray's memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that, in the dog's case, "personality persists after death?" If not, why not? If memory and affection serve science in concluding that personality persists beyond death, why is science so arbitrary as to limit their persistency in faithful "old dog Tray," and yet give them a free passport into the realms of the spiritual world in the case of the thousands of human beings who are ignorant, degraded, brutal, destitute of a spark of that kindness which is manifest in the memory and affection of "old dog Tray?"

We owe our thanks to the learned gentleman for the following frank confession:

"It is my function to remind you and myself that our studies do not exhaust the universe, and that if we dogmatize in a negative direction, and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants, and are falling far short of the richness and fullness of our human birthright."

Therefore let us return to the Bible, the Book Divine, whose inspired pages will solve all problems as far as its Author has seen fit to reveal to frail and finite minds His purpose in Creation. Here we find the story told in its simplicity and beauty, within the reach of those to whom God says He will look—"The broken and contrite spirit that trembles at my word."

In the Bible it is not continuity of life, but cessation of life

in death. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." And yet our future need not be that of the theory of Materialists—hopeless oblivion. The question is not one of continuity, but it is, "If a man die, shall he live again?" The answer is, "There shall be a resurrection of the dead, both of the just and the unjust." "If there is no resurrection of the dead . . . then they that have fallen asleep in Christ have perished." Personal or physical continuity will depend upon a previous mental and moral life; and will be made possible for those only who shall be declared worthy of being "made partakers of the Divine nature, having escaped the corruption that is in the world through lust." In them the glorious words will find fulfilment—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away."

With all the frankness that confesses the failure of science, notwithstanding his mistakes on the continuity of personal existence, Sir Oliver Lodge is possessed of a mind deeply imbued with sublime thoughts concerning creation and the God of creation, for a mind not so possessed could never burst forth with the eloquence and beauty of the closing words of his address:—

"We are deaf and blind, to the imminent grandeur around us unless we have insight enough to appreciate the whole and to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

In other words, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that *God may be all in all.*"

FACING THE FACTS.—Some of the letters bidding us God speed in our visit to England expressed hope for a reunion of the separated bodies of Christadelphians in the British Isles. We feel sure the expressed hope was not for a union without unity, and the career of the *ADVOCATE* has, we think, shown that it will not lend itself to the promotion of union at the expense of truth concerning the fundamental principles of the Gospel.

"There you are," we imagine we hear some saying, "you think you must be right and the others wrong." Well, if we think so conceitedly and not from sincere conviction, based upon clear evidence, it is a pity, and, the editor has lived sixty-six years without learning the lesson contained in the words, "Know thyself." But if, on the other hand, we have given good reasons, are still giving them, and are prepared to continue to give them, how can we honestly do otherwise than believe that we are right and our opponents are wrong? For that matter, the whole Christ-

adelphian body claims that, in respect to the revealed plan of salvation, they are right and all other sects are wrong; and if they did not believe it they would be false, and if they did not declare it they would be cowardly and unfaithful.

As a body, we say honestly and dutifully to the religious sects of the world, "You are wrong, and we have proved it, and can prove it, by the Word of God." It is more important that we be faithful and true, than that we try to escape being called conceited; and, indeed, the man never lived who had the courage of his conviction, and yet escaped being called conceited. He who would fight faithfully for a cause he believes to be true must not be over sensitive in respect to indignities heaped upon him, for his personal feelings and what his opponents, not to say his enemies, say about him are not of much concern when he has a good cause to support and an account to render of his part in maintaining such a cause.

Christadelphianism started in the first century in union and unity, and perhaps the union lasted longer than the unity; but three hundred years after there was neither, and Laodeceanism was cast away from God as nauseating. This was in the times of Spirit manifestations and, partly, of inspired apostles. Would history, reason and example have good cause to believe and hope that the nineteenth and twentieth centuries would prove to be better than those of the first, second and third?

But what about union? Our experiences is that if we follow up one disputed question till there is no excuse for differing, another will be raised that will be made a barrier to union; and we have seen enough of this to compel us to feel that our opponents have no desire for union, and we may, so far as the larger bodies are concerned, be compelled to face the facts and pursue our course without placing ourselves in the position of intruders, and running after those who run away from us.

EDITOR'S TRAVELS IN ENGLAND.—Having spent a month in Mumbles, South Wales, we came to Sowerby Bridge, Yorkshire, where we are at this time writing, September 16th, and where we have been since the 10th inst. Definite arrangements for the future are as follows: Heckmondwike the 17th, Elland, 21st until; Leeds, 28th until; Huddersfield, October 5th to 8th. The programme for London is now being arranged.

In Sowerby Bridge we have had good audiences, good interest and good singing, the first meeting, in the Christadelphian Hall, having been preceded by an enjoyable tea-meeting. Four of the lectures were given in the Industrial Hall, the Christadelphian Hall not being large enough.

PILGRIMS MEET.—Bro. Dr. J. G. Bickley and his youngest son had been travelling in England, Scotland, and on the Continent

of Europe, and finding that two other pilgrims were in Mumbles, Wales, they came there and we had an enjoyable time. One day was spent in a visit to the peninsular of Gower, which is, perhaps, as lonely and quiet a place as can be found in the civilised world. Our drive in a waggonette took us near the little farm on which Bro. Williams was raised, and the school in which he was taught the three R's. The visit in Mumbles was enjoyed for a week; one must enjoy the beautiful scenery and the bays around Mumbles. Bro. Bickley and his son accompanied us to Sowerby Bridge and spent several days there, and we, with Bro. Briggs and Sister Holmes, accompanied them to Liverpool and saw them off for New York on the S.S. Caronia. While they were on the sea westward bound, the S.S. Baltic was ploughing the ocean waves eastward bound, bearing a man who had become precious to men in the political and municipal life of the State and City of New York. Mayor Gaynard had been given a great send off in New York, and had accepted a popular re-nomination, on the occasion of which he appeared before an immense crowd with a shovel in his hand, and (boastfully they say) declared that he would shovel into the rubbish heap all the corrupt politicians of New York. "Man proposes, but God disposes." Before Mayor Gaynard arrived in Liverpool, he was a dead man, from heart failure, and after honours bestowed creditably by the officials of Liverpool, he was taken back to be buried, when, perhaps, a shovel will be used to cover him in his grave, with the awful words pronounced, "Ashes to ashes, and dust to dust." Death is a great power to "bring down the mighty from their seats," but its cold and ruthless hand never extends to lift up and "help those of low degree." Such "help" can come only from Him who has triumphed over death and conquered the grave.

EYES OPENED AT LAST.—Our loud warning of and strenuous protest against the dangerous departure from the truth, as manifested in the Buffalo statement of Faith, was unheeded by the *Christadelphian* and its friends, and that paper helped to send the dangerous and truth-destroying theory into the wide world by publishing it in its pages and supporting a twelve months' publication of the *Warfare*. After allowing the poison to circulate in ecclesial life for over ten years, their eyes have opened to behold the manifest appearance of a spiritual disease, with which weak ones and venturesome ones have become afflicted; and they are finding it harder to cure than it would have been to prevent, had their eyes been open to see the symptoms in its first stages.

One who loudly defended the author of the Buffalo statement, to the extent of vulgarly declaring that those who opposed him would ultimately find themselves "the biggest fools on earth,"

now has found it needful to publish a book of nearly one hundred pages to denounce the Buffalo Statement, and its author's other tracts, tracts which had been welcomed for about ten years. The author of the new denunciatory pamphlet, with others, was against the ADVOCATE, and to have opposed the Buffalo Statement, etc., would have forced him and others into line with the ADVOCATE, against which they had become imbued with a very brighter spirit. At last the disease had become so virulent in their own house that drastic methods must be employed to eliminate it. but they, even after ten years, could not refute the false doctrines without using the very weapons the ADVOCATE had employed all along; and one reading the late Smallwood pamphlet will feel often that he is reading a reproduction of the substance of the ADVOCATE pages. The author of the pamphlet evidently realised this, and concluded it was necessary to say that it must not be thought that he agreed with the ADVOCATE; and the only proof (?) he could give that he had not learned his lesson from its pages was a reproduction of a few words and phrases whose meanings had many times been fully explained, but by him and others ignored.

It will be well if this late effort succeeds in arresting the spread of the denial of the truth concerning the sacrifice of Christ and His atonement for sin's flesh—well, so far as many of the humble and sincerely earnest ones in Christ and others who may come are concerned; but for leaders to fall into line with us in doctrine and yet allow a bitterness of feeling to cause them to deny their return to the standard we have contended for, is to make it questionable whether the return will prove spiritually profitable to their minds and hearts.

ORIGINAL SIN.—One of the difficulties connected with the original sin question is, that opponents of the ADVOCATE have gone back into dark history for definitions of the words as given by various clergymen of the apostacy; and have said, in effect: "That's the meaning of 'Original Sin' according to the ADVOCATE." By this method a brother can be placed in an offensive position in the eyes of many on the use of the word soul, spirit, atonement, and almost all the doctrines of the Truth. When we use these words and phrases, we do not use them as meaning what clericals in the dark ages used them for. It is very unfair to put a man in the company of criminals, and then charge him with their crimes. "Original Sin" with us means the first sin committed, which placed the personal sinner out of paradise under condemnation, and suffering the physical consequences of the mortality entailed. This state we inherit, in that we are out of paradise, estranged from God and mortal when born. To meet this lost state God's love has provided a way to remove our estrangement, allow us to come into at-one-ment with Him, and

to ultimately redeem our bodies from mortality, and give us bodies like unto the glorious body of Him who is our Redeemer.

PILGRIMAGE TO LOURDES.—The Roman Catholics are getting themselves well advertised in the papers by conducting a great pilgrimage of Irish people to the well of Lourdes. Having deceived the ignorant into a belief in a fable of a peasant child named Bernadette Soubirous seeing a vision of "The Blessed Virgin" fifty years ago, at the waters of Lourdes, annual pilgrimages are gotten up, and they yield great results in free (and perhaps paid for) advertisements. The newspapers publish lengthy arguments on the improbability of fraud, because no frauds can be detected. They willingly forget that all sorts of even mechanical frauds have for years deceived experts, such as perpetual motion machines. The deceiver will, of course, lay plans not to be caught; and in this case there is a careful registry of the condition of the patient before he goes to the waters, and this signed by a doctor (very likely a Roman Catholic). The planned ceremonial details followed to make the ignorant think it must be so, are what manifest the deception; for none of these tricks were resorted to in the miracles of the New Testament. It seems that the novelist, M. Emile Zola, thought that if "the Blessed Virgin" had imparted healing power to the little girl, the pilgrims had better visit her instead of Lourdes but there you are again, the little girl was a victim to asthma that was never cured, and she spent her life in a convent. Out of the thousand pilgrims only five are as yet claimed to have been cured, and they are not yet ready to pronounce these a permanent success. Deliberately we are told: "As soon as a cure takes place the subject is taken to a bureau and must produce a medical certificate showing his condition when he left home. Until this comes to hand no miracle is ever registered." We are also told that a year must pass before the case is allowed to be registered as a miracle. All this cunning procedure is offered to the public by standard newspapers as proof of the genuineness of the "miracles." What a pity that the people do not know that all this comes from that "mystery of iniquity" that is built upon a lie, lives upon lies, and with all its abomination will soon be "consumed by the spirit of the Lord's mouth and destroyed with the brightness of his coming."

SCIENCE AGAINST SCIENCE.—Scientists are claiming that they have discovered a way to generate life by the action of the sun upon certain chemicals. The claims they make to laymen of what they do inside the walls of the laboratory cannot be refuted by common people; but other scientists meet the requirements of the case, and we have science against science. Sir Oliver Lodge is the president of the British Association of Scientists, and no less a person that he flatly denies the claim that life has been chemi-

cally generated. What phenomenon they produce, he says, is not life at all. Of course it is not; but even if it could be produced, the scientist would still have to face unanswerable questions—Who provided the materials? Who established the laws of nature by compliance with which the scientist produces any phenomenon? Who gave them the sun, whose heat they admit they must have to apply to their chemicals? It is “the fool that hath said in his heart there is no God.”

GOD MANIFEST IN THE FLESH.

BY BRO. W. WHITEHEAD.

I know of no phase of the Truth which is so beautiful, enthralling and enchanting as the above; it lies at the root of His glorious purpose in relation to the Salvation of Adam's race and His Kingdom. It is the solution of the “Alpha and Omega,” of the root, and of, “I am the root and offspring of David.” The subject is intensely profound, but it is not unfathomable, because He himself has, step by step, unfolded it in his Word in a glorious dual sense and manner. The foundation is in *Himself*, He is the great Capital *I* whom no man hath seen nor can see, the great and Eternal *One*, the Creator of heaven and earth, who has chosen one Word which is expressive of all by which the accomplishment of His purpose has been performed, a word that covers everything and which is the Symbol of His Power, Wisdom, and Love; that word is SPIRIT. Take up your concordance and you will be surprised at the multitude of instances in the word and which show the marvellous uses to which it is applied.

Both Roman and Protestant teachers have for ages shrouded the beautiful simplicity of this and other phases of the Truth that it could only produce perplexity, and as an easy way out of the dilemma thus created they style it “*Mystery*,” a word which used to be displayed on the “Mitres” worn: they have adopted another word now, “Trinity,” a word that is the very opposite of the right one, “Unity.” The errors of the world truly illustrate the fact that they have not been governed in their choice by reference to the WORD.

Early in His dealings with the people whom He chose, He made it very clear that the time would come when *He*, the great “I am,” would be manifested to the World in such manner as to be beyond dispute, but beyond this, to be the great joy of all those who realised the fulfilment of the promise which had run down the ages and which produced an attitude of expectation and hope; two instances will suffice: Simeon, unto whom it had been revealed by the Holy Spirit that he should not see death before he had seen

the Lord's Christ, when he took him up in his arms and blessed God, 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." The other instance was in answer to Jesus Christ who said to the Samaritan Woman, "God is a Spirit, and they that worship him must worship him *in Spirit* and *in Truth*. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

The earliest promise of the Manifestation is found in Genesis iii; 15: "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." Standing alone, this testimony may not appeal to many as related to the subject, but it is, and the subsequent developments have indisputably proved it.

The next promise is to be found in Genesis xii; 7: And the Lord appeared unto Abram, and said, "Unto *thy seed* will I give this land." In both these testimonies were hidden, as it were, germs which soon after were to take that personal character which accentuated the hope of all who believed God and manifested faith in that which He spake.

"God said unto Moses, *I am that I am*: and he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the Children of Israel, The Lord God of your fathers, the God of Abraham, the God of Jacob, hath sent me unto you: *this is my name* for ever, and this is my memorial unto all generations."

What a splendid vista has thus opened out and which, now that so many subsequent events of untold magnitude and wealth as we behold the manifestation in Jesus Christ, we behold in that message to Moses for the Children of Israel, that "God would be who He would be."

We now follow up these blessed and precious promises—promises which the Prophets must have had intense yearnings to know the full import of. It was God's way to proceed slowly and surely, a way which proved the faith of those through whom He spake of and those who heard, that faith which subsequently became personified in Jesus. To us who now read with zest and untold joy these prophecies we can see how "the testimony of Jesus is the Spirit of Prophecy."

What a remarkable introduction is that, which appertaining to our subject in Isa. xli: "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment. "Who raised up the righteous man from the east, called him to his foot,

gave the nations before him, and made him rule over Kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them and passed safely, even by the way that he had not gone with his feet. Who hath wrought and done it, *calling the generations from the beginning?* I, the LORD, the first and with the last, I am HE." Undoubtedly the grand and glorious teaching herein set forth is that God would not only be manifested in the flesh of One, but also that a multitude of Sons should be the outcome of the One who was HIS OWN SON; all of whom would constitute a part of the memorial name, for the hidden period unto all generations. This view of the manifestation of God was revealed to the Apostles, as we shall see.

The acknowledging of God as a Spirit in no way detracts from the possession of the thought that He has both form and substance; many are the portions of his word which lead to this conclusion; in Jeremiah it is written: "For I know the thoughts that *I think toward you saith the LORD.*"

God would have His greatness and unsurpassable wisdom and power *known and acknowledged.* This is also shown in many places of his word. "Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts; I am the first, and I am the last, and beside me there is no GOD."

We next come to the testimony in which the manifestation is shown to be in perfect accord with the promise referred to in Genesis iii., 15.—With marked emphasis—"Listen O isles unto me; and hearken ye people from far; the LORD hath CALLED ME FROM THE WOMB, from the bowels of my Mother hath he made mention of my name. And he hath made my mouth *like a sharp sword*; in the shadow of *his hand* hath he *hid* me, and made me a *polished shaft*; in his quiver hath he hid me—Isa. xlix; 1, 2.

To those brethren who possess a copy of "The Sanctuary Keeper," I recommend the perusal of an article by the late, highly esteemed brother, J. J. Andrew, entitled "A Polished Shaft," Vol. II. page 1.

The Son in whom the Father was manifested, exercised all the characteristics symbolised in the second verse, his life was one continued straight shooting with polished shaft or arrow against the poisoned arrows of his adversaries. That Jesus was often discouraged is shown by the fourth verse of this chapter: "Then I said, I have laboured *in vain*, I have spent my strength for naught, and in vain: *Yet surely my judgment is with the LORD*, and my work with my God." Here is presented a commingling of despondency with assurance that he would be upholden by his God. Jesus herein is also styled a servant, indeed the manifestation had from the beginning been the prevailing purpose. Thus, "And now, saith

the Lord (the *I*) that FORMED me from the womb to be his *servant*, to bring Jacob *again* to him; though Israel be not gathered, yet shall *I* (Jesus) be glorious in the eyes of the Lord, and my God shall be my strength.

So much relates to his *chosen people*, but it is very clear that it formed part of the Divine purpose that the Gentiles were also to participate in the benefit which the manifestation of God was to produce. Thus: "And he said, 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. This view is set forth by the Apostle James when he said, "Men and brethren hearken unto me; Simeon hath declared how God *at the FIRST* looked (or provided) to take out of the Gentiles a people for his name" (Acts xv; 14).

What shall we say of the whole of the fifty-third chapter of Isaiah? The *one* referred to is the *one* that was FORMED from the womb, and here let it be observed that whilst others are referred to as being known from the womb and "separated from my Mother's womb," no other instance is given in which the formation is so specially noticed; the reason is obvious, Jesus was the specially provided "Son of God" *formed* and "cut out without hands," the "Arm of the Lord revealed," whom John saw and declared, "That this is the Son of God."

"If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say that he is your God. Yet ye have *not* known him, But *I know him* and if I should say I know him not, I should be a liar like unto you: but I know him and keep his sayings" (Jno. viii; 5). Now let us note very carefully the next three verses following:—"Your father, Abraham, rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old and hast thou seen Abraham? Jesus said unto them, verily verily, I say unto you, Before Abraham was I am." Had they believed Moses, they could not but have realised that in Jesus was the one in whom the "Memorial Name" was manifested; in that name was their opportunity, as he told them, of having "life *more abundantly*." Truly as it is also written, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe" (Proverbs xviii; 10). As the Apostle Peter also told them, "Neither is there *any other* NAME under heaven given among men, whereby we must be saved" (Acts iv: 12). The Apostle to the Gentiles entered more fully into the matter when he wrote, "Therefore if any man be *in* Christ he is a *new* Creature: Old things are passed away: behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

to wit, that God was *in* Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation" (2 Cor. v: 17-19).

Perhaps still more explicit about the manifestation of God in the flesh, is the reference in his first letter to Timothy, wherein he says, "And, without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the World, received up into glory (1 Tim. iii; 16). In his letter to the Colossians, he explains "the mystery which hath been hid from ages and from generations, but (says he) *now is made manifest to the saints*, (or the believers of the Truth). The Apostle John realised the manifestation fully and it is beautifully expressed thus: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life and the life was the light of men." How very beautiful all this is. But what does it mean when reduced to its own simplicity? It means that God is a Spirit and Eternal, the Word was with Him as also Wisdom, the Son was not until born of Mary and it was by *His* Spirit that all things were created. Thus in the beginning of the Creation it was said, "And the Spirit of God moved upon the face of the waters" (Gen. i; 2). With this before us and the following made by the Apostle Paul, we have great assistance in observing *how* the Creator worked. "Having made known unto us the mystery of his will, according to his good pleasure which he hath *purposed in himself*, that in the dispensation of the fulness of time he might gather together in One all things in Christ, both which are in the heavens, and which are on earth, even in *him*: *in whom* also we have *obtained* an inheritance, being *predestinated according to the purpose of him who worketh all things after the council of his own will.*" Here we have the whole purpose of God spread over from the beginning brought right down to the manifestation of himself when He will be all and in all, and which is further amplified by the words of the Spirit, "For through him (Christ who is the Predestination) we both (Jews and Gentiles) have access by one Spirit (the medium of God's operative power) unto the Father. . . . and are built upon the Apostles and prophets, Jesus Christ himself being the chief corner stone, *in whom* ALL the *building, fitly framed* together, *groweth unto an holy temple in the Lord.* In whom ye also are builded together for an habitation of God through the Spirit."

We see by such grand testimonies as the foregoing why God was manifest in the flesh of his Son and we rejoice at the exalted position which is always assigned to Jesus Christ. That David, and no doubt many others of his day, looked for such an One I think such testimonies as we find in the Psalms (and there are many) are proof.

“My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men; *grace is poured into thy lips: therefore God hath blessed thee for ever.*”

“A divine sentence is in the lips of the King: his mouth transgresseth not in Judgment.”

The Jews marvelled saying, “How knoweth this man learning, having never learned?”

Yes, he was a puzzle to them because they recognised not the Divine sentence which was in his lips—we note his answer—“*My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true and NO UNRIGHTEOUSNESS IS IN HIM.*”

It was thus that the “Manifestation of God in the flesh” was and is presented to day. A Son in whom the Mercy, Wisdom, Righteousness, Faith, Power, and Love of God are presented to us; he stood as God’s noble representative on earth, offering to men God’s salvation—Eternal Life.

We believe that which John wrote concerning this matter: “And we know that the Son of God is come, and hath given us understanding, that we may know him that is true: and we are in him that is true, even in his Son, Jesus Christ. This is the true God (manifested in him), and eternal life.”

Let us now proceed to show how God “*worked after the Council of his own will*” in regard to the bringing about of this glorious manifestation of Himself.

The Apostle Luke, wrote, “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.”

Believing that Luke was a divinely chosen man by the Spirit to reveal “those things” which were necessary to be known and understood, it requires no hesitancy in declaring that the words “from the very first” mean the fountain, Source of all Truth, and he sets them forth in due order, first referring to circumstances in relation to John and afterwards to those concerning Jesus.

We take the Angel’s message to Mary: “*And the Angel said unto her, Fear not Mary, for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.*”

Mary's question was just such an one as an honest, virtuous woman would ask on hearing such a holy and profound statement by the Angel Gabriel, whom God sent to make known His Will concerning His glorious purpose.

Then answered Mary unto the Angel, "How shall this be, seeing I know not a man?"

And the Angel answered and said unto her, "THE HOLY SPIRIT shall come upon thee, and the POWER of the HIGHEST shall overshadow thee; THEREFORE also that holy thing which shall be born of thee shall be called the SON OF GOD. . . For with God nothing shall be impossible."

One of the prophets asks the question, "Will a man rob God?"

Unfortunately it is only too true that men do rob God when they cast away his Word, no matter under what pretext the robbery may be committed.

But for those who profess to be brethren of Jesus Christ to put away those portions of His Word which are so helpful to the recognition of His Manifestation in the flesh displays want of discernment, which is deeply deplored.

In due course the birth, as promised, took place, and as befitting the occasion of the coming into the World of the Son of the Highest a song of praise by angelic voices.

"And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying, GLORY to GOD in the highest, and on earth peace, good will toward men."

The true believers are not going to throw over such true and holy evidences of such a working of God according to his own Will and Council because the Roman Church has prostituted the Truth not only with regard to the special phase of it now under consideration, but of others also of great importance. God will deal with all error in a summary manner in a future, which to all appearances is near; the duty of the Sons of God is very clear—steadfastness in the Faith, striving to save the perishing and doing all that is possible in the honouring of Christ.

In addition to the testimony by Luke, we have an important one by the Apostle Paul: "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 ye are Sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father."

All this has been achieved through the MANIFESTATION, and we owe all to the *Righteousness of God*; for by it Mercy and Truth are splendidly represented even as it is written, "By Mercy and Truth iniquity is purged." His Mercy was first manifested

in the Garden of Eden, when he spared the first Adam, Grace and Truth came by the last Adam; thus God's Righteousness was fulfilled in Him who was according to the Council of His Will through the Manifestation of Himself made a quickening Spirit, and to us is now the Lord in whom is all the victory. We can exclaim with the Psalmist, "Thy righteousness is like the great mountains, thy Judgments are a great deep."

They fill us with profound admiration and awe, we feel very puny when we behold them, but rejoice in the privilege.

Let us, however, continue to realise "How excellent is thy loving kindness O God; therefore the children of men put their trust under the shadow of Thy Wings. They shall be abundantly satisfied with the fulness of thy house, and thou shall make them drink of the river of thy pleasure. For with thee is the fountain of life, and in thy light shall we see light." It is in this light that we have thus endeavoured to set forth the glorious doctrine of God manifest in the flesh. Where there are so many testimonies it is always difficult to select those which are most helpful, as all have more or less a significant relationship. If, however, what has been addressed will enable any to have a clearer understanding of the subject the labour will not have been in vain.

W. WHITEHEAD.

ISRAEL.

ADDRESS BY BRO. THOS. WILLIAMS, IN CANADIAN FRATERNAL GATHERING.

(Reported in shorthand by the kindness of Mr. F. M. Robinson).

"Happy art Thou, O Israel, a People Saved by the Lord."

Beloved Brethren and Sisters and Friends: This interesting subject has been selected by the Committee which drew up the programme. Whether I shall be able to follow the course they intended or not I do not know, but at any rate we have a field which is wide enough for us to take a look over to-night.

As our brother has said, our subject is based upon the words to be found in the Book of Deuteronomy. Let us read from the thirty-third chapter of this Book from the 26th verse:

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art

thou, O Israel: who is like unto thee, O People saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Here are blessings for Israel. Israel must be considered in two aspects upon the principle laid down by the Apostle Paul in the 15th Chapter of his letter to the Corinthians, where he says, "It is first that which is natural and afterwards that which is spiritual." The spiritual is illustrated by the natural, and therefore let us look for a moment at Israel in the natural and national sense, because this will help us to an understanding of Israel in the spiritual sense. So far as the history of Israel is concerned we are already familiar with it, but there is this thought we have to consider now, that they were a redeemed people out of the darkness and superstition of Egypt, where they had been enslaved and abused by their enemies. When they were baptised into Moses in the cloud and in the sea a nation was born: there was the birth of a new nation; and in speaking of this nation that was delivered out of Egypt and thus born by being baptised into Moses in the cloud and in the sea, we have words that have a double application. Those words are: "Out of Egypt have I called my son" (Matt. 2: 15). The words primarily are applicable to the call of Israel out of Egypt in the literal redemption of the nation, but as you are all aware, there is an application made of these very same words to our Lord Jesus Christ again: "Out of Egypt have I called my son." We may go even further than this, for those who are the Israel of God indeed, in the spiritual sense, are those that have been called out of Egypt, out of the thick darkness of Egypt, darkness "that might be felt." And again we may still go further and use these same inspired words, and apply them to the restoration of Israel back to the land of promise for which we are longing and waiting. But this brings before our minds the thought, here is the birth of a nation: a nation is brought into existence and constituted a peculiar people, of which people it is said, "You only have I known of all the families of the earth" (Amos 3: 2). God, then, having come to own them as his people, and inasmuch as they are called his sons, we must now first of all study the relationship that existed between them and the God of heaven their deliverer. When they were brought out of Egypt, they were brought into the bonds of a covenant, and as we have two aspects in relation to Israel, and two Israels, so we have two covenants. We have the Mosaic covenant and the everlasting covenant: the one is the lower and the other is the higher. As the nation of Israel according to the flesh is the lower, and the Israel of God "indeed" is the higher, the one pertains to the natural and the other pertains to the spiritual. Therefore we must conclude that by this birth

of a nation, by which Israel was constituted a nation, they were blessed only in the natural sense and in the national sense under the first or Mosaic covenant, so that the promises to them were that they should be "Blessed in their basket and in their store" (Deut. 28: 5), "And thy days shall be long upon the land, which the Lord, thy God, giveth thee." "Honour thy father and thy mother," for by thus honouring father and mother children's days would be "prolonged in the land" (Deut. 5: 16). God would protect them and they would be granted immunity from the diseases of the surrounding nations, blessed in things temporal, but not in things spiritual, for we know that the Mosaic covenant could not go any higher than itself, for it pertained to the natural, and the Apostle says, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21); and Moses says: "Choose you this day whom ye will serve" (Josh. 24: 15). He was not giving them choice between eternal life and death, but life as a nation to be "blessed in their basket and store."

This was why the Apostle said: "If there had been a law which could have given life, verily righteousness should have been given by the law." And therefore the blood of bulls and of goats could not take away sins permanently: yet, mark you, the blood of bulls and goats did take away sin, and does this contradict what Paul says? No. Have we not the fact before us that there was a special day of atonement for Israel, which wiped out all the national sins, and it was brought about by offering of sacrifices. Therefore, the blood of bulls and goats did take away sin, and yet Paul says: "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10: 4). Paul means by this that while it could take away their sins so far as it pertained to the present, and allowed them to live long in the natural life, the blood of bulls and goats would accomplish that, but would go no further, and it required, therefore, the two sacrifices: for he says, "if the patterns of things in the heavens were purified by blood, how much more must the heavenly things themselves be purified by better sacrifices."

We see, then, that the blessings of Israel, naturally or nationally under the Mosaic covenant pertained simply to blessings of the present, and only those who could ascend from the lower to the higher, from the natural to the spiritual, from the lower, or Mosaic covenant, to the higher, or everlasting covenant, could hope to reap the benefits of the latter. He must, like the Apostle Paul, have reached an understanding of "the form of the knowledge of the truth in the law." It was wrapped up in it, because the law was an envelope in which was wrapped up the knowledge of the truth, it was a pattern, and we have to see the types in it.

The man of faith could dig down deep in the law and find the faith. He could ascend up higher than the law, and find the faith of Abraham and believe, by which he could offer the sacrifices acceptable to God. But when this was done there was an ascension from the lower to the higher covenant: from Israel according to the flesh, to Israel according to the spirit.

Now, let us look for a moment on the blessing of Israel natural and national. They were redeemed and blessed in their basket and in their store, and God gave them laws and kings that would govern them in such a way that peace and protection would follow them through their daily vocations of life. But they became a stiff-necked and stubborn people, until we come to our Lord's times, when he cries over the City of Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, 'Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.' And so we have "the wandering Jew," an exiled Israel before our eyes to-day. But this prophecy proclaims a time of blessing even for national Israel. What is the blessing here proclaimed? It is that we sing about sometimes, when we sing that beautiful anthem: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." That, brethren, sisters and friends, will find its glorious fulfilment when exiled Israel shall return to their home: when "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51: 11). Then national Israel shall be blessed of God, as it is said: "Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (2 Sam. 7: 10). Therefore, says the Prophet Isaiah, in contemplation of that time, pointing to restoration of that nation, and calling to the very nation under the shadow of whose wings we meet to-night, the nation "that sendeth ambassadors by the sea, saying, go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled, and bring them to Mount Zion" (Is. 18: 2). "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all"

(Ezek. 37: 22). It is then the words of the prophet will be realized when he says, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Is. 60: 20). Thus we see the blessings of national Israel, past in measure, future in their glorious fulness.

Let us now glance at the blessing of Israel spiritual. You will remember that in the narrative of the events recorded in the Book of Genesis, we have the origin of this word "Israel." You are familiar with the history of the struggle Jacob passed through when his name was changed. It is recorded in the 32nd chapter beginning at the 24th verse:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

What then is the meaning of this change of name from Jacob to Israel? Names in the Bible have doctrinal signification, and here is a name that is prophetic and fraught with glorious promises that shine before the eye of faith as we look down to the real fulfilment of this prophecy. We are told that Israel means, "He who hath prevailed," or has overcome. So by means of an overcoming, by means of a prevailing in a "wrestle," for there must be a "wrestle," "For we wrestle," says the Apostle, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And you and I have to wrestle with ourselves, and with the world. In this wrestling and overcoming there is the change of the name, in this particular case, from Jacob to Israel. But what more is there in the word? Not only is the idea of overcoming in this word, but this overcoming would result in his becoming a prince before God. And this brings us to the verse our brother quoted, "Thou hast made us kings and priests unto our God," and to another verse hinted at, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). The promise, therefore, is to overcomers, those who shall prevail, and they are to become princes before God, "kings and priests" to reign with the Lord Jesus Christ upon the earth. But this glorious

future is not earned without a wrestle. Do you think that this little narrative here was recorded for the gratification of our curiosity? Or do you think that there are meanings down beneath the surface, that we should find in these the glorious hope of Israel according to the flesh, and the higher and still more glorious hope of Israel according to the spirit. Why must there be a record of this wrestle that passed between the angel and Jacob before his name should be changed? Perhaps it means that you and I have to wrestle before we can become the princes of God. That might be the meaning. How did we come into the truth? Our brother pictured the struggle that we passed through when we first heard the scripture in their truthfulness. Passing through that struggle we became Israelites indeed, "in whom there is no guile" I hope; and thus far we prevailed, or overcame. The result of this struggle that Jacob experienced, and in which he became and deserved to become an Israelite, was that it caused him to become physically a lame and limping man. What application may this fact have to us now? When we are passing through the struggle and experience of obeying and living the truth, it makes us more or less lame, and causes us to limp in things pertaining to the present world. For it is impossible for us to run in the ranks of commercial life and business pursuits without limping and being lame. Men of the world, that participate in the commerce of the world, have elastic consciences that can be stretched to suit any circumstance that may arise. But you and I have to wrestle, and pause, and ask ourselves the question, "Is it right or wrong," and thus in things natural we must be lame and limp, but in things spiritual there should be no limping, we should mount up with wings as eagles, run and not be weary, walk and not faint.

How do we become Israelites? Let me call your attention to the 105 Psalm, where there is a reference to the change of Jacob's name, that will prove interesting and helpful, just at this juncture of our subject:

"O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: His judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham,

and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

There you have the *law* and the everlasting *covenant*: there you have *Jacob*, and there you have *Israel*. Jacob was blessed in things natural: but he was not blessed with things that belong to Israel. While he was simply Jacob he was blessed in natural things and things of the present, but when he became an Israelite indeed, as the change of his name signified, then the blessings of the spiritual would shine before him in all their lustre and beauty, and he would become a man of faith. Now, it is said here: "It was confirmed to *Jacob* for a *law* but to *Israel* for an *everlasting covenant*. Is this simply poetry and repetition of words, or are there meanings here in these words? What was Jacob as Jacob? He was a supplanter: a man who succeeded in all the affairs of the present. Jacob as Israel was the man of faith that could reach up to the higher law, and could see the everlasting covenant, and therefore it was confirmed to him nationally first of all for a law in things natural, pertaining to the nation of which he was the father; but it was confirmed to him for an everlasting covenant as Israel, who should overcome and become a prince before God. Now, you will recall the fact that the Apostle Paul speaking to the church of Galatia calls them the "Israel of God," and therefore belonging to those who are Israel of God under the everlasting covenant, as distinguished from those who were simply Jacobites. As Jacobites, the Jews simply belonged to the Mosaic covenant, the lower covenant, to be blessed in things present but not in things that are to come. They must, therefore, pass from being Jacobites to become Israelites, from being under the covenant of Moses to the everlasting covenant, before they can become Jews indeed, inwardly, after the spirit, and not simply after the flesh, and when they pass through this transition they come under the designation which the Apostle gives here, "The Israel of God."

Now as to the fundamental principles of this subject. You will remember the Apostle says: "Ye are all the children of God by faith in Christ Jesus" (Gal. 3: 26). The one faith will constitute you children of God. How does that faith operate? "As many of you as have been baptised 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." As our brother has beautifully explained in the altar that has been sanctified, and whose sanctification therefore will be applied to those that will touch the altar. "As many of you" therefore, "as have been baptised into Christ have put on Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God:

and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."

Now, let me say to you, friends, if there are any of you here, you are not Israelites, indeed, you are Gentiles, afar off, "without hope and without God in the world," and you will have to pass through a struggle, if you are to become those that can be called "Israelites indeed": a mental and a moral struggle. But if you overcome you will constitute part of the Israel of God, with the glorious prospect of becoming kings and priests to reign with Christ on the earth, and therefore princes with God to perform the grand work that he has in reserve for us in the age to come. So, if you want to know how to become Israelites indeed, one with him who overcame and was the only true and complete Israel, was "holy, harmless, and undefiled," when you have passed into him, you have become part of the one household by passing through the waters of regeneration, "the washing of the water by the word" (Eph. 5: 26), of which the passing through the depths of the sea in the case of the nation of Israel there was the natural type of the higher or spiritual, and when you have passed through the waters of baptism you will have responded to the words, "Arise, and be baptised and wash away your sins"; and there are three that will bear record of your sonship to the Great God of heaven, the Word, the water, and the blood, and these three will agree in one to constitute you part of the Israel of God. Thus far you will have overcome, and you will have succeeded in the wrestle; and if the struggle makes you lame in the things natural, you can bear that, because you can "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." Therefore, make up your minds to become Israelites indeed, for our Lord says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." When that time comes there will be a simultaneous deliverance of the two Israels: Israel according to the flesh restored to the land of promise to be blessed in their basket and store again: when their sun shall no more go down, and the Lord will be their everlasting light; and when Israel according to the spirit will be exalted to thrones in fulfilment of the promise of our Lord that "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." Then we shall have the glory of the Lord filling the earth as the waters cover the sea, and the blessings of heaven will pour down upon Israel natural and Israel spiritual,

and we shall then rejoice that we have overcome the evils of the present, and are invited in the thrilling words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let us hope and pray and work and wait for the fulfilment of these glorious words. Amen.

WORDS SPOKEN AT THE BURIAL OF A SISTER.

Kind Friends, Dear Brothers and Sisters :—We have assembled here this morning for a very sad purpose, the cause of which we are powerless to prevent. We know that death has reigned in the world for nearly six thousand years, and will continue according to the word of God, until the promise is fulfilled that the last enemy, death, shall be destroyed. How joyful the sound of the truth is, even in this sad moment of our bereavement, to call to our minds that our dear sister is going to be ransomed from the power of this great enemy's embrace. For the Prophet Hosea says, in speaking of what God says of his loved ones, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will by thy destruction." Jesus the Christ calls to the great apostle John when on the island of Patmos and says, "Blessed are the dead which die in the Lord from henceforth, yea saith the spirit that they may rest from their labours and their works do follow them."

Our sister has been labouring in Christ's vineyard for the last twenty-two years, and we who have associated with her intimately can truthfully say that she, being dead, yet speaketh. As Paul says of Abel. She has left us an example of faithfulness to duty and patience in trial. She has done as the wise prophet Solomon says, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

Our sister lived and died in faith and hope of rising again from the dead. Jesus says in John's Gospel, 5: 28, "For the hour is coming, in which all that are in the grave shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life."

We see by the 15th chapter and 22nd verse of Paul's first Epistle to the Corinthians that there are two distinct classes of people of which Adam is the head of one and Christ the head of the other: "For as in Adam all die, even so in Christ shall all be made alive." Those who belong to Adam are under the law of sin and death. For Paul says in the 5: 12 of Rom., "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that, or in whom, have all sinned." The Psalm-

ist says in speaking of this class, in the 49th chapter, 19th verse, "He shall go to the generation of his fathers: they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish." Isaiah says, 26: 14, "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." Solomon says, in the Book of Wisdom, 21: 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Jeremiah says in the 51: 39, "They shall sleep a perpetual sleep and not awake, saith the Lord." Paul says in Rom. 2: 12, "As many as have sinned without law shall also perish without law." These are the ones that have not come under the law of life in Christ Jesus. Therefore they perish, or remain in the congregation of the dead. For Paul says in Ephesians, 2: 11, "Wherefore remember, that ye being in time 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." We see by this when we come in this world we are all the children of Adam, and in a hopeless condition. But God in his abundance of love and mercy, hath provided a way that we may come out if we choose, and that is through Jesus Christ. For Paul says, "in Christ all shall be made alive." For ye are all the children of God by faith in Jesus Christ.

We have shown that we are not naturally in Christ, but children of Adam, and therefore under the law of sin and death. But Paul also says, "For as many of you as have been baptized into Christ have put on Christ." "There is, therefore, now no condemnation to them which are in Christ Jesus, Who walk not after the flesh but after the spirit." Jesus says "my words are spirit." "Therefore the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." For it is written that God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

When God placed man on the earth He made everything very good, but man through disobedience lost this beautiful paradise and brought everything into a very bad condition. But it shall not always remain so, for God has promised that all the earth shall be filled with his glory. It is through one man's perfect obedience to God that paradise is to be restored, and that man is Jesus Christ.

Paul says, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

We find recorded in Matthew, Mark, Luke and the Acts that

Jesus went about every city and village teaching in their synagogues and preaching the gospel of the Kingdom of God, and the twelve were with him. This Kingdom of God which Christ preached shall be established on Mt. Zion and Christ will be King over all the earth. For we read in Daniel 7: 27, "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."

The gospel was preached to Abraham, for Paul says in Gal. 3: 8, "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Now in Gen. 12: 1-3, we find the Gospel which was preached to Abraham. "Now the Lord had said unto Abraham, get thee out of thy country and from thy kindred and from thy father's house unto a land that I will shew thee, and I will make of thee a great nation and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed." We also read in the 13th chapter when God brought him into the land of Canaan, He said, "Lift up 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." Paul says that seed was Christ, for we read in Gal. 3: 16, "Now to Abraham and to his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Abraham believed God and it was counted to him for righteousness, Rom. 4: 3. So it was through faith in the Gospel that Abraham was to inherit the promise. For Paul says, Rom. 4: 13, "The promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." And we read that without faith it is impossible to please God. We find in the Bible that this gospel has been believed by different ones all the way down through the ages, among whom Paul mentioning in Heb. 11th chapter, Abel, Enoch, Noah, Abraham, Isaac, Jacob, David and all the prophets, and others too numerous to mention, and he says of them in the 13th verse, "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," and in the 39th and 40th verses he concludes by saying, "And these all having obtained a good report through faith received not the promise: God having provided some

better thing for us that they without us should not be made perfect."

Our sister believed and obeyed the gospel even as they, and she was persuaded that Jesus would return to the earth, and then she would stand before him. She could say as Job did, I know that my redeemer liveth and that He shall stand as the later day upon the earth: And that after my skin worms destroy this body, yet in my flesh, shall I see God: Job also asks the question, If a man die shall he live again? And we who have this hope can confidently answer with him, "All the days of my appointed time will I wait, till my change come." Thou shall call and I will answer thee: Realising that what God has promised he is able to perform, we cannot do better than repeat the words of Paul in First Thess. 4: 13-18:

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

Dear Brothers and Sisters, how earnestly we should strive to walk worthy of our great and high calling that when our Lord returns, whether sleeping or waking, we may receive the priceless gift, immortal life—

1. Like the glorious light of day,
Like the bright sun in its way,
Like a life without a sorrow,
Like a never fading tree,
So shall life immortal be.
2. Like a smoothly flowing river,
Flowing on and stopping never,
Like a sure foundation stone,
Like the ever rolling sea,
So shall life immortal be.

3. Like the diamond sparkling bright,
Sending forth its gleams of light.
Like a clear and cloudless morning,
In the east the sky adorning,
Like the stars in heaven we see,
So shall life immortal be.
4. Like the Christ in his way,
Like sweet angels bright as they,
Like precious jewels shining bright,
Like the gold tried in the fire,
Like God's messengers so free,
So shall life immortal be.

Our sister's probation is ended and we can safely leave her in the hands of the righteous judge. But I would say to those who are left, weep not for the dead, but rather weep for the living, or in the words of Jer. 22 : 10, "Weep ye not for the dead neither bemoan him : but weep sore for him that goeth away." There are many pitfalls before us, and sooner or later death will claim us, so while we have life and strength let us heed the warning, prepare to meet thy God. For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth.

H. M. STEVENS.

INTELLIGENCE.

BALTIMORE, Md.—I have some very pleasant news at this time to tell you of. Sunday, August 24th, Mr Alex. Parrish and Mrs. F. J. Harris were immersed into the only name given under heaven whereby we can be saved.

Bro. Alex. Parrish is a son of Bro. and Sister John Parrish, and he has been taught the Truth from boyhood. Some time ago Bro. J. Parrish, who is old and feeble, requested that some lectures be delivered at his home. So Bro. Metcalfe and I complied with his request. Bro. Parrish has a farm near Baltimore City and the lectures are being held in a beautiful grove on his farm. The attendance is quite large, as they have advertised quite extensively. Many who are attending are anxious to put on Christ, but are not quite ready.

I also wish to tell you that seven members who were formerly connected with the Responsibility side have agreed to fellowship with us again. They agreed that you have stated your position fairly and squarely, and that they had been misinformed as to the question.

Sister F. J. Harris gave a very good confession of the Faith. She has been taught the Truth through a Bible Class that is held every Sunday night at Dr. Ingram's home. She has also attended the lectures at the Hall very often.

May they both run the race that is before them and receive the crown that fadeth not away.

Yours fraternally,
BALTIMORE ECCLESIA,
THOMAS D. GROSSCUP, Secretary.

LIBERAL MO.—Dear Brethren and Sisters in Christ Jesus, since we last reported from this vicinity we have been much delighted over the addition of another member to our small ecclesia, Mr. Wilson (coloured), who has translated himself from the synagogue of satan unto the household of Christ by putting on the only name under heaven whereby we must be saved. After answering intelligently to the things concerning the Kingdom of God and the name of Jesus Christ, he was assisted into the watery grave by John A. Zimmerman in the writer's presence on the 22nd of June, and has been walking according to the spirit since. Our prayers for him are that he will continue so doing that when our Just Lawgiver arrives he will find our Brother Wilson worthy to receive that priceless gift, immortality.

But although we have had cause for rejoicing we have been called upon to weep with those who weep. Our beloved Sister Zimmerman fell asleep in Christ Jesus, Friday, August 8th. She was born on the 19th March, 1856, in Pomeray, Ohio. Married to John A. Zimmerman at age of 20 years, to which marriage have been born nine children, seven sons and two daughters, of which six sons and two daughters are alive at the present time. She was baptized into the Faith according to the Christadelphian ecclesia twenty-two years ago. Funeral services were held at the house, Sunday, August 10th, by the writer, as requested by our sister before her death, after which we laid her to rest in the Cherokee Cemetery, to await the hour when the joyful words spoken by Isaiah the Prophet will be fulfilled, "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. Our sister's greatest pleasure was in meeting at the Lord's Table, from which she was never unnecessarily absent. And she will be sadly missed in our small ecclesia as well as by her family and friends, but we hope it will help us to realize the uncertainty of life, and to remember that life is the time to serve the Lord. I am sending you a copy of the words which I spake at the funeral, thinking they might be of interest to some. Sister Stevens joins me in love to you and Sister Williams. With best wishes for your future welfare,

I am, your brother in Christ Jesus,

H. M. STEVENS.

LOS ANGELES, CALIFORNIA.—Dear Bro. Williams,—We have to report the death, on May 27th, of our aged brother, V. Barnett, at the home of his niece, Sister Glenny, of Ocean Park.

Several of the Brethren and Sisters went down on the 30th to assist in the burial. Bro. Austin spoke very forcibly to those present.

Our Brother had a short probation, and his feeble health made it difficult for him to come to meeting, which was a trip of eighteen miles, but he was at our meeting only a short time before his decease. May he have a glorious resurrection.

W. H. WOOD, Secretary.

PHILADELPHIA (WEST).—Since last writing there have been numerous changes in the ecclesia here. We have added, by immersion, the following members:—On January 18th, George A. Thompson, brother of Sister Kennedy and of Brother Robert Thompson; on May 25th, Mrs. Maggie Thompson, mother of Sister Kennedy and Brethren Robert and George Thompson; and on the same date, Miss Minnie Perkins, formerly Episcopalian. Bro. William Kimberlin, who has not been meeting with the brethren for a number of years, came to our fellowship on June 8th, and his wife, Sister Mary Kimberlin, joined us from the Arch Street meeting in this city. On the other hand, we have lost by removal Brother and Sister Bramham, who have returned to Canada and are now meeting with the Hamilton Ecclesia. On June 3rd, Brother Robert Thompson and Sister Minnie Perkins were united in marriage. On June 8th we baptized Miss Daisy Kern, of Shamokin, Pa., who came here for examination and immersion, having been studying the truth for some con-

siderable time. On the same date we had with us Brother Elmer Cooke, of New Kensington, Pa., and on June 12th, Brother Cooke and Sister Kern were united in marriage at Shamokin, and they have since returned to New Kensington. We have had the pleasure of visits since last report from Brother O. L. Dunaway, of Texarkana, Texas; Brother Mowatt, of Boston; Sister Katherine Short, of Lockport, N.Y.; and Sister A. Cooke, of New Kensington.

Our meetings are well attended. We now have a membership of 17, and an average attendance at the breaking of bread of 14. At the lecture, which precedes the breaking of bread, our average attendance for some three months past has been over 30; a number of interested strangers attend regularly, and we are anticipating some more additions in the near future. We continue to meet at 3 o'clock, at Dietrich Hall, corner of 60th Street and Girard Avenue.

JOHN W. LEA.

PETTIGREN, ARK.—Since August 1st we have buried three of our children, their death having been caused by whooping cough: Hayte, aged nineteen months; died August 1st; Renby, aged four years and nine months, died August 8th; and Sadie, aged three years and three months, died August 10th. We have only one left, and she seems to be getting along reasonably well.

Your brother in the One hope,

E. B. SANDERS.

[A sad bereavement, one that will evoke the sympathies of our readers, we may be sure.—EDITOR.]

PRESTON, ONTARIO.—Dear Bro. Williams.—We have the pleasure of announcing the baptism of Charles Bryant, son of Bro. Wm. Bryant, into the only name given among men whereby we must be saved, on July 25th, 1913, in Galt, after a good confession of the things concerning the Gospel of the Kingdom and the name of Jesus Christ. It is our earnest hope that he may hold fast the One Faith and gain an abundant entrance into God's everlasting kingdom.

Yours in the One Hope of Eternal Life,

NETTIE HARRIS.

POMONA, CALIF.—There are at present fourteen of us in our Pomona Ecclesia. Sister Gibson and family recently moved from Los Angeles to here. The three sons, Victor, James, and Robert are in the Truth. Robert was immersed on the morning of August 10th. We are grateful for the company of another on our pilgrimage to "the City that hath foundations." We have but one greater joy than to find some sincere heart responsive to our Hope. That greater joy is the association of brethren, tried and faithful, who are still pressing earnestly and enthusiastically on in the "old paths."

We had an inspiring meeting here yesterday, August 17th. Nearly the whole of the Los Angeles Ecclesia, those meeting on our basis, came out to spend the day with us. There were twenty-six of us broke bread together. These brethren have come to this land of "the sunset sea," where the palm waves and the mountains look down in lofty grandeur, from various parts of the country; and it may therefore be of interest to the readers of the Intelligence columns to mention them all by name.

From Los Angeles were the following: Bro. and Sister W. H. Wood, Sister Biggs, Bro. and Sister James Morrison and daughter, Sister Ruth, Bro. and Sister Hood. We were disappointed in several not coming from Los Angeles whom we had expected to see, Bro. H. O. Austin, Bro. and Sister Thomas, and Sister Cutter. Sister Jacob Bickley came from Ocean Park, the seaside resort. From Santa Ana came Bro. and Sister Elliott and daughter, Sister Elsie.

The Pomona brethren are Bro. Gilbert Greenlee and sister, Sister Greenlee, Sister Gibson, Bros. Victor and James Gibson, Sister Colby, Bro. and Sister Robert Gibson, Sister Adams, Bro. and Sister Earl Little, Sister Little

and Bros. Stacy and Berton Little. The following interested persons were also present: Mrs. McCrossan, Mrs. Allen, Miss Gallup, and Miss Mock.

Bro. Morrison gave the principal address of the meeting, and moved our hearts with his encouraging words. He drew analogies from the wanderings of Israel in the wilderness to our probationary experiences. In the course of his exhortation he exclaimed, "*And our feet do get sore, don't they!*" I thought, ah, Bro. Morrison, that is not only a figurative but also a literal expression! (This for those who can appreciate it.)

What finer thing is there about the Truth than that its servants are usually the sons of honest toil. Here is true zeal, and shows the power of the Truth when brethren come from their arduous occupations to unfold the manifold wonders of God's inexhaustible Word. And this with no other recompense to "the hidden man of the heart."

After our happy meeting we were taken with our baskets to beautiful Ganesha Park, thought to be one of the finest in Southern California. There were nearly sixty who sat down to the picnic tables, brethren, friends, and relatives. There were some who sat down with us who seem to be "of us," but who, unfortunately, are not with us. This should not be. But how many things there are in this life which should not be. Herein is our work, to put these matters right. And this is a work that we find wherever we go. How much of the Master's work there is everywhere to do, if we but have an eye to the prosperity of our calling. In every field there are unfurrowed corners choked with burs and brambles which spread if they are not restrained and crowd out the good grain.

Bro. Clarence Smead contributed to the pleasure of the occasion by conveying us about in his big motor truck.

The day will remain with us as one of our happy memories.

Sister Biggs is from Chicago, visiting Los Angeles relatives. We were immensely pleased to have her company. She was a love-link to other scenes and other faces.

Sister Colby is the mother of Sister Gibson, and is alert mentally and physically, notwithstanding her age. She lately came from New Mexico.

Bro. and Sister Robert Gibson are recently married. Sister Gibson is a sister to the writer, and was formerly Sister Alice Smead.

Sister Greenlee has organised a Sunday School Class for a company of little ones.

The brethren, being mostly the poor of this world, seem often driven from place to place by adversity or necessity, and permanent organization is often difficult to maintain. But in their wanderings they disseminate the Truth into all quarters.

How often our hearts yearn to help in other ways than in words, when we can only exhort unto faith and patience.

Happy are we in this that the signs multiply and increase that the returning of our Lord is near.

B. LITTLE.

SOWERBY BRIDGE.—The programme outlined in last month's ADVOCATE for Bro. Williams' work at Sowerby Bridge, has now been carried out, and some splendid meetings have been held. When the arrangements were being made, it was not known whether his visit would be extended to other meetings in Yorkshire at this time, and with a view to giving the brethren an opportunity to renew acquaintance, and welcome Bro. and Sister Williams amongst us, it was decided to hold a Tea and Meeting on Saturday, September 6th. In the afternoon a meeting of Delegates in connection with the "Up-and-be-Doing" movement was held, and the arrangements made for Bro. Williams to visit the rest of the Yorkshire meetings. After tea, Bro. Briggs took charge of the meeting, and some capital addresses were given by Brethren N. Halstead, Sowerby Bridge; N. Robinson, Morley, and Bro. Williams, on the subjects of

"Faith," "Hope" and "Charity," the latter subject being very ably dealt with by Bro. Williams. Visitors were present from Rochdale, Burnley, Elland, Huddersfield, Leeds and Heckmondwike, many of whom remained until the Sunday.

On September 7th the memorial service was held in the morning, and Bro. Williams gave the word of exhortation, and in the afternoon and evening lectured to fairly good audiences in the Industrial Hall, a hall with accommodation for about 500. The afternoon's subject was, "The Soon-coming Theocracy to Displace Democracy," and that dealt with in the evening was, "Signs of our Lord's Return, and the programme of events at His Coming."

We were very pleased to have the fellowship on the Saturday and Sunday of a brother, who, with his son, has been on a visit to England, Dr. Bickley, of Waterloo, Iowa, U.S.A., who returned to America during Bro. Williams' stay at Sowerby Bridge.

Bro. Williams lectured again in our meeting room on Wednesday evening, September 10th, the subject of his address being "Salvation Exemplified in the Life and Death of Christ." On this occasion we had quite a number of visitors, many of whom were connected with the meetings at Halifax, and we are pleased to say that several expressed themselves as being delighted with the address.

On Sunday, September 14th, the Industrial Hall was again engaged, and Bro. Williams lectured in the afternoon on "God and the Devil—Heaven and Hell; Is their existence mutually dependent?" and in the evening upon the subject, "The Transfiguration, and the Gospel Lesson to be learned therefrom." The lectures had been carefully advertised, and although rather early to get large audiences, we were quite satisfied with the attendance, there being about 300 present at both the evening lectures. It has indeed been a feast of spiritual things, and we hope that much good will result. We do not feel competent to describe the addresses given by Bro. Williams, but the remark made by the Chairman at one of the meetings, exactly described the feelings of those who were privileged to be present, and are applicable to all the meetings addressed by Bro. Williams, when he said, "It has been good to be here."

Our season of rejoicing has been saddened by the visitation of death, which has removed another of our members, in the person of Sister M. J. Rushworth. Her death took place on September 8th, and her remains were interred on September 11th, in the burial ground connected with King Cross Wesleyan Church, Bro. Briggs taking charge of the funeral services.

J. W. HALSTEAD, Secretary.

WATERLOO, IOWA, August 25th, 1913.—DEAR BROTHER WILLIAMS.—Greetings in the Anointed! The Fraternal Gathering at Waterloo, announcement of which appeared in the August "Advocate," is now a matter of history, and the memory, most pleasant and delightful, will long remain with all who were privileged to be present. Visitors were present from Washington, D.C., Kentucky, Kansas, Arkansas, Minnesota, Florida, and Chicago, and other points in Illinois. The fraternal spirit was fostered and strengthened, and we can truly say that it was a *fraternal* gathering. The addresses which were given by the different speakers were timely and helpful. Letters of greeting were read from the Ecclesia at Washington, D.C., and from brethren D. Tolton, Guelph, Ont., John Spencer, West McHenry, Ill., C. F. Wainwright, Worcester, Mass., and others, which were full of the spirit of brotherly love, and were highly appreciated. It was the sentiment of all present that, if the Lord tarry, another Fraternal Gathering be held at Waterloo next year. Although this is the warm season of the year, we were favoured with cool weather during the gathering, which was enjoyed by all. It was a source of gratification to the Waterloo Ecclesia to have among them for a few days earnest and devoted men and women of like precious faith whose presence and association in the truth was an inspiration to them. I

feel safe in saying that all, local brethren as well as visitors, were strengthened in their determination to "fight the good fight of faith," and in their endeavour to "lay hold on eternal life." May it please God to keep us in the way of life, and finally to grant us the life everlasting.

A. H. ZILMER, Sec.,
626, Eureka Street.

Pinch yourself, then you will know how others feel.

* * * *

Friends are like fiddle strings, they must not be screwed too tight.

* * * *

Charity should begin at home, but it need not stay there.

* * * *

If the best man's faults were written on his forehead it would make him pull his hat over his eyes.

* * * *

VERY BRIEF.

A good cause needs help.
Carry sunshine with you.
Nobody's sweetheart is ugly.
Soon gained, soon squandered.
Tongue double brings trouble.
He that does ill hates the light.

* * * *

Use your friends as an artist does his pictures. Look with admiration on all the good points, and pass by all the rest.

* * * *

Mumbling one's prayers through in a hurry when thinking of something else is not praying: God notes not the mere words, but the spirit in which they are said.

* * * *

To be personally great is to forget all personal greatness.

* * * *

If you would keep your secret from an enemy tell it not to a friend.

* * * *

Love is the most intelligible when it is unable to express itself in words.

* * * *

To win the regard of some people, give your hand to assist them along; to gain the respect of others, help them along with your boot.

* * * *

TRUSTING.

I cannot always see the plan on which He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife
Confuse me till I quite forget He knows
And oversees, and that in all details with His good plan my life
agrees

I cannot always know and understand the Master's rule.
I cannot always do the task He gives in life's hard school.
But I am learning with His help to solve them one by one,
And when I cannot understand to say "Thy will be done."

BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701, Central Ave., Orlando, Fla.

- ADAMIC CONDEMNATION and the Responsibility Question. Lecture in Leeds, Eng., by Thos. Williams; also Questions Answered and "Where is the Blame?" Price, post free, 15c.
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BOSTON, Mass.—Odd Fellows Hall, 203, Warren-street, Roxbury Dist. Lecture at 11 a.m. Memorial service immediately after.

BALTIMORE M.D.—Claggets Hall, 614 N, Tremont-street. S. S. 10 a.m. Services 11 a.m.

CAMPELO, Mass.—Mystic Hall, Franklin Bldg., 1106 So. Main-street, 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.

GRAND JUNCT, Colo.—At House of Bro. H. Edwards, 545 South Fifth-street. Breaking of bread at 2 p.m.

GUELPH Ont.—The Carnegie Library Hall. Breaking of bread at 1 a.m. Lectures 7 p.m. Sunday School at 10 a.m.

HAMILTON Ont.—Recital Hall, Conservatory of Music, James-street South. 10 a.m. Sunday School 11 a.m. Memorial Service. 7 p.m. Lecture. Tuesday 8 p.m. Bible Class. Tuesday night meeting in gymnasium (same building.)

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LEEDS, Eng.—Christadelphian Hall, Great George-street. 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.

LOS ANGELES, Cal.—140 W. 31st-street. 11 a.m.

LOS ANGELES, Cal.—The Robinson Hall, 722 West Jefferson-street, corner of University Avenue. Bible Class at 10-15 a.m. Breaking of bread at 11 a.m.

LOWELL, Mass.—Odd Fellows Hall, Middlesex-street. Every Sunday. Lecture at 6-30. Memorial service at 12 noon.

MANCHESTER, Va.—Cor. Eleventh and Hall Streets. Sunday School at 9 a.m. Breaking of Bread at 11.

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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-street, between 5th and 6th-streets. Meets at 11 a.m. every first day.

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WORCESTER, Mass.—Thule Hall, 184 Main-street. Meeting 10-30 a.m.

NOVEMBER, 1913.

The Christadelphian Advocate



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Devoted to

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Editorial.

PROGRESS OF ZIONISM.

The eleventh Congress of Zionists was held in Vienna, September 2nd to 10th, and showed progress to a very encouraging extent, despite the obstructions caused by the Balkan War. The Zionists are "asking the way to Zion, with their faces thitherward" in a most determined manner, and the great extent and power of this startling innovation must be viewed as one of the clearest signs of our times that "the time to favour Zion" is at hand. *The Jewish Chronicle* gives an extensive account of the wonders the movement has accomplished, and one cannot help wondering how the managers of that paper feel since they expressed themselves quite disparagingly of the society in its infancy. Even the Jews who have been doubtful must be amazed at the wonderful success, and soon become converts to the cause; for still down deep in the heart of every Jew worthy of the name, is the sentiment expressed in those touching words of Israel's sweet Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her coming. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

At the Congress there were about six hundred delegates from all parts of the world, and between four and five thousand attendants. "Jewish Nationality" was the watchword, which Dr. Herzl kindled as a spark and which his death helped to fan into the flame which now burns so brightly.

"Men, land and money," they are crying out for; the land is there, the men are being made ready, and the Jews have the money. As Zionism grows the money will be forthcoming. It was shown that no important department had been overlooked. The political work, the Palestine work, educational work, the National Fund, and the banks and allied Palestine institutions, etc., had all been

ably managed. There is to be no shrinking from facing stubborn facts, such as the conciliation of the Arab population, and the difficulties in treating with the Turkish Government amid strife and war.

Even a Jewish University is now projected, one of many projects forced upon the Jew by the partiality he has to suffer from in all Jew hating countries. A most pathetic scene must it have been to see the procession passing the grave of the founder of Zionism, Dr. Herzl. Many there were, who shed tears of deep sorrow as they silently passed the grave of that able man and lover of Israel, whose death threatened a crushing blow to the movement, but instead seems to have added to the determination of his successors. Thus we see that "God moves in a mysterious way His wonders to perform." All hail the quickly coming day when

"Zion's King shall reign victorious,
All the earth shall own His sway;
He shall make His people glorious,
He shall reign through endless day."

THE BIBLE AND THE STAGE.—There is quite a stir over the play in London, "Joseph and His Brethren." The question involved is the propriety of making a stage exhibition of Bible subjects, and the clergy are among the objectors, on the plea that it desecrates the sanctity of things Divine. But those who occupy glass houses are not the people to throw stones. Have not the clergy encroached upon the rights and property of the stage by turning their houses into Concert Halls, gymnasiums, lotteries, game-playing places, and places for even boxing matches? The stage managers can pointedly say to the clergy, "If you must steal some of our thunder, why shall we not try to compete with you?" But, as to stage managers, whether they be of the church or theatre, let the potshreds strive with the potshreds. Neither one of them can put "Joseph and his brethren" on the stage without impudent additions of their own and perversions which they find it easy to play off upon a people whose ignorance of the Bible is the result of a clerical hireling system, which frightened the people from studying the Bible in the delusion that it is a book that clericals can "interpret," while laymen must accept their dictations and ask no questions. Let these stage-managers have their way during their day, and as for God's people, they can wait till "Joseph and his brethren," antotypically, will be put upon the worlds' great stage, not to quarrel and quibble about, but to bless all nations of the earth with peace and tranquility such as the world has never known.

THE WELSH DISESTABLISHMENT.—"Disestablishment" implies *establishment*—establishment of a church by law, that church at whose head is the King—"The Established Church of England." Hence Bibles published "by authority" in England

are dedicated "To the most High and Mighty Prince JAMES, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, etc."

For ages thousands of earth-worms in authoritative clerical garb have been puffed up with the proud feeling that they practice their craft by the authority and with the sanction of the law in upholding a church that must be supported by the people whether the said people believe in the doctrines of the church or not; whether they approve of the practice of the church or not. Vicars, Rectors and Curates could flip their fingers at sincere protestors and make the demand, "Pay your money for our support whether you believe in our church or not."

This having been the impudent attitude of clericals of the "Established Church" for years, the Welsh demand of Parliament for the Disestablishment is now causing a great stir among all those whose services have been imposed upon the people by law, and all sorts of political tricks are resorted to by clericals to defeat the Welsh Disestablishment and Disendowment Bill now before the House of Parliament.

This imposition could better be borne with if the people had ever been given a semblance of "value" for the demanded price they have been compelled to pay; but for a people to be forced by law to support deceivers is most cruel. This church is but a secular branch of the Government, a fact palpable to disinterested observers, and a writer in the *Daily News* (London) says, "How interesting (and how novel!) to find the Church Congress discussing Christianity! It is the last subject which one expects it to treat, for indeed, the business of the modern Churches (especially the Anglican Church) seems to be that of dexterously evading the question which presses secretly on the consciences of their more intelligent leaders, as to whether they are Christians at all. . . . The Church has become merely a branch of the art we call "politics." Thus as politicians the clergy of the Established Church are able to combine their clerical influence with their political interests against their opposers, and this with the money forced out of the pockets of these very opposers. No wonder that the hot blood of the Welsh people boils, now that education has revealed to them what their rights are at the hands of a Government that pretends to give the people justice. The effect the Disestablishment Bill is having upon the clergy reminds one of the effect which justice and truth had upon the Scribes and Pharisees in the days of our Lord's ministry upon earth. The Vicar of Bassingstoke in the *Bassingstoke Monthly Magazine*, manifests this in the following outburst--from the heart no doubt: "It is so difficult at present to walk about the streets, and smile in a friendly way and salute Nonconformists, when the thought rises up in one's mind, 'Are they sacrilegious robbers with wolfish instincts of spoliation, wearing the sheep's

clothing of sanctity, which is, after all, but sanctimonious hypocrisy—or are they innocent fools, misled by the bitter malice of political dissenters?” These gentlemen place a high value upon their “smiles,” and, no doubt, their “smiles” have been a profitable stock in their trade; for many ignorant people have slavishly courted these smiles, and many have feared the frowns of those who have strutted about in distinctive garb under the authority of a Church by law established. A witty writer in the *Daily News* pities this Vicar in the difficulties he is experiencing in adjusting his smiles to suit the circumstances. A man who feels himself to be among “sacrilegious robbers,” etc., must be in a bad plight; but the question is, Who is a greater “sacrilegious robber” than he who compels support from sincere people who know that the one they must support is a religious deceiver, backed by the power of a law that is an outrage upon justice?

No doubt, the Disestablishment Bill will disestablish and disendow, and therein the Welsh people will have a taste of justice; but there is no hope of much justice till the great disestablishment of all apostate Churches, and of all Governments that support unjust laws shall take place, not by act of Parliament, but by decree of Him who shall judge the people with righteousness, and the poor with judgment . . . who shall save the children of the needy, and shall break in pieces the oppressor.”

TARIFF REFORM.—There is great rejoicing over the passing of the Tariff Reform Bill in the United States, since it is hoped it will put an end to great protected monopolists and reduce the cost of the necessaries of life for the working classes. It was not complementary to the skill and enterprise of Americans that they could not compete with the rest of the world's producers who had to pay heavy freight bills, without building a high tariff wall of “protection.” There will now be a fairer field in which to test the resources of the competitors on both sides the Atlantic, but whether the reduction in the cost of living will be helpful in the true sense is quite questionable, since the masses do not use but abuse the advantages they gain. At the beginning of the eight hour agitation, for instance, it was claimed it would be a blessing for the working classes to have eight hours each for work, rest, and recreation and study; but have the last named been utilised for study? Has not the time been spent in foolish shows and saloons? So with the benefit to be derived from tariff reform, the saving in the cost of living is quite likely to be spent in things detrimental rather than in things beneficial. What the world must have before it can derive full benefits from good laws is One Good enough, and strong enough to manage all the intricacies of life without the clamour of Parliaments, congresses and senates. That One is ready when the set time arrives, and when He takes the throne of

universal empire, the world will be amazed at a revolution which will relegate all petty human reforms into everlasting forgetfulness. One refreshing feature, however, in this Tariff Reform is, that for once the party and the man elected to power have done what they promised to do before their election. True, a battle has been fought and won, but the war is not over yet, and will not be till the Man of peace speaks the words, "Peace, be still."

EUPHRATEAN BACK-WATER.—By the quarrels of the Balkan States they have lost to Turkey what otherwise they may have gained. They are all enemies of that despotic power, and would blot it out of existence if they could; but even their desire to destroy it must be subdued to gratify jealousy among themselves. The result is that the back-waters of the political Euphratean river have returned and crossed the Enos-Midia line prescribed by the Treaty of London, and in this Adrianople is included. Thus Bulgaria is deprived of a large portion of the spoils of war that has cost her the lives of thousands of her brave men whose watch-word was similar to that of the eloquent Patrick Henry—"Give me liberty or give me death!" Turkey has regained from three to four thousand square miles of territory that ought to have gone to Bulgaria.

Is this another disappointment to those who are longing to see the Euphratean sign complete? In small measure it may be, just for a moment. But is it to be supposed for a moment that Bulgaria is submitting permanently, and, in heart, resigning herself to the inevitable? By no means, rather as the papers say:

"The best augury of Bulgaria's future is the satirical calm with which she has submitted to the inevitable. . . . There is no security that Turkey will make a wise use of the advantages which pure chance has showered upon her. In retaining Adrianople she defies the counsel of Sir Edward Grey. That defiance, he said, on August 12th, would 'from the beginning paralyze our policy, *which depends upon the good will of Powers*, and sooner or later, whether by financial distress or by *armed intervention* on the part of one or more of the Powers, disregard of that advice about Adrianople will, I am sure, bring upon Turkey distressing consequences.'"

When the next outbreak comes, the excuses which to a small degree were offered for not allowing Constantinople to be taken from Turkey will have no force, and that city will be the place for some Power besides the Desolator of the East. Sir Edward Grey's "one" power is more likely to be the Russian Power than any other, for what other power can give as good a reason in support of its right to the possession of Constantinople? A slight gorge has been caused in the Euphratean back-water for the moment, when that melts away out will go the waters with a rush, and the antitypical Cyrus will not be long before he will take Babylon.

HARD TO BE UNDERSTOOD.—Our readers will remember that we expressed our pleasure that Bro. Henry Sulley, of Nottingham, had discovered on his visit to America that those he had mingled among, who belong to the “Amended Party,” were denying one of the fundamental doctrines which, he said, caused the apostasy in the times which soon followed the death of the apostles; and that he was endeavouring to show them the error of their ways. This appeared to us to be a good sign, since we had been warning against this dangerous departure and refuting its errors all along the controversy on Adamic condemnation. The error complained of is that of Christ not being included in the atonement He made, and therefore His death was substitutionary, and so far as He was concerned there was no need of shedding the blood of the everlasting covenant.

Having seen a notice that Bro. Sulley intended to make another visit to America and travel from coast to coast, we sent him the ADVOCATE containing our friendly remarks concerning what he had said, and we wrote on the cover, “With compliments of the editor,” thinking this would show that we are always ready to hold out the olive branch when there is the least sign of our erring brethren returning to the sound position they occupied before they entered into the evil work of making the Responsibility Question a cause of division. We also expressed our intention to give our readers the benefit of part of an excellent address delivered by Bro. Sulley in Birmingham after his return from America. We found that some of our brethren who are with us, and some who are with us in principle but not in fellowship, were well pleased that we had shown a friendly feeling, and they thought it would help to pave the way for a re-union in America upon the coast to coast visit of Bro. Sulley.

Bro. Sulley did not view it in the same way, and to our surprise he warned us against reproducing what he had written, reminding us that in English law and equity a writer had a copyright to what his pen produced. Of course we knew a man had such a right if he complied with the law and gave readers notice of a copyright having been procured, but no notice of this sort had been given and we never dreamed of a brother claiming such a right for a Sunday morning address. The result was that what we did, looking towards a more peaceful state, was condemned, and why it is hard to understand.

There was nothing new in what Bro. Sulley said in his Sunday morning address, and nothing therefore to copyright, even if such a thing must be thought of or threatened. He simply set forth what the pages of the ADVOCATE had been contending for as against those who, as Bro. Sulley had at last discovered, were denying that Jesus had to atone for his own sinful flesh.

We state these facts that our readers may know that we have done our part, and should Bro. Sulley make his coast to coast tour and the ADVOCATE should seem indifferent concerning it, all will understand why—that we have no desire to offend Bro. Sulley by publishing anything he may write, over which he seems sensitive as to the use made of it, though made with the best intentions and for the benefit of God's people—which, again, is hard to be understood.

We pressed Bro. Sulley to tell us why he objected to our quoting from his writings, and the only reason, except the reminder of equity and English law, he gives us is that the reason for Christ's offering for Himself as we believe it is different from that of his. How there can be a difference on this is again hard to be understood; since there can be but one reason why Jesus offered for Himself, namely, for His sin's flesh condition He inherited from Adam, which state we all inherit, and from which all, Christ included, needed redemption. An offering for personal sins was, of course, out of the question in Christ's individual case; but since He and we by birth were unclean by reason of contact with "a dead body"—the Adamic body of which we are all a part, a cleansing had to take place, as the Apostle Paul says, "If the patterns of things in the heavens were purified by blood, how much more the heavenly things themselves." Jesus was the chief of the "heavenly things themselves," and therefore included in the "cleansing," His baptism was therefore antitypical of that part of the Mosaic law which required immersion in water because of contact with a dead body; and His obedience in death, burial and resurrection was a fulfilment of what His baptism signified, the latter in "the form of doctrine" representing the former.

There will always be slight differences between Bible students on small matters, and we should not therefore make differences when there is nothing to differ about.

RITUAL MURDER.—One Mendel Bielis, a Jew, is about to be tried in Kieff, Russia, for the murder of a so-called Christian boy named Andrew Yuschinsky, an illegitimate child. The trial is not for ordinary murder, but, as the indictment says, "the boy was murdered by a Jew in obedience to Jewish religious doctrine so that his blood might be used for Jewish ritual purposes." This charge is preferred by the Government. The man indicted has been kept in prison waiting for the trial two years, and in the meantime the detectives discovered that he was not a religious Jew, not even keeping the Jewish sabbath, and they unearthed what seems to be quite a reasonable cause of the murder, in which the prisoner was in no way implicated. The man protests his innocence, and facts discovered place the crime upon a lot of criminals of whom the murdered boy knew too much and was likely to tell tales. While

following along this track in pursuit of what appears to be the real criminals, the police were ordered off and commanded to work upon the theory of the ritual murder, and even a doctor was able to read the ritualism in the nature, number and location of the wounds, thus becoming a willing and convenient witness for "the black hundred" Jew haters, all under the sanction of the great monarch of Russia in this enlightened (?) age. The case is similar to the old witchcraft trials of dark ages, but the Government officers seem bent upon forcing a verdict against the poor man in order to add fuel to the flame of the Anti-Semites.

Such things as these make one's blood boil, and force from our lips the inquiry, "How long, O Lord, canst Thou withhold Thy vengeance from such wickedness?" But we recall the cruel history of Israel in Egypt, with the decree to destroy all the Hebrew male children, with "Rachel weeping for her children and would not be comforted because they were not." Poor mothers with bleeding hearts! to think that you must in the moment of relief from the pains and pangs of child-birth see your tender offsprings dashed to death before your weeping eyes!! Could anything be more cruel on the one hand? could anything be more painful on the other hand? But even out of this there was raised up a Moses in the very house of royalty, and he delivered his suffering people. What mean these present troubles heaped upon exile Israel? It means that their exile will be so bitter that they will be compelled to look Zion-ward for a home. It means that they must take down the harps that for ages have hung upon the boughs of the weeping willows, and drag their weary way to that which shall be Zion's happy land, where their tuned-up harps shall sound out praises to Israel's God in tones sweet and melodious, such as have never before charmed their ears nor thrilled their hearts. If this poor man that is to be tried is made an excuse for the letting loose of the Jew-hating wolves upon the scattered sheep of Israel, let us hope that it will hasten the day when "the ransomed of the Lord shall come with singing, and the joy of the coming age shall be upon their heads, when they shall obtain gladness and joy, and sorrow and mourning shall flee away."

As to the history of this foolish and cruel charge of ritual murder, the *Daily News* (London) gives the following:

THE "BLOOD ACCUSATION."

Those who desire to trace the history of the blood accusation should read the learned work of Professor Strack, the Professor of Protestant Theology at Berlin. It was charged by the pagans against the early Christians, by the Catholics against the mediæval sectaries, by the modern Chinese against all Europeans. The first mention of it appears in an anti-Semitic Greek writer in the first century. The Jews were charged with sacrificing a Greek every seven years. It was not revived again till the twelfth century, when little William of Norwich became a saint on the strength of it. Early in the thirteenth century a French writer formulated the doctrine that Jews need

Christian blood for their ritual purposes, and the publication of his book was followed by a crop of "ritual murder" episodes, the most famous of which were those of Fulda and Lincoln. The episode at Fulda inspired the Emperor Frederick II. to make an elaborate inquiry into the whole question, and he issued a decree pronouncing the blood accusation a monstrous libel. The episode at Lincoln is the subject of one of the Canterbury Tales written with evident irony and scepticism. Since then hardly a century has passed without the blood accusation being revived, on almost each occasion with the torture and massacre of hapless Jewish men and women. The Anti-Semitic movement in the nineteenth century saw the charge revived for the benefit of modern civilization—at Tisza-Eslay in 1882, Xantem in 1891, Polna in 1899, and Konitz in 1900. Emperors, kings and popes have condemned the libel, but the malignant zeal of Jew-baiters has proved too strong for them, and to-day an emperor, a Russian emperor it is true, takes the lead in exhuming this foul superstition.

RETROGRESSION.—The report in our September issue showed that four members of one of the Providence R.I. meetings voted against the rallying of all the New England Ecclesias, which took place at Worcester and was confirmed at the Fraternal Gathering at Boston. Afterwards the Providence faction tried to make it appear that they agreed with the old Birmingham statement of Faith, and offered their fellowship on that basis—rather, on their construction of it. In less than a month they forsook this, and wrote the *Christadelphian* for admission among those of the "Amended" Statement. This is where their resolutions published four years ago, which caused the trouble in New England, logically led; and while we should be sorry for their retrogression, we are more sorry, for their sakes, that they could not refrain from giving false excuses and publishing cheap gossip. When we received from Bro. Jones, of Boston, a copy of their letter, which they had prepared for the *Christadelphian*, we saw it was an outburst of anger over defeat, and concluded the *Christadelphian* would not lend its pages to such street gossip as the letter contained, but appear it did; and, no doubt, that which was its passport into the pages of that paper was its denunciation of the editor of the *ADVOCATE*. That paper never could tolerate another one that was not afraid to oppose anything wrong that appeared in its pages, and here an evil lies that there seems no hope of removing till the Lord comes.

But what confusion! Brethren represented by the *Christadelphian* are trying to convert the Buffalo statement followers, and at the same time receiving those who contend for what that statement sets forth. This contention, it is true, is a little concealed in the letter that knocks at the door for admittance, but to discerning brethren it is seen in the effort to make believe that the old Birmingham Statement does not set forth that the sacrifice of Christ met the requirements of the sentence of the law of sin and death, and thereby "abrogate the law of death," as it distinctly affirms. The partly concealed theory of this faction is that natural death pays the Adamic penalty, and that therefore the sacrifice

of Christ has nothing to do with it; that His sacrifice was for personal sins only, and therefore not for Himself. It is claimed by the one who is the original mover in this faction that for Christ Himself, natural death would have been sufficient to meet His case, but since He must die for our personal sins, His death had to be sacrificial. This, of course, makes His death upon the cross substitutionary, and it means that there were two ways of salvation, one for Christ by natural death, that would have been effective for Him; and one for us by sacrificial death. By a conjuring of words there is an attempt to make out that natural death for Christ was included in the death of the cross which He died for us only.

How simple the truth is when compared with this retrogression. Sentence was pronounced upon all men by one sin; this sentence placed all men out of at-one-ment with God and was carried into effect in the physical body. Redemption came in Christ to, first, remove the sentence and bring men into at-one-ment with God; and for all who maintain this at-one-ment, there will be the "redemption of the body" at the resurrection. The sentence by sin was death. This must be met by a *voluntary* and sacrificial death which would vindicate the justice of God and make redemption possible without an arbitrary setting aside of the sentence; but by having its demands voluntarily met, God could be just and yet justify. Why, then, must redemptive death be by the shedding of blood, not by mere natural death? Because the death must be a voluntary one that would acknowledge God's justice, and this natural death would not do because it is not voluntary, and acknowledges nothing in respect to God's justice. To die a natural death without previously having, in any sense, died a voluntary death is to die under the sentence that will lawfully hold the subject in death. Jesus died the voluntary sacrificial death, and therefore the grave could not hold Him, and the problem of resurrection was solved. If we do not die with Him, but die in Adam, the grave has a lawful right to hold us; but if in baptism we symbolically die with Him and are raised with Him—a voluntary act which receives its efficacy in the death of Christ which it symbolises—then we can truthfully sing:

" Jesus lives! no longer now
 Can thy terrors, Death, appal us.
 Jesus lives! by this we know
 Thou, O Grave, canst not enthrall us."

DISASTER! DISASTER!—On the sea, on the land and down in the earth fearful disasters have overtaken hundreds this month. One shudders in reading the terrible suffering of the victims of the fire on the S.S. *Volturno*; and almost before we catch our breath, here comes the news of the mine disaster in *Senghenydd*, South Wales—only about forty miles from *Mumbles*—in which the last

report at this writing (October 16th) is that 418 lives are lost, and many poor widows and orphans left to battle with the hardships of life. The evening of the same day brought news of another railway wreck near Liverpool, in which seven lost their lives in being torn to pieces, and many are wounded. The world is running too fast—running headlong to perdition, all having its origin in lust for money and fame. How helpless we must feel as we gaze at such events; and what can we do? Nothing but wait, watch and pray for a steady hand at the helm of the ship of state. "Come Lord, and tarry now, and bring the looked for day." While we wait, we will weep with those who weep.

"HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE."—The reckless risks which men are now taking in air ships, at the cost of many fatalities, illustrate the sense in which one part of our Lord's temptation appealed to one characteristic of human nature—that part of the temptation which challenged Him to cast Himself down from the pinnacle of the temple. Heroism and the love of approbation are the incentives of the fearful risks now being taken, the operators becoming crazed for popular applause. With the assurance of "angels' charge," how quickly human nature, unchecked by heavenly law, would snatch the opportunity of a leap from the pinnacle of the temple into the arms of an applauding world, and thus drink an intoxicating draught of flesh gratification. But though all the strong, craving impulses of flesh and blood were put to the test in Him who "was tempted in all points like as we are," He could challenge the world with the question, "Which of you convicteth me of sin?" In the flesh He "destroyed him that hath the power of death, that is, the diabolos," and "learned obedience by the things which he suffered." In Him the battle was bravely fought, and gloriously won; let us follow, feebly though it be, the example set, face the foe, maintain the strife, strengthened with the bread of life.

EDITOR'S TRAVELS.—We have at this date (October 30th) filled all our appointments in the S.E. part of London, and we are commencing the work in the North part—with the Camden Town, formerly Barnsbury Hall Ecclesia, where nine lectures have been advertised to be given, three in Maurice Hall and the rest in the regular meeting place in Bonny Street. This course of lectures ends November 20th, and before the 30th we expect to return to Mumbles for needed rest and to take the necessary care for the cold of winter. All has gone pleasantly and spiritually profitably so far, with prospects still good. There has been no conflict with our opposing "amendment" brethren; they seem better satisfied to go their way, and we pursue the even tenure of our course, hoping for the time when there will be A King in Israel.

CURRENT SIGNS.

BY BRO. JAS. LAIRD.

From a very early period in the history of God's dealings with His people, there have been signs in the affairs of men which have comforted and encouraged the watchers, by enabling them to clearly and confidently trace the working of the unseen hand of the Father. What the outside world terms the long ages of unbroken and oppressive Silence, maintained by the Creator toward the human family, is not by any means shared by men of Abrahamic faith and vision.

The entire pathway of the centuries is illuminated by signs and evidences of His controlling and guiding power, until to-day more than ever before, the light of the fulfilment of the prophetic word is brilliantly focussed upon the sublime consummation of all prophecy; even the glorious appearing of the Man of Power and Wisdom, and righteousness.

Before touching upon present signs it may be helpful to touch a little upon signs that are past. The earliest sign which we have in the Bible is found in conjunction with a time-period. It may be found in Gen. VI.

It consisted in the increasing lawlessness and unrestrained wickedness of the ante-diluvians, whose future was bounded by a period of 120 years. God had said to Noah, "My spirit shall not always strive with man, . . . yet his days shall be one hundred and twenty years."

From that time onward, during the whole ripening stage of iniquity, Noah would watch its progress, and, maintaining his integrity, would diligently be engaged in working out his own Salvation.

Therefore it was no surprise at all to Noah to be told to go into the ark. It does not appear to have been Noah's "opinion" that the flood might come any day, or it might not come for a thousand years. There was a definite time stated, and there were definite signs given, and Noah was not taken by surprise.

The next sign foretold was also given in connection with a time-period. It was longer in duration, and more difficult to understand in its unfolding. It may be found in Gen. XV., and from the day it was given to the day it was fulfilled, constituted pre-eminently the Sign of the Times to the children of the covenant. It gave Abraham very much to reflect upon. Abraham, the lord of a thousand servants, rich as a prince in gold and silver, flocks and herds, would marvel at that strange combination of circumstances which must arise before his children would be slaves in a foreign land. Here was something to watch. No doubt, he and Isaac often conversed about it, and speculated by what probable means it could ever be accomplished.

In process of time, Abraham fell on sleep, and Isaac, as the head of the family and heir of the Covenant, would tell Jacob of the foretold affliction of their joint descendants. Perhaps, when Jacob went to Laban the Syrian, he may have thought that this was a beginning of the affliction. At all events, he prayed very earnestly indeed that God would bring him again to his father's house in peace. It does not appear that Jacob was able to read the "sign" when Joseph mysteriously disappeared, but when the ten brothers returned to him with *Simeon bound in Egypt*, and Joseph's command to bring down Benjamin on their next trip, the "sign" was speaking so loudly that Jacob had an entirely new experience to think about.

But God was very merciful to Jacob, and while the departure of his entire household into Egypt was a most deeply impressive sign, its active and immediate effect was as a blessing and not attended with anything like the affliction which came later.

The time had now arrived for Jacob to emphasize very particularly the covenant which God had made with his grandfather. He would point out to his twelve sons that they were now in a strange land, with no apparent prospect of ever leaving it of their own volition, and that, although they might fare well while Joseph lived, yet they would surely be afflicted and afterward God would visit them and redeem them.

The faithful among them would intelligently watch the progress of a "Sign" which would so vitally affect them. They were powerfully stimulated to this attitude by the remembrance of the oath which Joseph made them swear when he said, "God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob; and ye shall carry my bones up from hence." From the time of Jacob until the time of Moses it does not appear that God openly visited any of the seed of Abraham. During this time of "Silence" the "Sign" was developing. Looking backward we can see how deeply interesting was its unfolding to the men of light and faith. They were themselves the subjects of the Sign, and the experience was painful in the extreme. How often would they try to determine the starting point of the 400 years of affliction, and conjecture when and how deliverance would come. As the years rolled on and on with no manifestation of the Divine Power, faith and knowledge and hope were gradually extinguished, until they were practically non-existent. So that when the time actually arrived for God to remember His Covenant it was forgotten by all else.

When Moses first visited his brethren he was forty years of age, in the full strength of vigorous manhood and abounding in faith and courage, he was ready for any enterprise. He gauged the time very correctly and, no doubt, had well considered plans which he thought required only the co-operation of his brethren to put

into triumphant execution. In estimating the "time-period," Moses made a most natural mistake, and one which his brethren of later ages have often expiated. God had said to Abraham, in speaking of the four hundred years, "*Afterward* shall they come out."

Moses visited his brethren ten years before the four hundred expired, probably estimating that the ten years would be needed for organization and conquest, and had construed the "afterward" to mean within the year.

But Moses was taught a great lesson, whose value to succeeding generations of righteous men will not be exhausted until Christ destroys the last enemy at the end of the millennial reign. When Moses visited his brethren the second time the current signs began to assume an intensely interesting character, which proceeded from climax to climax, until Pharaoh's hosts were drowned, and Miriam and the daughters of Israel sounded their timbrels and sang their songs of joy on the farther side of the Red Sea.

It would be extremely interesting to continue our journey through the ages and show the intimate relation existing between signs and times, and note their wonderful fulfilment. Prophecy always was, and until fulfilled always will be, a light shining in a dark place, and the children of the Father feel the clasp of His hand, and hear the encouraging words of His voice, through all the years of their pilgrimage, when they discern the signs of the times. Though we live by faith, yet it need not be faith unassisted by sight. The very fact that we have a light shining in a dark place would teach us that we could "see" by that light. Then again, we are admonished to exhort one another so much the more joyfully and earnestly as we "see" the day approaching, with many other testimonies of like import.

Our lesson to-day is "Current Signs," and the foregoing is written to predispose the reader to their more attentive study, that he may be exhorted and stimulated to a life of preparedness for the Master. And be not as those virgins whose lamps are burning low.

To-day there are not less than Seven Signs that deserve to rank as first class, with other minor ones which are more or less intimately related to them. Perhaps the majority of the readers of the *ADVOCATE* are familiar with them all in a general way without being able to determine their age. Like other things, "Signs" have their birth, their youth, their vigor of life, and their maturity. Now just after the example of the way in which the husbandmen can tell when the grain has reached maturity and is ready for the reaper, so too, can the student, by careful study, with the lessons of the past to guide him, form an accurate approximation of the stage of life which any given sign has reached. No more convincing illustration of this can be found than that furnished by the history of the Papacy. The uprise of that Mystery of Iniquity was a slow and steady development, unplanned, undreamed

of by even its boldest and most blasphemous foundation builders. Starting with the overseers of the early, humble ecclesias being the servants of the brethren, with no pre-eminence of one bishop over another, it soon changed into the bishops lording it over their flock, then by the bishops of large cities exercising authority over those of the same position in smaller towns, until, in the progress of centuries and by many great changes, the bishop of Rome was primate of all the bishops and lord of all the churches. Onward still was its ambitious career, until it claimed, and in a measure exercised, temporal and spiritual sovereignty over the entire civilized world. For a time it reigned, the despotic and uncontrollable prince and power of darkness. Having maintained this supremacy during the centuries of its prime and vigor, it then manifested the symptom of approaching age. The introduction of the art of printing, and the dissemination of the Holy Scriptures, introduced light where once all had been darkness, and various countries, kings and subjects alike, threw off the Papal chains. This was followed in due time by the French Revolution and the wars of Napoleon, which caused the first full deep breath of freedom to be breathed by the enslaved masses of Europe.

The growth of civil and religious liberty laid its destroying power on a system that was built by arrogance and imposture and founded upon intellectual slavery and moral debasement. The erstwhile subservient nations, smarting under the recollection of their former degradation, now hated the system they formerly adored, and the power which once could make monarchs cringe in fear was left a prey to his most dreaded foe. The latter day representatives of those Saints of the Most High, who had been laid low by the savage cruelty of its age-long torments, now rejoiced at the manifest symptoms of its approaching dissolution, and when the destroyer of our brethren was made a prisoner in his own palace, great was the gladness, and most profound and reverent the thanksgiving, which ascended to the Throne of Grace from the hearts of the Father's true worshippers.

The Papal Sign then entered upon an entirely unexpected phase of development, provided for, indeed, in the Scriptures of truth, but not recognized by the watchers of a former generation, any more than Moses understood the "Afterward" in the prophecy of the 400 years given to Abraham.

The glory of destroying the Papacy is reserved for a higher than Victor Emmanuel, of Italian fame. All that he did was but as a bruise in the heel. The Papal System was rendered naked (unarmed) and desolate as a temporal power, destined never more to imbrue its sanguinary hands in the blood of our brethren, but still with power to hold the golden cup to the lips of the bewitched nations.

The Italian forces despoiled the Papacy of its temporal posses-

sions, but it had no power to emancipate the world from the bondage of Spiritual slavery. In the beginning of its career it obtained its temporal power by the spiritual influence it exercised over the tortured conscience of its slaves. First an estate, then a county, then a province, until finally three "horns" fell before it, and it became a temporal kingdom. Silently, incessantly, everywhere by every means, the papacy is seeking to re-assert its power, as an ecclesiastical force, in the conscience of mankind. It is doing to-day, in a different way, what its predecessors did from Justinian's day and onward. The development of this sign will be wonderfully accelerated by the first great international calamity. It is a minor sign (being an appendage of the great sign which reached maturity in 1870) and has not by any means reached the limit of its age or power.

In my opinion, the true starting point of five great Signs now current of the near approach of our Lord is just after the conclusion of the wars of the Great Napoleon.

These signs are the drying up of the great river Euphrates; the arming of the nations; the revival of Israel as a force in the world; the recovery of the truth from the superincumbent mass of superstitions, lies, and profitless vanities; and, finally, the spent force of Protestantism and the general all-round conditions of the present day. In order to have a sure and intelligent grasp of the Signs which God has given us, it is of prime importance to be able to recognise their birth or starting point, as well as to quite clearly understand what is the end to be accomplished. Then, by noting its progress and activity, we will be better prepared to estimate its degree of maturity. It may be very natural to think that any work of God, any Sign which He would grant us, would be marked at all its stages by His favouring hand. This fundamental fallacy is a stumbling block to many. Instead of God appearing to favour and prosper the initial, or even the more advanced, stages of His own work, it has the external appearances of His disfavor. The Bible so fully abounds with historic facts to prove this that we ought not to have any difficulty to apply the principle to present Signs. There is not a sign now current among men whose beginnings were not microscopic in their origin and environed by difficulties and adverse conditions that threatened their very existence. Not one single work of God upon the earth to-day has prospered in any way that has appealed to the merely intellectual natural man.

Perhaps it is because of this fact that many of our own brethren are, or have been, questioning with themselves as to whether or not there really are any signs.

Otherwise very intelligent brethren on both sides of the Atlantic do not at all see in the decadence of the Turkish Empire any fulfilment of Rev. XVI. : 12. The arming of the nations excites a passing comment, while only the very thoughtful among our brethren

recognize our whereabouts in this latter day testimony for the Deity. Nor do they all realize that the present movement among the Jews was an absolute necessity, born of the stirring times of a hundred years ago. All the signs now current are comprehended in the third woe trumpet, and the potentiality of every one of them can be traced, in embryonic form, to almost, if not altogether, the first notes of its sounding.

The tiny acorn is no smaller in proportion to the giant oak than was the beginning of the Turkish Empire to the glory and dominion which it ultimately achieved. Originally a small band of uncivilized warriors in the highlands of Central Asia, they slowly moved westward, gradually increasing in numbers, until they appeared on the Eastern confines of the old Roman Empire, a mighty force of seasoned, victorious soldiers, prepared to contend with Europe for the dominion of the world. Over four hundred and fifty years ago Constantinople fell before the irresistible inundation of the great river Euphrates, which still flowed westward until its waters swept almost across the gates of the antitypical Babylon. There they remained in full tide until about the close of the 16th century. Then for a hundred years the Turkish Power slowly declined until about the close of the 17th century, when they put forth their last mighty effort for the conquest of Europe. Their power for nearly two hundred years thereafter remained about stationary, with various small losses of territory to Austria and Russia.

The opening of the 19th century, however, marks the dividing line between the old and the new Turkey. Previous to that time Turkish power was practically unimpaired. But now a new era had dawned upon Europe. Military science was becoming more and more the great determining factor in all wars.

Mahmud II., the Turkish Sultan during the Greek war of independence, was an energetic, progressive and far-sighted ruler. He clearly saw that the forces which had made Turkey invincible for many hundreds of years were no longer able to cope successfully with the highly-trained armies of Europe. He resolved to Europeanize his army, and had he succeeded, Turkish power would never have waned; the great river Euphrates would have remained in full tide until this very day.

His chosen troops looked with the contemptuous disdain of besotted ignorance upon the "infidel" innovations and reforms of the Sultan. These troops had already adopted the practice of the old Roman legions in assassinating their emperors.

More than one Sultan and Grand Vizier had been removed in this manner, and now the time had arrived when once for all it must be decided whether the Januzaries or the Sultan shall rule.

The Sultan won the victory, but at a fatal cost. By the wholesale massacre of the men who had led his army to victory for about five hundred years, he destroyed the great, the invincible, bulwark

of his empire. This occurred in the year 1826 A.D., while the Greek war of independence was in progress.

This epoch, beyond all question, indicates the true starting point of the pouring out of the sixth vial upon the great river Euphrates. But although God had decreed the downfall of Turkey, let no one imagine that the human instruments employed in the work would therefore have an easy task. Far from it.

In the early years of the outpouring of the vial the Turks vindicated over and over again their ancient renown as a fighting race. Had it not been for the practical sympathy of united Europe the Greeks would have found the Turkish chains more firmly riveted and the Turkish despotism more intolerable than ever before. After the death of Mahmud II. the spirit of stagnation settled upon all things Turkish and the spirit of progress more and more characterized all the rest of Europe. The growing weakness of Turkey was a continual and increasing temptation to her powerful neighbors to put an end to her political existence, and in the stirring events of about thirty-five years ago expectation was very strong that now at last had come the complete drying up of the great river Euphrates.

But in Turkish weakness and Russian aggression, British Statesmen saw a new danger, and several times the whole might of Britain was exerted to uphold Turkish power; that is, to retard or prevent the drying up of the river Euphrates. To the inexpressible chagrin and mortification of Russia, Britain determined to have the terms of settlement of the Russo-Turkish war of 1877-78 submitted to a European Conference. Russian ambition was thus thwarted, her desires unsatisfied, and Britain, in language of symbol, guaranteed that the river Euphrates never would be dried up. The watchers of those days were most deeply disappointed. Being astray on the understanding or interpretation of time measurements, and not being able to co-ordinate the signs, nor even determine their degree of maturity, the havoc which had already begun in the ecclesias received an impetus from which they never recovered. No doubt many were purified and made white, but many and many a watcher forsook his post. Many a one grew weary of the patient waiting for the Anointed One, and returned to the darkness from whence they came. After the treaty of Berlin, Russia realized, as never before, that Britain and Turkey must fall together. The strength of Britain was a most discouraging feature to Russia, hence she has put forth no act of aggression against Turkey for thirty-five long and weary years of waiting.

Indeed, she so lost heart that her attention was turned to the Pacific, hoping to obtain access to the outer world through the farthest east. But God turned her back, and in that great reversal Russia's attention is directed once more to her hereditary foe. As the years go by and the sign matures the interest intensifies, until

we watch, with the most absorbing eagerness, every move of the Master Hand behind the veil.

With Russia retaining a lively remembrance of the barren results of the war of '77, and Germany trying to do for Turkey in the 20th century what Mahmud failed to do in the 19th, by what possible means could there be any further drying up of the river Euphrates. This was the problem for which no solution could be found. It was maintained that Turkey was actually getting stronger and would prove a more formidable antagonist now than in 1877, and that there must be a most profound mistake in prophetic interpretation. If, it was alleged, God is pouring out the vial of His wrath upon Turkey, then why is Turkey getting stronger, why is the spirit of progress reanimating that debilitated empire? With German officers re-organizing the army and British officers re-organizing the navy, with a reactionary Sultan deposed and a reforming Sultan enthroned perhaps brethren may be excused for taking refuge in the unscriptural and impossible theory that the vials of Rev. xvi. are not poured out until after the Advent.

The events of the Balkan war have supplied the desired solution and at the same time have excited our admiration at the wonderful ways of our God.

About sixty or seventy years ago, when, to the watchers, it seemed as if Turkey's end could not be long delayed, the diplomacy and power of Britain were exerted to postpone, if not altogether prevent, the impending dissolution. Now at the end of these years, with the interests of the Great Powers more complicated and rival, and their fears and jealousies more intensified than ever, God has raised up an entirely new force to work His will.

Bulgaria, Servia, Greece, and to a lesser extent Montenegro, had suffered long and cruelly at the hand of the Turk. Who would have dreamed that these recently emancipated states, so insignificant as to be beneath the serious notice of their powerful neighbors, would have been the instrument in the hand of the Most High to lay bare to an astonished and incredulous world the empty channel of the drying river. Joyful words of praise and thanksgiving continue to ascend to the throne of Grace from all true watchers for the incontrovertible evidence given that the Euphratean sign has very nearly reached its pre-adventual maturity. There are many extremely interesting details we would like to touch upon, but due regard must be had for space in the columns of our loved magazine, and so we hasten on.

As the Euphratean sign draws on to its inevitable conclusion attention is more and more directed to the *object* or result stated in Rev. xvi.: 12. "That the way of the Kings of the East might be prepared." The idea has been advanced that after the Euphrates has been fully dried up, then a new series of events will be introduced which will constitute "the way."

That is to say, the watchers will still be on the tower looking for their blessed Lord, for an indefinite time after Turkey, as a political entity, is no more.

To our way of thinking this is a very great mistake. "*The way*" is not something distinct from the drying of the river, but the drying of the river is, in very deed, and truth, "*the way*" itself. "The way," therefore, began to be prepared from the very beginning of the out pouring of the sixth vial. Instead of "*the way*" not yet having been begun to be prepared, it has been in process of preparation for at least ninety years. If this interpretation be correct, and the type fully confirms it, then we have the most confident, the most joyful, the most blessed assurance that our Lord shall come for us and prepare us for Kingship before the river is dry; so that when the last grand act in the drama is enacted; when Turkey disappears in the whirlwind of the north, "*the way*" is prepared, the Kings from the Sun's rising are prepared, and their manifestation in power (not in glory) is the next act in the wonderful work of God. A brief look at the type may instruct some of our younger readers.

The ancient literal Babylon is the type of the modern political and spiritual Babylon. The literal river Euphrates flowed through the ancient Babylon. The political Euphrates, or Turkish Empire flowed partly through and up to the gates of the modern Babylon. Cyrus, the Persian King, and his hosts were God's sanctified ones to overthrow the ancient Babylon. Christ and the "144,000" chosen ones are the executors of Divine justice on the modern Babylon.

Cyrus could not and did not overthrow ancient Babylon until the literal Euphrates was diverted from its course and its channel made bare. Christ and the redeemed cannot enter upon their judicial work in modern Babylon until the political Euphrates is dried up. When the literal Euphrates was dried up, Cyrus and his hosts were in perfect readiness to enter ancient Babylon. When the political Euphrates shall have been fully dried up, Christ and the Kings from the Sun's rising shall have been fully prepared to begin judgment upon modern Babylon.

In the very night when the literal Euphrates was dried up, Cyrus and his army entered Babylon in an entirely unexpected manner and came upon the intoxicated Babylonians, who were rejoicing in the fancied security of their impregnable stronghold; in that very night Babylonian's King and Nobles were slain.

In the very "hour" when the political Euphrates is dried up, Christ and the redeemed shall come as a thief upon modern Babylon, and finding them intoxicated with success and rejoicing in the strength and security of their conquests, shall destroy them with an entirely unexpected overthrow.

After Cyrus had taken ancient Babylon he proceeded upon

other conquests, and the kingdom which he represented paused not in its career until it had achieved dominion over the known world.

After Christ and His brethren inflict the initial judgment upon modern Babylon, represented at that time by the confederated hosts of the northern power, they will proceed upon the subjugation of all Kingdoms, peoples, nations and languages, and will not cease from their labours until God's long promised Kingdom rules over all, and the Father's will is done upon the earth by an enlightened and obedient people.

In bringing this paper to a close we observe that we have only very briefly touched upon one of the many signs now current. Perhaps the one treated on appeals more readily to the average reader. The others may not be as exciting, but they are fully as solemn, as impressive, and as instructive as the one passed under review.

Their study and co-ordination gives absolute assurance, apart even from time measurements, that the days and years of our waiting in the most literal sense are nearly over. Be it ours so to live that we may say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. xxv: 8.

A MESSAGE FROM ONE WHO HAS BEEN TO HELL.

Mr. R. J. Elcomb, of London, spoke on the above subject at the Lime Tree Temperance Hotel, High Street, Watford, on Sunday evening last, August 24th. He said that:—This subject must sound strange to most people and no doubt not a desirable topic to talk about, in fact it is one of the last things anyone wishes to mention, and why is this so? Because the christian world has a very false idea upon this matter, if we go to the Bible we will find it a very plain and in fact interesting subject. The popular notion of hell being a place where immortal souls go to be tormented for ever, and where the devil reigns supreme is not found in the Bible, but was the belief of the dark and savage ages of the past, as the histories of the ancient nations show us as we find depicted upon the walls of our museums. To understand this subject we must first find out what man is by nature. If we look at Genesis, chapter 2, verse 7, we shall find that man was made of the dust, and then God animated him with his breath, like the rest of the animal world to which he belongs, see also Gen. vii: 21, here we read of men and creeping things and cattle all having the same spirit or breath in their nostrils, and if we turn to Ecc. iii: 19, that "man hath no pre-eminence above a beast and all go to one place." If men have immortal souls to go to hell, so must all other animals and creeping things. Let us refer

to one other very conclusive passage in 1 Tim., vi.: 16, "God only has immortality." This is not our subject this evening, but it is quite sufficient to prove how the Bible entirely denies the doctrine of immortal souls. Now let us examine the meaning of the word hell according to the Scriptures. It is the theological notion that makes it so awful. The English word is derived from the Anglo Saxon word Helan, to cover, to hide or conceal. We have several words derived from the same and have similar meanings as the words dell, well, hell, heal, etc. The word hell is used as a translation of the original Hebrew word sheol. Out of the 65 times it occurs in the Old Testament Scriptures, the translators have translated the word, 31 times grave, 31 times hell and 3 times pit; therefore from this we can understand that grave and hell are synonymous terms and simply mean unseen or hidden places. The first place where this word is used in the Bible it has reference to a place where a good man was going, Gen. xxxvii. ; 35, "I will go down to (hell or sheol) to my son." Surely we could not think that Jacob thought that Joseph was in a place of torment. See also Gen. xlii. : 38, "Bring down my grey heirs to the grave (hell)." He did not think Joseph was alive, for in verse 36 he says Joseph "is not." In Ecc. ix. : 5-6, we read, "The dead know not anything." See also verse 10, "No knowledge or wisdom in the grave (or hell) wither thou goest." Gen. xv. : 5, referring to Abraham, says, "Thou shalt go to thy fathers in peace." His fathers were idolators and if the bad men went into torment in hell, it would not be peace to Abraham. Also, if we refer to Job, who was in sore trouble, he says, "Oh that thou wouldst hide me in the grave (hell), see chap. xiv. : 13. Job.iii. : 16, 17, "A place where infants go to, where the wicked cease from troubling, and the weary are at rest." This is sufficient evidence to prove that hell is not a place of torment of souls, but the grave where dead bodies of persons are placed. No doubt it is the translation of this word that has been the cause of so much confusion, and more so in what is called the New Testament. We find that the word hell is used as a translation for three different words. As in Mark ix. : 45, Jesus is supposed to speak of the body being cast into hell, into the fire. If we examine the Revised Version we find it is a wrong translation and should be Gehenna, which was a valley outside the city of Jerusalem, and not a place where souls are tormented for ever. We know that worms could not feed on immortal souls, but are figures of absolute death and corruption, which is the result of sin. See Rom. v. : 12, "By one man sin entered into the world, and death by sin, so death passes upon all men." There is a means which God has ordained that men can be delivered from death and hell, and we know according to the Scriptures one of the race has died and went to hell, and God has raised him from sheol, the grave. In Psalm xvi. : 10, David says, "Thou wilt not leave my soul in sheol (hell or grave), neither

wilt Thou suffer Thy Holy One to see corruption." Peter, by the Holy Spirit, said this referred to Christ, that he was not left in hell, etc. Did Jesus go to a place of torment? He died on account of sin and was placed in hell, in the tomb of Joseph,—see Luke xxiii.: 50 and 53; Acts ii.: 22-24—"whom God raised from the dead." Jesus said (Matt. xvi.: 18) the gates of hell shall not prevail against my church. Jesus Christ has the key, not the devil, as is so commonly believed. Jesus has conquered the devil (Heb. ii.: 14) "that through death He might destroy him that had the power of death, i.e., the devil, and deliver them who were bound." Did not Jesus tell the sisters of Lazarus, "I am the resurrection and the life," and did he not unlock hell or the grave for Lazarus to come forth? Let us look at those grand words in Rev. i.: 18, "I am He that liveth and was dead and behold I am alive for ever more and have the keys of death and hell," and He must reign till he destroys death, the last enemy. I. Cor., xv.: 26; Rev. xx.: 14.—("Watford Post," near London).

ARMOUR THREATENED.—If the "F" Rays discovery proves permanently successful all the money expended in modern armour goes for nothing. What then? The following has appeared in reliable newspapers. This is clipped from the "London Chronicle":—

"The Naval authorities at Portsmouth have just carried out some important experiments in firing explosives at a distance by means of concerted electrical rays. It is understood that they are in connection with the "F" rays, the invisible force discovered by Signor Ulivi, an Italian engineer, which it is claimed will revolutionise armaments, both naval and military.

"The experiments were carried out by the staff of his Majesty's ship Vernon Torpedo School, in the Solent. Everything relating to them is strictly confidential, and not only is all information refused, but great precautions were observed to ensure secrecy.

"From what has transpired, however, it seems that the light cruiser Terpsichore, having had all her watertight compartments closed, was towed to the Solent. There a mine, well charged with explosives, was secured to the ship's hull several feet below the water-line. From a distance—how far is not known—this mine was exploded by means of the concerted electrical rays.

"The experiment is claimed to have been very successful, as the mine was not only exploded but the ship's bottom so badly damaged that the vessel was only saved from sinking by the prompt action of five tugs. She was towed into the harbour, and placed in dock for examination."

INTELLIGENCE.

CHASE CITY, VA. We place on record for the information of our brotherhood events of satisfaction and pleasure to ourselves and of "joy in heaven." On Saturday, August 9th, most of the members of our Ecclesia assembled on the banks of the Meherrin River, about two miles from our home. After singing and prayer, a few remarks appropriate to the occasion were made upon the basis of Paul's testimony to the Colossians, Chapter 2. Whilst we spake the thunders rolled down toward us from the north-west and the clouds gathered. We thought of the thunders of war yet to be heard when the storm of Divine fury will burst upon the nations of the earth, destined soon to pass away. But the bright ray of hope was shining in our midst: we felt the reality of our consolation in Christ Jesus and renewed our confidence in the ark of safety which God in His mercy and love has provided in His Son, our Saviour.

At the close of our address, Bro. Downey and the writer stepped down into the river and were followed by two candidates for life eternal. Having shewn to the satisfaction of the Ecclesia their understanding and acceptance of "The One Faith," and having experienced a desire to come out of the world, to be separate unto God, that they might ultimately participate in the great salvation, we therefore buried them, not merely in the waters of the Meherrin, but what alone is efficacious unto Salvation—into the Sacrifice of the Lamb of God who taketh away the Sin of the World: expressed by the Apostle in these words: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. ii. 12. Our sisters, thus newly born again, are Mary Bell Hamlin and Nola Downey. The former is the daughter of Brother and Sister Thomas Hamlin, of Burkeville, Va. She stayed with us over three Sundays, during which period by conversation upon the daily readings and otherwise, we had ample opportunity to perceive that she fully comprehended the Plan of Salvation as set forth in the Gospel of the Kingdom and the name of Jesus. Sister Downey is the wife of our Bro. Downey. Both were formerly Baptists. Bro. Downey "came out" about two and a half years ago. Mrs. Downey at that time was persuaded of the Gospel of the Kingdom, and the mortality of man, but rebelled against the narrow way: it was too exclusive! But the word of God is quick and powerful: it may work slowly apparently at times, but "Do but sow it, it will grow." The word was surely taking root, hence increased attendance at the Baptist Church and Sunday School failed to give the satisfaction sought. At last the Truth prevailed. "The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit." Psa. xxxiv., 18. The next morning our sisters were received into fellowship at the Lord's table.

On August 29th, we were visited by Sister Clark and her son, of Crewe, Va. On the 30th, a few of the brethren met at my home to converse with our young friend—Malcolm Y. Clark—and were well pleased with the able manner in which he set forth his knowledge of the Gospel of Christ. We did not hesitate to say that so far as his knowledge of the Truth was concerned he was able to respond to the Gospel. "Then," said he, "I am ready." Sister Clark then addressed the brethren: she had reason to doubt

the validity of her "baptism" 17 years ago. Immersion without a comprehension of the things of the Kingdom and the Name is not baptism and will not give remission of sins and the hope of life. She therefore requested that we re-immersion her upon her confession of the One Faith. Arrangements being completed we sent word to the adjoining farms and the brethren again assembled on the banks of the river. There the applicants went down into the water and were baptized. On Sunday morning we extended the right hand of fellowship to our brother Malcolm. These additions to the Concord Ecclesia give us a membership of 25.

ALBERT HALL.

HECKMONDWIKE, GEORGE STREET, Eng.—Recent lectures have been delivered by Bro. Johnson, of Leeds, *Subject*: "These all died in Faith not having received the Promises" (Heb. xi.); Bro. Hirst, of Huddersfield, on the following subject: "God's Oath to David and the things involved therein"; Bro. J. E. Whittaker, of Elland, *Subject*: "Man,—what he is—what he is not—and what he may become." Our local brethren lectured on remaining Sundays. The Exhortations spoken by our visitors were to the point and we appreciated the same. "The Coming of the Lord Jesus indeed draweth nigh."

Sad news has come to hand from London, viz., that Sister Stallworthy (Sister Pickersgill's daughter), has died. "Our Sister will rise again!" Though we sorrow, not as others who have no hope, we cannot help feeling for the bereaved ones. May our Heavenly Father comfort Bro. Stallworthy and Sister Pickersgill in their sorrow.

The deceased formerly was connected along with her parents (her father already dead) for many years with this Ecclesia. Bro. Thos. Williams, U.S.A., lectured here to a full house on the 17th September, 1913, on the "Return of Christ."

J. T. HAYES.

HENDERSON Co., Ky.—Dear ADVOCATE—We take pleasure in once more reporting the Intelligence columns of the ADVOCATE. A considerable period of time has elapsed since our last report, and perhaps brethren elsewhere are wondering if we still have a "name to live," or whether we "are dead."

Well, we have received no increase in our number nor have we suffered any loss by a visit of the Great Enemy; but we have had a season of great rejoicing together on the occasion of a recent visit to us of our beloved brother, John W. Teas, of Conway, Ark. We had the pleasure and benefit of his efficient labors with us for two weeks during the month of August. He began a series of lectures at our meeting house, Sunday, August 3rd, which did not reach a conclusion till August 17th, and in the meantime delivering one lecture at a school-house near Spottsville.

At all the ten lectures, notwithstanding exceeding hot weather, our brother had from good to large audiences to listen to his skilful and eloquent manner of dividing the Word of God aright.

The brethren and many friends were more than ever delighted with this visit of Bro. Teas, and will long remember his arduous labor of love among us. We trust the good seed so faithfully sown, may result in bringing forth much good fruit for the Kingdom.

We are sorry to report the loss of one of our number by the removal of

Sister J. H. Gregory to Bowling Green, Ky., where she will be in isolation.

We cannot close this without breathing forth a prayer that our Heavenly Father may grant our beloved Editor and his sister wife, health and comfort in their native land, and when their sojourn there is finished permit them a safe return to the bosom of hundreds of loving brethren in America.

W. J. GREEN.

HUDDESFIELD, Eng.—We were very pleased to have with us in fellowship, on Sunday, August 10th and 24th, our Bro. Joshua Eastwood, Lawrence, Mass., U.S.A., who was on a visit to this country. On the 24th he gave the word of exhortation, which was much appreciated by the brethren and sisters. We have since received a letter from Bro. Eastwood, informing us that he arrived home safely, and that he spent a nice and profitable time while in this country. Our ecclesia has enjoyed another visit from our Bro. and Sister Williams, of Orlando, Florida, U.S.A. On Sunday, October 5th, Bro. Williams exhorted at the breaking of bread and lectured in the evening on the subject, “*From Eden to Eden along the Highway of Truth.*” On Tuesday evening he lectured on the subject, “*The Transfiguration, and the Gospel lesson to be learned therefrom.*” On Thursday, October 9th, his lecture was entitled, “*Signs of the Lord’s Return, and the Programme of Events at His Coming.*” The meetings were attended by brethren and sisters from Sowerby Bridge, Elland, Leeds and Heckmondwike; and a number of strangers attended the lectures each evening. The effort has been made to try and induce people to receive God’s word. The result must be left with Him who does all things after the counsel of His own will.

JOHN HIRST.

JERSEY CITY, N.J.—After meeting for upwards of eighteen years in old Fischer Hall, Cor. Erie and Bay Sta., we have moved to a splendid room in Oddfellow’s Hall, Bergen Square. Here we have greater quiet and many modern conveniences. Brethren coming to our meetings from New York City can easily reach us by taking the Hudson Tunnel at any of the various stations and getting off at Summit Station. The hall is one block distant. Brethren visiting the great metropolis will be very welcome. Recent visitors have been Sister Ray, of Washington, D.C., who has been with us several Sundays, and whose presence pleased us much; Bro. and Sister McDaniel, of Orlando, Fla., second time within a month. Bro. McDaniel gave us a splendid exhortation—a hearty brother in Christ, indeed. The visit of Bro. and Sister Thos. Williams on the eve of their departure for Europe, helped and comforted us very much. Our much-loved Brother and Sister arrived in New York on July 23rd, and at once proceeded to the home of Bro. and Sister H. L. Vredenburg, where they were most hospitably entertained during their ten days’ stay among us. Bro. Williams delivered three public lectures, and made several house-to-house visits. We did our best to gather the alien to hear the lectures so splendidly delivered by our brother, but our efforts were, apparently, of little avail. However, the brethren were much helped by the scriptural and logical handling of the various subjects as advertised, and we fervently thank our heavenly Father for His Goodness in sending us once more again such a skilled workman. Visiting brethren who came to hear Bro. Williams’ lectures were: Bro. Dr. Bickley, jr., of New York City; Bro. Lowe, of Phillipsburgh, N.J.; Bro. Harry Rich, of Washington, N.J.; Sister

E. J. Lasins (daughter of Bro. Dr. John Thomas) of the Brooklyn Ecclesia, N.J.; Bro. Wm. Minnerly, of Brooklyn, Bro. Spencer, of Elmira, N.Y.; and several members of the Elk's Hall Meeting. On Sunday afternoon, July 27th, Bro. Rich gave us a splendid exhortation on "Those that are Christ's." On August 2nd Bro. Spencer, of Elmira, was with us again, and delivered a heartfelt exhortation. We recently have had splendid lectures by Bro. Hampson Frost, Bro. Wm. Harkness and Bro. H. L. Vrendenburgh. Since our last report we have lost by removal Bro. James Morrison, his Sister wife and Sister daughter Ruth, and Bro. S. A. Fryer. Bro. Morrison was a very active member of our Ecclesia, and is greatly missed. We have not heard from him since his departure, and wish through this medium to ask him to communicate with his Jersey City brethren. Bro. Fryer was our treasurer and his genial presence is much missed. We also miss the presence of the wife of his bosom, whom we hope to soon learn has been immersed into the Name. We certainly pray for Varweh's richest blessing of peace upon these absent ones. Sir Washburne has been very ill during the past six weeks, but is now mending.

We greet all the holy brethren everywhere in the earth, and pray for them as we ask them to pray for us, that we all may be kept in the uprightness of Christ's Commandments and the integrity of God's Glorious Truth.

In the hope of the life eternal,

Your brother in Christ Jesus,,

JAMES M. WASHBURN, Secretary.

LEEDS (81, GREAT GEORGE STREET), Eng.—We have the greatest pleasure in reporting the visit of Brother and Sister Williams, of America. Brother Williams gave us the word of exhortation at the meeting for "Breaking of Bread," on Sunday morning, September 28th, and in the evening he lectured to a very good company of friends and our own members, the subject being, "Signs of the Lord's return, and the programme of events at his coming." Also on Tuesday evening Bro. Williams gave us another address, the subject on that occasion being, "Salvation Exemplified in the Life and Death of Christ."

This was followed by an effort to strengthen the hands of our brother N. Robinson, who lives at Morley, some few miles out of Leeds, where we rented the Conservative Assembly Rooms, for a lecture upon "The soon coming Kingdom of God, to Overthrow and Supersede the Kingdoms of men." Brother Williams was well supported by a good number from Leeds and other places, but as to results we cannot tell, we simply leave the seed as sown in a new field—it may bring forth or it may not.

We regretfully say that very few of the brethren and sisters from the other Leeds meeting did themselves, or the Truth, a good turn by attending the weeknight efforts, but they are the losers by their absence, for truly the lectures were simply grand, showing the beauties and simplicity of God's purpose with the earth, and the fallen condition of mankind, with, of course, that system of redemption wrought out by Him in and through the Lord Jesus Christ.

We sincerely trust that during Bro. Williams' stay in this country he may be blessed with good health, and be able to continue the work of preaching the gospel, and if possible showing to the brethren everywhere that he has "The Truth" at heart, and in practice, in spite of opposition.

Our Sister, Bertha Hall, has returned to Vancouver by the S.S. Megantic, on Saturday the 27th September. We are sorry to part with her after a short stay of less than two years. May God be her guide all the way. On November 2nd and until March 29th, 1914, the Memorial Service will be held at 2-45 in the afternoon, instead of 10-30 a.m. Sunday School being held at 1-30, for one hour only. Visitors please note in particular.

G. B. SUGGITT, Recorder.

RICHMOND, VA.—Dear Brother Williams.—We were so glad to hear that you and Sister Williams had arrived safe on the other side of the Atlantic, and now may you both have an enjoyable visit, accomplish much for the Truth, and return in safety to America, is our humble prayer.

We are pleased to report the baptism of Bennie Cottrell, son of Bro. and Sister Charlie Cottrell, of Rivista, Va.

Bro. Cottrell showed a good understanding of the things concerning the Kingdom of God and of His Son Christ Jesus, and on the 16th of August he was immersed into the name of Jesus and by so doing passed out from under the law of sin and death in Adam, into the law of the spirit of life in Christ Jesus. May our young brother hold out faithful to the end is our prayer.

Yours in the One Hope of Eternal Life,

P. G. RANDOLPH, Secretary.

RIVIERA, TEX.—Dear Brother Williams: It is my sad duty to report the death of our dear Sister M. F. Snively, aged 68, who died September 15, at the home of her daughter, Mrs. Lucy Lowe. Sister Snively was the wife of our beloved Bro. G. G. Snively, she learned the Truth as it is in Jesus some 35 years ago, and continued steadfast in the faith until death. She leaves her husband and three sons and four daughters, of whom three daughters and one son are in the Truth. At the funeral, which took place at the Cemetery, September 16th, the writer spoke words of comfort from 1 Thes. iv.. She was laid to rest in the Riviera Cemetery to await the coming of our Lord and Saviour Jesus Christ.

Your Bro. in hope of Eternal Life,

F. R. LOWE.

ROCHESTER, N.Y.—We are happily privileged to announce that two more have decided to follow "the narrow way that leadeth into life." They are Bro. Burton Richman, son of Bro. and Sister Richman, of Morton, N.Y., and Bro. Herbert Turner, son of Bro. and Sister Turner, of Auburn, N.Y. Both are young men, and it is hoped they may not regret the choice they have made. The step they have taken has been in contemplation for about two years, time enough, it is certain, for them to have weighed well the decision that has so delightfully ended in their baptism into the Christ Name, which occurred Sunday afternoon, October 5th, at the Turkish Baths in this city, almost the whole ecclesia being present. It is some time since we have been able to send intelligence of this nature, and it gives us no little pleasure to be able to do so. Both young men gave evidence of unusual intelligence at their examination, making it clear that their "assurance of hope" was indeed grounded upon "full assurance of understanding." God grant they may prove able and effective workmen in the field into which they have come. Bro. Richman will meet with the Rochester meeting as often as possible, while Bro. Turner will meet with the Ecclesia at Auburn. From childhood both have known more or less of the truth, being under its influence at home and in the ecclesia. Bro. and Sister Herbert Vincent, formerly of Hamilton, Ont., have taken up their abode outside of Rochester, and are now meeting with us, Hamilton's loss being our gain. Lister Gertrude Biggs, of Preston, Ont., visited us recently, fellowshipping at the Lord's table. In September we had the pleasure of a short visit by Bro. Clarence E. Wainwright, of Worcester, Mass. His visit was continued to Hamilton and Toronto. Bro. Wainwright is very zealous, and being still a young man and seeking association only among brethren, he should become a very effective laborer in the cause we all so dearly love.

We are hoping the brethren in your home country are reaping the benefit of your and Sister Williams' labors. There is much to be done, not only in setting forth the truth in its purity, but where you think it worth while, in combatting the senseless misrepresentation that is being circulated constantly.

C. C. VREDENBURGH, Secretary.

BIBLICAL PUBLICATIONS

To be had of the Advocate Publishing House, 701, Central Ave., Orlando, Fla.

- ADAMIC CONDEMNATION and the Responsibility Question. Lecture in Leeds, Eng., by Thos. Williams; also Questions Answered and "Where is the Blame?" Price, post free, 15c.
- BIBLE CATECHISM FOR CHILDREN.—By T. W.; XIII. Lessons, 12c., 1.25 per doz.
- 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 dozen.
- BRADEN-WILLIAMS DEBATE, The—Seven nights in Chicago. Proposition: "Were all the prophecies of the Old and New Testaments, relative to the second coming of Christ and the establishment of his kingdom on earth, fulfilled during the first Christian century?" Braden affirms; Williams denies, partly in written questions and answers on the "covenants of promise." Price, paper-bound, 25c.; by mail, 30c.
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- GREAT SALVATION, The—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.
- HALL-WILLIAMS DEBATE, The—6 days, 12 sessions, in Zion Ky., partly on Socratic method. Price, paper bound, 50c.; by mail, 57c.
- 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 6 cts.
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- MESSAGE OF LOVE FROM A GRATEFUL Heart, A—By B. Britt. Price 10c.; by mail 12c.
- NINE NIGHTS' DISCUSSION between "Rev." F. W. Grant and Mr. Thomas Williams. 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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CHRISTADELPHIAN MEETING-PLACES.

AUBURN, N. Y.—Seward Block. Breaking of bread 10-30. Sunday-school 12 to 1.

BOSTON, Mass.—Odd Fellows Hall, 203, Warren-street, Roxbury Dist. Lecture at 11 a.m. Memorial service immediately after.

BALTIMORE M.D.—Claggets Hall, 614 N, Tremont-street, S. S. 10 a.m. Services 11 a.m.

CAMPELO, Mass.—Mystic Hall, Franklin Bldg., 1106 So. Main-street, 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.

GRAND JUNCT, Colo.—At House of Bro. H. Edwards, 545 South Fifth-street. 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.—Recital Hall, Conservatory of Music, James-street South. 10 a.m. Sunday School 11 a.m. Memorial Service. 7 p.m. Lecture. Tuesday 8 p.m. Bible Class. Tuesday night meeting in gymnasium (same building.)

JERSEY CITY, N.J.—Odd Fellows' Hall, Bergen Square, (one block from Summit Station of Hudson Tunnel Road), Sundays, 10-30 a.m.

LEEDS, Eng.—Christadelphian Hall, Great George-street. 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.

LOS ANGELES, Cal.—The Robinson Hall, 722 West Jefferson-street, corner of University Avenue. Bible Class at 10-15 a.m. Breaking of bread at 11 a.m.

LOWELL, Mass.—Odd Fellows Hall, Middlesex-street. 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 Od, Fellows Bldg., 5th Ave. Sunday School 9-45 a.m. Breaking of Bread at 11 a.m.

NORFOLK, Va.—Christadelphian Chapel, Chesterfield Hts. Every Sunday at 11 a.m. Also Bible class Thursdays at 8 p.m.

PORTLAND Ore.—We meet at 354 Montgomery St., Sunday, 10-30 a.m. for Breaking of Bread. Telephone Main 6210.

PROVIDENCE, R.I.—At 374, Prairie Avenue, at 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-street, between 5th and 6th-streets. Meets at 11 a.m. every first day.

ROCHESTER, N.Y.—Corner of Smith and Frank-streets. Services at 10-30 a.m.

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

SPRINGFIELD, Ohio—Christadelphian Hall, Mason-street, 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-streets. Every Sunday at 11 a.m. and 7 p.m., and Wednesday evening at 8-15

VANCOUVER, B.C.—K. of P. Hall, corner of Quebec-street and 8th Avenue. Sunday 10-45 a.m., evenings 7-30

WASHINGTON, D.C.—Naval Lodge Hall 330 Pennsylvania Avenue, South East between 3rd and 4th-streets. Lecture at 11-15 a.m. Breaking of bread 12 m.

WATERLOO, Ia.—Meeting House, corner of 5th and Randolph-streets. Sunday School at 10 a.m., services and breaking of bread at 11 a.m., public lecture 7-30 p.m. Bible study Friday night.

WINNIPEG, Man.—Address R L. Davies, 2096 Gallagher Avenue every Sunday.

WORCESTER, Mass.—Thule Hall, 184 Main-street. Meeting 10-30 a.m.

DECEMBER, 1913.

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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RELIEF FUND.

E.M.H., \$10.00

Received by Bro. Leask:—Chicago Ecclesia, \$22.00; W.R.R.,
\$3.10.

Used for relief since last report, \$76.00.

EDITOR'S TRAVELS.—We are still in the Camden Town part of London, and we are to be in Manor Park Sunday, November 23rd. Our return to Mumbles has been postponed to admit of a week's visit to Watford, a town outside of London. We may be able to return to Mumbles about December 3rd.

BRETHREN IN CANADA AND U.S.A.—To those who desire to import commodities or produce to England, we can highly recommend a reliable, industrious and competent brother, located a great business centre, who will handle goods on commission or otherwise.

Business letters and remittances in U.S.A. and Canada should be sent to Thos. Williams, 701, Central Ave., Orlando, Fla., U.S.A.

Those of the British Isles may be addressed to us, Glaslyn Cottage, Mumbles, Glamorganshire. Private letters (not remittances) and MSS. from U.S.A. and Canada, may also be sent to our British address to save time.

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JUST A HINT ON FINANCES.

Our absence from the office, and the present arrangement for printing and mailing the ADVOCATE increases our expenses, and it would help if those whose subscriptions are behind would remember us.

THE GREAT SALVATION

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VOLUME XXIX.

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The Christadelphian Advocate.

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DECEMBER, 1913.

Editorial.

THE FLIGHT OF TIME.

This number of THE CHRISTADELPHIAN ADVOCATE ends the twenty-ninth year of its career, and, in the absence of the Master, it will soon be in its thirtieth year, when its editor will be in the fiftieth year of his probation for the life eternal, and his companion, the wife of his youth, will be in the forty-ninth year of her pilgrimage Zion-ward.

It is only when we pause to take our bearings as to where we are that we are brought to realise the swiftness of the flight of time. Well might the question be asked and answered: "What is your life? it is even a vapour that appeareth for a little time, and then vanisheth away." All we can do in the face of the fact of the brevity of mortal life is, "Redeem the time, for the days are evil."

This is what the ADVOCATE has striven to do, with the help of its friends, whose practical help and encouraging words have enabled us to know that its continuance year after year could be due to no other reason than that of its merit in the particular sphere in which it has humbly, yet fearlessly worked. One pursuing a course earnestly may become so wrapped up in it as to be unable to render impartial judgment as to the utility of the work he is engaged in; but when he has the expressions of many intelligent, honest and faithful minds to warn him and cheer him, he is helped to put a fair estimate upon his efforts, and thereby determining his course. Thus the ADVOCATE has passed from year to year throughout its twenty nine years of work; and no discouraging signs of a desire for a cessation are yet in sight—unless it be by those whose errors we have been, in duty bound, compelled to expose and refute; and one cannot be an ADVOCATE of the truth without being an enemy of error. The lives of Christ and His apostles bear testimony to this fact; and he who would be a good soldier must not shirk when duty calls him to the fight.

The work of the *ADVOCATE*, however, has not been all fight. While using the sword, it has not withheld the balm, even to heal the wounds its own use of the sword may have made in the discharge of duty. We know our readers are thankful to all our intelligent brethren who have helped to cheer the weary pilgrim with good news on the signs of times and with words of exhortations and comfort in various ways. What has been done in this direction has been done cheerfully; and we have evidence that it has been received gratefully, and this makes us feel good—good enough to continue the work as long as the Master providentially permits; yes, up to His return, shall we hope? In any event we must not allow ourselves to forget resignation—that sort of resignation that can say from the heart, “Thy will be done.”

AS TO THE SIGNS OF THE TIMES.—There is a little pause just now so far as active hostility is concerned. The most difficult part of the Balkan war remains to be settled, in dividing the spoils, in pacifying turbulent spirits and satisfying jealous people. The fact that the great statesmen who were behind the scenes during the Balkan war hold their breath, so to speak, when they refer to the narrow escape the world made from a war of the Great Powers during the war of the Balkan States, is an indication of the strain of the tension then and of the same yet to be expected in the remodelling of the map.

THE RITUAL BLOOD TRIAL.—A sigh of relief came from all over the world when it was announced that Belies was declared by the jury not guilty. So far as the poor man was concerned, the trial was a farce. He was forgotten during its progress, and it was evident that the cruel attack was upon the Jews, in an endeavour to inflame passion and create another outbreak of robbery and slaughter. With not a vestige of proof against the prisoner, and the Jew-haters clamouring for vengeance upon the Jews, the conductor of the trial placed the jury in the awkward position of having to render two verdicts. Happily one turned out to be the release of the prisoner, but the other slyly involved the Jews in the probability of having been guilty of ritual murder, and thus left them under the dark cloud created by hatred and ready and convenient at any time to belch forth its thunder bolts against the persecuted race, whose crime in Russia is that they are more than a match for the Russians in the educational and commercial world. But it was to be expected that this would be the forced result of the trial, since the Jews must be driven out and they must “ask their way to Zion, with their faces thitherward, going and weeping they shall go.”

FUTILE ATTEMPTS TOWARD RE-UNION.—A circular comes from New Zealand proposing a general meeting of all the divided ecclesias in that country between Christmas and New Year

in an effort to re-unite. To some extent before, and to a large extent since, the Birmingham "amendment" to the old Birmingham Statement of faith was made the cause of division, all sorts of new doctrines and old heresies have sprung up in New Zealand and Australia. For the circular to propose re-union, as it does, upon the so-called Birmingham "amendment" is to ask for it upon that basis which was the chief cause of the dis-union. Does the author of the circular expect sensible brethren to sign a statement that says unbaptized Gentiles are to appear before the judgment seat of Christ to receive in body according what they have done, *good or bad?* This is substantially what the "Amended" Birmingham Statement says. Strong and tried men, free from the clamour of extremists drew up the old Birmingham Statement to express the truth that Saints, of two classes, good and bad, must appear to receive according to their deserts while on probation; but others tampered with their work and most of them spoiled it in their eagerness to bring unbaptized Gentiles into the resurrection with, and to be judged with, probationers—saints. This is devoid of common sense and a perversion of the simplest lessons of scripture, and no sensible man that has not the fear of men before his eyes will sell a principle of truth for the mess of pottage that may be obtained in a political "re-union" destitute of real unity. Paul's advice is, "*Be men.*"

THE WORK OF FAITH.

An address to the brethren and sisters assembled in Fraternal Gathering at Waterloo, Iowa.

(Written from Notes.)

This discourse was suggested by reading Eccl. 9; 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

The book of Ecclesiastes is believed to have been written by king Solomon in the later years of his life; after he had repented of his idolatry and lust, and had become impressed with the vanity of all earthly and sensual pleasures. There is a similiarity of style between this book and "The Proverbs of Solomon," to which we shall also refer in this article. The writer, in the above quotation, cautions us against indifference and idleness. Whatever we undertake to do should receive our earnest and careful attention, and industrious application to make it a success. Men generally realize this in relation to business, and many carry out this principle to such an extreme that they wear themselves out prematurely by their continual scheming to accumulate money and property, and unfit themselves for any other purpose in life: and their greed for gain often leads them to disregard the rights of

others, whose losses become their unrighteous profits. But this does not alter the fact that diligent attention to the work we have in hand is necessary and right. Solomon says "The hand of the diligent maketh rich," and again, "Seeth thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 10: 4, and 22: 29). A lazy man, who will not work to supply the things necessary for this present life, is generally despised. Of such we read, "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long (Prov. 21: 25). And we often find it so: the lazy man spends his time looking and hoping for an accidental fortune to come to him; but neglects all opportunities to secure it by honest labor. And here again the Proverb says of him, "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth; and thy want as an armed man" (Prov. 24: 33).

But, it may be asked, what has this to do with us, as servants of God? and in what relation does it stand in regard to our duties as such? We will try to show a parallel, and prove that our spiritual work must also be industriously pursued, if we wish to gain the honor and glory we so much desire.

Jesus told his disciples, "My Father worketh hitherto, and I work," also, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 5: 17 and 9: 4). Here was a kind of work, then, that Jesus was doing "with his might," because the time for that work was short: it must be done during the day of life; could not be done during the night of death, for—in his case, as well as in ours—"There is no work, nor device, nor knowledge, nor wisdom in the grave." Let us notice what our Lord said: "My Father worketh hitherto, and I work." Here it is stated that the great Eternal Creator of the whole universe has always worked, and still works. "He fainteth not, neither is weary." His work in the past, in relation to us, was the creation of our earth, and man upon it. He knew that the man, left to himself, would fail to be obedient, and formed his plan to restore the sinning race to his favor. It appears to have been his purpose to show us our entire dependence upon Him for life and breath and all things. His future work for us, is to bring about our complete redemption from sin and death (Isa. 49: 28-31). For this purpose he raised up Jesus, and gave him also a work to do—as we have seen. We must consider the nature of his work. We read in 1 Pet. 2: 21-23, "Christ also suffered for us, leaving us an example that we should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously." And we are required to "follow his steps." This

means—as we all know—that we must do as he did; and abstain from doing what he would not do or approve. He recognized the fact that he also was under obedience to his Father, saying, “I do always those things that please him” (John 8: 29). In following our Lord, then, we shall be also obeying his Father. As Jesus suffered for us, we ought, when necessary, to suffer for each other, and for his sake. He preached the kingdom of God, and we ought also to put forth our best efforts to make known the truths of the gospel to those around us, whenever we have opportunity; that they also may be delivered from darkness to light, and rejoice with us in the hope of eternal life. “Freely ye have received, freely give,” said Jesus to his disciples, when he sent them forth to preach, and to heal the sick.

Our passive work is to abstain from sin: to curb our passions and affections, as he did. If we are reviled we must not revile in return: the command is, “Bless and curse not,” and, “I say unto you that ye resist not evil.” It is harder for us to keep our bodies in subjection, than to do the more active work of teaching others. And this is really the more important work for us, as it was for our Lord. His chief mission was to destroy sin; and so it is written, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil” (Heb. 2: 14). It is the principle of sin in our flesh that has the power of death: “By one man sin entered into the world, and death by sin.” “For by one man’s offence death reigned by one” (Rom. 5: 12-17). This is the devil Jesus came to destroy: by refusing to follow the sinful impulses of his fleshly nature—just like ours—and condemning them by his perfect obedience, even to his death on the cross. So Paul teaches us in the same chapter (ver. 18), “As by the offence of one, judgment came upon all men to condemnation; even so, by the righteous of one the free gift came upon all men unto justification of life.” Now, we cannot overcome sin to perfection, as Jesus did, but we are required to approach perfection as nearly as possible. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5: 48). Still there is the comforting thought that, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins”; and, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1. John 2: 1, and 1: 9).

The disciples at Phillippi were exhorted by Paul to “Work out your own salvation, with fear and trembling,” and he adds, “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2: 12). One of our active duties is to meet with those of “like precious faith,” for the purposes of collective

worship, and mutual edification and instruction; and also to maintain a lightstand, as a means of bringing some who are in darkness and ignorance, to a knowledge of God's plan of salvation; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the day (of the Lord) approaching (Heb. 10 : 25). Those of us who enjoy the privileges of ecclesial meetings, should attend regularly, and be there promptly on time, before the meeting commences; as they would be expected to do in ordinary business engagements. No small excuse ought to keep us away. There are some in most of the ecclesias, who attend the meetings about once a month, or perhaps, once in three months. They are not doing their duty, because each member of the body of Christ is expected to support and strengthen the others; and in doing so, he is himself edified and built up in our most holy faith. Besides, the meeting cannot be conducted without expense, a share of which each member, who is able to do so, should contribute regularly; and it should be remembered that the expense is the same, whether all are present or not. Of course, these offerings must all be voluntary; and the widow's mite is just as acceptable to God, as the wealthy man's dollar or pound.

Moreover, when we are at meeting, each one should feel as if he (or she) has a work to do, in helping to build up and encourage the others. Those who have any ability to speak, should study to set forth the word of God to the edification and comfort of their brethren (or to give anyone a reason for their faith and hope), avoiding any jealous feelings that may arise from a comparison of each other's merits or abilities. The best speaker may sometimes learn something from the poorest. There are many other ways in which brethren and sisters can make themselves useful to each other; and each one should try to find some work he can do for the general welfare. The apostle Peter tells us to "Give diligence to make our calling and election sure: for if ye do these things ye shall never fall." And Paul wrote to some of his brethren, "Let us not sleep as do others; but let us watch and be sober" (See 2 Peter 1 : 10, 1 Thess. 5 : 6).

But, suppose we do not obey these injunctions, what will happen to us? We have seen how it would be in this present life, if we refused to work. "The desire of the slothful killeth him; for his hands refuse to labour." "Yet a little sleep, a little slumber; so shall thy poverty come as one that travelleth; and thy want as an armed man." Now, our Lord said, "Labour not for the meat which perisheth, but for that which endureth unto everlasting life (John 6 : 27): so we see he regards the work of serving God as of far more vital importance than that for our daily bread. It must, then, be equally incumbent upon us not to neglect the work for mental and moral sustenance, lest our slothfulness should kill

us: or, in other words, we should lose our hope of everlasting life. "A garden neglected is full of weeds" (Prov. 24: 30), so a mind in which the spirit of Christ is not cultivated, is full of worldly thoughts and desires, that choke the word of God in us, and prevent our growth in the knowledge and love of our Lord Jesus Christ. He says to each of us, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." And again, "All that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5: 28).

After our Lord's ascension to heaven, he directed the apostle John to write messages to the seven ecclesias of Asia, which illustrate the different conditions and methods of working; and from which, as examples, we may receive profitable instruction. (See Rev. chaps. 2 and 3).

The message to Ephesus comes first, and commends the ecclesia. "I know thy works, and thy labour, and thy patience; thou hast tried them which say they are apostles and are not. Nevertheless I have somewhat against thee, because thou hast left thy first love." Most of us (particularly those who came out from the darkness of the apostasy) will remember our first love for, and appreciation of the truth; and our zeal in trying to cause our friends to understand it. Are we maintaining that "first love," and doing the "first works?" Or have we left them, and relapsed into carelessness and indifference? If the latter, we have a call to repentance and more enthusiasm; lest our lightstand should be removed, and the commendation of our first works should be changed to disapproval and rejection. And the first works included the trial of those who claimed to be apostles, but were not.

The letter to Smyrna was wholly commendatory. "I know thy works, and tribulation, and poverty (but thou art rich). Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life." Here was an ecclesia that was poor, and yet was rich; poor and persecuted in relation to this world; but rich in regard to God's everlasting kingdom: even as another apostle says: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him (Jas. 2: 5)? It is inconvenient to be poor; but when we consider the value of being heirs of an everlasting kingdom, we can afford to bear present trials with patience, "rejoicing in hope."

The ecclesias at Pergamos and Thyatira were commended for their good works; but there were a few things against them; they had not kept a pure faith, but had some among them who were given to idolatrous practices.

The ecclesia at Sardis received no praise: they had—with some

exceptions—defiled their garments. Their particular sins are not mentioned, but it is said of them collectively, “Thou hast a name that thou livest, and art dead.”

Philadelphia was comforted, because, as the message says, “Thou hast a little strength, and hast kept my word, and hast not denied my name.” They had met with opposition from some of the synagogue of Satan, “which say they are Jews and are not, but do lie;” but evidently their “little strength” had held out against the enemies of the truth: therefore, a promise of help from God. “I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

The epistle to Laodicea is in striking contrast to Smyrna. “I know thy works, that thou art neither cold nor hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” And yet, they seem to have thought they were doing well. But the Lord said, “Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Yet, although this ecclesia was repudiated, there was a promise to each individual in it who should be faithful. “To him that overcometh will I grant to sit with me in my throne.”

Brethren, in our efforts to “work out our salvation,” let us heed the closing words of each message, “He that hath an ear, let him hear what the spirit saith unto the churches,” and shape our course by the lessons to be learned therefrom. Solomon said, “There is a generation that are pure in their own eyes, and yet are not washed from their filthiness” (Prov. 30: 12). Such seems to have been the case with those at Laodicea. We must avoid deceiving ourselves, and try to estimate our works at their proper value, by reading God’s word, and daily examining ourselves in the light of it. It is also evident, from the foregoing, that we must avoid false doctrine, as well as unrighteous practices; and that we must maintain our first love and devotion to God and his truth. If we have relapsed into indifference, or if we have loved this present world (like Demas who forsook Paul) let us “repent and do the first works” before it is too late. It will be too late when death overtakes us; or when our Lord says, “Gather my saints together unto me; those that have made a covenant with me by sacrifice” (Psa. 50: 5); and the judgment shall sit and the books be opened. There will then be no further opportunity to work, or to learn; but we shall be judged according to our works already done, or left undone as the case may be. But it will be a glorious time for those who have kept their covenant obligations, when the Master shall say to each one, “Enter thou into the joy of thy Lord” (Matt. 25: 21). It is not pleasant to contemplate the fate of those who have been unprofitable servants.

There is an old proverb, "A bird in the hand is worth two in the bush," but it is not always true; for, if that in the bush is of greater use or value, and there is any assurance that we can capture it, it would be an act of wisdom to let the one in hand go. This principle is recognised in business every day.

When we compare the present life, with its joys and sorrows, its trials and afflictions, and its short duration, with the glory and honour and eternal life of gospel promise; in which "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain" (Rev. 21 : 4); and when we consider that this life of joy may be freely ours, if we seek for it "by a patient continuance in well doing"; surely, there should not be any hesitation on our part to accept the grand future offered to us, even if it should involve persecution, loss of property, or life itself, in this present age. We should be comparable, in this matter with the man in the parable, "Who, when he had found one pearl of great price, went and sold all that he had and bought it." Moreover, this kingdom of God, which we are looking for, is to bring blessing to all the nations, by teaching them righteousness and truth, and the same loving care for each other's interests and welfare, that we are now—or should be—practising among ourselves. Is it not worth a struggle to be able to see the nations giving "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2 : 14)?

"Brethren let us walk together

In the bonds of love and peace";

and let us continue in the good work which we have begun, with our might.

S. T. NORMAN.

A LECTURE ON SOCIALISM SUMMARISED.

IN THE ST. PANCRAS CHRONICLE, LONDON,

NOV. 7th, 1913.

The first of the series of lectures to be given by Mr. Thomas Williams, of Florida, U.S.A., was delivered at Maurice Hall, Crowndale Road, on Sunday evening last.

In the course of his remarks Mr. Williams said:—

I do not think that the subject for to-night implies that we intend to attack Socialists. It would be folly to do so. We have the kindest disposition towards all men, especially those in trouble, and we know Socialists are in trouble and the whole world is in trouble. It would be cruel to pull down the habitation of a poor man unless we were prepared to give him a better one. We trust, however, we shall not be deemed cruel when we say that Socialism is not able to accomplish what it hopes for. Our endeavour will be to invite those suffering the evils of a troubled world to enter a house in which they will be sheltered from all storms throughout eternity.

Coming therefore to the question of Socialism, the first inquiry is: Is it a known quantity? In our experience we have never yet seen it so defined as to exhibit clearly its aims and object. The architects of Socialism differ as to their plans and specifications, and therefore we may say that it is an unknown quantity. We are not going to blame Socialists for this, because we know that they have a problem which is beyond the possibility of human power to solve. If it were possible to solve these great problems by human agency, surely the world has had sufficient time to do it, and the fact that it has not done it shows that man cannot rectify the wrongs. Our endeavour will be to show that a plan and specification has been prepared that will meet all requirements of fallen humanity, lift all the sufferings of the race and bring about a time when there will be peace on earth and goodwill among men.

Socialism in a sense has been tried, and I think we can say that on each occasion it has been tried it has proved a failure. If it is a failure on a small scale it is not likely to be a success on a large scale. The reason is the human element has to be reckoned with. A story is told of an inventor who applied to a capitalist for assistance. They were to make a fortune. In the result the inventor had the capital and the capitalist had the experience. So it has been in the history of attempts at Socialism. I speak of things in America where we have large tracts of open country, away from society, with the evils of cities. There they have established Socialism, but in every case we have heard of, the rank and file have had the experience, the leaders have had the money. Why is this? It is because man is not now in a condition to make Socialism a success. If men were all honest and upright, and humanity was in the "very good state," as it came from the Creator's hands, it would be possible to have no individual property but all things common. This is, I believe, the foundation of Socialism: no individual ownership, but a common wealth ownership.

There was a time, even inside the Church of Christ, when Socialism was tried—"they had all things in common." If it did not work there, where men are supposed to be fairly good, we may depend upon it, it would not work now. Man is naturally covetous and selfish. So when it was tried in the early days of the Church of Christ, Ananias and Sapphira came out with a deliberate falsehood, and kept back part of the price of their property which they had agreed to place in the common fund. The result was they lost their lives, Peter penetrating their deceit. I quote this to show that man in his present state, even in the best surroundings, is not in a condition to make Socialism a success.

It is useless therefore to hope for the alleviation of the sufferings of mankind by any method that man can conceive or produce. We must look beyond—higher than this, to find the remedy for the evils under which the whole creation groans.

This introduces the question of where we should look. You know the Saviour drew a line of demarcation between the world and those who are true Christians: "Ye are not of the world, even as I am not of the world." I think I am safe in saying that Socialism claims to be of the world. We do not blame them for trying to improve the conditions of the world in which they live. The only thing we can tell them is, it is a thankless, hopeless task, for even if you could succeed in improving to a certain extent the conditions, what would be the result in a few years? Don't you realise that life is but a span, a vapour that vanisheth away? Therefore you could not live very long to enjoy it. What we need is not only a better state of things, but a better life, eternal life, so that we may enjoy the blessings of the better state of things.

The world is like a man suffering from influenza. It is sneezing and coughing to get rid of the ailment. "The whole creation is groaning and travailing in pain together until now." We must have something better than that. The remedy must be applied skilfully, and we must find a physician who can properly diagnose the disease and know what remedy to apply, and when, and where. When we can find such a one, he will be able to solve the problems of life.

Have we a gospel of this kind revealed to us? Returning to the point that the world has had sufficient time with all its experiments and experience to give us what might be called an ideal condition of things, what has the world given us? Is it not a spectacle of chaos, of confusion, in all departments of life? The world politic, religious or social, is tossed to and fro like a drunkard, and there is no remedy until the time comes when the Lord of hosts shall reign in Mount Zion.

This will introduce us to the subject, the problems of Socialism to be solved by Christ as the future ruler of the world. Can it be that Christ is to be the ruler of the world? Shall I ask you if you know of anyone more competent? I am aware of the fact that the attention of the world has been turned away from this glorious truth to a belief in "mansions in the skies," and we have been asked to believe the foolish idea that what is called Christendom is the dominion of Christ. If it is, then it is not a credit to Him; in fact it is a reflection upon His power, character and wisdom to say that the chaotic and confused condition of the world to-day is the dominion of Christ.

In writing to the Hebrews the apostle asks the question, what is man that thou art mindful of him. . . . Thou hast put all things in subjection under his feet." But he says further, "We see not yet all things put under him," and the word "yet" implies a great deal. It implies that while things are not yet put under him, there is hope of a time when they will be. Who is the man? The apostle brings before us two men. "By man

came death. By man came also the resurrection from the dead." So he says, "We see not yet all things put under him."

We must transfer our minds back to the garden of Eden when our first parents were given dominion. Man was very good then, but when the law had been broken, then the man became bad, and the world was put out of order. God seems to have left it so, for man to learn by experience his utter inability to right the wrongs he had introduced. Thorns and thistles are not only in the vegetable world, but in the body politic, social and religious.

Now where do things want putting right? Is it not here on the earth? So the apostle says, "We see not yet all things put under him." Who is the man? He answers, "We see Jesus, who was crowned with glory and honour." There is no failure with God. "As truly as I live, all the earth shall be filled with my glory. . . ." So Abraham when he was called obeyed, for he looked for the city which hath foundations whose builder and maker is God? The word "city" means a polity, a governmental system. Now our Socialist friends believe they can establish a polity, but it will not have the foundation, nor will its builder and maker be God. Here says the apostle "We have no continuing city"; sometimes we have a republican government, then a monarchical, and then by the people of the people—nothing to be depended upon. The kingdoms of this world are left to other people. It is Babylonian at one time, then Medo-Persian, then Grecian, then Roman, and the earth is drenched with the blood of men slain in the revolutions involved.

Christ taught his disciples to pray "Thy kingdom come." This kingdom will not be like other kingdoms; "it shall not be left to other people; it shall subdue all kingdoms and it shall stand for ever." There is a cry of "Peace, peace," but this cannot be until the Prince of Peace is here. Jesus said, "Think not I am come to bring peace on earth, but a sword." The world must first pass through a period of sorrow and anguish so that man may realise he is without strength to accomplish his ideals, and then God will unbare his holy arm to bring about the blessing of mankind.

So Daniel declares in the days of these latter-day kings, the God of heaven shall set up a kingdom which shall never be destroyed; it hath foundations and its builder and maker is God. Here we have the better house in place of the rough dwelling of the poor man. This is what we pray for, "Thy kingdom come." It is the gospel of salvation, which is the power of God to every one that believeth. The stone which the builders rejected is to become a great mountain, and fill the whole earth. The world has been a kaleidoscopic thing for many centuries, but the time is coming when Christ shall return as Peter says, "whom the

heaven must receive until the restitution of all things spoken of by the mouth of all the holy prophets since the world began."

Christ has been here and knows the troubles of human nature. He will wipe away tears from all faces and shower blessings on mankind. Christ is the seed of Abraham through whom all families of the earth shall be blessed. He is to sit in the gate of His enemies: that is, He will put down all rule and authority under His feet, and the last enemy that shall be destroyed is death.

Meantime there shall be wars and rumours of wars, men's hearts failing them for fear of looking after those things which are coming upon the earth. At the time appointed God shall send Jesus Christ who before was preached unto you. Men would not hear Him before; they said, "Away with Him; crucify Him"; but the time will come when they shall hear Him. The mock sceptre and the cruel crown of thorns were thrust on Him in derision, but He had not then come to reign, when He returns, He will wear the crown of glory, and sway the sceptre of righteousness. Christ is the only one wise enough, and strong enough, to cope with the evils of humanity. He will not be subject to popular vote or franchise. He will not judge after the sight of His eyes nor reprove after the hearing of His ears, but judge righteous judgment.

God had declared that Israel's kingdom should be overturned until He came whose right it is. Who has the right to it? The angel told Mary, "He shall be great and the Lord God shall give unto Him the throne of His father David, and of his kingdom there shall be no end." So He himself said, "Swear not by Jerusalem, for it is the city of the great King."

The glorious hope is a known quantity, and we should read the specification and study the plan in the scriptures. Without faith, however, it was impossible to please God, and this faith was the substance of things hoped for by the evidence of things not seen.

A REVIEW.

Recently a tract was received, the title of which was "Immortal Emergence." After reading it, we considered that the writer of it was wrong in his conclusions. By the method this tract employs it would be just as easy to prove the immortality of the soul as it is for the author to prove the theory of "immortal emergence."

In proving that man has not an immortal soul, we begin by showing that man is a mortal creature made of dust, under sentence of death which now reigns over all the earth. The next thing we do is to show that, as a consequence of accepting this

truth, the texts of scripture brought into service to prove man's present immortality cannot really do so; but there is some other meaning to these texts easily discoverable by those anxious to know the truth; they can be explained in harmony with the general teaching of the Scripture.

Following this plan in respect to the doctrine of judgment, the plain teaching of Scripture is, that the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom. This is not a daily judgment by Christ, now going on, neither are we entitled to exclude from this judgment those who will be rejected. It is a judgment at His appearing (II. Tim. iv: 1).

It is contended that there is only one judgment, and that at the end of the Millennial reign of Christ. We are practically asked to shut our eyes to the great weight of testimony which shows that Christ will judge and give rewards at His appearing, "when the son of man appears in the glory of his Father"—then "He shall reward every man according to his work." Matt. xvi: 27. The operation of the judgment is not confined to good men only, but to every responsible man. The term reward is applicable to punishment of evil doers, as well as to the blessing of the just. We cannot exclude the rejected, the wicked, from the judgment seat at this time. If this is so, then there are two judgments—one at the beginning of the thousand years' reign, the other at the end. The order in which resurrection and judgment take place is given in Heb. vi: 2. Here resurrection is placed first; eternal (aionian) judgment second. We apprehend that if this new contention of a daily judgment were true, the order would have been reversed; it would then have read, "and of eternal judgment and of resurrection of the dead."

The discourse of Matt. xxiv. and xxv. was evidently given in response to the disciple's questions in Chap. xxiv: 3: "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the age?" At the end of this age there is a servant who shall be made ruler over all his goods (ver. 47): and there is a servant who shall be cut in sunder and appointed with the hypocrites (ver. 51). At this very time the Kingdom of God is likened unto ten virgins; five are wise and five are foolish. The wise go into the marriage, while the foolish are represented at this time as asking for admittance; but the answer comes, "I know you not." Chap. xxv: 12.

The parable of the talents teaches that the faithful servant shall enter into the joy of his Lord at the same time or epoch as the unfaithful servant shall be cast into outer darkness, where shall be weeping and gnashing of teeth (Chap. xxv: 30).

The parable of the sheep and goats, Matt. xxv: 31-46, shows us, that, when the Son of Man shall come in his glory, the good servant will go into life eternal, while the wicked servant shall

go away into aionian punishment. The good and bad receive their desserts at the same epoch of time.

The parable of the tares shows very clearly that the just and unjust receive their rewards and punishment at the same epoch of time, if language means anything. In the explanation which Jesus himself gives of this parable, speaking of the end of the world, or as it should read, end of the age (aionas) He said, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. xiii: 41). Verse 49—"So shall it be at the end of the world (aionos), the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."

If language means anything, does not Dan. xii: 1-3, teach that at the time when the good are exalted the wicked receive their desserts? Daniel says in verse 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But if the current tracts were true there ought to be no awakening at this time of any to shame and everlasting contempt.

When the kingdoms of this world became the kingdom of our Lord and of His Anointed one, *then* is the time of the dead that they should be judged. The prophets, the saints, them that fear thy name "evidently come within the operation of this judgment; and in view of the passages of scripture quoted, we cannot believe that the wicked are excluded."

In reference to the objections raised against a general judgment at Christ's return, it is a mistake to set passages which contemplate the righteous only against those which deal with the two classes—just and unjust. In passages which treat of the righteous only it was the purpose to keep only the bright side before the hearers.

When Jesus said, "Thou shalt be recompensed at the resurrection of the just" (Luke xiv: 14). He could not mean that only the just would be raised out of the ground, in view of both His plain teaching and that given in the form of parables which we have quoted. Just and unjust receive their reward at the same time; but it was his purpose to keep the bright side only before His hearers on this occasion, which in no wise overthrows the general principle of a general judgment at His appearing.

In reference to I Cor. xv., where we are told that the dead shall be raised incorruptible, the apostle cannot mean that all the dead will be raised incorruptible irrespective of fitness or otherwise. If he did not discriminate in such passages we should have

to say that the unjust are not excluded in this testimony. There is just as much reason to include the unjust dead as to say there will be no judgment on the righteous because it happens not to be mentioned in this chapter. The apostle did not particularly concern himself about the judgment in this chapter; but because this is so it is no reason against there being a judgment where even the righteous will stand. The apostle was contending against those who did not believe in resurrection at all, or were in doubt about it, and the resurrection life beyond. He adapted his teaching to show that death does not end all, but that there is a glorious, incorruptible, immortal powerful body to be given through Jesus Christ when death is swallowed up in victory. Under these circumstances I apprehend that the apostle Paul deemed it unnecessary to bring in any argument about the judgment, as this was not the particular point he was combating, but the larger issue as to whether there is a resurrection and immortal life beyond.

Paul endeavoured to attain to the resurrection of the dead. If we understand this to mean the final resurrection state, which seems to have been in Paul's mind, the difficulty about only the righteous raised in the first resurrection should disappear.

In reference to the case of the Sadducees, who denied the resurrection altogether, we take it that Jesus did not think it necessary to mention judgment at all in His reply to them. These Sadducees, like the philosophic section of the church of Corinth, were disbelievers in any resurrection at all, and the point which needed illustrating was not about judgment, but a clearing up of matters relating to the resurrection life beyond; and we think that to press this passage and such like to the point of making them teach that there is no judgment seat of Christ when He comes, or that the good and bad do not stand before the judgment seat of Christ when He comes again, is unfair and not a right dividing of the word of truth, especially to plain and parabolic teaching of Jesus and His apostles.

In reference to Rev. xx: 4-6, it seems most unwise to press these verses into proving that there will be no resurrection at all at this time of the unjust. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." The second death is here mentioned; and we apprehend that the reason it is mentioned here is because it will operate in some cases at this time. It is a glowing picture of the redeemed that is shown to John here, and we must not take this to mean that no others will have been raised from the dead to be judged according to their works at this time, as many testimonies indicate to the contrary.

In order to make it appear that the judgment seat of Christ at his coming is unnecessary, or out of place, it is said that there is a daily judgment or cleansing from unrighteousness. The

eternal judgment of Heb. vi: 2. is made into a daily judgment, whereas the true application of the word eternal, or as it should be, age, or pertaining to the age (aionion) is to the future, as in Matt. xxv: 46, where the same word occurs twice.

This daily judgment is taken to obviate the necessity of appearing at the judgment seat of Christ at his appearing. But there is one passage in Heb. ix: 27, which to our mind sweeps away all this kind of reasoning. This passage tells us when it takes place. It says, "After death the judgment." It makes one regard with some alarm such a treatment of scripture as this which so clearly makes void the revealed word of God. The daily approach into the throne of grace is not a judgment seat in the proper acceptance of the term, but a means of obtaining mercy and forgiveness from God through the position of Mediator at the right hand of God, which Jesus now holds. We are nowhere informed that he now acts in the capacity of Judge.

He now acts in the capacity of high priest who can be touched with the feeling of our infirmities.

The attempt is made to turn II Cor. v: 10 from its true and generally understood meaning, and make it fit with the new theory; but what is said rather beclouds the true meaning than helps us to understand it better. The improved N.V. translation, "For we must all be made manifest before the judgment seat of Christ," is a much stronger expression than the authorised version. It means, to be openly shown, or manifested, as might be said of our true characters. We do not now receive in body according to what we have done whether good or bad, and this we have to at Christ's judgment seat, so that it does not refer to any daily manifestation before Christ's judgment seat now, but to the judgment seat which will be instituted in the future age.

The question is asked in the pamphlet, "Where do we find that the saints are to be judged?" The answer is given, nowhere! It is really surprising that any student of the Scriptures should ever come to such a conclusion. What are II Cor. v: 10, Rom. xiv: 10-12 but a complete negative to the foregoing! It is unwarrantable to press into service in the manner it is done Col. iii. 4, as though it read actually, When Christ who is our life shall appear, then shall ye also appear with him in glory without any judgment. The apostle could have in his mind only the worthy ones. If we take the context, it will be seen at once that the promise is conditional; that it is dependent on whether we seek the things above, or set our affection on things above. Such will appear in glory: but what about those who fail to comply with the exhortation?

JOHN HIRST.

IS GOD ONE PERSON, OR THREE?

BY A. H. ZILMER.

No higher subject can possibly engage the thoughts of mortal man than the Great Uncreated, the Sum of all perfection, and Giver of all that is good: God. We should approach the study, and especially the public discussion, of this lofty theme with feelings of deepest reverence; and when we speak or write upon it, our words should be guided by the utmost caution.

Upon the other hand, no subject is too sacred for careful, searching study, or too holy for free, though reverent discussion. There seems to be an almost invincible aversion against the discussion of a theme like the one suggested by our heading, not because nothing has been revealed with reference to it, nor because it is beyond the reach of human comprehension, but because the popular mind is too much occupied with ethical, sociological, and political questions, and with the things of this world, and little or no time remains for personal investigation along these lines. In apostolic times it was considered a "shame" to be devoid of "the knowledge of God" (1 Cor. 15: 34), whether this concerned any part of the revealed plan of redemption, or the knowledge of God Himself.

If it is censurable to be devoid of such knowledge, it is because men do not avail themselves of the opportunity they have of acquiring it. That the knowledge of God is essential to the obtainment of eternal life, is clear from the words of Jesus, "*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent*" (John 17: 3). In the absence of a revelation it would be impossible for man, even by the most diligent search, to find out God.

Two widely divergent views are held in the religious world with reference to the oneness of God. One class, sincere and devout beyond question, teaches that while God is one, He consists of three separate and distinct persons, namely, the Father, the Son, and the Holy Spirit. Another class, equally sincere, and no less devout, affirms that God is one person, and that that person is the Father, variously styled "Jehovah"; "the Most High"; "the God of Abraham, of Isaac, and of Jacob," "the Holy One of Israel," etc. It is obvious to the thoughtful mind that both the views above referred to cannot be right; one or the other must be wrong. It is further evident that, since we have a revelation of God in the Bible, any view which is contrary to the revelation which God has made of Himself, is inimical to the true faith; and, however sincerely it may be held, has no saving qualities.

Believing that the true and living God is one person, and that,

to recognise more than one person as God would be an act of idolatry, which will exclude its devotee from the kingdom of God (1. Cor. 6. 9, 10), I propose to show from the Scriptures that the true God, whose name is Jehovah, always was, is, and will be to eternity, one person.

THE OLD TESTAMENT TEACHING.

The apostle Paul asked the question, "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly because that to them were committed the oracles of God" (Rom. 3. 1, 2). While the religious world can discover nothing but disadvantage to the Jew, the apostle Paul acceded the advantage to the Jew "every way"; and his chief reason was, "because that unto them were committed the oracles of God." Since these oracles were the *logia* or words of God, and God revealed Himself to Israel by means of them, it is clear that this revelation involved the question, whether God is one, or more than one. There were good reasons for the apostle's statement, for "the Jew," or Israel as a nation, stood related to God as no other people did. Israel was "a people near unto Him" (Jehovah—Ps. 148. 14), and the Lord God was "nigh" unto them (Deut. 4, 7). They were God's "peculiar treasure above all people" (Ex. 19. 5). It follows from these premises that the God who was so nigh to Israel, and to whom Israel was so near, would reveal Himself to His "peculiar treasure" in such a manner that they might know beyond a doubt whether He is one Person, or more than one.

Let us see, then, what was the "advantage" of the Jew with reference to the question of the oneness of God. It was said to Israel in the early days of their national existence, "Unto thee it was showed, that thou mightest know, that the Lord (Jehovah), He is God; there is none else besides Him" (Deut. 4. 35). At a later period it was said, "In Judah is God known; His name is great in Israel. In Salem is His tabernacle, and His dwelling place in Zion" (Ps. 76. 1, 2). Again: "He showeth His word unto Jacob, His statutes and His judgments unto Israel. *He hath not dealt so with any nation*, and as for His judgments, they have not known them" (Ps. 147. 19, 20). These testimonies demonstrate that God revealed Himself to Israel as the only true God; and therefore He was "known" in Judah. Israel only, of all the nations of the earth, was honoured with the revelation of God. Is it any wonder, therefore, that Jesus, "being a Jew" (John 4; 9), said to the woman at Samaria, "We (Jews) *know what we worship: for salvation is of the Jews*"? (John 4. 22). Thus Jesus demonstrated two things, (1) That the Jews, having been honoured with a revelation from God, were in a position to worship God intelligently, and (2) That Jesus Himself was one of those

worshippers, for He identified Himself with these when He said, "We know what *we* worship." And since "salvation is of the Jews," we must go to the Jews for the knowledge of the true God.

Having thus prepared the way, and ascertained the source of the knowledge of the true and living God, let us first examine the writings of Moses and the prophets and see what they teach concerning God, i.e., what God revealed to Israel concerning Himself.

When the people of Israel were about to enter the promised land, God, through Moses, addressed these words to them, "Hear, O Israel, *The Lord our God is one Lord*" (Deut. 6. 4). The command to "Hear!" itself implies that what is to follow is of great importance, and demands the closest attention. Here was a people that had been miraculously delivered from the Egyptian bondage, and been led through the wilderness, and was about to enter the possession of the land promised to them. In addition to the many lessons that had been impressed upon their minds that there was but one God, whose name is Jehovah, they were again solemnly admonished to "hear," and reminded of the fact that "Jehovah our God is one Jehovah." This admonition is followed by the command, "And thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might, and these words which I command thee this day, shall be in thine heart" (Deut. 6. 5, 6). Since out of the heart are "the issues of life" (Prov. 4. 23), if those words were inscribed upon the "fleshy tables of the heart" (2 Cor. 3; 3), they would be stored up in the memory, and would thus always be before the mind. Not only was the generation of adults then living to remember that Jehovah was one, and to love Him with all their powers; they were commanded to teach this great truth to their children, as we see from the following words, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6. 7). Thus was the nation of Israel to be the custodian of the knowledge of the true God for all time to come.

I must direct attention to the R.V. reading of Deut. 6. 4, "Hear, O Israel, Jehovah our God is one." It would be difficult, if not impossible, for language to express more clearly the fact that the God who revealed Himself to the people of Israel, is One; that is, one person.

I subjoin a number of Old Testament testimonies which corroborate what we have just been considering:

"See now that I, even I, am He, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand" (Deut. 32: 39, 40).

"As for God, His way is perfect; the word of the Lord is tried: He is a buckler to all that trust Him. For who is God

save the Lord? And who is a rock save our God?" (2 Sam. 22 : 31, 32).

"Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. 40 : 28).

"Fear not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God: I know not any" (Isa. 44 : 8).

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else" (Isa. 45 : 5, 6).

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He that established it, He created it not in vain, He formed it to be inhabited; I am the Lord, and there is none else" (Isa. 45 : 18).

"Thus saith the Lord, the Holy One of Israel, and his maker, ask of me things to come concerning my sons, and concerning the work of my hands command ye me" (Isa. 45 : 11).

Let us especially notice one expression in the last testimony quoted, namely, "the Holy One of Israel." This brings to view (1) the fact that there is a "Holy *One*," not a "Holy *Three*," as trinitarianism teaches; and (2) that this "Holy One" was Israel's God. Other nations, even at this time, had a multiplicity of deities who were sacred or holy to them, but Israel's God was the Holy ONE." While the gods of the nations were idols, the product of their imaginations, and the work of their hands, the Holy One, Himself the Creator of all things, had revealed Himself to Israel; and Israel, if they retained God in their knowledge, knew whom to worship and serve.

I also mention the fact, revealed to Israel, that there is but One whose name is Jehovah. This appears from the testimonies considered, and from others which we shall now consider. "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth" (Ps. 83 : 18). This teaches, (1) that there was but one whose name was Jehovah, and (2) that Jehovah was the most high. The Most High is "the Most High God" whose priest Melchizedek was (Gen. 14 : 18-20). He is also styled "the Highest" (Luke 1 : 32, 35). It is clear from the foregoing testimonies that since there is but one who is the Most High, and Jesus is the *Son* of the Highest, that the Most High alone existed at the time when the language of Ps. 83 : 18, was written, and that Jesus did not exist in person at that time, but only in God's purpose. This truth that there is but one Jehovah was thus in plain

teaching, and in psalms and hymns, impressed upon the religious consciousness of God's ancient people Israel.

Not only this, but the nation of Israel itself was divinely appointed as a witness to bear testimony to the truth that Jehovah was one. Thus we read, "*Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He: Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour*" (Isa. 43: 10, 11). Did the people of Israel, as long as they were true to God, acknowledge more than one God? It was shown above that Israel knew but one Most High, and that was Jehovah. Jesus was "the Son of the Highest," not because He was the second person of the Godhead, as theology teaches, but because He had been begotten of the Virgin Mary by the Holy Spirit, or "power of the Highest." Therefore He was called "the Son of God," "the Son of the Highest" (Luke 1: 33, 35).

(To be continued).

INTELLIGENCE.

ALBERT, TEXAS.—To THE CHRISTADELPHIAN ADVOCATE.—Our Fraternal Gathering convened at Junction Meeting House, at 8-30, August 12th, with a fairly good attendance. The writer in the chair, after singing a hymn, read Rom. 12. After prayer, Bro. J. O. Tanner delivered an address of welcome, responded to by Brethren W. H. White, of Elmer, Okla., and G. W. Banta, of Medina, Tex. August 13th, at 11 o'clock, G. W. Banta's subject was "The Purpose of God in Creating the Earth and Man upon it." At 3-30 p.m. Exhortations were given. At 8-30, the subject was, "The Covenant to Abraham, the Further Unfolding of God's Plan. August 14th, 11 a.m., "The Covenant to David," by W. H. White. At 3-30 we had singing, reading and prayer, as in all our services, and our singing was much improved over previous gatherings. Exhortations by Bro. Landrum and the writer. At 8-30, an address by Bro. J. O. Tanner, subject "The Kingdom of God." August 15th, at 11 a.m., Bro. W. H. White spoke on the "Nature and Destiny of Man." At 3-30 Exhortations. At 8-30, Bro. J. O. Tanner's address was on "The Gospel Preached by Christ and His Apostles." August 16th, 11 a.m., the subject by Bro. G. W. Banta was "Regeneration." At 3-30, Exhortations by Brethren Landrum and W. H. White. At 8-30, Bro. J. O. Tanner lectured on "The Things of the Name of Christ—His Priesthood." August 17th, at 11 a.m., the subject was, "The Signs of the Times," by Bro. J. O. Tanner; and at 3-30, Exhortations and the Memorial Service, by Bro. G. W. Banta and the writer. At 8-30, Bro. J. O. Tanner's subject was, "The Seven Pillars of Wisdom's House."

On Saturday afternoon an address was given at the water's edge by Bro. G. W. Banta, and we immersed W. T. Tanner and M. A. Tanner, son and daughter of Bro. and Sister J. O. Tanner; also J. S. Greer, son of the writer and Sister E. J. Greer. On Sunday, after an address by Bro. W. H. White, we baptized Chas. White, son of Bro. and Sister W. H. White, of Elmer, Okla. These all, and Sister Burrier, were received into fellowship at the service at 3-30. On the 17th, Sister Amanda Oatman stated that she did not consider the differences between us on the resurrectional responsibility a barrier to fellowship, and was received by the right hand of fellowship. August 17th, the night service ended another most enjoyable and edifying gathering, and

we elected, should the Lord delay His coming, to meet at the same place next August for another season of rejoicing in our pilgrimage.

We also report the obedience of Bro. Burrier, Sister Burrier's husband, on September 21st, Bro. Lee Walker assisting.

Your Brother in Israel's hope,

JOS. GREER, Secretary.

BALTIMORE, Md.—Dear Brother Williams,—Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

I cannot refrain from writing you a few lines in behalf of the little body which, for a year past, has assembled itself every Sunday morning at 11 o'clock, at Sonnenburg's Hall, N.W., corner of Baltimore and Greene Streets. This Ecclesia consists of the following members:—Bro. and Sister O. E. Franklin, Bro. and Sister Alex. T. Kay, Sister L. V. Jung, and your humble scribe. We regret to say that unpleasant circumstances, over which we had no control, compelled us to take this step. But we were longing for "peace and unity,"—that peace which *comes alone* through a true fellowship one with another and with the Father, and with His Son Jesus Christ. 1. John, 1: 3. And *such we have found* since we have met at the place mentioned above, where we are ever ready to welcome those who stand on "The Old Christadelphian Statement of Faith," and ask the assistance of any who are passing through Baltimore, to join us on the first day of the week in memorializing the death of our Lord and Saviour Jesus Christ, till He come.

We have been greatly encouraged by many visitors from several Ecclesias scattered abroad, to wit: Bro. R. A. Mowatt, of Boston, Mass., made his temporary residence here for about three months, and during that time met with us. Sister Sarah Wilson, of Philadelphia, communed with us in June. Bro. Wm. Kay, of Florida (father of our Bro. Kay), on a visit to his children in the North, to and fro, broke bread with us on two occasions in August. Sister Sadie G. Thaxton, of Richmond, Va., on a few weeks' visit here, also gave us the pleasure of uniting with us at the Lord's Table; and again, on Sunday, September 14th, we had the company of seven members of the Washington, D.C., Ecclesia, viz.: Bro. and Sister M. Pigott, Bro. and Sister Beasley, Bro. and Sister R. A. Renshaw, and Bro. Bradley Taylor.

We can truly say that this was a day of rejoicing in the Lord, a feasting of fat things, the true Bread from heaven. On this occasion Bro. Pigott gave a lecture on the subject, "The Goodness and Mercy of God." His words made a deep impression on us, not soon to be forgotten. He chose Psalm xix. and Matt. vi: 28, 29, as subject matter, and drew a parallel between the lilies of the field and those in the faith. As the natural lilies grow by the power and subtle influence of God's law, so should we grow in grace and the knowledge of our Lord Jesus Christ, that in the age to come we may shine in the kingdom of our Heavenly Father with greater glory than King Solomon's.

At the breaking of bread, Bro. Taylor delivered a thoughtful and fervent "proclamation" on the Lord's Death, wherein he feelingly dwelled on the unbounded love of the Master, His implicit obedience to His Father's will, even to the ignominious death of the Cross, whereby He consecrated a new and living way for us to boldly approach the Father through Him, our High Priest, as the washed, sanctified and justified in His name, and by the Spirit of our God. Come again, brethren, and refresh us, and build us up in our most holy faith. In the evening we met at Bro. Franklin's house and had supper with him; the remaining hours were spent in singing songs of praise to the Deity, and short speeches by most of the brethren, pertaining to those things most surely believed among us. Iron sharpeneth Iron. Indeed, our intellects were brightened and polished by the words of the Spirit. But there is a time for everything, so we had to part. Fond memories still linger of that joyous occasion. "Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133: 1. We are holding Wednesday night meetings for the study of the Scriptures. Our holy conversations have inter-

ested a young man, who is diligently searching to find the way that leads to eternal life. May He who looks upon the hearts of all men crown his efforts with success, is the hope of

Fraternally yours,

L. V. JUNG.

[Since Intelligence is appearing from two meetings in Baltimore, it is needful to explain that it is not caused by doctrinal differences, but, it seems, by differences as to what we may call local ways and means, which we think and hope cannot affect the fellowship of visitors, nor, let us hope, more fervently, the salvation of those who seem not to be able to work together
—EDITOR.]

BOSTON, MASS.—Mrs. Eliza Anderson, after a good confession concerning the things of the Kingdom and the Name, was buried with Christ in baptism and rose to walk in newness of life. Sister Anderson is a daughter of Sister Phillips, of this Ecclesia, but is living in isolation in Maine.

Your Brother in hope of Eternal Life,

JOHN B. RILEIGH.

CHICAGO, ILL.—It is some time since any intelligence has appeared from here, on account of our having nothing encouraging or of special interest to report. Some months ago we had to withdraw fellowship from two or three of our number, because of their having embraced the idea of the human paternity of Jesus, and as a protest against the action of the Ecclesia in withdrawing from brethren for this cause, Bro. M. Roche resigned as a member of our Ecclesia, since which time we have enjoyed a degree of peace and harmony in our midst to which we had been strangers for some time past. We have lately been encouraged by the obedience to the truth of Mr. R. T. Pirine, of Waukigan, Ill., who, after giving evidence of his understanding of the first principles of the truth, was inducted into the sin covering name on October 5th, and on the following Sunday was received into fellowship. He has since been united in marriage to Sister Hardy, of Canada, and it is their intention to remove there in the near future, so we will not long have the pleasure of their company. However, they have our best wishes for their mutual happiness and wellbeing, and we trust they may be helpful to each other in their warfare to attain the prize of eternal life that is set before us.

J. LEASK, Secretary.

FULFORD HARBOUR, SOUTH SALT SPRING ISLAND, B.C.—Dear Bro. Williams,—As you are aware, we are on a ranch at this place, and have been here six months, and like it well. We are busy with the Truth, and causing a stir amongst the people and clergy, hoping good will come out of it. We are alone, this division affair we have no use for. It seems they are determined to misunderstand each other, for when you come to talk over the affair both sides are at one, but because of certain words used which are interpreted, or misconstrued, to mean something else, the cry, "Disfellowship him, he is teaching something else," is raised, and so reason is shut out. But the Truth remains, Christ died according to the Scriptures, and was raised according to the Scriptures, will come again, according to the Scriptures, and raise the dead in Christ, according to the Scriptures. Christ came in the flesh, died for Himself by putting away sin by the sacrifice of Himself, and so opened the way by which we may obtain salvation through Him by being baptised into His death (dying symbolically), but not physically (as some say), and also in the likeness of His resurrection by rising out of the water to walk in newness of life, and so obtain a better resurrection (if death overtakes us) by a physical change of body, and clothed with immortality at the hands of Him Who was raised from the dead through the blood of the everlasting covenant, the Great Shepherd of the Sheep, even Jesus the Anointed.

Trusting you and Sister Williams are well, and hope you will benefit by your stay in England.

Your Brother in Christ Jesus,

A. J. WATKINSON.

HECKMONDWIKE, ENG.—We have much pleasure in announcing the immersion of another of Adam's race into the "One" saving name of Jesus Anointed, in the person of Albert Erwin Quarmbly (17), junior porter on the railway here, on November 2nd, 1913.

Our new brother has been a scholar in our Sunday School for some years. This is encouraging to the Superintendents and Teachers. Our prayer is that he may patiently continue in well-doing, seeking for glory, honour and immortality, and so at length receive eternal life. He was taken into fellowship on November 9th.

Our Ecclesia now numbers 20 members. Sister Fannie Wood has latterly been unable to attend at the Lord's Table through sickness; she is improving somewhat.

Bro. Hayes (father of the writer) has had the misfortune to be on the sick list. Up to the time of writing he has been off work four or five weeks, a fortnight of this he has spent at the sea-side, which seemed to have done him some little good. We hope it will not be long before he is well and strong again.

Bro. Ackroyd, another elderly brother in our meeting, is fairly well just now, but is not always in that happy position. These two brethren have worked hard for the Truth, but are now having it a little easier, as the younger brethren get useful in the speaking line. May they be spared to us for some years to come, and if the Lord will, to the return of Jesus Christ to the earth.

There is this consolation, that our labours are not in vain in the Lord.

Sister Armitage (our aged Sister) keeps up wonderfully in health, very seldom missing the "Breaking of Bread." She is one of the oldest sisters in the Truth now living in Yorkshire, it being nearly fifty, if not over fifty, years since she was immersed into Christ. We indeed highly esteem her.

On October 19th, Bro. Percy Standeven, of Sowerby Bridge, lectured for us, also Bro. Briggs, of the same town, lectured here on November 2nd. Both these brethren gave the word of exhortation in the afternoon, which we enjoyed.

The lectures on the other dates were given by our Brethren Arthur and Walter Hayes.

Sister Alice Robinson, of Morley, visited here on October 26th, when she "broke bread" with us.

J. T. HAYES, Recording Brother.

LEEDS, ENGLAND.—We are pleased to announce that, God willing, the Annual Fraternal Gathering will be held in our hall on Friday, December 26th.

Tea will be served about 4 o'clock, followed by a meeting at 6 o'clock, when the following subjects will be spoken to by selected brethren, Bro. Nixon Robinson being president:—First speech, "The Open Bible"; second speech, "The Christ"; third speech, "The Christian"; fourth speech, "Coming Glory and Peace." Closing about eight o'clock, so as to allow of visitors catching convenient trains.

We extend to all a most hearty welcome, and hope to have a real good time with those of like faith.

Time of meeting on the first day for Breaking of Bread is now 2-45 p.m.

G. B. SUGGETT, Recording Brother.

LONDON (CAMBERWELL).—We have pleasure in reporting the extra work we have been doing in Lewisham, Dulwich and Camberwell, in obedience to the command, "Go ye out into the world and preach the Gospel." Our effort in Lewisham and Dulwich did not obtain the response we should like it to have had, but those that were at those meetings had the benefit of the masterful handling of the truth by our Bro. Williams, which all that come within sound of his voice are able to appreciate. On Sunday, October 12th, at the Surrey Masonic Hall, Camberwell, S.E., to a full meeting, Bro. Williams dealt with the "Wonders and Beauties of Creation, illustrative of the grandeur and glory of the New Creation"; at Limes Hall, Lewisham, on Thursday, October 16th, "The Faith once for all delivered. What is it? and when was

it delivered?"; on Friday, October 17th, in same hall, "Signs of the Lord's Return and the programme of Events at His Coming."

On Sunday, October 19th, at Surrey Masonic Hall, to another full meeting, at 3 p.m., "The Repentance of the Thief on the Cross, and the lesson learned therefrom," at 7 p.m., to another full meeting. "Salvation dependent upon belief. Belief of what?" On Wednesday, October 22nd, at the Imperial Hall, Dulwich, "The beginning and end of Evil," and on Thursday, October 23rd, in same hall, "The soon coming Theocracy to displace Democracy."

The last of the effort was held at Surrey Masonic Hall, Camberwell, on October 26th, at 3 p.m., "God and the Devil. Heaven and Hell; is their existence mutually dependent?" and at 7 p.m., to a very full hall, "The Transfiguration, and the Gospel lesson to be learned therefrom." The brethren and sisters from other Ecclesias and the strangers who were present expressed their appreciation of the clever and clear way Bro. Williams (who lectured on each occasion above mentioned) expounded the Truth as it is revealed in the Scriptures.

In the time between afternoon and evening lectures the brethren and sisters gathered together to talk over the good things they had heard out of the Bible and to enjoy those things God in His mercy had provided for them, both spiritually and temporarily. Truly ours is a living hope, and I trust that we *all* have obtained a lasting benefit by these meetings together for the upbuilding of the Church of God, and that each one of us may obtain an abundant entrance into the Glorious Kingdom of our Lord and Saviour Jesus Christ. "Lord we wait the Time of Blessing, resting on Thy promise now. When Thou wilt come down like rain upon the mown grass and as showers that water the earth, and God's Will be done on Earth as it is in Heaven." Come, Lord Jesus, come quickly, is the prayer of Thy Church.

GEO. FOOT,

Recording Brother to the Camberwell Ecclesia.

LOWELL, MASS.—It gives us much pleasure at this time to announce the addition of one more to our number, Mr. Herbert Baudin having put on the Saving Name and begun the race for eternal life. May he, with us, press forward unto the end and obtain an abundant entrance into that Glorious Kingdom is our earnest prayer.

We are having good meetings at the present time, and hope soon to have lectures.

With love to all of the same like precious faith.

Your Brother in Christ,

BENJ. HOYLE, Sec., Lowell Ecclesia.

ORLANDO, FLA.—There is nothing of special interest to report, except the visit of Bro. Zilmer. We learned that he was to give some lectures in Georgia, so we asked him to extend his journey into Orlando. He was with us from October 12th to 16th and delivered several lectures, which were advertised in each of the daily papers, but the attendance was very small. Thus we are made to realize that this is "the day of small things," with the Truth.

However, our little Ecclesia has had a "time of refreshing," for which we are thankful, and we are encouraged to "press forward toward the mark of our high calling of God in Jesus Christ."

CHAS. T. SPENCER.

QUINCY, MASS.—My dear Brother Williams,—It has been some time since you have had any intelligence from the Quincy Ecclesia for the dear *Advocate*, which we enjoy reading so much. It has been a welcome visitor in our home for about twenty-five years, and it has done us lots of good in helping us to defend the Truth in its plain and simple way. May God spare you long to continue,—yes, even until the Master comes, is the prayer of the little flock in Quincy.

We are very thankful to our Heavenly Father for His aid in helping us to teach the word of Truth to three new members during the past six months. These

three, after confessing the things concerning the kingdom of God and the name of Jesus Christ, were buried in the waters of baptism and rose to walk in newness of life. They now address God as their Father and have passed from the law of sin and death under the law of the spirit of life, hoping to receive the gift of God which is eternal life through Jesus Christ our Lord.

Mrs. Jessie McDonnell, formerly a Congregationalist, was baptized April 17th, 1913. She first became interested in the truth through the efforts of our beloved sister, Elizabeth Pinel, who fell asleep in Christ Jesus last February. On Sunday, August 31st, Mr. John Smith, father of our brother, Alexander Smith, was baptized, together with Miss Ruth M. Pinel, aged 18 years, youngest daughter of Brother and Sister Walter P. Pinel, of Quincy. The obedience of Sister Ruth completes the family of six girls, five of whom are living. May God help all three, with us, to keep our eyes fixed on the high prize of our calling in Christ Jesus, so that at His appearing He may change our vile bodies and fashion them like unto his own glorious body.

Now, dear brother, since you and Sister Williams were here, Ecclesial difficulties have fairly settled, so that we know where we stand. Those of Providence who drew up the resolutions which caused so much trouble have joined with the old Boston Ecclesia, which makes the Responsibility Question a test of fellowship. Also two members from the Lowell Ecclesia and five from the Campello Ecclesia. We who remain on the same firm basis have settled down to work hand in hand, having all agreed on the epitome of one faith as so plainly set forth by you while in our midst. We feel grateful to you and all who so willingly helped to make the meetings in Boston and vicinity such a success.

"The glad news of your safe arrival with Sister Williams on the other side of the water has reached us through the ADVOCATE. May our heavenly Father bless you both in the work which you are about, so that you may prosper in your labour of love and finally crown you with immortality.

With fondest love from one and all of the Quincy Ecclesia, I remain,
Yours in the Master's service,

ALICE E. PINEL,

Acting Recorder,

Quincy Ecclesia.

SOWERBY BRIDGE.—Since our last report we have had the assistance of Brethren N. Robinson, of Morley, G. B. Suggitt, of Leeds, and A.E. Owler, of London, in the proclamation of the truth, and are pleased to report continued interest on the part of several friends. Bro. Owler, in addition to exhorting in the afternoon and lecturing in the evening, gave a very interesting address to the scholars of our Sunday School. On Saturday, November 15th, the annual school tea and meeting was held in our meeting room, when about 120 scholars, brethren, sisters, and friends sat down to tea. These included visitors from the rest of the Yorkshire Ecclesias. After tea, Bro. T. Standeven presided, and a lengthy programme, consisting of hymns, anthems, and recitations by the scholars, was gone through. Bro. A. E. Owler, of London, was a welcome visitor, and kindly consented to present the book prizes to the scholars who had earned them during the past year.

Altogether a very enjoyable time was spent, and many of those who had the privilege of being present expressed their appreciation.

J. W. HALSTEAD.

WASHINGTON, D.C.—To the Ecclesias scattered abroad. Greetings. Some time having elapsed since we held a "Fraternal Gathering" in this part of the country, and believing the time is now ripe for such an event, we cordially invite you to join with us in a Fraternal Gathering at Washington, D.C., on May 30th and 31st, 1914. (Memorial Day and Sunday).

We intend to inaugurate a different method of conducting the business part of the gathering, which has been the unsatisfactory feature of most of

the gatherings in the past. Heretofore the bulk of the expense of holding the gatherings has devolved upon the ecclesia where held. In addition, many of our neighbouring ecclesias have felt compelled to contribute ahead of time to a fund for the purpose of assisting in defraying this expense. Besides this (in Washington at least), we have had the added humiliation of having to take up special collections at the gathering to assist in meeting the hotel expense, as the few homes of the brethren are entirely inadequate for accommodating so many guests. Of course, it is possible to entertain a few in our homes, but this entails much extra labour on the sisters, and as a consequence unfits them for a full enjoyment of the meetings. We think this sacrifice is unfair as well as unnecessary.

Now, we believe, brethren, that there is a better way of conducting this feature of the gathering. A way which will alleviate the above conditions, namely: The Washington Ecclesia will assume all the incidental expenses attending the gathering, such as hall, printing matter, badges, advertising, and furnishing speakers. There will be no pledges asked of neighbouring ecclesias and no collections taken during the gathering except our usual Sunday morning offering. Our whole effort is to eliminate finances as far as possible that the spiritual aspect of the gathering may not be affected in the slightest degree.

The railroad fare and hotel expense will be borne by each brother and sister attending the gathering. The Washington Ecclesia will endeavour to get a special rate in a commodious hotel so that all may be together and convenient to the hall.

Upon careful consideration of the various plans suggested we feel sure this would be the most satisfactory, and, as a whole, the most economical to the visiting brethren.

We realise this is rather early to ask you to say positively that you will attend, but we would at least like to learn if you desire to come and that you will make the effort to do so.

We also invite suggestions and whether you approve or disapprove of our method.

Notice of exact hotel rates and other information will follow later.

In conclusion we submit the above for your careful consideration and early reply.

Fraternally yours,

Washington Christadelphian Ecclesia.

Brother G. B. Taylor.

.. C. T. Creecy.

.. J. T. Parnell.

.. W. A. Beasley.

.. A. M. Renshaw.

.. M. Pigott.

F. G. Committee.

Address: A. M. Renshaw, Secretary.

3638, Thirteenth Street., N.W., Washington, D.C.

* * * *

Matrimony—"A man and his wife were, on a certain occasion, enlisted in a dispute which of them had committed the fault in some late occurrence; at length the husband, perceiving that it might amount to something unpleasant, kindly and sweetly remarked: 'Well, my dear, I had as lief it would be I as you that committed the fault, for we have but one interest, and but one character.' 'Yes, my dear,' replied the wife, 'and I would as lief it would be myself as you.' Of course the quarrel was healed in a moment."

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