

JANUARY, 1914.

# 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 Christadelphian Advocate.

Vol. 30—No. 1.

JANUARY, 1914.

## Sudden Death of the Editor of the Advocate.

It is with profound regret that we have to record the death, with tragic suddenness, of Bro. Thos. Williams, the Editor of the CHRISTADELPHIAN ADVOCATE, which occurred on Monday, 8th December, 1913, at about 5 p.m. Before leaving Orlando he had an attack of vertigo, which was repeated while in Mumbles prior to his Yorkshire tour, and he was again similarly affected during his visit to Camberwell, London. But he also complained of muscular rheumatism, and it was with difficulty that he completed his round of lecturing appointments. Indeed only his indomitable will kept him going, and he was really unwell when he set out from London to return to Mumbles, as he hoped for rest and recuperation. This, however, was not to be. Even in the train journey down he became worse, practically losing the use of his feet and legs, and on arrival at Swansea had literally to be carried to the waiting cab. He was immediately taken to Glaslyn Cottage, the residence of Bro. John Matthews, who bears an honoured name in the history of the Truth. There all that loving hands and hearts could do for him was cheerfully rendered, but alas! all to no avail, for although conscious to the last, and with no immediate presentiment of death, the heart failed, and our dear Bro. Thomas Williams passed quietly away in his 66th year.

Oh! what a sad, sad home-coming! At first the staggering fact was scarcely realisable. No one imagined that his indisposition was other than temporary, and all hoped that with the careful nursing so freely and willingly bestowed he would presently recover and be amongst us again. This, however, was not to be, and as time passed the awful fact pressed itself home that in very truth he was dead.

Then ensued a fortnight of bitter anxiety and worry. Poor Sis. Williams, herself in a weak state of health, could hardly stand the strain, and at one time it was feared she too might give way entirely. A cable was immediately despatched to her second son, Bro. W. J. Williams, in Berlin, Ontario, Canada, advising him of his father's death, and enquiring whether, if he were kept, it would be possible

for him to come over for the funeral. On Tuesday morning, at 8 o'clock, the reply came that he was coming at once and would wire his departure from New York. This he did (but by the negligence of an official it was not sent off till the end of the week), stating that he had left on the Celtic on the Thursday, 11th December. This boat is not one of the fastest, and in ordinary circumstances could not reach Liverpool till the following Friday. The interval was a constant time of distraction to Bro. John Knight Clement, who was much worried over the deplorable condition of Sis. Williams (his sister), and at the same time anxiously waiting for news of the son, which did not come.

In the meantime, arrangements had been made that Brethren John Owler and R. J. Elcomb would hold themselves in readiness to go down from London to assist at the interment on receipt of a wire. Bro. Clement was harassed almost beyond measure by the delay, as it was now nearly a fortnight since the death, and in view of the Public Health Acts the position was becoming most serious. He decided that the funeral must take place on Saturday, 20th December, and when the two London Brethren arrived at Mumbles just before Friday midnight, there was still no news from Bro. W. J. Williams of his arrival at Liverpool. Bro. Clement telegraphed and telephoned to every likely place for information, but it was not until 4-30 on Saturday morning that the former telephoned through that he was at Mumbles Road, and was accompanied by his sister-in-law, Mrs. George Williams, wife of the youngest son. Within an hour he was at his mother's bedside, and from that moment Sis. Williams appeared to revive. She had suffered intense anxiety in the fear that he might not arrive in time, but now that was over, and she rallied.

These details are given as they will doubtless be of interest to all the brethren and sisters in America, whose hearts are bowed down in sadness at the untoward end to the anticipated pleasure trip of their and our beloved brother. Owing to the unexpected turn of events, Bro. Williams' wishes in regard to the ADVOCATE had not been ascertained, but it was felt that it was due to the American brethren and subscribers generally to publish, at any rate, a curtailed number for January, and Sis. Williams being agreeable this issue has been put together hastily, and all defects will doubtless be leniently passed over in consideration of all the sad circumstances.

The funeral took place as arranged on the afternoon of Saturday, 20th December, in the presence of over 100

brethren and sisters, relatives and friends. Bro. Norman Halstead came over from Sowerby Bridge to represent the Yorkshire Ecclesias, and Bro. H. E. Ramsden travelled from London by the midnight train on behalf of the metropolitan brethren and sisters. The grave is next to that of Bro. William Clement, the father of Sis. Williams and Bro. John Knight Clement. It is in a beautiful spot about midway up the slope of a broad hill. It may be, in some sense, a solace to the bereaved widow and children that our dear brother fell asleep in the land of his nativity, and in the place where, nearly fifty years ago, he took on the yoke of Christ.

Bro. John Owler officiated at the short service held in the cemetery chapel. After reading a few appropriate verses from I. Cor., xv; he said:

“We are once again in the presence of death—the arch enemy of human-kind. It has asserted its power over our dear Brother Thomas Williams, but we are comforted in the knowledge, which with us amounts to the certainty, that our brother shall rise again! The victory which death has gained is only temporary, for the sufficient reason that our brother has ‘fallen asleep in Jesus.’ The apostle Paul in his first letter to the Thessalonians (iv; 14) declares that ‘if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.’ It is therefore to the Resurrection that we are able to look forward with hope, and that in measure reconciles us to the great loss we have incurred by the sudden death of our beloved brother. The ways of the Divine mind are to us sometimes inscrutable. This is one of them. We should all have said had we been consulted, that he could ill be spared, that we wanted him some time longer to fight the good fight, to lead the van, in guiding the good ship of Truth through the shoals, which, as in time past, it may have to encounter again. But that is not God’s way, and in our powerlessness, we must needs bow our heads in submission.

“We can, however, turn the apparent evil to good account. For nearly fifty years our brother has striven both by the facile writing of his pen, and the eloquence of his voice to preach the gospel—the good news of the glorious Kingdom of God which is shortly to be set up on this earth. Ever since the day when, as we say, he embraced the Truth, and was baptised into Christ, he has always, in the words of Paul ‘pressed towards the mark for the prize of the high calling of God in Christ Jesus,’ and we are sure that when

he stands before the Judgment Seat, there awaits him the 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' We can therefore exhort each other in the words of Paul, 'Brethren, be followers together of me, and mark them which walk, so as ye have us for an example.' Our brother's whole life of strenuous work in the Master's service will make a powerful appeal to us who are left to emulate him, whom we must now consign to the grave as a temporary resting place.

"May we all 'gird up the loins of our mind' and renew our efforts to 'walk worthily of the high vocation wherewith we have been called.' In writing to the Romans (viii; 17) Paul declares that if we are children of God then we are heirs—heirs of God and joint heirs with Christ—if so be that we suffer with him, that we may be also glorified together. What beautiful thoughts are thus expressed! How they do encourage and uplift us at such a time as this! In the Sermon on the Mount the Saviour said, 'Blessed are the peacemakers for they shall be called the children of God.' Our late brother made peace with God nearly fifty years ago, when by his induction by baptism into the 'only name given under heaven among men whereby we must be saved,' he recognised that 'being justified by faith' in the things understood and believed 'we have peace with God through our Lord Jesus Christ.' He then became a child of God, an heir of God, a joint heir with Christ, of all that God has promised to Him, and purposed in Him. This also is our position brethren and sisters and we rejoice in it. It lifts us up in thankfulness and gratitude to our Heavenly Father, and we await in patience the glorious sequel 'that we may be also glorified together.' Think of it—Christ our Elder Brother returned to set up His Kingdom to give immortality and incorruptibility to his faithful ones, and amongst the glorious throng our dear Brother Williams and ourselves also if found worthy!

"With Martha and Mary at the tomb of Lazarus we are inclined to say 'Lord, if thou hadst been here, our brother had not died,' but in the same confident spirit we can say, and we do say: 'We know that he shall rise again in the resurrection at the last day.' And the words of the Saviour come to us with comfort and consolation unspeakable, for He said, 'I am the Resurrection and the Life, he that believeth into Me, though he were dead, yet shall he live.' And so it is that in this glorious hope we carry our brother to his temporary rest, for said Christ to John in Patmos: 'Fear

not, I am He that liveth, and was dead, and behold I am alive again for evermore, and I have the keys of the grave and of death, and the gates of the grave shall not prevail against my ecclesia, or called-out ones,' and so with a loud voice, with a triumphant 'Come forth' the dead in Christ shall be raised first. He that testifieth these things saith, 'Surely I come quickly,' and we reply from our hearts, 'Amen. Even so. Come Lord Jesus.'"

Bro. Norman Halstead then feelingly offered prayer, asking for a Divine blessing richly to be poured upon our sorrowing sister who, herself upon a bed of sickness, was unable to take part in the last observance, and also that we who are left to mourn the loss of a beloved brother might emulate his glorious record and be found worthy to enter with him into the joy of our Lord.

The cortège then proceeded to the graveside and after the coffin had been lowered, Bro. Elcomb spoke a few words of comfort and exhortation. He based his remarks upon Rev. xiv; 13: "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord. . . that they may rest from their 'labours.'" This was the voice that comforts. There were voices of all kinds around us, but they gave no comfort. This was the voice of love which told us of the day when those who die in the Lord should "rest from their labours" in that great "rest which remaineth for the people of God." Our brother had worked strenuously right up to the last. He had found a friend as Lazarus did, and the day will come, when he too will rise again. So we sorrow not as others that have no hope. Like our brother we have a sure and certain hope, and the exhortation to all of us is, "Let us labour therefore to enter into that rest." Bro. Williams had not only laboured, but we could say with truth he has well finished his work, and we feel confident he will attain to that rest. The next time he opens his eyes it will be to look upon the scene described by John, "I looked, and lo! a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads." . . . "And they sang, as it were, a new song, and no man could learn that song but those which were redeemed from the earth." We therefore can leave our brother peacefully sleeping, in the confidence that like Paul, "Henceforth there is laid up for him a crown of righteousness which the Lord, the righteous judge, shall give to him at that day, and not to him only but to all those who love his appearing," when "Christ shall

change this vile body and fashion it like unto his own glorious body. He appealed to all around to heed "the voice from heaven" that had been so ably spoken by our late brother, whose tongue is now for a time silent in the grave, and to look forward with joyful anticipation to the time when Christ shall come to unlock the tomb 'when this mortal shall put on immortality, this corruptible shall put on incorruption.' Then offering a prayer full of pathetic appeal to our Heavenly Father for strength in the hour of trial, the service concluded. We all took a last look at the simple, sombre black coffin, on which there was the inscription in letters of gold, "Thomas Williams, died 8th December, 1913, aged 66 years," and came away heavy at heart, but chastened in spirit in submission to the Divine will.

It is a true saying that "ill news flies apace," and so the sad intelligence of the death of Bro. Williams was cabled here and there, and many members of the household of faith were quickly apprised of the event.

Then came a veritable flood of condolence and sympathy from all quarters, showing the intensity of the love and affection which our brother and sister have engendered wherever they have been. Hundreds of telegrams and letters have been sent to Sis. Williams and Bro. John Knight Clement, all breathing words of comfort and consolation to the bereaved souls, who desire to take this opportunity of expressing their deep appreciation of same.

One of the first communications received came to hand from Guelph, Ont., almost within twelve hours of the despatch of a cable advising the death. It reads:—

"Our deepest sympathy. Write particulars. CHART." Then followed at intervals the following:

"Deeply grieved to hear of death, but sorrow not as others." HAMILTON ECCLESIA.

"Sympathy and love." CHARLES T. CREECY.

"Our fondest love and deepest sympathy." Ecclesias at RICHMOND, VA.

Then the mail from America and elsewhere began to come, and the following selection has been made from the numerous tokens of the grief, which the sad event has called forth from brethren and sisters the world over. It will be understood that the exigences of space preclude giving more than a selection, which has had to be made hurriedly owing to the desirability of getting out this issue of the ADVOCATE as quickly as possible. Those which have been omitted are, the writers may be assumed, none the less appreciated.



ORLANDO, FLA.—“A telegram from George has just brought the sad news of the death of Bro. Williams. It is indeed a terrible loss, and our hearts go out to you in deepest sympathy. May the God of Heaven be with you in this your darkest hour to comfort and sustain you. It is impossible for me to write but *you know* we realise your position, and while we cannot do anything for you we can commend you to the care of Him, for whom Bro. Williams worked and laboured so faithfully for so many years. Look, dear Sister to the future, it is assured. Our brother was faithful unto death, and his reward is certain. May God bless you and comfort you is the earnest prayer of your brother and sister.”

LILLIE AND ERNEST HARDY.

WASHINGTON, D.C.—“The sad news has just come to us of the death of our highly esteemed and beloved brother. Yes, we loved him—we love you both, for we could scarce think of one without the other. We esteemed him for his work's sake. We loved him because he was clean, honest and true, with no mark of deception about him. We feel there is no one that can take his place in the hearts of the true brethren of Christ. No more difficulties can he adjust. He is gone! but his works do follow him, and some of his last words were an exhortation to true resignation to the will of the Father. He worked to the last in the Master's vineyard, and was true to the faith once delivered to the saints, and we feel sure there is a crown of righteousness laid up for him. May the Heavenly Father in His great mercy comfort you. Bro. Parnell and Thomas join me in loving sympathy. Sincerely your sister in Israel's Hope.”

LILLIAN PARNELL.

CHICAGO, ILL.—“We have been made very sad by the news of the death of our dear Bro. Williams, and hasten to extend to you our heartfelt sympathy in the great loss you have sustained. We got a despatch from George telling us the sad news which was quite a shock to us, as we had no knowledge that Bro. Williams was ailing in the least, and the *ADVOCATE* for December has come and there was no intimation in it that he was sick, so it is hard for us to realise that he has been cut down by the great enemy, death. But while we are filled with sorrow, there is consolation in the knowledge that our brother will rise again and that death's triumph over him will be but temporary, for it can be said of him, he fought a good fight, he kept the faith, and henceforth there is laid up for him a crown of righteousness, which the righteous judge will give to him at his appearing

and Kingdom. Our earnest prayer is that you may be sustained and comforted in this time of trial and that your sorrow will be tempered with the knowledge that the separation is but for a time and that there will be a joyful re-union when our Lord returns and raises his sleeping ones from the dust of the earth, when there will be no more separation or sorrow. Sarah joins me in sending her love and sympathy. Your brother in the patient waiting."

JAMES LEASK.

WATERLOO, IOWA.—"Dear Sister Williams: Greetings in the Anointed! We, the members of the Waterloo Ecclesia, learned with feelings of deepest sorrow of the death of our beloved Brother Thomas Williams. The November ADVOCATE with a report of Brother Williams's labours for the truth in England, came to hand some time ago, and there was no intimation of any indisposition, to say nothing of serious illness; hence the intelligence of the death of Brother Williams was altogether unexpected, and came as a great shock to all of us. There are those in this Ecclesia who remember with pleasure your residence in this city, and Brother Williams's labours for the truth among them. We take this the earliest opportunity to assure you of our heartfelt sympathy with you in this hour of sadness, and pray our Father in Heaven to sustain you in your trial. On behalf of the Ecclesia.

A. H. ZILMER, Secretary.

GUELPH, ONT.—My dearly beloved sister,—Although the mighty ocean stretches between us, our tears are flowing with yours. Can this dreadful calamity be true, are we never again in this life to see that dearly loved form, nor hear that sweet eloquent voice. My sister, we know you are brave, but when we feel the loss too great to bear, I ask myself what must be your suffering. Oh! my dear, words fail me, I can only weep and cry to God, "Oh teach us from our hearts to say, Thy will be done. What though in lonely grief we sigh for friends beloved, no longer nigh submissive still would we reply, Thy will be done, Thy will be done." He is only sleeping and will soon be awakened to hear those welcome words, "Well done, well done, good and faithful servant, enter into the joy of thy Lord." Who could be more faithful than he. Yours, with deepest sympathy.

ANNIE CHART.

CHICAGO, ILL.—"We have heard of the death of your husband, and our brother, Thomas Williams; and desire to express our heartfelt sympathy with you in your great loss.

We were both surprised and shocked when the news came so unexpectedly. Of course you will feel it much more than anyone else—it could not be otherwise—though we, his brothers and sisters in the Lord, will all miss him very much, for he has been very useful among us for many years, taking a kindly interest in every individual, whether rich or poor; and striving to maintain peace and purity of doctrine. We have not much doubt but that those of us who are worthy will meet him again—alive for evermore—in the Kingdom of God, when these sad partings will be a thing of the past. We earnestly hope that at that time your sorrow and mourning will be turned to everlasting joy and gladness, as we believe it will be. In hope of such a grand result of your pilgrimage and his, we are, in patient waiting for our Lord, yours faithfully,

S. T. NORMAN and Family.

ORLANDO, FLA.—“Received the sad news yesterday that Brother Williams had passed away. I do not know words in which to express to you my sorrow and sympathy at this sad time. I know how your heart must ache and there is so little that one can say that will be of any comfort. But you know that you have the most heartfelt sympathy of both Brother Young and myself. There is one thing that must be a comfort at such a time, and that is that you are not without hope of seeing him in a glorious future in that everlasting Kingdom where there will be no pain or sorrow and where “all tears will be wiped away.” I expect you are glad to be in your beloved Wales and among your friends of former days. I cannot think of anything to say as I know how badly I would feel if it were Bro. Young and your grief must be even greater if that could be, as you have travelled so many years together and been so much to one another. As I say I cannot write words, I can only feel for you and pray that God may comfort you in this time of great need. I know I voice the feelings of all the members of the little Orlando Ecclesia, when I write you that our hearts are full of sadness and when we meet again in the little room where our dear Brother has so often spoken to us that our thoughts and prayers will be with you. Yours in the one blessed hope that makes the one bright spot in this hour of sadness.”

Brother and Sister YOUNG.

“Words fail to express our sorrow and surprise at the sad news of Brother Williams’s death. Bro. Hardy has just been over and showed me a wire from your son. It is really very difficult to realise it. We hasten to express to you our

deepest sympathy in this your greatest time of sorrow.

We all know he had reached something near the end of mortal expectations in the way of longevity, but we were not prepared for so sudden and unexpected an ending of his useful life. Our little ecclesia all feel very, very sad indeed; that we need not tell you, and our heartfelt sympathies and best wishes, which are all we can give you, go out to you.

We will continue to look after your little home here and we feel now that U.S. will not see you any more, as you are amongst your own people and no doubt will be better contented with them, or with some of your children.

There is one side of the case that must not be overlooked, and that is that you both had so much to be thankful for in the long and happy life you have had together.

Again expressing our heartfelt sympathy for you, with Christian love from myself and wife." Yours,

H. C. MCDANIEL.

WEST MCHENRY, ILL.—“A letter just to hand from Bro. Leask brings the sad, sad news of the death of Bro. Williams, this is so unexpected and sudden, that we are dazed with the sad news.

Our second thought is what a load of grief is thus laid on you, our hearts are indeed grieved for you, we will ask our Father in Heaven to give you grace and strength to bear it. Our loss is great indeed in thus losing a faithful brother, an able teacher, a wise counsellor, a constant friend and companion. We shall miss him very much, but we do not grieve for him, we feel assured there is a crown of righteousness awaiting him at the appearing of our Lord Jesus Christ. Accept dear sister our heartfelt sympathy. Your brother and sister in Israel's hope.

JOHN and C. SPENCER.

In addition to the foregoing there were many letters from Ecclesias, amongst which the following were noted, viz:—Cardiff, Elland, Heckmondwike, Manor Park (London), Watford, and Sowerby Bridge, also several communications from Brethren and Sisters in all parts of the country, whose loving sympathy has gone a long way in helping our bereaved sister and relatives to bear up bravely in their hour of trial. To all of these correspondents they tender their deep gratitude, and express the hope that, for the time being at any rate, these acknowledgements will be deemed sufficient. It is gratifying to be able to write that as this issue goes to press, Sister Williams, though weak, is holding her own. We commend her to Almighty God who will bear her up in His everlasting arms.

## Editorial.

The death of Bro. Williams was so sudden and unexpected that his wishes in reference to the *ADVOCATE* had not been sought. Had he been spared it was his intention within a day or two to have sent forward MSS. to the printers, but alas! this was not to be. Owing to the weak state of Sister Williams' health it had perforce to stand over until she could be consulted, and it was then postponed to await the arrival of her son William from Canada. After further consideration it was decided to bring out a 24 pp. issue for January, so as to acquaint subscribers of the particulars of Bro. Williams' death and interment, and to defer the question of future publication until more permanent arrangements could be made.

"PEACE SUNDAY."—This was held in London on 21st Dec., and the Rev. R. J. Campbell preached a striking sermon, in which he declared that since "Christendom" and militarism had made alliance, to call the former Christian, as its name implied, was a gigantic lie. It had more faith in the sword than it had in Christ. Assuming that the majority of civilised men and women would like to see an end made of militarism, he would suggest that all the Christian Churches of the world, Catholic and Protestant, should unite in making request to all the governments of the States acknowledging International Law to agree to a scheme whereby all disputes between nations must be submitted to settlement by a permanent court of arbitration. He would suggest that an appeal should be made to the Pope, as the head of the largest Christian communion to take the initiative in the matter. What a "blind leader of the blind," to be sure. The one bit of truth submerged in so much dross is the fact that "Christendom" is a lie. As for the Pope as peacemaker, it would be ludicrous if it were not foolish in the extreme. The ignorance it betrays of the impending doom of the modern Babylon is appalling in one who is looked upon as a "light" in the present day.

THE WATERS OF BABYLON.—Details of the great barrage scheme designed by Sir William Willocks, and carried out by the great engineering firm of Sir John Jackson, Ltd., have now been published. It gives practical effect to the vast scheme of irrigation for the restoration of fertility to the sterile wastes of Mesopotamia. This portion of the work, which has cost about £2,500,000, out of the total of £15,000,000 involved in the whole scheme, consists of the Hindiyeh barrage, 7 miles south of Baghdad, which distributes the waters of the Euphrates through regulators past Babylon to Hilla. It is 800 feet long and consists of 35 arches fitted with sluice gates

16 feet wide. The arches are supported by piers 19 feet high and 4 feet thick, with key piers measuring 11 feet. Near the barrage is a lock with an opening 25 feet wide for the use of the river traffic. The barrage raises the level of the water by 22 feet, and a further drop of 8 feet immediately below has been dealt with by means of a subsidiary barrage. The first portion of the scheme has just been completed by the erection of a gigantic dam across the Euphrates 520 feet wide, which has permitted the river being turned into its new bed. The result is that floods in the valley will be reduced to a minimum and 600,000 acres will be reclaimed to the uses of agriculture. Here we have a practical illustration of the fact that "Peace hath her arts no less renowned than War." The wealth of the Gentiles is laid up for the just, and doubtless such works are undertaken now in readiness for the uses of the age to come. Thus it is that in complete ignorance of the Divine programme, men are sometimes raised up to carry out His will so that everything may be ready "when the fulness of the time is reached."

KIKUYU AND HERESY.—The action of the Bishops of Mombassa and Uganda in admitting missionaries of various denominations to the "Holy Communion" of the Church of England, at the conclusion of a Conference at Kikuyu in British East Africa has aroused much feeling. For several days past the *London Times* has had columns of correspondence *pro* and *con*, which throws into bold relief the "advanced" ideas which are held by many who are highly placed in the ecclesiastical firmament. At the same time there are some who fear that the "man in the street" may charge the Church with organised hypocrisy in admitting to its communion members of non-episcopal bodies. This is a notable sign of the times and ought to receive the careful consideration of those who are the Bride of Christ. "These are they," we read, "who were not defiled with women"—with the truth nullifying doctrines of the "mother of harlots and abominations of the earth." There is therefore in it a warning to us to beware of any "broadening" of our fellowship, which would cause us to relax its purity. This will probably be one of the "tests" of our faith later on. If the tendency for all to "go the same way" spreads, so that the so-called Christian communities of the world form a great confederation it will require an effort of faith to stand firm in our isolation. It behoves each one of us then to look well to our armour so that if occasion arises we may be able to give a good account of ourselves in the day of trial.

X. AND ITALY.—In the words of the chief Roman Catholic newspaper in this country "a seed has been thrown which may come to fruition in time,"—though for the moment no great progress to a settlement may have been actually made. Ever

since the fall of the temporal power of the Vatican in 1866-70 it has maintained an attitude of almost irreconcilable aloofness from the State. Recent overtures made by Monsignor Rossi and Count Dalla Torre towards an understanding have, however, been sympathetically, if not eagerly, countenanced by the *Osservatore Romano*, the official organ of the Holy See. It does not say in so many words, writes the Rome correspondent of the *Times*, that the time has come for putting the "Roman question" on another footing—for demanding some kind of guarantee for the Pope's independence such as to take the place of the temporal power of which the Papacy has been deprived—but it congratulates the Catholic Popular Union and its President on opening a very necessary and salutary enquiry, and describes the solution proposed—the intervention of the Italian State itself in favour of the Pope's independence—as a very noble aspiration entirely conforming with the desires of the Church itself. There is nothing repugnant to Catholic minds, it says, in the idea of a guarantee which shall have an international, or better still a supernational, character being accepted from the hands of Italy herself.

These utterances on the part of the Vatican are doubtless straws which show how the wind is blowing, but to those who know the prophetic declaration that "God hath put in their hearts (i.e., the kings of the earth) to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled," they are fraught with consequences which may be stupendous. At any rate they indicate another "sign of the times" which cannot be ignored, and the incident should brace us all up to the final stages of the history of the kingdoms of men which are eventually to become the kingdom of our Lord and of His Christ.

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#### IS GOD ONE PERSON OR THREE?

BY A. H. ZILMER.

(Concluded.)

Moses likewise testified that Jehovah was God from everlasting to everlasting (Ps. 90 : 2), or from the *olam*, or hidden period, of the past, to the *olam* of the future. There never was a time when Jehovah was not, neither will there be a time when He is not. We have the unqualified testimony of the Scriptures that Jehovah changes not : "For I am Jehovah; I change not" (Mal. 3 : 6). If three persons are necessary to constitute one Jehovah, and Jehovah changes not, then three persons were always the same; neither ever changed, and then the Son, the so-called "second person," never was "incarnated." If the person Jesus was spirit incarnated, then He was not the same that He was while in heaven with the other "persons." According to theology, the three

persons of the Godhead are "of one substance, power, and eternity," and this "substance," we are told is spirit "without body or parts." Hence the three persons were complete and entire without the addition of a material body. And when such a body was added to one of those persons, so that "the manhood was taken into the Godhead," as theology affirms, this not only changed the second person of the trinity, but all the persons. For if they were related to each other as pure spirits before the incarnation of the second, they were also related to the manhood which, having been taken into the Godhead, was now God. Hence there was a change in the Godhead; and here we have a palpable self contradiction as well as a contradiction of the Scriptures which teach that God changes not. Nor is this all. The second person is also understood to have been almighty, omniscient, and omnipresent while in heaven with the other persons, and when on earth was not almighty, but dependent upon the power of another. He was not omniscient, for there were some things which He confessedly he did not know (Mark 13 : 32). Neither was He omnipresent, for He could not be in Judea and in Samaria, and in Galilee at the same time. Thus according to theology one person of the trinity was changed from the Almighty God to a man requiring help from God; from one who knew all things, to one who was ignorant of some things; from one who was omnipresent, to one whose personal presence was restricted to one place at one time. If one of the divine persons could change into flesh, so could the others; and we can quite as easily conceive of the Father, the Most High, as well as the Spirit, changing into flesh, as the Son. The suggestion seems almost blasphemous, but it is no more impossible or unreasonable than the doctrine that the second person of the trinity should undergo such a change.

Again, if God is "without body or parts," He will never have a body. And yet theology teaches that Jesus "took again His body with flesh, bones, and all things appertaining to the perfection of man's nature." How can these mutually destructive propositions be reconciled and harmonized? It can not be done. If the three persons of the Godhead are spirit "without body or parts," it is impossible for one of those persons to possess a body with flesh, bones, and all things appertaining to the perfection of man's nature," and at the same time the three persons be "of one substance."

Before leaving this branch of our subject, let us consider the fact that the people of Israel were under a most solemn covenant to recognize and worship Jehovah as their God. In the law which was given at Sinai, Jehovah said, "I am Jehovah thy God which brought thee out of Egypt, from the house of bondage. Thou shalt have no other gods before me" (Deut. 5 : 6, 7). This covenant,



which the people of Israel had solemnly obligated to keep, was ratified with blood (Ex. 19 : 8; 24 : 8), and was therefore binding upon both parties to the agreement. Jehovah had agreed to be their God, to bless and protect them, upon condition that they would worship Him alone as their God. To this they had agreed. Was there anything in the covenant or agreement between God and the children of Israel that would lead anyone to believe in a plurality of persons in one Jehovah? The law does not contain the slightest suggestion of the kind. It mattered not how many gods other nations worshipped: Israel was to have One God, and that was Jehovah. He had revealed Himself to them as One; Him they had learned to know; to Him they had pledged their devotions and their service; and He well said to them, "Ye are my witnesses. . . . I, even I, am Jehovah; and beside me there is no Saviour." If they recognised more than one God, or any other God than Jehovah, they were to be driven out of the land and destroyed as a nation; and if any individual among them would follow after other gods, he was to be put to death by stoning (Deut. 13 : 6-11).

Thus was the doctrine of the oneness of God, or monotheism, strongly intrenched in the nation of Israel. Is it a wonder that the Jewish people to this day are monotheistic in their belief, and that it is well nigh impossible to convert them to the trinitarian belief? A devout and well informed Jew is not a trinitarian on account of his home teaching. Why not? Because the Old Testament, which is his text book upon religious matters, is strictly monotheistic in its teaching.

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AN EXPLANATION.

Quincy, Mass.,

November 25th, 1913.

DEAR BROTHER WILLIAMS,

I thought it well to let the household of faith throughout the world know that I am not in the least interested in the "Josephite" doctrine, but from what appears in the October number of the *Nazarene Investigator*, p. 154, the Editor seems to think I will be when I investigate it. Let me say, I have believed as I do this day for about twenty-five years, and when I have to discard the passages that he does, to believe what he calls the truth, I will discard the whole book, and give it up as a bad job.

It is true that on his way through Quincy he called on me, and we had a somewhat animated conversation for over two hours, but he still thinks that I will become a "Josephite" theorist instead of adhering to the Truth. I am very sorry he should have this idea, for he said he understood I would not read his book. I gave him my reason,—my time is too valuable to be wasted. I stand upon the rock "that no man can move."

I write this that those who know me and who might have read what he wrote about our meeting may not be under the impression that I had become doubtful as whether I was in the faith. No, there is no doubt in my mind or ever was since I accepted the "stone" that he now rejects, as to Jesus being the only beloved Son of God. May it be that through his investigation (he and those that have been caught in the same net with him) will be the means of returning him and the others to believing that Jesus is the Christ, the Son of the living God.

With love, I remain as I have during the past twenty-five years,

A brother, of Christ, by a belief of the Gospel,

WALTER P. PINEL.

## LOVE, PERFECT LOVE DIVINE.

[An address delivered by Bro. Williams at a fraternal gathering of the London Ecclesias in the Maurice Hall, on November 9th, 1913.]

In chapter I., Cor. xiii., the apostle is showing us the beauty and the power of Love. You are all aware of course, that the word "charity" should be rendered Love, because to write "though I give all my goods to feed the poor and have not charity" would be paradoxical, but if he is referring to Love we can understand that it is true that "If I have not love I am as sounding brass and a tinkling cymbal."

What would this world of ours be were it not for Love! It is cold enough, heartless enough, wicked enough, as it is, but could we imagine what this world would be were it not for Love. I mean Love in relation to man in general. I am not now speaking of Love sanctified and blessed by God, although that is an important part of it; but even without this, looking at Love as we behold it in the natural world what would the world be if it were not for Love. Our Lord and the apostles were constantly drawing from the illustrations that were to be found in the world. Where there is a manifestation of the love between man and man in natural affairs it is grand, but we can see a greater beauty when it refers to things spiritual.

There is this peculiarity about Love, that you cannot define it by the Dictionary. Of course, if you go there, you will find other words employed to express what we think we mean by Love, but that is merely juggling with words. You cannot define it with words. Love is a thing that is felt, and the only way you can express it is by action, by faithfulness, by integrity, by affection. It can only be defined by human action and not in dictionaries. It is that therefore that directs the heart and not simply the head, so that when we look out into the world what is more beautiful than a faithful lover among those whom we call "sweethearts," for there is a time for everything. We must allow time for sweetheating and for those who venture into the bonds of matrimony to cultivate and manifest love, and where we see real faithfulness among those whom we call sweethearts we see many indications of the beauty of Love. Just imagine one going to a foreign land endeavouring to cope with the roughness of life leaving his loved one behind, giving her perhaps just a "a little keepsake" by which to remember him. The thought is faithfulness. "I am leaving for a time, the ship is ready and I am bound for the sea. Here's your keepsake. Keep it and remember me, and be faithful and virtuous, and I will never forget you, for absence will make the heart grow fonder and the raging sea will not divide us." Faith on the one side of the ocean and virtue on the other in a while will meet in deep and

reverent love. There is the love and happiness to be enjoyed in the present life, to say nothing of the glorious life that is to come.

What then would the world be without love? Logic will step in sometimes and try to reason with the loving heart and say, what is the use for you to spend your time waiting and longing for a loved one that is gone away, what is the use of weeping and mourning for one that lies sleeping in the tomb, you are only wasting your time in your sorrow. That is all very well for logic, but it is the head without the heart. It is a monstrosity and an abnormal thing. If there is only reason in the head and not love in the heart—if it is only logic without the love—is it a monstrosity; and therefore it is that when logic professes to reason with love, love will not listen to it; and it will say, "You may be able to prove mathematically that I am foolish, but I must open my heart and I must bend over the grave of a loved one. I cannot help it, yes if it is necessary I will spend all I have to alleviate the want of the one I love, and you may say that the money might be used for this or for that. I cannot help it, my love must express itself by its action." It cannot be in any other way, and it would be a very cold world of ours if it were not for love—apart from the love divine, which we have in the word of God.

Love is reckless, quite reckless and it needs a guide, it needs a guardian and a protector. If Love in its infancy is not guided and protected and guarded, it is very apt to run the streets in tatters. It is very apt to disgrace itself, to degrade itself because it needs a guardian, it needs a guide and a protector. There are few proper guides and guardians in this world of humanity, even if there is love to a certain extent. The real guardian and guide can only be found,—I mean the one that will be worth listening to,—in Divine revelation, the revelation that has come from him who is Love perfect and Divine as we often sing

"God is love, His mercy brightens  
All the path in which we rove."

He is a God of Love, but outside in the reckless cold world, love is very often left to run riot because there is no one to guide, and hence we see many who make great mistakes amongst those who have become infatuated. This, of course, is to be avoided by those who have heads as well as hearts, for this is the work of the head—to superintend and guide the expressions of love. In my boyhood I used to hear a song which went home to my heart, which will help us to realise what love will do. "Down beneath the weeping willow where the sunbeams smile." There are thousands of them that weep lovingly for the Anna Lyles, who have gone down to the tomb, and so love is a necessity to keep together the world of humanity, otherwise it would be a far worse place than it is.

We must see to it that we search for the source of Love and the ultimate of Love, so that what is cherished now may be cherished

#### THE CHRISTADELPHIAN ADVOCATE.

also throughout the ages of eternity. That is the love that the apostle is speaking about, and if we have not that kind of love, it is as sounding brass. When we entered into the truth we were given full scope for love to give expression to itself, and not only shall we find scope, but we shall also find there the guide, the guardian, and the protector that will keep us in the proper channels of love. We shall find the way of Love that will lead us on to a love that will know no end, wherein we shall through the countless ages of eternity cherish that love divine. As the apostle says, "We shall know the love of Christ which passeth knowledge." Paul seems to be contradicting himself. How can we know the love of Christ if it passeth all knowledge? You may know it as far as your finite minds permit you to know it; you may know it if you wish in realising what he has done for you, for "greater love hath no man than this that he lay down his life for his friends." He has done that for you, and if that will kindle a spark of love in your heart and will fan it into a bright and burning flame of love, that will teach you now to go on your way and will ultimately bring you to a life that shall know no sickness, sorrow and pain, but you cannot fully realise or understand that love until you feel its results in your own body being changed. "The greatest thing on earth is love" as one has said, but the Bible said the same thing long before. That love must be occasioned by the truth which will be the guide, protector and guardian; and then if that is so we shall know the reality of that love in the kingdom to come, which now "passeth all understanding" because in our frail and mortal bodies we cannot rise to its heights nor reach out to its depths because it is perfect and we are as yet imperfect, but God is a God of Love.

Passing along, by the way, I was looking in the papers the other day and I saw last week an announcement which was rather unique for old England. If it had taken place in America I should not have been a bit surprised, for there the spirit is changed every day and every moment, haste and bustle, but here in sleepy old England,—I don't know that you are any worse off for being so slow in some things,—here in England it was very remarkable. But in America the cry is always for something new and life there is kaleidoscopic, but here we expect to see something more staid and serious. I was reading in the newspapers of a woman who was going to be married, and she told the minister and her husband that she did not wish to say that she had to "obey." There seemed to be some sort of a fear and so now she said do not ask me to obey. Why says the man of sense? It is because you have lost sight of the real sanctity of the vows that you enter into the bonds of marriage as they are revealed in the Bible. You have lost sight of the other side of the question. You are not looking at it in the right light. But then we are told "the Bible is a dead letter because it says that we are to obey and we don't want to—

why should we obey." Yes it is true that the Bible says you are to obey, and it is because you have lost sight of the sanctity of your vows and the other side of the question that you worry about obeying. You don't know what the word means.

The Bible says "Wives obey your husbands." But what is that predicated upon. What is the foundation of that? "Husbands love your wives, even as Christ has loved the church." Where now is the woman, the real womanly woman that would not be willing to obey the husband in the sense that that means. I do not mean now a tyrannical command from the husband—I do not mean obey a tyrant and an oppressor in any way. Not at all; but where is the woman that would not be willing to obey her husband as the Church, "the true Church" is expected to obey Christ in view of the fact that the husband will love his wife as Christ has loved the Church. How did Christ love the Church. She is His espoused one for the apostle says, "I have espoused you to Christ as a chaste virgin." A chaste virgin, one of faithfulness, integrity and virtue. You are espoused to what sort of an husband? What has he done for you. He has come into this vale of tears. He has wandered as we do through the thorns and thistles and briars. He has had the evil world mock Him, scorn Him. He has had the cruel crown of thorns forced on-to His head. He has gone to Calvary after having passed through the pangs and pains of sad Gethsemane. He has done it all for you! He has given his life for you, that is the sort of husband to contemplate.

Since he has done this and has gone to a foreign land for a time and left you a little keepsake, won't you remember him? You would be very ungrateful indeed if you do not. But perhaps logic will come to you and say, "Oh, that is all in the past, and I do not see what he does for me now. Ah! when logic comes to you like that, turn your back to it—that is not the guide and protector of love. There can be love in the head as well as love in heart. Reflect upon doctrine as much as you please, but don't forget to keep the love flame burning. Don't forget the Love Divine that was manifested in Him who was crucified upon the Cross. It is quite right that we should understand all that that Love meant and the sacrifice that was there made, but we must also see to it that we keep the reflection of love in our hearts shedding forth in a feeble degree the Love that was there manifested, and then the head and the heart shall be one indeed in the divine sense—there will be no schism. We are now in the congregation of those who are Christ's people brought together to get ready for the Marriage Supper of the Lamb, and we look forward to the time when the Bridegroom and the Bride shall have made themselves ready. It will be those that will be fit to participate in that Marriage Supper that will know what it has been to have cultivated that Love Divine that passeth all understanding even

in this world and they will know the Love of God throughout eternity. If you will shew me a husband that will do for his wife what Christ has done for his Church, I will shew you a wife that will not ask the minister to omit the word obey. That word obey does not mean subjugation to a despot; it means the reciprocation of the love of their hearts, so that there will be mutual bearing and forbearing with never a fear of evil such as we see in the humble, simple, faithful little child that will look up into the eyes of a parent, not frightened to death, afraid and yet not afraid, afraid of doing or saying things that that father or mother might not like, or which would bring sorrow or pain upon them. That little child looks up with all the fervour of love, and sees the lovelight in the eyes of its parents, and therefore nestles closer to its parent and says, "No, I will never disobey, because I love."

There are some people that seem to think that people can be whipped into the truth. Do you believe it? Yes, there are some people who think that you can bring a man or a woman into Christ at the point of a revolver. A few years ago I received a letter from a sister which ran to this effect—"My daughter has learned the truth and she knows it as well as I do, but she does not seem to have a liking for it. Do you think I should tell her that if she is not baptised she will come forth from the dead to be punished?" What could be the answer to such a letter? Do you think we could answer such a question and say, "yes, she will be condemned because she has not been baptised?" No, No. But supposing the daughter had been told and she had said "Oh, well, then if I am going to be raised to be condemned then I had better be baptised." Do you think that God would have such a person baptised into Christ in such circumstances. Do you think that God will be willing to accept the service of such a one that was frightened into obeying Him? You may dip such a person a thousand times, but that person will never have been baptised into Christ, who manifested the Love Divine and asks us to do the same, and unless a person is prompted by love to pass through the waters of baptism they cannot be accepted into Christ. "Perfect love casteth our fear, and when the scriptures speak of the fear of God it does not mean that cringing terror with which some of us feared when we were frightened out of our lives almost by an immortal fireproof, cloven footed devil. That sort of fear will never create love in a man's heart; it will simply make him a coward, and God does not want cowards to serve Him. He wants those that will endeavour to reciprocate that love Divine, for "God so loved the world that He gave His son" that those that were perishing might have eternal life, and as God has loved us so ought we to love Him. God first loved us and therefore at the moment of baptism it is not a question of the head, it is an expression of the heart. Men will know, of course, the reason for

baptism, but when they have truly learned what logic can teach them of their nature they will learn to love the God of Heaven for His plan of salvation and at the supreme moment when they cry out "What must I do to be saved," and are baptised, it is because they love God and His commandments, and desire to associate themselves with Him.

We have times too when we can realise that we are dealing with a God of Love. Sometimes the clouds hang low and we cannot see the way out, but we can put our trust in our Father and we shall find that He is indeed a God of Love. A little child has trust in its father—surely we can have trust in the great God of Love. No wonder that the greatest thing is Love. Though prophecies may fail, or the gift of tongues, though all things may pass away, faith, hope and love remaineth, and the greatest is love. What would faith be without love, what would hope be without love, and so putting all these graces together, the apostle says the greatest is love. The apostle says that his brethren had understood the truth and had responded to its call from the heart, and so long as we can get men and women to do this we shall have that Love of God manifested in our ecclesias which will be well pleasing in his sight. There must be love between man and his Creator for Him to be pleased, for He is the source and giver of all good. When we come into the truth we have to add to our faith knowledge, to knowledge virtue, to virtue temperance. Surely that is enough, Peter. Not enough, No! To your temperance add patience, to patience godliness and brotherly kindness, and even yet you have not reached the climax. You must reach the climax to be satisfactory. To all that the apostle says we must add Love. Add to them all love, it is the thing that will bind them all together; that will keep them in balance; that will fit them for the ages to come. "For if you do these things you shall never fail, for so an entrance shall be ministered abundantly into the everlasting kingdom of our God."

Do not then let us try to define Love by the dictionaries. Let us define it by loving one another, and giving expression to that love by our actions one towards another; and you may depend upon it that the Lord will manifest His love towards us by His actions towards us when he comes to change our vile bodies and to make them like unto His own glorious body. Let us observe then "this little keepsake" of our departed Lord who will not disappoint us. He will come back faithfully and victoriously. Therefore let us keep our virtue—the virtue of truth—the virtue of the Love of God, and when he comes we shall be that Bride that will have made herself ready to participate in the glorious Marriage Supper of the Lamb, and so have dominion to the everlasting hills.

## LINES ON THE DEATH OF A FAITHFUL BROTHER.

*"Peace in Jesus at last."*

Sleep, brother sleep,  
Thy work for Christ is done,  
In peace thou art at rest,  
Thy race for life is run.

Sleep, brother sleep,  
Thine eyes the Lord hath closed,  
Yet He thy life shall keep,  
In Him thou wer't composed.

Sleep brother sleep,  
Thy prayers for us were heard,  
Thine eyes no longer weep,  
At trials often feared.

Peace, perfect peace,  
May Jesus give to thee;  
Sleeping in Jesus safe,  
From fears and sorrows free.

G.B.S.

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 COURAGE.

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife.

Because I lift my head above the mist,  
Where the sun shines, and the broad breezes blow;  
By every ray and every raindrop kissed  
That God's love doth bestow.

Think you I find no bitterness at all?  
No burdens to be borne like Christian's pack?  
Think you there are no ready tears to fall  
Because I keep them back?

Why should I hue life's ills with cold reserve,  
To curse myself and all who love me? Nay  
A thousand times more good than I deserve  
God gives me every day.

And in each one of these rebellious tears,  
Kept bravely back, He makes a rainbow shine;  
Grateful I take His slightest gift; no fears  
Nor any doubts are mine.

Dark skies must clear, and, when the clouds are past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

ANON.



## INTELLIGENCE.

ANCHORAGE, KY.—DEAR BROTHER WILLIAMS.—I write to report the fact that Brother A. H. Zilmer has been with us, and has given us two public lectures, as follows: We had done some advertising by means of posters, and on October 24th, in the evening, he spoke before a good audience on the subject, "The World to come," and on the 26th on the subject, "The Signs of the Times."

The result has been that some have asked questions about the points raised in the lectures, which makes an opening for discussion and the placing of some literature.

I wish the whole brotherhood could be aroused to a realization of the great need there is of more activity on the part of our body in some kind of concerted effort to place the word of life before the thousands around us who are now held by "the strong delusion." The Master, from whom we are hoping to hear the comforting words, "Well done, thou good and faithful servant, enter into the joy of thy Lord," will certainly not accord us this glad welcome if we sit down and take our ease, supposing that our possession of a knowledge of the truth is all we need in order to be approved in the day of judgment.

One of the gratifying results of Brother Zilmer's visit was the rendering of obedience, on the part of Mrs. (now sister) Josephine Peake, wife of our brother W. S. Peake, to the command of the Lord to repent and be baptized for the remission of sins. May she with patience run the race set before us for the crown that fades not away, is our prayer.

We rejoice to learn of your activities in England.

In the Lord,

J. W. PEAKE.

AUBURN, NEW YORK.—DEAR BROTHER WILLIAMS.—A sad and sorrowful duty devolves upon us to inform the brotherhood of the invasion into our ranks of the great and relentless enemy, Death. He has taken from our midst, for a little while, our faithful, and much beloved Sister Ross. Her place at the meeting has been vacant for about eight months, much to her grief and our sorrow. When she was well and able, we could always rely on her being in her accustomed seat. She kept hoping against hope that she would be enabled to resume her attendance and meet with us again; but, finally she realized that it could not be and resigned herself to the inevitable. We laid her to rest in the quiet graveyard at Seneca Falls, where three years ago last June we laid Brother Ross.

By request of the members of the family, Brother Vredenberg was called upon to do service at the burial. He spoke words of comfort to the ecclesial body and warned those who were neglecting their opportunity. To the sympathetic friends present, he exhibited, in the most scriptural and convincing way, the hope in which our sister fell asleep.

Those whom we esteemed as the Fathers and Mothers in Israel—the Seniors of our Ecclesia—are now all laid to rest, and we are reminded of the stealthy gliding of time as we pass into the senior class. This fact, however, does not depress us, for although we can look to the long stretch of years behind us, when our ecclesial life in Auburn began in 1876; coming down through these years of hope, fears, and misgivings; remembering the troubles and sore trials throughout all their ramifications; we have, at the same time, many reasons to be profoundly thankful to Him who called us by His grace.

Our cup of rejoicing begins to fill, as you may have noticed in the intelligence from Rochester in the November ADVOCATE, wherein is recorded the obedience to the faith of our second son, Herbert. We earnestly hope and pray that all the others will soon follow his exemplary step. We are pleased to add that we are much satisfied with our esteemed Brother Laird's elaboration of the signs of the times.

Yours in the one hope,

THOMAS TURNER.

GUELPH, CAN.—DEAR BROTHER WILLIAMS.—It is now some time since any report has appeared from Guelph. We therefore feel somewhat remiss in our duty in this matter, as there is always something worthy of note transpiring among us. "Time and change are busy ever, man decays and ages move." On the 17th of October last our dear Brother Donald McMillan passed away at the age of 74 years. We laid him away to rest on Monday, the 20th October, in the Union Cemetery here. Brother E. H. Chart officiated very acceptably at the house and at the grave, assisted by Brother Philips. Brother McMillan was our brother-in-law after the flesh and was a very faithful, quiet and unassuming brother, and for years acted as the treasurer of our Ecclesia, as well as being one of our managing brethren. In all the duties of this life he was a true and faithful Brother and is now awaiting the resurrection morning, the hope which he cherished so dearly. We now have added to our Ecclesia Brother and Sister Wilson, who have removed from Berlin, Ont., here. They are an elderly couple of long standing in the Truth and will prove a great help in many ways, as Brother Wilson is well adapted and qualified to assist in our meetings. We are much pleased to have them with us and hope they may continue in the good work with us until the Lord comes.—Your Brother,

D. TOLTON.

PROVINCETOWN, MASS.—We have the pleasure of reporting the obedience of Reuben Waitt Lawrence and Anna Louisa Lawrence, who after passing a splendid examination were Buried with Christ in baptism on November 15th. We now number twelve. We meet at Brother Gibbs, on the first day of the week for the breaking of bread. We earnestly pray that our new-born brother and sister may find entrance into God's everlasting kingdom at the return of the chief shepherd of the sheep.

EDGAR M. BURCH,  
Cataumet Ecclesia.

SOWERBY BRIDGE.—It was with a feeling of sadness that we received the news of the death of our beloved Brother Williams. During the several occasions our Brother has laboured amongst us, he has obtained a place in our affections which makes us feel keenly the loss which the truth has sustained.

Our Sister Williams has the heartfelt sympathy of our ecclesia in her hour of trial, and our prayer is that our Heavenly Father will give her strength to bear the load of sorrow caused by her sad and sudden bereavement.

On the Sunday following the news of Brother Williams' death, touching reference was made to his recent labours amongst us, and at the close of the service a "vote of condolence" was proposed by the presiding Brother, and carried by the members remaining silently standing while Brother Newall played on the organ one of Brother Williams' favourite hymns.

On Christmas Day a fraternal gathering was held in our meeting room, when about 100 sat down to tea, including visitors from Elland, Heckmond-wike, Huddersfield, Leeds, Burnley, Gainsboro', and London. After tea Brother Norman Halstead presided over an augmented meeting and some able addresses were given as follows:—"The Parable of the Sower," Brother F. Robinson, Elland; "The Parable of the Wheat and Tares," Bro. J. Hirst, Huddersfield; "The Parable of the Marriage Feast," Bro. J. Briggs, Sowerby Bridge. A profitable season of spiritual up-building was thoroughly enjoyed and much appreciated.

J. W. HALSTEAD, Recording Brother.

Man's life is like a stream of water. It may spring strong and increase steadily and flow at last as a mighty river. Or it may turn aside and wind and wind ever only a rivulet as it began. Or it may diminish and disappear in mellow sands.