



# VOLUME 9

## 1893

### CONTENTS

Each title is linked to the appropriate article. Left click on title to follow link.  
*(Page number indicates the Advocate page number)*

TITLE	PAGE
<b>JANUARY</b>	
Sunday Morning Address	p.1
Encouraging Letters	p.5
The Advocate Bible Class	p.8
The Jews, Their Land and Affairs	p.12
Editorial	p.18
The World's Fair Movement	p.20
Intelligence	p.21
<b>FEBRUARY</b>	
Signs Preferable to Days and Hours	p.25
What of That?	p.28
Questions Answered	p.29
Watchman, What of the Night?	p.31
Look Up	p.33
Queries about Angels	p.34
Notes on Nichols	p.36
The Advocate Sunday-School Class	p.39
The Jews, Their Land and Affairs	p.42
Intelligence	p.45
<b>MARCH</b>	
The Law of Offenses	p.49
The Advocate Sunday-School Class	p.55
Times and Seasons	p.57
The Advocate Bible Class	p.59
The Jews, Their Land and Affairs	p.66
Intelligence	p.69

<b>APRIL</b>	
Sunday Morning Address	p.73
The World a Nervous Wreck	p.79
Death	p.80
"Christians Who Call Themselves Christadelphians"	p.81
An African's Prayer	p.92
Editorial	p.93
Courage	p.94
Intelligence	p.95
<b>MAY</b>	
Sunday Morning Address	p.97
Questions Answered by the Editor	p.103
Magnitude	p.110
The Jews, Their Land and Affairs	p.115
The Advocate Bible Class	p.117
The Advocate Sunday-School Class	p.119
<b>JUNE</b>	
Sunday Morning Address	p.121
Praise (poetry)	p.128
Christ and Antichrist	p.130
Life (poetry)	p.133
A Warning Voice	p.134
The Jews, Their Land and Affairs	p.135
Editorial	p.139
Intelligence	p.141
<b>JULY</b>	
A Word in Season	p.145
Editor's Tour East	p.148
Relief Society	p.154
The Advocate Sunday-School Class	p.155
Questions Answered by the Editor	p.157
Editorial	p.159
Intelligence	p.164
<b>AUGUST/SEPTEMBER</b>	
Sunday Morning Address	p.169
The Higher Criticism	p.174
The Christadelphian Hobby	p.177
Questions Answered by the Editor	p.181
Review	p.187
"Practical Points"	p.189
The Fraternal Gathering at Chicago	p.190
The Advocate Sunday-School Class	p.192
The Jews, Their Land and Affairs	p.195
The Responsibility Question	p.197
Encouraging Words from an Old Veteran	p.203
Plain Talk on Cleanliness	p.204
Give a Hand	p.206
Editorial	p.207
Intelligence	p.211

<b>OCTOBER</b>	
Peace	p.217
"Practical Points"	p.220
Inspiration – A Theory or a Fact?	p.222
Come to Me (poetry)	p.224
The Braden Challenge	p.225
The Advocate Sunday-School Class	p.226
Questions Answered by the Editor	p.229
Intelligence	p.234
<b>NOVEMBER</b>	
The Truth and the World's Fair	p.241
Practical Points	p.247
Editor's Tour South	p.250
A Letter for Thanksgiving Day	p.256
The Response of Love (Poetry)	p.257
The Mischievous Tongue	p.258
The Tell-El –Amarna Tablets	p.259
Rome's Liberality	p.260
The Jews, Their Land and Affairs	p.261
Intelligence	p.263
<b>DECEMBER</b>	
The Responsibility Question	p.265
Practical Points	p.273
Intemperance	p.277
Jesus Wept	p.279
The Advocate Sunday-School Class	p.280
The Jews, Their Land and Affairs	p.283
Editorial	p.284
Intelligence	p.286

# THE CHRISTADELPHIAN ADVOCATE.

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No. 1.

## CONTENTS.

Sunday Morning Address.....	1	Editorial.....	18
Encouraging Letters.....	5	The World's Fair Movement.....	20
The Advocate Bible Class.....	8	Intelligence.....	21
The Jews, Their Land and Affairs.....	12		

## SUNDAY MORNING ADDRESS.

### HARD OR EASY, WHICH?

**H**OW many of us, in looking over the past, but what must acknowledge that at times the way has been hard, that it has been dark and rough; and how many of us with any length of experience but what must acknowledge that we have been largely responsible for the hardness of the fight to overcome the difficulties that have beset us.

The Saviour has said, "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find *rest* unto your souls. For my yoke is easy, and my burden is *light*." Why, in the face of this promise and declaration, should the way be hard, why rough, or why dark? Is it possible that the Master made a mistake? No; a thousand times no. For if this could be then farewell to our confidence in the promises of life and immortality, farewell to the glories of the future age, farewell to every hope based on the teaching of the Scriptures; for if one part

be found in error, if one promise has failed, what assurance have we that the remainder may not likewise fail?

Let us look into the mirror of time and see if we cannot find some satisfactory reason why the words, "My yoke is easy, and my burden is light" should apparently have failed? What do we see? A large, black spot here, a smaller one over there, and others of varying sizes scattered around representing failures in the shape of deeds done which should have been left undone, or deeds left undone which should have been done. We look again, and see scattered in between spots of a lighter hue, which tell of battles fought and won, but requiring all our energy and strength to obtain the victory. Not being satisfied we look again; this time we see something that brings to us a gleam of hope—something that brings to us a feeling of relief after viewing the dark spots previously. We see the tempter in the various forms in which he presented himself to us, and see ourselves boldly defying him and hear ourselves exclaiming, "Get thee behind me, Satan," and we see the foe in full retreat with but little apparent effort on our part. But why these varying results? Why cannot we always have "peace with honor?" Why not always rout the foe as easily? Why not all the time realize the truth of the Master's words, "My yoke is easy, and my burden is light?" There must be a reason. "But," says one, "it is 'through much tribulation we must enter the kingdom.'" Does that make it hard? Says another, "If we suffer with him, we shall also reign with him." Does that make it rough? Undoubtedly it will if we allow it. But can we prevent it? To a large extent we can. Why, Paul says, "We glory in tribulations," and he exhorts the brethren to "Rejoice evermore." We may have tribulation, we may have distress and yet triumphantly exclaim, "I thank God through our Lord Jesus Christ." But how? Let us ask, What makes the miser deny himself of necessary food and clothing? *Love (of gold)*. What causes the mother to deny herself in order that her little ones may not want? *Love (of her offspring)*. Why

did God send His only Son into the world to die? Love (for the world). Why did Jesus obey to the letter his Father's behests? Love. Love, not mere liking, not a mere admiration, but sincere, true, strong, unadulterated affection will consider that but a small, insignificant mole-hill, which, without it would appear a huge, unscalable mountain. We might look with contempt upon a request which would require the expenditure of time, money or energy if preferred by one for whom we entertained no affection, while we would immediately proceed to comply if preferred by one we loved. The affection existing between Jesus and the Father was so strong that He could say, "I and my Father are one." And when the time came for Him to die a cruel and ignominious death for our redemption love rose triumphant and He exclaimed, "Not my will but thine be done." "I lay down my life for the sheep," he said upon one occasion, the reason being, "As the Father hath loved me, so have I loved you."

It has been said, "Love is blind." If this be true, and we love God, love Christ, love His truth, how can we see, or how feel the hard, rough places on the way? But we do see them, we do feel them. Ah! then our love is not blind; either that or it is not perfect, or maybe there is another love. Let us take another view in the mirror. What do we see? Look over there at that large spot. There is something written across its surface; the same inscription is found upon every spot within our view. What is it? Love of self. Now the secret is out—love of self in some form or other was the cause of all our failures and hard battles. Clearly then it becomes a question, Whom do we love best, God or self? Now Jesus says: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." If this be true and we love God we should despise ourselves, and if we despise ourselves it should be an easy task to deny ourselves; and if easy to deny ourselves, it must be easy to keep the commandments. "If ye *love* me, keep my commandments."

Now, brethren and sisters, it looks like this. When we allow our thoughts to dwell on the Truth, and our love grows warm in the contemplation of the love, goodness and mercy of God; when we think of the glorious promises God has made to the children of men; of the absolute certainty of reaping the reward of well-doing, then the temptations which surround us—the hard, rough and dark places of the way become microscopical, the yoke becomes easy, the burden becomes light, self has well nigh passed out of mind; we scorn its pretensions and it becomes an arrant coward, not daring to lift its voice.

On the other hand, as the dark spots of the mirror indicated, if we allow self to come to the front, give heed to its calls and weigh its claims, the Truth loses some of its influence, becomes less brilliant, our strength goes, we become weak and cry out, "The way is hard, my Father." The remedy then is clear. We must increase our love. How? By extending our acquaintance with those things that are lovable. By setting our "affection on things above." By adding to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)." Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

ROBERT JUDD.

"You Must Never Do That."

A sister writes: Give my love to Sister Williams. She gave me a good rebuke once that has lasted me a long time. The day after I was immersed we went to ——. The Campbellites sang some before you opened your lecture. I picked up a hymn book that some one had given me and started to join in their singing, when she gently took it out of my hand, and closed it with a frown and a pat of her foot against the floor, saying, "You must *never* do that." I can almost hear her every time I am asked to join and sing with any of them, and I never do it. I fully understand now how wrong it is and never intend to do it.

## EXTRACTS FROM ENCOURAGING LETTERS.

**G**REETING you with love unfeigned, and praying that God's mercy and blessing may be extended unto you even as a flowing river, I once more address you.

Again the year is drawing to a close. When hand and head are busy time quickly hurries by. The year 1892 has almost passed away and still all things appear as they were. The watchers in Zion still look for the dawning of the day and for the arrival of Zion's King. The signs are always encouraging; like the sun in the heavens they are progressing. With them there is no immobility. They are moving, slowly it may seem, but with a motion steady and resistless, that will eventually usher in that pure and radiant morning that promises dominion to the upright. The awakening of Judah's land is the latest sign. In this age of wonderful metamorphoses it may, and, no doubt, will advance with leaps and bounds, until it is abreast of the most perfectly developed of all the many signs that stud the aerial. As you no doubt remember, I look for no war of any magnitude before Christ's coming. Scripture, history and analogy teach this truth. God would have His saints live by faith—not on the excitement gendered by mighty conflicts. As God had all the material prepared for Noah's salvation before the flood came, so all the materials are preparing before the inauguration of the day of trouble. This preparation requires peace and prosperity, and even the cholera and famine which visited Russia have not at all touched the stability or impaired the vitality of the empire. The nations are still sincerely desirous of peace, in order that they may still more assiduously prepare for war.

I should think that the seventh vial would open before the sixth closes. That the closing scenes of the sixth are the opening ones of the seventh, and that peace will reign until the Lord's return. When the saints are called away Russia will move, and the time occupied in the judgment will be the time required by Russia to plant his tabernacle on the glorious holy mountain.

I rejoice to see the day of his coming so freely discussed, albeit I do not consider the matter has been faced from one side as it might have been. Whether the time period of Daniel xii. refer to Mohammedan or papal times may be disputed, but it is evident that Mohammedanism has been and is the desolator of God's land.

Well, as the passing years abridge the intervening time, events will point unerringly to the true solution. We are nearing the end, and now we should all feel more concerned about our individual standing

than about the exact year of His coming, for that will not, in all probability, be known beforehand.

You have my warm, hearty, sympathetic support in your work, and I want to feel that I am identified with the Truth's lovers and workers and fighters.

Praying that God will abundantly bless you, and give you daily strength and wisdom and courage for every duty, I am as ever your loving brother in Christ,

JAMES LAIRD.

I HAVE often thought of the hard struggle that you have had to go through during the last few years, and my sympathy has gone out to you. \* \* \* An unflinching devotion to what is known as Christadelphianism is what I approve of. Christadelphians have the Truth as recorded in the holy Scriptures, and time has demonstrated that they are capable of enduring the taunts and ostracism of a "present evil world." To be identified with them in the warfare for the advancement and defense of the Truth, in conjunction with spiritual development, is an honor to be highly esteemed. It may not at present appear that this amounts to anything, but a predetermined day will declare it. We walk by faith at the present time, and as the types and shadows of the past ended in the reality of the body of Christ, so our faith will as assuredly end in the realities of eternal life and the reward of the inheritance.

An unbounded, sublime confidence in the promises of God carries us forward through the tarrying time of the end, which now will soon end. This tarrying commenced in 1867, and, doubtless, will end in 1897—a thirty year period corresponding to that which was attached to the four hundred of Genesis xv. God is truly remembering the promised land, and His covenant with Abraham, Isaac and Jacob. Press on, then, brother; you will soon have rest in the kingdom of God.

ALLEN D. STRICKLER.

MY long silence don't show lack of interest in you and the work you are doing. I am keenly observant of everything pertaining to our mutual faith and practice. If I am endowed with one faculty larger than another, it is an ability to "watch." We shall soon have a chance to see Christ, and it will not do to be inattentive now. With our faces turned towards Jerusalem, our eyes open, and every preparation made we await the call of the Lord. As I wrote to Brother Roberts, so I say to you, "I do hope we shall not have to print or read the magazine another year." There is nothing in such work to flatter either editor or subscriber, as every human effort is

dwarfed before the prospect of the kingdom of heaven, which seems to be "at hand." The eyes brighten, the heart glows, the head is lifted up, and the feeble knees are strong as these things begin to come to pass. Soon we shall cry, "The Lord God omnipotent reigneth." Let us be patient. In a little while our desires shall be abundantly satisfied.

Affectionately yours in our Lord Jesus, G. T. WASHBURNE.

I HAVE just received a copy of THE CHRISTADELPHIAN ADVOCATE and a few copies of *The Truth Gleaner*, thanks for your promptness. I certainly have enjoyed reading them. I declare it was a real feast to my mind, for I am hungering for the Truth, and I am greatly inclined to believe that the Christadelphian religion or doctrine is the only one found in the Scriptures. I have been studying very hard to be as sure as possible. I have read a number of tracts, also a book "Jesus Christ and Him Crucified," and "Christendom Astray" (sent from this office by order of Brother Leask.—ED). These two books have opened my eyes to a great extent, making parts of the Bible which before seemed deep mysteries now glow with beauty. I read with delight the piece, "A Review of J. O. Stevenson, D.D.'s Sermon on Christadelphian Strictures." I think it is perfectly grand. I am exceedingly anxious to have the conclusion of it. The piece is in *The Truth Gleaner* for June and to be concluded in July number. Please send me copy of July number of *Truth Gleaner*; also enter my subscription for year. I inclose fifty cents for same and fifty-five cents for Hymn book unbound. I also wish to contribute something to the World's Fair movement. I will state amount later. I think I can give at least \$10.

[If the brethren generally knew how the Truth forces its way to various parts of the continent by the distribution of tracts, etc., they would receive much encouragement to go on.—ED ]

WAITING, hoping, watching, sorrowing, yet rejoicing; sometimes gloomy and downcast, yet buoyed up by the insight we have into the glories awaiting us. Forgetting the things behind; laying hold by faith on those before. If weary and heavy-laden we look and come to Him who giveth rest. Hold on to the faith in its purity, Brother Williams, when you can continue to work. Surely the end is near.

Yours fraternally, H. J. MOORE.

To a Jew is indebted part of the honor of discovering America, because he supplied the money, and that, too, at a nominal interest.

## THE ADVOCATE BIBLE CLASS.

### RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
  - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
  - 3.—Every answer must give one, and not more than three references as proof.
  - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.
- 

### QUESTIONS.

- 1.—Is a child, when born, under the condemnation that was passed upon Adam?
- 2.—Suppose the possibility of a child becoming a man without committing a single act of transgression, what would such a man be freed from were he baptized into Christ?
- 3.—Would there be a removal or pardon of any sin?
- 4.—If so, what sin would be removed or pardoned, since the man had grown from childhood without an act of sin?

### ANSWERS.

- 1.—Most assuredly, because he is his seed.
- 2.—He would not be freed from anything. He would simply be entered as a probationer for freedom from the curse entailed upon Adam. He would simply be running for eternal life.
- 2.—Of course not. If he had not committed any sin there would be nothing to pardon. We are not to blame for what Adam did, but we suffer for it.
- 4.—None.

KATE BRADLEY.

- 1.—A child when born is under Adamic condemnation.  
Proof: Rom. v: 17, 18.—“By one man’s offense (Adam’s see context) death reigned by one.” “By the offense of one (Adam) judgment came upon all men to condemnation.”  
Note.—Adamic condemnation was death, the cause of condemnation was sin. This condemnation, to result in death, must effect Adam’s very nature or natural being. All Adam’s posterity are but extensions of Adam’s natural being. Therefore, a child of Adam when born is under Adamic condemnation or power of death.
- 2.—An adult devoid of personal transgression would, upon baptism into Christ, be (1) forgiven Adamic sin, and (2) in the rising from the dead freed from the Adamic condemnation.

Proof: I. John i: 7: "The blood of Jesus Christ cleanseth us from all sin"—Adamic and individual.

Note.—Christ was Himself the personally sinless one, but was redeemed from Adamic condemnation by His own blood. See type, Lev., chapters viii. and xiv; also Heb. viii: 2-7, ix: 12, xiii: 20. Rom. viii: 1 proves that there is no condemnation to them who are baptized into Christ Jesus. Rom. v: 20: "The law entered that the offense (Adamic) might abound."

Note.—Christ's sacrifice was sufficient; not only for the one Adamic offense, but also for our own abounding personal offenses.

3.—There would be a removal or pardon of sin.

Proof: This can only be proved by the case of Christ. Christ's blood was shed for the *remission of sin*. I. John i: 7—It was shed for Himself (Heb. viii: 2-7), etc. Being shed for Himself, and being without personal sin, the sin remitted, cleansed, pardoned or covered must of necessity be Adamic.

4.—An adult devoid of personal transgression would, upon being baptized into Christ, be forgiven Adamic sin. Proven in No. 3.

JAMES LAIRD.

#### REMARKS BY THE EDITOR.

There is agreement in the answers that a child, when born, is under the condemnation that was passed upon Adam, and sufficient proof is given to show the truth. But one answers that the child, if he grew to manhood without an act of sin, would not be freed from anything in baptism. He would simply "enter as a probationer for eternal life." Now Adam was on probation *before* he sinned; but he fell from that and had no right to "run for eternal life" unless reconciliation took place and he became freed from the alienation his sin had caused. Now if a child is born under the same condemnation that Adam brought upon himself, does it not follow that he is born under the bondage of that which causes alienation, and that before he can "enter as a probationer" to "run for eternal life" he must be freed from that bondage by passing out of Adam into Christ? And is not that what baptism primarily is for? although it includes the remission of individual sins. To illustrate: A child transgresses its father's command, and for punishment is forbidden to go out to play for a stated time; is that interdict the only punishment and its removal or the expiration of the time all that has to be done to restore the child to where it fell from by its transgression? Is it not a fact that to a loving child the just frowns of the father would be the greater punishment, and that forgiveness and reconciliation must take place

before there could be a restoration of the child to the status from which it fell?

It is rightly stated that at baptism we enter the race for eternal life; but the fact that we have to enter is proof that our birth in Adam places us outside, in a state of alienation due to the sin of Adam, which is the sin of the race. If it is this sin that has placed us in alienation, does it not follow that it must be removed, remitted, pardoned, or whatever term is thought the most expressive, before reconciliation to God is accomplished? And since baptism is the means of reconciliation, does it not follow that in baptism we "put off the old-man"-Adam relationship and put on the-"new-man"-Christ relationship, and thereby enter the race for eternal life from which Adam was driven out and from which we are by nature in him excluded?

Returning to our illustration: You will have no difficulty in seeing that, since the restoration of the child to the father's embrace and the end of the—shall we say—corporal punishment are two different things, it follows that the former might take place before the latter. The child might in tears approach the father, asking to be forgiven and restored to his bosom, and he, with a father's love, may receive the little one with a sweet kiss of reconciliation, but the interdict may not be removed until his good judgment decided.

Now it is hard to illustrate divine things by human, but I think you will see that this will help us to understand more fully the two stages of redemption. Remember that the whole race, and therefore every individual part of it, needs first to be brought into such a condition and relation mentally and morally as is expressed by the word reconciliation; and second, to be redeemed from the physical infirmities which are the result of Adam's sin increased by the sins of generation after generation. Redemption in the first stage is when we are baptized into Christ; for then we are in the Father's embrace, as it were, and receive His recognition as sons of God. Redemption in the second stage is when we receive that for which we wait from the first stage, "to wit, the redemption of the body."

The first Adam made the two stages necessary, and it might be said to be his fault and our misfortune. The second Adam has met the requirements fully, in that He has opened a door by which we may first, at baptism, pass out from under the mental, moral, legal—use which ever term you please—misfortunes received from Adam, and at the resurrection we may pass out from the physical infirmities received primarily from the same source.

In this you will see that the redemption which Christ wrought out

was not simply from individual sins of our own, but from the sin and all its consequences of Adam the first. No mere man could work out this redemption, because God, in His justice, required that the way should be worked out from under the Adamic burden by a life free from sin. He therefore in His goodness, and without a violation of justice, reached down, as it were, and breathed into one of Adam's race mental and moral possibilities which, if faithfully developed and used, would accomplish the end in view. This one was Christ. Had not God thus imparted help all would have been hopelessly lost; had not Christ faithfully used the help no redemption would have been effected. The glory is therefore due to God, and the merit to His faithful Son, our Lord.

In conclusion of this phase of our subject we can now see that "There is therefore now no condemnation to them which are in Christ Jesus." They are placed back where Adam was before he fell so far as relation to God is concerned. The physical effects—infirmities of the flesh, mortality they still retain till these are removed by the "redemption of the body."

Since Christ was practically the way out of Adam, it will be well now to consider how He wrought out His deliverance as our forerunner. Were there stages in His redemption, when He was brought nearer and nearer to the Father?

The Apostle Paul says: "Know ye not that as many of you as were baptized in Jesus Christ were baptized into His death." Now if Christ stood related to Adamic condemnation in the same sense as all others, it would seem to follow that His redemption must be by the same means as that of all others. We will therefore submit the following:

#### QUESTIONS.

- 1.—Were men baptized into Christ's death before His death took place?
- 2.—What efficacy did Christ receive from His own baptism?
- 3.—Since the death of Christ is the only means of redemption, may we conclude that Christ's baptism was prospectively into His own death?

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EXPERIENCE may help our faith. "The past stands sponsor for the future." Circumstances which occasioned us alarm and inclined us to ask whether God had not forgotten to be gracious have led to issues so beneficent that we have found reason to trust and not be afraid. Clouds and darkness have been the precursors of sunshine and joy.—*Christian Inquirer.*

## THE JEWS, THEIR LAND AND AFFAIRS.

### SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

### GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

### A LETTER FROM JERUSALEM.

JERUSALEM, Dec. 10, 1892.

DEAR BROTHER TICHENOR: Your welcome letter came safely. Now I must tell you what happened all through you. {The gratitude Mrs. Davis here expresses is only due us, thus far, for writing to Brother Roberts, and suggesting Mrs. Davis as a reliable person to dispense some of the offerings of the brethren in the Jewish Relief Fund. J. W. T.] A poor Jew came to my door in the most awful storm ever known here; he said he was ill, and his family of eight souls were without food of any kind and cold and miserable. I saw he was sick. I gave him some money and told him to come again. To-day he came. I told him he must go to the Rothschild Hospital and bring me a note from Dr d'Arbela. I then wrote a few lines to the doctor and sent him, and this is what the doctor returned to me:

"I certify that this man is entirely destitute. He has no work now. He has nine souls to feed. I have helped him all I could with the hundreds that come every day. You will, dear Mrs. Davis, do an excellent deed in helping him. He always comes to my hospital. I fear to send many people to you, thinking they might trouble you too much.

Yours truly, DR. D'ARBELA."

The man came back so happy, he gave me the note, and said: "Dr. d'Arbela will to-morrow give me a pair of pants and a coat," he said in Arabic. "He is such a good man!" Poor man, he is nearly naked. His trade in Russia was hat business; there is none here. He had some work during the summer; when he needs it the most there is none. How thankful I felt to you when this poor man came back so happy, and I could give him a little money and a pair of old shoes for his mother. He looked up to God and was so happy, he laughed like a child. A lady who was visiting me said she never saw anything like it.

We shall try to get him a chance to sell some fruit on the street to keep his little children alive. This evening I sent to a colony who are living near me a basket of bread. They found a sick woman

dying of dropsy; she had neither food, fire, nor even a quilt for a bed. Her husband has no work now and is nearly starved. His poor old mother is there with her trying to take care of her. She sits on a board; they have no chairs nor anything to cook with. To-morrow I will send some rice and a little oil and wine. I cannot help crying to see these good people so persecuted. I have been able to give them water—for the past three years supplied seventy families. People said it seemed that this cistern was a miracle. I see that it is more blessed to give than to receive. And this is all of God, who moved His beloved servants to act in this matter.

I am very cautious not to let anyone here know about this matter, as it would only make trouble for me. Only Dr. d'Arbela and his wife know about it. Such things cause jealousy and much talk, and I do not like praise; I am too old for that now. I had a Bureau of Charity thrust upon me once in Boston, and it caused me more grief and sorrow than any event in my life. I had all the fame I ever want. May God have mercy upon me and keep me from all the evils of this age.

God has blessed Israel and who shall curse him? I remember Baalim and Balak. "For the Lord thy God walketh in the midst of thy camp to deliver thee" (Deut. xxiii: 14). Why should we not honor Israel, when the Lord loved them so much as to walk in the midst of their camp? I always think of this, and believe it is an honor to sacrifice for them. "Blessed is he who blesses Israel."

The editor of the *New York Sun* is here now. I have not seen him, but the consul told us he was stopping at the hotel.

We have had the greatest rainfall. It commenced November 25th and during three days and nights there fell thirteen inches. The oldest inhabitant tells us that such rainfall is not on record during this age. All the people are surprised and there is much talk about it.

We have had the earliest rains this year that ever have been known. The grass is a lovely green and the flowers are blooming in the fields. The Lord seems to be working miraculously by many agents to benefit His beloved land.

I am subjected to many trials; I have no fuel. I never have much—only a little during January and February. I feel the cold more than I used to. The greatest trial to me is to see the poor, half-clothed people when I am not able to help them. It makes me cry out, "Oh, that thou wouldst rend the heavens and come down!"

I am glad to work for them. I feel safe where they are. They are a protection in this country from the Moslems.

Yours in hope,

A. E. DAVIS.

## LATEST FROM JERUSALEM.

JAN. 10, 1893.

MY DEAR BROTHER WILLIAMS: Having just received a postal card from Mrs. Davis, I will send you a copy of the latest news from Jerusalem.

JERUSALEM, Dec. 13, 1892.

The inauguration of the Acre-Damascus railway was celebrated last Friday (December 9th) at Acre. Cook Sons sent a steamer with the officials and materials for the commencement of work. A dinner was prepared for them. This is an English company, wealthy and competent. Palestine will soon be a country of railways. We have had fourteen inches of rain. The prospect for crops is good. I am looking after the poor every day. Poor souls, how grateful they are! I am making picture cards for poor Jews to sell to get bread. There are many tourists here. More soon.

A. E. DAVIS.

## A HUNTED PEOPLE.

No darker blot will stain the closing quarter of the nineteenth century than the persecution of the Jews in Europe. In Germany the well known "Juden hetze" breaks out at intervals with renewed ferocity. The latest evidence of its existence is an imperial decree forbidding Jews fleeing from Russia to cross German territory. The decree is rigorously executed. Even when persons of this unhappy race have paid their passage for German steamships and are amply provided with money besides, they are driven back, losing both passage and ticket money. What becomes of them—who knows or cares?

The emperor of Russia drives them out of his realm with cruelty and persecution; the German emperor says they shall not even pass through his country on their way out of Russia. There are now four hundred thousand Hebrews waiting to get away from Russia, forced out by imperial decree. At a recent municipal riot in Prague, when the mob had been scattered by the police, they gathered again, and afraid to attack the police, exclaimed, "Let's go for the Jews," which they did accordingly. The manner in which the Jews are treated reminds one of an American rabbit drive in the Pacific states, in which hundreds of these creatures are closed in on, hunted, driven into a corner and slaughtered.

Vengeance will certainly overtake the nations that are guilty of such inhumanity. It is charged that Russian Jews are extortionate; that they make the stupid Russian peasant drunk and then get all his property. Even so, there are civilized ways of dealing with ras-

cals, and civilized nations dare not resort to inhumanity. But is it fair to call Russia a civilized nation? Hardly.

The Jews will rise from this persecution a more powerful and influential race than even the fears of the czar ever pictured. What they will do then—whether they will continue to be that anomaly, a people mingling with and being citizens of all the civilized nations, at the same time keeping rigidly to themselves, or whether they will form a country and a nation all their own somewhere on the globe, the twentieth century will unfold.

GLEANED BY SISTER ZANDERS.

The nineteenth century will unfold it so far as actual facts are concerned; but the Bible has already unfolded it in the sense of revelation: "I will contend with them that contend with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunk with their own blood, as with sweet wine. For all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob"—Is. xl: 25, 26.—ED.]

#### THE JEWS' RELIEF FUND—WHAT IS THOUGHT OF OUR SUGGESTION.

DEAR BROTHER WILLIAMS: The suggestion you made in the December *ADVOCATE* concerning a fund for the relief of the Jews should be responded to with a cheerful Amen, especially by the American brethren. After reading the harrowing accounts that are borne to us daily from across the water, how can we sit with folded arms by our comfortable firesides and turn a deaf ear to the wail of anguish that goes up from suffering Israel. The heart that will not be stirred to action by such pitiful tales of distress is indeed a stony one. I have just been reading Harold Frederic's "New Exodus," it being a study of Israel in Russia. I had thought to send some extracts therefrom, but I am at a loss to know how to separate one part of the sad story from another, so continuous are the atrocities perpetrated by the Russian officials. The author has evidently spent much time in traveling through the empire, leaving no stones unturned to arrive at a truthful understanding of the condition of the Jews. Oftentimes he has been an eye-witness to the terrible scenes which he describes. After speaking of a certain midnight raid upon the Jewish quarter of Moscow, he concludes by saying: "How thick and fast thereafter succeeded the ukases which have turned every part of Russia into a hell of torment to an entire race!"

Again, when visiting the Smolenski station for the last time, he

says that he "could not resist the impulse to take off his hat as the long emigrant train slowly moved out of the station. It was such a solemn salute as one pays in Roman Catholic countries to the passing of a hearse. At that very moment the glass roof overhead rattled with the concussion of cannon reports. Again and again, I know not how many times, the noise of big guns firing not far away shook the air. The explanation was at hand outside. Some mile further west were the grounds of the French Exhibition in Moscow. That evening the Jew-baiting Mayor Alexeieff was giving a banquet there to the visiting officers of the French fleet who had journeyed from Cronstadt as his guests. The hapless Jews in that train as they took their farewell look upon the domes and minarets of the holy city wherein most of them had been born may have wondered what the cannon were firing for. The most acridly sarcastic mind among them could have hit upon no more bitter irony than is furnished by the fact that the salutes were being fired in honor of the partnership newly formed between this monstrous and unclean despotism and the French republic."

The plan you have suggested let us go ahead with. By *us* I mean every individual member of the American ecclesia. Many kind-hearted orthodox people are in the field doing what they can to alleviate the sufferings of a people in whom we profess much interest. Let ours not simply be the preaching, theirs the practice. We should have a combination of faith and works shown by the concerted action of the various ecclesias, and that right speedily.

In the hope of eternal life, I remain sincerely your sister,

EVA G. BICKLEY.

MY DEAR BROTHER WILLIAMS: The *ADVOCATE* for December came to-day, as interesting as usual. We read with pleasure your suggestion concerning the establishment of the Jews' Relief Fund on this side of the Atlantic, and hope it may meet the approval of many of the readers of the *ADVOCATE*. Russia is continuing the persecution of the poor Jews with greater rigor than ever before, as you will see by clipping inclosed, and the emigration to Palestine must be very great during the coming year, inasmuch as the great Shepherd has hedged their way to every other country, thus driving them to His own land. Their suffering will increase, and what little we as "Israelites indeed" can contribute to be used for their relief will be pleasing to God, yea, and put to our credit in the day when we shall give an account for the use of our time, talents and means.

We will start this Jews' Relief Fund by forwarding to you within

the next month a certified check for seven dollars—two dollars from Brother S. L. VanAkin, Lackawaxen, Pa., and five dollars from Sister Cecil Tichenor, Newark, N. J. I also inclose extracts from a letter received from Jerusalem to-day, an interesting and exceedingly touching letter.

In patient waiting for Israel's Deliverer, your brother,

J. W. TICHENOR.

Brother Tichenor has already sent a draft to Mrs. Davis to help her start a soup house for poor Jews. The sum is sent as from the Jews' Relief Fund, so the plan has already been set in operation. This being the case, those interested in the matter and able to contribute can, as Sister Bickley suggests, reduce preaching to practice.

So far as we can see, the best opportunity of placing the contributions where they will do the greatest good in the most direct way is offered through Mrs. Davis. Perhaps Brother Tichenor will ask her consent to accept the charge, and also inform us, or request her to do it, as to the best means of remitting and the exact address to remit to.

EDITOR.

INCLOSED find ———, to help on the fund to assist the poor Jews, as you wrote about in the last ADVOCATE. I have been much interested in the movements of the English brethren in that direction, and have often wanted to help, but it seemed so far to send a little that I never have sent. I hope that a relief fund will be started in the United States for this object, even if it can be only like the giving of a cup of cold water in the name of Christ. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." I think this applies to Christ's brethren after the flesh as well as His brethren after the Spirit. In Matt. xxv: 31-46 we find this very important work to be done among the brethren, to visit the sick, feed the hungry, lodge the stranger, etc.; but how often we see the sick neglected and the well visited, the appeals of the poor unnoticed, and the well fed feasted and only congenial friends entertained. We can only enter into life by keeping the commandments. If we cannot visit the sick in person, we can send something to cheer and comfort, so as to let them know that we sympathize with them; and this is the only way we can assist the poor Jew in those far-off countries.

I. TOMLIN.

AT the opening of the Jaffa-Jerusalem railway a curious Moslem rite was observed. Three sheep were slaughtered and their blood besprinkled on the rails before the first train was allowed to proceed upon its journey. This superstitious ceremony had for its object the scaring away of evil genii.

## The Christadelphian Advocate.

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*One is your Master, even Christ: and all ye are brethren*"—Matt. 23: 28.

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### EDITORIAL.

**W**E enter upon the year 1893 with a sense of awe and with an irresistible feeling of trembling at the thought of what might transpire before it ends. Mingled with fear and trembling is an unspeakable joy at the prospect of ere long realizing long-cherished hopes. The one hope of our lives is the coming of our Lord; the one aim of our lives is to be found worthy of His acceptance and approbation. Our hands are continually upon the pulse of the present world, feeling the indications of its feverish state and watching for the crisis that we know is not far off. Our eyes are constantly fixed upon the clock that times the time of the Gentiles, our ears intently listening for it to strike its last hour, and our hearts are thrilled with the thought that while the roar of the cannon shall ring out the old year of the kingdoms of men, sweet music from heaven and melodious anthems from the united voices of the redeemed will usher in the new year—the happy new year—of the glorious age of peace on earth, good will among men and glory to God in the highest. Are we *certain* that 1893, 1896, 1998, or even 1900 will bring the long-looked-for day? If we were, hope would be deprived of its sweetness and mathematical knowledge would chill our warm and glowing expectations. "Of that day or hour knoweth no man" are words that express the wisdom of God in His dealings with children whose spiritual life depends upon hope—hope based upon facts and incontestable truths so far as concerns assurance that the things hoped for will occur, but hope nevertheless, because the exact time is hidden and because of the possibility of a falling short on our part. There can be no objection to studying chronology and Bible times in its light for all it is worth; but it is questionable if it will enable the student to ever arrive at a conclusion as to the time of the coming of our Lord nearer than will be afforded by the signs of the times. Bible times are, of course, perfect as to their beginning and ending, but these may only be fixed upon approximately, on account of the uncertainty of chronology.

This, however, is no reason why the study of the times and seasons should not be carefully and zealously pursued; it is, indeed, a reason for a diligent attention to this important department of the Truth;

and the little "breeze," as Brother Hudson terms it, that we have had of late upon this matter has been quite refreshing and healthful.

Without in the least attempting to cool the warm zeal manifest, it may not be out of place to sound a word of warning against being too exact in "setting the time" when the Master may come. The cause of the Truth must be handled carefully and tenderly by those who cherish it, in order that they may not cause their love and zeal for it to be the means of inviting unnecessary reproach. The argument of a speaker or a writer loses none of its force by making ample allowance for mistakes and uncertainties in chronology; for what time among Bible times is not dependent upon chronology outside the Bible? The Bible does not profess to tell us the *date* of the *beginning of the seventy weeks, the time times and a half, the twelve hundred and ninety days, nor the thirteen hundred and thirty-five days*. Events marking the beginnings are given, but the exact *time* from which to start is not, and in this the chronological difficulties are met with.

Let the study and use of the times and seasons be auxiliary to the signs of the times, but do not announce the coming of the Lord with such a dogmatic exactness as to time as may end in disappointment, humiliation and reproach. Let hope rejoice and be glad in the field of certainty as to the event and possibility as to time; but let not that hope be frozen into mathematical certainty. That certain times have ended simultaneously with their accompanying signs, *after* which the Lord might come, can be set forth with all the emphasis at our command. That certain signs are manifest and evidently seem to be hastening on to the end of other times, *between* which and the end of still another time the Lord will come, might be sounded from our house tops with all the force we may possess; and in this the purpose of the Truth is served and an inextinguishable hope kept burning brighter and brighter as the appearance of the morning star becomes clearer.

What a day we are living in for the transformation of truths into facts! For over twelve hundred long years the world was shrouded in a darkness whose monotony must have been inexpressibly distressing; and no sooner had the thunders of a great revolution and reformation driven back the thickest of the darkness of that long, dreary and cruel night than a people were revived by Heaven's inspiration to stand and behold the fast-flying wonders of a most changeful age, and witness truths that even angels desired to look into crystallizing themselves into solid and brilliant facts. It is needless to rehearse these facts of the nineteenth century, but it is an inexpressible satis-

faction to see at this very time the Hebrew question and the Holy Land question in the light in which they now appear as signs in the political heavens. Let us cry aloud and spare not to warn our friends and foes of the dangers these portend for an ungodly world.

It would seem that France, that ever-restless and ever-disturbing element of European powers, is about to experience another crash that shall be felt to the ends of the earth. Being a republic, of course the United States is much concerned about her just now, lest the Panama scandal should prove her destruction and she fall a victim into the hands of monarchism; as if republicanism were any better safeguard from political trouble, intrigue and plunder. Outwardly all nations are greatly amazed at the crimes that men in the high places of France have been guilty of in this Panama matter; but where is the nation that can cast the first stone? Surely the world of nations is ripe for destruction; their cup of iniquity is full to overflowing; and may not the coming crisis of the frog power be its last stroke, to the signal of which all nations shall be gathered to the great war of God Almighty?

Brethren, let us right our wrongs, settle our disputes, and with joy of heart yet with trembling knees fall in line unitedly in the ranks of those who are striving to march in victory to Zion's holy hill, and may 1893 be *the* happy new year to us all.

#### WORLD'S FAIR EFFORT IN BEHALF OF THE TRUTH.

The committee appointed to look after the above would again address the brotherhood and urge upon them the necessity of taking immediate action and make known to the committee what assistance they propose rendering in this work. As a majority of the brethren are of the poor of this world and may not be in a position to pay at once what they may be disposed to give for this work, we would state that contributions may be paid in installments any time up to say the last of July, as all the money will not be required before that time.

While a number have expressed themselves favorably and promised their assistance, and a few have already sent their contributions, yet the responses have not been sufficiently numerous to justify the committee, who in this matter are the servants of the brotherhood, to go ahead with the work as outlined in last month's *ADVOCATE*.

It is therefore highly desirable that as soon as possible after receipt of this number of the *ADVOCATE* all who purpose taking part in this work, by lending their financial assistance, will make their intention known, as the time is short and the work of preparation

ought to be commenced at once. Let us by our united efforts bear a testimony to the Truth which, with the divine blessing, may be instrumental in opening the eyes of many to the glorious things in store for those who hear and obey the gospel.

On behalf of the committee,      JAMES LEASK,  
532 62d street, Englewood, Ill.

It is wonderful to see how rapidly circumstances have combined to drive the Jews to the Holy Land. The plan to settle them in the Argentine Republic was summarily put a stop to and its promoters left helpless; then followed the cholera epidemic, which still is supposed to be sleeping till spring opens, and compelled all nations, except one, to close their doors against Russian Jews. Just then Turkey's door is open and facilities multiplying to force and help the Jews to their only home. Surely this portends the end of Jewish exile.

## INTELLIGENCE.

AUBURN, N. Y.—I am happy to congratulate you that you are in working order again, spreading forth the truth of the gospel to fallen mankind and giving courage to those who are anxiously waiting for the coming of our Lord and Master.

In nearly all items of intelligence from other ecclesias there is always an announcement of the death of some dear brother or sister or of some one coming to the knowledge of the Truth as it is in Jesus; but the year 1892 has come to an end, and we can fully appreciate our Heavenly Father's goodness and kindness toward this ecclesia, that none of us have fallen by the common enemy, death. The same number of brethren and sisters as we were in the beginning of 1892, we are at the beginning of 1893 upholding and spreading forth the doctrine of the coming of the Son of God to earth to reign. We are sorry to say our efforts during the year have been entirely futile as regards any additions in number.

We rejoice in the hope of our high calling, by assembling ourselves to-

gether every first day of the week to praise and worship the Almighty Father, to commemorate the absent Lord and Saviour by breaking of bread and drinking of wine until He comes.

We have also a Wednesday evening meeting, which we enjoy very much, by reading the Scriptures, singing, prayer and reading some of Bro. Roberts' or Bro. Williams' writings suitable to the occasion.

Our Sunday-school children are not very many, but still we are willing to try to implant the Word of God in the minds of the young. We had a Sunday school gathering December 28th, when both the young and old had a good, profitable time. We presented each child with a gilt edge Bible, which pleased them more than anything else we could have given them.

How pleasant it would be if all the ecclesias in this country would occasionally insert a notice in the intelligence columns to let the brethren and sisters hear from each other, and help more fully to unite in the bonds of love and peace. The intelligence does help, and each item comes as a welcome letter from a distant friend. At least it is

so with myself; and many others I have heard from say it is the first thing they look for in the *ADVOCATE* or the *Christadelphian*.

Wishing you and all the followers of Christ a happy New Year, and that we may be found watching and working for our King and High Priest, when He shall come again to rule and reign in righteousness upon this earth,

Yours in the high calling,

R. Ross, Secretary.

BOSTON, MASS.—We are sorry to report that Bro. George Cranshaw met with a painful accident, being run over by an electric car, that caused him to lose a foot. He is, we are pleased to say, getting around again. Also we are sorry to report the removal of Bro. H. H. Rich, whose business has taken him to Washington, N. J., where he expects to remain for the present. There is no lightstand in that place. If there are any members of the one body in the vicinity he would be pleased to hear from them. On the 26th of December we held our annual Bible-school gathering, which was a very pleasant event, occupying the afternoon and evening, at which the scholars received prizes for their year's work, which consisted of some fine Bibles and other useful articles that should encourage them to press on in their work. Recitations were given, interspersed with singing by a chorus of the young folks of the ecclesia, followed by a trip to the Holy Land by the stereopticon. Then oranges and candy to all, and with thanks to our Father in heaven for His many mercies and blessings we returned to our homes, thinking of the time so near at hand when a larger gathering will be held for Bible scholars and different prizes will be given. Who will receive them?

Lectures have been delivered during the month of December in Friendship Hall, No. 12 Kneeland street, on the following subjects: On the 4th, "A Scriptural Definition of John xiv: 2, 'In My Father's House are Many Mansions.'" Bro. A. Pinel. 11th, "The Saints and Their Work in the World to Come." Bro. H. H. Rich. 18th, "Whither I Go

Ye Cannot Come, but I will See You Again." Jesus to His disciples, John xiii: 33, and xvi: 22. Bro. W. P. Hooper. 25th, "The Throne and Kingdom Promised to Christ at His Birth: was it Celestial or Terrestrial?" Bro. Jos. McKellar.

Your brother in hope of eternal life,

JOHN B. RILEIGH,

Recording Brother to the Boston Ecclesia.

HAMILTON, CANADA.—We are much pleased to report that we have recently had the privilege of assisting two, after a satisfactory examination of their belief, to put on the saving name, viz., Arthur Ellis (age 23) October 23d, and Flora Bartlett (age 19) December 15th, daughter of Sister Bartlett, of Sprucedale, Muskoka. Having thus come into relationship with Christ, we trust that they will continue to abide in Him, remembering at all times that "the branch cannot bear fruit of itself except it abide in the vine." It is a blessed privilege to be united to Christ by a living faith; but far more blessed will it be after the race has been run to hear from His own lips a commendation for our faithful service.

Bro. Ellis resides at Kingston. He first heard the Truth through Bro. Robert Gage previous to his removal there, and after attaining further knowledge came here on a visit for the above purpose. He will be in isolation at Kingston, but we pray that He may be kept "looking unto Jesus, the author and finisher of his faith."

ROBERT WELSHMAN.

HENDERSON COUNTY, KY.—Since our last report we have had the addition of two more to our number by immersion, viz.: on November 6th Emma Davis, wife of Bro. Grant Davis, formerly neutral; and on November 21st Jane Woods, wife of Bro. J. M. Woods, formerly Baptist. W. J. GREEN.

LONDON, ONT., CANADA.—I am glad to report the return to fellowship of Bro. Davis, who left us about six

months ago on account of not seeing eye to eye with us. The mist has cleared away and his addition to our ecclesia is heartily welcomed. We were much cheered by a visit from Bro. David Tolton, of Guelph, September 23, who talked to us on the things pertaining to the age to come. On November 6th Bro. Farrar, of Hamilton, gave a very interesting lecture on the great salvation that is to be brought about at the appearing of Christ, showing it was first offered to the Jewish race; and that the promises made to Abraham are now blessings offered to the Gentiles, some of whom are looking for Christ's return to fulfill the promises made to the fathers.

GEORGE PYNE.

ROCHESTER, N. Y.—Since our last letter to you we have been visited with our common enemy, death, who laid his hand upon our esteemed brother, Dr. John Richman, of East Kendall, N. Y., who, after an illness of but six six days, was obliged to succumb, the attributing cause being heart failure. Our brother's peaceful sleep will be undisturbed until the call of the archangel to summon the dead to appear at the judgment seat, when his faithfulness to the truths of the gospel we have no doubt will be attested, as he has for years been one of those who have stood firm for the one faith.

We laid him away in a becoming manner, and hope that the words spoken on the occasion may bring forth fruit in due season, and that his death may be the means of others gaining eternal life.

The visits of the *ADVOCATE* are hailed with joy, and we most heartily believe that it is filling a place that cannot be well dispensed with. Go on, my dear brother, and may Deity give you many stars in your crown of rejoicing in the day of account-giving is our prayer.

Yours in the one faith,

J. D. TOMLIN.

RONDA, TEXAS.—Dearly beloved brethren, grace and peace be with you. It has been some time since we have sent any intelligence from these parts. We have one case of obedience to

report, viz.: James Sanderson (age 37). He was a roommate of mine for about three weeks. During the time I spent nights in reading to him. He became interested and grasped the Truth at once. May he hold faithful until the end is our prayer.

Hoping the Lord may come soon and that we may all meet in the kingdom, I remain as ever, your brother in the one blessed hope,  
W. R. LANDRUM.

SCAMMON, KANSAS.—I have the pleasure to report two more additions to our ecclesia, namely, Mr. James Ewert (age 42), formerly Baptist, and Lear Graham, daughter of Sister S. A. Evens (age 24), formerly neutral. After giving a good confession of their faith they were immersed into the sin-covering name; the former on October 31st and the latter November 4th, 1892. Our ecclesia now numbers twenty-five. We meet regularly every Sunday morning to commemorate our Master's death until He return, and we have Bible class every Friday evening. We have a very small attendance of the alien, but those that do come seem to be interested in the things concerning the kingdom of God and the name of Jesus Christ. May their study be a pleasure and to their profit.

Faithfully yours in Christ,

JOHN ZIMMERMANN.

SPRINGFIELD, OHIO.—I have the pleasure of reporting the removal to this city of Bro. and Sister W. H. Wood, of Belvidere, and Sister Stevens, of Chicago. We are thankful for the coming of this family. They are a strength and an encouragement to us in the way to the kingdom of God. We now number eight and are maturing plans for the public proclamation of the gospel once more in this city.

Our meetings are very interesting and profitable, and Bro. Wood has commenced a Bible class for our young people, which, we trust, will result in their enlightenment and salvation.

I am under the impression that you have received the glad intelligence that Mrs. Mandie Reahard was immersed on

October 15th into the saving name of Jesus anointed; also that Bro. Martin Way had returned to this city.

We wish you the continuance of the divine blessing, and believe your removal to Chicago will result in a more extended and permanent influence in behalf of God's Truth. You will, of course, make some mistakes, and will fail, sometimes, to please even our most enlightened and faithful brethren. But, nevertheless, be of good courage. Do the best you can, as in the sight of God, and you will, without doubt, receive the approval of Christ when He returns.

Sincerely yours in Christ,

W. T. PARKER.

SWOFFORD, WASH.—Since you published the last intelligence from us we have assisted two more in putting on the name of salvation in the appointed way. They are Mrs. Bettie Seago, on September 11th, and Mr. Silas W. Seago (her husband), on September 25th. Sister Seago is a daughter of Bro. and Sister Mary Oatman, of Verde Creek, Texas; and Bro. Seago is a son of Bro. Thomas E. and Sister Martha Seago, now of this ecclesia. Both were brought up in the belief of the Truth.

We now number eleven. Peace and harmony prevail. We all bid you God speed in the good work you are performing, and recognize the duty of holding out all the encouragement we can.

Your brother in waiting for the great High Priest from heaven,

J. K. MAGILL.

WATERLOO, IOWA.—From many cares our intelligence has been delayed another month. Since the removal of the ADVOCATE and the friends who go with it we have endeavored to keep the interest in matters pertaining to the Truth as active as possible. Bro. Paul has given regular Sunday evening addresses, and our morning meetings for weekly worship have been usually well attended. We hope that the loss the Truth has suffered here in Bro. Williams removal to Chicago will be more

than made up by his services there. It is needless to say that socially the loss is felt by us all, and that we hope often to enjoy a visit from our brother and his family. It is understood that a series of lectures by Bro. Williams will be given here some time during the month of February. All friends are cordially invited.

Bro. Nungasser, whose removal was necessitated by the ADVOCATE's change, made us a holiday visit, which was appreciated. It is always a source of encouragement to have with us those whose minds dwell upon the things of our hope.

Since our last report death has visited our number. Sister Flavia Burgoon, mother of Sister Jacob Bickley, died September 23, 1892, aged 69 years. She was a most earnest and faithful sister. Her daughter, Mrs. Melvina Glenney, of Rockford, Ill., came to the funeral, and as she had been interested in and learned well the things concerning the kingdom of God and name of Jesus Christ, the following Sunday she was immersed into the sin-covering name.

On October 25th, 1892, occurred the death of our aged Bro. Thomas Ellis, at Menomonee Falls, Wis. He became interested in the Truth only a few years ago while on a visit to his son in Waterloo, and after patient work by himself and wife to prove all things, they dropped their former ideas (Baptist) and obeyed the Word of Truth. He was born in Sussex, England, in 1811, and removed to this country in 1858. His sister wife still lives at the place of his death. Bro. George Ellis, the son, was present at the funeral. It is a source of great comfort that these aged people have learned and obeyed, that they may not go down to the grave without hope. Their minds received gladly and intelligently all that we hope for, and they ever rejoiced in the hope they espoused.

With much to be thankful for in that God's blessings have been with us all, and that the course of events point to a speedy return of our Lord,

I am, fraternally,

C. F. BENNETT, for the ecclesia.

# THE CHRISTADELPHIAN ADVOCATE.

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## CONTENTS.

<p>Signs Preferable to Days and Hours. 25</p> <p>What of That?..... 28</p> <p>Questions Answered..... 29</p> <p>Watchman, What of the Night?..... 31</p> <p>Look Up..... 33</p>	<p>Queries about Angels..... 34</p> <p>Notes on Nichols..... 36</p> <p>The Advocate Sunday-School Class. 39</p> <p>The Jews, Their Land and Affairs.... 42</p> <p>Intelligence..... 45</p>
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### SIGNS PREFERABLE TO DAYS AND HOURS.

**ESTEEMED BROTHER:** I felt quite pleased with your editorial in the January *ADVOCATE* on the signs of Christ's coming. It was very much to the point, timely and temperate; and Brother Laird strikes the key-note when he says, "Events will point unerringly to the true solution." But when students of chronology shut their eyes to the physical requirements of prophecy and become certain as to time I feel apprehensive, knowing the difficulties they have to deal with and being aware of the failures of the past. One has said the advent is to take place March 5, 1896, at 3 P. M.; another says, "Undoubtedly in 1897." I remember, about fifteen years ago, a worthy and able brother said to me that he felt confident the Lord would be here in two years. But we are still waiting.

I have been much interested in the recent articles on Christ's coming, but not satisfied. Christ's direction as to how we are to watch the fulfillment of prophecy is much to be preferred. He gave the "fig-tree and all the trees" (Luke xxi: 30) when they "shoot forth" as a sign that summer is nigh. He said: "Ye see and know of your own selves that

summer is nigh. So likewise ye, when *ye see* these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi: 31). It is safe to deduce from the words of our Lord that His people will still be ungathered, watching the signs of the coming kingdom, and the signs will be of such an unmistakable character as the shooting forth of the trees in spring. Further he said: "When these things *come to pass*, then look up and lift up your heads, for your redemption draweth nigh" (verse 28). This unmistakable sign as of the shooting trees will occur before "our gathering together unto Him" (II. Thess. ii: 1).

Now this teaching of Christ is the very opposite of looking ahead by means of figures and fixing of dates. But, it may be asked, are not the dates to be understood beforehand? I do not know of a passage that affirms that. If finding the termination of the periods is a matter of mere calculation, then those who lived in ancient times had a much better chance to get at the starting of the periods than we have after the long centuries of muddled history. But the "words are sealed" (Dan. xii: 9), and who is to unseal them, man or God, chronologists or Elohim, which? The almost exclusive ground upon which the working out of the periods is based is a mistranslation of Dan. xii: 10, "but the wise shall understand." Before me lies Dr. Tafles word for word translation from the Hebrew. He puts it, "But the understanding ones shall discern." Discernment is not calculation; but those understanding the drift of the prophecy will "discern" the signs of its fulfillment as they appear. The Elohim will "unseal the words" by the unmistakable logic of events to the joy of all who are blessed with eyes to see the combination of events that so rapidly unfold the prophetic word. This *discerning* is in perfect accord with Christ, who admonished us to "look up" when we "*see*" the things come to pass.

We have very much to be thankful for in the things that we "see." We should learn patience and be watchful unto prayer. The signs are ripening fast; these are enough to

cheer us on to our utmost efforts without risking an unwise and possible miscalculation. The words of Christ seem to be a warning against such: "Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii: 33). Yet from this same Jesus we gladly take the advice to "discern the signs of the times" as they come.

Now as the regathering of Israel will eclipse the deliverance from Egypt (Jer. xxiii: 7, 8), there will be circumstances, such as oppression and persecution with threatened extermination, to emphasize the deliverance. Till then the Jew will be in a veritable "furnace of affliction." We see the Gogian nations cultivating a hatred of the Jews and encouraging this by enactments most cruel if not inhuman. So the nations destined to fall upon the mountains of Israel as vessels of wrath are fitting themselves for destruction. Thus the contention between the Gogian nations and the Jews, when carried to the extreme, will parallel the oppression of Egypt. These are the two principal actors upon the stages of prophecy. While these are contending with the Jews others are making Israel's mountains "a way" for the dispersed "from afar, and lo! these from the north and from the west" (Isa. xlix: 11, 12).

The railroads building and to be built will naturally result in "unwalled villages" being built. The possession of "goods and cattle" and dwelling safely in the midst of the land (Ezek. xxxviii: 11, 12) having neither bars nor gates, denotes a condition of prosperity and security in Palestine that does not now exist. And when Gog comes against the mountains of Israel it is to take a "great spoil" (verse 12), to "carry away silver and gold." This will be when "Israel dwelleth safely" (verse 14).

Now as these conditions are wanting, and as time is necessary for railroads, cattle, goods, silver and gold, we must read prophecy in a way to allow for these natural developments prior to Christ's return. But the contention is raging against the Jews and the land is looming up and the great

conflict of the nations is imminent. Let us take these as the most eloquent signs, giving faith a firmer hold and joy to every waiting heart. Knowing that the household of faith will still be on the watch-tower when "the kingdom of God is nigh at hand," noting the signs that, like the budding trees, betoken summer, so shall we see the certain signs of His coming.

W. BRITTLE.

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#### WHAT OF THAT?

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Tired? Well, what of that?  
 Didst fancy life was spent on beds of ease  
 Fluttering the rose-leaves scattered by the breeze?  
 Come, rouse thee! work while it is called day;  
 Coward, arise! go forth upon the way.

Lonely? And what of that?  
 Some must be lonely. 'Tis not given to all  
 To feel a heart responsive rise and fall—  
 To blend another life into its own;  
 Work may be done in loneliness. Work on.

Dark? Well, and what of that?  
 Didst fondly dream the sun would never set?  
 Dost fear to lose thy way? Take courage yet.  
 Learn thou to walk by faith and not by sight;  
 Thy steps will guided be and guided right.

Hard? Well, what of that?  
 Didst fancy life one summer holiday,  
 With lessons none to learn and naught but play?  
 Go, get thee to thy task. Conquer or die.  
 It must be learned; learn it, then, patiently.

No help? Nay, 'tis not so.  
 Though human help be far, thy God is nigh,  
 Who feeds the ravens, hears His children cry.  
 He's near thee, wheresoe'er thy footsteps roam,  
 And He will guide thee, light thee, help thee home.

—*Author unknown.*

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 QUESTIONS ANSWERED.

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 BY THE EDITOR.
 

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Please explain Mark ix: 43-50.—D. M. G.

The hand, foot and the eyes are members of the body that we are naturally unwilling to part with, yet if our life depends upon it we part with them. This is used by the Saviour to illustrate our duty in relation to eternal life. If we have friend, child or parent; if we have houses, land or money—in short, if we have anything in this world that hinders us from doing our duty to God and thereby stands in the way of our obtaining eternal life, we must part with it. If we cannot get our friends and relatives to unite with us in obeying God and gaining eternal life, we must do our duty anyway; for it is better to serve God and enter into eternal life without these than to be cast into Gehenna. The word hell is Gehenna, the valley of Hinnom, a place that the Jews dreaded on account of the disgrace attached to being cast in there among the festering mass of garbage and corrupting flesh of animals and criminals food for the undying or devouring worms, and material to feed the quenchless and therefore destructive fire which devoured and consumed. The fact that the fire is called “unquenchable,” instead of proving that it preserves its victims, proves that their destruction is sure. That the worm “dieth not” is proof that its victims will surely be devoured; for a carcass to be cast among worms or into fire is not a like y way to preserve it.

It is probable that Gehenna, geographically, will be the place where the destruction of the wicked will take place to a large extent in the day of judgment. But whether this be the case or not, the words of our Saviour to Jews, who knew what Gehenna had been, were of dreadful force.

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Please explain Mark xvi: 17, 18 as to the “signs that follow.”—J. M. L.

The signs did follow in those days when God allowed signs to be manifest for the confirmation of the Truth. See Heb. ii: 4. As soon as the signs had confirmed the Truth and it had become a confirmed thing, they ceased until the time arrives again for them to be manifest. When that time arrives believers will be able to do to the fullest extent what was done in measure in apostolic times. God’s allowance of signs has always been confined to special times for special purposes, and the case referred to is no exception. The gifts and

powers specially given for helping out of the darkness of Judaism and paganism into the light of true Christianity were to cease, as the Apostle Paul shows in I. Cor. xiii: 8; but the one faith, the one hope and the true love were to remain.

Some doubt whether we have the faith, hope and love now, because they do not find the signs. This is folly; because we have the very words now that were confirmed by the signs; and the fact that eighteen hundred years have passed no more interferes with this than the passing from one day to another during the times when the signs were used. If a man saw signs on Monday that what the apostles said was divine he would not require the signs repeated on Tuesday. So if a man saw the signs in A. D. 50 and held the confirmed words till A. D. 1893 he would not require a repetition of the signs. While we in A. D. 1893 did not see with the natural eye the signs performed, we see them by evidence just as convincing with the eye of reason. Ask the doubter, Do you believe that Christ existed eighteen hundred years ago? and he will say Yes. Well, you did not see Him with the natural eye. No; but I have evidence that He did exist and that He was raised from the dead. Then you do not require a sign now to prove that, do you? No; the sign proved it true when it occurred and time does not change Truth. Very well. Apply that to signs in general and no difficulty stands in the way.

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#### The Breath of Life.

The average human being gets about one-fourth as much air into his lungs as he needs; certainly not more than that. A lady who was thought to have consumption was told to begin and breathe slowly and deeply, taking in at each breath all the air her lungs would hold, breathing only through the nose. In twelve hours a marked change for the better was noticed. She coughed less than she had done in a month; her eyes had a sparkle; her face had begun to lose its parchment color. She had the grit to continue the same deep, slow breathing, and that was the end of her consumption.

It is laziness that prevents us from getting the air we need. It is a bore, and troublesome at first to remember to fill your lungs as full as they can hold with air at each inspiration, letting the resulting contaminated air slowly and gently out of the nostrils, but there is magic in it for the individual who will continue. The Bible saying that the breath is the life is exactly true. We draw into our bodies through the nostrils the very spirit of life itself. Thin blood is so because it is starved for oxygen. Give it plenty of that to work on and its purifying fires will cleanse your body and set you free. Good rich blood will take the place of the old, starved, thin fluid; your complexion will become white and red; your whole being elastic. Try it. Take in air like an ox drinking water—by the pailful—and you will see what wonders it will work. Then keep it up.

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**"WATCHMAN, WHAT OF THE NIGHT?"****A Voice from Across the Sea.**

**ON** January 4th I had the pleasure of being present at a tea meeting of the London (Camberwell) Ecclesia, when the subject for the evening was, "Watchman, what of the Night?" dealt with by six earnest watchmen under as many descriptive headings.

Brother A. T. Jannaway presiding, in speaking of "The Wisdom of Heeding the Signs of the Night's Progress," urged upon us the necessity of each one of us exercising our abilities as watchmen while waiting for the day dawning, so that we may be able to give an intelligent answer to the inquiry, "Watchman, what of the night?" for that day when our watching will end is near at hand. On account of the long delay the people of the world, who are children of the night, think that the promise faileth; but we who are children of the light know that in God's appointed time all the prophetic utterances shall be fulfilled, but in the meantime we are walking in the night and must therefore take the light that God has provided to enable us to walk and not stumble; for it is only by being fully equipped with this that we can receive confidence to step out boldly and encouragement to continue on through the night, until the day dawn and our day star appears on high. The signs of the times as indicating that longed-for day are so encouraging that we may lift up our heads and rejoice.

Brother Lethbridge, on "The Jews and the Land," said there were many indications that the time of the end is near and that there is nothing more conspicuous than the persecution of the Jews at the present day. The Jew has often been referred to as an indisputable evidence of the truth of the Bible; for we have the record therein of the punishment of the Jewish nation. But even when speaking of this it also gives the promise that they should not remain in exile, as we read in Jer. xxxi: 28, "Like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." Again, chapter xxx: 11: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." "He that scattered Israel will gather him and keep him as a shepherd doth his flock" (xxi: 10). But why lay so much stress on the restoration of the Jews to the land of Israel? Because until that is accomplished there can be no throne of David restored in Jerusalem and no temple there. But it is quite evident that the time

to favor Zion has come, as we see by the fact that the Jew is permitted to return to the land from which he was excluded fifty years ago.

Brother F. Jannaway said that the social and religious condition of the world is a sign that we are living in the night, "For as it was in the days of Noah so shall it be when the Son of man shall come." The wise man says: "The fear of the Lord is the beginning of wisdom;" but in the world there is an utter lack of this wisdom. The people do not fear the Lord; business principles are rotten from top to bottom; throughout the institutes of the age there is no recognition of God. Certainly there are forms of religious service in many, but they are neglected by all who can. Even the religious world are scoffers at the return of Christ to the earth; but since we, brethren, are men of the day, it is well for us to consider "what manner of persons ought we to be."

In speaking of "The Arming of the Nations," Brother White reminded us that Jesus said to His disciples that He must go away but that He would return. Although He spoke with certainty of this He did not fix any precise time for His coming again. It is therefore necessary that we be continually on the watch, and for our guidance He gave us a chain of events in which there is no break but every link is perfect. One of these links is the arming of the nations which has been portrayed to us through the prophet Joel as a sign of the latter days. Some people would say that is passed; but let us look at Joel iii: 17, which says of the time the Spirit is speaking that "No stranger shall pass through Jerusalem any more." The stranger does pass through her at present; therefore the prophecy cannot yet be accomplished, for that time of peace, although very near, has not yet arrived; but it is plain to the watchmen on the watch-tower that the hand of Jehovah is regulating the movements of the nations, for the Bible deals largely with the politics of the Jewish nation in the past, and why not of the future? And does it not say that "He who scattered Israel will gather him again?" Brethren, the night is far spent and the morn is at hand which will usher us into the presence of the King of kings.

Brother Richards observed that the watchman has several duties to perform besides reporting how the night is progressing. He has to comfort those of his brethren who are depressed with the long watching, to encourage those who may be weary with the difficulties of the way, so that they may not fail in their duty. As soldiers of the faith we must be trained, for we have a leader to follow and we must be prepared to follow this leadership, for we have arduous work to perform.

Brother Porter, being the last watchman to proclaim that evening, gave us "The Sequel to the Watching," saying, "In all things consider the end;" and so the inquiry is made, "Watchman, what of the night?" the answer being, "The morning cometh, but also the night." So it was with Israel in the past. They had their morning followed by a long dreary night, but we, brethren, are of the morning, although now surrounded by blackness; for darkness covers the earth and gross darkness the people. But we are children of light, and when we look on the horizon we see evidence of the break of day. And when that morning shall have burst upon us in all its glorious splendor we shall behold Abraham, Isaac, Jacob and many more worthies who are counted the friends of God who will spring forth in the warm rays of the Sun of Righteousness. When that shall be an accomplished fact there will be no more sin, no more death for such as find favor in the Lord, and they "shall have dominion over the people in the morning." "Happy, therefore, is the man that bath the God of Jacob for his refuge." "Now is the accepted time." If this is applicable to the alien, how much more so to us who have to work out our own salvation? God grant that we may be ready when we hear the watchman's announcement, "The Lord is come." It is therefore necessary that we watch, not only the signs of the times, but ourselves also.

Your brother watchman, W. ANDREW.  
19 Euston Road, London, England.

#### LOOK UP.

Look Up and not Down; Look Out and not In; Look Forward and not  
Back, and Lend a Hand.

Look up, my soul, not down;  
God's face will smile, not frown.  
Look out my heart, not in;  
To doubt Christ were a sin.  
Look not still behind  
O troubled mind!  
Forward! Thyself forget:  
Pay thou the debt  
Of love which thou dost owe  
To all men, friend and foe.  
Trust God, whate'er betide.  
Faith, love and hope thy guide,  
The kingdom thy sure reward.  
Till then  
Praise thou the Lord.  
Amen.

SELECTED.

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 QUERIES ABOUT ANGELS.
 

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1. Who and what were the angels before they reached their present position and glory? Men and women.

2. Were they once erring mortals like ourselves? I believe so.

3. Did they have a probationary career? If erring mortals, undoubtedly.

4 and 5. Were they judged at the end of that career, and did they receive their present deathless nature as a result of receiving the judge's approbation? If placed on probation it was for a purpose; there must be a judge to decide if the purpose be attained. If a deathless nature or eternal life be the reward (purpose) of a successful probation, the successful competitor receives it as the result of the judge's decision in his favor.

6. Is it likely that there were unsuccessful competitors? It is not unreasonable to think so.

7. And when were they judged? Presumably at the same time and by the same judge.

8. Did they receive their punishment at the same time? Being in the same race as the successful ones the judge's decision in favor of the righteous is necessarily against the unrighteous, even if no word be spoken. So when one gains the reward, the other as surely loses it.

9. Will they be judged and punished a second time? Not if God is just, as we believe Him to be.

10. Was it before or since the creation they received their reward? Before I should say, seeing we have the record of their appearance to man in very early times and the fact that Jesus uses them in His argument with the Sadducees, telling them that the children of the resurrection are equal to the angels (Luke xx: 36). Equal in all things it seems to me. Equal probation, equal reward. And as their reward antedates the reward of the righteous of Adam's race, so also must their probation.

11. If the wicked received their punishment at the same time as the righteous their reward, why does Peter (II. Pet. ii: 4) tell us that some are *still* reserved to judgment? I do not understand that he does. In view of the fact that Peter has just spoken of false prophets (amongst Israel) and false teachers (amongst themselves), I think it more reasonable to suppose Peter to refer to some historical event this side the flood; for immediately after he goes to the time of Noah and then retraces his steps and comes back to the time of Abraham. This is the order: First. False prophets in Israel, verse 1. Second.

False teachers in the church, verse 1. Third Some historical event in Israel's history; possibly the rebellious princes in the wilderness (See Numb. xvi: 1-35) verse 4. Fourth. The old or Noahic world, verse 5. Fifth. Sodom and Gomorrha, verse 6. If Peter means *still* reserved he could not have referred to a judgment passed, but to the judgment of Adam's race, which is in the future. For the angels to appear at that judgment stamps them as Adam's posterity. No other view is tenable.

12. Do the Scriptures warrant you in applying the term angels to any of Adam's race? Yes; Jude 5, 6 seems to me to give sufficient warrant. In verse 6 he says, "The angels which kept not their first estate," etc.

13. Are not these some of the fallen angels? Yes, understanding angel to mean messenger. In this case Jude is telling them something they already knew, that the Lord saved Israel out of Egypt; afterwards he destroyed them who believed not; that is, them who believed not the report of Joshua and Caleb that they were able to go up and possess the land. The spies, messengers, or angels who were honored by being selected for this particular work, instead of relying on the strength of God were filled with fear when they saw the children of Anak and fell from their high estate. First. The order here is, the children of Israel who believed not, verse 5. Second. The men who caused their unbelief, verse 6. Third. Sodom and Gomorrha.

14. Who then will be judged at the appearing of Jesus Christ? Those of Adam's race who are amenable. Those, and those only have the offer of salvation through Him. Those, and those only can reject it. Jesus is the judge appointed by God. He will judge them, and only them who have come in contact with his law. His law was not pre-Adamic and cannot apply to pre-Adamic beings. Allowing Christ to judge pre-Adamites we at once admit the probability of Adamities being judged by a race that may succeed them. This is absurd. The teaching of Scripture is, one probation, one judgment, one reward (or punishment).

R. JUDD.

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#### Expensive Economy.

An exchange says: "It is expensive economy to make a part of the truth suffice for the whole." Let partial inspirationists and those who countenance their evil sentiments take heed that "expensive economy" does not bankrupt them.

## NOTES ON NICHOLS

**N**ICHOLS—God drives him (Adam) from the garden, and guarded the entrance so that Adam could no longer partake or eat of any of the fruit of the garden and live for ever (life-time) in His favor.

NOTE.—To prevent Adam living for ever was, according to Mr. Nichols, to prevent him living a life-time, which is as much as to say that God failed in carrying out the preventive measure; for Adam did live a "life-time" of nine hundred and thirty years. It must be evident to reason that "for ever" in this case meant more than "life-time" in the sense Mr. Nichols claims.

## CONCLUSION.

We had intended going through the entire book, "Try the Spirits," in the way we have dealt with the first part of it; but to do so would necessitate so much repetition of Mr. Nichols' foolishness that we fear our readers would turn from it with disgust. The nature of the times calls for work of a more profitable character, and it would seem that later developments have removed the cause which prompted us to even notice such a mass of confusion emanating from a conceited and bewildered mind. Last year Mr. Nichols made a visit to England, where he expected to turn things upside down; but had it not been for a puff of his own in a local paper after his return his long-talked of expedition against Christadelphianism in England would scarcely have been noticed. Smarting under his disappointment he returned to the obscurity of his farm, and formally announced to the world in a country town paper that he, as the "Reverend" Mr. Nichols, had concluded to abandon the name Christadelphian. We are thankful for this, because we were frequently brought under unjust reproach through the name being identified with such vain babbling as is characteristic of the man wherever he goes. When a man has been once identified with the Truth and afterwards hopelessly apostatizes it is always better for the apostasy to be complete and for him to be as far distant as possible. It gives a chance for the disgrace to be forgotten and the Truth to progress freely. It is a woeful thing for a man to sell his Master; but when he does, it is making the best of it if he follows the example of the one who first conceived of the cruelty of making gain out of his Master's blood.

## OUR DEBATE WITH MR. NICHOLS.

As we have before said, our debate with Mr. Nichols at Davenport, Iowa, was not published, on account of his refusal to do anything

within reason to that end. In the main the arguments herein set forth were used in the debate. It might make our work more complete if we gave a few extracts from our notes used in the debate.

## EXTRACTS.

You say that Adam was driven from paradise because he sinned. That is true; and is not that the reason we are all out of paradise, and in that sense are we not all under the results of Adam's sin and condemnation?

You say Christ was free from Adamic condemnation. Was he born in paradise or outside of it? Since He was born outside, was he not to that extent under the results of Adamic condemnation?

Apply the same argument to the "sweat of thy face," "In sorrow shalt thou eat of it," etc. Did Christ die according to a law which God had made a law of nature before there was sin? If so, then, that law claimed Him, and how could His death avail to redeem us from a penal death?

Christ was the antitypical holy place, altar, tabernacle, sanctuary, etc. Atonement had to be made for all these. Wherein is the analogy if Christ was not under the results of Adamic condemnation?

Adam put a load upon the back of each of his descendants, Christ included. God said that the one who could carry that load and not stumble and fall (sin) should be the redeemer of all His brethren from under the load. Christ did it and thus became the Redeemer.

You say Christ was not under Adamic condemnation; yet He died. Did He die a "natural death" or a "penal death?"

If you say a natural death, then natural death is crucifixion and worse than Adamic "penal death." If you say He died a "penal death," then how could He die a penal death without being under the penalty of Adam, since He did not commit sin Himself? If you say He died a "penal death" that lawfully belonged to us, then His death, so far as He was concerned personally and racially was unlawful and you charge God with demanding His death unjustly. And, further, you contradict yourself; for you ask, "Where would be the justice of hanging B because A murdered some one?"

You say the sacrifice of Christ would have been necessary if Adam had never sinned—had been perfectly obedient. Who would have sacrificed Him? Did God give His Son to be sacrificed to save obedient man or disobedient man?

"It is said that "with strong crying and tears He prayed to him who was able to save him from (out of) death and was heard." Did this save Him from "natural" or "penal" death? If you say "natural death," then you charge that the strong crying and tears and

death were results of God's creation in innocent man and not results of sin. If they were results of sin, how came Christ to suffer them if He did not receive them from Adam as the results of Adam's sin?

It is natural now for men to die, and so it is natural for the ground to bring forth thorns and thistles. Was the ground cursed by Adam's sin? You are bound to answer yes. The cursing of the ground in causing it to produce thorns and thistles was therefore part of the penalty for Adam's sin. Therefore that which started as a penalty is now a natural law. If this is true of the earth and its product, why can you not see that death which is now natural originated in penal death?

You say that Christ was subject to pain, agony and temptation like other men; also that He had a "vile body." Did God create these in Him by direct creation, or did He inherit them from Adam?

You say sin does not affect man's nature, and yet you say Christ bore our sins in His body by taking our infirmities in healing diseases. If healing diseases was taking our infirmities and taking our infirmities was bearing our sins, then our infirmities and diseases must be the results of sin.

The sorrows of death compassed Christ—Ps. xviii: 4, 5.

He swallowed up death in victory—Ps. cxvi: 3.

He was sorrowful, even unto death—Matt. xx: 38.

He loosed the pains of death—Acts ii: 24.

Death had *no more* dominion over Him—Rom. vi: 9.

He abolished death—from His own nature; not from ours yet—II. Tim. i: 10.

God saved Him out from death—Heb. v: 7.

Did the sorrows, snares, pains and dominion of death take hold of Adam before he sinned?

You are bound to answer no, and admit that they took hold of Adam and his posterity by reason of sin, upon the principle of visiting the sins (in their effects) of the fathers upon the children. Since these took hold of Christ he must have inherited them from Adam as the result of Adam's condemnation, and therefore he was under the condemnation in that sense. When he had swallowed up death in victory, loosed the pains of death and gained dominion over death, He had redeemed Himself and thereby became our Redeemer, and this is the only way God could be just and yet the justifier of those redeemed.

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## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*—SOLOMON.

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in December ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Willie L. VanAkin.....	10	Lackawaken, Pa.....	97
Arthur M. Wicks.....	12	Toronto, Canada.....	93
No name.....		Shenandoah, Pa.....	93
Ethel Cocke.....	12	Creal Springs, Ill.....	93
Maud Cocke.....	13	" ".....	93
Alma C Field.....	14	Providence, R. I.....	90
Florence Field.....	12	" ".....	90
Marion Smith.....	12	Grantsburg, Wis.....	87
Charles D. Wicks.....	15	Toronto, Canada.....	87
Charles Mason.....	11	Erie, Ill.....	83
Retta M. Short.....	13	Seneca Falls, N. Y.....	80
Gertrude Barlow.....	13	Providence, R. I.....	77
Fannie Barlow.....	11	" ".....	70
Esther Barlow.....	15	" ".....	70
Rose E. Selley.....	14	" ".....	63

Below is given the result of examination of answers to questions for Class No. 1 in December ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Mary J. Baker.....	8	Scammon, Kansas.....	100
Mabel Field.....	8	Providence, R. I.....	100
Walter Field.....	10	" ".....	100
Homer J. Byrnes.....	8	Wauneta, Kansas.....	100
Rachel M. Baker.....	6	Scammon, Kansas.....	100
Annie Selley.....	11	Providence, R. I.....	95
William A. Taylor.....	10	" ".....	95
Daisy Franklin.....	10	Elgin, Ill.....	95
Elbert Ferrell.....	8	Redmond, Wash.....	95
Lois Mason.....	7	Erie, Ill.....	90
Jennie Smith.....	10	Grantsburg, Wis.....	85
Allie Steinhart.....	8	Lackawaxen, Pa.....	75

The answers in this Class have been so good this month that the writing and neatness of paper have had to be taken into account in selecting those for publication.

J. LEASK, 532 62d street, Englewood, Ill.

LESSON No. 7. CLASS No. 2.

QUESTIONS.

- 1.—What is the Holy Spirit?
- 2.—Explain why it is represented by the personal pronoun “he” and “him?”
- 3.—Is the Spirit of God by which, as you have shown in Lesson No. 6, He is everywhere, the same as Holy Spirit? If it is, why is it sometimes called “Holy Spirit” and sometimes “spirit?”

BEST PAPER, CLASS No. 2.

ANSWERS.

- 1.—The Holy Spirit is the manifestation of Jehovah’s mind and power, as shown in Acts ii: 1–4, Acts x: 38; Luke i: 35.
- 2.—I will have to quote answer found in “Christadelphian Shield” No. 16. The reason why Jesus uses He and Him in speaking of the Holy Spirit is this: The Greek word for Comforter is masculine, and therefore requires a pronoun of the same gender as in John xvi: 7–13.
- 3.—I would say, Yes. The same in essence, but when set apart for a specified work it is called Holy Spirit, as when the prophets spake as they were moved by the Holy Spirit (II. Pet. i: 21).

I wish you, dear teacher, a happy New Year.

Yours in love, WILLIE L. VANAKIN.

SECOND BEST PAPER, CLASS No. 2.

- 1.—The Holy Spirit is a power proceeding from God and is directed by Him; hence the same things are attributed alike to both.  
Proof: I. Cor. xii: 4, 6 says: “Now there are diversities of gifts but the same spirit, and there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.” Also II. Pet. 1, 21.
- 2.—Because the Comforter is masculine, and therefore it requires the pronoun of the same gender, as He and Him.  
Proof: John xiv: 16. Also John x: 7, 8.
- 3.—In essence there is no difference between spirit and Holy Spirit. Holy means set apart. It bears the same relation to God that the spirit of man bears to the man himself (I. Cor. ii: 9, 13.)

ARTHUR M. WICKS.

## LESSON NO. 7 CLASS No. 1.

## QUESTIONS.

- 1.—Did Adam and Eve remain in the garden of Eden, and continue in the healthy, happy state in which God created them?
- 2.—If they did not, state why, and what was done with them?

## BEST PAPER, CLASS No. 1.

## ANSWERS.

1.—Adam and Eve did not remain in the garden of Eden (Gen iii: 23), neither did they continue in the healthy and happy state (Gen. iii: 15, 16).

2.—Adam and Eve ate of the tree which God told them not to do (Gen. iii: 12, 13); therefore God drove them out of the garden (Gen. iii: 23).

MARY J. BAKER.

## SECOND BEST PAPER, CLASS No. 1.

## ANSWERS.

1.—They did not remain in the garden of Eden, for God drove them out. See Gen. iii: 23, 24. They did not continue in a happy state. See Gen. iii: 15-19.

2.—Because they did wrong, by eating of the tree that God told them not to eat of (Gen. iii: 6), He drove them out of the garden (Gen. iii: 24).

MABEL FIELD.

## LESSON NO. 8, CLASS No. 2.

- 1.—What is the meaning of the word angel?
- 2.—What is the nature of the angels?
- 3.—What is their work in relation to men?

## LESSON NO. 8, CLASS No. 1.

1.—In what way did God punish Adam and Eve for their disobedience?

2.—Why do all men die?

2.—What is the difference between a man when he is dead and when he is alive?

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DR. BRIGGS ACQUITTED.—The New York Presbytery has acquitted Dr. Briggs, not because the charges against him are untrue, but because the majority hold views as loose as his. "Reason" with them is a "source of divine authority;" but they do not tell us whose "reason." "The church is a source of divine authority;" but we are not informed what church. Inspiration has made mistakes in matters of "history and fact," and so divine authority through "reason" and the "church" excels divine authority through the Bible. Oh, dear, "What fools these mortals are!"—ED.

## THE JEWS, THEIR LAND AND AFFAIRS.

### SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

### GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 27: 27, 22.

### A LETTER FROM JERUSALEM.

JERUSALEM, Jan. 1, 1893.

The Sultan has sent an edict to this country prohibiting the further sale of land to the Jews. No Jew can now get a title to any property. All the bankers and business people are indignant and alarmed. It will, if enforced, ruin the banks and business firms, because no one but Jews will buy land. There is much excitement about the matter. The Turks are frightened and they may be more and more so. We have had another rain; several inches more have fallen. Vegetation is as forward here now as it never has been before in March and April. It creates much surprise.

Yesterday I was invited to spend the day at the Jewesses' Institution. It is an English institution, as you know. I went and enjoyed the day with the dear little homeless children, who are kindly cared for there. Of course I do not like the teaching in the school—that is, "That if they do so and so they will go to heaven when they die" and kindred errors. But it is the best they can do and they are really sincere and kind; they are working better than they know for our poor persecuted Jews. I have been making albums and cards for some poor Jews and they have sold them for the Christmas gifts. Dr. d'Arbela sent me a note yesterday, saying that a poor Russian family of eight were in distress, and that if the man could get \$6 he would be able to get a stand on the street, and his wife would make some cakes and coffee, which would support the family in a way. I sent the money at once and he will do what he says he will. It is wonderful how these poor people can make a living with a very little help. One Russian Jew told me that if he had a pair of shears and an iron he could make a living for his family; I got them for him. In a few days I saw him on the streets mending clothes, and after a bit he was in a stall and he scorned to beg any more. Such scenes are of daily occurrence. It makes me feel sad and glad when we can help a little.

The poor Persian Jews here who were driven from that country last year have been ordered by the Turkish government to leave and

return to Persia. The English bishop interfered and many remained. They are the most helpless; also the kindest and most lovable people in Jerusalem; so simple and childlike in their ways, my heart goes out to them. The Turks will not suffer them to work for anyone; they are in consequence feeble and silent. They are in their beloved city and are willing to suffer; they are patient, but it makes me weep to see their misery. These poor Persian Jews have no beds, no fire, no tea, no coffee, only what they pick up. To-day I went to the city with little Alice. (This little girl can understand the Russian and Persian Jews). We met a lad fourteen or fifteen years old, he had a little black bag. We asked him what he was going to buy. He said a loaf of bread, and he had one mettik (one cent) to buy it with. We asked him how many there were in his family. He said, My father is sick, my mother. etc., until he had counted to us nine people. We told him to come with us and we would buy bread for him. He began to cry and seemed to be afraid, but Alice spoke kindly to him and then he came with us to a shop where some Jews sell bread. We told them about it and they said, We know the poor boy. His father is sick and they have nothing, literally nothing. We supplied him with what he could carry, and he lifted his eyes to heaven and thanked God, the God of Israel, for bread. It was a sermon. After we went into the city we saw in one street where vegetables and fruit are sold an old woman. She was stooping for something and we watched her. She picked up half of a rotten apple and hid it under her apron. Alice asked her what she had. She held out her hand with the rotten apple. Alice told her to throw it away; it was not good. Then we called her to a stand where some oranges were for sale. She looked so wishfully at them and shook her head. Then some Arabs came, and seeing us stopped and spoke to her. She was also a Persian Jewess and could speak very little Arabic; but these Arabs were so interested in the dear old woman they said, She is very poor and hungry. I told them yes, we knew it, and so we all took her to the stand and bought oranges and bread for her. I shall never forget the look which I saw on her face when she realized these treasures were hers. These Arabs were rough fellows, porters and poor themselves, but I saw they were kind-hearted. I told them God was pleased with such acts, and they all looked up and blessed Allah. I am sure these fellows are happier to-night for that act.

The other day I sent my only cloak to a poor woman; she needs it more than I do, for she has no bed and I have one; all I can do is as nothing. When they came back three children followed them and said that their father and mother had died. The eldest was not

more than seven years old. They were barefooted and covered with rags; they were so pretty. Poor little dears! I did wish I had a place for them, but I could only pray for them.

Many strange events are transpiring here now; we are looking to see what the end will be.

With every good wish for the New Year,           A. E. DAVIS.

#### A JEW'S PATHETIC AND PIERCING RETORT.

*Novoya Vremya* reports the following: The recent ukase that the Jews be deprived of the right of representation in the City Council was promulgated in Kiev at the same time that subscription lists were before the Board of Aldermen in favor of the poor peasants who emigrate to central Asia. Leon Brodsky, a Jewish alderman of Kiev, subscribed a liberal sum to the latter object, making the remark: "I contribute this mite in aid of our poor peasants to commemorate the event which deprives me and my Hebrew brethren of the right of representation in this honorable body." These words elicited tears from the large assembly. They all arose to make way for the Jewish representatives. One after the other the latter came up to the table and placed their names on the subscription list. Headed by Brodsky the Jews then filed out of the City Hall amid the crying and waving of hats by the people assembled. Several voices called out, "Never repine! Better days are coming!"

*Novoya Vremya* hopes that "the Jews will not imagine that those foolish tears and exclamations signified that the people of Kiev sympathize with them."—*Sun* (New York.)

#### THE LORD'S PRAYER IN VERSE.

Our Father, which in heaven art,  
 We sanctify thy name;  
 Thy kingdom come; thy will be done  
 In heaven and earth the same.  
 Give us this day our daily bread,  
 And us forgive thou so,  
 As we on them that do offend  
 Forgiveness do bestow.  
 Into temptation lead us not,  
 But us from evil free;  
 For thine the kingdom, power and praise  
 Is, and shall ever be.           —*Notes and Queries.*

## INTELLIGENCE.

**BLACKFOOT, IDAHO.**—Once more we are brought to grief, death having visited us and taken our dear Sister Lucinda Snook. After about five weeks' illness she died January 13th, aged 38. She remained in good faith until the end. She was the daughter of Mary E. Marshall, my sister in the flesh. This reduces our little ecclesia to three. The Sunday before our sister died we met at her bedside and kneeled in prayer and broke bread. This was the last time for her until the kingdom of God shall come. It was a supper that will never be forgotten. We long for our Lord's return, but we mourn not as those who have no hope. May the blessings of God be with us and give us strength to continue faithful to the end is our prayer.

M. A. MARSHALL.

**BOSTON, MASS.**—Again our great enemy, death, has laid low one of our old members. On January 14th Sister Lucy A. Nash (age 60) fell asleep of pneumonia and awaits the call of the Master. We trust the time is near for his ruthless hand to be stayed and a new lease of life given to the earth-born sons of Adam.

During the month four have rendered obedience to the Master's command in Boston. On the 10th, Mrs. Emma Doretha Cash; 26th, Mrs. Fanny Crosswell, wife of Bro. Crosswell; Mr. John Grant, marble-cutter, and Mrs. Marion Grant, his wife, formerly Presbyterians, were immersed into the sin-covering name.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, during the month of January on the following subjects: January 1st, "Born by Water, Born of Spirit; When?" Bro. A. Pinel. 8th, "When Christ Returns to the Earth, What Then? Will the Nations be Destroyed? If so, How Can He Rule Over Them for One Thousand Years" (Rev. xxv: 4, 6)? Bro. W. P. Hooper. 15th, "Pagan, Christian and Scriptural Ideas on the Immortality of the Soul." Bro. A. Pinel. 22d, "A Scriptural Definition of the Kingdom

of God." Bro. A. Pinel. 29th, "The Lucifer of the Bible; 'the Heaven He Fell from and the Hell He Fell into.'" Bro. W. P. Hooper.

The attendance continues good.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

**CHICAGO, ILL.**—Since our last intelligence there have been some changes here which it is hoped may be for the best interest and advancement of the Truth. At the annual meeting of our ecclesia held January 1st it was decided that we hold two meetings for worship, one of which is held in Englewood, some seven miles from the center of the city where our meetings have been held for a number of years past, and the other to be held at some point yet to be decided on which will be convenient for most of the brethren and at the same time be where the Truth can have a hearing by the alien, a thing it has been impossible to have in the locations we have had here for our meetings of late years. Since the change has been made in our meetings the average attendance has shown a marked increase notwithstanding the severity of the weather. We have also commenced evening lectures for the proclamation of the Truth, the attendance at which is such as to encourage us to keep up the effort. Quite a number of the alien have been present at every lecture and show marked attention to what is presented for their consideration, and we sincerely hope the seed sown may fall on good ground and bring forth fruit. The lectures have been delivered by Bros. Thos. Williams and J. Spencer, and the recent subjects considered have been: "Immortality, is it the Gift of God to the Righteous Only, or is it the Natural Inheritance of all Men?" "The Doctrine of the Immortality of the Soul, is it of God or of Men?" "If a Man Die, Shall He Live Again?" "The God of the Bible, is He a Unity or a Trinity?" "The Rich Man and Lazarus."

Bro. Harry Kirwin and Sister Edith Wood were united in marriage in December, and have the best wishes of the brethren for their mutual welfare and happiness.

Bro. and Sister J. Wood and Bro. T. Williams have suffered a good deal recently from sickness, but we are pleased to report improvement in every case, for which we are thankful to the Father of mercies.

Bro. Runyon, from Buffalo, N. Y., has located here for the present and will meet with us in the future.

JAMES LEASK, Secretary.

DENMARK, ARK.—Believing that you are always glad to hear from the brethren, I write you again. My love abounds towards you when I see your love for the Truth and zeal for godliness, believing that you teach and practice the same things, which is well pleasing in the sight of God. I am sorry to inform you that our ecclesial trouble has never been adjusted. The brethren are very much dissatisfied with the present condition of things, but we are at a loss to know how best to proceed.

Brethren Dr.'s Lenox and Crosby, of whom we wrote you that they had become entangled in politics, have promised faithfully to meet the brethren and give a satisfactory explanation, but they have failed to do so. It is disheartening to some of us, as we have no lecturing brethren except Bro. Sanders whom we can trust. But as "all things work together for good to those who love God," we must try to be content.

Hoping that it will not be long till the Master comes, I am your brother in Christ,

JAMES WHITLOW.

DENVER, COLO.—I have much pleasure in reporting the addition on January 30th to the ecclesia here of Charles L. Williams, and his wife, Elsie M. Williams. After giving satisfactory evidence of their knowledge of the kingdom of God and the name of Jesus Christ, and understanding the ordinance of baptism and the things therein symbolized, they were buried with Christ in baptism, "wherein they are also risen with him through the faith of the operation of God, who hath raised him from the dead." There are few others interested.

J. E. GRATZ CLARKSON.

GALT, ONT., CANADA.—We are pleased to report the following additions to our ecclesia: Miss Annie Tolton, daughter of Bro. John Tolton, who, being enlightened in the things concerning the kingdom of God, neglected not the commandments of our Lord. Bro. and Sister Utley, lately removed from Doon, are also added to our number.

Hoping you are settled in your new home and are enjoying a large measure of health, that you may continue to carry on the work you so nobly and faithfully perform, and with love to all your family, I remain your brother in the patient waiting for the kingdom of God.

JOHN H. LAIRD.

JERSEY CITY, N. J.—On Sunday, January 15th, Mrs. J. M. Finney, daughter of Sister Bruce, was immersed for remission of sins at the house of Bro. Scott. As our sister is very weak physically, and will in consequence be unable to attend our meeting, several brethren, prompted by that ardent love of Christ so beautiful when manifested in kindness to another, were present at the immersion, and afterward broke bread with our newly found sister and spoke to her words of love and good counsel.

During the holidays Bro. and Sister Strickler, of Buffalo, visited us and joined us in the commemoration of Christ's death.

On December 26, 1892, the Sunday-school held its annual exercises, and to those present they proved both instructive and entertaining. The ecclesia is thus annually reminded that an apostolic injunction is heeded, and that an important and fruitful work is quietly and efficiently being carried on.

JAMES C. BRUCE.

KING FISHER, OKLAHOMA.—It is a relief to tell our troubles to those who have the love that only the Truth can inspire. This, no doubt, is Bro. Winchester's feelings when he writes of his troubles. He says:

MY DEAR BROTHERS AND SISTERS: Through the mercy of God I am still alive but sick. I have been sick for

four months. I do hope for the return of the king of Israel. I desire your prayers for my recovery. I pray for my brothers and sisters everywhere. God help us in this time of weakness. The kingdom of God is my only hope. Lord hasten the time when we shall all be gathered home into thine everlasting kingdom.

I hope to be able to help the World's Fair movement, but failing to receive my paper for December I don't know who has charge. I can't witness for the Truth, I am too sick; but I can give something in behalf of my Lord to some one that is able to work. I wish that some one could come and lecture in this part of the Lord's vineyard.

MILES WINCHESTER.

NEWPORT NEWS, VA.—Since I've been in this place we have formed an ecclesia with a membership of eight, and two regular comers of the outside world seem deeply interested.

If you remember, I wrote you from Lynchburg, stating I should like to get employment in some place where there was an ecclesia, which you made note of in May number of *ADVOCATE*, and the same month I had orders to remove to this place. Upon arriving here I found a Bro. and Sister Beale from Staten Island, and a few days later two brothers and a Sister Newell, of Manchester, Va., joined us. Then the best part, Bro. Beale's daughter put on the saving name, so you can imagine our joy.

Wishing you success in setting forth the gospel and a joyful New Year, I am yours in the hope, J. W. EDWARDS.

NORTHAMPTON, MASS.—I am happy to report the increase of our number from two to four by the obedience of my brother in the flesh, Ed. C. Staunton (age 21), and Sister Staunton's sister, Hattie V. Short (age 18). I saw my brother sprinkled into the Episcopal Church twenty years ago, but it was not a time of rejoicing such as when I saw him buried with Christ in baptism into the name Yahweh.

He learned the Truth principally from

tracts and pamphlets published by Bro. Williams and Roberts, carefully comparing them with the Bible. It took four years to accomplish the work, but the two-edged sword finally won the battle.

Sister Hattie was educated in the Truth in the Seneca Falls (N. Y.) Sunday-school and was well instructed. [See Worcester Intelligence.—Ed.]

There are others we have hopes of seeing do as these have done, but time alone will tell.

Looking for the speedy return of our Lord, I am your brother,

C. H. STAUNTON, 215 Main street.

OWEN SOUND, CANADA.—Sister McLean, renewing her subscription for the *ADVOCATE*, writes sadly: I am in bed afflicted with my old trouble, and I regret to tell you that my dear Sister Andrew has gone to Florida to live, and I am left alone for the first time in thirty-eight years. My mother is living, but she was seized with paralysis a year ago and her memory is gone with her body. Poor old lady! It is a sore trial to see her. It is thirty-nine years since she put on Christ and I think her worthy the name. She has always worked for the Truth and denounced anything that was not in accordance with divine teachings. My only comforting visitor will be the *ADVOCATE*; and Sister Andrews being isolated will be the same. If you know of any brethren out where she lives please mention it in the *ADVOCATE*, as she will be delighted to know if there are any near her. Sister Andrews' address is, Mrs. Milo Andrews, Pencllas, Florida.

POMONA, CAL.—Sister White writes of much sickness among the brethren here. Bro. Harry Moore is still quite sick, but Sister Moore is able to keep at work teaching school and thus meet the necessary wants of their little household.

The brethren had been favored by a visit from Bro. Strathearn, of Ventura county, who has been in the Truth about forty years. Unfortunately Bro. Strathearn was taken sick while at

Pomona, and after four weeks was still unable to be about. Sister Marion Seed, now Sister Stock, will soon make Pomona the abode of herself and husband. Mrs. Plows, Sister Howell's mother, was immersed into the saving name on August last, after which she returned to her home in Port Huron, Mich. Sisters Anna and Kate Miller are now residents of Pomona, having removed from San Diego.

SOLGOHACHIE, ARK.—We have to report the sad news of the death of our dear Bro. J. H. Blackburn, which occurred on Friday night the 6th inst., the cause being consumption. In this we have lost a very good brother, and Sister Blackburn has lost a kind husband, but we sorrow not as for others who have no hope; but we have the blessed assurance, "He that believeth in me, though he were dead yet shall be live." May the Father of us all enable us so to live that we may stand at the resurrection morning and be found approved, and be permitted to eat of the tree of life that is in the midst of the paradise of God.

Come thou glorious day of promise  
and shed thy glorious rays over a world  
of darkness.

Your brother in Israel's hope,

IRA L. WALSH.

TOTTENVILLE, N. Y.—It seems to us very necessary and proper that we should have on this side of the Atlantic a medium through which the Truth may be proclaimed as a means of communication and a supply for reading matter. And believing that it will be pleasing to you, as well as necessary that you be informed as to the locations of those that profess to have the one faith, in order that your work and influence may be productive of good, I would state that here, at Tottenville, there is a small ecclesia of independent Christadelphians who believe the Truth in its entirety, and most emphatically indorse the expositions of Dr. Thomas as substantially and scripturally true.

Wishing you success in the work of the Truth, I remain your brother in the hope of life,  
C. M. ROBINSON.

WORCESTER, MASS.—Frankling Hall, 566 Main street. Sunday at 10:30. In December we had a very delightful visit from Bro. Strickler and wife, of Buffalo, N. Y. Bro. Strickler lectured twice on Sunday. Subjects: "The Apostasy from the Truth" and "Apostolic Faith and Practice," which were very interesting and instructive, but the greatest feast came at the lecture which Bro. Strickler gave on Tuesday evening on "Ezekiel's Temple." We were sorry that Bro. Strickler could not stop with us longer. If the Lord delay His coming much longer we hope the Deity will direct his steps this way again in the near future.

Bro. John Hollows is now the secretary of this ecclesia. C. C. MANN.

LATER.

WORCESTER, MASS.—We are still alive and anxiously waiting the coming of the Lord.

We have had a visit from Bro. and Sister Charles H. Staunton, Edward C. Staunton and Hattie Short. On Saturday evening the two last named put on the sin-cleansing name of Christ in the waters of baptism, and on Sunday they received the right hand of fellowship. Edward C. Staunton and Charles H. Staunton are brothers in the flesh as well as in the Truth; and Sister Staunton and Sister Short are sisters in the flesh and in the Truth.

Bro. and Sister C. H. Staunton greatly rejoice that they are no longer isolated, as there will now be a small ecclesia of four in Northampton, Mass.

The following lectures have been delivered this year by Bro. I. N. Jones: Sunday, January 1st, "Blood of the Covenant;" January 8, "Near Approach of Christ;" January 15, "Gathering of the Saints."

Yours in Israel's hope,

JOHN HOLLOWS,  
Recording Brother to the Worcester  
Ecclesia.

Several items of intelligence have come too late for this month.

We are sorry to hear that Bro. M. Way, of Springfield, Ohio, has been very sick. He is now in a fair way to recovery.

# 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*



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Published by the Editor,  
**THOMAS WILLIAMS,**  
*Englewood, Ill.*

## NOTES.

**WORLD'S FAIR**—To those who are interested in this movement we would report that progress is being made in the preparation of the pamphlet intended for circulation, setting forth the first principles of the Truth as distinguished from the errors of Christendom. It is expected that a supply will be ready for circulation in ample time for any of the meetings of a religious nature to be held here the coming summer. The following amounts have been received towards the above movement during the past month: Scammon (Kansas) Ecclesia, \$10; M. M. H. Brandon Manitoba, \$2; M. A. M., Blackfoot, Idaho, \$5; A sister, Springfield, Ohio, \$1; D. A. N., Wilmington Mass., \$5; M. W. L. Eaton, Pa., 60 cents; Lackawaxen Ecclesia, \$10; B. C. G., Spottsville, Ky., \$1.50; per B. R. Birmingham, England, \$8; A. H., Corning, N. Y., \$2; J. D. B., Adell, Wis., \$7; Chicago Ecclesia, \$9.42; J. B., Omaha, Neb., \$10. Amount previously acknowledged, \$139 Total, 208.52.

As the number of copies of the pamphlet to be printed for distribution will depend on the amount of money contributed for this purpose, those who purpose lending their assistance in this work ought to make their intention known at the earliest opportunity, so it may be known just what can be depended on when the money is needed.

JAMES LEASK, Secretary of Committee,  
532, 62d Street, Englewood, Ill.

**STILL LATE.**—We were catching up nicely with our work, and hoped soon to get back to a normal state; but a telegram advising Brother Nungesser of the death of his brother-in-law called him to Brooklyn, N. Y. His absence for nearly two weeks threw us back again, and so we have to start off on our tour with office-work behind hand. However, Sister Ava Wentworth has arrived here and is getting into the run of things in the office, so we hope to have matters straightened up soon. The preparation of the book for distribution at the World's Fair will add materially to our work, but with two in the office and both interested in the cause we are working for—let simply working for wages—we have great hopes in a small way.

**EDITOR'S TOUR EAST.**—We hope to be able to respond to invitations received from the following points: Manistee and Midland, Mich.; Guelph, Hamburg, Doon and Blair and Toronto, Canada; Buffalo, Rochester and Corning, N. Y.; Jersey City, N. J.; Springfield, Ohio, but may have to pass it till fall. We start from home March 21st, to be at Manistee March 22d to 26th inclusive; Midland 27th; Guelph, March 29th to April 2d inclusive; Hamburg, April 3d to 6th inclusive; Doon, April 7th.

The time from here on will be announced in the April *ADVOCATE*, and those directly concerned will be duly advised by mail.

**THE JEWS RELIEF FUND.**—We have sent Mrs. Davis a draft for \$75, which has reached her by this time. Following are the receipts since last report: F. N., \$2; Langton Ecclesia, \$30; I. T., \$5; R. H., \$2; Elmira Ecclesia, \$6; J. C., \$1; J. and E. B., \$10; M. and W. L., \$1.50; J. W. P., \$1.50; J. A. L., \$5; Scammon Ecclesia, \$13; A. H., \$2; W. B. J., \$2; J. D. B., \$3; London, (Ont.) Canada Ecclesia, \$3; A. M. G., \$1.50; Henderson county (Kentucky) Ecclesia, \$13.50; Taunton Ecclesia, \$9.20; A. C., \$2; A. C. E., \$5; E. G. B., \$5.

**BROTHER ASTON'S CASE.**—Brother J. W. Edwards writes that prompt assistance was sent for Brother Aston, who heartily thanks all for their generosity. As our brother hopes to be able to return to work in a month, the amount he has received he trusts will be sufficient to meet his wants.

**J. W. P.**—Yes. *Limp* means the flexible cover resembling leather.

THE CHRISTADELPHIAN  
ADVOCATE.

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VOL. 9 -97.

—MARCH, 1893.—

No. 3.

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CONTENTS.

The Law of Offenses.....	49	The Advocate Bible Class.....	59
The Advocate Sunday-School Class.	55	The Jews, Their Land and Affairs...	66
Times and Seasons.....	57	Intelligence.....	69

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THE LAW OF OFFENSES.

Matt. xviii: 15-22.

BY R. JUDD.

**B**RETHREN AND SISTERS: It is scarcely likely that anyone will walk long in the Truth without in some degree giving or receiving offenses, and feeling called upon to resort to the whole or part of the law laid down by Christ to govern our action when offended by a brother or sister. Now with this law, as with all others, it is possible to keep it in the letter and yet violate it in the spirit, and as a consequence make that which at first was but a mole-hill assume the proportions of a mountain; making the breach almost if not quite unbridgable which at the first, with a little more of the spirit, would have produced peace, good will, better understanding and, in all probability, more love and esteem between the parties immediately concerned.

The spirit of this law is directly opposed to the carnal mind. The carnal mind says, Revenge. It knows nothing of turning the other cheek after one has been smitten, but

rather "an eye for an eye, and a tooth for a tooth." It will lay up the real or fancied grievance for a good opportunity to pay back in kind, or immediately call for an abject apology for a deed done or an unconditional withdrawal of words spoken; or, perhaps, do that which is worse—unburden itself to those it may come in contact with, the result being that a brother finds himself looked down upon or given the cold shoulder by his brethren and sisters without any apparent cause. Slander has done its work, and a brother who before may have stood high in the love and esteem of his brethren and sisters is now made to feel that he is not fit to be associated with. And why? Because the offended party has neglected Christ's plain command, "If thy brother shall trespass against thee, go and tell him his fault *between thee and him alone.*" Not before others—not tell others and say nothing to him; but "tell him his fault between thee and him alone"—not reprimand or upbraid him for what he has done. Oh, no! tell him his fault; tell it to him in words gentle and kind; let him see that you have come, not for revenge, not to get even with him, but out of love to him as a brother. Let him see that you are willing to meet him more than half way if necessary, and the probabilities are that, if in a "fighting mood," his martial ardor will melt away, his sword be laid to rest, and "thou hast gained thy brother."

This is the object of Christ's law; it was never intended for punishment. It is not a club to hold over the head of a brother to enforce discipline. Rather is it the Master's call to us to exercise love and patience toward the wayward and the erring; for, says He, "If he shall hear thee, thou hast gained thy brother." And what satisfaction, joy and peace in the consciousness of victory over revengeful flesh, and the knowledge that our brother is again united with us in the bonds of love and peace! And how differently will the offending brother look upon and feel towards you; his mind will be easier, and he will be thankful to you for the brotherly love exhibited by you.

But will it be so in all cases? Try it, brother, try it; you cannot lose anything; it is the Master's command. If thy brother be obstinate plead with him; say, "Come, let us reason together." Who knows but thou mayest unearth a skeleton of thine own creation; you may have unwittingly given cause for the offense. Gain your brother, if possible, before a suspicion of estrangement is known to others. If he be gained still keep the knowledge of it locked securely in your own bosom. It may save many a regret, many a heartache in the future, and be strength and encouragement to both in time to come.

But my brother is ready to take offense; he appears to persistently misunderstand me, and to do and say things that he knows—or ought to know—I do not like; in fact, things very grievous to me. "How often shall my brother sin against me and I forgive him?" "If he hear thee," as often as he shall offend. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." But it must be from the heart as well as from the lips.

But perhaps we have met with a brother who will not listen to reason—one upon whom our exhibition of love makes no impression and brings no response; one who will not be won. What shall we do? "If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Another method for the exercise of love and wisdom. Let everything be as impartial as possible. Do not go to brethren A and B and lay the full facts of the case before them. That would not be fair; it is not right. In doing so you are virtually asking A and B to judge C before your brother is heard. You are raising in the minds of A and B a prejudice against C and in favor of yourself. Rather tell A and B that a difference has arisen between you and C and you wish their assistance "to gain him." If they should inquire the cause of the trouble, it is

easy to say you do not wish to take an unfair advantage of Brother C, but desire them to go with you, hear both sides of the case, and then give their advice and counsel to one or both of you. Brother C knowing this will—if desirous of peace and harmony—be the more willing to accept A and B as arbitrators, and A and B be better able to decide as to who is right and who wrong and as to the best advice to give for the occasion. Not only so, but it is more in harmony with both the spirit and the letter of the law: “Take with thee one or two more.” Where to? To see your brother. “That in the mouth of two or three witnesses every word may be established.” That is, every word uttered by you and C in the presence of A and B. This is all they should be required to witness to or have any knowledge of. Should the assistance of A and B bring about a reconciliation let the knowledge of the trouble be limited to the two principals and the two arbitrators. Let everything be done in love and not through strife or vain glory.

But let us look at the other side of the question. Brethren A and B are so wrapped up in each other that it would seem impossible for anything to penetrate their love so as to divide them asunder; but something that A has said offends B. B becomes reserved, taciturn, looks coldly upon A; “passes by on the other side,” as it were. A may or may not be cognizant of the reason, but he sees and feels the change. He waits for B to explain the reason, but B is too much taken up with his real or fancied grievance to remember the law of Christ. What must A do? Just what B should have done. But A is not the offended party. Yes, he is; he is offended at the actions of B. How could he be otherwise? And even if not, he must if he love Christ and would keep His commandments. “If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift.” We must not, then, hold back and say, He is the offended party

and must come to me. No; the law and duty call loudly to both; and if we *obey* not Him in a little matter like this, how can we expect to be exalted to a position to exact *obedience* from the nations in the kingdom of God?

Let us now return to our supposed wayward brother C. Having obeyed in the spirit as well as the letter Matt. xviii: 15, 16, and our brother still refuses to be reconciled: if he "neglect to hear them—" the witnesses—it becomes our duty to invoke the aid of the church. The church should appoint a time and place for a meeting, when and where it has every reason to believe that Brother C can be present; but the offended brother should not do more than present a formal charge. A full knowledge of the case should still remain with the principals and witnesses. Should Brother C be present, let the efforts of the ecclesia be directed to "gain the brother," not to get rid of him. Let withdrawal be the last resort and only after all other means have proved of no avail. Extend a brotherly invitation to reply to the charge brought against him. Do not ask him to show cause why he should not be withdrawn from. He will be sure to feel that his sentence is sure and that a defense will be of no avail. Let him see and feel that the ecclesia has the same interest in him as in any other individual member. If all efforts to effect a reconciliation fail the church has no choice. "Let him be unto you as a heathen man and a publican."

What is now our duty to our brother? Shall we leave him to his own devices? Shall we cease to take an interest in him and his affairs? Shall we ignore him entirely? What should be our attitude to heathens and publicans? Christ "came not to call the righteous but sinners to repentance." Paul says, "We beseech you in Christ's stead be ye reconciled to God." Shall we not then try and try again to bring our brother back to the way of life? But he is "a heathen man and a publican." So were we once; Jesus ate with publicans and sinners. Are we better than He? It is from among the heathen God is "taking a people for his name."

It is from them our recruits are drawn; why may not our brother be drawn among them? He may, but not by being shunned.

Brethren and sisters, let us examine ourselves and see if we be in the faith. Let us remember that no man liveth unto himself; that to a certain extent we are our brother's keeper. Let us learn and practice the spirit as well as the letter of this and all the life-giving laws, looking to Him for strength and guidance who has promised to supply our every need.

Brethren, how we will talk and argue and plead; how we will expend time and money and health to bring one out of nature's darkness and the bondage of sin into God's glorious light and liberty; and shall we not make every effort, yea, "compass sea and land," to "gain" him for whom Christ has died? Is he not worth as much, nay more, to us as a brother than as "a heathen man and a publican?" "Inasmuch as ye have done it unto one of the least of these my brethren" is of wide application.

"If ye love me, keep my commandments."

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#### "A SIN OFFERING COUCHETH AT THE DOOR."

"And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well shalt thou not be accepted, and if thou doest not well, sin lieth at the door" (Gen. iv: 6, 7).

Now the word *chattah*, translated sin, denotes in the law a "sin offering," and the word *rabats*, translated "lieth," is usually applied to the recumbency of a beast. It is therefore proposed to translate the clause "a sin offering coucheth at the door," which by paraphrase would mean an animal fit for a sin offering is there, couching at the door, which thou mayest offer in sacrifice, and thereby render to me an offering as acceptable as that which Abel has presented. See Gen. xxii: 7, 8; John x: 9.

"Behold the Lamb of God" (John i: 29).

"Without the shedding of blood there is no remission" (Heb. ix: 22).

"The blood of Jesus Christ cleanseth us from all sin" (I. John i: 7).

"Washed us from our sins in his own blood" (Rev. i: 5, 6).

"With the precious blood of Jesus Christ" I. Pet. i: 19).

"Christ our passover is sacrificed for us" (I. Cor. v: 7).

Kitto. Selected by J. W. T.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*—SOLOMON.

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in February ADVOCATE:

NAME.	AGE	RESIDENCE.	GRADE.
Willie L. VanAkin.....	10	Lackawaxen, Pa.....	100
Marion Smith.....	12	Grantsburg, Wis.....	100
Rose E. Selley.....	14	Providence, R. I.....	100
John F. Williams.....	19	Shenandoah, Pa.....	100
Roberta Short.....	12	Seneca Falls, N. Y....	100
Euos Baker.....	13	Scammon, Kan.....	100
Maud Cocke.....	13	Creal Springs, Ill.....	100
Ethel Cocke.....	12	" ".....	100
Esther Barlow.....	13	Providence, R. I.....	98
Reuel Brittle.....	13	Mahanoy City, Pa.....	97
Gertrude Barlow.....	14	Providence, R. I.....	97
Pearl Eblen.....	12	Robards, Ky.....	97
Harpending Eblen.....	15	" ".....	97
Alma C. Field.....	14	Providence, R. I.....	97
Charles Mason.....	11	Erie, Ill.....	97
Charles D. Wicks.....	15	Toronto, Canada.....	97
Arthur M. Wicks.....	12	" ".....	97
Retta Short.....	13	Seneca Falls, N. Y....	93
Florence Field.....	12	Providence, R. I.....	93
Fannie Barlow.....	11	" ".....	93

Below is given the result of examination of answers to questions for Class No. 1 in February ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Daisy Franklin.....	10	Elgin, Ill.....	100
Mary J. Baker.....	8	Scammon, Kansas.....	97
Rachel M. Baker.....	6	" ".....	97
Mabel Field.....	8	Providence, R. I.....	97
Jessie Eblin.....	10	Robards, Ky.....	97
Jennie Smith.....	10	Grantsburg, Wis.....	93
Allie W. Taylor.....	10	Providence, R. I.....	90
Allie Steinhart.....	8	Lackawaxen, Pa.....	90
Homer J. Byrnes.....	8	Wauneta, Kansas.....	90
Lois Mason.....	7	Erie, Ill.....	90
Walter Field.....	10	Providence, R. I.....	75

## LESSON NO. 8, CLASS NO. 2.

## QUESTIONS.

- 1.—What is the meaning of the word angel?
- 2.—What is the nature of the angels?
- 3.—What is their work in relation to men?

## BEST PAPER, CLASS NO. 2.

## ANSWERS.

1.—Messenger—Rev. i. 1: "And he sent and signified it by his angel unto his servant John." Acts x: 22—Cornelius was warned of God by a holy angel.

2.—Immortal—Luke xx: 36—"Neither can they die any more, for they are equal unto the angels and are sons of God, being sons of the resurrection."

3.—Heb. i: 14—"Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?"

Yours in love of the Truth, WILLIE L. VANAKIN.

## SECOND BEST PAPER, CLASS NO. 2.

## ANSWERS.

1.—The meaning of the word angel is messenger, or one sent.

2.—Angels are spirit nature.

Proof: Luke xx: 36; Heb i: 7.

3.—"They are ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Proof: Psa. ciii: 20, 21; Heb. i: 14.

Yours truly, MARION SMITH.

## LESSON NO. 8, CLASS NO. 1.

## QUESTIONS.

- 1.—In what way did God punish Adam and Eve for their disobedience?
- 2.—Why do all men die?
- 2.—What is the difference between a man when he is dead and when he is alive?

## BEST PAPER, CLASS NO. 1.

## ANSWERS.

1.—God sentenced them to die, and drove them out of the garden to get their living by labor.—Gen. iii: 19.

2.—Because we are Adam's children, and death came to us because of his sin (Rom. v: 12).

3.—When a man is alive he can think and talk, and when he is dead his thoughts perish (Psa. xlv: 3, 4). DAISY FRANKLIN.

## SECOND BEST PAPER, CLASS NO. 1.

## ANSWERS

1.—God drove Adam and Eve out of the garden of Eden (Gen. iii: 23), and told them they would have to die and return to dust because they disobeyed God (Gen. iii: 19).

2.—All men die because they are the children of Adam and Eve (Rom. v: 12).

3.—The difference between a live man and a dead man is this: A live man can do something and a dead man can do nothing (Eccl. ix: 5.)

MARY J. BAKER.

The answers in Class No. 2 are mostly correct, and are graded according to their clearness in expression.

J. LEASK.

## LESSON NO. 9, CLASS NO. 2.

- 1.—What is a covenant?
- 2.—With whom did God make a covenant concerning Christ and the earth?
- 3.—What was the nature of the covenant?

## LESSON NO. 9, CLASS NO. 1.

- 1.—What is a soul?
- 2.—Are animals ever called souls in the Bible?
- 3.—Is the soul a never-dying thing, or can it die?

## TIMES AND SEASONS.

**R**KNOWN unto God are all his works from the beginning of the world" (Acts xv: 18). "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii: 7). "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children for ever" (Deut. xxix: 29).

The Bible constitutes this divine revelation. Entering into its composition are predictions of what God has determined to do and time measurements indicating when it shall be done. Repeated failure to interpret the mystery of these hidden time periods has given occasion to the faithless and scornful to deride the subject. These failures have caused sorrow of heart to the children of the covenants and made even them afraid to acknowledge that they have any assured conviction as to the termination of unfulfilled prophetic periods.

But these time periods have not been revealed to baffle and perplex the saints of the Most High. Paul tells us the Holy Scriptures are given by inspiration of God for a far different purpose—among other things, for our instruction in righteousness, and this instruction includes times and seasons (I. Thess. v: 1).

The coming of our Lord and Saviour in power and great glory is the ardently cherished hope of every true believer.

The signs of the times tell the enlightened watcher the epoch of His coming: we may gather from them when we are nearing the end of that epoch. More than this the signs of the times cannot tell. Exact knowledge must be supplied by the divinely revealed time periods. These time periods could be given for no other reason than to supply exact knowledge to those who should be alive and remain unto the coming of the Lord.

Let us not, then, view with languid interest the efforts of our brethren to solve these hidden dates, as do some; nor belittle or ridicule their results, as do others, lest perchance that day overtakes us as a thief in the night.

The Scriptures reveal two comings of the Lord Jesus—one in weakness and one in power. Both comings are the subject of time-period prophecies. The time measurements relating to Christ's first coming refer more particularly to His crucifixion. Looking back we can clearly see that the exact year of our Lord's crucifixion was prophesied about five hundred and forty years before it took place (Dan. ix: 24-27; and not only so, but the exact day was revealed in type about sixteen hundred years before it took place. When God redeemed Israel's tribes from Egyptian bondage the institution of the passover was appointed (Ex. xii). Upon the fourteenth day of the first month the passover lamb was slain, and the children of Israel were enjoined through all their generations "to keep it a feast by an ordinance for ever." From the night of the Exodus through all the intervening sixteen hundred years God was teaching in type that the true passover Lamb would be slain upon a certain exact day in the year. Every reader of the New Testament knows how accurately it came to pass. Thus we see that God through his servant Moses revealed the exact day of our Saviour's crucifixion, and through the prophet Daniel He made known the exact year.

May it not be that Moses has in type revealed the exact day of our Lord's second coming and our gathering together unto Him, and that Daniel reveals the exact year? Who shall say no?

JAMES LAIRD.

## THE ADVOCATE BIBLE CLASS.

### RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
  - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
  - 3.—Every answer must give one, and not more than three references as proof.
  - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.
- 

### QUESTIONS.

- 1.—Were men baptized into Christ's death before His death took place?
- 2.—What efficacy did Christ receive from His own baptism?
- 3.—Since the death of Christ is the only means of redemption, may we conclude that Christ's baptism was prospectively into His own death? \*

### ANSWERS.

1.—Men were not baptized into Christ's death before his death took place.

Proof: Because—(a) Christ's death had not then taken place. (b) Because John and his disciples were alike ignorant that God's purpose required the death of Christ (Acts iii: 17). (c.) We find (Acts xix: 4) the subjects of John's baptism requiring to be baptized into the death of Christ. Such a re-baptism would not have been necessary had they, at John's baptism, been baptized into the death of Christ.

2.—Christ's baptism was a figurative cleansing from Adamic uncleanness; and upon its accomplishment, he received that efficacy which flowed from the Father's acknowledgement that he was the—figuratively cleansed—Son of God, receiving also the power of the Holy Spirit, enabling Him to perform the Father's works and to speak the Father's words. That Christ's baptism was a figurative cleansing is proven. (a) The type (*Lev. viii: 6.*) of the washing of Aaron by Moses, being the first act in the process of his consecration for the High Priesthood. (b) Baptism being a symbol of death (and death is on account of sin), burial and resurrection (*Rom. vi: 4*) it in, Christ's case, must have symbolically accomplished that which was really accomplished in the real death, burial and resurrection of Christ, even his literal cleansing from the defilement of Adam's uncleanness.

3.—Christ is the one exception to all who partook of John's baptism. He is an exception because, (a) He alone understood His relation to the Father's purpose. (b) Because He alone did not require to be baptized into His accomplished death. John's baptism was for the *remission of sins* (Mark i: 4). Christ submitted to John's baptism because it became Him to "fulfill all (typical) righteousness" (Matt. iii: 15). In submitting to John's baptism Christ acknowledged (a) His relation to the law of sin and death. (b) That sin and death were then in himself figuratively put away.

3.—That sin and death could only be actually put away or abolished by His fulfilling all (antitypical) righteousness, which was fulfilled in His obedience to the sacrificial death upon the cross. Hence the conclusion—Christ was prospectively baptized into His own death.

JAMES LAIRD.

1.—They were not. His death was one of the things concerning the name which was not understood till after his resurrection (Luke xviii: 34.)

NOTE.—At the house of Cornelius Peter said some things they knew. This was the "Gospel of the kingdom" preached first by Christ. Compare Mark i: 14 with Acts x: 37. But the thing they did not know Peter declared to them. Acts x: 39, 40, 42, 43, 48.

2.—He was forgiven Adamic sin and entered as a probationer for eternal life. Being of the seed of Abraham and made in all things like unto His brethren, He must, like them, enter the race for eternal life through the waters of baptism.

3.—Yes.

ANNA M. BYRNES.

1.—Yes.

Proof: I. Cor. x: 1-4 compared with Rom. vi: 3.

Note.—For the "fathers" to be baptized into Moses was for them to be baptized into Christ. Israel was at one with God and not in alienation from Him. This could only be by their meeting Him in Christ, the at-one-ment.

2.—Remission of Adamic sin or transgression (not the penalty).

Proof: Deut. xv: 17-21. Cant. iv: 7. I. Peter i: 19.

Note.—Was the stain of Adamic sin a blemish? None will deny. This must be removed. How was this accomplished? "Without the shedding of blood there is no remission." How, then, could that stain be removed *before the offering could be made*, seeing it required the shedding of the blood of that offering to remove it? By the lamb being baptized unto (or into) his own death (prospectively).

Being washed with water with a knowledge of the plan, he stood on the banks of the Jordan "a lamb without spot (personal transgression) and without blemish" (hereditary sin) ready to shed forth the blood of sprinkling.

3. Answered in No. 2.

C. H. STAUNTON.

REMARKS BY THE EDITOR.

We have about reached the conclusion of our subject, and we therefore offer a few remarks by way of straightening a few crooked things in some of the answers given above, and of focalizing the correct answers upon the scriptural conclusions reached.

The baptism of Israel as a nation into Moses must not be understood as identical with the baptism of an individual into Christ. To take such a position would commit one to the theory that every individual of the nation of Israel was in a salvable state as soon as he emerged from that baptism: and that would be salvation without faith; for very few of that great company were children of faith. The salvation of the *nation* of Israel was one thing and the salvation of individuals in Christ is another. The former was a national salvation from bondage to freedom. Israel was saved out of the hands of their enemy and given an inheritance and a kingdom that brought to them the blessings of that salvation. Above and beyond that, however, was the great salvation for such *individuals* out of the *nation* as embraced the one faith which centered in Christ Jesus, of whom Moses was a type. The baptism unto Moses was the means of the national salvation of Israel; and the baptism into Christ is the means of salvation for individuals. The former did not require individual faith; the latter does. It is therefore a mistake to say that for the "fathers to be baptized into Moses was for them to be baptized into Christ," implying that by that baptism they were freed from the law of sin and death—a thing Paul says the law of Moses could not do. (Rom. viii : 3.)

Some of the answers say that there was no baptism into Christ's death before His death took place. Yet it is stated, and correctly too, that Christ was prospectively baptized into that death which alone could bring salvation. Why could not others? It must be evident that outside the death of Christ *there is no salvation for any in any age*. Salvation was just as dependent upon the death of Christ in Abel's day as it was the day after Christ was raised from the dead. Therefore means had to be provided by which men could be inducted into the death of Christ prospectively. Otherwise there could have been no salvation until Christ's death became a fact. The only

difference between those before Christ's death and those after is that one was inducted into His death *prospectively* and the other *retrospectively*. Under the law of Moses it was accomplished by embracing the one faith and obeying the law *in the spirit thereof*, which enabled the man of faith to reach down and take hold of Christ and receive the efficacy of his death in reconciliation to God. Under the ministry of John reconciliation was by believing in Him whom John proclaimed and thereupon being baptized *for the remission of sins*. In our day we must believe on Him who has come and thereupon be baptized *for the remission of sins*—Adamic and individual. The benefits they received actually were pardon, reconciliation and communion with God, benefits which they had lost through Adam. *The benefit they are yet to receive is "redemption of the body" from the physical effects of Adam's sin.*

The reason some who had been baptized with the baptism of John were commanded to be baptized again was not because of a defect in John's baptism; but because of a defective understanding upon the part of those concerned as will be seen by the text referred to (Acts xix:4). This case is exceptional. To a *proper* candidate John's baptism was *for the remission of sins*; and what more could be needed? This is what baptism is for now; and the fact that some have to be reimmersed is not because of any defect in the institution, but because of a failure to become a proper candidate. Was not Christ baptized with the baptism of John? Did he not thereby reach forward and receive in advance of the efficacy of His death? The answers given this month very clearly show that He did. Now if He could do this by John's baptism why could not others? One answer given is that he knew of his death; but John's disciples did not. But John's disciples would surely be as far advanced in knowledge as those who lived in the beginning of the Mosaic times. Since there can be no remission of sins without induction into the death of Christ and since the fathers must therefore have been inducted into Christ's death, does it not follow that the remission of sins John's disciples received was by induction into the *only death that could give remission*? and what means had they of such induction except baptism?

Coming now to the question of how freedom is obtained from the law of sin and death, what is the process? It is the same as the process by which we, in Adam, came under that law. First, there was a mental operation in Adam's case. Second, there was a physical act to carry out the conclusion of the mental operation, and that act was disobedience. Third, there were the physical effects in sickness, sorrow, pain and death. Thus Adam the first was the way into the law of sin and death.

Now Christ was the way out; and the process was precisely the same in the reverse way; so with us, following our "forerunner." First, there is the mental operation in coming to a belief of the Truth. Second, the act of obedience. Third, the redemption from the physical effects—sickness, sorrow, pain and death.

Adam's sin placed all men in a state of alienation from God, as has been fully shown by the thoughtful answers that have been given. At baptism we are restored to full favor with God, to a state of at-one-ment. Now was Christ an exception in this respect? Did He remain in a state of alienation from God till after He actually died? None of you, I believe, will say yes to this. Then if He did not, if He was in a state of at-one-ment with his Father before His death, as he said—"I and my Father are one"—if this was a true saying, I ask you, was not the condemnation, the alienation, the frowns of Jehovah upon the race by reason of Adam's sin removed from Christ at that time? Not that He was yet free from the *body* of sin; for He still retained the physical effects of Adamic condemnation as seen in His life as a "man of sorrow and acquainted with grief." You cannot help but see that when God proclaimed "This is my beloved Son in whom I am well pleased," the son of Adam and the Son of God had reached forward and partaken in advance of the efficacy of His death sufficiently to give Him mental, moral—whatever term you wish to use—freedom from Adamic condemnation.

Some will say to this that if He was made free before his death, then he need not have died; but this loses sight of the fact that it was *in view of the certainty of His actual death* that his figurative death (baptism) was allowed force and power in advance. It has been said that if Christ was made legally free from Adamic condemnation at His baptism that His death was illegal. As well might it be said that because a man draws money on his own note to release him from a legal obligation it would be illegal for him to pay the note. It is because it is understood that the man is to pay the note in due time that he is allowed to draw money on it for use in the meantime. It was therefore with the understanding that Christ was to die actually that he was allowed to receive benefit in advance. Instead, therefore, of the release He received at baptism giving Him a free life as some have claimed, and placing Him in such a status that he could refuse to die and enter eternal life alone, it added to His responsibility to be faithful unto death, even the death of the cross. When, therefore, the bitter cup was given into His hand, while the anguish of the moment found expression in the touching appeal, "Father, if it be possible let this cup pass from me," faithfulness to obligation

incurred exclaimed, "Nevertheless, not my will (the weakness of the flesh), but thine be done."

When this beautiful feature of the Truth is recognized two grand thoughts present themselves—first, the certainty that God's plan would be carried out; and, second, the scope thus afforded for faith and confidence in that certainty upon the part of all who partook of some of its benefits long before the crowning act was performed. When the Saviour voluntarily died and was buried in baptism, He well knew the responsibilities He thereby took upon himself. He, in effect said, I am part of a family that by its transgression of Thy law have become exiles from Thee and forfeited all claims upon Thy justice to ever being allowed restoration to thy loving embrace. I will perform any act that will be an acknowledgment of thy just sentence of death that has passed upon us all if Thou wilt grant me Thy mercy and allow me to enter into conflict with our common enemy, accepting Thy promise that if I come out the victor I shall wear the crown. I fully realize that I am taking upon me greater responsibilities than ever were placed upon man; for when I pass through the waters of baptism I perform an act that promises on my part that I will live a perfectly obedient life which shall qualify me to die such an obedient death as will be accepted by Thee as a sacrifice for the redemption of all who avail themselves of all the benefits which Thou hast in Thy mercy promised, and which Thou in justice wilt then be justified in fulfilling. This was just what the Father in His tender mercies toward the children of men had fully arranged for and had even assured all the faithful of the past that they could place implicit faith and unlimited confidence in the outcome. At the hands of John the symbol of fulfilling "all righteousness" is submitted to, and the Father's love smiles upon a present (in part) and prospective (in full) obedient Son, finding expression in the words, "This is my beloved Son, in whom I am well pleased"—words which had a present application, but which were fraught with a future meaning of perfect fulfillment.

And now in conclusion permit me to explain why we have asked you to follow up the subject as you have. The conclusions you have reached have given expression to positions we have taken, in harmony, we believe in the main, with our intelligent brethren who have for years taken the front in our onward march. Exceptions were taken, and the claim made that we were by these views committed to the free life theory, although we had always thought we had been faithfully fighting that pernicious heresy. Considerable friction resulted and estrangement ensued for a time. A faithful brother interposed and

the estrangement was removed; but the doctrinal issue remained. The brother suggested that we write a series of articles to try and clear up the matter. We thought that would not do, as it might interfere with the good feelings that had been restored, so we said, we will put questions to the Bible Class and let the class give its views from a careful investigation of the subject. This has been done and the ends of the Truth have been served, all, no doubt, having been profited by the lessons and exchange of thought; and nothing has interfered to mar the very best of brotherly feeling, for which let us thank God and press on.

There are still a few points that seem to be in an unsettled state among the brethren that we think might be profitably considered next. To draw these out, we will submit the following

QUESTIONS:

1.—What will be the means of changing the righteous from their present sin-stricken condition—will it be death and emergence from the grave, or will it be the change to immortality after judgment? In other words, shall we emerge with the same physical effects of Adam's sin, or shall we be physically free as Adam was before sin?

We are aware that it will be difficult to give positive scripture in answer to this question; but we think the Scriptures afford us sufficient data by which to reach a conclusion by reason. We shall therefore allow a little extra scope for the answers.

## THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land"—Ezek. 37: 21, 22.

### A LETTER FROM JERUSALEM.

Mrs. Davis, writing to Brother Tichnor, says, I hoped to hear from you before this post left, but nothing has yet arrived. I pray God that this may find you alive and well. I got a letter from the last post from our friend, Prof. Marks, who is very kind to me, all through you, I remember. He wishes me to make an exhibit of my work for the World's Fair. He is secretary and treasurer of a company

organized to build a Jerusalem exhibit building. They will call it Solomon's Temple. He says he will sell all the work I can make. He has sold considerable already and always remits all he gets. He is a kind and trustworthy man and I value his friendship. Dr. D'Arbela will visit Paris and Holland June next. He will then present the Album to the Queen. He has also ordered another Album for the Baron Rothschild to be presented at the same time. I am going to dine with him and his wife this week and we will talk it over. He is so good to me, watches my health, and he is considered a most skillful physician. I have also Dr. Sanderzkey, whose good wife brings medicine, coal and tea for me. How good God is, and the friends are so good to me. Yesterday I hung my three blankets out in the yard for few hours, when I looked for them to fetch them in, to my dismay, they had disappeared; an Arab, it seems, had climbed over a high wall and took them away. I felt like crying, for they were sent to me by a dear friend from Nashua, N. H., and I prized them, and they were all I had in the world. Well, I could not say one word, I remembered Job: "Shall I receive good and not evil at the hand of the Lord." At night it was cold, my bed did not seem like my own, then I thought, there are fifty people near me who are lying upon the cold stones and earth, and these are the chosen people of God, brethren of Christ. Now I can better sympathize with them. How I prayed for them, and I could not say, "Forgive our trespasses as we forgive others" until I had forgiven the thief who took my blankets. This morning a man came to my room with two blankets, with a card from Miss Fitzjohn. This was more strange than all the rest. I never lost anything before of any consequence. I never keep anything that I do not really need, I always find many that need as much as myself, and I do love to share with others.

I am getting letters from all over the Christian world, written in various languages. One came from New Brunswick. All are interested in Palestine. Some wish to come here to live. They all expect an answer. Most of these people send the coins of their country, or postage stamps; neither, of course, is of use here. We are having a cold storm, sleet and hail, I fear my poor people are suffering to-night; all I can do is to ask God to "Temper the wind to the shorn lamb." He will, I believe.

We hear that Russia is in trouble and that her army officers are getting restless and longing for war; they desire action and promotion. The Emperor is in fear, his heart fails him.

I never worked so hard in all my young days, no not half; every moment is occupied. Last night half-past one was by bed time.

Midnight is the only time I have to write. I always wonder when it will end. Many tourists are arriving every day, the railway is well patronized. I am glad the Acre-Damascus railway is in the hands of the English; they have means, and the Turks are afraid of them. The season is very far advanced. The cisterns are well filled, there will be much building the present year. Baron Rothschild's agent has been here looking after the colonies, and we do not know what his business was in Jerusalem, he does not tell.

How often I look from my window over Nebo's mountain and this poem comes to my mind:

<p>"By Nebo's lonely mountain On this side Jordan's wave, In a vale of the land of Moab There lies a lonely grave; And no man dug the sepulchre, And no man saw it e'er— For the angels of God upturned the sod, And laid the dead man there.</p> <p>This was the bravest warrior That ever buckled sword; This the most gifted poet That ever breathed a word; And never earth's philosopher Traced with his golden pen On the deathless page, truth half so sage As he wrote down for men.</p>	<p>In that deep grave without a name Whence his uncoffined clay Shall break again—most wondrous thought! Before the Judgment day, And stand with glory wrapped around On the hill he never trod, And speak of the strife that won our life With the incarnate Son of God.</p> <p>O lonely tomb in Moab's land! O, dark Beth-Peor's hill! Speak to these curious hearts of ours, And teach them to be still, God hath his mysteries of grace, Ways that he cannot tell; He hides them deep, like the secret sleep, Of him he loved so well."</p>
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#### Mrs. Davis' Work and Plans For the Help of the Jews.

JERUSALEM, Feb. 7, 1893.

I have given out all the money which our dear Bro. Roberts sent us. I have been able to help temporarily over one hundred families who are all thanking God for the blessing; I gave 31 bed covers to those who have no beds. Yesterday I bought 216 pounds of rice and 30 pounds of oil. I cannot at present make soup; I have only one room which I use for sleeping, cooking, painting and a reception room. I cook on a small petroleum stove, and must at present give the food to be cooked at their huts. How thankful those poor dear souls are for this God only knows. When I had given out all I had, I was obliged to go to Dr. D'Arbela with some Jews and tell him that he must explain to them in different languages that I am only a poor widow and have no means except that which some dear friends of their have sent. Dr. D' has even made them sign a paper promising that they will not come here any more. But starving people know no law, and they come just the same. I was rejoiced when your gift

came, and I could give a little more. I have just this moment been called to the gate to see three poor souls who begged for a piece of bread, one man, who is very old, and a younger man and such a pretty woman, all clad in rags. I gave them bread and an orange each and how they thanked God and me. I can only wish you could see them eating now. In regard to a "Soup House," I will tell you about the situation as well as I can. We have a piece of land near my house, which I bought for a friend years ago, who lives in Gardiner, Me. I have on hand the iron which was sent me three years ago to cover a small building. I could build a small kitchen upon our land. I can get fifty poor Jews to help prepare the place, and then I can make soup there. I would not call it a soup house, but a soup kitchen. Let the people take the soup to their homes. I would give bread too, which I would bake in the kitchen, buy everything at wholesale. I have Mr. and Mrs. Durgan to help me. They are willing and competent hands, honest and reliable. No salaries should be paid to any one, those who serve must eat from the kitchen. This is all I can tell you now. Such a place would commend itself to all travelers who come here and they would give means to help. Our Consul will be with us heart and hand. Now, if after you understand the situation, and believe the Lord is working with us in this, you will please select a name, as this will add dignity to our combined efforts. I wish this to be understood, that there are no salaries to be paid, all are to work willingly and share with the poor brethren.

We have had unusually cold and frosty weather. All sorts of cranks, and people are coming every day to Jerusalem, and I hear to-day that there are three thousand Catholics to arrive soon. The hotels are full of tourists.

A. E. DAVIS.

#### Jews Not Exempt in the United States.

The following appeared in a New Orleans paper: "The 'Regulators' in Tangemphoa parish have formed an oath-bound organization, pledged to *drive away the Jewish merchants*, the men of wealth and the negro laborers. They are sworn to stand by each other, and to disregard their oaths as grand and petit jurors in cases where members are concerned."

#### Judge Not.

My soul, sit thou a patient looker-on,  
 Judge not the play before the play is done;  
 Her plot has many changes. Every day  
 Speaks a new scene; the last act crowns the play.

—Francis Quarles.

## INTELLIGENCE.

BALTIMORE, MD.—I write to inform you of the addition to our number in the person of Bro. Grese's son, Freddie. He has been an untiring and conscientious student of our Sunday-school for over three years, and after close application passed a very satisfactory examination. I feel confident that he will be loyal to the glorious cause. We rejoice that one more is added to the fold, and we think others of the class will soon follow his footsteps. It shows the importance of establishing a Sunday-school in every ecclesia. "Train up a child in the way he should go, and when he is old he will not depart from it," says Solomon, who has given us so much wholesome advice.

I wish also to make mention of the delightful intercourse we have had with our dear Bro. Packie during his short sojourn here. He came to Baltimore to have a very delicate operation performed on his eye, he being almost totally blind. The operation proved successful, and before he left he was able to read the Word of God in the finest print. God is ever merciful, and we heartily rejoice with our brother that he has had this great blessing bestowed upon him, and trust the restoration of his sight will add greatly to his comfort and happiness.

With much love to you and Sister Williams, your sister in Christ,

CARRIE WILLIAMS.

BLANKET, TEXAS.—Some of our little ecclesia have turned back to the weak and beggarly elements of the world, and the latter end is worse with them than the beginning. There were ten of us; now four are serving mammon, two have moved away, and four of us are trying to work out our salvation with fear and trembling, but under the circumstances we are having a hard time of it. My prayer is, brethren, that we may be worthy to enter the kingdom of God that is now at the door.

J. A. TUNNEL.

BOSTON, MASS.—One more has been taken out in Boston for the name that will rule the world in righteousness. On February 22d, after a good confession, Mrs. Mary Cupit, wife of Bro. Cupit, was immersed into and for the name.

The following subjects have been spoken upon in Friendship Hall, No. 12 Kneeland street: On the 5th, "The Gospel of To-day not the Gospel of Christ and His Apostles." Bro. E. F. Mitchell, of Halifax, N. S. 12th, "Are there Reasonable Grounds for Believing that Christ Will Come Before the end of the Nineteenth Century?" Bro. A. Pinel. 19th, "He Entered Heaven Yesterday." Is this a Scriptural View of a Righteous Man's Death?" Bro. W. P. Hooper. 26th, "What the Christadelphians Believe and Teach Concerning the Second Coming of Christ and the Establishing of the Kingdom of God upon the Earth." Bro. Joseph McKellar.

The attendance continues good and much interest is manifested.

Your brother in hope of eternal life,  
JOHN B. RILEIGH.

DOON, ONT., CANADA.—I am glad that I can send in another name of a candidate for the kingdom of God. Mr. George E. Matthews, aged 30, was on February 18th immersed into Jesus Christ's death, and has, by his submitting to God's commandment, shown that to obey is better than sacrifice, and to hearken than the fat of rams.

I think I am safe in saying that you can claim some of the credit for bringing Bro. George E. Matthews to a knowledge of the Truth, and may you yet see more of the bread that you have cast upon the waters in Blair and Doon Ecclesia, if it is after many days, is the hope and prayer of the Blair and Doon Ecclesia.

Hoping it is the Lord's will that you may live to be with us soon, I remain, your brother in Christ,

J. G. COSENS.

LOUISVILLE, KY.—I write to inform you of the sudden death on January

23th of Sister Lou Anderson from heart disease. Although she had been sick since Christmas we were not looking for her death. But since her death we find indications that she expected to die in the way she did. The last her daughter saw of her alive, the night before she died, she was reading her Bible; and when her daughter went to call her the next morning she was dead.

And now, Bro. Williams, won't you please change the address of the *ADVOCATE* from her's to that of her daughter's, who is my sister-in-law? She has been reading our papers and books and expressed a wish for the *ADVOCATE*.

With kind love to Sister Williams, I remain yours in the one faith,

EMMA MCLELLAN.

LATER.

LOUISVILLE, KY.—The last time that you had a word of intelligence from us we had to record the death of one of our number, Bro. C. C. Godfrey, and this time I must relate the sad news of the death of a beloved sister. On January 23th Sister Louisiana Anderson fell asleep, being at the time of her death in her 59th year. She was one of four immersed by you about six years ago, which was prior to my formal separation from the church of my first adoption. She was always faithful, consistent, exemplary; and all of her friends, both in and outside of our faith, bear witness to the fact that she was a close student of the Scriptures.

Being few in number, we of course greatly miss one who was so active among us; but the Lord has not left us without cause for taking heart and pressing on; for on the 5th of this month M. W. Burd, son of a brother Burd in Hart county, this state, was inducted into the only name whereby men can be saved. So, while we have lost one we have gained one, and thus are saved from feeling that we are accomplishing nothing by our feeble efforts to "hold forth the Word of life." Others also have manifested a deep interest, and we may, before the Master comes, see yet more come out upon the side of the Truth, being "turned from darkness unto light."

With the prayer that you may be spared long to continue the good work in which you are engaged.

J. W. PEAKE,

For the Louisville Ecclesia.

MONTAVILLA, OREGON.—We desire to express our heartfelt thanks and gratitude to our heavenly Father for having blessed our efforts in vindication of the one precious faith. Less than one year ago, because of dissensions in the Truth, our little body was reduced to but five, and one of those long absent from the Lord's table on account of sickness. The remaining four resolved in their hearts to prayerfully do their whole duty and trust the result to Him who controls all things according to His own purpose and wisdom. This little group was the nucleus around which a sufficient number have already gathered to cheer and encourage us in the good work. First, Sister Viola Fuller, now of Mitchell, S. D., found us through the *ADVOCATE*. She had well nigh attained sufficient knowledge essential to salvation, and we soon after gladly assisted her in putting on the saving name; but she afterwards returned east with her husband and we were but five again. A few months later we were joined by Bro. J. B. Meserve, who comes fifty miles to meet with us occasionally. Later by Bro. J. Cooper; then Bro. Charles Hanson and others, until our little company now numbers eleven in all. Our efforts among the alien so far have been the common method of mutual converse, distribution of tracts and loaning books, yet we have had but little encouragement except in the case of two, who, through the zealous efforts of Bro. Hanson, are becoming very intelligent in the faith that "was accounted to Abraham for righteousness;" and one has signified his intention to show his faith by works of obedience. If the Lord wills we will extend our efforts in a public way this year. Oregon was once a fruitful field, but "the evil one" has always stood ready to "snatch away" the seed sown in the hearts of ready hearers, and in some instances

ture sowing preceded the casting in of "good seed." Thus we must contend against foes from within as well as against the powers of darkness without. But we will put on the whole armor of faith to fight the good warfare, trusting to Him "who giveth us the victory through our Lord Jesus Christ."

Asking the prayerful assistance of the household of God, we are faithfully yours till the Master calls.

R. J. JONES.

Recording Brother for the Portland Ecclesia.

NORTHAMPTON, MASS.—Another opportunity to lecture at Londville presented itself in the form of an invitation from the postmaster. We proceeded thither. Those who gave the closest attention upon the previous occasions were present. After the lecture opportunity was given for questions. Some were asked bearing on the nature of Christ and also on the question of the devil. Both parties expressed themselves as satisfied with the answers given.

In giving notice of the immersion of two in the February *ADVOCATE*, I neglected to state that Hattie V. Short is the daughter of Bro. and Sister Robert Short, of Seneca Falls, N. Y., and is with us on a visit. She returns to her home this week. This will leave but three here.

Yours in the race for life,

C. H. STAUNTON.

QUINCY, MASS.—It has been some time since a report from this ecclesia has appeared in the *ADVOCATE*, nevertheless we have been working quietly and earnestly for the Truth, sowing the seed at every opportunity. We meet at 10:30 A. M. every Sunday for the study of the Scriptures and Sunday-school for the children—at 11:30 A. M. for the breaking of bread in memory of our absent Lord, and at 7 P. M. for the proclamation of the glad tidings of the kingdom. We also hold Wednesday evening meetings and find them very interesting and profitable. We have a

large Sunday-school with an average attendance of twenty-eight children. Our lectures are not very largely attended, as the Gentiles seem to care nothing for the things we teach, but love darkness rather than light. Bro. Alfred Pinel, of Boston Ecclesia, cooperates with us in lecturing. We have one hundred copies monthly of *The Truth Gleaser* for distribution.

During the autumn we held a number of meetings at North Weymouth (where our Bro. E. W. Adams resides, about three miles from Quincy), both on Sunday and week nights, and were in hopes that some would embrace the Truth, but our expectations were not realized and the attendance was very small, so we gave them up after a very good trial; and as they "deemed themselves unworthy of eternal life" we turned ourselves away. Although no apparent good has yet arisen from our labors we cannot tell what the results may be. Bro. Adams has been working among them since, but with little or no success. The sisters of this ecclesia have organized an improvement class, which is held at the house of a sister every Wednesday afternoon. The purpose is for their mutual benefit in the study of the Word. The meeting is to continue for two hours and is opened by singing and prayer. Then one reads from "Nazareth Revisited," while the others are engaged in sewing or making some useful article of clothing. Then follows fifteen or twenty minutes' conversation relative to what has been read, and the meeting is closed by singing a hymn.

At our annual Sunday-school gathering, December 26th, the work which the sisters had done at these meetings was distributed among the Sunday-school children, and each child received a useful article of clothing. The brethren present were astonished at the large amount of work that had been done. They certainly should be encouraged. We had the pleasure of the company of Bro. and Sister A. D. Strickler, of Buffalo, N. Y., a few days during December. While with us Bro. Strickler delivered two very interesting lectures. He also

spoke to us at meetings held at different houses of the brethren. We greatly enjoyed their visit among us and felt much refreshed and encouraged by the things which he spake.

We have had three additions to our ecclesia by baptism. On September 5th (Labor day) the Boston Ecclesia met with us at the beach, where a very interesting scene took place. Miss Annie M. C. Soper was buried in baptism in the waters of the bay, where there was "much water." The brethren and sisters stood on the beach and sang a hymn. Our new sister rose from the water to walk in newness of life and rejoices at having the pearl of great price. Also on November 22d Miss Alice Hubert and Miss Exelias Beaulien put on the sin-covering name in the way appointed and have started in the race for eternal life. On the other hand we mourn the loss of two brethren by death, but only for a season, as we do not mourn as others who have no hope.

Bro. Joseph Tucker, who has been an invalid for several years, and who for the past year or two has been among us, fell asleep October 25th; and Bro. W. Norris, father of Sister W. P. Pinel, who also fell asleep February 13th, with a full assurance of a resurrection. He was a very earnest brother in the Truth and regularly attended the meetings before he was taken ill and his absence is keenly felt by us all. We pray for the time when all pain, sorrow and death will pass away; when there shall be no more parting. Our number has also been reduced for the time being by four members, who have gone to their former home in England, viz: Sister Clara Cranshaw, who sailed July 16th, the writer accompanying her to her parent's home in Cornwell; Sister Le Marinel sailed September 3d for Jersey, and Bro. and Sister Burgess December 13th for Guernsey. They have been missed very much, but are expected to return in the spring.

Greeting to all the faithful in the Lord Jesus Christ.

Yours in the hope of Israel,

R. J. CRANSHAW,  
Secretary Quincy Ecclesia.

TAMPA, FLORIDA.—From Sister Gibson comes the sorrowful news that her beloved husband, Bro. W. L. Gibson, died in the month of June last. We think we met Bro. Gibson once in Jersey City. If he is the brother we have in mind we have very pleasant recollections of him. Sister Gibson has our sympathy in her sad loss, which, however, we hope will more than be made good in the soon-coming day of general assembly—Ed.

TAUNTON, MASS.—Bro. J. M. Hardy, remitting for the ecclesia in behalf of the Jews' Relief Fund, says: Our ecclesia now numbers eleven. Bro. Whitehead is going to give a series of chart lectures, which we hope will awaken interest in the Truth.

Looking for better things, we remain the ecclesia at Taunton,

J. M. HARDY, Treasurer.

TOWNSEND, MONT.—DEAR BRETHREN: I will ask you to help assist Bro. and Sister T. B. Andrews, of Comanche, Texas. They are in destitute circumstances, brought about by Sister Andrews' poor health. She has been under the treatment of doctors nearly all the time for ten years. Bro. Andrews has managed to keep food and raiment until now. To all who feel disposed to help, it makes no difference how little, Bro. and Sister Andrews will be thankful. Address T. B. Andrews, Comanche, Texas.

Your brother in the one hope,

J. W. MAXWELL.

HELP WANTED—Bro. August Ruechel, formerly of Clarinda, Iowa, writes as follows: "Dear Bro. Williams: I have been traveling through Kansas since the last of September looking for a new home. As you know, I lost everything I had pertaining to property. I have, after much trouble, made a small payment and assumed a mortgage on eighty acres of land here, in which and in bringing my family here I have used sixty dollars—all I had. Now here we are, all well, but want staves us in our faces. Work is very scarce, we are out of money, only half a sack of flour in the house and six children to care for. I do dislike to beg, but what shall I do? If any of the brethren have a little to spare I would be thankful to receive."

Brother Ruechel's address is Box 59, New Albany, Wilson county, Kansas.

VOLUME

—APRIL, 1893.—

NUMBER 4.

# 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*



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Published by the Editor,

**THOMAS WILLIAMS,**  
Englewood, Ill.

#### NOTES.

**EDITOR'S TOUR.**—At this writing the editor is at Doon (Ont.) Canada, having visited Manistee and Midland, Mich., Guelph and Hamburg (Ont.) Canada. He has yet to visit Toronto, Buffalo, Rochester, Corning, Jersey City, and, if possible, Mahanoy City. He cannot do more than this in the present tour, as present engagements run well into May, when demands at home will begin to be imperative. As there is a little doubt as to the best way to arrange the time for the places yet to be visited we cannot state it now; but each place will be advised by mail in ample time for arrangements to be made.

So far as we have gone our experience has been quite gratifying—fair attendance, considerable interest and satisfactory results in what intercourse we have had with brethren. We were a little fearful of starting out so soon after our sickness, having lost considerable strength; but, notwithstanding hard work with pen and tongue, we are gaining strength, weight and courage, for which we thank God and press on.

**WORLDS' FAIR.**—Some are still under the impression that the object is to maintain a "stand" at the Fair, from which to promiscuously distribute our literature; and, disapproving of this, fearing it will be waste, they withhold help. Before the movement was transferred into the hands of the Chicago brethren the "stand" had been abandoned. The World's Fair Fund is to be devoted to a careful distribution of a pamphlet we are now preparing (dealing with first principles and advertising our literature) and in giving lectures. A hall will be required, the pamphlet will cost considerable, and many little details necessary to reach the religious people in attendance will require money, and for this the Fund is to be used. The object is to get the pamphlet into the hands of religiously inclined people from all parts of the world. If they do not take time to read it till they return to their homes, they will, at least some of them, do so then, and by the advertisements they will see where to send for sound literature on the Truth.

**WORLD'S FAIR FUND.**—During the past month the following sums have been received: R. K., Waterloo, Iowa, \$2.50; A. M. G., Tampa, Fla., \$1.50; J. N. N., Mount Tabor, Oregon, \$5; N. L. S., \$1.70; Cavendish (Mo.) Ecclesia, \$5; S. T. B., Dallas, Texas, \$20; J. C. B., Waterloo, Iowa, \$5; G. B., Waterloo, Iowa, \$2; Springfield (Ohio) Ecclesia, \$15; F. A. Walker, Portland, Oregon, \$10; Providence (R. I.) Ecclesia, \$10; S. B., Florence Station, Ill.; H. S. Fillmore, California, \$2.50; W. J. G., Spottsville, Ky., \$5.25; J. P., Grand Rapids, Mich., \$3.50. Previously acknowledged, \$203.52. Total, \$307.47. J. LEASK, 532 62d street, Englewood, Ill.

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No. 4.

## CONTENTS.

Sunday Morning Address.....	73	An African's Prayer.....	92
The World a Nervous Wreck.....	79	Editorial.....	93
Death.....	80	Courage.....	94
"Christians Who Call Themselves Christadelphians.".....	81	Intelligence.....	95

## SUNDAY MORNING ADDRESS.

BY THE EDITOR.

**B**ELOVED BRETHREN AND SISTERS: The phrase "inward part" in verse 39 of the chapter read this morning (Luke xi) suggests thoughts that we might profitably consider. It is with the inwardness of things that God deals. Man can only judge from what he sees on the outside of things, but to God the inmost secrets of the heart are known; and by these—not by outward manifestations—every man's destiny is determined. It is true in a general sense that "a tree is known by its fruits," that "out of the abundance of the heart the mouth speaketh;" but there are exceptions, and these come under the heading of hypocrisy.

There is an inside and an outside to everything. The literal world with all its wonderful manifestations is but the outside of God's great book of Nature. It is only an occasional peep that we can get into the inside of the book; but from even this we are astounded at the wonders that are found within. Behind the majestic mountains that raise their lofty heads into the very heavens; above the shining sun that

bathes us with light, health and joy, and beyond the glittering stars that sparkle like gems in the canopy of the heavenly expanse, there are wonders whose manifestations will sometime overwhelm us with delight and ecstasy. The earth in its various forms and the great universe at large are the outward manifestations of that inward power they express. While God is seen, as it were, in the heavens and the earth, which declare His glory and show forth His handy-work, He is yet to be seen, when these curtains are drawn aside, in an immensity and intensity that eye hath not yet seen, nor ear heard, neither hath it entered into the heart of man to conceive. "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

As in the natural world so it is in the spiritual world—in other words, as it is in God's revelation in the book of Nature so it is in His book of Revelation. There is an inside as well as an outside to all that He has recorded as having been said or done. The account of the creation of our first parents and the details of their history is an account of real facts; but inside of these facts are truths which have been working in the minds and hearts of men ever since and will continue to work till the great truth finds its fulfillment in the creation of the man and the woman who shall be joined together as one flesh, and of whom the decree will go forth, "Let them have dominion."

The outward part of Abel's sacrifice was a literal lamb slain and offered acceptably to God; the inward, the "lamb of God which taketh away the sin of the world."

The outward part of Noah's work was the building of a literal ark for the saving of his house and for preserving material for a new cosmos. The inside of it was the ark of God, in which alone is found salvation from coming storms, and in which will be carried over the raging waves thereof in perfect safety material for a new and better and everlasting cosmos.

In the call of Abraham and the promises made to him we

have history of outward things; but inside of it there is heard the "still small voice" of the gospel calling men out of darkness into light to receive the precious promises of salvation. So it is all the way down the stream of light that has shone from heaven upon this outer world. It has penetrated the heart of things and enabled the eye of faith to look at the "inward parts."

Coming now to ourselves, we find that all depends upon what we are in the true "inward" sense. While we justly repudiate the Platonic theory of the duality of man, we believe that man is in a sense a dual being. One of these beings can be measured with a rule, the other can only be measured by law. One of them can be seen with the eye, the other only with the mind. There must be eyes to see one, there must be mind to see the other. One is a seeable creature, the other is a thinkable creature. One is the outward man, the other is the inward man.

None of you ever saw Napoleon, yet you are acquainted with him. To you he is a thinkable being—not as to his height or weight or looks, but as to what made him what he was—his character as exemplified in the wonderful and terrible things he did.

Now in the Truth, above all things, it is character that makes the man; and the inward man, instead of being born with the outward, is a creature of our own creation in a sense, and of God's creation in another sense. The order of creation is first the natural and afterward that which is spiritual. One is begotten by the flesh, the other by the spirit.

In the Scriptures we have the "old man" and the "new man." First, Adam represents the former, Christ the latter. Second, when we were by nature the "children of wrath" we were of the former simply. When we were inducted into Christ the new man was born. This new man is spoken of as follows: "I delight in the law of God after the *inward man*" (Rom. vii: 22). "Though our *outward man* perish, yet the *inward man* is renewed day by day" (II. Cor. iv: 16).

“That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the *inner man*” (Eph. iii: 16). “But he is a Jew which is one *inwardly*, and circumcision is that of *the heart, in the spirit*, and not in the letter” (Rom. ii: 29). These portions of Scripture are quoted by believers in the immortality of the soul to prove that the “inner man” is naturally inherent in all men alike; but the “inward man” of these texts never dwelt in the wicked of this world. His peculiar anatomy is of such a character as to make it impossible for him to exist anywhere except in a “good and honest heart.” He is from above, not from beneath; he is of Christ, not of Adam; he is an offspring of the Spirit, not of the flesh.

When we consider Christ we are not thinking of His personal appearance; of that we know nothing. We are considering Him in that respect which made Him the most remarkable man that ever lived—that is, in respect to character. The photograph we see of Him is a man of perfection in meekness, courage, faith, hope, love—in short, righteousness. This is the Christ who is the new man, or the inward man that dwells in every faithful child of God. Hence the Apostle Paul prayed to God that “He would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man—that *Christ may dwell* in your hearts by faith” (Eph. iii: 16, 17). He travailed in birth, as it were, he says, “until *Christ be formed in you*” (Gal. iv: 19).

Now in what sense can Christ be formed in us and dwell in us? The personal or literal sense is of course out of the question; and the only answer is that those characteristics that were developed and manifested in Him must be formed in us. When that is done the new man, or the inner man has an existence, and not till then. Not that his existence is a tangible one in the sense that he can be handled and seen with the natural eye. He is purely a mental and moral being, and therefore is only for the present a being in thought. The study of anatomy and physiology will not help us to an under-

standing of this new man, who is more "fearfully and wonderfully made" than the man of flesh and blood. Still he has an anatomy which, when understood, cannot but be admired. Here are his component parts: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v: 22, 23). When the spirit germ of these qualities is received into the mind a new creature is conceived. When the good and honest heart has retained the germ and nourished it to perfection the child is ready for birth; and when we are baptized into Christ the birth takes place, and that which is born is the child of God, born from above.

Now, brethren and sisters, the question is, Has Christ been thus formed in us? Can we say, "Though our outward man perish yet the inward man is renewed day by day?" The sincere milk of the word first and the strong meat after constitute the only food upon which this new creature can thrive and mature. Since it is a mental and moral creature we have to do with, it is the mind and heart that must attend to its wants. Its growth, therefore, depends upon our thoughts, words and actions. If they are righteous then assimilation takes place and growth is the result. When the outward man perishes the inward man remains in thought--in the mind of God; and here we come to the awful responsibility involved in the question we are considering. We are all dwelling in the halo of God's Spirit, and we are writing our characters, to be indelibly retained upon the surface, as it were, of that Spirit. In him we "live and move and have our being," and we are like men speaking into a phonograph words, thoughts and actions that will be repeated at the judgment seat of Christ, either to our shame and condemnation or to our honor and glory. Which shall it be? is a question for us to decide now in the process of making the impressions upon the phonograph.

A close observation of things, with the aid that science gives, will teach us that thoughts are sparks thrown off from

the mind, not to be lost, but to remain. Substantialism has done much to materialize things that were in the past considered immaterial; and perhaps thought is a more substantial and enduring thing than we have supposed. Perhaps thoughts are capable of "floating in the air." If electricity can photograph the picture of a tree upon a man's body by what we call a flash of lightning, it can do the same upon the brain by means of sight. Close your eyes and still you can "see" the tree. It is there in some way or other. If external objects can thus be transmitted to the brain, why may they not be again transmitted from the brain and impressed upon us in that subtle element that is everywhere called electricity by the world and spirit in the Bible?

It is an established fact that thoughts can be conveyed from mind to mind without the use of language. Some men's minds are so intensely receptive that they are able to snatch thoughts from other minds against the will of those from whom they are snatched. Thoughts may therefore be said to move from place to place, and some minds seem able to catch them as they float in the air, for how otherwise to account for certain phenomena is impossible to discover.

In view of these things, may we not conclude that after we are dead and in the dust the sum total of what we have been is retained as though upon the cylinder of a phonograph, to be spoken back to us at the judgment-seat, and decide whether the new mental and moral creature begotten by the Spirit of truth has been nourished to a perfection fitting it for a birth into a nature that shall be consubstantial with Him who begat.

There are degrees in the process of developing the man that will be fit to inherit the kingdom of God. Of course the use of the terms begettal and birth is only analogous, to help the mind to understand the spiritual by the natural. We have, therefore, the birth of water and the birth of spirit. First the germ of truth is placed in the mind, and grows till that which is begotten comes to the birth in baptism. Second,

that which is born becomes a germ to grow and come to the birth of the Spirit, when the new mental and moral creature of righteousness receives a body befitting it. Hence when we are born of water we are God's children, in that a mental condition is created in harmony with the mind of God; and when we are born of the spirit a physical condition is created consubstantial with God. The former is what we are now, the latter is what we shall be—if, yes, if. Since in thinking, talking, and acting we are writing our own destinies, what manner of persons ought we to be in all holy conversation and godliness? A question we *can* answer for ourselves if we *will*.

#### THE WORLD A NERVOUS WRECK.

**A** DISTINGUISHED German physician declares this to be the age of nervousness and thinks the civilized race is deteriorating under it. Our lunatic asylums are filling up at a frightful rate; women, who should be plump and rosy, are pale and emaciated; school children, instead of being joyous, active, vigorous, are debilitated, overworked and unhappy; business men have become engines of perpetual worry and victims of insomnia; social life has become a nerve-disordering whirl of excitement; cities are clamorous with the distractions of railroads, traffic, manufacture, and all bustling affairs that destroy repose and murder quiet. Everything is at high pressure. Headlong, mad activity has become the law of circumstances.

Health, peace, happiness, and the prospect of a serene old age are bartered at ruinous rates of discount for swift-coming fortune. Society seems to be keeping pace to a sort of devil's tattoo, and out of all this reckless squandering of vital energies something with the dreadful name, neurasthenia, has come upon mankind, a name under which are classified an endless array of nervous ills proceeding from all sorts of causes and terminating in premature death, insanity, paralysis, anything, everything that is frightful to contemplate.

The fact is this age is bowfing along with frightful rapidity and the most extraordinary erraticism. We crowd a life-time into a decade and are weary with earth before we have fairly made her acquaintance. We go capering after business or folly when we should be snugly tucked in bed and fast asleep. We bother about matters we should let take care of themselves. We eat the wrong things and at the wrong times. We smoke to excess, we drink to excess. We spend too much time in bad air. We don't do quarter enough exercise to keep the muscles in good order, the limbs strong, the nerves well toned.

In short, we are doing everything we should not do and very little that we should.

Dear ———:

This "cross" all must bear sooner or later.

G. T. W.

Death!  
What is  
Death?

The dread enemy drawing nigh,  
Brings from the chilling lips a cry;  
The tired brain no longer heeds  
The pain—unconsciousness succeeds.

At last  
A gasp,  
Oblivion  
Is here.  
No love,  
No hate,  
No hope  
Or fear;

For with the feeble, parting breath,  
All these alike are lost in Death.

Yet to saints it is said, "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" (I. Thes. 4: 13, 14).

"CHRISTIANS WHO CALL THEMSELVES CHRISTADELPHIANS."

Information Asked for by a "Disciple."

SOME time since we received a letter from a Mr. E. Mac Donald, of Tacoma, Wash., inquiring about our belief and stating the writer's views. We have not the pleasure of an acquaintance with the gentleman, but the spirit and tone of his letter are indicative of a fair-minded man honestly mistaken in his religious views. We answered the letter briefly by mail and promised a more elaborate answer as soon as time would admit; and we take this means of fulfilling our promise, in the hope that it will be helpful to Mr. Mac Donald and to others who may be in the same state of mind upon the important questions involved.

Since the letter is written to elicit information, we will take its statements in the paragraphs of which it is composed as so many questions, under each of which we will give our answers. This will bring the answers in more direct connection with the questions than would be the case were we to give the entire letter first and answers after.

QUESTION NO. 1.

Having become acquainted with your name in connection with the printed report of a debate with Mr. Grant, at Guelph, Ont., November, 1887, I take the liberty of asking you for information on some points in connection with the teaching and practice of those Christians who call themselves Christadelphians. I am a Christian, a disciple of Christ, a brother of Christ, if you prefer, and refuse to wear any distinctive party name to divide me from any other brother of Christ; for which cause the sectarian world gives me the nickname of "Campbellite."

ANSWER.

The phrase "Christians who call themselves Christadelphians" expresses the truth in one sense and that which is not true in another sense.

First. The term Christians is used to distinguish the inhabitants of that part of the earth called "Christendom" from those of the earth's inhabitants who are called heathen. In this sense Christadelphians are "those Christians who call themselves Christadelphians."

Second. The term Christian has come to be used by all sects of Christendom, embracing the various parties or denominations known by "distinctive and party names." In this sense we are not "Christians who call ourselves Christadelphians;" for we are not one part

of this whole religious system, there being no affinity between us whatever. The so-called Christians have cardinal doctrines that they hold in common, the various parties or denominations only differing in minor points. They say to each other, your church is a Christian church as well as ours; and some will be saved out of all our Christian churches. On the other hand, Christadelphians deny the cardinal doctrines of the entire system of so-called Christianity, and therefore are in no sense one part of it distinguished by a "party name."

The questioner would seem to hold the opinion that there are brethren of Christ in all sects, and that were he to adopt a name it would divide him from them. Now Christadelphians strongly "refuse to wear any distinctive *party* name;" and they just as positively refuse a name to divide one brother of Christ from another. Hence the name Christadelphian, *brethren* of Christ, the word brethren admitting of no others but those who are brethren of Christ or Christadelphians. Instead of it being a *party* name, it is one that comprises the whole body of Christ, of which the individual members are parts.

Those who are called "Campbellites" hold to the cardinal doctrines of the mother church in common with the various children of various names. These doctrines, which are the foundation of the Catholic and Protestant churches, are: The immortality of the soul, rewards and punishment at death, heaven the future eternal abode of the righteous, eternal torment in hell of the wicked, the existence of a personal immortal devil and the trinity. All agree that the gospel they believe is to save their immortal souls from hell and its king and transport them to realms of bliss in heaven. Against all of this Christadelphians protest, holding nothing whatever in common with those who believe such doctrines. "Christians," using the term as it is employed by the sects, are therefore all on one side and Christadelphians on the other. It is therefore not a question whether there are "good people of God who will be saved" in all churches as well as among Christadelphians. It is a question of *coming out of* these sects and churches *in order to* be saved. It is not that there are brethren of Christ *in* all churches—it is that all who would *become* brethren of Christ must *come out of* the churches. So it is *you or we* and not *you and we*. The line is distinctly drawn and the true merits of the case must be determined by the Word of God.

#### QUESTION NO. 2.

I have recently seen a pamphlet from the pen of Robert Roberts entitled, "The Good Confession," but whose contents impress me as being rather a denial of the sufficiency of the "good confession" in

our age. If I understand Mr. Roberts, he claims that it is not sufficient for a son of Adam to confess Jesus of Nazareth is the Christ, the Son of God, and be immersed into Christ for remission of sins and all the blessings of the new covenant. If Mr. Roberts fairly represents the practice of those disciples of Christ who wear the distinctive title of Christadelphian, I must confess that, in my humble judgment, he has usurped the authority of the twelve ambassadors of Christ, and seeks to lay burdens upon men which he is not authorized to.

ANSWER.

If you had said that Mr. Roberts seemed to deny the sufficiency of what you regard as the good confession you would have been nearer the truth; for instead of in any sense denying it, he goes further than you think he ought in elaborating what it is. You misunderstand Mr. Roberts, if you think he claims that it is not sufficient for a son of Adam to confess that Jesus of Nazareth is the Christ the Son of God and be immersed into Christ for the remission of sins. The question hinges not upon this as a mere statement, but upon the *meaning* of it. The word Jesus means Saviour, which, when understood sufficiently to confess belief, expresses what salvation is—what from and what to and how it is brought about. "The Christ" means the king, which to a believer able to confess his belief would mean "the things concerning the kingdom of God; what that kingdom is, where and when it will be established, and by whom." "Son of God" would express who Christ is, and how God through Him worked out salvation for those sons of Adam who would make the good confession and be immersed into Christ.

Now that this is not going further than "the ambassadors of Christ" went you will readily see by one illustration: Acts viii: 1— "Then Philip went down to the city of Samaria and preached Christ unto them." Here is a simple statement that Christ was preached. Those who believed confessed Christ, but in doing so what did the confession embrace? Let verse 12 answer: "But 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." You will see that the sufficiency of their confession was not in simply believing in the existence of Christ, nor simply in the death and resurrection of Christ; but for it to be sufficient the confession must include the things concerning the kingdom of God; and all this is expressed by the one word Christ. To preach Christ was to elaborate "things" the name represented, and to confess Christ was to confess the same "things." I hope I have made the matter clear to you. Pardon me if I have appeared repetitious.

## QUESTION No. 3.

All under apostolic teaching who acknowledged the claims of Jesus as the Christ were immersed, not into a set of doctrines regarding the future kingdom nor theories of immortality, however scriptural, but "into Jesus Christ," in whom we have pardon, adoption, and the hope of immortality if we endure to the end. Men should be disciplined to Christ—not to a party.

## ANSWER.

You certainly use the phrase "into Christ" without seeing its meaning. Let me illustrate: It is said, "Our fathers were all baptized into Moses in the cloud and in the sea" (I. Cor. x: 1, 2). Moses here represents the new constitution of things into which the fathers were baptized. If you were to consider Moses as a mere person the words would have no meaning. Now Christ (king) represents that which is expressed by "the things concerning the kingdom of God and the name of Jesus Christ," and to be baptized into Him can only be understood by viewing Him, not as a mere person, but as the representative of the divine constitution of things which the words quoted express. These "things" are not "theories of immortality" in the vague sense your words would imply, but they are truths confirmed and just as surely to be fulfilled.

You are correct in saying we have "the hope of immortality" in Christ "if we endure to the end." That is what Christadelphians say; but that church "nicknamed Campbellite" believes, in common with all sects up to Rome itself, that immortality is the inherent nature of man, whether in Adam or in Christ, whether saint or sinner? With them it is not a question of hoping for immortality and obtaining it in Christ, but of where men who are already immortal naturally shall spend eternity—in heaven or in hell. If your words express your real conviction you are in advance of "Campbellites."

If you mean by "party" what we have already alluded to in our first answer, you are right in saying that men should be disciplined to Christ—not to a party. But when Christ was here and added to the little party of believers of which He was one—the chief one—it was impossible to be disciplined to Christ without being disciplined to that little party. The fact of His absence does not change the case. You must remember that it is not always safe to play upon a mere word. It is like a man rubbing on one string of a musical instrument.

## QUESTION No. 4.

Now regarding the term "kingdom," I claim that it is applied to three distinctive institutions—the Jewish, which lasted from the exodus to the crucifixion, when it was "finished;" the Christian;

which began in power at Pentecost with the naturalizing of three thousand aliens and will continue to the end of the age; the triumphant or everlasting at the second coming of Christ.

ANSWER.

You are correct in saying that the Jewish constitution was the kingdom of God; for David says, "He (God) hath chosen Solomon my son to sit upon *the throne of the kingdom of the Lord over Israel*" (I. Chron. xxviii: 5). You are also correct in saying that the everlasting kingdom of God will be set up at the second coming of Christ; for Paul says that Christ "shall judge the quick and the dead at his appearing *and his kingdom.*" You have no proof, however, that what you call the "Christian institution" is the kingdom of God. In the kingdom of Israel of the past are to be seen all the constituents of a kingdom—territory, laws, subjects, a king and the king's officers. In the kingdom of God, which will be the kingdom of Israel restored, there will be the same constituents. In this twofold sense of viewing the subject we have a real kingdom; but your third phase is in no way analogous to these. It is an artificial conception of the mind, which has no real support in fact. Nothing occurred on the day of Pentecost that could be compared to setting up a kingdom. There was no taking possession of territory, no crowning of a king, no appointment of kings and priests as officers of the king; and to say that "three thousand aliens were naturalized" is simply to coin words to suit a preconceived theory. The apostles were not made kings and they were apostles before Pentecost. The disciples were not made subjects of a kingdom; they had been believers in and followers of the Saviour and they so continued; and the three thousand were simply added to them as *heirs* of the kingdom which God had promised (James ii. 5). To establish the kingdom of God in the past Moses and Aaron were sent to gather the children of the kingdom and *take them out* of Egypt and into the Holy Land. That kingdom was preached, as it were, to Israel in Egypt, and they were taught its laws as they traveled through the wilderness; but the kingdom was not an established fact till they entered the land and received the blessing of the divine constitution. So it is now, and has been since Christ appeared, the *gospel of the kingdom* is preached to take men out of the systems of the world; God is visiting the Gentiles to *take out of them* a people for his name (Acts xv: 14) and for His kingdom. Christ is now preparing His Father's house or kingdom, and when the preparatory work is complete He will say to those who are worthy, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the

world," and then an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be ministered to those who have not failed in preparing themselves (II. Pet. i: 11). We must not confound the *ecclesia* of Christ with the *kingdom* of Christ. The former is a company of called-out ones for the latter. While they are in the *ecclesia* they are heirs of the kingdom; but when they are in the kingdom they are possessors or inheritors of the kingdom.

## QUESTION No. 5.

The Jews had citizenship in the first. Jehovah was represented in the lawgiver, kings and prophets, who were His ambassadors. But in the Christian institution Jews and Gentiles are included—the "children of Abraham by faith;" for by one spirit they are both immersed into one body. The mediator is Christ, not Moses. The ambassadors are the apostles, whose authority will continue to the end of this age. The triumphant or "everlasting kingdom" will be established at Christ's second coming. In it the faithful Jews and Christians will have a common citizenship.

## ANSWER.

This has been answered under Question No. 4. All that remains to be said is, that you make the mistake of confounding the immersion of Jews and Gentiles into Christ—the one body—with their entering into the kingdom; and the apostles as ambassadors to invite men to come and prepare themselves *for* the kingdom you mistake for ruling officers *in* the kingdom. It is through much tribulation that we enter the kingdom; but surely the tribulation is not *in* the kingdom of God. It *is* in the *ecclesia*, and therefore the *ecclesia* is not the kingdom.

## QUESTION No. 6.

To justify my use of the term "kingdom" in this threefold sense I appeal to the living oracles. Christ told the unfaithful Jews that the "kingdom" (which the Jews then had) "should be taken from them and given to the Gentiles," evidently referring to the Christian institution. John, the forerunner, proclaimed that the kingdom (Christian institution) was at hand. Jesus said it had come nigh unto them and in His person was within them as a community. He told Nicodemus that immersion was essential to an entrance into the "kingdom" (Christian institution).

## ANSWER.

In appealing to the living oracles you do not properly quote them, and the explanatory words you throw in do not explain but misrepresent. Christ did not tell the unfaithful Jews that the kingdom

taken from them should be given to the *Gentiles*; but said it should be given to "*a nation* bringing forth the fruits thereof (Matt. xxi: 43). This nation is not the Gentiles, but is composed of both Jews and Gentiles who by baptism into Christ become heirs of the kingdom promised. "But ye are a chosen generation, a royal priesthood, an *holy nation*, a purchased people," says Peter (I. Pet. ii: 9); and the kingdom of God taken from the unfaithful Jews will be given to this nation composed of "saints" from out of all nations. But though taken from the Jews the right time must come before it is given to the saints; and that time, instead of being on the day of Pentecost, is pointed out by the prophet Daniel thus: "I beheld, till the same horn made war with the saints, and prevailed against them, until the ancient of days came and judgment was given to the saints of the Most High: and *the time came that the saints possessed the kingdom*" (Dan. vii: 21, 22).

You will see that even from your own standpoint you have made a mistake; for you have said that the Christian kingdom or Christian institution was established at Pentecost, when, as you must know, the Gentiles had not yet been called. **So that even your supposed Christian kingdom was not given to the Gentiles.**

John was the forerunner of Christ. Christ was the king, the royal majesty of the heavens. Hence John said, "Reform, because the royal majesty of the heavens has approached" (Matt. iii: 2, Emphatic Diaglott translation). So you will find in regard to being "within them as a community." It was the royal majesty of the heavens that was among them (See Diaglott (Luke xvii: 21), a verse which Professor Whiting renders, "The king is among you.")

While it is true that immersion is essential to an entrance into the kingdom, it is a mistake for you to claim that one is in the kingdom as soon as he is immersed. Those who had been immersed were told to "Seek first the kingdom of God and its righteousness." If you will notice carefully what the Saviour said to Nicodemus you will see that not only must one be born of water, but he must be born of the Spirit *before* he can enter the kingdom (John iii: 5). To be born of the Spirit is to become spirit as really as to be born of flesh is to be flesh, as you will see by verse 6. Now we do not become spirit till we are raised a spiritual body at the resurrection. Since we must be born of the Spirit to become spirit, and must become spirit to enter the kingdom, we cannot be in the kingdom now while we are flesh; for "flesh and blood *cannot* inherit the kingdom of God" (I. Cor. xv: 5).

QUESTION NO. 7.

After His resurrection Jesus declared that all power had been

given Him in heaven and on earth, therefore He sent forth His ambassadors.

## ANSWER.

Your "therefore" does not follow as a logical sequence in the case; for He sent forth ambassadors before He declared Himself to be in possession of "all power." Here is the proof: "Then He called His twelve disciples together, and gave them power and authority over devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke ix: 1, 2). The work of these twelve was to preach good news of the coming kingdom of God; and after the occasion you refer to the work was the very same, as you will see by the following: Acts xxviii: 23—Paul is said to have "expounded and testified the kingdom of God" verse 31—"Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ." Now this kingdom preached by the Apostle Paul is called the "hope of Israel" in verse 20, and that hope is in the restoration of the kingdom of Israel in the hands of the royal nation to whom it is to be given and who will bring forth the fruits thereof.

## QUESTION NO. 8.

This exaltation of Christ to authority in the new institution or kingdom was proclaimed at Pentecost (Acts ii:); by Philip, the evangelist, in Samaria (Acts viii: 12), and by Paul (Acts xx: 25).

## ANSWER.

This has already been answered, except that we must remind you that Peter does not proclaim that a kingdom was set up at Pentecost. He announces to the Jews that Jesus had been made Christ, and explained by the words of David that God had received Him to His right hand, where He is to remain till His enemies are made His footstool. When that time arrives he adds, that God "shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts ii: 33, iii: 20, 21). In chapter ii: 30 you will see that David and Peter taught that Christ's throne is David's throne. The angel said to Mary, "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 (Luke i: 33, 34). Now you must remember that David's throne was not in heaven, where Peter says Christ was on the day of Pentecost. David himself had not been in heaven, and how then could his throne be there?" "David," says

Peter, "is *not* ascended into the heavens" (Acts ii: 34). While it is true, as Peter declares, that Christ is made king, He has not yet taken His own throne, and therefore has not organized His kingdom and commenced His reign. He is preparing His royal house, and all things are getting into proper form for Him to return and be set as God's King upon His holy hill of Zion (Psa. ii: 6). He is now the "nobleman in the far country," and when He has received the kingdom—or when all is complete for its establishment—He will return and call His servants and then invite them into His kingdom (Luke xix). Christ is not now on His own throne, for He says, "To him that overcometh *will* I give to sit with me *on my throne*, even as I also overcame and *am* set down with my Father *in his throne*" (Rev. iii: 21). It is "when the Son of man shall *come* and all his holy angels with him, *then* shall he sit upon the throne of his glory" (Matt. xxv. 31). It is not when the Son of man *shall go* to heaven. Seated now at His Father's right hand, the visiting of the Gentiles is going on to "take out of them a people for his name;" and it is "*after this*," he says, "I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts xv: 16). Then, when David's throne is re-established, He will take it as His and begin His reign, for which what you call the "Christian institution" is a preparatory work.

QUESTION NO. 9.

In his letter to the Colossians, Paul declared that the Christians had *already* been translated into the "kingdom" of God's dear son (Christian institution). This evidently refers to their immersion (Col. i: 13).

ANSWER.

Here you seem to have support for the theory you hold, but it only seems so superficially viewed. This one text must not be taken in a way to make it contradict the general tenor of Scripture. In chapter iv: 2 the same apostle says: "These only are my fellow-workers *unto* the kingdom of God." In I. Thess. ii: 12 he says: "That ye would walk worthy of God, who hath called you *unto* his kingdom and glory." Now you will see that they had been called *unto* His kingdom *and glory*. If you use these words to put them in the kingdom *now*, you will, by the same process, put them in the glory *now*; and surely no one will claim that they were in the glory to which they had been called. They were to *seek for glory* and honor, etc. (Rom. ii: 7); and so too, they were to seek the kingdom (Matt. vi: 33). They had been called out by the gospel *unto* glory, and they, during their probation, were on their way to it and will reach it in due time. So they were

called *unto* the kingdom and were on their way to it, and if they "make their *calling* and election sure, "an entrance shall be ministered unto them abundantly into the kingdom" (II. Pet. i: 11).

You will, perhaps, like some do, say, "Yes, but we have the word *into* in the text we have quoted, and it is *unto* in those you quote. But it is a fact that the same preposition (*eis*) was used by the apostle in each case. And this brings us to a still closer examination of the word here rendered *into*. Now run down to verse 16 right in the same connection and the next to the last word of the verse is *for*, and this word is the very same in the Greek as the word rendered *into* in verse 13—in other words, Paul used the same words. Let us, then, use this word in verse 13 and see if all will not be clear. The word "translated" means changed. So we will read: "Who hath delivered us from the power of darkness and changed us for the kingdom of his dear Son." The Diaglott renders it thus: "Who delivered us from the dominion of darkness and changed us for the kingdom of the Son of his love." You will remember how Mr. Campbell used the word *for* in the words "he baptized *for* the remission of sins. For, in order to, was his idea, which is, no doubt, correct. They were baptized then in order to obtain remission of sins. So in our text they were changed in order to obtain an inheritance in the kingdom of God; and they will obtain that when He shall say, "Come ye blessed of my Father, *inherit* the kingdom."

#### QUESTION No. 10.

Again we find the term "Kingdom" applied to the coming reign of Christ. Christians are called heirs of the coming kingdom (James ii: 5), and are exhorted to seek an abundant entrance into the everlasting kingdom (II. Pet. i: 11)—the kingdom which flesh and blood (the present condemned body) cannot inherit (I. Cor. xv: 50).

#### ANSWER.

You find it necessary to add to Paul's words "Flesh and blood cannot inherit the kingdom of God." If Paul had held the same view as you do he would have added to them himself. He would have explained that he meant the everlasting kingdom, not the "Christian institution." But not entertaining the thought of the "Christian institution" being the kingdom, and having in his mind the only kingdom of God to which they stood related, he said, without any qualification, "Flesh and blood cannot inherit the kingdom of God;" in saying which he was in harmony with the Saviour's words to Nicodemus, "Except a man be born of water *and of the Spirit* he cannot enter into the kingdom of God."

QUESTION No. 11.

I shall be very glad to hear from you on these points. I would further ask you if you would feel justified in rejecting from baptism one who confessed Jesus Christ as the Son of God, even if he differed from you in regard to questions of the "kingdom," "conditional immortality?" etc., etc.

ANSWER.

If an applicant for baptism did not believe in *the* things concerning the kingdom of God and *the* name of Jesus Christ we certainly could not assist him to be baptized into Christ. If we were to immerse him in water it would be of no avail; for unless there is a living faith in the things named there can be no new birth. It was *when* they believed Philip preaching the things concerning *the* kingdom of God and the name of Jesus Christ that they were baptized both men and women (Acts vii: 12). This must be our rule, for we have no other authority. "Conditional immortality" is involved in this; for the gospel cannot be preached without preaching immortality as obtainable in Christ. Since immortality is brought to light through the gospel (II. Tim. i: 10), and since it is that for which we must seek (Rom. ii: 7), a man cannot believe *the* gospel if he does not believe in conditional immortality; and one who does not believe the gospel cannot be baptized into Christ.

All "orthodox" sects will say they believe that Jesus Christ was the Son of God; but they will in the same breath say He was God very God co-equal and co-eternal with the Father. This is a denial of the death of Christ; for how could He die if He was immortal like God Himself? So it becomes necessary now, in view of the abuse of Bible terms, to go behind the mere words employed and get at the real thought, so that people may not be deceived by the theological diluting of Bible words with pagan theories.

QUESTION No. 12.

Upon what grounds do you justify the wearing of a party name and a division from your brethren in Christ who have obeyed from the heart that form of doctrine? Is Jesus Christ not a sufficient foundation and bond of union between us.

Awaiting the kind favor of a reply, sincerely and respectfully yours,  
E. MAC DONALD.

ANSWER.

The question of "a party name" and "division from brethren" has already been answered. The use of a name descriptive of our relationship to Christ was never forbidden by Christ and His apostles. Christ is our head; His name, like Himself, stands first. He declared

His name unto His brethren (Heb. ii: 11, 12), and said, "Whosoever shall do the will of God, the same is my brother" (Mark iii: 35). Believing that we are the brethren of Christ, we believe we are justified by Christ's acknowledgment of that relation in calling ourselves brethren of Christ. And this we do for unity and distinctiveness by the word Christadelphian. If a brother would prefer not to use the term himself, but still believes in the relationship it expresses, we do not refuse him fellowship for such a weakness, but rather bear with him. Where, however, one refuses the term because he denies the relationship it expresses, we regard him as having sold his birth-right; for if he denies that he is a brother of Christ he denies sonship to God; and if he is not a son he is not an heir; and if he is not an heir he is an "alien from the commonwealth of Israel, a stranger from the covenants of promise, without hope and without God in the world" (Eph. ii: 12).

Hoping you may become one of God's sons and thereby a brother of Christ, and thereby a Christadelphian,

I am yours sincerely,                      EDITOR.

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#### An African's Prayer.

At a recent gathering of the bishops of the Church of England, in London, J. T. Haley, Bishop of Hayti, a full-blooded African, preached by request of Dean Stanley in Westminster Abbey. His text was Matt. xx: 21: "And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." He closed his discourse in these prayerful words:

"O thou Saviour Christ, Son of the living God, who when thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of thy crucifixion hadst thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham, I pray thee, O precious Saviour, remember that despised, dejected and forlorn race, whose son thus bore thy cross, when thou shalt come in the power and majesty of thy eternal kingdom to distribute thy crowns of everlasting glory! And give to me, then, not a place at thy right hand, nor at thy left, but only the place of a gate-keeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys of thy glorious and everlasting kingdom."—*Selected.*

## The Christadelphian Advocate.

*One is your Master, even Christ: and all ye are brethren*"—Matt. 23: 28.

### EDITORIAL.

**THE** world's discontent and unrest still continue on the increase and assume a multitude of forms that no one could have surmised years back. Internal strife arising from want keeps each nation in fearful suspense. Universal jealousy and an uncontrollable lust for gain and conquest make all nations feel that a veritable volcano is under them ready to break forth and pour out its destructive lava. Crisis here and revolution there; daring political and financial dashes and gigantic combinations of heartless and crafty monopolists rising and falling; labor fighting capital and capital fighting labor; the successful trickster reveling in the profits made by trafficking in the very lives of his fellow-man, and the poor victims of their avarice pitifully crying, "Give us bread! give us bread! Anything for a little bread to quiet the pangs of the hunger of our dear little ones. Yes, we will even sell our bodies to be mutilated by the surgeon's knife after we are dead if you will give us a little bread." Oh, what a fearful condition of things! Who can view it without longing for the speedy coming of the great revolution that will revolve till wrongs are ended and rights vindicated? More money for war, more money for bloodshed, is the cry of the great nations of the earth, until the very life is squeezed out of the famishing masses. It cannot be done without, in face of the situation and the inevitable outcome. It is the only present remedy. But the forced remedy is a potent cause of a greater trouble and its use is but suicidal. The end must come; everybody feels that it must come. Never was there a greater waking up among those closely in touch with human and divine affairs than is seen now. We can feel the beating pulse and the throbbing heart of the one body just now, as it eagerly contemplates day after day, listening, and then saying, "He is coming;" looking, and then exclaiming, "We are nearly there."

During this year boastful America, and still more boastful Chicago, is to have a "World's Fair." All the world is to be there—every tongue, every nation, every society, every creed—in short *everything is to be there*, and nothing is to have more prominence than the god of the earth, the man of sin, the king of spiritual Babylon. Won't human pride and haughtiness be flattered! Won't the works of men's hands be worshiped! Won't the world run mad in its intoxication over its own

wonderful achievements! Won't proud, boastful and conceited humanity draw itself up, inflate itself, flush its cheeks and exclaim. "Is not this great Babylon that I have made?" The question is, Can the God of heaven endure it and let it pass? Can He hold His anger, or *will* He cause the writing to appear upon the walls of the great assembly-room, "Thou art weighed in the balances and art found wanting; I have numbered thy kingdom and finished it?"

Whatever may be God's attitude—whether it be one of vengeance or of forbearance, we shall have a duty imposed upon us, and that will be to offer a united protest against the religious evils at this time concentrated, and to hold out the olive branch of salvation to as many as circumstances will allow us to reach. To do this we must stand by each other, and each one do his part, faithfully and fearlessly, so that the writing on the wall may not apply to us. Let us be prepared for the worst on the one hand and the best on the other, which can only be done by "every man this day doing his duty."

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#### COURAGE.

Oh, be brave and strong, my brethren,  
 Strong and brave though life be dim;  
 Love of God and Truth and courage  
 Are not from out but from within.

Oh, the long, long days of suffering!  
 Ah! the nights of endless pain!  
 If with patience meekly bear it,  
 Thine be the eternal gain.

To be purified, made perfect,  
 Melting dross from brightest gold;  
 That faith shine forth both clear and burning.  
 That steadfast hope ne'er lose its hold.

See how footsteps wend before us,  
 They have climbed life's rugged way;  
 They have faltered not nor turned not,  
 But pressed on for endless day.

Then, dear brethren, patience, courage,  
 What we are comes from within.  
 Offer prayer and praise, sweet incense,  
 Consecrate thy life to Him.

ORIANA L. TURNEY.

## PHARAOH GONE BUT THE JEW STILL THERE.

As for old Pharaoh, who drove the Jews out of Egypt 1300 B. C., he was not aware that a Jew would be the Premier of Egypt 1893 A. D. The Jewish Riaz Pasha is now the Prime Minister of Egypt's ruler, even as Joseph, the son of Jacob, was the prime minister of another of Egypt's rulers. From the seat of his power Riaz beholds the pyramids which his ancestors helped to build for the mummies of the Pharaohs. The fellaheen of Egypt are under the Jewish Pasha, as the Jewish bricklayers were once under Pharaoh. We guess that Riaz is yet more powerful than Joseph ever was, for Pharaoh said to Joseph, "Only in the throne will I be greater than thou," while that poor creature, Abbas II. would not dare to say that he is as great anyhow as his premier, backed up by the arrogant Lord Cromer and the militant Sirdar and General Walker and the British redcoats and the native troops and the Mediterranean fleet and the Earl of Rosebery, with the consent of Mr. Gladstone, aged 84. The Jewish Riaz is a shrewd premier of the Khedive and a serviceable agent of England; he knows how to set things up to suit all parties in interest.

Thus goes the world. We lay brick for the Egyptians one day, and make the Egyptians lay brick for us another day. Look out, ye tyrants!—*Selected from the Sun.*

## INTELLIGENCE.

BOSTON, MASS.—Again we have the pleasure to announce that three more have been taken out of the Gentile hosts during the month of March. On the 9th Mrs Edith Beatrice Armstrong, age 19, wife of Bro. Robert Armstrong; on the 21st Mrs. Annie M. Anderson, wife of Bro. James Anderson; and Mr. William Hall, age 21, Episcopal.

Visitors during the month at the Lord's table have been: On the 12th, Bro. Ostburgh, of Campello, and on the 19th Bro. R. Biggar, of Quincy, Mass.

Your brother in hope of eternal life,

JOHN B. RILEIGH.

CHICAGO, ILL.—Since our last communication we have been cheered by two additions to our number, namely: Sister Ava Wentworth, from Rochester,

N. Y., who has become identified with the Advocate office as an assistant of Bro. Williams, and Sister Lucy Spencer, from Wauconda, Ill. At the quarterly meeting of our ecclesia it was decided to continue our two meetings for worship for another three months, one being held at No. 503 63d street, Englewood, and the other at 200 South Clark street, Room 7, at 10:30 A. M. We still continue our evening lectures at Englewood, and the interest on the part of a few of the alien is such as to encourage us to continue in our effort, in the hope that some of them may be led to become obedient to the Truth. The subject of lectures for the past month have been: "Babylon, Ancient and Modern, Literal and Spiritual." Bro. T. Williams. "The Lord is a Man of War." Bro. J. Wood.

"The Gospel, What Is It?" Bro. J. Leask "The Scripture Teaching Concerning the Devil." Bro J. Spencer.

We have had the pleasure of a visit from Bro. J. G. Bickley, Waterloo, Iowa, from whom we were grieved to learn of the serious illness of Sister Ellis of that place.

J LEASK, Secretary.

JERSEY CITY, N. J.—Life's experience constantly reminds us that "Time and change are busy ever." While it becomes a pleasant thing to announce the marriage of Sister Dora Scott to our recording brother, James C. Bruce, which occurred several weeks since, it is painful to have to record the death of one of our number, Sister Hannah Westervelt, wife of Bro. J. K. Westervelt. Rejoicing as we do in the newly-found happiness of two young hearts who have become "one flesh," and whose earthly pilgrimage is lighted up with the presence of Christ as they journey together toward the kingdom of God, yet we forget not to "weep with those who weep," in the loss of a faithful wife and mother, a sister indeed, in whom the "gentleness of Christ" found simple development in her home life. Her record is closed—a beautiful one to human eyes—and she rests sweetly while she awaits the hour when the dead shall hear the voice of the Son of man. From the fireside to the presence of Christ. This is the event that will seem to her to have taken place. Oh, how impressive these thoughts, how solemn these momentous events that mark our experience. Happy are we if we learn the lesson they are intended to teach. C. C. VREDENBURGH.

LONDON, (ONT.) CANADA.—I would be glad to write encouraging news; but, as the brethren of Christ are aware, it is through tribulation we must enter the kingdom of God. Let us put on the whole armor of God, knowing assuredly that we are near the end of the Gentile times.

Sickness has been almost a constant visitor among the brethren and sisters of our ecclesia since our last report; but this makes us look the most earnestly for the time when pain and sickness will be known no more.

If any of the brethren should stop at

London we would be glad to have a letter from them in advance. I have heard that a brother from some part of Canada has been here but could not find the address of any here. Eating post-office will find us.

Yours in the hope of Israel,  
GEORGE PYNE.

MERIDEN, CONN.—I have much pleasure in announcing the removal of Bro and Sister Birks from New Britain, Conn. (late of Sheffield, England), to this city. We have formed ourselves into an ecclesia and meet at Bro. Birks' house for breaking of bread. We have engaged Room 17, City Mission Building, East Main street, where we proclaim the Truth to the public every Sunday night.

The lectures for the past four weeks have been as follows: "The Kingdom of God," "The Second Coming of Christ," "The Signs of Christ's Coming," "Hell, What is it?" By Bro. Skinner.

On January 10th, after a good confession of the one faith, Percy Skinner, (age 16), son of Bro. and Sister Skinner (late of Sheffield, England) was immersed for the remission of sins.

J. SKINNER.

ROUGH ROCK, TEXAS.—In reading the intelligence columns of the ADVOCATE we see the grief and joy, the bitter and sweet, victories and defeats of the brethren. Truly it is a warfare, so let us be watchful and strengthen the weakest places in our forts, for they are most likely to be attacked; and as we have satan chained only in ourselves but not slain, let us place no confidence in him, but carefully examine every link in his chain every day.

Let us not be discouraged, for we have much to encourage us. Of late in the signs of the times the *Christadelphian* is full of good things. I believe we are to have as good knowledge of the nearness of His coming as we have of summer when we see the leaves begin to shoot forth.

The brethren here of two ecclesias, viz, Grape Creek and Perdalis, only number ten, and they are very much scattered, and some seem to be very cold and indifferent. There are a few who do not neglect to assemble together in obedience to the heavenly call. We take courage and strengthen the things that remain.

I understand that Bro. J. Banta is contemplating coming to Texas again. He will be a welcome visitor to us, but I fear the means will be lacking, as the brethren are poor here. I would say to the brethren in California, Colorado, Kansas, and Greer county, Texas, all of which will be on his route, that he is an able and tried brother, and if arrangements could be made for him to stop at these places I do not think they would regret it, even to assist him a little financially.

W. J. GREER.

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CONTENTS.

Sunday Morning Address.....	97	The Jews. Their Land and Affairs... 115
Questions Answered by the Editor..	103	The Advocate Bible Class..... 117
Magnitude.....	110	The Advocate Sunday-School Class. 119

FELLOWSHIP.

SUNDAY MORNING ADDRESS.

BY THE EDITOR.

**F**ELLOWSHIP is a word that means companionship, society, mutual association of persons on equal and friendly terms. In society men and women are careful not to fellowship those who are not what they consider respectable. In some countries great care is exercised to avoid any compromise of the principles of what is called caste. To a large extent the world's division of society is, like all human inventions, an artificial affair, not founded upon solid and sound principles of justice, righteousness and love. A poor man, be he ever so pure in heart and righteous in practice, is no companion for the rich man, simply because he is poor. The true character of the man is not that which decides the question of companionship, but the measure of his purse and the degree of style he is able to maintain are the elements that decide the question of worldly fellowship.

It is different under the law which governs the society of

God's people. Whether a man be rich or poor, great or small, in the worldly sense, is entirely outside the question of fellowship under the law of the spirit of life in Christ Jesus. The foundation of fellowship here is upon the solid rock of truth and righteousness, giving no scope to fleshly pride and human haughtiness. The power of the gospel brings down the mighty from their seats and exalts those of low degree, so that they come into the relationship and status expressed in the words, "One is your head, even Christ, and all ye are brethren."

God is righteous, good and wise; man is unrighteous, bad and foolish. In view of which the Psalmist exclaims, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law" (Psa. xciv: 20)? Instead of there being any fellowship between God and men in the iniquitous and mischievous state in which the world is found, His righteousness demands the destruction of all the thrones of human government. Since there never can be fellowship between righteousness and unrighteousness, darkness and light, God has condescended to set in operation a plan whose work is to *take out* a people for his name, between whom and Himself will obtain that true fellowship which is based upon truth, justice, righteousness and love.

Man having by sin broken off that sweet communion and fellowship with God he enjoyed when created, he descended to such a depth that he could not possibly lift himself back to the plane from which he by transgression fell. He wandered away so far from the way of understanding that he became lost in the labyrinth of ignorance and folly and could not of himself return. No man could "redeem his brother nor give to God a ransom for him" (Psa. xlix: 7). To meet the necessities of this deplorable and helpless condition God's plan was all-sufficient. He reached down the tender yet powerful hand of love, and helped poor, fallen humanity by begetting His well-beloved Son, and investing Him with such mental and moral proclivities as enabled faithfulness to ransom man back

into communion and fellowship with God. Adam carried all his posterity away from God and left them in exile; Christ restores all in Him to the sweet communion with the Father, which enables our hearts to fill with a gratitude that finds expression in the exclamation, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

In order that men might come into fellowship with each other, with Christ and through and in Him with God, the gospel is sent to visit them and take out of them a people for His name (Acts xv: 14). The gospel believed and obeyed restores the mind to a oneness with God, and by the act of baptism we are inducted into the name of the Father and of the Son and of the Holy Spirit, a complete oneness in the whole family in heaven and in earth. Here is a "family circle." A circle is drawn by the Truth, inside of which there is fellowship; but no fellowship with any or anything outside. The church is thus the pillar and ground of the Truth and refuses to support, allow room for or to compromise with the unfruitful works of darkness in the outer world.

Now, brethren, we cannot help seeing from this that by accepting such a privilege as that of admittance into the family circle of the God of heaven and earth we incur great responsibilities. We are no longer isolated individuals, who have simply our individual self to consider, but we have to remember that fellowship brings us together and lawfully imposes obligations to respect each other, to bear with each other, to help, comfort, console, correct, reprove, and with all to love each other, love Christ and love God.

Having thus come into the exalted relationship of sons and daughters of the Lord God Almighty, we may consider ourselves wise men and women in the true sense, while regarded as foolish by those inflated with the wisdom of this world. Hence the Apostle Paul says, "I speak as to wise men; judge ye what I say. 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? For we being many are one bread and one body; for we are all partakers of that one bread. \* \* \* But I say that the things which the Gentiles sacrifice they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils" (I. Cor. x: 15-20). Now fellowship is not simply partaking of the bread and the cup. These may be partaken of by one who is not of the body, one who may be acting the part of a hypocrite; but he would not thereby be in fellowship. On the other hand, it is not necessary to partake of the bread and the cup with those who are either not in the Truth at all or hold the Truth in unrighteousness in order to fellowship them. If our minds and hearts are with them we are in fellowship with them, though we may hide the fact from our brethren by refraining from the act that gives expression to fellowship. To do this, however, is to act the part of a deceiver, for which the person alone is responsible who is guilty of such hypocrisy; for mental reservation and inward thoughts of others we may not judge and are therefore not responsible for them. But let us remember that "it is a fearful thing to fall into the hands of the living God."

We have heard it claimed that one can partake of the memorials in an ecclesia and yet not fellowship one or more present from whom he differs on some vital doctrine or against whom he may hold a charge of wrong-doing. This can only be where the complaint has been made known and Scripturally acted upon, and after that the person charged intrudes and defiantly partakes. But to break the bread and drink the wine with a mental reservation that some present are unsound in doctrine or immoral in practice is to act the part of a hypocrite. For the act of partaking of the memorials is a powerful and solemn way of giving expression to true fellowship with those with whom we partake. If it is

not this it is meaningless. To partake with such inward thoughts is to walk in darkness; of which the Apostle John says, "If we say we have fellowship with him and walk in darkness, we lie, and *do not the truth.*" We *do* that which is a lie. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John i: 6, 7). To outwardly receive one in fellowship whom we believe to be unworthy is to partake of his supposed or real evil deeds; for by the act of partaking we virtually say, "I partake *with* you."

Others again we have heard say that the table is the Lord's, not ours, and therefore we have no right to dictate who shall partake. It is true it is the Lord's table, but it is so by reason of the fact that it is spread by His command and in accordance with His laws—the laws of His household. Now the question is, Can we claim the right to spread the table of the Lord and yet after it is spread allow it to be polluted? Is it that we are to eat and drink with the drunken at the Lord's table and plead the excuse that it is His, not ours? What folly some men can be guilty of! Whose are we if we have been bought with the precious blood of Christ? Are we not the Lord's? That being the case is not the table the family table? What respectable family would think of allowing its house to become a den of thieves? In the world and in the church men are very particular to guard the sanctity of their homes and household, but it seems that some lose that concern when the household of God is in question. There seems to be an idea that much care must be exercised in protecting our own temporal things, while the things of God may be treated differently or indifferently as whims may decide. Let us never forget that the body—the ecclesia—is "the temple of God; and if any man defile it him will God destroy."

In a well-regulated family there are certain well-known rules that each member recognizes as his duty to observe in

order to hold the family together in peace and good will. Outside of these rules, however, a certain degree of latitude is allowed—a necessity in this life of various complexions of mind and thought. The household of God is no exception in this respect. It is no easy thing to bring a number of men and women together into real and affectionate communion. The characteristics, capabilities and idiosyncrasies of humanity are so numerous and varied that hard indeed is the work of first bringing them together into one compact, and then of holding them together in one body. The power of the gospel, however, is equal to the work so far as it was intended to be a success in this evil state of things. Its work is defeated, though, sometimes, by going beyond the cardinal rules of the household and using generalities as explosives in shattering in pieces the body. In some cases brethren of narrow comprehension and an enviable zeal—if the zeal could be kept in harness—will magnify a gnat into a camel; and if you do not believe that the gnat is a camel they will raise a disturbance and force an issue and divide and break up an ecclesia. We must, as long as we are in this evil state, allow for imperfections. There will be some strong and some weak; some on the whole consistent and some otherwise. We haven't got to the perfect state yet. We must do the best we can with the poor instruments and material we have to work with. But the difficult question is, What is the best we can do in deciding matters of fellowship?

Now the only answer that our present evil state will admit of is this: Let fundamental truths be well defined and accepted as a basis of fellowship. Upon the basis thus Scripturally defined and understood the body is founded and agrees to stand steadfastly. Whenever a question is raised that creates contention ask the question, Does it deny or nullify either or any of the fundamental principles? If it does it interferes with fellowship; if it does not it interferes not with fellowship. This, we think, is a safe rule and the only practicable one in the present state of things. But suppose a question

that does not, in and of itself, affect fundamentals is persistently forced to the extent of continued disturbance, what then? Then the matter assumes a personal form, not a doctrinal. The persistent person becomes the disturber and he is the person to repent of and forsake his evil practice or to be refused fellowship. In such cases it is our duty to learn to wisely discriminate and judge and deal wisely and promptly, that the church of God be not destroyed by our neglect of duty. Let us practice now in these things—for that is what they are for—so that we may be worthy to share in ruling the world to come.

#### QUESTIONS ANSWERED BY THE EDITOR.

What is the literal meaning of the phrase "people of the saints" (Dan. vii: 27)? Are they not subjects of the saints, or the "seed of the blessed" (Isa. lxxv: 23)? Could not the mortal subjects of the Messiah who are obedient receive subsidiary positions in the kingdom? In the present state of affairs is not the most humble officer a colleague with the chief magistrate?

C. R. BRICE.

The present state does not compare with that in which there must of necessity be a wide difference between rulers and ruled, one being immortal and the other mortal. The text referred to settles the question that the "people of the saints" are not mortal subjects, because it says, "The kingdom and dominion and the the *greatness* of the kingdom shall be given to the people of the saints." All that is implied by "kingdom," "dominion" and "greatness of the kingdom" is given to one class, not two. It is not that these are given to the saints and others belonging to the saints. If the phrase "people of the saints" is made to mean mortal subjects, then all the gifts are to them, and where would the saints be in such a case? Dr. Young's translation makes the verse more clear than the common version. It is as follows: "And the kingdom and the dominion, even the greatness of the kingdom under the whole heaven, shall be given to the people, the saints of the Most High; his kingdom," etc. It is to these people (the saints) the words of Matt. xxv: 34 are therefore addressed; for it is for them that the kingdom was "prepared from the foundation of the world."

According to Matt. v: 17, Rom. x: 4 and Eph. ii: 15, Christ came to

fulfill the law, which he did on the cross (Col. ii: 14, John xix: 30). It is apparent that until the law was abolished eternal life was obtainable through obedience thereto (Matt. xix: 17). How do you understand that eternal life could be obtained through the law of the gospel, and through the law of Moses previous to Christ's crucifixion?

A. C. E.

The solution of this question lies beneath the surface. Superficially viewed there appears to be a contradiction. For instance Paul says that "the law is spiritual" (Rom. vii: 14), and that it was "ordained to" or "intended for life (Diaglott);" yet he says also that "a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. ii: 16), and that the law could not make free from the law of sin and death. Now harmony can only be found by viewing the law in two aspects—the letter and the spirit. The "letter" of the law only taught men what to do as mere citizens of the kingdom of Israel in its temporary and typical existence; and the mere formal obedience to the commandments of the law could only justify sufficiently to bless with temporal blessings in "basket and store"—blessings that men of mere sight, without a spark of faith, received. The law, then, viewed as simply a code for the government of the state, could not justify for eternal life or that kingdom of which it was a type.

Looking through the "letter," however, into the "*spirit*" of the law was another thing. It was to see the "spiritual" phase of it through the natural; it was to see the gospel. To teach the law of Moses in the letter and spirit of it was to teach the one faith in its fullness. The temporary inheritance of the land would teach the eternal inheritance promised to Abraham. The sacrificial offerings would teach Christ as the Lamb of God that taketh away the sin of the world—in short, all the details were so many object lessons to teach the things concerning the kingdom of God and the name of Jesus Christ. This higher and deeper aspect, however, could only be seen by those possessed of perceptive powers to look below the surface of the natural and above the ephemerality of present things. A, being a man of faith, could do this and thus obtain eternal life through the law, because the law would serve as a schoolmaster to point every lesson it contained to Christ. B, on the other hand, being a man of mere sight, would only derive benefits of temporal things, such being the limit of his horizon.

The statement that the law was ordained to life must not be understood, therefore, to mean that it failed to do what it was ordained to do and that another plan was substituted. God never tries and fails,

He never experiments. In the sense in which it was ordained to give life it did give it—that is, through Christ. The law ordained that all that Christ did should be done and eternal life would be the result. He therefore fulfilled the law—more in the *spirit* of it than in the *letter*, and thus that which was ordained was accomplished, the law was honored, Christ was justified and God was glorified.

Please explain Paul's meaning of "head covering," mentioned in I. Cor. xi. A. B.

Paul is writing upon a question of propriety or comeliness (verse 13), a question which is largely governed by the customs of different times and places. The apostle says: "All things are lawful unto me, but all things are not expedient" (chapter vi: 12); by which we are not to understand that it was lawful for him to break the commandments—things that were matters of actual command. His meaning must be that in matters outside of crimes—in those things that were not subjects of direct command—all things were lawful, and therefore right and wrong in such cases must be decided by expediency, with a view of "avoiding the appearance of evil."

Now there had been no direct command given upon the question of head covering, and therefore it was one of expediency, that must be decided by that sense of comeliness or propriety peculiar to the time and place in which those concerned lived. For a woman in the time the apostle was writing to go without a veil was considered indecent, as only impure women went without long veils. For a wife to do so would dishonor her husband, as she would be looked upon as an unchaste person. A woman found guilty of adultery had her veil taken from her and she was shorn of her hair, which not only announced her as a lewd woman, but also as a common slave. Since no woman could cut off her hair or appear in the presence of man unveiled without appearing in such a disreputable light, the apostle might well say, "Judge in yourselves; is it comely that a woman pray unto God (he is speaking of assemblies) uncovered?" In those times it was just as uncomely for a woman to go without a veil as it was to appear with her head shorn, as common women did.

Now the sense in which this would apply to our day must be sought for in other resemblances than those alluded to. For different times and places there are different marks by which unchaste women seek distinction; and to those who would protect their reputation and that of their associates it might well be said, "Judge in yourselves; is it comely that you bear marks that would identify you with the uncomely?"

Regarding the natural covering the apostle appeals to a sense of nature. Doth not nature itself teach you that long hair is comely for woman and uncomely for man? This shows that even nature will suggest what is within the bounds of propriety in some cases. Of course this is nature in a degree of enlightenment. Thousands of questions arise upon right and wrong that no direct command has been given to meet. How are they to be decided? Not by law, but by expediency or propriety. And where there is that sensitiveness that enlightenment in spiritual things is capable of imparting to those who are receptive there will be prompt action in doing right and refusal to do wrong. It is said that woman acts from impulse, and often is able to point out the best course to pursue in a given case without being able to give a reason; and the results generally justify the course. Men and women who are trying to live a righteous life are compelled to refuse to do things that others see no harm in. When they are asked to give a reason they find it quite difficult; it "is better felt than expressed." And those who have this keen sense of feeling are the people that are really in touch with spiritual things.

Now to such people everything seen or heard strikes them as being either within or without the bounds of comeliness, propriety or consistency. If they live in the first century they expect to see chaste women veiled when in the presence of men; if they live in the nineteenth century, to see a woman wearing the garb of the first century strikes them as out of place and as an indication of a love for cheap notoriety. That which is inside the bounds of propriety is an attire that is half way between two extremes—one that does not invite attention either for being fashionable or unfashionable.

On the question of the natural head covering there has not been the radical change of sentiment that there has in that of attire; and the reason is, no doubt, because, as the apostle's words indicate, it is a question more in touch with things *natural*. While a woman shorn of her natural head covering does not now identify herself with lewd women—as such did in the first century—still to those who have a sense of the natural appearing of things it is offensive. In these days of "women's rights," when women are becoming men in manners as nearly as nature will allow them, there is really no delicate sense of propriety left in the outside world. Bold adventuresses have thrown off the modesty natural to the fair sex and ungracefully leaped over the walls of propriety, and are trying to appear like men and act like men and dress like men. Separate from the world, however, there still remain those who retain a sense of the natural and therefore

retain their natural head covering; while with men who have not become infatuated with a love of cheap notoriety there is dislike for that effeminacy that would wear long hair, in imitation of the sex to which they do not by nature belong.

It is evident the apostle does not provide for any particular kind of attire to be adopted universally and in all ages in the church, as some have claimed. Had he intended to do so there would have been more explicit directions. So far as the "ordinances" were concerned he "praised" them; because they kept them as he delivered them to them (verse 2), except that he could not praise them for their manner of observing the Lord's supper (verse 17). The matters alluded to in the verses between the second and seventeenth seem to be incidental, and any contention about them was contrary to the custom in the churches (verse 16).

The most difficult phrase in the chapter is that found in verse 10—"because of the angels." Since there is no explanation given of this we can only conjecture, as many have done—some in a very wild manner. It is probable it had a significance in those days which was readily understood. The real reason why the woman was to have "power" or a covering on her head seems to be expressed in verse 9, which describes her status relative to man. That relation is the reason why the natural covering (verse 15) was given her. Since angels were the agencies God employed in the formation of man and woman, they created the proper relationship and the signs of that relationship as expressed in verse 9. "For *this* cause"—the cause just expressed, which was the work of angels—"ought" (to paraphrase the apostle's words) the woman to retain her natural covering because of what the angels did in creating the proper natural relations between man and woman, and in giving the head covering as a sign of that relation.

We have read many and various views of this verse, but it seems to us necessary to observe the sequence of the apostle's words, and in doing so we venture this as an explanation of this peculiar phrase.

Let me ask you to give us an explanation of Luke xii: 45-47.

S. W. P.

The parable relates to master and servants, illustrative of Christ and His disciples, whom He has left in charge of His house (ecclesia) during his absence, with the command, "Occupy till I come." The responsibilities of these servants vary according to their ability and opportunities; the reward of the faithful will accordingly be proportionate, and the punishment of the unfaithful the same. The pre-

sumptuous servant who is unmindful of the fact that his Lord is coming to call him to account uses his superior knowledge and the influence it brings in a forbidden manner; or, rather, he abuses his privileges, and in doing so abuses his fellow-servants as well. The most cruel abuse the faithful servants of the Master have received since the revival of the Truth in the nineteenth century has been at the hands of fellow-servants who occupied leading positions in our ranks, and whose intelligence would incur a degree of responsibility far greater than that of others who have been deceived by them. The one that knows better and yet will do no better deserves and will receive many stripes; the other, whose natural indifference or natural sluggishness of mind knows not the real nature of his offense deserves and will receive few stripes. This is upon the just principle that unto whomsoever much is given of him shall much be required; and we can safely infer, unto whom less is given of him less will be required for him to account for.

The full extent of the Jewish law of punishment by stripes, it is said, was the infliction of forty stripes, and in some cases only four were given. The forty, however, were sometimes doubled when the crime was doubled. Thus some may "treasure up for themselves wrath against the day of wrath and revelation of the righteous judgment of God" by falling victims to a revengeful and vindictive spirit, given vent to in abusing their fellow-servants.

Please explain Rom. ii: 8, 9. Does it not apply to all who know what God requires of them, but who put off obeying for the cares of this world?

SISTER BRUCE.

Paul is evidently speaking of those in the ecclesia, one class of whom will patiently continue in well doing, and the other those who will not so continue, but become contentious and refuse to obey the commandments of the Truth. The phrase "do not obey the Truth" does not mean do not obey in baptism. A similar phrase is found in Gal. iii: 1: "O foolish Galatians, who hath bewitched you that ye should *not obey the Truth?*" They had been baptized (verse 26); and therefore the apostle is not speaking of that, but of their not "continuing in well doing."

In the very excellent article in the April number of the *ADVOCATE*, by E. G. B., it reads: "In this chaotic state the prophet Jeremiah views the situation and declares, 'I look at the earth, and, lo, it is without form and void;' etc., quoting from Jer. iv: 23-26. Now the 27th verse shows to me that Jeremiah had reference to the Israel-

itish heavens and earth. Am I right, or does it apply as well to the Gentile heavens and earth? The heavens and earth of Israel were without form and void; and in Isa. lxxv: 15 we are told of the glad new creation, "Behold, I create Jerusalem a rejoicing and her people a joy."  
I. T.

E. G. B. answers as follows: "We find Isaiah coincides with Jeremiah, speaking of the earth in a reeling condition and the confusion of the sun and moon, etc., and places the time away down when the Lord of hosts shall reign in Jerusalem (Isa. xxiv: 19-23). Further, in the 65th chapter he speaks of the new heavens and earth, when Jerusalem shall be created a rejoicing and her people a joy. We would conclude from this that Peter was in anticipation of a like glorious time, when speaking of new heavens and new earth wherein would dwell righteousness.

From the downfall of Jerusalem and her people many hundred years ago down to the present there has been no form of government bearing any resemblance to that which one's feeble imagination pictures as the kingdom of God, with the glories pertaining thereto, when Israel will have returned unto the Lord.

In reading the prophecies one is amazed at the manifold wisdom of the mind that indicted such a flow of eloquence as given expression to by Isaiah, David, and in fact all the prophets. Like springs of living water bubbling over with their own richness and sparkling in the sunlight of divine truth—that truth which was exhibited at "sundry times and in divers manners" by these holy men who were moved to record events many centuries in advance.

In the chapter referred to in Jeremiah application can undoubtedly be made to the troubles then pending in the Jewish heavens. But it would seem to be a contraction of the prophet's ideas to confine it solely to those times. This prophecy, like many others found scattered throughout the Bible, we think capable of more than a single application. The same may be said of the words of Peter concerning the passing away of the heavens and earth. Of course they apply in a sense to the downfall of Judaism, but we see from the context that they must be carried down to the close of Gentile times in order to fully complete the prophecy. Again, in Revelation we have the angel making known by sign to the Apostle John things which were to be "hereafter" from his time (probably A. D. 96). Commencing in chapter vi: 12, we have a situation of things pictured similar to that which Jeremiah beheld some seven hundred years before. There is the darkening of the sun, the stars falling, the heavens departing, mountains and islands removed from their places, etc.

Jeremiah says, "There was no man." John tells us where they are—all the chief men, kings, rich men and the mighty ones are hid in the rocks of the mountains (see also Jer. iv: 29). and calling upon them to fall on them and hide them from the wrath of the Lamb. Jeremiah says, "All the cities were broken down at the presence of the Lord and by his anger." John, "For the great day of his wrath is come; and who shall be able to stand?" It does seem as though there could be no mistake in the application of this Scripture to the coming judgment which is to try every servant of God and determine who shall be able to stand the test in the presence of a righteous judge.

#### MAGNITUDE.

The Temples of Solomon and Ezekiel Compared with the World's Fair Buildings.

**F**EW events, if any—looked at from a natural standpoint—have been so far-reaching in their results, or of so much importance to mankind as the discovery by Columbus of America, in October, 1492. The eyes of the world are now upon this country, and the extraordinary, stupendous and magnificent efforts being made to celebrate the four hundredth anniversary of its discovery:

Every nation, country and people have been pressed into service to make this occasion the most remarkable and important of its kind. Millions (in dollars) have been provided for the erection of the buildings and other expenses of the directors, commissioners, etc., while the enormous outlay of governments and exhibits already made and to be made would be hard to estimate at this early day. Still, taking those figures which are at present obtainable, some interesting facts are gleaned by the watchmen upon Zion's wall.

After viewing these mighty efforts made by man and being duly impressed with their magnitude, we naturally feel like comparing them with the works of the Almighty. Instinctively our minds revert to the plans and specifications prepared by the Deity and given to his servants David and Ezekiel for strong and substantial structures and those for the more frail one of Moses.

A little mental exercise with the assistance of paper and pencil reveal some startling facts, and robs this great undertaking of some of its magnitude in both extent and cost. Let us take first the ground area of the temple of Solomon; we find a structure sixty cubits long and twenty cubits broad, with a porch twenty cubits long (the width of the building) and ten cubits broad. Now let us assume

that the cubit is twenty-one inches long, and we have a building—including porch—122 feet 6 inches long and 35 feet broad, covering an area of 4,287½ square feet. This is a very insignificant showing as to size, but the end is not yet; placed in the Exposition grounds it would scarcely be seen. The Administration building, which ranks fourteenth in size, covers over 68,600 square feet, or sixteen times the amount covered by the temple; while the great Palace of Manufactures and Liberal Arts, 1,687 by 787 feet, covers 1,327,669 square feet, or a little over 309½ feet for every one covered by the temple. Altogether there will be upon the grounds about 125 buildings for general or special exhibits, covering an area of over 200 acres or 8,712,000 square feet, about 2,032 times the area of the temple. So far we must admit the temple has suffered—almost to extinction—by the comparison; and should it be taken as a criterion for size the magnitude of Chicago's undertaking would be appalling. But should we compare the cost the result would dim the lustre gained by its extent, leaving the temple resplendent in glory. Suppose we take the Palace of Manufactures and Liberal Arts, which cost about \$1,700,000 or about \$1.28 for every square foot of land covered; or the Administration building, the most costly of all, size considered; this building, covering an area of 68,644 square feet, cost \$550,000 or about \$8 per square foot. The total expenditures made or to be made previous to the opening are estimated to reach the sum of \$18,750,000, which would allow an average cost of \$2.15 for every square foot of land built upon.

We now turn to the temple and try to obtain some idea of its cost. Some little difficulty is encountered here owing to the difference of opinion as to the weight and value of the treasure amassed by David; but we will do the best we can. Confining ourselves to I. Chron. xxii: 14 (see also chapter xxix), we find that David had prepared 100,000 talents of gold and 1,000,000 talents of silver, besides brass, iron, stone and wood; but we will limit ourselves to the gold and silver, allowing everything else to be bought and labor paid for out of it.

We are aware that the precious metals were more plentiful comparatively in those days than now; but the present value must be ascertained to compare with a present undertaking, as that would be the cost to reproduce it now. According to tables before me a talent may weigh anywhere from 1,362 ounces to 1,706 ounces, a difference of 344 ounces, or at \$19 per ounce, a difference of \$6,536 for each talent of gold amassed by David, or \$653,600,000 on the whole amount; but allowing man all the objections he can fairly raise we relinquish

nearly the whole of this large amount, which of itself would be sufficient for nearly thirty-five World's Columbian Expositions.

Taking as our standard of weight 1,368 ounces to the talent and for value \$19 per ounce for gold and the present (March 4th) low price of 83½ cents for silver, we find that David had:

In gold.....	\$2,599,200,000
In silver.....	1,142,280,000
Total.....	\$3,741,480,000

How does this compare with man's most magnificent achievement?

Let us see:

World's Fair covers.....	8,712,000 sq. feet
Temple covers.....	4,287½ " "
World's Fair costs.....	\$ 18,750,000
Temple ".....	3,741,480,000
World's Fair costs per square foot.....	2.15 cents
Temple " " " ".....	\$872,648

World's Fair 2,032 times as large as the temple.

The temple costs 198 times as much as the Exposition, or 405,880 times as much foot for foot of land covered.

"Marvelous are thy works, O Lord!"

Magnitude? Yes, truly. For the present, man may claim it in the immense size and capacity of some of the buildings; but when we consider it from a financial point of view its magnitude is lost to view.

Having compared a former work of God with a modern work of man, let us now turn our attention to another temple that God has promised to erect in the future. According to the figures of Ezekiel this building will be 500 reeds square (Ezek. 42: 15-20), each reed being six cubits, and each cubit a cubit and a hand-breadth (Ezek. xl: 5, xli: 8, xliii: 13); not as we have seen it stated, six cubits and one hand-breadth. Allowing as before, twenty-one inches to the cubit and three inches to the hand-breadth, one reed would equal twelve feet; thus Ezekiel's temple will be 6,000 feet square. This quadrangular building will be thirty reeds or 360 feet from its outer to its inner wall, covering 8,380,800 square feet of land.

Thus:

2,160,000
2,160,000
2,030,400
<u>2,030,400</u>

Total—8,380,800 square feet.

6,000 feet plus 360 =	5,640 feet plus 360 =	2,160,000 square feet.	6,000 feet plus 360
	2,030,400 square feet.		
5,640 feet plus 360 =			
2,030,400 square feet.			

Taking next the inside circular buildings, we find them to have—according to Brother Sulley’s developments—an outside diameter of 4,880 feet and an inside diameter of 4,360 feet, giving a ground area of 3,773,690 square feet, which, added to the area of the square, equals 12,154,490 square feet. From this we see that the future temple, with practically but two buildings, will cover nearly two-fifths more territory than the 120 buildings of the Columbian Exposition. In fact, if we except the Palace of Manufactures and Liberal Arts, the Exposition has not a building worthy of comparison with the temple. Any one of the corner courts would hold two such structures as the Transportation building, the second in size at the Exposition.

Now as to the value of this structure. Is there any means by which we can obtain a fair estimate? To be frank, we know of none. Possibly at that time money may be driven out of circulation, commodities alone being used in barter or exchange. Then again the materials to be used in its construction and the decorative work to be put upon it are very important factors in this connection. Though nothing definite can be determined upon in regard to cost, one thing is certain, “The glory of this latter house shall be greater than of the former.” Let us suppose this glory to be in material and workmanship, and equal only—not greater, proportionately—to “the former.” What do we find? At the cost allowed for the temple of Solomon, \$872,648 per-square foot of land built upon, just \$10,606,591,389,520. We will put them together as follows:

Area first temple.....	4.287 square feet.
“ Exposition.....	8,712,000 “ “
“ Future temple .....	12,154,490 “ “
Cost. Exposition *.....	\$18,750,000
“ First temple.....	3,741,480,000
“ Future “ .....	10,606,591,389,520

Now let us suppose the cost to be the same in each instance; at \$2.15 per square foot we would have:

First temple.....	\$9,218
Exposition.....	18,750,000
Future temple.....	\$26,132,153

At \$872,648 per square foot the Exposition would cost \$7,602,509,376,000, while the actual cost is \$18,750,000.

Magnitude? Yea, verily, from a human standpoint; but puny in the extreme when compared with the work of the Almighty.

Much more might be written, but the foregoing will be sufficient to demonstrate the superiority of the creator to the creature, and possibly increase our longing for the time when Jerusalem shall be a praise in the earth.

ROBT. JUDD.

□ A later report of the cost of the World's Fair buildings places it at \$22,000,000; and with the buildings and exhibits of the various States and foreign countries the amount reaches \$34,000,000. Following is the report of the retiring mayor of the city of Chicago:

“The ex-mayor reports that citizens subscribed \$6,000,000, the city foots up \$21,000,000, and the interest on deposits and gate receipts issued \$5,000,000 in Exposition bonds, the government contributed by various appropriation about \$5,000,000, and contributed 5,000,000 souvenir half dollars, which will be sold for about \$5,000,000. This before the Exposition opens will swell this to \$22,000,000. The various States and Territories have expended on their buildings and exhibits about \$5,000,000, and foreign countries have voted about \$7,000,000, making an aggregate of \$34,000,000 expended in getting the great show ready to be seen. There are in all about 150 buildings, big and little, covering more than 200 acres. Some are small, but some are of colossal size, the big Manufacturers' building covering thirty-one and a half acres.”

IN human life there is a constant change of fortune; and it is unreasonable to expect an exemption from the common fate. Life itself decays and all things are daily changing.—*Plutarch*.

## THE JEWS, THEIR LAND AND AFFAIRS.

SCATTERED.	GATHERED.
"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.	"Behold, I will take the children of Israel from among the nations, whither they be gone, and will <i>gather</i> them on every side, and bring them into their own <i>land</i> "—Ezek. 37: 21, 22.

### A LETTER FROM JERUSALEM.

JERUSALEM, March 16, 1893.

Jerusalem is crowded with strangers and still they come. I have never seen so many people here before; I think there are several thousand Russians present. One man told me he had seen five hundred donkeys this morning ready to take a company to the Jordan. I was told yesterday by a Catholic priest that there is to be a Eucharistical Congress held in Jerusalem soon—in April. The highest officials of the church will arrive here about Easter; the Pope will be represented by the Cardinal of Rome. I asked what the congress was for? He said, "To try to prop up the falling church."

Dr. d'Arbela will go to Europe in April to try to raise funds to buy land in the Island of Cyprus to colonize the poor persecuted Persian Jews who are being killed rather than become Moslems. The news came last week that four more had been murdered because they could not renounce their religion and become Mohammedans in faith. The news grows worse every day. How dreadful it is!

Last week we had a terrible storm. It rained, hailed and snowed; the wind blew a gale. We knew that our poor Jews were suffering—no food, fire nor shelter, I suffered with them. I could not think about anything else. I could not go to them. At last a friend, an American gentleman, volunteered to go and take bread and money to them. It was no small job to go through the mud, snow and terrific wind to seek out one hundred starving families. He did it bravely. These poor souls are so patient in their sufferings it is a lesson to us all. When they have no bread they parch peas and eat them; dry peas are often the only food for days. Everyone works who can get four cents a day, but there is no building in the rainy season. They cannot work.

The feast of Purim was celebrated as usual two weeks ago. All the poor Jews who could brought a little cake which they call Purim cake, and they were so happy in doing it. It shows that they are grateful for what we do for them. One dear old woman brought a

little cake under her poor, ragged shawl and gave it with as much grace as if it had been worth many dollars. It was the gift of a poor widow. I often give her a little tea, for which she is so grateful. One needs to have the income of a millionaire to supply half the starving people with even bread.

I am very busy—have orders for the whole summer. I am now gathering flowers and drying them. I shall send quite a lot to the World's Fair to be sold, I hope, if it pleases God and He help me. To-morrow I must walk four miles to gather flowers. It is a great labor, but I am thankful that God has provided this way for me. We have had great rains this season. I will keep you advised of the events as they come to pass. In hope, A. E. DAVIS.

#### Missions Deceptive.

The following account of the work of missions in Palestine is the same old story that has been told of missions in foreign lands. If we had no means of helping the distressed, outcast Jews of Jerusalem except through religious missions, we might well conclude to use our mites at home and give up ever expecting to benefit the far-off objects of pity. This statement comes from one who personally knows of the facts and upon whom we can rely. In view of it we have reasons to be thankful that we have, in Mrs. Davis, one in whose hands we can safely trust the faithful use of what little we may be able to send to help the famishing sons of Israel.

#### HOW MISSIONS ARE CONDUCTED IN JERUSALEM.

A great deal of money is sent to Jerusalem to missions. Take the London Jews' Society, for instance; we have the bishop and his large family who require seven or eight servants, horses, donkeys, etc. They live in one of the finest mansions in Jerusalem. Their children are all sent to Europe to be educated. Then this mission pays a large salary to six clergymen; there are, I think, seven or eight women employed at the heads of the different departments; there may be more than that. Their salaries range from two thousand down to three hundred dollars a year. All keep horses to ride with an Arab servant following; none keep less than two servants and some have five and six. It is said by those that know, that it costs ten pounds to give out one half pound English money. The proselytes are kept only by fear of hunger and suffering. I have never talked with one that is not still a Jew at heart. They know all the system of the missions and have no respect for them. This is a terrible state of things. There are some half dozen missions in this much abused city. These missions have their heads in London. The Prince of Wales and others of the royal family, also the Bishop of Canterbury, are the benefactors of these missions. Their sole object, it is believed by all Jews, is to proselyte them to their churches. Whenever the least of charity is dispensed a clergyman, either English or Arabic, goes out to try to bring them to their views.

## THE ADVOCATE BIBLE CLASS.

### RULES.

- 1.—After the subject has been briefly stated, it must be presented in the form of questions, numbered so as to admit of ready reference in the answers.
  - 2.—No one answer must exceed twenty-five words, and each answer must be numbered to correspond with the question.
  - 3.—Every answer must give one, and not more than three references as proof.
  - 4.—Answers must reach the office inside of twenty days from the issue of the number of the *ADVOCATE* in which the questions appear.
- When it is thought that a subject has been sufficiently canvassed, a brief review will be made and a new subject introduced.

### QUESTION.

1.—What will be the means of changing the righteous from their present sin-stricken condition—will it be death and emergence from the grave, or will it be the change to immortality after judgment? In other words, shall we emerge with the same physical effects of Adam's sin, or shall we be physically free as Adam was before sin?

### ANSWER.

The means to be employed to change the natural body of the righteous so that it may be fashioned like unto Christ's glorious body will be that power whereby Christ is able even to subdue all things unto Himself (Phil. iii: 21). This power is the Holy Spirit, which the Father gave to Christ without measure (John iii: 34), and which is promised to all the righteous when the time arrives "for the redemption of the purchased possession" (Eph. i: 13, 14).

By baptism into Christ men pass out of moral and mental relationship to Adam. By literal death and change men pass out of all literal and physical relationship to Adam. When men are raised from the dead they are restored to that relationship which death dissolved, and so they will be judged and approved or condemned for their own actions without any reference to Adam. In the emergence from the grave men cannot be physically free from sin as Adam was before transgression, because (a) of their literal flesh-and-blood relationship to Adam, and (b) because they had lived a previous life of probation wherein sins had been committed. In this previous life some sowed to the flesh and of the flesh will now reap corruption; others sowed to the Spirit, and what sins they may have committed will now be shown to have been forgiven for Christ's sake, and they of the Spirit will now reap life everlasting (Gal. vi: 7, 8). Therefore men will not be raised from the dead physically free from sin as Adam was before transgression.

Thus we see that death can confer no Scriptural advantage what-

ever on any member of the Adamic family, Christ alone excepted. By Christ's death we obtain reconciliation and life; by our own literal death we neither gain nor lose anything, nor do we by death and emergence from the grave in any way change our relationship to Adam or to God. Therefore at the judgment-seat of Christ the living who have never died and the resurrected living alike appear in bodies of sin's flesh, and alike require the transforming power of the eternal Spirit to cause their *mortal* body to put on immortality, and their corruptible body to put on incorruptibility—I. Cor. xv. 53.

JAMES LAIRD.

REMARKS BY THE EDITOR.

Only one has answered the question given in March *ADVOCATE*; but this one has answered and given reasons for his answers in such a manner as leaves but little to be said. The question whether we emerge from the grave mortal or in that condition in which Adam was in before sin made him mortal might appear to be quite unimportant; but to hold that by dying and coming to life again we are changed from a bad state to a "very good" one gives an advantage to those who die over those who are alive and remain to the coming of the Lord that neither Scripture or reason will allow. All must stand before the judgment-seat before "redemption of the body" will take place. For to allow of a change for the better to the unjust who emerge from the grave is very inconsistent. If only the just who emerge are changed for the better, then the judgment is forestalled, not quite to the extent that immortal emergence does; but it runs quite near to the same conclusion. If only the just who emerge from the grave are changed, and not the unjust, then part of those raised will appear for judgment in one state—"very good"—and part in another state—mortal or very bad. This would enable such to know who of them are the accepted and who the rejected before judgment; while both the just and unjust of the "quick" would be left in the dark as to their lot.

Some have placed considerable stress upon the fact that Dr. Thomas seems to have taught in some of his writings that Christ emerged from the grave in the state Adam was before sin, and that therefore the same will be true of the resurrection of the just. It is not certain that Brother Thomas meant physical state, but moral and legal relation. If his later writings be allowed to interpret those alluded to it is certain he did not mean physical state. In any event, his latter writings should be allowed to represent his better understanding of the Scripture on the subject. In "Eureka," vol. III., pp. 586-8, he speaks in words that cannot be misunderstood. Let the Class read this. We would quote if space allowed.

We have now reached the end of this subject, and we are pleased to inform the Class that the object in view in investigating it has been almost, if not altogether, fully met, in a way, too, that has prevented any unnecessary friction among those who, while strongly differing, had the Truth at heart. As we are crowded for space, we will not begin a new subject till next month.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*—SOLOMON.

Below is given the result of examination of answers to questions for Class No. 2 in March ADVOCATE:

NAME.	AGE	RESIDENCE.	GRADE.
Charles D. Wicks .....	15	Toronto, Canada.....	100
Alma C. Field.....	14	Providence, R. I.....	100
Retta Short.....	13	Seneca Falls, N. Y....	97
Roberta Short .....	12	" " " " .....	97
Reuel Brittle.....	13	Mahanoy City, Pa.....	97
Marion Smith.....	12	Grantsburg, Wis.....	97
Willie L. VanAkin.....	10	Lackawaxen, Pa.....	97
Arthur M. Wicks.....	12	Toronto, Canada.....	97
Pearl Eblen.....	14	Robards, Ky.....	97
Enos Baker.....	13	Scammon, Kan.....	97
Rose E. Selley.....	14	Providence, R. I.....	93
Maud Coker.....	13	Creal Springs, Ill.....	93
Charles Mason.....	11	Erie, Ill.....	90
Florence Field.....	12	Providence, R. I.....	90
Ethel Coker.....	12	Creal Springs, Ill.....	88
John E. Williams.....	19	Shenandoah, Pa.....	88
Esther Barlow.....	15	Providence, R. I.....	83
Harpending Eblen.....	12	Robards, Ky.....	83
Fannie Barlow.....	11	Providence, R. I.....	82
Gertrude Barlow.....	13	" " " " .....	82

Below is given the result of examination of answers to questions for Class No. 1 in March ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Walter Field.....	10	Providence, R. I.....	100
Jessie Eblen.....	10	Robards, Ky.....	100
Mary J. Baker.....	8	Scammon, Kansas.....	100
Rachel M. Baker.....	6	" " " " .....	100
Burr Brittle.....	8	Mahanoy City, Pa.....	100
Mabel Field.....	8	Providence, R. I.....	97
Allie W. Taylor.....	10	" " " " .....	97
Homer J. Byrnes.....	8	Wauneta, Kansas.....	97
Lois Mason.....	7	Erie, Ill.....	97
Daisy Franklin.....	10	Elgin, Ill.....	97
Elbert Ferrell.....	8	Redmond, Wash.....	97
Allie Steinhart.....	6	Lackawaxen, Pa.....	92
Jennie Smith.....	10	Grantsburg, Wis.....	63

### LESSON NO. 9 CLASS NO. 2.

#### QUESTIONS.

- 1.—What is a covenant?
- 2.—With whom did God make a covenant concerning Christ and the earth?
- 3.—What was the nature of the covenant?

## BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—Agreement, a compact between two or more parties (Gen. xvii: 10, 11; Gen. vi: 18).
- 2.—With Abraham, Isaac and Jacob (Gen. xii: 2, 3; Gen. xxvi: 4; Gen. xxviii: 14).
- 3.—That he would give them, Abraham, Isaac and Jacob and their seed, the land in which they were then strangers for an everlasting possession (Gen. xiii: 14; Psa. cv: 10, 11) CHARLES D. WICKS.

## SECOND BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—A covenant is an agreement of two or more persons (Gen. xxxi: 44).
- 2.—God made a covenant with Abraham concerning Christ and the earth. Gen. xiii: 14-17 says: "For all the land which thou seest to thee will I give it and to thy seed (Christ) for ever. I will give it unto thee" (Gen. xv: 8-18).
- 3.—The covenant or agreement made to Abraham by God was the promise of the territory lying between the Euphrates and the Nile, known in modern terms as Syria, Holy Land, Palestine or Canaan, to Abraham and his seed (Gen. xiii: 14-17); see also xii: 1, 3, 7; xv: 8-18. ALMA C. FIELD.

## LESSON NO. 9 CLASS NO. 1.—QUESTIONS.

- 1.—What is a soul?
- 2.—Are animals ever called souls in the Bible?
- 3.—Is the soul a never-dying thing, or can it die?

## BEST PAPER, CLASS NO. 1.

## ANSWERS

- 1.—A soul is a natural body. See Gen. ii: 7; also I. Cor. xv: 44, 45
- 2.—Yes, they are. See Numb. xxxi: 28-30; also Lev. xxii: 11.
- 3.—The soul can die. See Acts iii: 23; Josh. xi: 11; Josh. x: 32; Psa. xlix: 15, Psa. lvi: 13. WALTER FIELD.

## § SECOND BEST PAPER, CLASS NO. 1.

- 1.—Soul is a natural body. Proof: Gen. ii: 7.
- 2.—Yes. Proof: One soul of five hundred, both of person and of the beeves and of asses and of the sheep. Numb. xxxi: 28; also Job xii: 10.
- 3.—Soul dies. Proof: the soul that sinneth it shall die. Ezek. xviii: 4; also Isa. liii: 12. JESSIE EBLEN.

## LESSON NO. 10 CLASS NO. 2.—QUESTIONS.

- 1.—What familiar and important word does the Apostle Paul use for the promises involved in the covenant you have defined?
- 2.—What one word of four letters in the promises you have referred to relates to Christ? Give proof.
- 3.—What one word of three letters?

## LESSON NO. 10 CLASS NO. 1.—QUESTIONS.

- 1.—Do souls go to the grave?
- 2.—Will souls be raised from the grave?
- 3.—Does the Bible ever speak of "never-dying souls?" If not, why do some religious people talk about never-dying souls?

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NUMBER 6.

# 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



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**THOMAS WILLIAMS,**  
*Englewood, Ill.*

## NOTES.

JEW'S RELIEF FUND and World's Fair Fund next month.

RECEIVE HIM.—Brother Joseph Smith, from Colorado, *en route* for England, has just been immersed into the one name here in Chicago. He sailed from New York May 31st on the steamship Teutonic.

THE ADVOCATE AND GLEANER BOUND.—Our absence from home has caused a delay in binding Volume VIII of the ADVOCATE and Volume II of THE TRUTH GLEANER. We hope to report them ready next month.

CHICAGO CHRISTADELPHIAN BOARDING-HOUSE.—During World's Fair at reasonable rates. Kept by Mrs. V. L. Barnes. Flat B, 6103 State street, Englewood. (Less than two miles from Fair ground. Cars pass the door).

THE TEMPLE OF EZEKIEL'S PROPHECY.—An Architect's Demonstration of its Nature and Extent. Illustrated with 13 Large Finely Drawn Plates. By Henry Sulley. Nottingham, England. Orders can now be received at this office.

SUNDAY-SCHOOL LESSONS.—Having hurried out this number of the ADVOCATE in order to gain a point or two towards getting back to our regular time, the answers from the children have not had time to come in; they will appear next month. The Bible Class will also be resumed as soon as we can catch up.

A NEW SUPPLY OF BOOKS.—After considerable delay in the routine of the Customs, the new supply of books from Birmingham is in the office at last. By the time this ADVOCATE reaches subscribers we hope to have all standing orders filled.

FRATERNAL GATHERING.—The annual fraternal gathering will be held this year (D. V.) July 29th, 30th and 31st, at Chicago. It is hoped that a large number of the brethren may be able to attend at this time, and that our meetings may prove to be profitable and refreshing as a spring in the desert to the weary traveler.

Those intending to be present will kindly communicate their intention to either Brother Williams or the undersigned in ample time beforehand, so that proper arrangement for the accomodation of all may be made. J. LEASK, 532 62d street, Englewood, Ill.

BROTHER JOHN BANTA AND THE PUBLIC WORK OF THE TRUTH.—A letter from Brother Banta, expressing his intention to place himself at the service of the Truth in the lecture field reached us when on our recent tour, and was prepared and mailed for the April ADVOCATE. It, however, failed, along with a batch of "proof," to reach the office. Brother Banta expects in July to visit Texas, calling *en route* at Denver, Colorado, Scammon, Kansas, and other points. Any ecclesia wishing his help in setting forth the Truth to the alien may address him at Bismarck, Wash. We give this brief notice now, and if Brother Banta wishes to give the more detailed announcement of his lost letter we shall be pleased to give it room.

# THE CHRISTADELPHIAN ADVOCATE.

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VOL. 9—100.

—JUNE, 1893.—

No. 6.

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## CONTENTS.

Sunday Morning Address.....	121	A Warning Voice.....	134
Praise (poetry).....	128	The Jews, Their Land and Affairs... 135	
Christ and Antichrist.....	130	Editorial.....	139
Life (poetry).....	133	Intelligence.....	141

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## FELLOWSHIP—NO. 2.

### SUNDAY MORNING ADDRESS.

BY THE EDITOR.

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**I**N a former address upon the question of fellowship we endeavored to define what fellowship is in the true sense. We called attention to the fact that by a mutual understanding and hearty belief and obedience of the fundamental principles of the Truth we are brought together into one body as brethren and sisters in a spiritual sense and as sons and daughters of the Lord God Almighty.

Since the revival of the Truth in the nineteenth century we have had a sad, yet, let us hope, a profitable, experience in deciding matters and doctrines that have arisen in our midst in their relation to the question of fellowship. What has occurred is not unlikely to occur again. Evils will continue to arise in our midst so long as this evil age continues. We are never safe from attack and it is our duty to always be on the alert. The experience we have had in dealing with such theories as Immortal Emergence, Free Life, Partial

Inspiration and Fallible Inspiration has, no doubt, been for a purpose; for "all things work together for good to them that love God." The good that can be drawn from such evils is the profitable experience the ordeal of passing through them affords—indeed this is the true philosophy of all evil.

To derive real profit, however, we must learn our lessons well and store them in our memories in a well-defined form, so that we may readily be able to draw on them when demands spring upon us. If we do not, as it were, review our lessons and classify them in the store house of the mind, we may be confused and confounded when we ought to be possessed of a presence of mind that would make us masters of the situation.

In dealing with tests of fellowship there are two prerequisites—courage and discretion. We must be careful not to mistake zeal without knowledge, or recklessness, for the former, nor effeminacy and indifference for the latter. The one will make us anarchists, the other neutralists. Anarchism will tear the body in pieces; a spirit of neutrality will sit with folded arms and indifferently let it decline and die. Where there is real courage and proper discretion a battle is half won before it has commenced; and some battles may be won without being fought at all. What I mean by this is, that troubles on the question of fellowship may sometimes be prevented instead of suffered.

But how are they to be prevented? is the question. An answer cannot be given that will meet all cases, but an understanding of what ought to be considered a test of fellowship will go a long way in preventing unnecessary trouble. As we said in a former address upon this subject, in matters of belief a safe rule is to ask of any threatening question sprung, Does it deny or nullify any fundamental principle of the Truth? If it does it affects fellowship; if not, the question of itself does not; but its continued obtrusion upon the ecclesia may become a personal offense in the one who seeks to enforce it. I have known of cases where some have taken a

different view of certain portions of Scripture from that commonly held by the brethren, and mistaken zeal in others who lack discretion has instantly and impetuously raised the question of fellowship. The ecclesia is asked to form itself into a tribunal and proceed to withdraw. Ask the parties complained of, Do you deny any of the fundamental principles of the Faith? and the answer is, No. Subject them, if you please, to the most rigid examination as to their belief of the Truth and not the least unsoundness can be discovered. The only ground of conflict is that a view is taken of a certain portion of Scripture different from that generally held. If withdrawal is to take place at all in such cases it should be from those who would disturb an ecclesia by raising the question of fellowship upon such trivial grounds. If no fellowship could be had till every member agreed upon every text of Scripture, fellowship would be an impossible thing in this age.

Some have suggested that the habit of smoking be made a test of fellowship; others would make total abstinence from intoxicating drinks a test; and others still would include the use of tea and coffee. While the habit of smoking is a very bad habit, the use of intoxicating liquors as a beverage far better done without than with, and an extravagant use of tea and coffee should be avoided, where is there anything in the Scriptures to warrant us in making such matters tests of fellowship? However objectionable habits of such a character may be, we go beyond our jurisdiction when we undertake to make them matters of fellowship. If a brother take a wrong or even an absurd position upon a certain portion of Scripture, show him his error if possible. If not possible bear with him. If a brother smoke tobacco, point out to him the many evils of the habit, and so on with all evils against which we have no direct law. But we have no right to go beyond the law. We must discriminate between imperative commands to do or not to do and exhortations to do or not to do. If we deal with the latter as we should with the former there

would be no scope for exhortation and long-suffering. It would be law, law, and nothing but law, and law alone would hopelessly condemn us all. Without mercy who can be saved? Let us not lose the sweet thought that through the goodness and wisdom of God "mercy and truth have kissed each other."

Now it was a very easy thing for us to see that Immortal Emergence affected fellowship, because it nullified the doctrine of judgment and really denied the resurrection; for if the dead are never to appear in earthy bodies—since immortality comes from heaven and not from the dust—there would be nothing to raise, nothing to come out of the dust and therefore no resurrection. Immortal Emergence, therefore, affected the foundation of the one faith, by nullifying one element and denying another.

The theory of Free Life denied that Jesus came in the flesh common to the race. It denied that sin was condemned in the flesh. It denied the Scripture doctrine of the destruction of the devil, and it ignored the necessity of Christ's death as the only means by which the covenant or gospel was brought into force. So there was no question about it being a heresy.

Partial Inspiration denied that the Scriptures were the Scriptures of Truth, claiming that they only contained the truth—that is, that the truth was to be found in such parts as were inspired and may or may not be found in other parts. It never professed to tell us which was inspired and which was not; which was true and which was not or may not be true, so it made the Word of God of none effect and therefore destroyed the foundation of the entire faith, leaving nothing as a basis upon which fellowship could be had.

Fallible Inspiration, which was an invention intended to escape the force of the Scripture claim to entire inspiration, boldly declared that inspiration did not necessarily secure the infallibility of the things inspired, which meant that inspiration sometimes told the truth, but not always. This had the same effect upon the Bible as partial inspiration and in addi-

tion was blasphemy against God, in that since inspiration is only another word for God it claimed that God did not necessarily tell the truth. Surely no fellowship could be had with such claimants.

Now, on the other hand, there are matters that some have tried and seem to still be disposed to make tests of fellowship that in no way deny or nullify any of the elements of the Truth. Some have gone so far as to claim that unless there is a comprehensive knowledge of the Mosaic types in their bearing upon the first principles of the gospel, baptism is invalid and fellowship impossible. The gospel itself may be well understood in all its details, but unless it is understood antitypically it is useless. It is not our purpose at present to show the fallacy of this, except to call attention to the short-sightedness and presumption that refuse fellowship to one who had learned the Truth through the prophets, Jesus and the apostles, because of his inability to point out how each element of the gospel had been typified by the law of Moses. Ignorance of the types could in no way nullify or deny any element of the gospel, therefore it could in no way effect the question of fellowship.

It is generally held that the righteous saints will be immortalized in the neighborhood of Sinai before they enter upon their work of "binding the kings with chains and their nobles with fetters of iron." Some take exception to this and claim that immortalization will not take place till they ascend to the hill of Zion, basing their claim upon the words, "There the Lord commanded the blessing, even life for evermore." Now if one should raise the question of fellowship upon this divergence from a generally held idea, discretion would appeal by saying, There is agreement that the saints are to be judged and that the righteous are to be immortalized, and the difference of thought as to the place where they will receive immortality can in no way affect these truths. Why then make it a question of fellowship?

There are some who hold that since the death of Christ

resurrection to the judgment-seat of Christ is limited to those only who have been baptized into Christ; while others hold that if the gospel is understood and baptism does not take place there will be a resurrection to judgment. Those holding the latter view have at different times been disposed to force it as a test of fellowship, and it is not impossible that the question may yet be sprung upon us. In case it should what should be our attitude? We know of one ecclesia where, by the advice of men who at one time seemed to be pillars in the body, this question was for a short time made a cause of withdrawal if not of a division. Upon more mature consideration, considering that discretion was the better part of valor, they receded from the position and removed the barriers that a mistaken zeal had set up.

If either side were really a heresy no alternative would be left. Courage to do right regardless of present results would be demanded, and to do right would be for the right side to withdraw from the wrong, while consistency would require the same attitude on both sides; for there is such a thing as consistency in a wrong course when once premises are laid down. On the other hand, if the wrong side—which ever side that may be, is not a heresy—that is, if it does not destroy or nullify any fundamental principle of the gospel, then discretion would be very much needed to prevent, if possible, the bursting forth of a storm; and if failing to prevent the storm, to help maintain such a degree of presence of mind as would minimize fatal results.

The question, therefore, in the event of trouble arising from such a source, would be, Does the belief that during this dispensation some who have never been baptized into Christ will be raised to judgment destroy or nullify any fundamental doctrine of the gospel? Or, to put it the other way, Does the belief that only those in our day who have been baptized into Christ will be raised to judgment affect the gospel? Cannot the gospel be heartily believed and obeyed regardless of which side of the question one takes? If one

believe in the resurrection and judgment of the just and the unjust, is not that all that can be asked so far as the question in hand is concerned? Ask those on either side of the question for their belief in regard to the gospel as set forth in any of our statements of faith and the same answers can be given. A hearty belief in every proposition could be confessed and yet the question of the resurrection or non-resurrection of unbaptized Gentiles might never be thought of. A candidate is being examined for immersion, and he is asked, Do you believe that in and through Christ there is to be a resurrection? Yes. Do you believe that there will be a resurrection both of the just and the unjust? Yes. Do you believe that they will be judged and rewarded or punished according to their deeds after they have come forth from the grave? Yes. These answers given, with others relating to the other fundamental doctrines, elicit the question, "Can any man forbid water?" Yes, says one, I want to know whether the candidate believes in the resurrection of unbaptized Gentiles who know the Truth; for if he does not he is not fit for baptism; and I, says another, want to be assured that he does not so believe; for if he does so believe he is not fit for baptism. What a spectacle this would be! How could anyone conceive of making such a question a test of a person's candidacy for either baptism or fellowship? In what possible manner could such a question affect a man's faith in the gospel? The mistaken zeal that would obtrude such a question would, from these premises, if consistent, carry the matter of fellowship to such an absurd extent as would make it impossible for "two or three" to meet together, or, as Dr. once said, the ecclesia would be reduced to the dimensions of a corporal's guard.

Now, brethren and sisters, these are the practical things of our ecclesial life, in which we are acquiring knowledge and wisdom in an evil state preparatory to the performance of the important work of ruling the world. Knowledge is an absolute necessity; but knowledge without wisdom is a very

dangerous thing. Wisdom is the right use of knowledge; and where it is cultivated many troubles may be prevented that otherwise would rend in pieces the most perfect ecclesia that this state of things will admit of. It is our duty, therefore, to study to discern between things that differ, so that we may be able to maintain a status that will refuse fellowship to doctrines unworthy of it and avoid raising questions of trivial importance in themselves, but when raised will gender strife and division. Let us give all diligence to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love; so that we may be individually and ecclesially faithful, virtuous, intelligent, temperate, patient, godly and loving. Then we shall know that an abundant entrance into the everlasting kingdom of our Lord and Saviour *Jesus Christ* will be our happy lot in the day of His glorious appearing, for which we wait and hope and pray.

---

### PRAISE.

For the earth and fullness thereof are his."

For the morning bright and fair,  
 For the birds that wing the air;  
 For the sunset's brilliant glow,  
 And the fragrant flowers that blow,  
 We praise thee Almighty God.

For the sky so overcast,  
 For the wind and wintry blast;  
 For the rains that downward pour,  
 Promised yield for harvest's store,  
 We praise thee Almighty God.

For the low and gentle breeze  
 Whispering softly 'mong the trees;  
 For the insects blithe and gay  
 Piping 'mid the new-mown hay,  
 We praise thee Almighty God.

For the horse so strong and sure,  
Faithful servant to endure ;  
For the cattle, for the flocks  
Browsing 'mongst the hill-side rocks,  
We praise thee Almighty God.

For the wild wood's leafy shade,  
The startled deer within the glade ;  
The purling brook, the hidden nook,  
The lesson learned from nature's book,  
We praise thee Almighty God.

For the mountain grand, sublime,  
For the quiet evening time ;  
For the country, for the town,  
For the home where love abounds,  
We praise thee Almighty God.

By the hearth-stone warm and bright,  
In the cheerful fire-light ;  
Be the shelter humble, poor,  
With thy love and guidance sure,  
We praise thee Almighty God.

In sickness as in health,  
In poverty or with wealth ;  
With hope and courage strong,  
And tender hearts kept warm,  
We praise thee Almighty God.

For our pilgrimage through life,  
Daily struggle patient strife ;  
E'en for suffering, sorrow, death,  
If it strengthen, prove and test,  
We praise thee Almighty God.

For all we must endure  
To make salvation sure ;  
And for the little we can do  
Helping others to be true,  
We praise thee Almighty God.

ORIANA LESLIE TURNEY.

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HE who increases the endearments of life, increases at the same time the terrors of death,—*Dr. Young.*

## CHRIST AND ANTICHRIST.

**T**HE creeds of the various sects of Christendom acknowledge the doctrine of the personal return of Christ to the earth.

The Moslems look for the forerunner of Al Masih (the Christ), who will, according to their belief, come down from heaven to destroy the antichrist.

The Hindus believe the God Vishnu will be reincarnated at the close of this age, when sin will be destroyed, to be followed by a time of peace and righteousness.

While the general belief of religionists is in the coming of one who will destroy sin, they differ in regard to the manner of His coming. Many of the learned agree that great physical changes will take place near the close of the present century, the time being calculated by zodiacal signs; theosophists claiming on one hand an evolution from this state to a higher, when man will become greater and ascend closer to the Creator; while some, with Professor Totten, believe in the total destruction of the material world at the coming of Christ; others, that the earth will be purified by literal fire.

That it is essential to know the manner of Christ's coming and the consequent changes that will take place upon the earth is implied in His caution to His disciples: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." Had Christ instructed His disciples that His appearance would be in the literal clouds there would have been no need of this caution; there could then be no possibility of deception. But what saith the Scriptures? "Behold I come as a thief." His presence at this time will not be publicly manifested, as it must be should He appear in the literal sky. What is the purpose of His thief-like coming? He comes to reckon with His servants. To reward the faithful with rulership over many things and to cast the unprofitable servant into outer darkness. "For we must all appear before the judgment-seat of Christ, that everyone may receive the things in body, according to that he hath done, whether good or bad."

Where will the judgment take place? Most certainly upon the earth. Evidently in some remote place apart from the world. "The Lord came from Teman and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; He had horns coming out of his hand and there was the hiding of his power. He stood and measured the earth; he beheld and drove asunder the nations. Thou didst march through the land in indignation, thou didst thresh the heathen (nations) in thine anger."

This prophecy of Habakkuk indicates that his journey towards Jerusalem will be from the south, when He goes forth for the salvation of His people.

“Behold, he comes with clouds” or companies of saints, when He manifests Himself to the world by assuming His regal authority as the heir to David’s throne.

There are those who believe in the coming of Christ who reject the idea of the judgment, and who say there is no doubt some impostor will arise who will deceive those who believe in the judgment of the household. If there is any danger of deception then it is essential to know the truth upon the question of resurrection and judgment. If the doctrine is false there is a possibility of being deceived by an impostor; if it is true an unbeliever in its truth could not be called to appear before that great tribunal. It is only to those who look for Him that He will appear the second time without sin unto salvation. We must look for Him in the right way—His coming as a thief to judge His household. That there be no mistaking His coming Paul tells us, “The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds to meet the Lord.”

The resurrection of the dead will be the evidence that the Lord is here. The power that brings them to life will provide a way to gather believers to the judgment-seat.

Many false Christs and false prophets arose before the first coming of the Messiah; and as we near His return we may expect many others. The law and the testimonies can easily decide their claims. If they speak not according to these there is no truth in them.

It is the opinion of many theorists that the Jews will first return to Palestine at the dictation of a false messiah, a theory which may be traced directly to the mother church. The teaching of the Scripture is, “The Lord hath redeemed Jacob.” “He that scattered Israel will gather him, and keep him as a shepherd doth his flock.”

The church says that antichrist will arise presumably near the close of the six thousand years of the world’s history; that he will be of Mohammedan origin; that the Jews, dazzled by the splendor of his promises to rebuild their temple and make them the foremost nation on the earth will accept him as their messiah and flock to Jerusalem from all parts of the globe. The church also teaches that antichrist will receive his power directly from satan, who will enable him to work miracles; that he will be assisted by incorporeal devils; that he will extend his government over all the earth and that no nation can withstand his invincible army. The prophet Joel is

quoted to describe his satanic forces: "The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways and they shall not break their ranks, neither shall one thrust another; they shall walk everyone in his path, and when they fall upon the sword they shall not be wounded; they shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief."

Bishop Walmesley says: "It is plain such actions are not human actions, and consequently the agents are not men but infernal spirits."

It is also thought that the nations of Europe will revolt and attempt to rescue themselves from the tyranny of this usurper. He meets them in the neighborhood of Jerusalem, where both armies come to an engagement, in which antichrist, although wounded, is miraculously healed by satan and astonishes the world. A final encounter takes place in the valley of Jehoshaphat, when, after three and one-half years of unlimited power, antichrist is destroyed by Christ, who appears in the clouds of heaven. During this time the church will exert itself with extraordinary fervor, and will say, "Adore not this impostor, who deceitfully pretends to a power over heaven, earth, sea and fountains of water."

This, then, being the teaching of the mother church, we can draw this lesson—that it is of vital importance to understand the manner of Christ's coming and the work He is to do. Since the Bible teaches that His presence in the earth is not known save to the household until He begins His march with His army toward Jerusalem, when it shall be asked, "Who is this that comes from Edom with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" It follows that the teaching of the church concerning antichrist is preparing the world to resist the authority of Christ, who will send forth the "law from Zion and the word of the Lord from Jerusalem."

At the instigation of the church, no doubt the nations will say, "We will not have this impostor to rule over us." "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed." But "he that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou

shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

The man of sin will say, "This is the impostor of whom I have forewarned you. Receive my mark in your forehead or in your hand and give no allegiance to this usurper, else you shall neither buy nor sell and your apostasy shall be punished with death."

But the antichrist—the opposer of Christ—upon whose forehead is written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth," shall be thrown down and shall be found no more at all.

I. N.

### L I F E.

Why all this toil for triumphs of an hour?  
 Life's a short summer, man a flower.  
 By turns we catch the vital breath and die—  
 The cradle and the tomb, alas! so nigh.  
 To be is far better than not to be,  
 Though all man's life may seem a tragedy.  
 But light cares speak when mighty griefs are dumb;  
 The bottom is but shallow whence they come.  
 Your fate is but the common fate of all;  
 Unmingled joys to no man here befall.  
 Nature to each allots his proper share;  
 Fortune makes folly her peculiar care.  
 Custom does not often reason overrule  
 And throw a cruel sunshine on a fool.  
 Live well, how long or short permit to heaven;  
 They who forgive most shall be most forgiven.  
 Sin may be clasped so close we cannot see its face,  
 Vile intercourse where virtue has no place.  
 Then keep each passion down, however dear,  
 Thou pendulum betwixt a smile and tear.  
 Her sensual snares let fruitless pleasures lay,  
 Witchcraft and skill to ruin and betray.  
 Soar not too high to fall, but stoop to rise;  
 We masters grow of all we most despise.  
 Oh, then, I renounce that impious self-esteem;  
 Riches have wings and grandeur is a dream.  
 Think not ambition wise because 'tis brave;  
 The path of glory lead but to the grave.  
 What is ambition? 'tis a glorious cheat!  
 Only destructive to the brave and great.  
 What's all the gaudy glitter of a crown?  
 The way to bliss lies not on beds of down.  
 How long we live not years but actions tell;  
 That man lives twice who lives the first life well.  
 Make, then, while we may, your God your friend,  
 Whom Christians worship yet not comprehend.  
 The trust that's given guard and to yourself be just;  
 For live we how we can yet die we must. —*Selected.*

## A WARNING VOICE.

**D**EAR BROTHER: We have abundant cause for gratitude to the beneficent giver of all good gifts, for His tender mercy in permitting us to see the glorious light which is now flashed upon the scene of our latter-day watching and waiting, from the apparently correct interpretation of the symbolic periods of Daniel, making them overlap each other and all begin together in 606-8.

Dr. John Thomas was enabled, by the use of the true key of interpretation, to announce to the public several years before it occurred, that the little Roman persecuting horn, the papacy, would be stripped of its temporal power at the end of the twelve hundred and sixty years, or in 1866-8. When that time came the events foretold came with it, to the great joy of the weary watchers on Zion's towers, amongst whom the writer was then a mere babe in Christ, only one year old in the faith.

Almost a quarter of a century has since elapsed and we are now within four or five years of the ending of the twelve hundred and ninety. What may we expect will transpire at that time? We are not informed in so many words by the angel who spake to Daniel what great event will then happen, but we are so plainly informed by the angel as to what would happen at the end of the twelve hundred and sixty and thirteen hundred and thirty-five days (years), and our divinely communicated knowledge of the work to be done by Christ after He returns to the earth, that it seems to amount almost to an assurance that 1896-8 will bring the long-absent Bridegroom to the earth again, to do His great work.

But while these things are in all probability true, and we are doubtless the class alluded to by the revealing angel as "the wise" who were to "understand" "in the time of the end," it does not necessarily follow that all who understand will be certain to be accepted of the great Judge of the living and dead at His soon-coming tribunal. "Unto whom much is given of the same shall much be required," says Jesus. Consequently the more light we have the more responsibility hangs over us, and the less allowance will be made by our scrutinizing Judge for those who, after seeing all these things, still continue to serve the flesh and neglect their duty to Christ and his little ones who believe into Him. Beloved brethren and sisters, one and all, now is the time for us to look with unselfish scrutiny into our affairs, and be sure that they will stand the fiery ordeal of the awful day of reckoning.

May Deity help us all to do so, is my fervent prayer through our great Melchizedec High Priest, in the most holy heavenly.

JOHN BANTA.

## THE JEWS, THEIR LAND AND AFFAIRS.

### SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

### GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 37: 21, 22.

ENGLEWOOD, ILL., March 1, 1893.

*Mrs. Alice E. Davis, Jerusalem:*

DEAR MADAM: You will be surprised to receive a letter from me, a total stranger, and I must, therefore, explain. For some time the readers of the CHRISTADELPHIAN ADVOCATE have been pleased with your account of developments in the Holy Land, and grieved with your reports of the suffering of the poor Jews of Jerusalem, these reports having reached us through the kindness of Brother J. W. Tichenor, of Newark, N. J. You, no doubt, are aware that we, as a people, are anxiously looking for the rising of Israel's Sun and are deeply interested in Jewish affairs.

Desiring to help the poor downtrodden sons of Jacob in this hour of their distress, we suggested in the columns of the ADVOCATE the starting of a "Jews' Relief Fund;" and I am pleased to tell you that there has been a hearty response from those who are of the poor of this world but rich in faith.

The result is, I am able to send you herewith a draft for £15, requesting that you kindly take charge of the same and use in the way your good judgment and favorable opportunities may suggest for the purpose above indicated. If it will not be placing too great a burden upon you, we hope to be able to send you further contributions.

Waiting for the day of deliverance for Israel after the flesh and Israel after the spirit, I am yours, very respectfully,

THOS. WILLIAMS.

JERUSALEM, March 29, 1893.

DEAR BROTHER WILLIAMS: Your kind letter with check for \$75 was received yesterday through our consul. I cannot find words to express my gratitude for what you have done for our poor brethren here. This donation came when it was really the most needed. I feel sure that our blessed Father had a special purpose in sending this generous gift at this time. We are now having the most terrific storm ever known here—thunder, lightning, hail, snow and rain. It

commenced Tuesday, the 21st, and it has been a furious gale every day since. The poor Persians who are living in the colony about half a mile from me are now in the most deplorable condition possible. A lady tourist who went to see them said to me, "Mrs. Davis, I have traveled over nearly the whole civilized world, and I assure you that I have never before seen any human misery equal to this." These poor souls have been shut in their little huts all these days of the storm without fire and with very little food. All their clothing and bedding—if it may be called bedding—are soaked with the falling rain and snow. Last week I sent my neighbors' two little girls to the colony with four pounds in silver. It was impossible for me to go, the wind was blowing so hard; and before they reached the colony it had increased to a gale. However, they were brave, and all the poor people seeing them came out and helped them to distribute their charity. Upon their starting for home an American gentleman who is staying here saw them and kindly helped them; the youngest little girl, who is ten years of age, having been overcome and had to be carried home in his arms. Of course we all felt relieved; but the gale has continued up to this time. Last night it thundered and lightened, and the wind blew, howled and shrieked. The rain fell in torrents all night.

This afternoon one of the poor women named Simbai came to me drenched. Her husband is ill and they have five children. When she came into my room she sat down and exclaimed, "We all want to die; it is better to die now." I could not say much to comfort her. I made her a cup of tea and my neighbor brought a loaf of bread and she sat and enjoyed the feast. She dried her poor clothes, clothes I had given her. All at once she began to smile, and said: "God is good; I do not want to die now. Last summer we cried because we had no water; now we cry because we have too much water." I then told her that the next day I would send her people some money which a good Christian brother had sent for them. She looked up and thanked God and then said: "When Jesus comes we shall not be cold and hungry any more." Such scenes cause us to cry out, "Oh, that thou wouldst rend the heavens and come down!"

I cannot learn of anyone here who has ever seen anything like the storm which is now raging at this season of the year. I suppose there has up to this date nearly fifty inches of rain fallen this winter. There are thousands of tourists and pilgrims in this city waiting for the rain and wind to cease. There has never been as many strangers here before at one time and still they come. The Catholics are to hold a Eucharistical Congress in Jerusalem after Easter.

Several high bishops have arrived and are staying at the convent. The pope will be represented by the Cardinal of Rome. I asked a good Catholic why this congress would be held? He replied, "I think to try to prop up the church." Whatever he meant he did not explain. He said, "We believe and preach that antichrist will come personally soon; that he is now living and a perfect counterfeit of Christ and that the people will all seek him; for he will have power to do great miracles, even to call down fire from heaven." He continued: "We see now that the people are all ready to follow those who have plenty of money and power—men like Moody and other popular preachers, and that the minds of the people are ready to worship antichrist." Much more he told me about the state of the Catholic Church which probably you would not care to hear, but straws show the way the wind blows.

I am making some sketches for the World's Fair which my kind friend, Prof. A. J. Marks, will exhibit. He says in his letter of February 13th that he has had my last letter to him published in the Chicago dailies about the poor Jews here. I mean to try to interest the people with my sketches and albums for the benefit of our proposed soup kitchen. I have nothing else to work for in this present life. God has in His wisdom taken from me all my family and most of those I called my friends.

Dear brother, I feel a deep responsibility in giving this money which you have kindly sent. It has been a sacrifice for those who have contributed what they could, for I do not suppose they are rich; and I do pray for wisdom to know how to do what I hope will be pleasing to God, who knows my heart; and I hope that I shall have your prayers. The "widow's mite" was the greatest gift ever known. It was blessed, and we may hope that this gift from the poor of this world, rich in faith, will also bring a blessing to those who receive, which will of course be temporary, but to the givers it must be an everlasting blessing.

Dr. d'Arbela is much pleased and thankful to the friends for what they are doing for his brethren. He will go to Paris, England and Holland. His object is to try to raise money from the rich Jews for the relief of the persecuted Persian Jews—those who are here. He wishes to purchase land in the Island of Cyprus and to bring out those who are being so terribly persecuted in Persia. The news came to the rabbis that there were four more murdered because they refused to accept the Moslem religion.

I think you would be astonished to see the amount of work I do. I have never had so much to do before in all my life. I do all my

work—cook, wash, make all my own clothes, entertain much company, write letters for all the poor Jews who come to me, work for the schools, sew, make albums and sketches for them. I am also gathering plants for two herbariums—one in Holland the other in America. I often walk five and six miles to gather the flowers I need for my work. I am now making ten large pictures for Baron Rothschild, which Dr. d'Arbela will take to him. I am sometimes overwhelmed—the only word which expresses my feelings. I pray to God for help day and night sometimes when I feel my burden to be too heavy. I am more than sixty years of age. People tell me they do not believe it but it is true. If my eldest son were now living he would be nearly fifty. I was married very young. I had no idea that I should write such a long letter and tell you so much of my history, and perhaps you will think it a waste of time; but I feel like talking to somebody, so please excuse it.

I wish you would send me your photo, if you have one to spare. I like to see those to whom I write; it is a pleasure. I am glad to know that you believe the Truth. How wonderfully we are drawn to each other by the power of God's Truth!

I thank you for THE CHRISTADELPHIAN ADVOCATE. I read it to my friends and neighbors and I think they like it. One man to whom I read your letter said: "Mrs. Davis, I have written many letters to clergymen of different sects and also for journals which have been published, but none of them have responded." "No," I said; "those people do not love the Jews. Those who believe the Truth and read the prophecies do love them and want to help them." He seemed rather puzzled and I was sorry for him.

God bless you in your labor of love and give you a crown of eternal life.

Sincerely yours,           A. E. DAVIS.

We have been asked by many, Is Mrs. Davis a Christadelphian? We are not able to state what her religious views are; but her writings indicate that she is far in advance of so-called orthodox religion. She evidently is not in the current of the popular stream. The little we have heard, however, does not warrant us in saying that she is in the "narrow way." We wish it did. However, she evidently is sincere in her work, and the work she is doing may, if the Lord comes and find her so engaged, secure recognition.—ED.

EVERY man who commits a trespass is the prisoner of justice so soon as he has done it. *Plutarch.*

## The Christadelphian Advocate.

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*One is your Master, even Christ: and all ye are brethren*—Matt. 23: 28.

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### EDITORIAL.

WHILE "Christendom" claims to be the dominion of Christ, the kingdom of God, which is to be a kingdom of *peace* in the hands of the Prince of *peace*, behold, how boastful and proud are the so-called Christian nations of their accomplishment in preparations for war! The great naval review that has just taken place in New York harbor has been gratifying to the hearts of "Christians," in that it was such a manifestation of art, a name that hides a multitude of sins. What if these displays do betoken a terrible day of destruction? They are works of art; they flatter and gratify human ambition and pride. How vain is this creature man!

In his vanity, however, he is hastening to the end. These mighty leviathans are for a purpose. They are to break and to be broken in pieces in the winding up of the present state of confusion to make way for the kingdom of God, which alone can establish universal peace on earth.

After the Franco-Prussian war had decided France the conquered and the establishment of the great German empire, France declared that she would yet force Germany to "arm herself to death." So it comes to pass that the German government, realizing that as a means of protection she must increase her fighting force, is now struggling to pass an army bill that will allow of meeting contingencies. The people, on the other hand, realize that they are being "armed to death," and so they have defeated the government. What, cry their representatives, is the use of talking patriotism to men who are without bread to eat and clothing to wear? The disturbing spirits of the French frogs are the cause of this trouble, and so "Germany is torn up" is the bold head-line in the Chicago *Inter-Ocean* of a long cable-gram giving the deplorable state of things in the German empire. The Prussian Minister of Finance says: "The government was not influenced by militarism, and had not incorporated in the bill any of the so-called fancies of the military authorities. It had purposed only what it deemed indispensable for the retention of what it had gained in 1870-71." "I cannot," he further declares, "say what would happen if the next Reichstag should reject the army bill. The dangers threatening the peace are proportionate to the confidence felt in France that the French would be victorious in the next war."

These dissensions in Germany will seriously affect the Triple Alliance, and give Russia an advantage on one hand and open the door for France to regain her loss on the other. For this Russia is quite ready, as the following will show:

"Russia has been working silently, but with feverish activity, to perfect her means of mobilization, and in a comparatively short period she has made enormous progress in this direction. A perfect network of railroads is spread over fourteen military regions. The order of mobilization, sent by telegraph, will be communicated through the police administration. Three hours after the reception of the order, estafets on horseback will notify the reserves of each district. Twenty-four hours after this notification the reservists must report at the appointed place. For the transport of troops by railway everything is in readiness, and in twelve days after the reception of the order the entire regular army could be mobilized, and four days later the reserves would be in line.

"On the first day of the mobilization eight divisions of cavalry, with ninety-six guns, could be on the German frontier. The mission of these troops would be to hamper as much as possible the Germans, by cutting communications and destroying railroads at all points within reach. This, of course, is on the supposition that they could overcome the difficulties of their task, which is by no means certain. But at all events it is believed, even if defeated in this effort, they could hold their own long enough to enable the work of their comrades behind to be completed. At the end of the second day it is estimated that sixteen divisions of the infantry with their artillery would arrive. Consequently, two days after the reception of the order of mobilization, 308,800 Russians would be on the German frontier. Just what the Germans would be able to do with them is a question that could only be answered after a trial. On the second day, also, 242,000 Russian soldiers with 624 guns would reach the Austrian frontier.

"On the twenty-second day after a declaration of war, four Russian armies, numbering, all told, 623,184 men and 1,360 guns would be on the German and Austrian frontiers. The Russian fighting forces would number 593,143 men and 1,416 guns. At the end of the sixth week these armies would be re-enforced by sixteen divisions of infantry and ten divisions of Cossacks, the whole presenting a force of 1,504,427 men and 2,776 guns.

"Eight weeks after the declaration of war Russia, with the facilities which she now possesses, could have in the field another army composed of twenty divisions of infantry and eleven divisions of cav-

alry; that is to say, 388,330 men and 772 guns. In addition to all this, she has in the provinces near the frontiers another army of reserve composed of 600,000 men; and behind this again, in the province of the interior, arrangements are provided for the *opolchenie*. or popular levy, which can furnish from two to three millions of men.

"These figures appear to be startling enough in themselves, but, when we must add to them the figures of the Triple Alliance and of the French forces, we may well wonder what Europe is coming to "

## INTELLIGENCE.

BOSTON, MASS.—The ecclesia in Boston continues to give the "certain sound," and some are listening; others, as in the days of Noah, hear but pay no attention to the word; yet we are thankful for the few in these closing hours of the "Gentile times," realizing more forcibly by the assistance of Bro. Roberts how short the time is and how near we are to the morning that will try every man's work and show what kind of material he has used in building.

Bro. V. M. Trussler and Sister Nellie H. Peterson, of this ecclesia, have been united in marriage.

Visitors at the Lord's table have been Sister A. Raleigh, of St. John, N. B., and Bro. Vosmer, of Bermuda.

The following subjects have been spoken upon in Friendship Hall, No. 12 Kneeland street: April 2d, "The Reception of Christ at His First Coming, and how He will be Received at His Second by the Teachers of Apostate Christendom." Bro. A. Pinel. 9th, "Salvation on Easy Terms; or, are Revival Meetings Scriptural?" Bro. Joseph McKellar. 16th, "Binding the Devil for a Thousand Years. How Understandest Thou?" Bro. A. Pinel. 23, "If the Heavens are to be Destroyed by Fire, where, then, will be the Home of the Saints?" Bro. W. P. Hooper. 30th, "The Return of Christ to the Earth. Is He Expected?" Bro. Joseph McKellar.

Your brother in hope of eternal life,  
JOHN B. RILEIGH.

CREAL SPRINGS, ILL.—We have had a gloom cast over us this month by Sister Swindell becoming insane and having to be taken to the insane asylum. It was remarkable how well she remembered all the details of the Truth, notwithstanding the unbalanced state of her mind.

Your brother in hope of the soon-coming kingdom,  
B. G. COKE.

GUELPH, ONT., CANADA—According to arrangement as announced in the *ADVOCATE*, Bro. Williams delivered here a series of four lectures setting forth the apostolic testimony concerning the second coming of Christ and the marvelous events attendant thereon. The lectures were delivered at our own hall and were advertised in the local press and by large posters; also by the personal efforts of the brethren. A fair number of aliens were induced to come to hear of the revealed purpose of God concerning the most momentous question of the times and how exactly the Scripture was being fulfilled in these latter days. The lectures were delivered in a plain and incisive manner and were listened to with much interest. Whether the good seed thus sown by conclusive testimony will bring forth to the glory of God remains yet to be seen; several friends, already interested in the Truth, expressed themselves as being much enlightened by the lectures. At the breaking of bread on the following Sunday morning Bro. Williams impres-

sively reminded us of our position and responsibilities as members of the body of Christ, his exhortation being a good example of the apostle's precept to build one another up in the most holy faith.

On April 15th a telegram was received from Victoria, B. C., that caused us much sorrow. It stated that Bro. H. Heritage was at the point of death from pneumonia. Later came the news of his death on the evening of the 15th, with the announcement that he had been forwarded to Guelph for interment, according to his expressed wish.

Bro. Heritage, who was long a member of this ecclesia, was much esteemed by us all. Zealous for the faith and always ready to work therefor, amiable in character and gentle in deportment, he was a brother beloved amongst us, and we look forward to the time when we will meet him with joy in the glorious likeness of the Son of God. He was buried in the cemetery here on April 22d from the house of Bro. Evans, who gave testimony before the brethren and a good many aliens, who also attended the funeral, of our dead brother's faith and hope. His widow will remain in Victoria until business affairs are settled, and then she will return to Guelph with their adopted child. She has the warmest sympathy of us all in her present distress, but it surely cannot be long before her sorrow will be turned to joy, for the Lord is at hand and the grave powerless to hold those who are his. We sorrow, but not as others which have no hope.

JOHN BARBER.

JERSEY CITY, N. J.—Since you last heard from us our Sister Westervelt, wife of Bro. John K. Westervelt, has fallen asleep. Her death was very sudden and unexpected. Her husband and his motherless children have our deepest sympathy in their great loss.

Bro. Nungasser visited us last March, and we had the pleasure of having him break bread with us.

Bro. Inglesby has removed from Buffalo to New York, and we thus add three

to our roll, namely: Bro and Sister Inglesby, and their daughter, Sister M. J. Inglesby.

JAMES C. BRUCE.

MONTAVILLA, OREGON.—We have been cheered by the addition of another to our little body here, in the person of Bro. Alexander Lyall (formerly Baptist), who, on March 19th, was assisted in putting on the saving name by Bro. Charles C. Hansen, through whose instrumentality he was instructed into the Truth. Bro. Lyall is one upon whom the cares of this world pressed heavily; but in his trials he has, like confiding Mary, "chosen the better part," and found solace and comfort through the faith of him who said, "Come unto me all ye that are weary and heavy laden and I will give you rest."

The debate between "Rev." C. Braden and Bro. John Banta, at Mossy Rock, Lewis county, is to begin June 19th.

[In relation to Bro. Banta's visit to Texas and his placing himself at the service of the Truth in a public way see Bro. Banta's letter in this ADVOCATE.—ED.]

Those desiring correspondence with Bro. Banta later than June 10th relative to the above please address in care of R. J. Jones, Montavilla, Multnomah county, Oregon.

Our place of meeting is the first street south and four doors west of West Avenue station, Mount Tabor railway, at residence of Bro. John Nelson.

R. J. JONES, Recording Brother.

NEW EDINBURG, ARK.—It has been several months since I have written to you. We left Searcy in the fall and have removed to our farm in the southern part of the State, where we hope to have less anxiety about providing for the wants of the flesh.

I want to say to the brethren who want homes in a more genial climate that it is an easy country for a person of small means to get a good start. This is the time to get good homes and get them cheap. Places very well improved are selling low. Money is scarce and land is cheap.

We have little company in the faith, and we long for some earnest, faithful believers who are alive to the duties of their high calling in Christ. We realize that the gospel has separated us from the present systems of worship, and we can take no pleasure in listening to those who do not understand "the things of the kingdom and name."

From the signs of the times the return of the Master is near. Now is the cleansing time, and let each of us see wherein we fail and continue earnestly striving to do those things the Master has commanded. Dear brother, may you be strengthened in the great warfare in which you are engaged. The dark hours come, but we have a strong rock, an unfailing source of strength if we only seek it aright. Pray for us. With love for the faithful ones in Christ,

L. OVERSTREET.

PITTSBURGH, PA.—The ecclesia here is still keeping up its meetings and we are doing what little we can in the Master's vineyard. For the past three months we have held our meetings at Bro. Scragg's home, in Fair Haven, Pa., a small country place six or seven miles from here. Bro. Scragg invited his friends and neighbors and we had a good attendance of the alien—as many as thirteen one Sunday, Bro. Woolliscroft giving lectures on first principles. A good many tracts were distributed and the interest shown was very encouraging.

We have lost by removal two of our number—Bro. Parson, who has gone to New York State, and Bro. Hardy, who has removed to Larado, Texas. This leaves us now nine in number.

Any brethren passing through Pittsburgh will be heartily welcome to our meeting. Our place of meeting is at Bro. Woolliscroft's home, Bellefield avenue, near Ridge street, Pittsburgh, Pa.  
H. CORNMAN, Secretary.

REDMOND, WASH.—Bro. Ferrell writes deplorably of the present and prospective situation among the brethren in Texas, he, as we judge, having been formerly a resident of that State.

Attention is called to the fact that when Dr. Reeves commenced visiting Texas in 1885 there was a large number of brethren there sound in the faith and fellowship of the gospel; now they are torn to pieces and from bad to worse seems the gloomy prospect. We remember the coldness of the Texas brethren towards us and the many tokens of a cruel deception that had been practiced upon them at that time. We felt we could afford to wait justification that time would bring—if not here, hereafter. It came very soon, and frank confession was made that deception had been practiced. Well, let those who are still in the snares of heresy and under the intimidation of recklessness flee for their lives before it is too late. This recklessness has for years been corralled in the Texas ranches, the brethren knowing that that was the best way to prevent weak brethren in other parts from being gored by the horns of maddened envy. Many of the brethren of Texas have escaped and recovered by immigration; and now they look back with pity upon their former friends and pray for their deliverance.—ED.

PORTLAND, OREGON.—Bro. F. A. Walker sends intelligence for the first time from those in Portland with whom he is in fellowship, to publish which would be a pleasure to us if the way were clear and no misunderstanding would result. We are credibly informed that the reason why there is not a united body in Portland is because those represented by Bro. Walker are in fellowship with the free life theory. These brethren know the position the ADVOCATE and its friends maintain upon this pernicious question; and if they are in accord with us they would be doing justice to themselves and the brethren generally by making it known, for which the ADVOCATE will cheerfully open its pages, and afterward gladly publish the intelligence received and any such as might follow.—ED.

TAUNTON, MASS.—Following are the subjects of a course of lectures

which are being given by Bro. F. C. Whitehead, illustrated by charts kindly loaned by the Boston Ecclesia. Sometimes we have a full hall, sometimes not one but the few believers; but still we do not despair, but will go on doing what we judge best, trusting that the efforts we are making will in time gain some: March 26, "A Monarch's Dream. Will it Ever be Fulfilled?" April 9th, "A Dreadful Beast. Its Historical Significance." 23d, "The Babylonian Tree and How it Was Cut Down." May 7th, "Historical Accuracy of the Book of Daniel." 21st, "The Battle of Armageddon."

I shall be much pleased to take the opportunity when in Chicago next June to become personally acquainted.

Yours in the hope of eternal life,

A. F. JACKSON.

[The pleasure of a personal acquaintance will, no doubt, be mutual, Bro. Jackson.—Ed.]

VICTORIA, B. C.—It is my painful duty to inform you that our dear Bro. H. J. Heritage died on the 15th of last month after ten days of intense suffering, which he bore with patience and fortitude. He was first taken with a cold, which rapidly developed into pneumonia, which, with a constitution run down by trouble, proved more than he could overcome.

"We sorrow not as others who have no hope;" but perhaps you can understand the grief that the removal of one who was depended upon to a great extent for properly dividing the Word of God for a number of babes in Christ has caused better than I can convey it to you on paper.

Our dear brother up to a few hours of his death exhorted us to be steadfast in faith and love and meet him in the kingdom. He was ever ready to "give a reason of the hope in him;" to "hold forth the word of life" and to make to himself friends of the mammon of unrighteousness. Our prayer is that we may meet him in the kingdom of our Lord.

As the result of Bro. Heritage's sowing of the seed of the kingdom a letter

from Louis Kraft, No. 2 Grant street, Pittsburgh, Pa., has arrived, in which he informs us that he is desirous of becoming connected with the body of Christ in the appointed way.

Will you kindly call some of the Pittsburgh brethren's attention to this young man, as he deserves their assistance?

Since the last report from here one has been inducted into the only saving name—William Mathanson, aged 42, formerly Methodist.

Rejoicing in the expectation of our Lord's soon appearing, I am your brother,

THOS. N. EDWARDS,

Recording Secretary.

ROBERT LEE, TEXAS.—Will you please state in our intelligence that we would be so glad if any brethren passing through here would call on us and give us words of encouragement. We are very poor in worldly goods but want to be rich in faith. You have our love and best wishes in the Truth.

Your brother in hope of eternal life,

T. B. ANDREWS.

[A lengthy letter intended for the intelligence columns accompanied the above; but we have not had time to revise and condense.—Ed.]

A CHRISTADELPHIAN REVIVAL.—Special to *The Press* (New York). MAYSVILLE, KY., May 22.—The greatest revival in religion ever known in that section is sweeping Hart county. Everything is neglected for the new religion which its promoters call Christadelphian. They preach that the dead sleep unconscious until the end of the world, when this earth will be the new heaven, which the good will inhabit, but the wicked will be annihilated. They predict that the end of the world is near.

We received the above from Bro. C. C. Vredenburg. It is, no doubt, another misappropriation or a misapplication of the name Christadelphian. It would require the miracles of the first century to create a remarkable revival in genuine Christadelphianism.—Ed.

## NOTES CONTINUED.

NOTES ON NICHOLS.—We have a good supply of this pamphlet now. It is a pamphlet of twenty-eight pages dealing with the question of Adam's nature before he sinned; The Tree of Life—Did Adam Eat Thereof? Christ's Relation to Adamic Sin, etc., etc. Price, post-paid, 6 cents.

EDITOR'S TOUR SOUTH.—Brother W. J. Green writes that the Henderson county (Ky.) Ecclesia expects us to visit them in August. As we were compelled to disappoint them last fall, we hope nothing will hinder our going in August. We have promised to visit Springfield, Ohio, in October. Brethren near these points please take notice.

TO SEVERAL.—The letters by Dr. Usher have come to hand. They expose the feelings of the doctor over the defeat he suffered in the debate. We had hoped to publish the debate long since, but did not receive it from the stenographer till just before we left home for the East. A glance over it indicates that publication will be difficult. If too difficult we will deal with the doctor's letters received.

W. M. AND OTHERS.—The letter in the columns of the *Visitor* for May purporting to be intelligence from the Blair and Doon Ecclesia was not written to nor intended for the *Visitor*, nor did it issue from the Blair and Doon Ecclesia. It was part of a private letter from a brother but not from J. Gleason, there being no such name in the Blair and Doon Ecclesia. The Blair and Doon Ecclesia wish it understood that they are not in fellowship with those represented by the *Visitor*.

DIABOLISM.—A brother writes from England that he has thirty copies of "Diabolism," by E. Turney, to dispose of. If they are wanted we will send for them. Orders will be entered as received. The price will be 50 cents per copy, duty and postage included.

The same brother wants a copy of "Bible Vindicated." As only one copy is wanted the first one offered will be taken. If others do not hear from us they will know that a copy has been procured. Address this office.

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## LETTERS.

J. Laird, J. U. Robertson, S. Risøen, L. C. Burd, C. C. Vredenburg, A. Blanton, A. Cole, W. T. Parker, M. W. Burd, R. G. Huggins, E. Brittle, W. Farrar, C. Arledge, F. Holden, M. Conable, L. J. Harp, T. P. Cash.

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## RECEIPTS.

C. Boyd, M. A. Austin, E. Gregory, F. C. Hindmarsh, J. L. Walsh, H. D. Jones, W. Ladson, Z. Long, W. Brittle, N. Peterson, A. Rowe, M. Hembree, G. W. Finn, M. E. Holston, M. M. Covey.

## THE CHRISTADELPHIAN



## A D V O C A T E

... 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*

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Published by the Editor,  
**THOMAS WILLIAMS.**  
*Englewood, Ill.*

## NOTES.

AN article by Brother G. T. Washburne on "Practical Points" is in type, but had to be held over till next month.

INTELLIGENCE from Coal City, Confield, and additional from Boston, came too late for this month; will appear next.

JUDGING by orders received from Brother Mills, of Bristol, England, "Notes on Nichols" is appreciated by some on the other side of the Atlantic.

THE TRUTH GLEANER.—We have now a good supply of Volume 2 of THE TRUTH GLEANER bound same as Volume 1. Price, post free, twenty-five cents.

CHICAGO CHRISTADELPHIAN BOARDING-HOUSE.—During World's Fair at reasonable rates. Kept by Mrs. V. L. Barnes. Flat B, 6103 State street, Englewood. (Less than two miles from Fair ground. Cars pass the door).

THE TEMPLE OF EZEKIEL'S PROPHECY.—An Architect's Demonstration of its Nature and Extent. Illustrated with 13 Large Finely Drawn Plates. By Henry Sulley. Nottingham, England. Orders can now be received at this office.

J. W. E.—No further report of the case is necessary. The contributors availed themselves of the opportunity to do good, the receiver was helped and cheered. Not did a good part and another entry was made in the "book of remembrance."

NOTES ON NICHOLS.—We have a good supply of this pamphlet now. It is a pamphlet of twenty-eight pages dealing with the question of Adam's nature before he sinned; The Tree of Life—Did Adam Eat Thereof? Christ's Relation to Adamic Sin, etc., etc. Price, post-paid, 6 cents.

POST-OFFICE TROUBLES.—There is very much delay in getting matter through the post-office here. The postmaster claims that the department does not allow him help sufficient to handle the increased mail matter. To our knowledge mail has been detained over a week. It is very annoying, but we cannot help it.

FRATERNAL GATHERING.—The annual fraternal gathering will be held this year (D. V.) July 29th, 30th and 31st, at Chicago. It is hoped that a large number of the brethren may be able to attend at this time, and that our meetings may prove to be profitable and refreshing as a spring in the desert to the weary traveler.

Those intending to be present will kindly communicate their intention to either Brother Williams or the undersigned in ample time beforehand, so that proper arrangement for the accomodation of all may be made. J. LEASK; 532 62d street, Englewood, Ill.

"THE GREAT SALVATION."—This is the title we have given the book we are preparing for the World's Fair distribution. We have written all that the World's Fair edition is to contain and thirty-two pages are printed. It will be fifty-two pages. We have prepared

*(Continued on 3d page of cover.)*

# THE CHRISTADELPHIAN ADVOCATE.

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VOL. 9—101.

—JULY, 1893.—

No. 7.

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## CONTENTS.

A Word in Season.....	145	Questions Answered by the Editor..	157
Editor's Tour East.....	148	Editorial.....	159
Relief Society.....	154	Intelligence.....	146
The Advocate Sunday-School Class.	155		

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## A WORD IN SEASON.

**W**HAT are the signs of the times? No doubt every brother and sister feels more or less competent to answer this question, but how many answers would there be? Some would point to one sign and some to another.

In one thing, at least, I apprehend we are all agreed—that the main and great object in seeing and knowing the signs—no matter in what direction we may look for them—is to inform us as to the likelihood of an early meeting with our absent Lord and Master. This is as it should be, provided it stimulate to obey the injunction, “Be ye also ready;” otherwise we may as well “eat, drink and be merry, for to-morrow we die.”

In looking for and endeavoring to interpret the signs care must be taken not to limit our horizon—not to fix our gaze upon one little spot or to expect everything to issue from one narrow ravine. The one who would see *every indication* of his Lord's approach must take a position upon the highest eminence; he must scan the horizon in every direction, take note of every change in the elements, even to the cloud not larger than a man's hand. This is necessary to a thorough understanding and appreciation of the signs of the times. It

is the smaller events combined that make up the larger; and if, in the effort to see a colossal, immediate and unmistakable sign of Christ's coming, the smaller or every-day events are ignored, it is more than likely that grievous disappointment and discouragement may follow.

A good illustration is that of a designer who starts out to produce an elegant and elaborately woven fabric. He designs a small and apparently a very insignificant pattern; but when, with continued repetition and a proper blending of colors it is shown in the finished piece of goods, our astonishment and admiration of the skill and ingenuity of the designer and producer are as great as was our contempt of the pattern when it stood singly and alone. It is just so in the signs of the times—the smaller events point the way to, and in combination make up the larger, which of course are much easier to recognize. The brother or sister who is carefully noticing the general trend of events is in constant receipt of strength and encouragement to continue steadfast unto the end, while he or she who is satisfied with nothing less than a complete political revolution is not so well prepared for the battle, and may conclude that the Lord delayeth His coming, and possibly conclude that He never will come. Is it not possible that in looking for the world to turn upside down we are looking for too much? Is it necessary that we look for the wiping out of European Turkey, for the occupation of Constantinople by Russian forces, for hostile demonstrations in Asia Minor, for the establishment of a great European confederacy or a tremendous influx of Israelites into the Holy Land? In the rushing, headlong pace of the nineteenth century how long think you, brethren and sisters, would it take to deluge Europe with blood, to uproot the minor kingdoms and compel the more important to combine for mutual protection and salvation? Guerilla warfare is out of the question with the vast armies now in existence and ready to fly at a moment's notice. The coming struggle will not only be unparalleled in the history of the world, but will be short, quick and decis-

ive, and, to my mind, there will be ample time in the interval between the gathering together of the saints and their appearance with Christ upon the Mount of Olives. Is there any good scriptural grounds for believing that these events *must* take place before we are called to meet our Lord?

They *must* occur before that great day of the battle of God Almighty; but the limited amount of territory covered and the unlimited number of combatants would seem to clearly indicate that a very limited time is necessary. Two very important questions present themselves, namely: What is a limited time? and, How long will be the interval between the two events? The first we leave for events to determine; the second is answered by Daniel, if we understand him aright. In Dan. xii we have given us three different times—1260 days, 1290 days and 1335 days. Assuming these days to be years we will work backwards, and for this reason—that Daniel is to stand in his *lot* at the end of the 1335 days, and they who wait and arrive at that time are to be blessed. Now the earth being the inheritance of the saints, Daniel among them, it follows that it must be wrested from the power and possession of the enemy before they—the saints—receive their inheritance. If, then, Daniel stands in or receives his *lot* at the end of the 1335 days, manifestly they bring us to the time when the kingdoms of this world become the kingdom of our Lord and of His Anointed. Now suppose we allow forty years for this work, we should have 1295 days as the time of the battle of Armageddon. Now assume that Christ comes at the end of 1290 days, and we have five years in which to deluge Europe with blood and to set the image upon its feet. We are decidedly of the opinion that the saints will not see more than the opening of hostilities, and possibly not that; and though not now attempting an exposition of prophecy, or deprecating an intelligent interpretation of the signs of the times, we most emphatically protest against robbing ourselves of the comfort and strength derived from the knowledge that our Lord *will* come.

In view of the nearness of the coming of our Lord and the uncertainty of life in his absence, the most important question is, Are we ready to meet Him? This question should overshadow every other; and the brother or sister who can answer in the affirmative has the best sign of the times that can be given them. A desire to know and interpret the signs of the times, to illustrate and expound prophecy by current events is commendable in any and every brother and sister. Rightly directed it is a precious stimulant; but unchecked it is likely to enervate rather than invigorate and to become a source of loss to the possessor. Hobbies, of whatever kind, are dangerous, as likely to exclude weightier matters.

In this year of jubilee (?), when this country is celebrating the four hundredth anniversary of its discovery—a remarkable sign in itself—what are we doing? Are we demonstrating our fitness for the coming kingdom, or are we, some drunken, some asleep or beating our fellow-servants? Have we lulled ourselves into a fancied security because we do not see some sign for which we have looked? If so let us awake, lest the Master come in an hour when we look not for Him. Let us rather be the children of light, whom that day shall not take unawares, that we may receive the blessing of Him who cometh to rule and reign in righteousness. R. JUDD.

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#### EDITOR'S TOUR EAST.

**W**E had not intended giving an account of our tour East this time, but having received several inquiries we have concluded it would be better to make a brief report of our journey.

Our first point to visit was Manistee, Mich. Brother and Sister Irwin having made that the place of their sojourn for a time, Brother Irwin, as his custom is, proceeded to lay off the ground for the work of the Truth; and well indeed was the preparatory work done. Large posters, 24x40, were posted about the city first, announcing that lectures would soon be given on various subjects under the heading of "Christ in the Earth Again." Then, just before our arrival, another lot of posters of the same size, and small, neat folders.

announcing four lectures and giving particulars, were distributed to such an extent that, if it had been an announcement of the coming of some political speaker instead of the coming of the King of all the earth, a "mass meeting" would have been the result. Our days being like the days of Noah, only a few, comparatively, had interest enough to attend. However, there were enough to enable us to make a beginning; and beside the lectures there were tracts and pamphlets distributed; and, as Brother Irwin says in a recent letter, a testimony has been borne for the Truth; our part is done.

Brother McMillan and Brother and Sister Rosecrans came up from Ludington, and we had the pleasure of making the acquaintance of the two latter for the first time personally, though we had known them by reputation for some time, Sister Rosecrans being a sister in the flesh to our well-known deceased sister Wade, of Wisconsin.

Brother Irwin had, a year or so since, sojourned for a short time in Midland, Mich., which had resulted in a Mr. and Mrs. Elton becoming interested in the Truth. Brother Irwin had written Mr. Elton about the advisability of our visiting Midland in the interests of the Truth and had received a hearty response that a welcome awaited us; that if no other place could be had his house should be opened. It was arranged that we should stop off over one night *en route* from Manistee to Canada and preparatory arrangements were left to Mr. Elton. To our surprise, when we reached Midland, we found handbills printed and scattered in a manner that would make one think it the work of earnest Christadelphians. Mr. Elton had become so closely in touch with the Truth and its peculiar ways that he knew all the trade-marks—such as "lecture," "admission free and no collections." Instead of a private house, the Unitarian church had been kindly opened for our use and quite an audience was in attendance. With the exception of the few hours we spent in sleep and at the lecture, we put in the time answering questions which Mr. and Mrs. Elton desired to have explained, and we parted from them with a feeling that the Truth had taken root in good soil.

Mr. Elton, writing to Brother Irwin since, says: "There was an audience of about one hundred and they seemed very much interested in Mr. Williams' lecture. Several Methodists were there, the Baptist preacher, Mr. Dow, Mr. Ball and some Presbyterians. Quite a few have asked me if he would come back again. I have distributed the pamphlets where I think they will be read. \* \* \* I think there are a few in Midland who are anxious to know the Truth and we may want Mr. Williams again. I will send some of the literature to Ohio. Mrs. Elton and myself enjoyed the acquaintance of Mr.

Williams very much, and we kept him busy explaining Scripture till he went away."

To our sorrow a report came about a month ago that Mr. Elton had met with a severe accident that came very near costing him his life. He is the manager of a large salt and lumber mill; and while in the mill a pulley burst, striking Mr. Elton in his face and breaking his jaw-bone. Writing to Brother Irwin under date of May 26th, he says:

"Your kind favor of May 11th conveying expressions of sympathy received in due time. In reply let me assure you that I appreciate the interest you have taken in me and hope our friendship and goodwill may continue through life. I cannot but conclude that you have my well-being at heart—not only in this life, but in the world to come. I am getting along well, much better than I expected. My jaw-bone is knitting in good shape. The cut in my face is about healed up. I shall lose not more than four teeth, and perhaps only three. \* \* \* I am making use of my time in reading the literature that Mr. Williams left when he was here. I find it very interesting and I believe it to be the truth."

From Midland we went to Guelph, Canada, where four lectures were given and a visit with the brethren enjoyed. There was a fairly good attendance and considerable interest manifested. We helped to plant, the brethren must water the soil; our part is done, God will do the rest.

To Hamburg we next proceeded, where three lectures were given at the home of Brother and Sister Smith, several miles out from the town. A number of the neighbors attended, and the Brethren Mitchels, Brother and Sister Laird and the Sisters Malcomb came over from Innerkip. The last night there was a school teacher present, who had been attending the Sunday-schools in the neighborhood and perplexing the people with questions. He came to our meeting with a good supply prepared, but found that the Truth is a wonderful thing to clear the mist away. The meeting lasted till twelve o'clock in the night, and if it had not been that we had an early start to make in the morning Brother Smith said he would have allowed the meeting to continue through the night. Some of the folks from Innerkip had nine miles to go after the meeting. We snatched an hour or two of sleep and was up bright and early for our departure for Doon. We had started from home after a severe attack of *la grippe*, and we felt much encouraged that we were able to endure the strain of hard work, late and early, without a break down. We feel that we have, during our work in the Truth for the last ten years,

overtaxed our strength, and that to it is to be attributed the inconvenience we now experience from impaired hearing. However, the work comes; we cannot stand still, and it is better to wear out than to rust out. We are not without hope, either, of regaining what we have lost in the life that now is as well as in that which is to come.

As usual, at Doon a good attendance greeted us from the alien. And the brethren were in peace and harmony, seeming to manifest an increased degree of stamina in maintaining a bold front for pure doctrine and fellowship. Beside the lectures we had conversational meetings at the house of Brother and Sister H. Cole, our temporary home. Differences upon certain portions of Scripture were warmly discussed, and, we think, good results followed. Not that the differences affected the question of fellowship, but all felt, and rightly too, that it was well to zealously, yet respectfully and brotherly, discuss matters with a view of a more complete oneness of mind even upon non-essential points. When we keep ourselves in subjection and contend for principle the warmth of earnest contention is quite healthful—at any rate, better than a state of drowsy indifference.

From Doon, *en route* for Toronto, we stopped one night with Brother and Sister Farrar, where we had an interview with a brother who has fallen into some of the wild Adventist ideas of portions of the book of Daniel. It seems that some in the Hamilton Ecclesia, instead of trying to show the error in the case, were—by an unscriptural process—preparing to bring about a withdrawal. It is distressing to see the zeal that some have for bringing about withdrawals upon the most flimsy grounds, and that, too, in a manner contrary to the explicit commandments of Christ. A brother may hold a very foolish theory as to the meaning of a certain text; but so long as he denies no fundamental doctrine of the gospel and walks orderly, it is presumption on the part of anyone to attempt to have him withdrawn from. The question of fellowship carried to such an extreme would make the meeting of "two or three" impossible; and it is evident our Saviour never intended that the matter should be carried to such an extreme in this evil age.

We reached Toronto, where arrangements had been made for four lectures. A good-sized hall was provided but much too small to hold the people; for every bit of space in the hall and the ante-room was occupied, and yet many had to go away disappointed in not finding admission. We have always had good audiences in Toronto, and the interest manifested at this last visit was refreshing indeed. There are only a few brethren—and they are of the poor of this world—to bear the burden of a special effort on the Truth's behalf

Otherwise a good work, we think, could be done in that city. We know of no city where the Truth could be more profitably presented than Toronto if—yes, if. If what, ask you? If the friends of the Truth could overcome their feelings and unitedly take their stand and do their duty. One faction stands off and finds fault with another and parade their faults—some real and some fancied—instead of responding to invitations to make a new start, and you try and we will try to walk in unity and peace for our own spiritual profit and for the sake of our glorious cause. A fearful responsibility rests upon the shoulders of some in Toronto.

From Toronto we went to Rochester, where seven lectures were given to audiences not as large as we usually have there. There were a few who manifested an interest that promised to be permanent. Time will tell the story. Whatever the results may be, the brethren of Rochester will move on undaunted, having passed through the necessary experience to tide them over disappointments. We next proceeded to East Kendall, a small village about thirty miles west of Rochester. This was a place we had never visited before, going there now by the advice of Brethren A. D. Strickler and J. D. Tomlin. We were met at the depot by Brother Orlishauson, who conveyed us to his home in the country, about a mile out from the village, where we received a hearty welcome and a comfortable resting-place. Brother Strickler had lectured in the neighborhood and had been greeted with a fair audience, a pleasure we were denied. Very few attended the two lectures we gave. Still, a few heard the Truth, the brethren seemed pleased to hear our glorious hope re-echoed, and we felt no embarrassment at the sight of so many empty benches. So we performed our duty, bid adieu to the brethren and sisters and took train for Buffalo, where Brother A. D. Strickler had previously assured us we should find the doors of his hospitable home wide open for our welcome. A number of years had passed since we last visited Buffalo in the interests of the Truth, though we had many times passed through the city in our running to and fro. What estrangement had existed for some time was removed in the beginning of the year 1892, and so this visit proved a happy reunion. It is a good and pleasant thing for brethren to dwell together in unity. There is a good-sized little body in Buffalo now, several having removed there from Mahanoy City, Pa., and others from across the briny deep. We addressed the Sunday-school at Brother Strickler's house, where, it seems, many of the meetings are held, Brother and Sister Strickler not being at all fastidious about the wear and tear of fine carpets. The Truth is first. Two of our

lectures were also given in the house and two in the hall on Sunday. Questions were asked and answered to the satisfaction of some, but not to others, which is just what we may expect.

Corning was our next point, where four lectures were to be our allotted work. A good hall, fair attendance and some interest were among the agreeable things there. There was one thing not agreeable. Before arranging to go to Corning we were compelled to ask the brethren how they stood upon the inspiration question, having been given to understand that all was not right. Our inquiry received a reply to the effect that they believed the Bible to be wholly inspired and infallible and did not fellowship those believing otherwise. While there, however, our attention was called to an item of intelligence from Corning to the *Visitor*. What does this mean? Do you consider yourselves in fellowship with those who are represented by the *Visitor*? To which the reply by some was that the editors of the *Visitor* and those represented by them believed in the inspiration of the Bible. We found the back number of the *ADVOCATE* in which appeared our article under the heading, "The Inspiration Question Again," and read quotations from the *Visitor* which showed that that paper advocated the fallibility of the Bible, upon the principle that what God produced was not necessarily infallible, as seen in the fact that while God created Adam, yet Adam was not infallible; and further, that the *Visitor* claimed the right to hold such a theory of inspiration as would allow of errors and discrepancies in the original Scriptures. This astonished the brethren and they proposed to look the matter up. We hope an uncompromising stand on the question of fellowship will be the result. No doubt some have been deceived by the claims made; but if they had given the attention to what has been written that the subject deserves they would not have been so easily led astray. We were sorry that circumstances required a hostile attitude on our part; but every man must do his duty. Notwithstanding our reproof was received in a good spirit, and nothing but kindness greeted us, for which the brethren have our hearty thanks.

A hearty invitation had long since been received from Jersey City to pay them a visit, now that they were in union and unity, a large body blessed with peace and good-will. It was therefore with a light heart that we wended our way thither. Jersey City, we well remembered, was no place to expect an alien audience; for upon a visit some years since no end of pains were taken to advertise a course of lectures, but very few responded. This time the advertising was confined to the newspapers, and only a Sunday morning address and a Sunday night lecture were asked of us. There appeared to be a well-

filled hall—the hall regularly used by the ecclesia. We performed the easy task set for us, enjoyed the best of treatment at the hands of the brethren, and started for home under the impression that the Jersey City brethren had invited us there to help us in our labor instead of for us to help them.

We frequently cast a wishful eye to Mahanoy City, whence we had been invited; but our journey had taken more time than we had counted on, this was to be a busy summer in Chicago, and the office work getting behind, as well as domestic affairs making demands, which combined to necessitate our immediate return home, after an absence of a little over seven weeks.

#### BELIEF SOCIETY.

**S**INCE writing my last report of the Relief Society, in the February ADVOCATE, I have received letters from some of the sisters, asking if a way could not be devised to increase the membership of our Society. It is a subject of regret that at times we have not had sufficient funds to help as much as we would wish, yet we have the satisfaction of knowing that we did what we could, and the Saviour's words in Mark ix: 41 are a source of comfort: "For whosoever shall give you a cup of water to drink, in my name, because he belongs to Christ, verily I say unto you, he shall not lose his reward."

For the benefit of those new in the faith I will give a synopsis of the Society, hoping that some new names may be added to our list.

The idea of a Relief Society to help the "poor of the household of faith" was first suggested by Sister Delia Soothill, now deceased, and to her loving memory may praise be given.

Her plan was this: Each sister, to become a member, should pay a small sum monthly, ten cents to be the stated amount; those who were financially able to pay as much more as they felt willing to give. For the convenience of those sending by mail it was arranged that the remittances were to be sent the secretary every six months or yearly. The money thus obtained was to be distributed among the "poor of this world, rich in faith, and heirs of the kingdom."

Sister Jennie Blair, writing on this subject, says: "I'm not aware of the number of members at present, but the obligation is so very small upon each member, that it does seem to me that every young believer could belong to it, and then of course you would be more able to help those in need. I for one think it an honor to belong to such a Society." I think many others would feel the same if they could read the words of love and gratitude we have received from those who have been aided by the Relief Fund. They would realize indeed the truth of the words, "It is more blessed to give than to receive."

Following is the report: Amount paid out, \$20; amount on hand, \$3.85. New members: Julia Marshall, Blackfoot, Idaho; Sophie Bennett, Warsaw, Ill.

Special thanks are due Sister Annie Packie, of Baltimore, for her liberal and regular contributions; also, Sister Zanders, of Elgin; Brother and Sister Reynolds, and Sister Lucy Spencer, of Waucouada, for extra contribution to the Relief Fund during a time of need.

LIZZIE N. CARR, Secretary, Ringwood, Ill.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*—SOLOMON.

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in May ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Maud Cocke.....	13	Creal Springs, Ill.....	67
Charles Mason.....	11	Erie, Ill.....	67
Alma C Field.....	14	Providence, R. I.....	67
Florence Field.....	12	".....	67
Marion Smith.....	12	Grantsburg, Wis.....	67
Willie L. Vanakin.....	10	Lackawaxen, Pa.....	67
Charles D. Wicks.....	15	Toronto, Canada.....	67
Arthur M. Wicks.....	12	".....	67
Ethel Cocke.....	12	Creal Springs, Ill.....	67
Ida Peterson.....	13	Tottenville, N. Y.....	67
Harpending Eblen.....	12	Robards, Ky.....	33
Pearl Eblen.....	14	".....	33
Reuel Brittle.....	13	Mahanoy City, Pa.....	33
Rose E. Selley.....	14	Providence, R. I.....	30

Below is given the result of examination of answers to questions for Class No. 1 in May ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Homer I. Byrnes.....	8	Wauneta, Kansas.....	100
Jennie Smith.....	10	Grantsburg, Wis.....	97
Lois Mason.....	7	Erie, Ill.....	97
Walter Field.....	10	Providence, R. I.....	97
Allie W. Taylor.....	10	".....	97
Jessie Eblen.....	10	Robards, Ky.....	97
Mabel Field.....	8	Providence, R. I.....	93
Huldah Peterson.....	10	Tottenville, N. Y.....	93
Burr Brittle.....	8	Mahanoy City, Pa.....	90
Allie Steinhart.....	8	Lackawaxen, Pa.....	83

In the answers given to the first question, Class No. 2, there are none right, which accounts for the low average this month, and it may be the question was not properly understood. The question was: "What familiar word does the Apostle Paul use for the prom-

ises involved in the covenant you have defined?" The answers have been kingdom, hope, faith, inheritance, blessing, law, Christ, etc., etc. Now if you will look at the question again I think you will see that neither of these words can be used for the promises involved in the covenant made with Abraham. The promises contained good news to Abraham, but good news is not one word. Now what familiar word does Paul use as the equivalent of good news? It is "gospel." See Gal. iii: 8.

## LESSON NO. 10, CLASS NO. 2.

## QUESTIONS.

- 1.—What familiar and important word does the Apostle Paul use for the promises involved in the covenant you have defined?
- 2.—What one word of four letters in the promises you have referred to relates to Christ? Give proof.
- 3.—What one word of three letters?

## BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—The familiar and important word used by the Apostle Paul in the promise involved in the covenant is "law." Proof: Gal. iii: 2-18.
- 2.—The one word of four letters in the promise which relates to Christ is "seed." Gal. iii: 16. 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
- 3.—The one word of three letters relating to Christ is "his." Proof: Gen. xxii: 17. MAUD COCKE.

## SECOND BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—Paul uses the word *blessing* for the promises involved in the covenant. Gal. iii: 14.
- 2.—*Seed* is the word of four letters in the promise that relates to Christ. Gal. iii: 16; Gen. xvii: 7.
- 3.—One is the word of three letters that relates to Christ. Gal. iii: 16; I. Cor. xii: 12. CHARLES MASON.

## LESSON NO. 10, CLASS NO. 1.

## QUESTIONS.

- 1.—Do souls go to the grave?
- 2.—Will souls be raised from the grave?
- 3.—Does the Bible ever speak of "never-dying souls?" If not, why do some religious people talk about never-dying souls?

## BEST PAPER, CLASS NO. 1.

## ANSWERS.

- 1.—Yes; they do. See Psa. lxxxix: 48; also, xxx: 3.
- 2.—They will.—See Psa. xxx: 3; also, xlix: 15.
- 3.—Never. Paul said the churches would turn away their ears from the truth and be turned to fables; and this is why the churches believe in a never-dying soul. See Tim. iv: 3, 4; also Acts xx: 29, 30. HOMER IRVING BYRNES.

## SECOND BEST PAPER, CLASS NO. 1.

## ANSWERS.

1.—Yes; they do. Psa. xxx: 3, Psa. lxxviii: 50; Job. xxxiii: 22; Isa. xxxviii: 17.

2.—Yes; they will Psa. xvi: 10, xlix: 15.

3.—The Bible does not mention never-dying souls. People believe in never-dying souls because they are taught to do so by the clergy.

JENNIE SMITH.

During the month we hope to distribute some small prizes to those standing highest in the classes for the past year. In next month's ADVOCATE it will be announced who has stood the highest in their lessons.  
J. LEASK, 532 62d street, Englewood, Ill.

## LESSON No. 11, CLASS NO. 2.

## QUESTIONS.

1.—Did God give Abraham the land of Canaan which He promised him?

2.—Was the possession of the land of Canaan by the children of Israel a fulfillment of the covenant with Abraham?

3.—What does Paul say Christ did in relation to the promises made to the fathers?

## LESSON No. 11, CLASS NO. 1.

1.—What is the spirit of man?

2.—From whom did he receive his spirit?

3.—Where does his spirit go when man dies?

## QUESTIONS ANSWERED BY THE EDITOR.

Your conclusions (referring to the ADVOCATE Bible Class) seem to say that the sin of Adam is imputed to his descendants morally, *a guilt* needing pardon. Does not an infant come into the world innocent of actual transgression, not held to be guilty, morally, of Adam's sin?—H. J. M.

## ANSWER.

We know of nothing in the ADVOCATE Bible Class lessons on the Adamic condemnation that would lead to the conclusion that infants are born *morally* guilty. Such a thing as being born morally guilty is of course an impossibility. All the descendants of Adam are born under the condemnation of Adam. In what sense? Not morally, but legally. The moral phase of Adam's transgression belongs to Adam only; but the legal and its physical consequences belong to his descendants. The moral aspect of sin cannot be visited upon the children unto the third and fourth generation, but the legal can and is. It was law that put Adam out of the garden of Eden,

and the same law keeps his descendants out, so that generation after generation are born outside. By reason of Adam's sin the wrath of God rests upon all flesh-and-blood beings by nature; they are *by nature children of wrath* (Eph. ii: 3), and thus the race of Adam is a *lost race*, needing redemption. How did they become lost? Not by individual moral condemnation, but by that condemnation that passed upon the federal head and legally reached all his descendants. Suppose all the world were infants just born and adults had passed away? Would they be under Adamic condemnation? Would they be *by nature children of wrath*? Would they be the Adamic *lost race*? Would they require redemption? Would they be in a state of alienation? If so, why so, seeing not one of them had individually committed sin in the moral sense? The only answer is that the legacy our father left us was alienation from God, from which we require redemption. Hence if an infant could become a man without a single act of transgression, he would have to bury the old man (not his deeds, however), and put on the new man by baptism. No man can be morally guilty of an act committed by another. Hence it was not in the moral sense that Christ was under Adamic condemnation. That he was legally and physically, however, is evident from the fact that it was born in a state from which he had to redeem Himself as well as His brethren by suffering. Hence although he never sinned He was baptized, and what for, if it was not to put off the legal disabilities inherited from Adam? *The race of Adam, Christ included, is born in a legal status and physical state from which redemption is necessary.* The legal status is changed by baptism; the physical state by a change of the vile body. In Christ's baptism He put off the old man status but not his deeds; for He never sinned. In our baptism we must put off the old man *and his deeds*; for when we come to the law of the spirit of life we behold ourselves in a glass, as it were, and see that, according to that law, we are sinners. So we must put off the deeds—sins—which belong to the old man.

#### The Apostle Peter's Last Book.

A papyrus manuscript found in the den of an old hermit in a cave near Jerusalem in the year 1880, and which experts have all along believed to have been the handy-work of St. Peter, "the friend of Christ," was submitted to a committee of the Biblical society of London in 1890.

They have arrived at the conclusion that the work is in reality exactly what it purports to be—the last literary work of the great apostle. It has not been ascertained exactly who has charge of the relic, but it is said that a "society of British literary voluptuaries" has offered \$100,000 for the document.—*St. Louis Republic.*

## The Christadelphian Advocate.

*One is your Master, even Christ: and all ye are brethren*"—Matt. 23: 28.

### EDITORIAL.

THE world's "vanity fair" is now running under high pressure. It is, no doubt, from what we hear and read—for we have not had time to see it—a wonderful exhibition of what the wonderful creature man can do—that is, what the Great Creator has made it possible for man to do. The trouble with this creature man is that he takes the glory to himself; he is the great I by whom these wonders have been produced, and the flattery he is capable of giving and taking to himself is sickening to those who know that "all flesh is as grass and all the glory of man as the flower of the grass." If there were sincere recognition of God and His power and goodness in the matters pertaining to this World's Fair we could view it with considerable pleasure even in these evil times; but with so much boast and bombast bursting from the throats of creatures who care not for God one feels quite timid in getting too close, lest the pillars give way or a volcano burst forth.

With all the boasted wonders of the World's Fair—and there are, no doubt, many things to be seen in it that will afford permissible pleasure and profit—like everything human there is great confusion; and, characteristic of the times, man has gone beyond himself and has a bigger thing on his hands than he can begin to control. The various elements of which the world is composed are so conflicting that peace and order are impossible and confusion certain in all the great undertakings of men. Political, financial, religious and social interests are such that the friction that a World's Fair sets up creates a fire which selfishness and fanaticism fan into a burning flame, that breaks out in all the various departments and defies the skill and power of managers to quench it.

The greatest source of trouble in this World's Fair has been the so-called "Sabbath question." Shall the Fair be opened on the "Sabbath?" And in the bitter war that has been waged between sticklers for an "American Sabbath" enforced by law, and their opponents, the "Sunday closers" have been beaten. In one sense this is good; because it rebukes the fanaticism of men who would, if they could, enforce their traditions by the strong arm of the law and return to the brutality of the Inquisition. As a day of rest it is well for the

people of God that the first day of the week is set apart; because it makes it very convenient for the disciples to meet together to break bread in remembrance of their absent Lord and to look for His coming; but to call the first day a Sabbath is without the least authority, and to term it an "American Sabbath" manifests the ignorance and foolishness of religious leaders. These "Protestant" preachers forget that they are acknowledging their kinship to Rome when they talk about the first day being a Sabbath. It was the Catholic Church that, in fulfillment of prophecy, "changed times and laws" and declared Sunday to be a Sabbath. One of its hirelings thus challenges the Protestant world:

"FATHER" ENRIGHT ON SUNDAY.

"My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There is but one on the face of the earth—the Catholic Church—that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time. Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any Scripture for it, I will, tomorrow evening, publicly acknowledge it and thank him for it. It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—antichrist, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day to keep it holy,' but the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience."

ALL NATIONS IN PARADE.

A truly wonderful spectacle was this, no doubt. The ends of the earth brought together now shows the possibilities of the times when all nations shall go up from year to year to Jerusalem—not to make an empty display and feed the vanity of man's mind—but to keep the

feast of tabernacles, in which there will be an exemplification of the fact that God is glorified, peace reigns on earth and good-will obtains universally among men.

A remarkable occurrence in the World's parade at the World's Fair was a telling prophecy of what is coming, upon which Sister E. Bickley, writing to Sister Williams, very impressively remarks:

"Heathendom, at home and abroad, was out on dress parade; and who among the assembled multitude realized the significance of the inscribed banner borne aloft by some Turks? Perhaps I am—well, call it superstitious or anything you please, but it seemed like the handwriting of God upon the walls of ancient Babylon, with but this difference—that was a direct statement of an established fact, while this was a mute appeal to the gathered nations. Simple words, but how full of meaning!

'PRAY FOR THE PEACE OF JERUSALEM.'

"How striking to one knowing the Truth! All the world paying their homage to the city of Chicago, with wealth and prosperity smiling upon them, while the thought of the city of God and her people scarce enters the heart of the motley throng. How significant that a banner of such a character should suddenly appear in their midst, calling attention for a brief moment to the city to which all nations will some time go, and upon whose shining temple will rest the glory of their Anointed King!"

It would seem that the truth is, as it were, floating in the air, that Jerusalem is soon to become the greatest city of the world. The thought seems to have been caught by Mr C. S. Hardy, Chief of the Texas Press Bureau of the World's Fair, who writes thus:

A WORLD'S FAIR IN 1900.

"LLANO, TEXAS, JUNE 3.—[Editor of the *Tribune*.]—The year 1900 is near. Think yourself in the Eternal City, Jerusalem, December 25, 1899, at break of dawn. Look backwards down the centuries, and as you pass them call before you a panorama of the condition of the human family, its sciences, arts and religions. View each panorama closely, carefully, noting each year in each century. Look at the inventions, the developments and the creations. Pass in review each century down to the birth of Christ, and there stop to compare the first century with the present, the twentieth (1900). Keep before you every nation, tongue and tribe, country and land, art, science, religion, belief and practice of all the earth. After lingering here at the year 1, birth of Christ, pass on down, if you please, for comparison, the centuries prior to the advent of Jesus of Nazareth to the beginning of time. The panorama is wonderful. The lessons it has taught cannot be valued with gold. Back from the dream, back to the real, present day in June of the year of the World's Columbian Exposition.

“Why not hold an exposition of the centuries during the year 1000 in the holy city of Jerusalem? Let it be an exposition of every art, every science and every belief, practice and religion, of literature, music and the drama, covering all the world for every century from the birth of Christ. By that time transportation facilities will be so complete that a Chicagoan could visit Jerusalem, spend ten days, there, and be back home within a month from the date of his departure. Every Christian in the world would want to go to see the Holy Land, and to behold the exposition and participate in the celebration of the birth of our Saviour; every Jew would go to see the city of his fathers. Every heathen would want to go to satisfy his inordinate curiosity created by mythology and tradition. I have no doubt that the scheme is feasible, and that the Sultan would provide the means if the proper effort was made by the right persons. I may be regarded as fanatical, but I have confidence that \$100,000,000 could be had to make the exposition; and I know that if such sum was secured the exposition of the centuries could be made the unparalleled achievement of mankind.”

This would surely bring the handwriting on the wall, and to that end it may be carried out. Jerusalem was full of people from all parts of the eastern world, preparing to keep the Passover, when the Son of God, our passover, was sacrificed for us; but before the people commenced this feast the angry heavens shrouded them in the blackness of darkness and terrified them with the thunder-bolts of righteous indignation. Thirty-six years afterwards another great gathering took place at Jerusalem, when, swift as the eagle flieth, a besieging and conquering nation comes from far, and heaven's wrath looks down upon a million slain and multitudes tormented and sold into slavery. The only great gathering that human ambition, it seems to us, *can* be allowed again at the great city of God will end in a gathering in the valley of decision of the multitudes with whom Jehovah will plead in anger and fearful wrath, that shall end the vain ambition, pomp and show of man, inaugurate the day of peace and blessing and ring out the solemn words, “The Lord is in his holy temple; let all the earth keep silence before him.”

The heart of the German empire is heavily throbbing with anxiety about the outcome of the pending election, that will decide whether or not Germany shall keep pace with the times in adding weight and strength to her warfare. To succeed is to fail, because the weight is already so heavy that a population weakened by want are falling under its mighty burden. On the other hand, to fail to elect the men that will pass the army bill will leave Germany at the mercy of Russia, whose onward movement is seen to portend the final conquest of all nations who stand in the way of her evil thought. There has been an attempt to find a way out of the complications by

effecting a reconciliation between the Emperor and the man of iron Bismarck; but it is useless to put trust in princes; and Bismarck is too old to be the man he has been. His day is gone by, and so perilous times that cause fear and dread are upon the great men of the nation.

The wonderful "grand old man," Gladstone, is shaking England to its foundation by ending a noble (from a human point of view) career in giving over the power that has held a turbulent people in check into the hands of inflamed enemies of the British crown, and so the preparation of dynamite goes on for the coming great explosion.

England has had a foretaste of what it will be when the ships of Tarshish are broken with an east wind. A gloom of darkness has fallen upon her that makes many hearts bleed. Victoria, the pride of the British navy, in a moment, as it were, goes down to the bottom of the "great sea" with hundreds of her brave men, among them the brilliant Vice-Admiral Sir George Lyon. A more distressing calamity has scarcely ever happened. It would seem that it was by a moment's delay in obeying orders on the part of Admiral Markham the war ship Camperdown "crashed twenty feet into the bowels of the Victoria," resulting in the dreadful suffering and death of hundreds and the total loss of a great ship. Some poor creatures were cut in pieces by the whirling screws of the vessel; others were fearfully scalded in the boiling waters over the submerged exploded boilers, while others still were drawn into the vortex made by the descending monster of the deep. So sickening was the sight that the bravest of the brave on the surrounding ships were forced to turn their heads away from the scene. Poor men, poor wives and children and friends who are left with lacerated hearts! How long, O Lord! till this world of trouble shall give place to peace and safety, joy and happiness? No relief till then. It *will* come. Let us cheer up.

#### EITHER DISARMAMENT OR WAR.

If anyone doubts that we are in the times predicted by the prophets, when the nations have beaten ploughshares into swords and pruning-hooks into spears, he has only to read the statistics recently prepared by the famous newspaper correspondent, Jacques St. Cere. After giving an astonishing array of figures he says:

"Europe expended in 1869 2,228 millions francs on its armies, and now it expends 4,069 millions francs and the various governments find they have not yet enough. Moreover commerce has not yet developed, but on the contrary has decreased, because the United States has bought less since 1869. Europe, therefore, cannot support additional burdens. But the great powers do not wish to disarm and

the little ones are obliged to follow the movement, even when there is no political necessity for arming or for defense.

There is only one solution to the situation—disarmament or war. Disarmament is impossible, because nobody wants to take the initial step; and as it would be necessary to make a proportionate decrease, which would give rise to innumerable difficulties, therefore the alternative is war. This will take place on the day when one of the great powers feels that the opportunity is presented and that it has got to the end of its resources. What I say here is not my personal opinion, but the conviction of economists and diplomatists of Europe, only no one of them dares to speak for the rest of Europe. All feel that the consequences of war would be so frightful that none dare to call up a spectre of so terrible a mien. I do not say that war will take place this year, for no sovereign will dare to begin it, knowing that if vanquished he cannot go back to his people. Anyone who will not see that the danger is imminent is only playing at politics, and it is like the ostrich hiding its head, only not to see the danger."

#### RUSSIANS SUDDENLY CALLED HOME.

Suddenly, unexpectedly and mysteriously a peremptory order from the Czar of Russia to his officers and soldiers at the World's Fair has just startled everybody here. What does it mean? is the anxious question. The Russians are very reticent; but representatives of the French government do not hesitate to say that troublous times are impending in Europe. The world will be startled some day.

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## INTELLIGENCE.

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#### ANNUAL GATHERING.

The Christadelphians will hold their annual gathering, Deity permitting, at Granger, Texas (Williamson county), on the M. K. & T. R. R., commencing Sunday, July 23, 1893, and continue eight days. You are cordially invited to be present, and to bring as many friends as you can induce to come.

Bro. W. S. Anderson, at Granger, will have charge of the grounds, which are located at the Pope Springs, on Willis Creek, one mile southwest from Granger.

The signs of the times indicate that the coming of the Lord is near at hand. Let us then meet and encourage each other in that blessed hope. All friends who are yet out of Christ come and hear the gospel of the kingdom, the things concerning the kingdom of God and

the name of Jesus the Christ, and obey, that you may inherit eternal life, which is the gift of God through Jesus Christ our Lord.

BALTIMORE, MD.—Several months have elapsed since we last wrote you. Since that period an event has taken place with us that can make us say we address you in union. On February 24 the two ecclesias of our city, that have been separated the last few years, met, and after agreeing to bury the past and bring it no more to remembrance, we united and now meet as one ecclesia.

The cause of estrangement, as you know, was not a biblical one. This union is a very gratifying one to us, and I do not doubt but it will be one to you; for all being of the same household we can none of us but be desirous

that peace and unity be in our midst, knowing that "'tis in union hope and joy and love increase." Since then we have been holding services in the hall on West Baltimore street. We have had a considerable amount of sickness in our midst. All are doing well now, and I hope you will soon be able to be with us.

We still continue increasing by our efforts to proclaim the Word, waiting and watching in patience for the appearance of Him whom we worship. May He come soon.

Yours in Christ, JOHN W. PACKIE,  
Secretary Baltimore Ecclesia.

BOSTON, MASS.—I have the pleasure to announce that two more have been taken out of the Gentiles in Boston and been immersed into and for the name of the Anointed. On May 31st Mrs. Amanda A. Sewell, daughter of Bro. Lowe, of St. John, N. B., and Mr. John P. Cash, husband of Sister Cash, after a good confession entered the race for life; also Bro. E. F. Mitchell and his sister wife, from Halifax, N. S., having become residents of Boston, have united with the ecclesia. However, this pleasure is not unmixed with sadness. Death has again visited us and taken another of our old faithful ones. On the 10th of May Sister A. E. Curtis, aged 40, fell asleep of pneumonia and now awaits the call of the Master.

Visitors during the month at the Lord's table have been Bro. Osburgh, of Campello, and Bros. John and Robert Cranshaw, of Quincy, Mass.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, on the following subjects: May 7th, "The Importance of Baptism and When it Should be Administered." Bro. A. Pinel. 14th, "The Millennium or Thousand Years Reign of Christ upon the Earth, in Power and Great Glory at the End of the Present Age, the Great Hope of the Gospel and the Divinely Appointed Remedy for the World's Evils." Bro. W. P. Hooper. 21st, "Upon What Rock Will Christ Build His Church?" Bro. J. McKellar. 28th, "Outlines of Prophecy Fulfilled and Unfulfilled." Bro. A. Pinel.

Your brother in hope of eternal life,  
JOHN B. RILEIGH.

CAVENDISH, MO.—Death has once more invaded our little flock and taken one of our number. Our old Bro. George Keller fell asleep on Tuesday, June 13th. He was 81 years old and had been in the Truth about twelve years. He could not read English, but considering his opportunities he was very intelligent in the Truth. He was a very intelligent reader of his German Bible and was ready to defend the faith at all times. He knew that the end was approaching and was anxious that it should come. He had a perfect faith in God's promises, and, no doubt, will be among those that sing the song of Moses and the Lamb.

What a contrast there will be to him between his old, worn-out body and the one that will be free from pain and that will never grow weary! No wonder the song of the redeemed ones will sound like mighty thunders, as they look forward to the prospect of everlasting joy. Meanwhile those of us who are still watching and waiting for that great day have to keep our lamps trimmed and burning, that we may be prepared when the Bridegroom comes to go in to the marriage supper of the Lamb.

Yours in waiting, M. L. BROOKS.

CHICAGO, ILL.—Since our last intelligence we are pleased to report two more as having been inducted into Christ in the appointed way. On May 27th, Joseph Smith, of Colorado, was immersed here after giving evidence of an understanding of the things necessary to be believed. He was with us but a few days, when he left on a visit to England.

On June 27th Miss Josie Egan put on the sin-covering name in the appointed way. She has been a member of our Sunday-school for some time and has now seen the necessity for rendering the obedience required in order to have the hope of eternal life. May both the above be enabled to keep in the narrow way and so attain the prize at the end of the race. We have lost by removal Sister Wentworth, who has returned to Rochester, N. Y., and Bro. Runyon, who returned to Buffalo, N. Y.

Recent visitors who have met with us around the Master's table have been Bro. and Sisters Cole, Doon, Ont., Can.; Bro. and Sister Kerwin, Hamilton, Ont., Canada; Bro. and Sister Zander, Elgin, Ill.; Sisters Chester, Kankakee, Ill.; Sister Fuller, Dakota; Sisters Newcomb and Millard, Waterloo, Iowa; Bro. Reynolds, Wauconda, Ill.; Bro. Williams, Denver, Colo.; Bro. and Sister Morgan, Hamilton, Ont., Canada.

Our Sunday evening lectures continue to be fairly well attended. Recent lectures have been delivered by Bro. Thos. Williams. Subjects: "Man, What He Is Now and What He May Become." "The Refuge from Coming Storm and How We May Find It." "The Heavens and Earth to Pass Away, What Then?"

#### WORLD'S FAIR EFFORT.

On June 15th a lecture was delivered by Bro. T. H. Firth, Melbourne, Australia. Subject: "Living on the Verge of a Mighty Revolution. A World in Arms. The War Age of the Earth," and on June 16th Bro. Thos. Williams lectured on the subject, "After the Storm of War the Calm of Peace." These were the first efforts in connection with the World's Fair movement. The lectures were advertised by the distribution of four thousand hand-bills, on the back of which was printed a statement of our faith. We had a very fair attendance at the first lecture; and while the audience was not as large at the second, considerable interest was manifested and a number of questions asked at the close of the lecture which were satisfactorily answered by the lecturer.

The pamphlet we are getting out is now being printed and a supply will soon be ready for distribution.

J. LEASK, Secretary.

#### CHRISTADELPHIAN STATE MEETING.

*To the Brethren and Sisters in Christ Throughout Arkansas and Abroad, Greeting:* I am instructed to inform you, that at our last quarterly meeting held with the Damascus brethren, April 1st and 2d last, it was thought best to can-

cel fraternal meeting appointed for Pinnacle Springs next August, and call instead a State meeting, inviting all the brethren and sisters of the State, together with as many as can come from abroad, to assemble at Heber, Cleburne county, on Friday night before the fourth Sunday in July, 1893.

Brethren, this meeting is called for the express purpose of building each other up in our most holy faith. Come with your minds full of brotherly love. Come with the desire and determination to truly pray, "Forgive us our trespasses as we forgive those who trespass against us." Come in the spirit of forgiveness. Come with a full understanding of the "royal law of the Scriptures"—love—which "casteth out fear;" and when we have settled our individual differences upon the basis of this law, we can then fraternize, we can then transform our State meeting into a fraternal meeting indeed.

The meeting will be on the "camp-meeting" or self-sustaining plan. Bring your families, brethren, and come prepared to spend several days together socially and to worship the God of Israel in spirit and in truth.

We remain your brother in Israel's hope. E. H. MILLER, Secretary.

[We would like to be able to respond to the personal invitation we have received to attend this meeting; but the time set conflicts with our fraternal gathering here, and our hands are quite full with many demands, so we must surrender.—ED.]

HENDERSON COUNTY, KY.—Since sending our last intelligence some changes have occurred here. In January last Bro. and Sister W. L. Griffin left here for the far West, and have since pitched their tent in Grove City, Malheur county, Oregon. We were sorry to part with them, as Bro. Griffin has been a faithful member of our ecclesia for the last twenty-six years.

On the other hand, we have gained one by admission into our fellowship, on April 23, of J. B. Fowler, aged 79. Bro. Fowler learned the Truth many years ago at the hands of Dr. Thomas. God in His great mercy has been very long-suffering towards our brother; and although at last permitted to fully rejoice in the hope of eternal life, Bro. Fowler regrets that he neglected so long

to enter the Master's service. Though always a devout and honorable man, he never allied himself with any of the apostate communions around him.

We are all still striving together to hold aloft the banner of the Truth to those around, and are often encouraged by a considerable attendance of the alien.

We contemplate making a special effort for the Truth in the month of August (D. V.), at which time we expect Bro. Williams with us again.

Since our last report Bro. W. F. Gregory and Sister Lizzie White have been united in marriage.

W. J. GREEN.

JERSEY CITY, N. J.—It is with great pleasure that the announcement is made of the loving obedience of an intelligent faith which has just been rendered by Mr. James Wilson, of Newark, in the burial in water that indicates the passing from death in Adam to life in Christ. Although not ignorant of the things of God for some time past, yet he has been greatly helped by his attendance on the Bible class carried on during the winter at the house of Bro. J. Ward Tichenor, who, with his earnest, zealous sister wife, has held up the hands of one of the Jersey City brethren, who journeyed thither every week to preach the glad tidings to such as would hear. While a number withdrew loving earthly associations, Bro. Wilson's honest heart clung to the things he heard with intense earnestness and unbounded love, and after a most searching examination was helped to put off the old man and put on the new in the appointed way. To say that he is rejoicing is to put it mildly. His love is like a beautiful flame, which, while it consumes flesh, gives life to the spirit man begotten within. We are hoping that the result of the winter's labor will bear yet other fruit.

Bro. Firth, recently of Melbourne, Australia, was with us on Sunday, June 25th, and gave the brethren a good exhortation on "Charity," a characteristic greatly needed, judging from the account he gave of divisions which he found existing in several places. One instance in the far West was that of an ecclesia divided into six factions. What a crying shame! It seems incredible that the pure spouse of Christ should so wantonly defile her garment of holiness. Is it possible she can do such things and her Lord just at the door? Better by far that she betake herself to the wilderness of humiliation, and, clothed in sackcloth, bemoan her sins, peradventure her Lord will pardon her. What a pity! Yet "the Lord knoweth them that are his."

C. C. VREDENBURGH.

LACKAWAXEN, PA.—We are pleased to report four more called out of dark-

ness into that marvelous light that shines forth in the gospel of Jesus anointed, who put on the sin-covering name in the appointed way. April 16th Miss Laura Garing (age 17), of Hoadley, Wayne county, Pa., formerly neutral, whom the light of life shone upon by our preaching the good news to her father two years ago in Lackawaxen, and afterwards by letters, books and papers, and by Bro. S. Benjamin, who made several visits to their home. Finally Miss Garing came to our home, and when ready for immersion we sent for Bro. J. K. Terwilliger, of Hawley, Pa., who came and assisted her in the waters of baptism.

On June 11th Mr. J. F. Garing (age 40), father of Miss Laura Garing, formerly of the Christian or Campbellite Church; Mr. D. R. Cooper (age 60), of Hawley, Pa., and his wife, Mrs. O. E. Cooper (age 49), both formerly Baptists, were immersed by Bro. Terwilliger at the home of Bro. Garing, where we all went and spent the Sunday and enjoyed a feast of good things contained in the glad tidings of the soon coming of Him who loved us and gave Himself for us and is redeeming us to God by His blood. Bro. and Sister Cooper were illuminated by the faithful exposition of the Word to them by Bro. Terwilliger. One may plant and another water, but the whole work is of Deity. The angels are sent forth to minister for all them who shall be heirs of salvation. The word of the Lord is sure, having this seal, the Lord knoweth them that are his.

S. L. VANAKIN.

MARTINVILLE, ARK.—I take pleasure in informing the household of faith that a few of the brethren and sisters of the Martinville Ecclesia went down to Damascus last Saturday, by invitation of the brethren of that ecclesia to witness the baptism of Mr. W. C. Shewmake, his wife and their daughter, Mrs. Lizzie Scroggin, all formerly Adventists. Only a short time ago Miss Dora, daughter of Bro. and Sister W. W. Scroggin, put on the sin-covering name. Mr. Charles Ledbetter and his wife, a daughter of Bro. and Sister B. M. Coleman, were to have been baptized at the same time Sister Dora was, but before the time appointed arrived Sister Ledbetter was taken violently ill, and realizing that she was going to die, she urgently requested her father to baptize her, which he did, and after which she seemed to be perfectly satisfied, and fell asleep with the blessed assurance of one day being awakened by the judge of quick and dead to eternal life. Her sorrowing husband has, since her death, been baptized, and is now a name bearer. Our dear young brother, as well as Bro. and Sister Coleman, has our deep sympathy in this sad hour of bereavement.

I am glad to report that my wife,

who had been a friend of the Truth for a long time, was immersed in the sin-covering name on May 21st last. This makes a total of seven in the Damascus and Martinville Ecclesia who have recently obeyed the gospel call to "come out."

A few of the brethren and sisters of this ecclesia meet every Wednesday evening for the purpose of studying the Word, and occasionally we meet on the first day of the week to break bread (Occasionally! why not every first day?—Ed.)

Our annual meeting will be held at Sugar Loaf Springs, Heber post office, commencing on Friday night before the fourth Sunday in July. There is a daily hack line from Searcy, the nearest point on the railroad to Heber. An invitation is hereby extended brethren and sisters abroad to meet with us.

E. H. MILLER, Rec. Bro.

[The same intelligence in substance comes from Bro. Walsh, Damascus.—Ed.]

**NORFOLK, VA.**—Since our last intelligence we have been encouraged to know that our labor in the Master's vineyard has not been without some good results. On Sunday morning, May 28th, we had the pleasure of seeing four more immersed into the saving name in obedience to the faith, and come out from the world after a good confession in the things concerning the kingdom of God and the name of Jesus Christ, to enter the race for the rest that remains for God's people. Following are the names: James W. Dozier, son of Bro. J. F. Dozier, and his wife Margaret; John B. Matthias and his wife Ada, who is also a daughter of Bro. Dozier. It also gives us pleasure to write of the return of Bro. and Sister M. M. Reid, from Americus, Ga., to their former home in this city (Berkeley) Friday, February 3d. Of their removal to Georgia mention was made in the December intelligence. Sister Sealborne, of the Boston (Mass.) Ecclesia, who has been visiting her daughter since last October, has, much to the regret of all, returned to her home. The ecclesia rejoices to have our brother and sister with us once more, and sincerely trust they will not leave us again soon. The attendance at our meetings continues fair, with an occasional stranger dropping in as if he had lost his way, and not seemingly anxious to be directed to the only way that leads to eternal life. We trust shortly to report the obedience to the faith of others that are studying the Scriptures with that purpose in view.

Your brother in hope of eternal life,  
B. F. DOZIER,  
Secretary for the Ecclesia.

**SCRANTON, PA.**—Please state in your next paper that Bro. Sykes died

April 27th, 1893, and any money sent to my address shall be used in behalf of Sister Sykes and her two children. Sister Sykes is an invalid.

Your brother in the hope of Israel.

C. J. RECHSTNER,

4211 Taylor avenue, Scranton Pa.

**WAUNETA, KANSAS.**—It has been more than a year since I moved to this place, where I have been isolated from brethren and sisters in Christ. I have been trying to let the light shine into the surrounding darkness, but as yet it seems to have produced no effect, except to cause me to be shunned by most of the community. The Scripture teaches that we must "endure hardness as a good soldier of Jesus Christ;" and I think it is part of the hardness that I must stand alone while I fight the battle. It would be a great pleasure to me if any of the brethren or sisters reading this could make me a visit.

Last summer I attended a Sunday-school; and sometimes when teachers were scarce I would be called upon to teach a class. As the lessons were taken directly from the Bible—the book of Acts—it afforded me a splendid opportunity for teaching the things concerning the kingdom and pointing out the "fables" of orthodoxy. Still, I can't see that my teaching, distributing tracts or loaning books, either here or in other places during the whole thirteen years I have been in the Truth, has produced a single piece of workmanship comparable to the gold, silver or precious stones of 1. Cor. iii: 12. But I listen to the Word of the Lord by the mouth of our Bro. Paul, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Then I "lift again the hands that have fallen down, and strengthen the feeble knees," and strive to "press toward the mark for the prize of the high calling." There will be a prize; for we read that "he himself shall be saved, yet so as by fire. And it will be far better if we barely get into the kingdom—are only "a doorkeeper in the house of the Lord than to dwell in the tents of the wicked."

What appears at present the most hopeful case in this vicinity is a woman living about three miles out in the country who visited me for the first time about two weeks ago. Formerly she lived in Cherokee county near a brother and sister. She said she had never read the Bible through in her life till during the past winter. She had read, when I saw her last, as far as Ezekiel. I loaned her "Nine Night's Discussion" and a copy each of the *Christadelphian* and *ADVOCATE*. I have received an invitation to go out there next Sunday. May the Lord haste the day when the "veil shall be removed from all nations," is the prayer of your sister in the one hope.

ANNA M. BYRNES.

VOLUME 9. —AUGUST & SEPTEMBER, 1893.— NUMBERS 8, 9.

# 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*



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Published by the Editor,  
**THOMAS WILLIAMS,**  
*Englewood, Ill.*

## NOTES.

C. S. A.—The **ADVOCATE** tries to find you every month, but fails, and returns to the office. It will now wait till you give your correct address.

**THE TRUTH GLEANER.**—We have now a good supply of Volume 2 of **THE TRUTH GLEANER** bound, same as Volume 1. Price, post free, twenty-five cents.

**CHICAGO CHRISTADELPHIAN BOARDING-HOUSE.**—During World's Fair at reasonable rates. Kept by Mrs. V. L. Barnes. Flat B, 6103 State street, Englewood. (Less than two miles from Fair ground. Cars pass the door).

**THE TEMPLE OF EZEKIEL'S PROPHECY.**—An Architect's Demonstration of its Nature and Extent. Illustrated with 13 Large Finely Drawn Plates. By Henry Sulley, Nottingham, England. Orders can now be received at this office.

**POSTPONEMENT OF OUR TOUR SOUTH.**—The editor's weak condition has made it necessary to postpone his proposed trip to Kentucky and southern Illinois perhaps till October. The brethren are disappointed and we are sorry; but we cannot help it. The spirit is willing but the flesh is weak.

**NOTES ON NICHOLS.**—We have a good supply of this pamphlet now. It is a pamphlet of twenty-eight pages dealing with the question of Adam's nature before he sinned; The Tree of Life—Did Adam Eat Thereof? Christ's Relation to Adamic Sin, etc., etc. Price, post-paid, 6 cents.

**EXTRA EFFORTS.**—Brother Mills, of Bristol, England, referring to the extra efforts put forth in Birmingham and Chicago in behalf of the Truth, sends an interesting report of lectures by Brother Roberts in Bristol, the effort there having been inspired by those mentioned. Thus one good thing suggests another and the work goes on. We would like to give the report in full if space will admit. We shall see.

A supply of the pamphlet specially prepared for distribution among World's Fair visitors is now ready and a commencement has been made in circulating them. Another public lecture to a good audience has also been delivered, and from remarks heard at its close it was evident the Truth made a favorable impression on the minds of a number of strangers present.

JAMES LEASK, Secretary, 532 62d street, Englewood, Ill.

**ABSENT AND YET PRESENT.**—Our aged and sorrow-stricken Brother Lewis, of Harvard, Ill., was not able to be bodily present at our fraternal gathering; but a sympathetic letter from him showed he was present in mind. Also our beloved Brother P. A. Blackwell, who was in Minnesota seeking a little relief from long sickness, united himself with us by a current of that wonderful thing called electricity, sending the following dispatch: "Christian love and affection for all the brethren assembled to-day."

**VISITORS TO THE WORLD'S FAIR.**—We control a number of rooms in private houses within three miles of the Fair grounds, in direct communication by the electric cars for five cents. Terms are as follows: One room, with single bed for one person, 75 cents per day. One room, with double bed for two persons, \$1 per day. One room, with double bed and cot for three persons, \$1.25 per day. Breakfast can be had in most cases for 25 cents per meal.

CLEM WILLIAMS,

6344 Aberdeen Street, Englewood, Ill.

# THE CHRISTADELPHIAN ADVOCATE.

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## CONTENTS.

Sunday Morning Address.....	169	The Jews, Their Land and Affairs...	195
The Higher Criticism.....	174	The Responsibility Question.....	197
The Christadelphian Hobby.....	177	Encouraging Words from an Old	
Questions Answered by the Editor..	181	Veteran.....	203
Review.....	187	Plain Talk on Cleanliness.....	204
"Practical Points".....	189	Give a Hand.....	206
The Fraternal Gathering at Chicago.	190	Editorial.....	207
The Advocate Sunday-School Class.	192	Intelligence.....	211

## SUNDAY MORNING ADDRESS.

BY THE EDITOR.

DEAR BRETHREN AND SISTERS: We are again around the table of the Lord to remember Him who is the Alpha and Omega of the great plan of salvation. We stand beside the cross on Calvary and look back to the ages of the past, and the rays of divine light from every direction focalize upon us in all their effulgent beauty, and light us up with the intellectual light of life of which He was the center who said, "I am the light of the world." That beautiful system of laws given Israel by the hand of Moses is said to be a school-master to teach scholars the things pertaining to Christ.

In the city of Chicago at the present time there is considerable talk about "fads" in the public schools. The things called *fads* are the kindergarten inventions employed to teach children how to think and what to think by a system of object lessons, in which children are taught to mould certain objects with their hands as a means of helping to mould ideas with their minds. The little ones are required to make "mud pies," as they are called, in order to gain knowledge in a practical way.

Now this kindergarten system is no new thing to those who are familiar with the Bible—indeed, we may ask, What is new to the Bible? The law of Moses, in all its minute details, required obedience, not in the sham sense of making “mud pies” and toys, but in doing things that would repay with present blessings, and bring returns in the future the value of which the heart of finite man cannot conceive of. While there was intrinsic moral and intellectual value in the practice which the law required, yet it was a toy-making system compared with the grand end, to the attainment of which it was the means through Christ.

A temple is yet to be built in Jerusalem whose magnitude and magnificence will overshadow every architectural production this globe has ever seen. Compared with it the beautiful temple of Solomon was a toy house, and compared with Solomon’s temple the tabernacle in the wilderness was surely but a toy. Still, interestingly and profitably may it be studied.

In the tabernacle there were two compartments—the one called the Holy Place, the other the Most Holy Place. These were divided by a veil, itself a wonderful thing and full of beautiful significance. These two places were prepared for the work of the priests, which would prepare them personally and representatively to enter the presence of Heaven’s glory as it shone upon the mercy-seat. In this we are taught Christ, and impressed with the thought that a holy state must precede the most holy. A holy state was too high for mere sons of Adam to reach, and consequently the most holy was at a hopeless distance from the helpless world of mankind. He who was holy, harmless and undefiled and separate from sinners, was the antitypical holy place of Jehovah’s tabernacle; and having faithfully and righteously performed the work of the holy place He became fitted to enter the most holy.

It is evident from the manner in which the most holy place is spoken of in the letter to the Hebrews that it is of two-fold

application—representing a *state* and a *place*. As the holy place represented the moral holiness of Christ, so the most holy, reached by passing through the veil, represented Him in the moral and physical holiness of His present condition.

That the most holy represented the *state* of immortality and glory to which Christ has attained is evident from the fact that the Apostle says, “Having, therefore, brethren, boldness to enter into the *holiest* by the blood of Jesus, \* \* \* let us draw near with a true heart” (Heb. x: 19–21). Into *this* “holiest” we may enter; into “heaven itself” we may not. for the words, “Whither I go ye *cannot come*” (John xii: 33) forbid it.

That an antitypical application of the most holy place of of the tabernacle is made to “heaven itself” too is evident by the words of Heb. ix: 24, 28: “For Christ is not entered into the holy places made with hands, which are the figures of the true; but *into heaven itself*, now to appear in the presence of God for us; \* \* \* and unto them that look for him shall he appear the second time without sin unto salvation.”

There is a beautiful fitness of things in this; but an important and serious question comes home to us: What is the moral application of the typical holy place to ourselves? The answer is, “Without holiness no man shall see the Lord.” “Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath *clean hands* and a *pure heart*; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation (Psa. xxiv: 3–5). O dear! we exclaim, such heights of perfection are too lofty for us poor, frail men to reach. Yes, indeed, they are beyond our reach, if we can only see the extended hand of strict and rigid justice; but look at the other hand—the hand of mercy tenderly outstretched—and despair will be consumed by a quenchless, burning hope. Ah! but cease thy flattering promises, thou alluring hope; the mercy-seat is beyond the veil, where death stands sentinel to smite to the dust man’s

first attempt to enter there. Oh! yes; man himself and of himself; for no flesh shall glory in Yahweh's presence. Trust in God, fear not, falter not; receive another lesson from the school-master.

The tabernacle prepared, who is to do the work of the two places? Priests are fitted by a system of ceremonial and moral cleansing to do the work, and thus stand as mediators between God and the people. The high-priest, however, stands out most prominently and commands our greatest attention. In constituting Aaron the high-priest "this is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon the forefront, did he put the golden plate, the holy crown, as the Lord commanded Moses" (Lev. viii: 5-9). From this we learn that the washing, changing of garments and anointing consecrated Aaron to the high-priesthood, all of which must find fulfillment in Christ. At present we can only deal with the significance of the change of garments; and the application of this to Christ is clearly set forth in Zech. iii. "And he *showed* me Joshua, the high-priest," says the prophet, indicating that a lesson is going to be taught, for the purpose of which Joshua, the high-priest, is marked out as an object. Now look at him first clothed in "filthy garments," and learn that Christ, the great antitypical high-priest, must appear in the sin-stricken nature of Adam's race. Then look at the taking away of the filthy garments from him, and see him clothed with change of raiment, which consists of a fair mitre and all that is necessary to constitute him the high-priest; and from this we learn that the unholiness of Adam's nature would be removed by the beauti-

ful garments of immortality, fitting Christ as the high-priest to enter into the most holy place, even into heaven itself, *now* to appear in the presence of God for us (Heb. ix: 24). The veil has now been passed; the mercy-seat has been reached; the High-Priest has entered the most holy state which fitted Him to enter the most holy place. And now, sweet thought! He ever liveth to make intercession for us. He ever liveth because, being a priest after the order of Melchizedec, He is possessed of the power of an endless life. Strengthen now thy trembling knees, thou weak, poor son of Adam's race; no longer needest thou wander as an outcast in a world without hope. Cease thy wandering; enter the house of prayer, and a faithful and merciful high-priest, who has been touched with the feelings of our infirmities, will procure the smiles of Heaven for thee.

These beautiful and consoling truths have been sadly perverted by some. One class has claimed that Christ entered heaven in the mortal state, failing to see that before the most holy could be entered into the holy garments must be put on; or, in other words, the man must become a high-priest. It is very easy to prove, by positive testimony as well as by types, that Christ was changed to the immortal state before He entered heaven. Eternal redemption is the redemption of the body from mortality to immortality (Rom. viii: 23). Paul says that Christ entered heaven itself, *having obtained* eternal redemption (Heb. ix: 12, 24). To enter heaven having obtained, and not in order to obtain, is the lesson here.

Another perversion of the plain and beautiful lessons of our subject is seen in the denial that Christ is now our High-Priest after the order of Melchizedec. In the types the lesser represents the greater, the lower the higher. Hence the Aaronic typified the Melchizedec. So that Christ is not a priest after the order of Aaron; he could not be, not being of the tribe of Levi. If he is a priest at all He must be of the Melchizedec order. That He is a High-Priest is evident from the fact of His having entered the most holy; for

before He could enter there a High-Priest He must become. Oh, yes; our High-Priest is He. He bears our names upon His heart in His Father's presence. And when the time arrives for the Urim and Thummim of the holy square to be manifest in the light and fullness of God's manifestation in His mighty ones, the great multitudinous man will be a King and a Priest upon His throne, to bless the world with righteousness and bring it into sweet communion with the God of heaven and earth. May we keep our hope anchored within the veil, so that at last we may realize it in the coming day of gladness.

#### THE HIGHER CRITICISM.

**S**INCE Sister Oriana L. Turney's article was set in type some one (we think Bro. D. Williams) has kindly sent us a copy of the Baltimore *Morning Herald* of August 7th, with attention called to the report of a sermon by the famous Dr. Charles A. Briggs at Grace Methodist Episcopal church, Baltimore. "The learned divine" is what this specimen of human folly is dubbed by the reporter, who says "it was but natural that Grace Methodist Episcopal church should be crowded to the very doors when he occupied the pulpit."

Yes, indeed; it seems it is "natural" for religious people to run after folly. So-called religious people have been throwing up their hands and putting on an air of being horrified at the recklessness of the crowds that have been running after blaspheming infidels. Now here they are themselves stumbling over each other in a mad rush to hear blasphemers who pose in their pulpits as "learned divines."

What fools these "wise men" are! If men dressed in plain clothes and known by plain names were to speak or write so foolishly they would be objects of contempt instead of idols of worship. Here is a "professor of biblical theology" in a great sectarian seminary, a "doctor of divinity;" yes, a "Rev.," asking the question, "Is scriptural truth reliable?"

as if it were possible for scriptural *truth* or any other *truth* to be unreliable. If it is possible for truth to be unreliable, what better is the truth than a lie?

Dr. Briggs, using an indefinite "we," says: "We grant there are errors in detail; hundreds, perhaps thousands." Yet he says commendingly, that "people are examining the holy Scriptures for themselves to see if these systems (their own creeds) are right, and to find if it would not be better to reform our Christianity and theology more *like the Scriptures* and the life of *Christ*." That is to say, the book is full of lies, and yet it is desirable that we become more like it!

This higher critic says there is "only one way of knowing whether the holy Scriptures were without flaw in the original, and that is by divine revelation. Has not divine revelation already declared the Scriptures to be given by inspiration of God? and has not divine revelation declared, and is it not a self-evident fact that God cannot lie or make a mistake? What more revelation does a reasonable man want than that?

Because God has employed human speech in revelation there must have been errors in the original utterances claims Dr. Briggs. So it is discovered by a great theological mind that human speech is incapable of speaking the truth; and to illustrate this he says: "When I am teaching theological students in a class, men who have been prepared for this by college education and who can read the Bible in the original, and who understand psychology, logic, etc., I can take many things for granted. Now, suppose I talked to you on the same subjects, to convey the meaning to your minds I would have to put it in such a way that there would be comparative errors. How much more is this true of God?"

From this it would seem that God labored under a great disadvantage in giving His lessons to the world, compared with Dr. Briggs in talking to a class in theology. The doctor could take many (doubtless too many) things for granted in his case and thus avoid "comparative errors;" but God, not having such a scientific class, could not take anything for

granted, and therefore—sad plight indeed—was compelled to “put it in such a way that there were hundreds, perhaps thousands, of comparative errors and errors in detail.” In other words, hundreds, perhaps thousands, of lies had to be told in order to reveal truth!

We are willing to believe that Dr. Briggs is speaking from experience when he says he can take many things for granted when addressing a class of theological students; also that he has to make many comparative errors when addressing common people; his lesson when taught being a gigantic error, “comparative errors” must be made in teaching it. But when he tries to represent the God of the Bible as being in the same labyrinth of confusion his folly and presumption become unbearable.

With the sophistry peculiar to his school the professor exclaims, “I must confess that to me, and I hope that to you, it makes no difference who wrote any of the books” (of the Bible). If no claims were made by the books themselves, and if the Son of God had never mentioned the writers of the books, such a remark would be excusable; but as the matter stands it shows an utter disregard of the consequence of the wild statement. If God has spoken to us it cannot be a matter of indifference to God-fearing men whether what He has said is true or not. It is this kind of flippant folly in the pulpits that has bewitched the masses into a stolid indifference to God’s Word that makes the days in which we live like the days of Noah.

“Can we,” asks Dr. Briggs, “maintain that holy Scriptures are truthful when we grant there are errors in detail—hundreds, perhaps thousands?” We answer, No; you cannot. Write a book yourself on the history of your trial upon the charge of heresy; put hundreds, perhaps thousands of errors in it, and then send it to the newspaper critics and to the reading public. Do you think they would call it a truthful book? Would they not pronounce it the work of a knave or a fool and brand it as a fraud and a deception?

That, sir, is the verdict that you are using the prestige of the cloth and bands to procure against the Bible; a verdict which infidelity has already given, and which a credulous lot of curiosity hunters are giving to you as their special pleader. After pronouncing the Bible full of errors it can be nothing but policy that says, "I still maintain that the holy Scripture vindicates itself as the Word of God, an infallible Word of faith, practice and Christian life." Out of hundreds, perhaps thousands of errors is composed an infallible Word of God to guide in the practice of Christian life! Well, perhaps such a system of Christianity as is in vogue nowadays may be gotten from such a source, but the Christianity of the Bible can only come from a book of truth, and that book from the God of truth.

Brethren, how thankful we should be that we were saved from this tampering with the Word of God when the hands of the "higher critics" among us tried to do what Dr. Briggs and others have done. As it was, much mischief was done; but if we had not separated ourselves from the wicked work a pitiable company of untempered mortar daubers should we have been indeed.

EDITOR.

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#### THE CHRISTADELPHIAN HOBBY.

IT is astonishing as well as amusing to hear some of the indictments brought against the Christadelphians. One of the most astonishing—considering the quarter from whence it came—was one made by a reverend (?) gentleman to a brother: "The Christadelphians make a hobby of the Bible."

As there is every reason to believe that the Christadelphians would plead guilty to the charge, the question arises, Why do the Christadelphians make a hobby of the Bible?

The alpha and the omega of man has a large bearing upon this question. It would seem as though man had an inherent desire to know his origin and destiny, and he naturally turns to the evidence most likely to satisfy his cravings in this direction. If he be of an inquiring and an investigating turn of mind, he will wade through much that, though plausible, will not commend itself to his reason,

and will leave a greater vacuum at the close of his labors than at the beginning. Darwinism and kindred isms are peculiarly inviting if we start at man and work backward; but it has terrible drawbacks to the earnest inquirer.

While we seem to get good and pleasing intelligence of progress made during the evolution from the lower forms to the present intellectual standard, our most important questions remain unanswered. When, where and how did evolution commence? When, where and how was animation imparted? Like the prophets of Baal, we may cry aloud, but, as with them so with us, no answer will reward our cries. Like results follow the question, "What *next*?" The *origin* and *destiny* of man are still in doubt. Is it any wonder then that the Christadelphian, finding these questions answered in the Bible, should make a "hobby" of it?

The simple, straightforward account of the origin of man found in Genesis is far more satisfactory to the logical mind than the elaborately worked-out details of evolution. We all know that the crude iron or other material will never evolve itself into a delicate piece of mechanism unless manipulated by the hand of a skillful workman, and that hand controlled by a master mind.

How, then, we ask, could the grain of sand or the puny sea-weed, under the most favorable environments, start into being that long train of progressive movements (?) which culminated in the production of that wonderful and intelligent biped known as man? Again, How came that grain of sand or that sprig of sea-weed to be there to commence that process of evolution? We are reminded of a little story told us by a tutor while under his tuition. A friend of his—also a tutor—was one day visited by a pronounced atheist, who in the course of conversation declared it to be his conviction that there was no God and that everything came by chance. The tutor watching his opportunity, slyly moved a small globe from a shelf near by and placed it on the table. Calling Mr. Atheist's attention to it he asked how it came there. "Why," said he, "you must have put it there." "How do you know?" said the tutor, "did you see me?" "No," was the reply, "but no one else has been in the room and it could not get there alone." "That is singular," said the tutor, "for only just now you professed to believe that the world and everything else came by chance, and yet you are unwilling to believe that that small globe could move from the shelf to the table without assistance."

As the centuries roll by everything that is increased by propagation, whether in the animal or the vegetable kingdom, continues to produce after its kind. Judicious attention to selection and surround-

ings may produce more symmetrical forms, more intelligence and a greater adaptability to the work to be performed in animals, or, as in flowers, by inoculation, a striking transformation in the markings and colors of both foliage and bloom; but in every case they retain the distinctive features of the class to which they did and still do belong. These things may be accomplished by *applied* intelligence on the part of man, or, if limited to the vegetable kingdom, by the busy insect or the gentle breezes; but never is it the result of a natural propensity to produce something superior to itself.

We contend, then, that the production of everything of form, beauty, utility or intelligence required the hand of a workman and the mind of a master. The Bible presents this view; it tells us by whose hand and at whose instigation the work was accomplished; it tells us the names and attributes of this great and skillful workman; it attributes to him omnipotence and omnipresence, which common-sense and reason *must* allow to the originator, developer and preserver of a work of such magnitude.

What, then, under the circumstances, shall we do? We have no other resource but to accept its authority or be plunged into Egyptian darkness and painful uncertainty.

Not only does the Bible inform us of the origin of man, but it shows his characteristics in colors no one can fail to recognize. The natural curiosity of the race and its efforts and ability to adapt itself to changing circumstances are abundantly manifested. The curiosity and desire for knowledge is shown in the temptation and transgression; while the making of aprons show the attempt to meet the changed conditions. The exercise of his intellectual faculties is followed by tilling the ground, keeping herds, the working of brass and iron and the making of musical instruments; indeed, progress was so rapid that in the days of Noah he was able to construct a three-story floating residence for himself, family and a large number of animals, four hundred and fifty feet long, seventy-five feet wide and forty-five feet high—allowing eighteen inches to the cubit. Passing by the attempt to build the tower of Babel, the building of cities, etc., we come to the temple of Solomon, which was so skillfully planned and carried out that each piece of stone and timber was so perfectly fitted before being taken to the building, that they could be placed in position, and the building completed without “hammer, axe or any tool of iron being heard in the house while it was in building.”

Make a hobby of the Bible? Why should we not? Can we find another book that will give us a better conception of the origin and progress of man? Let those answer the question who can.

But whether we accept or reject the Bible account of the origin of man, the fact remains that man is, and that though here to-day he may be gone to-morrow. That which is called death stares us in the face on every hand; we shudder at its presence and recoil from its embrace; every possible effort is made to ward off this the acknowledged greatest enemy of mankind. The desire for length of days is so strong within us that we will not give up without a struggle. Why should we die? Will evolution tell us? It cannot; the Bible alone can answer the question, and again demonstrates its superiority over every work of man. Recognizing the fact of death, can evolution give us any hope or comfort in death? Again it is silent, and again the Bible rises triumphant to the occasion, giving to man a promise and a glimpse of a future so glorious that he is willing to release his hold of the present, knowing it is but for a season, and that the pleasures of this age are not to be compared with the glories that shall be revealed. The cravings for knowledge concerning the hereafter are satisfied with the calm, clear and reasonable statements of the Scriptures; and we are content to place ourselves in the care and keeping of Him who is not only the originator, but the preserver of all things.

Common-sense and reason abound throughout this old, old book. The Spencerian doctrine of the "survival of the fittest" is taught in the Bible from its beginning to its end; but, unlike evolution, the Bible teaches man how he may demonstrate his "fitness" and secure his "survival." It plainly marks out the pathway to tread and proves to a demonstration that the great and terrible beyond is far more glorious, stable and permanent, than the unreliable, fleeting present. Man is shown to be—what he himself claims in present affairs—a rational and morally responsible being. He is given the opportunity to "fit" himself for an eternal and glorious "survival," instead of being left, as by evolution, a victim of circumstance over which he has no control; looking for the development of those favorable environments that may (?) or may not elevate him to a higher plane than the one in which he now finds himself.

In view of these facts it ceases to be a wonder that "Christadelphians make a hobby of the Bible." We plead guilty to the indictment. We plead "justification under great provocation." We desire to perpetuate our existence; we want to prolong our days; we naturally desire to do so under the most favorable circumstances; and until it is proved—not claimed—that the Bible is unreliable or something better produced, we will stand by the old book and defend it against all comers. Excelsior and no surrender is on our banners,

and must remain there until we can proclaim the victory from the river to the utmost parts of the earth. We will not advocate or agree to any terms of compromise. We ask no quarter, we offer none. Believing our position to be impregnable, we ask and will accept nothing less than an unconditional surrender from the foe and the acceptance of the Christadelphian hobby, the Bible, and that in its entirety.

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QUESTIONS BY AN EARNEST INQUIRER ANSWERED BY THE EDITOR.

TO MR. THOS. WILLIAMS—*My Dear Friend*: I write to thank you very kindly for the tracts you gave me before leaving Rochester. In reference to your lectures, I can assure you that I was very much interested in them, especially the last one on the "Second Coming of Christ." Now, dear sir, I wish to ask you a few questions, and if you will be kind enough to give me some explicit answers to the same I shall take it as a great favor.

FIRST QUESTION.

What do the Christadelphians believe in referencs to the salvation of children who are under age to know right from wrong?

ANSWER.

Christadelphians know of only one way of salvation, and that is expressed in the words, "He that believeth (the gospel) and is baptized shall be saved" (Mark xvi: 16), added to which we have the emphatic words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii: 5). When children are old enough to comply with these conditions their salvation is possible; without such compliance salvation is impossible for old or young. Many look upon this as unjust and ask the question, What have little children done to deprive them of salvation? a question that might be answered by asking, What have they done to entitle them to that which is predicated upop conditions? Further, it might be asked, Why do children suffer and die? The same law that takes their lives holds them in death. Death hath passed upon all men through the nature and condition inherited from our first parents. Unless the condition is changed by a change of relationship from Adam to Christ, who is the resurrection and the life, escape from death is impossible. It is intelligent belief and obedience that fits one for the kingdom of God—not babyhood, in which there can

be no appreciation of its good news nor enjoyment of its inheritance.

But, say some, if children were allowed to live to years of accountability some of them would believe and obey. "Some of them?" Suppose this is granted, what about the rest of them? To which the only answer can be that they would not be saved. Now those who cling to the theory of infant salvation insist that because they die in infancy *all of them* must be saved, while if they live to maturity only *some of them* will. If this is true better for all to die in infancy than to run the risk of reaching responsibility. Infants have no consciousness of their own identity; and unless a miracle were performed to change them to adults, in mind at least, they could not enjoy the blessings of the kingdom of God, having no ambition beyond the mother's breast, and for that only by instinct.

Since it must be admitted that some who die in infancy would, if allowed to reach maturity, become by their own wickedness unworthy of salvation, why is it not reasonable to believe that God's purpose never proves abortive, and that therefore no one ever did or ever will die who, if allowed to reach the years of responsibility, would have become a faithful child of God?

God is not experimenting either, as "fair chance" theorists would have us believe. It is not that He desired to save some or all the infants that have died and will die, but having failed to keep them alive long enough to "give them a chance," he is under the necessity of working a greater miracle than *keeping* them alive would have been, in that they must be raised from the dead to have a "fair chance"—that is, if death should not again overtake them before they are old enough to appreciate the "chance."

The fact is no inventions of man will amend God's plan. With Him "all flesh is as grass, and all the glory of man as the flower of the grass." The gospel is sent forth to "*take out* (Acts xv: 14) of the nations a people for his name," and the "gospel is the power of God unto salvation *to him that believeth*" (Rom. i: 16). This "power" can only operate upon minds capable of receiving and believing; and the mind of an infant is no more susceptible to it than that of a lamb.

The words, "Suffer little children to come unto me, for of such is the kingdom of heaven," are supposed to teach infant salvation; but there is only one way for little children to come to Christ, and that is by growing up in the nurture and admonition of the Lord and becoming obedient to His will. The phrase "of such is the kingdom of heaven" is not to be supposed to teach that the kingdom is composed of infants. The real meaning is given in the words, "Except ye be converted and become as little children ye shall not enter into the

kingdom of heaven. Whosoever therefore shall *humble himself* as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii: 3, 4). Little children are used by the Saviour to teach humility; and those who yield to God's requirements in this humble sense are the "of such" who compose the inheritors of the kingdom of God.

## SECOND QUESTION.

Why do your people address God as the Deity, when the Greek meaning of the word is God? And again, according to Webster, he says that the precise primary meaning of the word is uncertain.

## ANSWER.

In answer to this question we cannot do better than give the following quotation from Dr. Thomas, in "Eureka," Volume 1, pages 91 and 92:

"But why is divine substance called *theos*? It is a name reclaimed by the Septuagint translators from the heathen and from them appropriated by the apostles, who wrote in Greek. The derivations proposed of the word are various. The most probable seems to be that which deduces it from the verb *theo*, to place, appoint, constitute, ordain. \* \* \* *Theos*, then, in the singular may reasonably be supposed to have been adopted by the sacred writers of the New Testament as an appropriate designation of the Divine substance as the disposer and former of all things; especially as He claims to be so in Jer. x: 16. With a softer pronunciation—that is, by changing *th* into *d* and *o* into *u*, the Romans borrowed this word from the Greeks and called it *Deus*, from which we derive our word *Deity*. \* \* \* *Deity*, then, declares the divine substance to be the disposer and former of all things, a truth which the Spirit in the Scriptures is careful to place prominently before the minds of men. A few instances will show this: 'This people (Israel) I *formed* for myself. I am Yahweh that *maketh* all things, that stretcheth forth the heavens ALONE, and spreadeth abroad the earth BY MYSELF. I *form* the light, and create darkness; I make peace and create evil; I, Yahweh, do all these things. I have made the earth, and created man upon it, I, even my hands, have stretched out the heavens, and all their host have I commanded. Thus saith Yahweh, he the Elohim that *formed* the earth and *made* it; he hath established it, he *created* it not in vain, he formed it to be inhabited; I, Yahweh, and none else' (Isa. xliii: 21; xlv: 7, 12, 18). He is truly 'the former of all things,' alone and by Himself; hence His title of THE DEITY, which suggests this great truth to all who are acquainted with Him.

"As to the Anglo-Saxon word "God," it is a term that may be applied to anyone of goodness and authority without profanity; *God*

is a contraction of the word *good*. Hence God signifies the *Good One*, and was perhaps suggested to our ancestors by the saying of Jesus, that '*there is none good but the Theos*' or Deity. But the Deity has not chosen to designate Himself by this term. The idea of goodness is not contained in the word *Theos*, and therefore I do not use it as its representative."

THIRD QUESTION.

What do you believe in reference to the devil? Do you believe him to be a *person* or a *spirit* or a something else? Has the Lord addressed him in the case of Job as a something, and in I. Pet. ii: 5, 8 that satan or the devil goes about like a roaring lion seeking whom he may devour? And we also read that the devil or satan was a fallen angel, and I suppose an angel is a spirit.

ANSWER.

We believe that the word *diabolos*, rendered "devil," means a false accuser, a traitor, a slanderer. The word is rendered *slanderer* in I. Tim. iii: 2; *false accusers* in II. Tim. iii: 3 and Tit. ii: 3. Any person guilty of slandering is a devil. The great principle of evil that pervades human nature, suggesting evil thoughts and desires, is personified in the Scriptures and termed the *Diabolos*. When this evil principle conceives in the mind and causes a person to act the person is then a devil. Hence Judas was called a devil. It is the same with nations as with individuals. At the time Peter speaks of the "devil going about as a roaring lion, seeking whom he may devour," the Roman power was the great enemy of the followers of Christ, and was therefore the devouring *diabolos*. This was the Pagan-Roman power, which was destined to fall from the political heaven as the result of the "war in heaven" between it as the dragon and Constantine as the Michael. In that conflict "*the dragon was cast out of heaven*" (Rev. xii: 9). Foreseeing this victory of the Christian cause politically over the devouring devil or dragon, our Saviour said, "I beheld satan as lightning fall from heaven" (Luke x: 18). When all evil, politically, socially and individually, is removed by Christ, the devil and all his works will have been destroyed, which is the grand mission of Christ in its final accomplishment.

FOURTH QUESTION.

How is it that the Christadelphians do not believe in a universal resurrection, when we read that *every eye shall see Him*, the Saviour, when He comes (Rev. i: 7)? And we read that the dead, *small* and *great*, shall stand before God (Rev. xx: 12, 13).

ANSWER.

The words "every eye shall see him" are intended to express the

manifest real appearance of Christ, and are not to be viewed as a mathematical statement. If the statement is made to mean that every eye that has ever existed shall see him it will contradict other plain declarations of the Scriptures. The prophet Isaiah says of some that "they are dead, they *shall not live*; they are deceased, they shall not rise." The prophet Jeremiah also declares that the princes of Babylon should sleep a perpetual sleep and *not awake* (chap. li: 39, 57). These and many other testimonies show clearly that universal resurrection is not scriptural. The principle laid down is, that as many as sin without law shall perish without law; and as many as sin in the law shall be judged by the law (Rom. ii: 12). The dead small and great that are to stand before God are those who will be judged by law; not those who perish without law, or who sleep a perpetual sleep and do not awake.

## FIFTH QUESTION.

Would a person who is a baptized believer be required to be *rebaptized* to become a Christadelphian? Now, my dear friend, if you will be kind enough to answer the above questions and send them to me I would receive them as a great kindness; for I am not asking them out of any curiosity but for the sake of *truth*, for I am a *truth gleaner*. There are other questions that I would like to ask, but I think that I have troubled you enough for one time.

Now with Christian respect I beg to subscribe myself, yours very respectfully,  
CHRISTOPHER ARLIDGE.

## ANSWER.

A baptized believer is a Christadelphian and would therefore not be required to be rebaptized to become one. By a baptized believer we mean one who upon belief of the one gospel was baptized. One who has been immersed in the belief of "another gospel" or in no belief at all is not a baptized believer and therefore not a Christadelphian. It is *the* gospel, not another gospel, that is the power of God unto salvation to everyone that believeth. Strictly speaking one cannot be rebaptized. There is only one baptism in the true sense. Immersion in water without belief in the true gospel is not scriptural baptism. Therefore a person who has been immersed into a Baptist church or a Disciple church must, when he comes to believe the gospel, be baptized into Christ in order to become a brother of Christ or a Christadelphian.

## SIXTH QUESTION.

P. S.—*Dear Sir*: Please excuse me, but there is one or more things I would like to ask you, and they are these: What are the *marks* of the *beast* we read of in Revelation? According to history, the *organ*

was brought into use to help the service of song by the Pope of Rome, and also the introduction of *floral decorations* on the so-called altars, not only in the Church of Rome, but in the Protestant churches. Are these marks of the *beast*? These are subjects that concern many, and I am one of that number. Please answer and oblige. C. A.

## ANSWER.

The forehead is the seat of thought. The book of Revelation being a book of symbols uses the forehead, marked with a sign, to represent the belief of those so marked. The beast, ridden by a lewd, intoxicated woman, is a symbol of the Roman power under the control of the apostate church of Rome. In this system of political and religious blasphemy we have the counterfeit of the gospel of Christ and the kingdom of God. The heads of all its devotees are full of doctrines that God hates, and they have been taught to signify these by making the sign of the cross on their foreheads. To accept the doctrine of the Romish church, either from Rome direct or indirectly through her daughters, is to receive the mark of the beast in the forehead, and to make the sign of the cross is to signify that fact. Prostitutes in ancient times wore marks in their foreheads to distinguish them from women of chaste characters. It is fitting that the great system of religious prostitution should require its members to do the same. Having their consciences seared with a hot iron, as it were, they have come to regard vice as virtue and are not ashamed to emblazon its sign wherever they can find a conspicuous place.

If the use of musical instruments in worship were the mark of the beast there would have been a condemnation of such use in the commandments of Christ and His apostles. Instead of any such condemnation being found in the Scriptures, frequent reference is made to the use of musical instruments in the worship of God. David set apart twenty-four orders of "singers and players upon instruments" who should "prophesy with harps, with psalteries and with cymbals" (I. Chron. xxv); and in the future glorification of Israel after the spirit they are represented before the Lamb, "having everyone of them harps and golden vials," which are used to represent the "prayers of the saints" (Rev. v: 8).

## Intelligence.

HENDERSON COUNTY, KY.—We are pleased to announce the obedience to the Abrahamic faith, June 27th, of J. M. Connaway, (aged 36), formerly neutral. Bro. Connaway has been interested in the Truth for several years, and after giving the matter careful study was constrained to make the "good confession." May he hold out faithfully unto the end. W. J. GREEN.

## REVIEW.

BY ORIANA L. TURNEY.

**A** LOCAL paper had this: "It is doubtless a matter of profound thankfulness to Dr. Briggs that in these piping times of peace and religious liberty (?) the Assembly that has recently passed judgment of heresy upon him and expelled him from the Presbyterian Church has reached the limit of its ecclesiastical authority. Burning at the stake for a little difference of opinion on a theological question is no longer popular." What folly! When will human nature learn to distinguish between liberty and license, the enforcement of necessary order and intolerance? It is not what Dr. Briggs teaches if he but teach it on his own responsibility. It is when he declares his fallacious doctrines a part of the Christian religion or a Bible truth that he must be put aside. Moreover, the "little difference of opinion" becomes a very great difference when it teaches a Protestant purgatory; when it then claims that reason and the church need not be subordinate to the Scriptures, but clothes them with such "divine authority as empowers them to speak finally and with certainty on the great questions of salvation and life." To say of anything that it is a fountain of divine authority which can give us certainty on divine things is to state that the authority is infallible. It would, in fact, be no divine authority if it were not infallible. There can be no question that Dr. Briggs conceives of reason as being able to speak with certainty and final authority on the burning question of human salvation. A slight difference is it?

To cite men who found certainty apart from the Bible, and to know that these men denied the divinity of Christ, how much of a difference is that? It is reason and not faith that lead men to this treatment of Christ.

To set up reason and the church as foundations of divine authority which give certainty in addition to the Bible; to declare that a rationalist like Martineau, who rejects the Bible as the Word of God, is a representative Christian, is this such a small difference of opinion? To oppose the inspiration of the Bible and not agree with the affirmation that all the books of Scripture are "given by inspiration of God" and do not constitute entire perfection and infallible truth?

What is inspiration? Prof Henry B. Smith defines it. "Inspiration is that divine influence by virtue of which the truths and facts given by revelation are spoken or written in a truthful and authoritative manner." And furthermore he says: "The inspiration of the Bible

involves its infallibility. Interpreted as all works must be by its real spirit it gives us truth without error. Light and life come through the ministry of the Word."

Luther says: "Thy Word is very true, therefore it admits of no addition from human teaching. The Word of God which is in itself perfect must for that reason not be changed. Holy men have erred in their writings and sinned in their lives, but the Scriptures cannot err. It is impossible to fathom and to explore to its depths the Holy Scriptures. It bids defiance to scholars and theologians; for the words of the Scripture are the words of Holy Spirit and therefore they are too high for men. I will never allow any man to set himself above the Word of God. I can endure everything, but I cannot abandon the Holy Scriptures. I would rather lose my life; rather have my arms and legs cut off, than to forsake the clear and true Word of God."

And how is it with us Christadelphians? Should we not be enabled to say thus to ourselves, "Better for me is pain and sorrow; better want and hunger, better the fate of an outcast, than submission and acquiescence in what shames and dishonors my faith. As against this death were painless. And even in death the triumph is with those who can endure. Faithful even unto death."

Well does Dr. Lampe, the opponent of Dr. Briggs, say: "The tendency of the age to believe as little as possible is sapping the strength of faith and depriving the Christian life of its vigor. That strength and that life are nurtured by an unshaken faith in the great truths of the infallible Word of God."

But how bring this fact home to the people? By church trials? I think not. It seems very simple to me. First encourage an earnest and faithful study of the book. In great measure I agree with that bold thinker, Professor Huxley, wherein he says: "A high court of ecclesiastical jurisdiction is occupied with questions of washing of cups and pots and brazen vessels which the Master, whose professed representatives are rending the church with these squabbles, had in mind when, as we are told, He uttered the scathing rebuke, 'Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. In vain do they worship me teaching as their doctrines the precepts of men' (Mark vii: 6, 7). Men who can be absorbed in bickerings of this kind can have but little sympathy with the old evangelical doctrines of the open Bible, or anything but grave misgivings of the results of diligent reading of the Bible without the help of ecclesiastical spectacles by the mass of the people. Greatly to the surprise of many of

my friends I have always advocated the reading of the Bible and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago in smothering them under the precepts of men. It is so certain to my mind that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old world superstitions which has been piled round it by the so-called Christians of later times. It is clear that the only immediate and ready antidote to the poison which has been mixed with Christianity to the intoxication and delusion of mankind lies in copious draughts from the wonderful spring. For it must be remembered that the New Testament books are not responsible for the doctrine invented by the churches."

My brethren, to contend earnestly for the faith is to move in a direct, straightforward course, an undeviating line. To follow and try to answer error is to go by crooked ways and through devious windings. Suppose one among us were to teach that the memorial supper is not a necessity? What the rebuke? Why the supper, again and again and yet again. If some go wrong let others be more strenuously right. If some teach falsely let others proclaim from the house-tops the life and the way.

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#### "PRACTICAL POINTS."

**U**NITY in the ecclesia is most desirable. There are some kinds of unity which profiteth for a little time. On board of a ship of war, for instance, there is a manifestation of united action. There men rise at a certain hour, eat at the same time, dress alike, go about their duties together, and when hammocks are "piped down" at 9 o'clock they "turn in" in the same methodical way. This is unity, but only as a matter of human obligation and discipline. *Such* concert of action will not do in the house of God. To mind the same things, to speak the same things, to walk together agreed must spring from a higher consideration than the mere concern of duty. True unity, having promise of the life which now is and of that which is to come, must be based upon that exalted "faith which worketh by love," in bringing the children of obedience into harmonious association in the bonds of the gospel. Anything short of this priceless attribute of the character of Jesus Christ in us will leave room for the entrance of envy, strife, evil surmisings, misjudgments of one

another, yea, even of hatred. The Spirit of God speaks in glowing terms, in Psalm ciii, of the unity we should strive to maintain. Let us be equally yoked together in love.

In physics it is much easier to write a prescription than it is to take the medicine. Moral doses are usually dispensed with more readiness than they are received. Men are quick to give advice to do right and are equally slow to act upon their own exhortations. Not so with our Lord Jesus, however. He first lived *righteousness*, then admonished others to do so. He came not to preach, "Do as I say;" the power in His teaching was in this, "Follow me." Brother, trace again Jesus' way through the New Testament narrative and endeavor to keep your feet in His footprints and you shall not walk in darkness, but shall have the "light of life" (John viii: 12).

Paul said on one occasion (I. Cor. ix: 27), "I keep under my body, and bring it into subjection." This fight is much more profitable than beating the air in ordinary human uncertainty. Universal man endeavors to the utmost of his ability and strength to get the mastery, either lawfully or otherwise, over his fellow, and once getting him down will give all his attention to keeping his opponent's body under at any cost. Sometimes in the ecclesia (alas! a pity 'tis), far too much care is taken in subduing number two and in bringing him into subjection to the law of Christ, crucifying his flesh with its affections and lusts, while number ONE complacently rests on top. This should never be. We cannot so have learned of Jesus. Let us emulate Paul's example, and say, "I keep under *my* body, and bring it into subjection." This will help our fellow-sojourner towards the kingdom of God more than any word that we can speak or think. "So run that ye may obtain the prize." G. T. W.

#### THE FRATERNAL GATHERING AT CHICAGO.

**A** FEW words in regard to our annual fraternal gathering which has just closed here, and which we feel has been one of the best, most successful and profitable gatherings we have ever held, will, we doubt not, be of interest to all the brethren. On Sunday morning about one hundred and fifteen brethren surrounded the Lord's table to unite in the observance of the memorial ordinance. There were assembled together brethren from Canada, Massachusetts, Maryland, Virginia, New York, Pennsylvania, Michigan, Ohio, Kentucky, Wisconsin, Iowa, Kansas, Missouri, Texas, Louisiana, Nebraska and Illinois. And to say that during the three days of the

gathering we had a feast of fat things will hardly express the pleasurable and profitable time we spent together—not only in listening to the words of exhortation and instruction that were spoken by the various brethren who addressed the meetings; but in seeing the mutual love and harmony that prevailed and the deep interest and enthusiasm shown in spiritual things. One had but to look on the faces of the assembled brethren as they listened to the good things set before them and there see the expression of the feelings that filled their hearts. It was indeed a season of rejoicing and spiritual upbuilding which it is seldom the privilege of the brethren to enjoy. The theme that seemed to pervade the whole of the addresses was “the love of God” and “what constitutes our acceptable service to Him,” and a looking forward to and pointing out the glories that will be realized by all those who are found worthy in that day when we will be called on to give an account of our stewardship. One gratifying feature of the gathering was the evident earnestness of the younger brethren, a number of whom addressed a large body of believers for the first time, and they did so in a manner that was aptly described by a brother when he said that what had been heard from them showed “that the lambs had been gleaned in good pasture.” Addresses were delivered by the following brethren: Brothers Parker and W. H. Wood, Springfield, Ohio; J. Soothill, Harvard, Ill.; Chester, Bonfield, Ill.; D. E. Williams, Baltimore, Md.; P. Phillips, Coal City, Ill.; Irwin, Manistee, Mich.; J. Cook and Z. Cook, Buffalo, N. Y.; Paul, Waterloo, Iowa; J. McKellar and A. Pinel, jr., Boston, Mass.; J. Eastwood, Lawrence, Mass.; Cocke, Creal Springs, Ill.; T. Williams, J. Spencer, J. Wood, J. Norman, S. T. Norman, J. Johnston, C. Williams and J. Leask, Chicago, Ill., and W. W. Bennett, Churdan, Iowa.

On Sunday evening Brother T. Williams delivered a public lecture listened to with marked attention by a large audience on the subject, “Is Heaven Your Home?” He therein set forth the truth so clearly that it seemed as if almost the blind must see, and from expressions heard at the close it was evident some had had their eyes opened to behold at least some of the truths set forth. Taken as a whole this gathering marks a green spot in our experience, and we doubt not that all who were present felt that it was a good thing for them to be there. It was voted that, should our Lord delay His coming, we hold another gathering here next year on the last Saturday, Sunday and Monday in July, which we hope may prove as profitable as the one just closed, and that many brethren from various parts will participate in adding to its interest, and in stimulating each other to fight the good fight and to keep the faith, so that we may all attain that crown of righteousness to be bestowed on the worthy ones in the day when our Lord shall appear.

J. LEASK.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*—SOLOMON.

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send,
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in July ADVOCATE:

NAME.	AGE	RESIDENCE.	GRADE.
Marion Smith.....	13	Grantsburg, Wis.....	100
Grace Baker.....	11	Scammon Kansas.....	98
Reuel Brittle.....	13	Mahanoy City, Pa.....	97
Alma C Field.....	14	Providence, R. I.....	97
Alice Dolph.....	13	Rochester, N. Y.....	92
Florence Field.....	12	Providence, R. I.....	90
Retta Short.....	13	Seneca Falls, N. Y.....	90
Roberta Short.....	12	" " "	87
Esther Barlow.....	15	Providence, R. I.....	75
Fannie Barlow.....	11	" " "	67
Rose E. Selley.....	14	" " "	67
Charles D. Wicks.....	15	Toronto, Canada.....	67
Arthur M. Wicks.....	12	" " "	67
Gertrude Barlow.....	13	Providence, R. I.....	63

Below is given the result of examination of answers to questions for Class No. 1 in July ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Homer I. Byrnes.....	9	Wauneta, Kansas.....	100
Daisy Franklin.....	10	Elgin, Ill.....	100
Jennie Smith.....	10	Grantsburg, Wis.....	100
Burr Brittle.....	8	Mahanoy City, Pa.....	98
Mary J. Baker.....	8	Scammon, Kansas.....	97
Allie W. Taylor.....	10	Providence, R. I.....	95
Walter Field.....	10	" " "	93
Mabel Field.....	8	" " "	93
Allie Stinehart.....	9	Lackawaxen, Pa.....	77

A number of answers in both classes this month are right, but as only one proof-text is given in proof of many of the answers, the

marking is not as high as it would have been had two or more texts been given for each answer. Scholars will please try and send in their answers as near the 25th of the month as possible and thus avoid being too late for examination.

## LESSON NO. 11, CLASS NO. 2.

## QUESTIONS.

- 1.—Did God give Abraham the land of Canaan which He promised him?
- 2.—Was the possession of the land of Canaan by the children of Israel a fulfillment of the covenant with Abraham?
- 3.—What does Paul say Christ did in relation to the promises made to the fathers?

## BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—Abraham did not inherit the land of Canaan before his death. Proof: Gen. xxii: 4; Acts vii: 5; Heb. xi: 13, 40.
- 2.—The children of Israel did not possess the land, in fulfillment of covenant, as the promises are spoken of as having yet to be fulfilled. Proof: Micah vii: 20; Luke i: 72, 73; Heb. xi: 13.
- 3.—Paul says Christ confirmed the promises made to the fathers. Rom. xv: 8; Gal. iii: 17.

MARION SMITH.

## SECOND BEST PAPER, CLASS NO. 2.

## ANSWERS.

- 1.—God did not give Abraham the land He promised him (Acts vii: 5). In Heb. xi: 13 Paul tells us that Abraham died in faith without having received the promises, but had seen them *afar off*; also the 39th and 40th verses.
- 2.—The possession of the land of Canaan by the children of Israel was not a fulfillment of the covenant with Abraham (Ex. xix: 5, 8; Deut. v: 2-4).
3. Christ came to confirm the promises made to Abraham (Rom. xv: 8).

GRACE BAKER.

## LESSON NO. 11, CLASS NO. 1.

## QUESTIONS.

- 1.—What is the spirit of man?
- 2.—From whom did he receive his spirit?
- 3.—Where does his spirit go when man dies?

## BEST PAPER, CLASS NO. 1.

## ANSWERS.

- 1.—It is life. See Luke viii: 55; also Job xxvii: 3.
- 2.—From God. See Zech. xii: 1; also Gen. ii: 7; Job xxxiii: 4.

3.—It goes back to God. Proof: Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it; also Job xxxiv: 14, 15.

HOMER J. BYRNES.

SECOND BEST PAPER, CLASS NO. 1.

ANSWERS.

1.—The spirit is the power from God by which we live (Job xxxiii: 4; Acts xvii: 28).

2.—He receives his spirit from God (Acts xvii: 25; Psa. civ: 30).

3.—The spirit goes back to God who gave it (Psa. civ: 29; Job xxxiv: 14, 15; Eccles. xii: 7).

DAISY FRANKLIN.

LESSON No. 12, CLASS No. 2.

1.—God promised the land of Canaan to Abraham. The churches believe that Abraham went to heaven when he died and that heaven is to be his eternal abode. Can you harmonize this? Remove the difficulty and show what the truth is in the case.

LESSON No. 12, CLASS No. 1.

1. What is resurrection?

2.—Who will raise the dead?

3.—When will the resurrection take place?

SUNDAY-SCHOOL PRIZES.

In awarding prizes the average of those who have answered all the questions during the year has been taken; and while some who have answered only a part of the questions may average a little higher, still it has been considered only fair to reward those who have shown diligence in sending in their answers every month. We therefore take pleasure in stating that of these the ones standing highest are as follows in Class No. 2:

Maude Cocks, Creal Springs, Ill. ....	91
C. D. Wicks, Toronto, Ont., Canada.....	91
A. M. Wicks, " " " .....	89

CLASS NO. 1.

H. J. Byrnes; Wauneta, Kansas.....	97
Mabel Field, Providence, R. I.....	95
Walter Field, " " .....	92

The names of other scholars who have answered all the questions during the past year in Class No. 2 are: Rose E. Selley, C. Mason, Pearl Eblin, Alma C. Field, Marion Smith. In Class No. 1, Jennie Smith and Allie W. Taylor, all of whom stand well and are worthy of commendation. Prizes will probably be out about the time this number of the ADVOCATE is mailed.

## THE JEWS, THEIR LAND AND AFFAIRS.

### SCATTERED.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

### GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*."—Ezek. 37: 21, 22.

### A LETTER FROM MRS. DAVIS TO BROTHER TICHENOR.

JERUSALEM, June 28, 1893.

The cholera is raging in Arabia and other places on the Mediterranean coast. I expect we shall have a quarantine soon and our mails will not be safe. My neighbor, Mr. Durgan, is very ill with pneumonia and it is doubtful if he can recover. I am very weary with watching. I think there is not one family in Jerusalem that is free from sorrow and suffering. The poor Jews have the most affliction. A poor Jewish woman came to me yesterday; she is nearly distracted; her only son is sick in Cairo, has been in the hospital several months; all she can do is to mourn and fast. We read the Scriptures together and talked about the great promises and she was comforted. She believes Jesus is the Messiah but she cannot accept the Christianity of the missionaries. I am glad to tell you that I have a little money on hand to pay the rent for several poor families who otherwise would be turned out of doors at the end of the year, which is in two weeks. I have kept a few pounds for that special purpose, as Dr. d'Arbela advised me to do so. So please to thank the dear friends who are the agents in providing a home for these poor, afflicted ones.

However, there has come good news for the poor Jews. The Sultan has granted a concession allowing them to come and purchase land for colonies and to build in Palestine. There is much rejoicing. There is plenty of water this year and crops are good. The weather is hot and it is quiet here now.

Pray for us and the soon coming of our dear Lord.

A. E. DAVIS.

Writing Sister Tichenor under date of June 30th, Mrs. Davis says:

The Catholic Congress has come to an end and I think it was a failure, I shall know more about it soon. The highest officers in the church have come and are still here. They claim that this year will be the great triumph of the church. It is thought by those who

ought to know that the Catholics mean to make Jerusalem their head-quarters. The situation is remarkable and there must be some foundation for such rumors.

The Sultan has decreed that all Jews and Christians in his empire shall be subject to a war draft. This terrible news has caused the greatest horror among the poor Jews and a fast has been proclaimed for twenty days. It is awful. Such a thing has never been done before; to take away the husband and sons of the poor Jews means almost annihilation. Those who had bought land cannot get any title from the government. The situation cannot be much worse. The poor Jews are in great trouble, with prospect of a conscription and the failure to get titles to the land which they have paid money for. No one can see how it will end. Two weeks ago there were two hundred Jews who landed in Jaffa intending to come to Jerusalem. The Turkish officers were commanded to send every one of them back on board the ship, and no one knows yet what has become of them. There is no place found for these poor Russian Jews. I could never understand before how much people may suffer and live; I never hear them complain of their sufferings. They seem to think that it is a privilege to exist anyway. I am now helping a few families every week a little, widows and fatherless children. I hope to do more when the need is greatest. What a blessing it is to be able to help a little. Dr. d'Arbela wishes me to say that he is grateful to the friends who have so willingly aided his suffering brethren the past winter. Did I tell you that I received a kind letter from Brother Evans, of Guelph, Canada. He sent a remittance in March. It came just in the time when most needed. It was kind of him. Tell him that what he has done is greatly appreciated.

As ever your friend,

A. E. DAVIS.

SUNDAY-SCHOOL LESSONS.—THE following answers to the Sunday-school lessons came too late to go in their classified place and order: Harpending Eblin (age 12), Robards, Ky., 100; Pearl Eblin (14), Robards, Ky., 100; Ida Peterson (14), Tottenville, N. Y., 98; Maud Cocke (13), Creal Springs, Ill., 95; Ethel Cocke (12), Creal Springs, Ill., 95; Jessie Eblin (10), Robards, Ky., 100; Huldah Peterson (10), Tottenville, N. Y., 90; John Peterson (12), Tottenville, N. Y., 90.

#### That American Sabbath.

Editor—"Have you written that editorial on the preservation of the American Sabbath yet?"

Sub-editor—"Not yet. I have been hunting through the Bible all afternoon to find where it is mentioned."—*Indianapolis Journal*.

## THE RESPONSIBILITY QUESTION.

**W**E are in receipt of criticisms of what has appeared in the August issue of the *Christadelphian* on the subject of responsibility. The fact that the subject is now receiving considerable attention prompts us to say a few words by way of explanation of our attitude in relation to this subject since we have been publishing the *ADVOCATE*. To do this we must go back nearly thirty years, when we learned the Truth principally by the aid of the "Twelve Lectures." We accepted the views therein set forth on the subject of responsibility and have seen no reason to change since. Not considering the subject one that affected the foundation of fellowship we did not deem it necessary to have much dispute with those who had come to take a somewhat different view from our own. However, when we started the publication of the *ADVOCATE* we found that one who at first seemed to be a friend became an enemy, and by misrepresentation some success was met with in remote parts where we had no acquaintance in arousing suspicion as to whether we were a *Christadelphian* or a *Restitutionist*. As the *ADVOCATE* went out month after month the grounds of suspicions were removed and falsifications were hurled back at their author. Then the responsibility question was ceased, and an attempt made to cause a division and to break up the *ADVOCATE* by making a great ado about our differing from some leading brethren on the subject, the difference being enlarged from a mole heap to a mountain. Seeing there was a possible chance of using the case in an exaggerated form mischievously, we concluded to try to defeat the object by the use of what little wisdom of the serpent and harmlessness of the dove we possessed. We succeeded, till it became evident to all that the *ADVOCATE* was in reality what it claimed to be in its start, and not, as was represented, another "opposition paper." After a personal interview with Brother Roberts and an exchange of thoughts upon the responsibility question it was made clear that while there was not perfect accord no fundamental subject was affected, and therefore no barriers stood in the way of co-operation. The result has been we have been enabled to go on unhampered to do what little good we hoped to do on this continent by means of the press and the platform, and we think we have been at least a little help and not a hinderance in the work that was previously being carried on.

Now the subject of responsibility is up for consideration, and the fact that, like many other subordinate questions, all do not see eye to eye upon it is manifest. It is one of those questions upon which

we may never perfectly agree till the Lord come to settle it. Still, with well-balanced minds and in the absence of a possibility of mischief by misrepresentation, no harm can now grow out of a brotherly exchange of thought and a careful examination of the texts that bear and are supposed to bear upon the subject. For that purpose the pages of the *ADVOCATE* are open to a limited extent.

We judge from what has been written on the subject that some broadly deny that knowledge brings responsibility, a position that seems to us to be extreme. It is certainly a reasonable principle to lay down that a knowledge of God's laws creates responsibility, and that a breach of His laws is never allowed to go unpunished if not pardoned. The fact of God's supremacy and that He is just in all His ways forbids any other view of the matter. But the real pith of the subject in hand is not reached by the proposition that knowledge brings responsibility. The proposition only suggests another question, viz.: Responsibility to which of God's courts, so to speak, of justice? That there is not one court for all is evident. God is a God of order, a God of law, if you please. He has a court of justice for His household, and He has courts of justice for nations and individuals outside the household; and the laws by which one is judged are not applicable to the other. The antideluvians were responsible and were judged and punished. So with the Sodomites, the inhabitants of Nineveh, Bayblon, etc. Under the law of Moses "every transgression *received* a just recompense of reward;" and with those whose responsibility extended no further than Moses' law the just recompense was rendered at what God saw fit to constitute a court of final jurisdiction. Those, however, who had ascended a higher plane and passed from the old covenant to the new stood related to and responsible to one higher than Moses, and *therefore* are responsible to what we may term a higher court. What we have to do, therefore, is try and find Scripture lines of distinction between the divine courts of justice and learn why one part of the human family is amenable to one and other part to another. In doing this we must be careful not to misplace Scripture texts. For instance, if we quote the text, "Whoremongers and adulterers God will judge" (Heb. xiii: 14), we must not make it say that all of such characters will be judged at the judgment-seat of Christ, for that would bring thousands there who never heard of the gospel. We must remember that the words are uttered to and are confined to those who by the law of the gospel have become amenable to the judgment-seat of Christ, while those of such character who have never come under the law of the gospel receive their punishment in the to us complex workings of the hand of unerring justice among the children of this world.

The hand of retributive justice is plainly seen in the terrible calamities that have been visited upon cities and nations; and no less is this true of certain individual cases, such as Nebuchadnezzar, Herod, Ananias and Sapphira and Nero. From these visible visitations we may safely conclude that justice is continually at work by means of natural and supernatural laws, and that while *we* may not be able to follow it in all its intricate dealings with nations and individuals, we may depend upon it God will never allow the guilty to escape.

If this view is taken of the matter it will not be necessary for us to try to vindicate justice by a theory that aliens must mingle with saints before a tribunal whose office is to settle cases of those who come into relation to the question of *life* or death." We must all appear before the judgment-seat of Christ, that everyone may receive the things in body according to that we have done whether it be good or bad;" from which we may conclude that each individual case at this assize will involve the question. Shall I receive *good* or *bad*, life or death? a question which cannot be applicable to those who never entered the race for life.

We remember receiving a question from a brother several years since something like this: My sister understands the Truth but will not be baptized. Would it be right for me to warn her that if she is not baptized she will be raised and brought before the judgment-seat of Christ and be punished? Our answer was that if the love of the Truth was not in her the fear of punishment would never qualify her for baptism into Christ. Now the principle involved in this shows, we think, the danger of using the wrong means to bring people into—not into Christ, but into the ecclesia; and experience and observation have shown that many evils have grown out of this method. It is one thing to believe the Truth and another thing to "believe with all thine heart." Fear will compel a man to obey law regardless of love. But the gospel is a very different thing from a code of laws. Law does not care whether you love it or not; all it demands is obedience. Not so, however, with the gospel. The gospel does not want your obedience without your love; in fact, there is no such thing as obedience to the gospel except that which is prompted by love. It is only where there is a "good and honest heart" that obedience to the gospel can take place; and if there is not a love inspired by its beauties and blessings no amount of threats will ever kindle that love, for love is not made in that way. Hence we may conclude that mere law operates in a different sphere from that of the gospel; the former can get along without love, but the latter cannot.

In this there is much danger of parents using the wrong means of bringing their children into the ecclesia. Parental influence and methods of intimidation may take the place of the power of the gospel. While these are right and proper means of impressing the mind with God's greatness and man's obligations to reverence Him, if the glorious promises of the gospel do not inspire a love that will "gladly receive the word," a recognition of God's greatness and a reverence (perhaps phrenologically only) will never introduce into the one faith and hope. Let us therefore take care that our zeal for visible fruits of our labor in the form of numbers of "converts" does not lead to a disregard or even carelessness as to the quality of the converts. This seems to us to be the most important matter for us to look after in connection with the subject in hand, whatever our views may be as to where to draw the lines of responsibility.

It is a question if we are entirely free from the prevailing ambition of the sects in the matter of trying to add to our numbers without due regard to the means employed and to the real reason why applicants ask admission among us. We may hedge in a person by circumstances in such a way as to induce him to be immersed; but the question remains, and it is a serious one, Is the immersion an outward expression of an inward love, or is it the result of force of circumstances? This reminds us of another matter—it too a very difficult and important question—that of the marriage of those in the Truth to those out of it. The testimony is against marriage with those that are without; but if they come within for the sake of marriage what a solemn thing! We have heard the matter spoken of in this way: A young gentleman, an alien, falls in love with a sister and they are engaged. It finally turns out that the gentleman shows no signs of becoming one of us; the sister breaks the engagement. After a little while the gentleman becomes concerned about the Truth and soon is immersed. This is followed by a renewal of the engagement and soon marriage takes place. "That brought him to time!" triumphantly exclaim some. Yes, but wait a little and reflect. What brought him to time and what did it bring him to? Was it love for the sister or the love of the Truth? Have you used man's love of woman, which is often blind, as a means of bringing him into the ecclesia? If there is nothing in it but this it is a sad and solemn case. He is with us but not of us. The marriage is still to an alien; and that which seems a triumph for the Truth is a triumph of the flesh.

This is an illustration of what might be done by using the wrong means in the responsibility question of bringing people into the eccle-

sia. You may use, or rather misuse, the gospel as a weapon held over a man's head and "bring him to time," so far as outward acts of obedience are concerned; but a revolver pointed in a man's face will never make him love you.

Of course we cannot be sure that every case of baptism we are asked to perform is prompted by sincerity. The conditions so far as we may be able to see are all right, in which case our responsibility ceases and we must do our duty. But let us take heed that we do not force conditions that will multiply our numbers and give us a body without a heart, moved by law and not love, and actuated by fear of punishment rather than from an appreciation of the blessings of the gospel.

There is certainly a difference between a law decreed for the regulation of men in this life and an invitation, such as the gospel is. Law holds out a sword; the gospel an olive branch. Law gives no choice, but says obey and ask no questions. The gospel allows choice. The reason is, that it is intended to deal with a different class of the human family—those fit to "take out." The masses of mankind are in such a mental and moral state that they cannot respond to the gospel, while they may be cowed by law. The very man we may call a rejecter may be morally incapable of being anything else. He may be able to talk upon the doctrines of the Truth without end and take great delight in shutting the mouths of those who know not the Truth; but he may be as destitute of a responsive heart as a skeleton is of life, and he can no more be made fit for baptism into Christ than an automaton can be made to admire the music it plays. This man might be threatened into the waters of immersion, but he would come out no better than he went in. An ecclesia multiplying its members by such methods must necessarily collect a vast amount of dangerous material that will create an atmosphere stifling to honest minds and pure hearts, and relief will be found only in periodical storms to clear the mist away.

It is held up as very inconsistent to believe that because one man tries to obey in baptism he is to be punished if he fails, while another is to go free because he refused to try. This is far from a proper way of putting the case and its plausibility is only in its sophistry. No man will be punished because he tries to obey. There certainly is not a man living foolish enough to believe in such an unjust thing. The punishment to be visited upon the unworthy at the judgment-seat of Christ is not for trying to obey; but it is for dishonoring the most holy name of Yahweh after incurring the responsibility which the taking on of that name imposes. In the gospel God says to us,

Here are great blessings for you in this name if you can and will take it on you and bear it through the world without reproach. But remember that, to obtain these blessings, you must incur great responsibilities. Now it is those who rush in without counting the cost that are punished; not for trying to obey, but for disgracing the name after incurring the responsibility which the opportunity of obtaining great blessings carried with it. To say that the man who does not try to obey goes free is not strictly correct, for a man that never obtains eternal life cannot be said to go free; for all are bound by the shackles of death and end their weary journey in the depths of dreadful oblivion. How then can any man go free? If a Gentile who knows the gospel must appear before the judgment-seat of Christ and be punished *there* because he did not try to win the prize offered, why not bring to the same judgment thousands who do not try to find out how to win the prize? The man who does not try to find the way of life does not "go free" any more than the man who does not try to obey. Punishment is meted out at the tribunal of divine justice to which such men stand related, and God's ways never conflict.

The question involved in this is sometimes one of prudence as compared with rashness. One man is so full of his first love that he rashly runs and puts on the name of Christ without ever thinking of whether he can run to the end of the strait way. Before he goes far the fire of his zeal is quenched, he proves a failure and the cause of the Truth suffers from his rashness. Another man is more careful. He counts the cost and concludes the way is too strait for his weak nature; and he decides not to identify himself with the name that he fears he may disgrace and he stands back; here is prudence. Now it does not seem right that this man should be raised from the dead to be punished at the tribunal of Christ for his prudence. This is no far-fetched illustration; it is based upon the very words of our Lord Himself. He is careful to warn men of what they must do if they undertake to enlist for so great a prize as He has to offer. To the multitudes that followed Him He said: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he *cannot* be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower *sitteth not down first and counteth the cost, whether he have sufficient to finish it?* Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king going to

to make war against another king sitteth not down *first* and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

Now does not this commend the man that counts the cost, and finding it more than he can pay decides not to start and bring disgrace? When we see a man sitting down and counting the cost shall we go and tell him, You might as well start the tower anyway; for if you do not you will be raised, judged and punished for not starting; and if you start and fail it will be the same thing. If this is absurd, then what lesson are these two parables of our Lord intended to teach?

Now in what we have written our object has been to warn against dangers with which a wrong use of a theory may be fraught. We may hold wrong theories based upon texts that seem to favor them and yet no harm grow out of it; but when they are wrongfully used evil results follow.

We must not be understood to claim that the subject of responsibility is so clear that he who runs may read. Texts may be used that seem to differ from what we have said. It is not our purpose now to attempt the difficult task of making all clear and plain. The criticisms we have received are in the form of questions that would hardly be appropriate here. Perhaps it may be profitable to give them attention ere long.

EDITOR.

#### ENCOURAGING WORDS FROM AN OLD VETERAN.

DEAR BROTHER WILLIAMS: It has been a long time since I have written. I will now say some things briefly. I have written a series of letters during the last winter to Brother Roberts on Covenant and Testament. There now seems to be an amicable understanding between us on that very important department in the Truth. Those who have been the longest in the Truth in this generation should by all means see eye to eye, for unquestionably the Lord is at hand.

What are Brother Williams' feelings in regard to the overlapping presentation of Daniel's mystical numbers, as given to us in the *Christadelphian* for the last six months?

[He heartily indorses it.—Ed.]

Now in regard to the fraternal gathering. I cannot see, Brother Williams, how it will be possible for me to be with you on that occasion. There seem to be many providential hinderances in the way. My feelings are to be with you. If it be possible at the last moment for me to be with you I shall choose the single word "Faith" as the

base of all I might say on the occasion. Last February ended my fortieth year in the faith, having been first introduced to it by Dr. Thomas in 1853, and now, I assure you, I am wholly absorbed in its interests. There is nothing in this life really worth living for but the great principles of our great salvation. I have toiled along these many years (being now 64), there being still six years more of my common allotment, and will it be possible that our blessed Lord will be here at the end of that time?

I most devoutly pray, "Thy kingdom come, thy will be done on earth as in heaven." There remains therefore a "rest," encouraging thought. Thanks be to God who giveth us the victory at last through our Lord Jesus Christ. Go ahead, Brother Williams; give us all the good things possible. I am so well pleased with your remarks on "Fellowship." We want sensible things and must have them.

With most profound respect and Christian fortitude, I remain as ever in the "patient waiting." H. W. HUDSON.

[It was a matter of regret to many who are personally acquainted with Brother Hudson that we were deprived of his pleasant and profitable company at the gathering.—ED.]

#### PLAIN TALK ON CLEANLINESS.

**F**ROM a sanitary point of view the lesson taught to the natural children of Abraham by the ceremonial obligations of the law of Moses in regard to the cleansing of self and surroundings was invaluable. "Wash you, make you clean," was the substance of each command where there had been physical defilement from any cause whatever. To be clean in person and property was the first object-lesson taught, in order to impress more strongly the desirability of attaining to moral purity and spirituality.

Through the tradition of the elders the Jews were led to a dangerous extreme. They became over-particular about "the washing of cups and pots, brazen vessels and of tables," and except they washed their hands often would not eat (Mark vii: 4). There was nothing wrong in this until it was magnified above the commandments of God. Herein was the error made. Having first kept the weighty matters of Divine imposition, "judgment, mercy and faith," they could then have been consistently careful of things of secondary importance relatively without offense.

Too often do we see spiritual Israel following a line to another extreme. As a people we profess to be morally clean through "the washing of water by the word." But we are not all clean nevertbe-

less. A close look at *self* on the part of each one will sometimes show that we are not always as careful as we ought to be in regard to personal cleanliness. "Clean hands and a pure heart" are eminently desirable from a *moral* standpoint; but we ought not to leave the question of clean hands and a pure body out of consideration because it is of admittedly minor importance by comparison. It does not seem necessary either to "talk shop," as the saying is, on a Sunday, or to take the shop into the meeting under one's nails, or in one's ears or inside of one's collar. It is not comely to see a brother with unwashed hands or a sister with soiled gloves (which should never be worn at such a time whether clean or soiled) either breaking bread or assisting in the memorial service, when a due regard can be so easily paid to the claims of soap and water. Too much care cannot be given to the question of cleanliness on such occasions. Medical science has demonstrated the danger arising from carelessness in all matters pertaining to this constitution of ours. One visit to a hospital clinic would for ever impress a person with the recognized importance of clean hands and nails. The most expert surgeons say that a large measure of their success lies in a due regard for absolute cleanliness in all such homely particulars. Now, speaking plainly, what about the mouth? Keep that clean too. Do not be niggardly in the use of brush and water. Every sister will agree with me that you have no right to drink with tobacco-stained lips from the cup. You certainly will look in vain for a first-century precedent for such a course. Be merciful to us, O tobacco chewer! Be clean. This then, is the sum of the whole matter. When the truth as it is in Jesus abounds in us it will make us morally clean, and will lead us *not* to neglect our hands, our ears, our teeth, our clothing or our dwelling-places. Every defiling thing will soon be taken away from the earth. Christ will soon come to put out of sight that which now offends, and will bestow perfect God-likeness upon all his friends, who will then be clean and pure within and without. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

G. T. W.

#### They Would If They Could.

NEW YORK, July 13.—At the Orangemen's picnic at Benner's Ridgewood Grove yesterday Rev. Dr. Madison C. Peters, one of the speakers, somewhat startled the audience by the liberality of his views in regard to the Catholic Church. He said:

"I rejoice that there is in the Catholic Church to-day a great spirit of liberalism, toleration and progressiveness. I thank God for such men as Cardinal Gibbons and Archbishop Ireland. Some of you may feel worried because we have an American pope. I am glad of it, because we shall soon have the American Catholic Church instead of the Roman Catholic."

## GIVE A HAND.

While in this weary world we wander  
 Trying to do the best we can,  
 Falling should we see a brother,  
 Do not fail to give a hand.

The way is ever full of danger,  
 With many babes but few are strong;  
 Should we pass a weaker brother,  
 Take his hand—lead him along.

Lead him on with care and kindness  
 Along the path our Saviour trod;  
 Never mind the world's opinion,  
 Look ever forward unto God.

When we see a brother drifting  
 Into treacherous, sinky sand,  
 Let us hasten, 'tis our brother;  
 Hand him quick a helping hand.

Lift him from the ugly quagmire,  
 Show him where his steps were wrong,  
 Should we turn our backs and scorn him  
 Without a signal-warning song?

Never scorn an erring brother,  
 Harsh words might tempt his flesh to ire;  
 Rebuke him gently, kindly, friendly;  
 Kind words will never flame a fire.

We are all upon one common level  
 And none so good but that we sin.  
 The guilt one man prays off to-day  
 A stronger one will stumble in.

This duty we should never shun  
 Nor lightly pass it o'er;  
 For he who turns a soul from sin  
 Shall shine for evermore.

V. A.

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LET your religion be seen. Lamps do not talk, but they shine. A light-house sounds no drum, yet far over the waters its friendly light is seen.—*Spurgeon*.

## *The Christadelphian Advocate.*

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*One is your Master, even Christ: and all ye are brethren"—Matt. 23: 28.*

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### EDITORIAL.

**T**HE little war cloud that appeared over Siam has disappeared by the king being compelled to submit to French power; another case of might triumphing over right. While a small matter is thus settled for the present, the outcome will be that complications will increase between France and England and add another bone of contention similar to the Egyptian question.

God has put England in her place in Egypt to be ready to do her part in the soon-coming conflict. At this France keeps up an incessant grumbling. Russia is intriguing in every way possible to arouse the Sultan to assume his "rights," and the young man who has the honor of being a mere figure-head in the rulership of Egypt is being made a tool of to keep up irritation. But England is there to stay till her work is done, and then all nations will have something more important to think about.

Not long since there was much talk in the newspapers of this country about war with England over the Behring Sea dispute. Canadian sealing vessels were captured and a stop was put to seal fishing under claims the world had never before scarcely heard of. The board of arbitration chosen to decide the controversy has just published its decision refusing the claims but providing for an international protection of the seals. Whatever inward dissatisfaction may be felt over this decision; there will, no doubt, be a pretended graceful submission, as it is felt that the much-boasted system of arbitration, which is hailed as the means of bringing peace and good-will to the world, must be kept sacred. In this, again, a comparatively small matter has been settled; but what is the probable outcome? There has been a new departure that makes manifest the true status of things and portends unforeseen troubles that will be beyond the power of arbitration or any other human scheme to settle. This was keenly felt by Baron de Courcel when making his speech in closing the Behring Sea tribunal. He saw that the seas (in fact the world) are too small for restless man and that the decision of the arbitrators will yet be a cause of jealous division. Following is an extract from his address:

"We have sought to maintain intact the fundamental principle of

this august right of peoples—which extends like the vault of the sky about all nations and borrows from the laws of nature itself—to protect one people of the earth against another and to inculcate in them principles of mutual good-will. On the regulations we were intrusted to elaborate we had to decide between divergent rights and interests which it was difficult to conciliate. The governments of the United States and Great Britain promised with good grace to accept and carry out our decisions. Our desire is that that voluntary engagement should leave no regrets on the part of either one of them, although we have asked of both what they will, perhaps, regard as serious sacrifices. This part of our work consecrates a *great innovation*. Hitherto the nations had agreed to leave outside of all special legislation the vast domain of the seas; yet the sea, after the land, has become small for men who, like the hero Alexander, and not less ardent in work than he, in glory display their energies *in a world too narrow*. Our work is the *first attempt* to share the products, hitherto undefined, of the ocean, by a ruling to be applied to goods which have escaped every other law except that of the “first comer.” If this attempt succeeds it will undoubtedly be followed by numerous imitations, *until the entire planet, on water as on the continents, shall have become the object of jealous division*. Then perhaps the conception of property will change among men.”

There is now being held at the World's Fair a congress of the world's advocates of arbitration, and the speakers were quick to refer to the victory of their society in the Behring Sea case, the decision having come while the congress was in session. If they looked as far ahead as the above-quoted words reach they would see that the great problem of settling the world's troubles can only be finally and permanently solved by a power and wisdom greater and higher than man possesses. What is the use of hoping for arbitration to bring peace when we are face to face with a world in arms that refuses to submit to arbitration the essential question of all questions, Shall all nations disarm? While arbitration schemers are vainly crying peace, peace, the activity of all nations in training, drilling and making fearful instruments of destruction is crying out war, war.

For a time it seemed that a check was to be put upon the war spirit of the German empire by the refusal of the Reichstag to pass the Army bill. But no, that would not do. Self-preservation, if nothing else, demanded that the empire keep pace with its neighbors in the race to ruin. The situation is aptly put by a writer in the *Youth's Companion* as follows, under the heading

## ARMED EUROPE.

"For about ten months previous to the middle of July much hope had been felt that the greatest of military empires would soon seek to bring about European disarmament.

Such was the prospect arising from the late German Reichstag's determined opposition of the new Army bill. Its passage was clearly necessary if Germany were still to be stronger than France in number of soldiers; therefore its rejection by the electors would have indicated that they desired to end the Imperial policy of preserving peace by showing a German army too strong to be dared.

But the Emperor William dissolved the Reichstag and appealed to the electors. They gave him a new Reichstag, which accepted the revised Army bill, and promptly passed it by a small majority.

This bill does not immediately increase the army so much as the Emperor originally demanded; but it gives him fifty thousand more soldiers this year, seventy thousand more in all after three years, and it will ultimately raise the strength of the standing forces and reserves to over four million four hundred thousand trained men.

In short, Germany is about to organize her utmost numerical military strength, and every other European nation will doubtless feel compelled to follow the same course as far as possible.

France long ago adopted the policy of training all her able-bodied men—a policy that the great wealth of her people enables her to pursue in peace with comparative ease.

Russia has added ninety-four thousand men to her standing army since 1889, and her policy has long been to keep afoot every man for whom her treasury could buy gun and uniform.

Austria-Hungary's strength in number of soldiers is far from fully developed, but her finances are strained by her army, and will, of course, be more severely strained by the new rivalry.

A generation ago the Italians believed that United Italy would be Peace, Industry, Wealth and Happiness. They now stagger under a burden of horse, foot, artillery and ships almost greater than they can sustain.

Rich, and delivered greatly by their island situation from fear of invasion, the British are not much crushed by the cost of their small though expensive army, but they have long been putting war-ships afloat almost as fast as their ship-builders could get them ready.

All the smaller nations follow, so far as they can, the example of the greater. Greece, and the new Balkan States especially, totter under their array; Turkey has gone into decrepitude with the strain, and Switzerland, apparently so secure in her mountains, has felt more panoply necessary to safety.

So now all Europe is in final training as if for the battle of Armageddon, and the height of civilization is a spectacle of warlike preparation such as the world never saw before. The one considerable hope of statesmen is alleged to be that a general war may not result from all this readiness, simply because war is now too dangerous for any nation's risk.

Yet England, Russia and France are quickly creeping toward collision in Asia; the situation of Turkey is dangerous as ever to peace; Austria-Hungary, by Francis Joseph's death, may fall into confusion with the adjacent powers variously backing the fighting elements; and who knows when Germany's retention of Alsace-Lorraine may tempt the French to fling toward the Rhine that army which is now called the most efficient in the world?

Under our own vine and fig-tree we Americans may be said to rest secure in the great peace of our distance from the armed hosts. But Great Britain, by her island position, enjoys some of our advantages, and she has never disdained to improve them by a navy of surpassing strength. Her position in the world testifies that prudence has not been lacking in her councils, and strong as we are in men, money and remoteness, we may well bear in mind the value of bulwarks on the deep."

At the present time France is in the greatest state of confusion over the elections, and riots are doing their deadly work. The interminable strife kept up between the various political parties and the exposure of the scandals of men in high places keep the masses at fever heat, and the only way to divert their attention is to pick quarrels abroad. She will create the quarrel ere long that will bring the universal clash of arms, and then Armageddon will settle all.

The "grand old man" is carrying the Home Rule innovation on to victory, it would seem. But here again is a source of trouble that may so embarrass England as to tempt France and Russia to hostile movement. The strong feelings engendered by the hated Home Rule plan is seen in the fact that the patience of Parliament has ceased to be a virtue, and its world-renowned dignity has been trampled under the feet of grave statesmen transformed into a disgraceful mob.

The dissatisfaction among the restless labor classes all the world over is finding vent in violent and uncontrollable riots; and no sooner is a little vent found in one place than noisy agitators fan flames of fury in others, and thus the earth surges and reels to and fro with no hope of tranquillity, till the words "Peace, be still," shall issue from the lips of Him whom the winds and the waves obey.

## INTELLIGENCE.

BOSTON, MASS.—We have had the pleasure of assisting another of the fallen race to escape from death. On June 21st Miss Henrietta Armstrong (formerly Methodist), after a good confession, was immersed into and for the name of Christ.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, during the month on the following subjects: 4th, "Christ as a Man of War." Bro. W. P. Hooper." 11th, "The End of Jacob's Troubles." Bro. Joseph McKellar. 18th, "What is Eternal Life? and how it may be obtained." Bro. A. Pintel. 25th, "Art Thou the King of the Jews?" Pilate's question and the answer of Jesus in the light of prophetic testimony. Bro. W. P. Hooper.

Your brother in hope of eternal life,  
JOHN B. RLEIGH.

COAL CITY, ILL.—We have the pleasure of reporting the addition to our little body here of John Wilker and his wife, Augusta Wilker, who were immersed into the sin-covering name of Christ March 25, 1893. Brother Chester, of Bonfield, was with us at the time and gave two interesting lectures. Our ecclesia is slowly growing by immersions and removals. We have been cheered by the removal from Scammon, Kansas, of Brother Phillips. A few of us will go to Bonfield shortly in company with William Hallman, who wishes to be immersed.

Your brother in the one hope,  
JAMES BLACK.

DOON, CANADA.—I have the pleasure to report the name of another, who has been "taken out from among the Gentiles" and inducted into the one name. Margaret Ann Smith, wife of Bro. John Smith, of New Dundee, was "immersed into the name of the Father, and of the Son and of the Holy Spirit" July 2d, 1893. Sister Smith formerly belonged to the children of Zion.

J. G. COSENS,  
Sec'y of Blair and Doon Ecclesia.

HARVARD, ILL.—We are expecting that Sister Heaton may be with us at

the gathering, from Keighley, England. I should be pleased if I could report better prospects for the Truth in this city. There are now only six who comprise our little ecclesia. We meet regularly each first day to break the loaf and drink wine in memory of our absent Lord, to expound the Word, and for that mutual building which is enjoined in the assembly of Jehovah's holy ones. Last Sunday Sister Soothill and I visited and broke bread with our aged, infirm Bro. Henry Fish, near Beloit, Wis. This poor, old brother is very lonely, having no one to meet with, and he feels himself forsaken of his brethren who have long been acquainted with him. Let me ask that such should write him occasionally and try and comfort him in his solitude. Our Bro. and Sister Lewis of this ecclesia are much in need of the assistance of the brethren.

Affectionately in Israel's hope,  
JOSEPH SOOTHILL.

[A dispatch has just come from Bro. Soothill (July 24th) announcing the death of Sister Lewis, the funeral to take place on the 26th, which we are asked to attend.—ED.]

LATER.

HARVARD, ILL.—My beloved sister wife, Mayette Lewis (aged 74,) fell asleep July 24. Although the sad event had seemed very near many times, and she had daily expressed a great desire to go, yet at last it came suddenly. She had been an invalid many years and her mind was feeble. Still the Truth was precious to her, and her Bible and THE CHRISTADELPHIAN ADVOCATE were her constant reading. She was a faithful wife and mother.

Bro. Thos. Williams, of Englewood, spoke comforting words to the few brethren present and unfolded the glorious Truth to the friends and neighbors assembled at the funeral.

She was laid to rest in hope of immortality when Christ comes to make up His jewels. I feel that I shall soon follow where she sleeps if the Master tarry long.  
CYRUS LEWIS.

**HAWLEY, PA.**—I have pleasure in reporting two more additions to the household of faith. On Sunday, August 13th, Miss Maud Garing (age 15), formerly neutral, daughter of Bro. J. F. Garing and Miss Katie Cooper (age 15), formerly Baptist, daughter of Bro. D. R. Cooper, on confession of their faith in the things concerning the kingdom of God and the name of Jesus anointed, were immersed into the sin-covering name. As they are young in years our prayer is that they may not be led into temptation but delivered from all evil, and be accounted worthy when our dear Lord comes to receive that crown of life that fadeth not away. Sister Steinhart, from Lackawaxen, was with us and rendered what help she could.

J. K. TERWILLIGER.

**JERSEY CITY, N. J.**—It is a pleasure to transmit the information that another, in the person of Mrs. Elizabeth Hagerman, of Asbury Park, N. J., has been "added to the name," which happy event occurred last Sunday morning, July 16th. Mrs. Hagerman is still a young woman and gives promise of endurance in the life of trial on which she has now entered. Being a resident of Asbury Park, which is some two hour's ride by rail from Jersey City, the ecclesia was pleased to depute me to attend to the things necessary to "the obedience of faith." Intelligent in the elements of the faith that even now proves a source of unspeakable joy and glory, she was prepared for the burial in water that so perfectly and beautifully "puts off the body of the sins of the flesh," which she did at the early hour of six o'clock in the morning, in the waters of "brave old ocean," with the roar of the rolling surf as the morning hymn to accompany the rejoicing of the angels in heaven as well as ours, that another soul was born anew in Christ.

Bro. and Sister Osgood, of Brockton, Mass., broke bread with us on Sunday. They are about to locate in Philadelphia. The lightstand in that city is of a better character than that existing in former years. Though the numbers are few (where are they not?) the qual-

ity is "rich" in that faith that is much "more precious than gold that perisheth." May it be "found unto praise and honor and glory at the appearing of Jesus Christ." C. C. VREDENBURGH.

**LUNENBURG, VA.**—Bro. Packie is with us again, doing good service in the cause of Truth. Through his instrumentality some twenty or thirty within the last two years have become obedient to the gospel of the kingdom.

We are trying to get a house of meeting in this section. If successful we would like to give you a call to our midst. Remember it when planning another visit to Virginia.

In faith and hope, E. M. FOWLKES.

**MILWAUKEE, WIS.**—With deep regret I inform you of the death of my beloved wife and sister in Christ, who, after twelve weeks' illness from consumption, fell on sleep June 29, 1893, in full hope of life eternal at the return of our beloved Lord Jesus the anointed. Her whole life was spent in search of true wisdom.

Your brother in Israel's hope,

THOS. MCCONNELL.

**QUINCY, MASS.**—Since our last report we have had an addition to our ecclesia by the immersion of Mrs. J. Knox, who put on the sin-covering name in the appointed way April 28; at the same time Mrs. Jennie N. Eldredge was immersed. Sister Eldredge will meet with the Campello Ecclesia. We had a very enjoyable meeting. Brethren and sisters of Boston and Campello were present, and we listened to some very encouraging words from the brethren. We are also pleased to announce the safe return of Bro. and Sister Burgess, Sister Clara Cranshaw and Sister LeMarinet from their former homes in England, where they have been spending a few months. Although we have again lost Bro. and Sister Burgess by removal to North Chelmsford, where our brother has obtained employment. On July 4th we held our fraternal gathering at Quincy Point beach, the Boston and Campello ecclesias joining with us; a very profitable and enjoyable day was

spent with those of like precious faith. A large number of brethren and sisters were present besides some seventy or eighty Sunday-school children. We are still holding forth the Word of life; delivering lectures every Sunday evening, but very few listeners are present. They seem to be "lovers of pleasure more than lovers of God." We have been favored with pleasant visits by the following: Bro. Giddings, of Worcester; Sister Hoyle, of Lowell; Bro. and Sister Jones, Bro. McKellar, Bro. Fairbrother, Bro. Armstrong, Bro. Grimshaw, Sister Robbins, Sister Soper and Sister Armstrong, of Boston.

Greeting to all of like precious faith.  
Yours in hope of eternal life.

R. J. CRANSHAW, Recording Bro.

ROCHESTER, N. Y.—We wish to inform the household of faith that after a careful examination the following persons were found qualified and desired to be buried into the sin-covering name, viz.: Christopher Arlidge (aged 64), of Westenby Weden, Northamptonshire, England, formerly Wesleyan, Methodist; Baptist, and later the Brethren or Disciples, and Isabella Mary Arlidge (aged 59), wife of the above, of Walthamstow, Essex, England, raised in the Established Church; afterwards joined the Wesleyans and then the Brethren or Disciples. Also John A. Cliff (aged 50), formerly Methodist, and his wife, Emma A. Cliff (aged 39), formerly Episcopalian, then Methodist. Until within a few years their home was Napanee, Ont., Canada. Also George B. Dobson (aged 67) was re-immersed on account of a conviction of its necessity, his previous immersion being coerced. We wish to mention that it is largely through the labors of Bro. Thos. Williams, under the providence of Deity, to whom be all the glory, that these persons have been brought to see and rejoice in the hope of the gospel.

On July 4th our Sunday-school had a fine outing at Belmere, on Lake Ontario. The company numbered about sixty persons, of whom we expect to see some fruit in the kingdom of God.

J. D. TOMLIN, Recording Brother.

SWOFFORD, WASH.—The debate between Bro. John Banta and Mr. Clark Braden has closed. It began on Wednesday, June 21st inst., and continued four days, four hours each day. Mr. Braden was extremely non-committal. On the first subject, the kingdom, we were surprised to find him denying that the iron of the Nebuchadnezzar image and the fourth beast of Daniel, 7th chapter, represented the Roman dominion. But greater was our astonishment when, in discussing the other question, the state of the dead, he would claim neither immortality nor immateriality for the spirit of man.

Our brother made a wonderfully strong and bold stand for the Truth when we take into consideration the fact that he had for an opponent not a representative man, but one on departures, and that Bro. Banta did not know this beforehand.

At the close Mr. Braden read to the audience and then handed to Bro. Banta the challenge which I inclose herewith. Bro. Banta requested me to send it to you.

When Mr. Braden read the challenge he made the boast publicly that he "would be indorsed by a thousand times as many persons as a soul-sleeper would."

Your brother in waiting, J. K. M.

[Bro. Magill wrote some time since intelligence of the obedience in baptism of Mrs. Nellie Schoonover, which took place in March. We know of no reason why this did not appear unless it be that it went astray with other letters and proof which we mailed to the office during our tour east, but which failed to arrive. One package containing letters, proof, etc., went astray and has never come to hand, and its loss has been the cause of considerable trouble. —ED.]

#### MR. BRADEN'S CHALLENGE.

Following is the challenge referred to above:

#### CHALLENGE TO ALL SOUL-SLEEPERS.

I hereby challenge the entire soul-sleeping fraternity of the world, and

Thomas Williams in particular, to a written discussion of the soul-sleeping issues on these terms: The propositions discussed shall be, Do the Scriptures teach that there is in man a spirit that is conscious between death and the resurrection, and that will enter the state that will follow the general judgment conscious? Braden will affirm.

Do the Scriptures teach that death is an utter extinction of all conscious being of the spirit in man, and that the punishment of the wicked at the general judgment will be an utter extinction of all conscious being. Soul-sleeper will affirm.

Clark Braden will write out in full his argument on the first proposition. The soul-sleeper will write as many pages in reply. Then Clark Braden will write his closing argument. The soul-sleeper will write as many pages in reply. The soul sleeper will write out in full his argument on the second proposition. Clark Braden will write as many pages in reply. The soul-sleeper will write his final argument. Mr. Braden will write as many pages in reply.

CLARK BRADEN.

EDITOR'S ANSWER TO MR. BRADEN'S CHALLENGE.

MR. CLARK BRADEN—*Dear Sir:*

I am in receipt of your challenge to "the entire soul-sleeping fraternity and Thos. Williams in particular," to discuss certain propositions in relation to the spirit of man before and after death.

In reply permit me to say, that if you are a believer in the popular theory of the immortality of the soul and the conscious existence of the soul or spirit between death and resurrection; also in the eternal torment of wicked souls, I am ready to discuss these subjects with you, either in writing or on the platform. If however you hold side views peculiar to your individual self, as the form of your propositions indicate, a discussion would be useless and a waste of time.

If a discussion be entered into the propositions should be so worded that the public could see that they embraced the real issues as they understand them.

To do this, the words commonly used should be employed and so formed as to make the real subjects to be discussed clear to the people generally.

Now the last clause of your first proposition asks "soul-sleepers" to deny that man is conscious after he has entered that state that will follow the general judgment. Why do you put such an unreasonable thing in a proposition?

Your second proposition asks an affirmation that the spirit is a being that dwells in man and that its conscious being becomes extinct in death. Christadelphians do not believe that the spirit of man is a *being*, conscious or unconscious. The only *being* with them is the man himself—not an entity inside of man.

If you pose as a champion of the popular theories in making this bold challenge I apprehend no difficulty in formulating propositions that will fully and clearly embrace the issues, and so I submit the following:

1.—Do the Scriptures teach that there is in man an immortal soul or spirit capable of a conscious existence separate from and independent of the body? I will deny.

2.—Do the Scriptures teach that man between death and resurrection is absolutely unconscious? I will affirm.

3.—Do the Scriptures teach that the punishment of the wicked will be torment without end? I will deny.

Under these propositions I am ready to accept your challenge, with the following understanding if the discussion be a written one: That in the first and second propositions each paper shall be allowed not less than five hundred words, and in the third proposition not less than three hundred.

If it be a platform discussion, there shall be not less than six sessions of two hours each, half an hour of each session to be on the Socratic method.

Waiting your reply, I am yours for the Truth,

THOS. WILLIAMS.

TORONTO, ONT., CANADA (Avenue Hall, northwest corner College and Spadina streets).—We have lost by death

Sister Crawley, who was a great sufferer from rheumatism for many years, and our aged Sister Dawson, late of Bedford, England. Each of our sisters died firm in the hope of a glorious rising from the dust. And we hope to see them at the time when many of them that sleep in the dust shall awake to a resurrection of life.

Bro. A. Harman and Sister Deane have removed to Buffalo, N. Y., and Bro. and Sister Habgood have temporarily gone to reside at Niagara Falls.

We had a course of lectures by Bro. Williams on his recent Canadian tour on the "Second Appearing." We were very well pleased with the large and appreciative audiences, as the hall was filled on each occasion and many were unable to get in owing to the crowd.

It is very encouraging to see so much interest when so many turn a deaf ear to the Truth, and we hope to see some fruit from our labors.

W. H. HARDY, Secretary.

WORCESTER, MASS.—The Worcester brethren held their annual gathering July 4th at Bro. C. C. Mann's farm, in Millbury, and a good, social and spiritual time we had, though we missed two of our number, Sister Exley and Sister Hollows, who sailed July 4th on the Gallia for their homes in England. Sister Exley has gone to Ponterfract, in Yorkshire, and Sister Hollows has gone to Rochdale. They will visit some of the English ecclesias before their return.

We also had at our gathering Bro. Stoco, of Paterson, N. J.; Sisters Turner and Boyton of Spencer Ecclesia., together with the following from Providence Ecclesia: Bros. George, John, and James Handley, Bro. and Sister Barlow, Bro. and Sister Field, Bro. and Sister Pride and family; Mr. Taylor, brother-in-law to Bro. Field, who is greatly interested in the Truth; so also is Bro. Pride's eldest son. We certainly had a most pleasant time. The gospel of the kingdom was looked at in all its phases, the Providence brethren bringing some grand and glorious truths to our notice.

Bro. Jones wound up our meeting by showing the great changes within the last few years and the near approach of our Lord and Master, which he firmly believes will take place on or before 1896.

Though Worcester has not made any additions to the ecclesia of late, we are busy about our Master's business, and are anxiously looking forward to that grand time when we shall be rulers of this planet earth, and sickness or sorrow will be no more amongst us.

LATER.

Since my last letter to you we have had the pleasure of having added to our ecclesia by a good confession and putting on the sin-cleansing name of Christ of the following: Irving Mowry (aged 43), and his wife, Marietta Mowry (aged 34). They were baptized July 17th.

Bro. and Sister Mowry have been living in Newport, R. I., but were interested in the Truth long before they went there. Since being in Newport their interest in the Truth has ripened through communication with Sister Exley, now in England. When Sister Exley returns she will find her old friends of the past changed to the relationship of brother and sister.

Bro. and Sister Mowry start to-day for Lenox, Mass., which will be their home for a short time.

The Worcester Ecclesia meets in Franklin Hall, Main street, Sunday morning for lecture at 10:30; Bible class Sunday evening at 7 p. m.; breaking of bread from 12:15 to 1:30 p. m.

I remain your brother in Israel's one hope,

JOHN HOLLOWS,  
Secretary Worcester Ecclesia.

#### DEATH'S SAD HAVOC.

Sorrowful indeed is the late experience of our beloved brother Ellis, of Waterloo, Iowa; and a deplorable state of things in which the secretary of the Waterloo Ecclesia has been involved has stood in the way of even a mention being made of the season of sorrow through which our brother has passed.

Bro. and Sister Ellis came to this country years since from England. When

the Truth found them they lived on a farm eight miles from Waterloo, near which place we were invited by some who heard our debate with Mr. Hickey to give a course of lectures in a Methodist church. Bro. and Sister Ellis came, believed and obeyed, and since (about eight years) have been members of the Waterloo Ecclesia, until death interfered and snatched away our sister. Having found the pearl of great price Bro. and Sister Ellis commenced to make it known to Bro. Ellis' father and mother, who lived near Milwaukee, Wis., and after long patience and perseverance were rewarded by their obedience to the Truth. Then everything seemed bright. But, alas! about twelve months ago Bro. Ellis' father was claimed and taken by the hand of death. Then sister Ellis was laid under the heavy hand of affliction and suffered from that dread disease, cancer (internally), till five months ago, when she succumbed to the great enemy and closed her eyes in hope. Scarcely had our broken-hearted brother time to rally from this siege of sorrow before word is received that again he must witness the cruel work of death in its claim upon his affectionate mother; and now he is left with broken heart and robbed of those who were nearest and dearest to him in this world. Bro. Ellis attended our fraternal gathering in Chicago while on his way home from attending to the interment of his mother, and it was while here he suffered the embarrassment due to the neglect of the Waterloo Ecclesia to make known the death of his sister wife. He writes, "I 'sorrow not as those who have no hope,' but I am grieved very much to see that not one brother or sister has had the sympathy to write to the *ADVOCATE* and save me the embarrassment of being asked by the brethren and sisters at the gathering how Sister Ellis was, when I had to tell them she had been dead nearly four months. My dear wife suffered very much for five months but she did not complain. Her faith was very strong in the coming of Christ to raise the dead and give reward of ever-

lasting life and a glorious inheritance in the kingdom of God. Her desire was to have you come and at her funeral set forth the faith in which she died. I told her I did not think you could come." (We were then on our tour east). "Then she asked that George Moyer be sent for, and that he be asked to make a statement of her belief for the sake of her acquaintances. He came and I told him what to do; but he failed to do it, and for his conduct he will be held accountable at the judgment-seat of Christ. Some who were present said they would never go to hear such a man again. My disappointment you can imagine, and in many things here since then I have been greatly disappointed. Surely it is through much tribulation we must enter the kingdom. However, all I can say is, 'Thy will be done.'" It may be better to explain what Bro. Ellis alludes to as causes of disappointment. As regards matters in the ecclesia, the conduct of Bro. and Sister C. F. Bennett, the former the secretary of the ecclesia, has been such as to bring dark clouds over the cause of the Truth there, and the withdrawal of the ecclesia at last became a necessity after much trouble and great anxiety. The chaos that reigned for a time is to some extent an excuse for the neglect to report the sad experience that had overtaken our Bro. Ellis.

As regards the disappointment in George Moyer, it shows sympathy cannot come from nor the Truth be trusted with those who have become our enemies. George Moyer became a bitter enemy of the Truth in its purity and against its real friends and joined the ranks of the enemy, among whom he poses as a "preacher." At the funeral of Sister Ellis, therefore, the Truth was sold out and the hearts of its sorrowing friends pierced. Our advice is never to place the funeral of a brother or sister in the hands of those who are not of us. Better confine the exercises to reading a few Scripture selections and a fervent and humble prayer.

Cheer up, Bro. Ellis. Hold fast. We are nearly to the end of our journey, and then the sorrow of the night will give place to the joy of the morning.

EDITOR.

## NOTES CONTINUED.

**A SUNDAY-SCHOOL MAGAZINE.**—Brother Welshman, of Hamilton, Ontario, asks if it is possible for a monthly children's magazine to be published and says thirty copies would be taken in Hamilton. Our hands are full. We cannot do more than we are doing. If a competent brother could edit and manage such a paper perhaps we could help in the matter of printing at a low rate.

**DOUBLE NUMBER.**—This has been a busy summer for the editor. After the gathering he was taken sick and kept in bed for a week, from the effects of which he is still very weak and regaining very slowly. These stubborn facts made it impossible to get out the August number of the *ADVOCATE* on time, and made it necessary to send August and September numbers together.

**A GOOD SUGGESTION.**—Brother J. W. Tichenor, who always has an eye to the interests of the Truth and its affairs, suggests that the meeting-places of all the ecclesias in the large cities be given on the cover of the *ADVOCATE*. By using smaller type on the cover we think there would be room. Brother Tichenor sends a neat card which is used by the Jersey City Ecclesia, as follows:

**CHRISTADELPHIAN ECCLESIA, UNION HALL,** Corner Grove and 4th streets, Jersey City, N. J. "The things concerning the kingdom of God and the name of Jesus Christ" discoursed upon every Sunday at 10:30 A. M. at the above place.

**WORLD'S FAIR EFFORT.**—The following amounts have been received towards the World's Fair Fund during the past month: Jersey City (N. J.) Ecclesia, \$25; A. P. Quincy, Mass., \$10; Greene (Iowa) Ecclesia, \$6; Brother E. Cavendish, Mo., \$5; Brother A. F. Waterloo, Iowa., \$5. Previously acknowledged, \$577.50. Total, \$628.50.

## LETTERS.

J. T. Irwin (2), A. D. Strickler, H. H. Reynolds, L. N. Carr, C. W. Walker, H. C. McDaniel, W. J. Green (2), J. M. Cheaney, H. H. Brown, J. N. Shourd, R. G. Huggins (2), P. A. Blackwell, D. Bartlett, A. Cook, M. Stevenson, W. Mills, E. Andrews, E. H. Robinson, R. Welshman, P. Phillips, W. Habgood, C. Williams, E. C. Burnett, S. Risien, R. Ensey, H. Iles, E. E. Crowell, J. Barber, C. Lighter, J. Black, J. R. Magill, E. Rees, J. D. Tomlin, R. King, J. Zimmerman, B. F. Doziar, M. V. Bicksler, L. B. Bingley, C. C. Vredenburgh, W. Farrar, P. Phillips, W. G. Vince, J. Cook, R. Thompson, J. Seaborn, A. Blanton, L. V. Garth, B. G. Cocke.

## RECEIPTS

H. H. Brown, Fey & Brannic, M. B. Moberly, D. Aston, F. V. Frederick, F. E. Seagoe, J. Long, R. J. Cranshaw, W. E. Welsh, G. Ellis, H. R. Wilker (2), H. Pym, M. G. Walker, M. A. Magill, J. W. Tichenor, H. B. Beardsley, A. Blanton, George Pyne, L. M. Garing, E. V. Bennett, W. A. Lawrence, O. A. Hutchins, C. L. Cotton, W. Mills, M. M. Brailey, M. L. Brooks (2), R. G. Huggins (2), J. M. Epperson, J. M. Wilson, N. H. Brown, A. A. Waller, A. Grese, M. M. Hamilton, D. E. Weeks, T. Livesley, W. G. Maxfield, F. Chester, R. Thompson, C. Cullingford, H. Willis, S. Wilson, A. Turner, D. E. Williams, E. E. Crowell, G. P. Pruett, J. Skinner, W. Miles, A. J. Turner, H. J. Moore, J. D. Bates, E. H. C. Parkins, T. N. Todd, C. L. Cotton, R. Thompson.

# 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*



### TERMS.

\$1.50 per Annum, payable yearly, half-yearly or quarterly, in advance. Remittances by Draft or P. O. order preferred, but amounts not exceeding \$1.50 may be sent in one and two-cent postage stamps.

Published by the Editor,  
**THOMAS WILLIAMS,**  
*Englewood, Ill.*

#### NOTES.

SEVERAL items of intelligence have been crowded out. They will appear next month.

LETTER FROM JERUSALEM.—We have received a letter from Mrs. Davis just as we go to press. She had not received our last draft for \$75.

THE TRUTH GLEANER.—We have now a good supply of Volume 2 of THE TRUTH GLEANER bound, same as Volume 1. Price, post free, twenty-five cents.

EDITORS' TOUR.—Creal Springs, Ill., October 14th to 19th; Henderson County, Ky., 19th to 27th; Springfield, Ohio, 28-30.

Should next month's ADVOCATE be late please be patient with us.

WORK WANTED.—A brother from Scotland, who is a moulder of considerable experience in Scotland and America, desires work. Address David Wilson, 627 Henderson street, Jersey City, N. J.

CHICAGO CHRISTADELPHIAN BOARDING-HOUSE.—During World's Fair at reasonable rates. Kept by Mrs. V. L. Barnes. Flat B, 6103 State street, Englewood. (Less than two miles from Fair ground. Cars pass the door).

MIDNIGHT CRY.—This is a little pamphlet sent by Brother Sykes, of Elmira, N. Y. We have not had time to read it yet, but fear from a glance that it is unwisely dogmatic on the "day-and-hour" question.

THE TEMPLE OF EZEKIEL'S PROPHECY.—An Architect's Demonstration of its Nature and Extent. Illustrated with 13 Large Finely Drawn Plates. By Henry Sulley, Nottingham, England. Orders can now be received at this office.

CHRISTADELPHIAN ECCLESIA, UNION HALL, Corner Grove and 4th streets, Jersey City, N. J. "The things concerning the kingdom of God and the name of Jesus Christ" discoursed upon every Sunday at 10:30 A. M. at the above place.

A CASE OF NEED.—Over the signatures of seven brethren in Texas, represented by P. R. Lewis, comes an appeal for help on behalf of Brother H. H. Reynolds, of Jacksboro, Texas. The protracted sickness of his sister wife is the cause.

NOTES ON NICHOLS.—We have a good supply of this pamphlet now. It is a pamphlet of twenty-eight pages dealing with the question of Adam's nature before he sinned; The Tree of Life—Did Adam Eat Thereof? Christ's Relation to Adamic Sin, etc., etc. Price, post-paid, 6 cents.

W. M. AND J. W. E.—We thank you for your voluntary help to carry on the work. We have much to do and little to do it with. The stress is sometimes quite heavy, especially through this busy and expensive year here. A little from here and there when put together helps to tide over difficulties.

THE RESPONSIBILITY QUESTION.—We have several articles and letters relating to the responsibility question; some expressing themselves much pleased with and some dissenting from our remarks in last month's issue. An article from Brother J. U. Robertson taking exception to some of our remarks is in type; but not having room for it and a reply in this issue, we hold it over till next month.

A YOUNG man (age about 17 and son of a brother) who is an invalid, poor and isolated, would be glad to make his home with some worthy brother and sister having no family, residing where there is an ecclesia. He is not yet a brother by obedience, but is "persuaded" and holds the pure truth, without compromise of a single item. A full history of the case on application through the Editor.

# THE CHRISTADELPHIAN ADVOCATE.

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No. 10.

## CONTENTS.

Peace.....	217	The Braden Challenge.....	225
"Practical Points".....	220	The Advocate Sunday-School Class.....	226
Inspiration—A Theory or a Fact?.....	222	Questions Answered by the Editor.....	229
Come to Me (poetry).....	224	Intelligence.....	234

## PEACE.

**T**HERE is a peace that passeth all understanding. It cometh not with outward observance, but ariseth from within and becomes outflowing as a fountain of living waters. The true ego is the hidden man of the mind and the environment the mannerisms; the motives may all be misconstrued, but under it all the good and honest heart may be true and faithful to both God and man. Each individuality has its own pervading influence. To some this influence becomes almost a sentient fact, a thing to be felt. We realize when with some that all things become a lurid blur—chaos has come again. Everything in life becomes a fever of restless unrest.

Push, scramble, rush, brawl.

Work, sweat, rise and fall.

The whole general trend is to be a success; for these have not the courage to face what others might consider failure. But we remonstrate. Be temperate; use moderation; give a thought to health, strength, life itself; for we are answerable to our Creator for His good gifts. Pshaw! they do not weigh at all in the balance; the thing is to get on, no matter what the cost. Drive yourself and drive others (but especially the others) to death if need be, and if one dare raise a sympathizing voice and say, Come, you are getting old, you are ill or you are worn out, come rest a little, why, scornful disdain is the way these drivers meet it. Tell them of some unfortu-

nate's death and almost invariably the answer will be, "Better dead," with never a thought that perchance life was sweet to the dead one. With this sort one must hide sickness, trouble and misfortune as if it were a crime, or submit to persecution bitter as death. To show a weak spot in one's armor is fatal. Now Christ says: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke xii: 15), yet it is the standard by which I fear some who profess the Truth measure. On the other hand, I thank God that I know some who have good things of this life who hold them as God-given. They are thankful to Him for them and try to make a good use of them. With simple single-mindedness, they do not blame but sympathize with brethren who have been less fortunate. Why, how can one help rejoicing with them and bless God for having blessed them? What a contrast is their modest worth to those who say, Behold me, I am a success; see my riches! Or another who says, I am successful; see my greatness! And alas! alas! it is oftentimes the most ignorant and narrow-minded who are the most intolerant and bigoted and who assert themselves with the most stupendous self-righteousness. They have some blighting thing to say of everyone they know and thank God they are not as others are. "Age improves the character or deteriorates it as a rule. It improves the large mind and a small one grows worse."

To my mind all this outside life should be put aside as much as possible; and so long as doctrinal matters are held inviolable try to think and to say each brother and sister must know their own business better than we can and so let the matter rest. They are responsible to the Lord.

In the sight of my heavenly Father it is what I *am*; all else is the merest accessories. The robes that drape the figure, even regal pomp and circumstance, cannot give peace of mind. Why? Because it cannot give a loving heart, a noble purpose or a bright mentality. Visit with me one of our grand redwood forests. The great holes of trees are like the pillars of a mighty temple. There is a hush as of a vast cathedral nave. A hundred feet above it is roofed by the tossed and swaying boughs. What matters it here who or what we are save in our own sight and that of Almighty God. All is a silence that may be felt. No birds sing in these profound depths and at midday the stars may be seen. I have been

Far away in those deep, dark forests,  
Where there's solitude at all times;  
No sound save the sea-breeze sighing,  
And sougling among the pines.

If ever again I might be there I would wish to take with me a purer heart, a cleaner conscience and less selfish thoughts. I was ambitious in those days and so wanted to make something of myself, and it was such a difficult thing to just stand still and be made. As the wind sculpts the clouds, shaping them into wondrous forms, the thing to do is to resign the chisel into the creative hand of Him who knows all the stars and calls them by their names. He has created all things for His pleasure, and the humble and contrite heart striving to submit to His will in all things will find more favor in His sight than the richest offerings.

An upright character, a true worth and a tender heart bringeth peace, because they are not subservient to either prosperity or adversity. Silks and jewels will not cover physical deformity, neither will brilliant intellectuality, a polished manner or cultivated mind cover self-seeking greed, dishonesty or untruthfulness. It is such an easy thing to be swayed by outward show, especially if one has the artistic temperament and refined nature. The friction between temperament and conscience is a conflict indeed. The bare truth seems hard, facts are ruthless. All the senses are soothed and captivated by a love of the beautiful, but stern realities are more wholesome. But is it not Deity who has given the beautiful of nature—the eye and the hand to the artist, the gifted mind to the writer? Why then may we not enjoy them? We may within lawful bounds. There is no merit in a self-denial that is self-inflicted for the mere sake of the infliction; but to sacrifice self for others or even for our own higher well-being, ah! “The Lord loveth whom he chasteneth.” “Whatever thy hand findeth to do do with thy might,” and then leave it all to Him. He will find the necessary trials, never fear, and in like manner He will give His good gifts and will work out all things together for good to those who love Him. If our paths have fallen in pleasant places let us rejoice and enjoy with honest simplicity, leaving artificiality and satiety far on one side. On the contrary, should the rough and rugged way be ours, let us try to go forward with steadfast courage and above all things let us not discourage others. We, “looking in a glass darkly,” as it were, cannot see the mental anguish, the silent suffering, the hard privations, all bravely borne without murmur or complaint. Some people to gain power of endurance must magnify the blessings and disguise the distresses. To them the bright side means life, the dark side death. To ruthlessly enforce upon their minds the very things they are striving to bear with such fortitude as can be mustered is to inflict torture equal to the Inquisition.

"We are building every day  
 In a good or evil way;  
 And the structure as it grows  
 Will our inmost self disclose.  
 Build it well, whatever you do,  
 Build it straight, and strong, and true;  
 Build it clean and high and broad,  
 Build it for the eye of God."

O. L. TURNEY.

"PRACTICAL POINTS."

"As Paul was long preaching, he sunk down with sleep" (Acts xx: 9).

**H**OW long shall a sermon be? is a question which has recently been much discussed in the newspapers. Many public speakers have expressed an opinion on the matter largely in favor of short discourses. One gentleman in New York, of world-wide celebrity as an orator of much power and eloquence has said, "No speaker should talk more than an hour." Brother Roberts, in the *Christadelphian* for July, on page 275 says: "I spoke too long, I fear. I occupied an hour without being aware of it." The question is, How long shall a lecture in an ecclesia be? is of some moment to those who have the interests of the body of Christ at heart, for the reason that "we preach not ourselves," and should have but one desire, namely, the edifying of the brethren, and the interesting and instructing of the alien friends who come in to hear the Word of the Lord "compared" (I. Cor. ii: 13).

The writer, who listens more than he lectures, may be pardoned if he seems to presume in giving his opinion as to the length of time a brother should occupy in an address, because the accomplishment of Yahweh's Word *only* is the motive which impels the offering. There are two ways for a brother to commence a lecture; one is right the other is not. Brother Roberts on one occasion began his discourse in this way: "WE WILL PLUNGE RIGHT INTO THE SUBJECT." This form is more in the right direction as it wastes no time. There is no need of an introduction ten or fifteen minutes long to properly fix upon the minds of your hearers the idea that the theme under consideration is to be "the kingdom of God" or some of its co-relative phases. The simple statement of the subject by the presiding brother is quite sufficient. "Plunge right into the subject" as soon as you face your audience and have the treasury open before you. Another

way to lose time successfully, though not commendably, is to begin preaching the gospel by making excuses. Why, my dear brother, we know before you avow it that you have not been able to go as exhaustively into the subject as it deserves. We are aware that your flesh is weak even though your spirit is always willing. Do not waste the time you need in unfolding the subject in telling us you fear you may not do justice to the matter in hand because your daily labors have been so exacting. "Plunge right into the subject" and we will endeavor to follow you patiently, being edified together in love as you reimpress us with the importance of adhering to the obligations of the gospel by telling us again the sweet old story of the coming kingdom of God. We will excuse gladly any mistake you make in words, because of the deeds manifested in your unselfish work in the Truth. While you direct our thoughts, Moses and the prophets, Jesus and the apostles will supply your lack by the reawakened memories which your words call up. Again we say. Do not open your address by making excuses to those who have anticipated you on account of their own weaknesses.

Now, then, having started right, how long are you to speak? Well, circumstances and location have something to do with the time. A hard-and-fast Medo-Persian law, "which altereth not," might sometimes fail to meet the requirements of the case; but speaking broadly, and as a rule when you are at home in your own ecclesia, one hour should never be exceeded. In the long run forty-five minutes will be found more acceptable than the full hour, especially if you neglect to say something all the time you are talking.

A golden rule for a speaker to remember is this: Always have a better reason for talking than the mere time at your disposal. Never talk against time.

But some *man* will say, "Why limit a brother to an hour or less?" Well, here in Jersey City there are several reasons which may not always exist in other places. Each locality may have reasons not found elsewhere. In the first place, we have a two-fold object in coming together—we begin with a lecture to the alien and close with the memorial service. By mutual agreement we have set apart two hours for this dual purpose and all make their plans accordingly. If the lecturer uses up too much time in elaborating his subject he trespasses upon the time of the exhorter for the day. This places the presiding brother in a strait betwixt two courses which are equally unpleasant to follow. He must curtail his remarks, shorten the hymns and hurry through the breaking of bread ceremony, or he must protract the meeting beyond the allotted time at the risk of

causing some to lose their trains or go out before the meeting closes, to the distress and annoyance of all concerned. Under such circumstances no brother has a right to use a minute which does not belong to him, and it is a mistake to prolong remarks to such an extent as to have the hearers lose all interest in them on account of the inconvenience he is putting them to. Railroad trains will not wait though your hearers may feel constrained to do so. When a brother feels that he cannot do a matter justice short of an hour and a half let him so state, and arrangements can always be made for a continuance on the following Sunday. By the wise adoption of such a plan we are persuaded that no one will be surfeited with a mental meal beyond the digestive powers.

Dr. Johnson has said that one's physical being is subserved well by rising from the table not quite satisfied. This principle applied to our reception of mental food will show it is better to receive *one* idea and assimilate it thoroughly, than it is to be forced to take more than is relishable owing to the mistaken generosity of him who serves us not wisely but too well.

From remarks overheard during our ecclesial experience of fifteen years or more I am convinced, dear lecturing brethren, that you will make more lasting impressions for good by speaking *under* one hour than by exceeding that period.

Bible discourses are models of clear and concise statements relative to the subject they deal with. No wandering away from the text until hearer and speaker wonderingly inquire for locality. No such uncertainty in Scripture speakers, for plunging right into the subject they surely and speedily arrive at the desired end. There is no excuse for "long preaching" (Acts xx: 9) during the absence of spirit-gifted men like Paul, who was blessed with exceptional power (ibid verses 10-12), coupled with an ability to speak the truth in love.

"A word spoken *in season*, how good it is."

G. T. W.

#### INSPIRATION—A THEORY OR A FACT?

Brother T. W. Edwards, of Victoria, B. C., writes as follows: "Our Father has seen fit to subject us to severe trial for a few months past. Some of us have come out all the stronger but others have been weakened, while two have fallen away. The cause of the trouble is, two brethren and two sisters who settled in our midst from Scotland, and who would not indorse our faith as set forth in the Birmingham statement, so the ecclesia refused them fellowship. They then wrote to the brethren as per inclosed copy. Our answer

was in effect that we declined to reconsider the former action of the ecclesia.

Your article on the inspiration question of August, 1890, has been of good service. .

Your brother in hope, THOMAS W. EDWARDS, Rec. Bro."

EXTRACT FROM LETTER TO ECCLESIA.

"I accept the Bible without question as an infallible guide to the knowledge of God, but in my present condition of mind cannot satisfy myself as regards the nature of inspiration and its effect upon the writers. I accept the fact of inspiration but have formed no theory.

While I understand the theories of inspiration suggested by those to whom Brother Roberts has opposed himself, I am not prepared to accept any one of them as the true theory. I am, however, *perfectly satisfied* that these theories in no way involve a denial of the Word or truth of God.

I consider the additions made to 'The Faith' by Brother Roberts in 1885 not of divine authority (*i. e.*, the statement that the Bible is wholly and infallibly inspired—T. W. E.).

I feel constrained to again appeal to your better judgment and plead you may refrain from deciding upon a question (inspiration of Bible T. W. E.)—which you are in no position to give an opinion regarding, and far less should you proceed to the lamentable process of cutting of brethren from fellowship merely because some have done so."

"I only give extracts from the letter, as the rest of it consists only of oily appeals. . T. W. E."

REMARKS BY THE EDITOR.

[These extracts betray the same blindness or stubbornness that have been shown by the partial inspirationists all through the discussion, in forcing the question of "theories of inspiration" as against "the fact of inspiration." This, no doubt, has blinded the eyes of some and led them astray. Now with those who have cried hands off to the tamperers with God's Word it has been purely a question of *fact*, in the following form:

Do you believe it to be a *fact* that "all Scripture is given by inspiration of God?" Do you believe it to be a *fact* that what God inspired to be written was infallibly true? This is all there is in the question; and the fact that an unqualified answer could not be obtained, and that answers, such as they were, were in the negative, is the reason why the division exists.

The first extract above says that the Bible is accepted "as an infal-

ible guide," and yet it says that the writer "cannot satisfy himself as regards the *nature* of inspiration and its effect upon the writers." This is the same as to say, I accept the nature of inspiration as infallible, but I cannot satisfy my mind as to the nature of inspiration. Surely if it produced an infallible guide it must be of an infallible nature. Not satisfied about the effect inspiration had upon the writers? Why you have in the same breath said that the effect was to produce "the Bible as an infallible guide to the knowledge of God." You are trying to blow hot and cold. What is this dust thrown for? If inspiration gave you an infallible Bible why not say so and stop there; not proceed to say you do not know whether it did or not? We are not asking you for theories as to *how* the fact was brought about; we are asking you to believe the fact. We cannot tell you how a blade of grass is caused to grow; but that does not effect the fact that it has grown. Whether God mesmerized, magnetized or electrified the writers we do not know; neither are we asking you about such theories. It is the result, the fact we want you to accept. Cease tampering with God's Word, end your doubts of His veracity and quit your questioning the infallibility of what He has inspired. Then no reason will exist for separation on this important question.—ED.]

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COME TO ME.

With tearful eyes I looked around,  
 Life seemed a dark and troubled sea,  
 Yet midst the gloom I heard a sound,  
 A gentle whisper, "Come to me."  
 It told me of a place of rest,  
 A place where I might flee.  
 Ah! to me, weary, faint, oppressed,  
 How sweet that bidding, "Come to me!"  
 Come, for all else must fade and die,  
 Sin has no resting-place for thee;  
 To me direct thy weeping eye;  
 I am thy portion, "Come to me."  
 Believe the way that I have shown,  
 Take up my yoke and see;  
 Accept the seed that I have sown,  
 Believe the truth and "Come to me."  
 And he has proved a peaceful rest,  
 A place of joy to be;  
 How glad I heard those words so blest,  
 "All ye that labor 'come to me.'"

CHARLES H. STAUNTON.

## THE BRADEN CHALLENGE.

**Y**OUR reply to Mr. Braden, which appeared in the last *ADVOCATE*, brought from him a mass too voluminous for print, even if it were suitable. Patent medicine venders generally excel in the matter of advertising marvelous claims, but they could learn lessons from Mr. Braden's twenty-page book all advertising Mr. Braden. We are convinced that if we ever meet Mr. Braden on the platform we shall find him anything but a fair, dignified, God-fearing man. The following reply will explain all that is necessary as to the present status of the case:

ENGLEWOOD, ILL., Sept. 14, 1893.

MR. CLARK BRADEN—*Dear Sir:*

Your three letters, postal, pamphlet, etc., all came upon me the same day—ten foolscap pages of written matter and over twenty pages of closely printed matter, nearly all setting forth what a wonderful man you have been in your time. If all this careful statistical work had been devoted to a good cause and not to bluff and a sickening mass of self-flattery your industry would deserve commendation. If you really are the man you make yourself out to be I might better “back out” of the proposed debate and follow the great army of “back outs” you claim to have frightened into hasty retreat. Really I do not see what I have done to you that you must afflict me with so many threats, so vehemently dare me and so completely overwhelm me with your own account of the marvelous victories you have gained; not even a single exception to break the monotony.

Well, I pause a moment and take breath, and am relieved by remembering that all this is Clark Braden's account of Clark Braden. After all, if I ever meet you on a platform I shall expect to find you a mortal man like the rest of us.

Now, sir, let me give you to understand that all your bluff and bravado is wasted in the case we have in hand. I am not in the field for debate for the purpose of beating or frightening opponents to “back out.” Before I engage in a debate I must feel that some good will result to the people generally. Therefore, as I said in my previous letter to you, I have no time nor disposition to enter into a public discussion of any views you may hold as an individual. A public debate must embrace the views of the public in order to be of any good to them. “Your people” may not, as you say, agree with all the popular doctrines of theology; but “your people,” sir, do believe in the immortality of the soul and in the conscious existence of the soul in death. Now if you represent “your people” in these doctrines say so, and not raise a dust-cloud of words in your proposition. The propositions I sent you plainly state the issue between those you are pleased to call soul-sleepers and the “orthodox” world. If you are prepared to discuss these, say so; if not, you may for the first time in your life (?) “back out.”

Respectfully yours, THOS. WILLIAMS.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

*"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—SOLOMON.*

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in August and September ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Alma C Field.....	14	Providence, R. I.....	100
Florence Field.....	13	" ".....	95
Maude Cocke.....	14	Creal Springs, Ill.....	95
Ethel Cocke.....	12	" ".....	95
Pearl Eblen.....	14	Robards, Ky.....	95
Arthur Pride.....	14	Providence, R. I.....	95
Harpending Eblen.....	13	Robards, Ky.....	90
Roberta Short.....	12	Seneca Falls, N. Y.....	90
Retta M. Short.....	14	" ".....	90
Arthur M. Wicks.....	13	Toronto, Canada.....	90
Charles D. Wicks.....	15	" ".....	90
Rose E. Selley.....	14	Providence, R. I.....	90
Esther Barlow.....	15	" ".....	90
Fannie Barlow.....	11	" ".....	80
Arabella Needham.....	12	" ".....	80
Marion Smith.....	13	Grantsburg, Wis.....	75
Jennie Smith.....	11	" ".....	75
Reuel Brittle.....	13	Mahanoy City, Pa.....	75
Alice Dolph.....	13	Rochester, N. Y.....	75
Ida Peterson.....	14	Tottenville, N. Y.....	75

Below is given the result of examination of answers to questions for Class No. 1 in August and September ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Daisy Franklin.....	10	Elgin, Ill.....	100
Homer I. Byrnes.....	9	Wauneta, Kansas.....	100
Walter Field.....	11	Providence, R. I.....	97
John Peterson.....	12	Tottenville, N. Y.....	97
Huldah Peterson.....	10	" ".....	97
Burr Brittle.....	9	Mahanoy City, Pa.....	95
Jessie Eblen.....	11	Robards, Ky.....	93
Allie Taylor.....	11	Providence, R. I.....	93
Bertha Hicks.....	10	" ".....	93
Mabel Field.....	8	" ".....	90

It is necessary to again remind the scholars that at least two proofs be given with each answer, as correct answers without proofs cannot be marked perfect. The answers appearing this month are the first of another year, at the end of which prizes will be rewarded to those standing highest during the year. While scholars may receive help in their lessons, they must answer them in their own words, showing that they understand what they have studied. Owing to sickness and extra amount of work the Editor has been unable to send prizes as soon as he expected to.

J. LEASK.

LESSON NO. 12, CLASS NO. 2.

QUESTION.

1.—God promised the land of Canaan to Abraham. The churches believe that Abraham went to heaven when he died and that heaven is to be his eternal abode. Can you harmonize this? Remove the difficulty and show what the truth is in the case.

BEST PAPER, CLASS NO. 2.

ANSWERS.

I cannot harmonize the Scripture with what the churches believe concerning Abraham—that when he died he went to heaven and heaven is to be his eternal abode. If heaven is to be his eternal abode Abraham cannot inherit Canaan, Canaan being upon this earth. In order to remove the difficulty I explain first, that Abraham did not go to heaven, by proof: John iii: 13; and also that it is never stated in the Scriptures of truth that he should ever go there. Abraham died not having received the promise. See Heb. xi: 13, 35, 39, 40; Acts vii: 5. Therefore Abraham is now in the grave waiting for the resurrection, when he and his seed after him shall inherit the land of Canaan. See Micah vii: 20; Luke xiii: 28; Matt. viii: 11.

ALMA C. FIELD.

SECOND BEST PAPER, CLASS NO. 2.

ANSWERS.

In Gen. xvii: 8 we read that God promised to Abraham the land of Canaan. Now Abraham died before he received the fulfillment of the promise (Heb. xi: 13). If when he died he went to heaven, and if heaven is to be his eternal abode, why, we cannot harmonize it, for the land promised is on this earth, not in heaven; so there must be a resurrection of the dead for him to receive his promise. See proof: Micah vii: 20; Mark xii: 26.

FLORENCE FIELD

## LESSON NO. 12, CLASS NO. 1.

## QUESTIONS.

1. What is resurrection?
- 2.—Who will raise the dead?
- 3.—When will the resurrection take place?

## BEST PAPER, CLASS NO. 1.

## ANSWERS.

- 1.—It is raising to life again people that have died (Dan. xii: 2; Ezek. xxxvii: 6).
- 2.—Christ will do it with the power from God (I. Thess. iv: 14; John v: 25).
- 3.—When Christ comes (I. Thess. iv: 16; I. Cor. xv: 23).

DAISY FRANKLIN.

## SECOND BEST PAPER, CLASS NO. 1.

## ANSWERS.

- 1.—The raising of the dead. Proof: John x: 25; I. Cor. xv: 13.
- 2.—Christ. Proof: John v: 28, 29.
- 3.—At the coming of Christ. Proof: I. Cor. xv: 22, 23.

HOMER A. BYRNES.

## LESSON NO. 13, CLASS NO. 2.

## QUESTIONS.

- 1.—By what means could Abraham know that there would be a resurrection?
- 2.—What proof is there that he understood that the promise made to him would not be fulfilled till after the resurrection?

## LESSON NO. 13, CLASS NO. 1.

## QUESTIONS.

- 1.—In what way does our hope of salvation depend upon the resurrection?
- 2.—If the good people who have died are happy in heaven, why is resurrection so important?

**THE GREAT SALVATION.**—By the distribution at the World's Fair Congress of Religions of this little book it is felt that much good is being done in arousing to a sense of the fact that Christadelphians are a Bible-loving people. We have many tokens of the fact that the book is being read by the people and the preachers are being questioned.

## QUESTIONS ANSWERED BY THE EDITOR.

## QUESTIONS.

I have a few questions I want to ask you and cannot resist the temptation any longer to write to you concerning them. They involve a serious question here—so much so that ecclesias are divided in our locality upon them and are using them as test questions of fellowship. Has an ecclesia a right to ask a brother to refrain from breaking of bread, he being a transgressor, and has admitted it and will not repent? The object of those who claim that an ecclesia has this right is to show that we are to be long-suffering and try to gain our brother.

R. T.

## ANSWERS.

If a brother has transgressed the law of Christ and admitted it to the ecclesia, his refusal to show repentance would make it the duty of the ecclesia to withdraw from him. Before an ecclesia has the right to ask a brother to refrain from breaking bread it is their duty to follow the directions of Matt. xviii. Under ordinary circumstances one brother has no right to ask another to refrain from breaking bread. His duty is to follow Matt. xviii. An exception might be supposed. For instance: A just before the time of a meeting for breaking bread might see B commit a flagrant sin. He might show B that it would be a dangerous thing for him to partake of the emblems until he repent of his sin, and ask him to refrain for the time being as the best and safest course for him (B) to pursue. A, however, would have no authority in the case. If B made no signs of repentance A's course would be that of Matt. xviii. When an ecclesia withdraws its fellowship from an erring brother in the way indicated—which is the only proper way—it has washed its hands of the wrong. A brother thus *scripturally* withdrawn from, being really out of fellowship with the ecclesia is necessarily out of fellowship with the "Father and the Son." How could it be otherwise, the instructions having been given by the Father and the Son how to cease fellowship with those unworthy? However, ecclesias are not infallible. They may make mistakes in judging a case and withdraw without sufficient grounds. In that case their act would not interfere with fellowship between the one withdrawn from and the "Father and the Son." The whole matter depends upon whether the accused is guilty and is properly dealt with by the ecclesia.

It is certainly essential to recognize the duty of individuals and ecclesias to follow the instructions of Matt. xviii; and a refusal to

do so would make it the duty of faithful brethren to withdraw fellowship.

The law of Christ as given in the chapter referred to is intended to *prevent* trouble and to *remove* trouble. The former is the better, and in most cases might make the latter unnecessary. Others have sent the same questions in substance. Will they please accept these answers as embracing them?

FIRST QUESTION BY R. G. H.

When an infant is born it is innocent of sin? Now, suppose it to die at the age of three months, why is it not righteous, seeing it knows no sin?

ANSWER.

An infant when born is free from personal sin, but not from that sin that brought condemnation upon the Adamic race. All there is of an infant is under the condemnation that brought death upon all men (Rom. v: 12). There is nothing in it except that which is born of the flesh, and it therefore belongs to the "children of wrath" (Eph. ii: 3). It belongs to Adam and not to Christ; for a birth of the flesh can only produce children of Adam, not of Christ. It is this fact that makes redemption necessary, and makes it possible only in Christ. Adam can only give death. If Christ had not been in God's plan no descendant of Adam could have escaped death. It follows, therefore, that the innocence of a child is not what salvation is predicated upon. "Ye must be born again," is the declaration of Christ. A birth of flesh gives only a relation to flesh and its destiny; there must be a new birth of the water before there is a relation to the Spirit. Innocence is not righteousness. It takes the latter to secure eternal life and the kingdom of God.

SECOND QUESTION.

The *judgment-seat* of Christ; what is this *seat* for? and is it a seat in which we sit during our judgment?

ANSWER.

The object of the judgment-seat of Christ is stated in II. Cor. v: 10. It is for all those represented by the "we"—not for the world at large. The rule governing this is given in Rom. ii: 12. Christ will, as it were, *sit* in judgment, those who are judged will appear before him. He is the judge; they are judged.

THIRD QUESTION.

Which are judged first, the just or unjust?

ANSWER.

All appear together, as shown by the words "the day shall declare

it (I. Cor. iii: 13); the *hour* is coming (John v: 28, 29), "At that time" (Dan. xii: 1, 2).

FOURTH QUESTION.

At the coming of Christ the responsible dead will be raised and march with the living to judgment, and the wicked will be destroyed and the righteous saved; then what remnant will be left to reign over and say, "Come ye, let us go up into the house of the God of Jacob?"

ANSWER.

The *responsible* living only, as well as the responsible dead, will appear at the judgment-seat of Christ. The judgments or punishments of God that will be "abroad in the earth" will sift the inhabitants until all rebels will be destroyed and those who "learn righteousness" made manifest. These will be the "remnant that will be left" to be reigned over by Christ and the saints.

FIFTH QUESTION.

What are to become of infants at the advent of Christ, seeing they will not enter the kingdom?

ANSWER.

The sense in which the phrase "enter the kingdom" is used by Jesus is *inherit* the kingdom—that is, become one of the royal house of kings and priests (Rev. v: 7-10). No other class is spoken of as "entering" or "inheriting" the kingdom. When Christ and His brethren shall take the kingdom and possess it (Dan. vii: 18), there will, no doubt, be children of saints and of the inhabitants of the earth who have learned righteousness. These children will grow up under the blessings the righteous administration of the kingdom will shower upon the surviving nations of the earth. Therefore when the Lord has returned to Zion and Jerusalem is called a city of truth, "the streets of the city shall be full of boys and girls playing" (Zech. viii: 1-5).

SIXTH QUESTION.

If prayer is answered *now*, why is it that we do not receive *certain things* asked for?

ANSWER.

Either because we "ask amiss," or ask for things it is not God's pleasure to give us.

SEVENTH QUESTION.

Jesus is called the Son of Man and the Son of God. Please explain how he can be the son of both? R. G. H.

ANSWER.

It is explained in the words, "of the seed of David according to the flesh" (Rom. i: 3), and, "that which is conceived in her is of the Holy Spirit" (Matt. i: 20).

DEAR BROTHER: If convenient, will you oblige by giving in next month's ADVOCATE your understanding of the Scripture answers to the following few questions? They will, no doubt, be appreciated and helpful to many: E.

## FIRST QUESTION.

Did God in the person of Adam condemn to death sin's flesh?

## ANSWER.

Yes; about that there can be no question. It was sin that brought death into our nature or flesh, beginning with Adam. The evil condition of flesh and blood is due to the condemnation passed upon Adam. "By one man sin entered into the world and death by sin, and so death passed upon all men"—Rom v: 12.

## SECOND QUESTION.

Did God further condemn sin's flesh in the person of His Son Jesus, and why?

## ANSWER.

The condemnation, in its effects, had become a condition of flesh and blood, which gave it the name "sin's flesh;" and whoever was born of flesh in this condition was born under the condemnation; for a part must partake of the whole. Now Christ was a partaker of flesh and blood (Heb. iii: 14), and was therefore in nature made in all things like unto his brethren (Heb. ii: 17).

The reason why this was necessary was that God's righteousness might be manifest in the death of sin's flesh in the case of Christ as our representative, and that He might still be the justifier on account of the perfect obedience of Jesus while in sin's flesh (Rom. iii: 26). That God did condemn sin in the flesh in the case of Christ is positively stated by Paul: "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rev. viii: 3). In the case of Adam it was a judicial condemnation. In that of Christ it was, first, a moral condemnation, and finally, in the crucifixion, the justice of the Adamitic condemnation was shown and acknowledged by Christ's obedience to the death of the cross.

## THIRD QUESTION.

On what ground, and when, are the Gentiles held guilty, or are their personal transgressions and natural sins imputed to them, and by or under what Divine law?

## ANSWER.

The entire race is guilty before God and worthy of nothing but death. It is not by the demands of justice that salvation is offered, but by the mercy of God. When parts of the race, in nations, cities

or individuals become so corrupt and wicked that the long-suffering of God can suffer no longer, they are punished and destroyed. So we might say that the grounds of guilt are, first, Adamic sin; and, second, an aggravation of Adamic sin by the wickedness of his descendants. The law of Eden still hangs over the race, for it has not been fully executed. "In sorrow shalt thou eat of it all the days of thy life—" ending in, "Dust thou art and unto dust shalt thou return," is a law that will continue in operation so long as death reigns. This law is relaxed and enforced according to the degrees of wickedness of the race and parts of the race.

## FOURTH QUESTION.

Men are said (in Rom. v: 12, see margin), to have sinned in Adam. Does this need forgiveness in order to their salvation?

## ANSWER.

Yes. By nature we are all children of wrath (Eph. ii: 3). We are born, by reason of Adamic sin, in a state of estrangement from God. To remove the cause of this estrangement is to forgive the sin and allow redemption, reconciliation. We were never in a state of conciliation with God except in Adam before he and we in him sinned. To remit that which placed us in a condition needing reconciliation is to forgive the sin.

The Bourbons are regarded as sinners by the French government and have been expelled. If in the next generation their descendants are allowed to return, will that not be a forgiveness of their sins?

## FIFTH QUESTION.

Is forgiveness and redemption necessarily associated in the Divine plan of salvation or are they in some respects to be viewed as separable?

## ANSWER.

Yes; the fact that redemption is necessary proves that sin has been committed. Therefore the fact that redemption is granted proves that the sin or sins that made it necessary are forgiven.

## SIXTH QUESTION.

Do you not think in many cases the essential doctrines of redemption and pardon, signified in baptism and memorialized in the Lord's Supper, are deficiently and imperfectly apprehended?

## ANSWER.

Yes. There seems to be much attention given to the question of forgiveness of personal transgression at the expense of the constitu-

tional sin to which we are all related, and which is really what holds all men captives and makes redemption necessary.

## SEVENTH QUESTION

If men are not partakers and guilty of Adam's sin (apart from its effects of evil and death), but require only forgiveness of their actual sins and personal wickedness, how does the death of Christ, "who *did* no sin," help them, seeing that He died on account of his sin nature?

## ANSWER.

Surely this is sound, and was the very point and pith of the "free life" question. We have noticed of late an apparent retreat from grounds taken in the discussion of that question; and the position is assumed that in infancy there is no sin to be forgiven. It is evident that if an infant could become an adult without committing a personal sin, baptism for the remission of sin (Adamic) would be necessary. If this is not so the baptism of Christ was an empty and meaningless ceremony.

## INTELLIGENCE.

AUBURN, N. Y.—In our humble way, in proclaiming the Truth as taught by Christ and His apostles, we have convinced one that eternal life is to be had only by believing the things concerning the kingdom of God and Jesus Christ. It is very gratifying to this ecclesia to announce the good news that Mr. Joseph Palmer (age 30), of Auburn, N. Y., August 3d, after a good confession of faith, was immersed by the undersigned into the all-saving name. We pray that he may receive strength and encouragement through the Word of God to walk worthy of the high calling.

Bro. Palmer was formerly a member of the Methodist Church, a teacher in the church Sunday-school; also a teacher in the public schools.

May the blessings of God rest upon us all, that we may all strive to meet one another and rejoice in the kingdom of God, is my prayer.

R. ROSS, Sec'y Auburn Ecclesia.

AXTELL, KANSAS.—On July 27th we had the pleasure of meeting Bro. John Banta, who arrived here to visit us and to deliver lectures to the people on subjects of the Truth. On the evenings of the two days following, Bro. Banta lectured in our district school-house, and on the next day (Sunday)

delivered two discourses. Close attention was given throughout and some seemed quite favorably impressed. On Sunday evening our brother joined with us in "keeping in memory the Lord's death till he come."

As Bro. Banta had to meet other appointments, the next day we bade him good-by, thankful indeed for his visit.

Your brother in the hope of eternal life,

WILLIS J. CONABLE.

BALTIMORE, MD.—My correspondence will be brief this month, not having very much to communicate. We are still plodding along with the hope that a few interested ones will soon embrace the glorious Truth. We have been visited by considerable sickness and one death, that of our aged Sister Groscop, who, although suffering from a cancer for a considerable time, was only confined to her bed about a week. Her loss is much lamented in her family, as she made her presence felt at all times by her cheerful disposition and unselfishness.

I regret exceedingly that I could not participate in the enjoyment of the gathering. What a grand privilege for those who were able to be present at such a feast! I hope it will not be long

before I can unite with others at that great gathering, when joy and peace will for ever reign and partings be no more.

Hoping that you and Sister Williams are well and that the preparation for the recent gathering has not been too much strain upon you, I am your sister in Christ,  
CARRIE WILLIAMS.

BOSTON, MASS.—On July 4th the Christadelphians of Boston, Quincy and Campello, joined in a fraternal gathering at Quincy Point; and as the day was fine throughout the company of one hundred and seventy-seven men, women and children enjoyed it as only those can who are of one mind and looking for the realization of their hopes, even the coming of their Lord from heaven.

While the sons of men all over this country celebrated their natal day, a small company of the sons of God, in a quiet place by the seaside, talked of the time near at hand when a new order of celebration will occupy the minds of men of this and all lands, which, instead of being the product of the man of sin in its besotted condition, will be the wisdom of the Spirit that will bring joy and peace that passeth understanding. The order of the day was as follows:

Assemble at the beach at 10 o'clock; opening address and prayer at 12. Lunch from 12:15 to 2. Meeting for exhortation and singing from 2 to 4, closing with prayer. Clam bake at 5, after which we all returned to our homes thankful for our deliverance from the conditions that surround us, and praying for a greater deliverance from this body of humiliation.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, during July, on the following subjects: On the 2d, "Hallowed be Thy Name." Bro. Joseph McKellar. 9th, "Thy Kingdom Come." Bro. H. H. Rich. 18th, "The Past and Present Condition of the Jews Positive Proof of the Divinity of the Bible." Bro. W. P. Hooper. 23d "Does the Bible Teach a Literal Kingdom on the Earth with Christ as King?"

Bro. Walter Pinel, of Quincy. 30th, "Christendom is Astray. The Earth Will Not Be Burned Up." Bro. E. F. Mitchell.

Your brother in hope of eternal life,  
JOHN B. RILEIGH.

LATER.

BOSTON, MASS.—On August 11th, after a good confession, Miss Mary McKellar (age 16), daughter of Bro. and Sister McKellar, was immersed into and for the name that saves and that we expect soon to see perfected.

Lectures have been delivered in Friendship Hall, No. 12 Kneeland street, during the month of August on the following subjects: On the 6th, "The Punishment of the Wicked; or, the Wages of Sin." Bro. A. Pinel. 13th, "Jesus Christ as the Destroyer of the Devil." Bro. W. P. Hooper. 20th, "Absent from the Body, Present with the Lord." How understandest thou? Bro. Joseph McKellar. 27th, "The Coming of Christ the Only Remedy for All Present Existing Evils." Bro. E. F. Mitchell.

Your brother in hope of eternal life,  
JOHN B. RILEIGH.

CHICAGO, ILL.—It gives us pleasure to report two more as having been buried with Christ in baptism since our last intelligence; namely, Mr. A. Lewis, who put on the sin-covering name August 13th, and Mr. A. Anderson September 4th, both having given evidence of an intelligent understanding of the first principles of the Truth.

We have had a number of visiting brethren meet with us around the Master's table of late, among whom have been Bro. Recksteiner, Scranton, Pa.; Strickler, Buffalo, N. Y.; A. and A. Fenton, Waterloo, Iowa; Lawrence, Waterloo, Iowa; Staunton, Seneca Falls, N. Y.; C. Lewis, Harvard, Ill.; Wade, Rochester, N. Y.; Zander, Elgin Ill.; Helt, Taunton, Mass.; Our evening lectures are being continued with rather a diminished attendance during the warm weather. Recent subjects have been: "The Kingdom of God is at Hand," by Bro. Strickler." Bro. T. Williams has lectured on the following subjects: "The World's Troubles, How Settled—

Arbitration or Armageddon?" "The World Destined to be Ruled by a Royal House." "Salvation, Why Necessary, and What Will it Accomplish for Man?" "The Congress of Religions Viewed from a Bible Standpoint."

J. LEASK.

GRAND GLAISE, ARK.—We have had, since last writing to you, both seasons of comfort and seasons of sorrow. The sorrow was caused by the death of my only child, a boy twelve years one month and one week old. He was a great help and consolation to me in my *old age*; but, alas! *the Father saw fit* to take him away and left me to grieve his irreparable loss. Oh! that enemy, would it were destroyed. My sorrow is indescribable.

We have had the pleasure and comfort by the obedience of Jerome Cleveland, and Ida, his wife, by baptism into Christ as the sacrificial name for salvation.

Bro. Cleveland is son-in-law of Bro. James Sanders, whom you met at the Searcy fraternal gathering. They were baptized at Denmark by Dr. Lenox. By the by, I must tell you that the political hobby with Dr. Lenox has all been rectified and he now stands firm in the faith.

We have lost by removal to Texas Bro. James Whitlow and Sister Whitlow of the ecclesia at Denmark, and we shall miss their sweet communion very much.

Yours in the Anointed One,

K. H. SANDERS.

GUELPH, ONT., CANADA.—The following, having recognized their dying condition and accepted with thanksgiving the divine mercy, have rendered obedience to the Truth by the act of baptism, after having given good evidence of their belief in the gospel of the Lord Jesus Christ: Mrs. Elizabeth McMillan, sister in the flesh to the brethren Tolten, December 4th, 1892; her husband, Daniel McMillan, December 17th, formerly connected with the Disciples; Frederick Fuller, of Kalamazoo, Mich., June, 1893; Margaret

Yeats and Barbara Shand August 5th. These now have hope for the gift of immortality and of the blessings to be inherited by the Israel of God.

Bro. Fuller, after corresponding with Bro. Evans, came to Guelph to confer with the brethren concerning the one faith; and the power of the Word being evinced by his obedience he returned to Kalamazoo, where he is alone in the faith so far as mortal advocates are concerned. We extend to him our greeting in love and pray that our God may be with him for his good. Sister Yeats (who is a niece of Bro. Phillips here) and Sister Shand came from Aberdeen, Scotland, about a year previous to their immersion, and have wisely preferred the Truth of the gospel to the errors of Presbyterian orthodoxy.

The annual outing of our Sunday-school took place July 13th. A few brethren and sisters from Hamilton, Doon and Galt joined us. The previously arranged plans were prevented by heavy rain, but on the weather clearing, some fifty adults and children enjoyed a pleasant drive and visit to the farm of Bro. B. Tolton.

Bro. and Sister Cass have left Guelph to reside in the northwest. Their address is Edgley, Qu'appelle, Northwest Territory. We regret their absence, and trust that by the exercise of faith and patience we may meet them in the more glorious land of promise, eastward.

Trusting in the Word of God and waiting for the promised return of His Son, we endure the darkness, confusion and sorrows of the present, whilst watching the dawning of the coming day of rest.

JOHN BARBER.

HENDERSON COUNTY, KY.—Since our last report one more has become obedient to the Truth's commands in passing through the waters of immersion and thus entering the "strong tower" into which the righteous run and are safe. On September 6th we had the pleasure of assisting Jeffie Farley (age 17), daughter of Bro. H. J. Farley, to put on the name of Christ.

Sister Jeffie is perhaps the first-fruits

of our Sunday-school, which she has been attending for the past three years. May others follow her example.

W. J. GREEN.

JERSEY CITY, N. J.—On Sunday, September 26, arrangement having been made previously by Bro. J. Ward Tichenor, a number of brethren and sisters, say about forty-five, boarded train at Jersey City station of the Erie railway for Lackawaxen, Pa., distant one hundred and eleven miles, where it was the intention to hold a fraternal meeting with brethren who had come to that place from adjacent towns for that purpose. Leaving the Jersey City station at 9:15, the route ran through a beautiful country, in the midst of which, at 10:30 o'clock, one of the brethren asked the company to unite in a hymn of praise. Prayer having been offered, brethren took their seats and enjoyed the beautiful scenery that passed before them like a panorama of glory. Lackawaxen being reached in due time, Bro. VanAkin led the way to a long table in the woods loaded with substantials. Dinner over, all repaired to a large open pavilion where the table was spread for breaking bread, followed by an address of welcome by Bro. VanAkin, who was succeeded by nearly a dozen others, the brethren of Jersey City alternating with those whom they had come to visit. About sixty-five broke bread. The meeting lasted from half-past two until nearly 5 o'clock. "redeeming the time" by loving words of exhortation and comfort. One brother walked seventeen miles to reach there. It was a season of great rejoicing to all, and the edification and comfort given and received was of an abiding character, minds being directed to the Lord's speedy return and the necessity of being ready for that scrutiny which will "try every man's work." But this happy event, like every other earthly joy had to close, the brethren of Jersey City being escorted to the train by the dear hearts they had rejoiced to meet with. And when the farewell was said, it was with the hope that we would meet again—if not here,

in the presence of Christ, with whom partings will be at an end. Brethren were present from Lackawaxen, Dunmore, Hawley, Scranton and Hoadley, Pa.  
C. C. VREDENBURGH.

KENVILLE, TEXAS.—Through the tender mercy of a kind and beneficent Father in heaven we have been spared and permitted to reach our old home again (or what was once our home until debt and other misfortunes deprived us of it).

I stood the fatigue and worry of the trip much better than was anticipated.

The debate with Mr. Clark Braden at Mossy Rock, Wash., was the first of our labors on the tour, a report of which has doubtless reached you ere this.

Our visits and lectures at Portland, Oregon, Blackfoot, Idaho, Denver, Col., and Axtell, Kansas, have also been reported (we presume) by the brethren at those places.

At San Marcos, Texas, I had the unspeakable pleasure of meeting my dear old mother, now in her eighty-eighth year, whom I had the pleasure of inducting into the saving name about eighteen years ago. I stayed two days and one night with her, during which time my heart was made to rejoice to hear her express her very strong and unwavering faith and hope in the word and promises of the Deity.

After reaching our destination we had very enjoyable meetings at the Verde Creek school-house on the 19th and 20th inst. Brethren W. J. Greer and G. W. Banta assisted in lecturing to the brethren and alien in attendance, and much interest seemed to be manifested by all present.

At the close of the meeting there were four immersed into the sin-covering name, as follows: I. T. Banta, H. W. Banta, Mrs. R. E. Passmore and Nannie Banta, wife of I. T. Banta and daughter of Sister Lucinda Tanner. The three first-named are the children of the writer, and the last-named is our daughter-in-law. They have all been familiar with the Truth from childhood and gave evidence of a sufficient understanding of the plan of salvation.

We are arranging for a tour of the Texas ecclesias; and if the Lord favors our undertaking we aim to start in about two weeks.

We learn that the Reeves-Oatman party is splitting up, some of their leading members having renounced the heresy, which we would fain hope that they may all do before it is too late. We learn from the faithful brethren that Dr. Reeves paid Sister Lasius a visit not long since, and had a talk with her on the points of difference, and when he returned he told the brethren with whom he was in association that Sister Lasius agreed with him on every point; but some of them wrote Sister Lasius inquiring about it, and in her answer to their letters she positively denies the statements made by Dr. Reeves.

These things are written not out of malice or ill-feeling against any person, but to let the brethren everywhere know how matters are going among the Texas brethren, that they may be able to discern who among us have the Truth and who are on the side of error.

Hoping and praying that all who have good and honest hearts may be enabled to see their way back to the one shepherd and one fold, and work out their salvation with fear and trembling, I subscribe myself as ever, with fraternal greetings, your brother in the one hope of the soon-coming glory of God.

JOHN BANTA.

LANESVILLE, VA.—It has been about a year since you had a line from the Lanesville Ecclesia, and for fear you might think we had drifted into the Laodicean state I feel constrained this morning to send greetings to the saints scattered up and down the earth. Well, we are in better condition spiritually than this body has been since the days when Dr. Thomas circled in our midst. I know of nothing happening which I could not report to all the world. We have certainly been zealously laboring, as evidenced by the fruit we have garnered during the past year. Ten have been "added to the church:" William H. Johnson, son of

Bro. James Johnson; Rebecca Johnson, daughter of Bro. John P. Johnson; Dr. Albert Edwards, son of Bro. L. Edwards; Dr. Albert Edward's wife; Mary Pemberton, daughter of our late brother John Pemberton; Annie Nelson and daughter Mary, residents near the ecclesia, and my two daughters Pattie and Laura, for which we personally have cause to greatly rejoice, as now every member of our family is a member of the "household of faith." Brethren, remember the obligations resting upon us to train up our children in a knowledge of the Truth, else we may be held accountable more than we now anticipate. Every Sunday at 10 o'clock we have our Sunday-school, in which nearly every member takes a special interest. Then our services at the table and lectures to the public follow, three speakers alternating in the work. On Wednesday night we have lectures on the Apocalypse written by Bro. Roberts, read and explained by Bro. L. Edwards. On Thursday nights Bro. C. L. Yancey conducts a Bible class composed principally of the sons and daughters of members of the ecclesia and a few interested strangers. A peculiar request, which at first created some opposition, was made before the public, that none but members of the class were expected to attend. Subjects bearing upon the first principles of the Truth were only admitted for discussion. Each member of the class was expected to gather every text bearing upon the subject under consideration, and ample time was given each for a ventilation of his or her texts in support of their views. The class became a jury and in conclusion the evidence was summed up and a verdict rendered, etc., the Bible being the chief textbook. The Truth had nothing to fear. But for trespassing upon your pages I might give you the method by which he conducted the class, and I am sure others might adopt the same, in view of the fact that from this class came several of the additions above mentioned. I can truly say we are growing in zeal and knowledge of the Truth.

I would like to give a full description

of our Sunday-school, which is under the efficient and faithful management of Bro. Frank Robins as superintendent.

All desire to send especial love to Brethren Strickler, Whitehead, Washburne, Pinal, Bickley and others, who know personally of us, for we propose, the Lord willing, to revive a memory of us by having them again in our midst to encourage to the work which we may soon have to lay aside, for the Lord may soon be here. That we all, dear brother, may be found watching, waiting and ready, is my earnest prayer.

JAMES A. ROBINS,  
Secretary Lanesville Ecclesia.

LAWRENCE, MASS.—Death has visited us and taken our Sister Parran, who fell asleep September 17th. She was 64 years old. She had been in the Truth about four years. She had been sick a long time. It was always a pleasure to me to meet with her. She was so interested in the Truth, and did what she could to proclaim the glad tidings of the kingdom of God to her friends and neighbors, and what a task this is!

There was a large gathering of friends and neighbors at the funeral, whom Bro. Judd, of Lowell, addressed, reading from John xi: and commenting thereon. Those present were given the opportunity to ponder over the beauties of the resurrection and of our sister's hope. The indications are that she will not have to sleep long. May God's kingdom soon come.

We are doing what we can to help those to see who are in darkness, but so far people love darkness rather than light.

The death of our sister leaves us three in number.

Your brother in Christ,  
JOSEPH EASTWOOD.

LOWELL, MASS.—We are pleased to report the arrival among us of Bro. and Sister George Ross, of Oldham, England. Bro. Ross has the ability and willingness to be a great help to us in our work for the Truth. They have had a sad experience, however, since arriving here, in the death of their only

child, a little girl about seven months old. They will have the sympathy of all the brethren in their sad affliction.

We are still meeting at Bay State Hall, 55 Central street, but have changed our time of meetings as follows: *Breaking of bread at 10:30 A. M.*; *lecture at 6:30 P. M.* Brethren passing this way are cordially invited to stop and see us, that each may be comforted by the faith of the other in this our pilgrimage.

W. H. CLOUGH.

POUGHKEEPSIE, N. Y.—I thought it well to let the brethren know of our removal from Northampton, Mass., to this place. As we are now on a direct line to New York city some might stop off and visit us as they pass.

Sister Staunton and I are alone here and would be glad to see any who fully indorse the "Birmingham Statement of the Faith."

As yet we have no chance to publicly sound the Truth, but think we shall before long. We are talking privately with a few interested ones.

The signs of the times multiply and Israel's redemption draweth nigh. May it soon appear with all the blessings it will bring is the earnest prayer of your brother,

C. H. STAUNTON,  
No. 31 Cannon street,

ROCHESTER, N. Y.—There has another entered the race for eternal life, after a careful examination according to the tenor of scriptural requirements, in the person of Anna M. Hawes (age 19), daughter of Sister Alice Hawes and sister in the flesh of Lillian Hawes. She, like several others, was immersed into the sin-enveloping name in the beautiful blue water of Lake Ontario, at Bellemere (which signifies beautiful lake), so befitting the cleansing from sin to rise to walk in newness of life.

Bro. Dr. Lyman T. Wade, of our ecclesia, has been united by marriage to Sister Lillie Clark, daughter of Bro. and Sister W. A. Clark, of San Francisco, Cal.

We have been favored with visits during the summer from Bro. T. H.

Firth, of Melbourne, Australia, who delivered an interesting lecture on the "War Age of the World," and Bro. and Sister David Cole, of Doon, Ont., and Sister Sarah Jardine Mitchell, of South Boston.

I regret greatly to learn that you have been very sick and extremely pleased to learn of your recovery. I hope you will be able to keep well. The ecclesia cannot spare you. May the Father of mercies through his providence lend his helping hand.

Yours in the one faith,

J. D. TOMLIN.

TAUNTON, MASS.—I have much pleasure in announcing quite an addition to our small body in Taunton. Mrs. Walker and her daughter, and William Irwin (brother of Sister Jackson), after a good confession were immersed on the evening of Saturday, August 12th.

Bro. Whitehead still continues to give fortnightly lectures, which, as usual, are very poorly attended by the alien, but very much appreciated by the brethren here.

Yours in the hope of eternal life.

AUSTIN F. JACKSON,

Recording Bro. Taunton Ecclesia.

WATERLOO, IOWA.—An apology is perhaps due, not only Bro. Ellis, but others as well, for the apparent neglect in sending intelligence from this ecclesia to the *ADVOCATE*. The many discouragements we have met with during the past few months have somewhat disheartened us for communication of any sort.

Death has entered our midst and three of our little flock have fallen victims to its merciless hand. First our aged sister Burgoon (of whom mention has heretofore been made) was taken from us. Later, as the winter advanced, we were again saddened by the death of Sister Emma Geist. A bright and promising life was brought to an early close. She had embraced the Truth a few years ago, just prior to entering upon a collegiate course at Mount Vernon. Though young in years she pos-

sessed rare faculties of spiritual discernment, and as long as health permitted was faithful in her attendance at the meetings. Again, in the death of Sister Ellis, we lost a faithful member—one who was always ready to do her part as far as failing strength would allow, remaining true to the faith which she had espoused firm unto the end.

They are at rest. We are still left to fight life's battles; and may the thoughts impressed by these occasions of mourning have an influence over us for good; helping us to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service; that whether waking or sleeping we may be found worthy of approval at the coming of Christ.

We have the pleasure of reporting the immersion of Bro. Hites, of Hitesville, Iowa. He was in attendance at our fraternal gathering a year ago, and being impressed with the Truth, lost no time in preparing himself for induction into the name. Bro. Hites has since been united in marriage to Sister Mabel Conable, of Axtell, Kansas.

Duty seems to demand a report of the withdrawal of the ecclesia from Bro. and Sister C. F. Bennett for disorderly walk.

Our numbers have been lessened by the removal of Sisters Newcomb and Millard, who, while members of our ecclesia, were always to be found in their places at the meetings, a thing to be commended but so often disregarded by brethren.

We have been cheered during the past few weeks by the visit of Sisters Spencer and Williams and Bro. Walls, of Chicago. Bro. Walls has not only assisted us in a spiritual way, but professionally as well. Our aged Bro. Lawrence met with us last Sunday stopping on his way to Milwaukee. We are always glad to meet with those who love the Truth.

Your brother in hope of eternal life,  
J. G. BICKLEY.

LATER.

Brother Bickley reports that Sister Bennett has been received back into fellowship.

## NOTES CONTINUED.

OUR TRIP SOUTH.—We were to have spent part of September in our southern tour. Our sickness prevented it, perhaps providentially; for September has turned out to be the most important month of the year for the Truth in connection with the World's Fair. We expect now to visit Henderson county, Kentucky; Creal Springs, Ill., and Springfield, Ohio, during the last half of October, running, perhaps, a little into November.

CHRISTADELPHIAN HYMN BOOK IN WELSH.—From Brother Phillip Phillips, of Rhondda Valley, South Wales, we have received a hymn book in the Welsh language. "It contains one hundred and thirty-five tunes and hymns that have never been in print before," says Brother Phillips. The price is, in paper cover one shilling; in cloth one shilling and sixpence, and may be had of Benjamin Jones, 52 Marion street, Clydach Vale, Pontypridd, South Wales.

THE EDITOR'S SICKNESS.—We are thankful to be able to tell the many who have so kindly and anxiously inquired about our health that we have recovered from the severe sickness we were suffering from last month. We had thought that to give up and go to Waterloo for rest and medical treatment was imperative; but here was "The Great Salvation" to be got ready for distribution, the Congress of Religions about to be held, with many inviting opportunities for the work of the Truth—opportunities that would soon be gone; how could these all be left? We took all the care of our weak self we could, hoped and prayed, and we thank our heavenly Father we have stood the task.

WORLD'S FAIR FUND.—Amounts received since last acknowledgement: M. L. B., Cavendish, Mo., \$11; D. T., Guelph, Ont., Canada, \$2; J. A. & W. T., Auburn, N. Y., \$4. Previously acknowledged, \$628.50. Total, \$645.50.

During the past month we have distributed nearly ten thousand copies of "The Great Salvation" in connection with the religious congresses held here, and in this way have got them into the hands of religiously disposed people from all parts of this country and many from foreign lands. We feel satisfied that the method adopted for a presentation of the Truth with the means at our disposal is the best we could have followed, and are hopeful of results in the way of fruit from the labor. More particulars next month. J. LEASK.

## LETTERS.

William G. Vince, J. Seaborn, A. Blanton, L. V. Garth, W. L. Lawrence, R. C. Baille, M. Harless, H. Fish, E. C. Craddock, R. Welshman, W. H. Brown (2), A. E. Thompson, C. Braden, J. W. Pennell, J. U. Robertson (2), R. M. Wongull, F. K. Way, R. Thompson, J. Sadler, P. E. Webster, R. Beardsley, J. Eastwood (2), C. C. Vredenburgh (2), C. H. Staunton, E. G. Bickley, J. J. Lee, P. A. Blackwell, D. C. Wilson, W. Z. Partelle, R. G. Huggins, J. K. Magill, J. Banta, J. W. Peake, R. Ross, M. O. Barclay.

## RECEIPTS.

G. W. Speed, W. J. Green (4), J. D. Bates, R. Thompson, C. L. Cotten (4), T. N. Todd, T. McConnell (2), M. Joblin, W. P. Hooper, M. M. Covey (2), P. H. Watson, W. A. Lawrence, N. P. Cober, H. Cole, William Morrison, E. Gregory, C. D. Carson, M. W. Burd, J. W. Edwards, H. Willis, J. Barber, E. Boyington, R. M. Anderson.

## 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



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Published by the Editor,

**THOMAS WILLIAMS,**  
*Englewood, Ill.*

## NOTES.

RENEWAL OF SUBSCRIPTION FOR THE ADVOCATE.—The time has arrived for all who wish the visits of the ADVOCATE to make their wants known. It is proposed to enlarge to thirty-two pages and increase the price to \$2. For particulars see page 247.

CHRISTADELPHIAN ECCLESIA, UNION HALL, Corner Grove and 4th streets, Jersey City, N. J. "The things concerning the kingdom of God and the name of Jesus Christ" discoursed upon every Sunday at 10:30 A. M. at the above place.

THE GREAT SALVATION.—Having nearly completed the work of supplying this book for the World's Fair demands, we shall now be ready to fill all orders from other sources. We are about to print an edition with better paper than we have been using. If ecclesias would like to have a supply for distribution at their meetings we will make special terms in lots of over one hundred copies. Single copies, post-paid, will be 6 cents.

THE RESPONSIBILITY QUESTION.—This subject is again crowded out. Several additional articles have come to hand, complaining that in the discussion of the subject as it is now going on there is a manifest misapplication of Scripture. Indeed, it does appear that the matter is becoming more mystified instead of being cleared up. Logically, it is on the highway towards universal resurrection. Perhaps it would have been better if the question had been left where it was during the last thirty years.

R. G. H.—Your article for the *Gleaner* is not opportune, the subject having been dealt with quite recently. As you specially request us to state what we think of it, we must, to be frank, say it is not as good as you have previously done. Some parts are not natural, having the appearance of a special selection of big words from English and Latin dictionaries, which would divert the attention of the reader from the good arguments made.

Thank you for the clippings.

WE have received several copies of the *Elmira Sunday Telegram*, containing lengthy articles by Brother J. F. Sykes, Sr., on the nature of man and the state of the dead. Brother Sykes writes quite strongly against the so-called orthodox preachers and challenges them to refute what he says. So far, however, they have maintained a similarity to the "dumb dogs that cannot bark." It is a new departure in newspaper privilege to allow such a wide scope to the vindication of Truth against error in high places.

BROTHER ELI COOKE, of Cable, Mercer county, Ill., would like to hear from any brethren who may live near him. No, Brother Cooke, there is no literature on the Truth in the Swedish language. A brother translated the tract, "Who Told the Truth?" into that language and supplied a limited number of copies, but we have none new.

# THE CHRISTADELPHIAN ADVOCATE.

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—NOVEMBER 1893.—

No. 11.

## CONTENTS.

<p>The Truth and the World's Fair..... 241</p> <p>Practical Points..... 247</p> <p>Editor's Tour South..... 250</p> <p>A Letter for Thanksgiving Day..... 256</p> <p>The Response of Love (Poetry)..... 257</p>	<p>The Mischievous Tongue..... 258</p> <p>The Tell-El Amarna Tablets..... 259</p> <p>Rome's Liberality..... 260</p> <p>The Jews, Their Land and Affairs... 261</p> <p>Intelligence..... 263</p>
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## THE TRUTH'S EXPERIENCE WITH THE WORLD'S FAIR CON- GRESS OF RELIGIONS.

**W**HEN it was first suggested that something should be done in behalf of the Truth in the World's Fair it was thought that to establish and maintain a bookstand, displaying, offering for sale and giving away the various Christadelphian works would be a good plan. As preparation for the Fair went on, however, it developed that such a plan would be too expensive, and that books given away to such a mixed crowd of people as would attend—most of them bent upon nothing but sight-seeing, and many of them not interested in Bible matters—would be a waste of time and money. The committee into whose hands the matter fell looked the situation over thoroughly and finally concluded that it would be better to ignore the Fair proper and concentrate our efforts upon the various religious elements that would be holding meetings in different parts of the city, and especially upon the Congress of Religions to be held in the Columbus Hall in the Art Institute. By this plan it was thought that we could be reasonably sure of reaching people religiously inclined, and thus bear a testimony for the Truth that would seem the most promising in the desired results. In this we were not disappointed, our experience convincing us that it was the very best course to pursue.

The next thing to decide was what means shall we adopt to get the Truth before the people? In what form shall it be presented?

To distribute tracts would only give certain detached portions of the Truth that would not be of particular force in showing that Christadelphians are a body distinct from the many sects of Christendom, and that their faith consists of the well-defined Bible principles that compose the one gospel. To give a variety of books that would in the aggregate contain the first principles would be too expensive and also too voluminous to expect many people to read. The only book that contained the Truth in a complete form was "Christendom Astray," and that was too expensive to be distributed by hundreds, while the demand was for a distribution by thousands. After looking the ground over thoroughly it was decided that a book giving an epitome of the Truth, with proof-texts written and arranged in a way to try to arrest attention and hold it till the book was read would be the most practical way of meeting the case, and so was prepared the "World's Fair pamphlet" entitled "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."

On the last page of the cover of this book was an advertisement of "Christendom Astray," so that interested readers might know where to get the best book to help them more fully to an understanding of the way of salvation.

On the second page of the cover was the following appeal:

To World's Fair visitors: This edition of "The Great Salvation" is issued specially for you.

You may feel that you have not time to read it while you are visiting the Fair.

If so, please do us the kindness and yourselves the justice of taking care of it till you return to your homes; and then lay aside all prejudice and read the little book carefully.

Do you ask, Whence its source? We answer:

The Christadelphians of the American continent, believing that the way outlined herein is the only way of salvation, and moved by a sense of their duty to God and their fellow-men, extend this little work to you as an olive branch of love, in the hope that it may help you to obtain the blessings of the great salvation.

Do you ask, Who are the Christadelphians? We answer:

They are a people who believe the things set forth herein and try to faithfully practice the precepts of Christ, in the hope of realizing the great salvation.

Should you desire further particulars, address, in America, Thos. Williams, Editor of THE CHRISTADELPHIAN ADVOCATE and THE

TRUTH GLEANER. 834 61st Street, Englewood, Ill. In Europe, Robert Roberts, Editor of the *Christadelphian* and author of "Christendom Astray," 139 Moor Street, Birmingham, England.

The work of writing and publishing this book had to be hurried along, as the time was rapidly approaching for the many meetings to start their machinery to work, and it must be ready for distribution or the opportunity would fly by. Notwithstanding the many other demands upon the editor's time, he snatched a few hours now and then and thus rushed the work through to completion in good time. The first order was for ten thousand copies. When the work of distribution had gotten in good running order it soon became manifest to the committee that the plan was a success and an order was given for three thousand copies more of the pamphlet. At this writing there is talk of printing an additional thousand, which will exhaust the funds on hand. This will be fourteen thousand copies of the little work that have gone out to the ends of the earth to witness for the Truth.

The work of printing, folding, making up and binding these has taxed our little office to its full capacity. Such an amount of work would have been impossible a few years ago, before we were so freely helped to add new machinery and type. Nearly a ton and a half of paper has been used in this edition—possibly the largest single edition of any work that has ever been published in the interests of the Truth.

From expressions from readers and orders being received it is evident that the usefulness of the book has only commenced, and that it will prove to be of permanent value as a work to place in the hands of inquirers.

The Art Institute, where the Congress of Religions was held, is about six miles from the grounds of the World's Fair. It is situated on the lake front near the heart of the city. It is a very large building, divided into between twenty and thirty halls of various sizes, the largest being the hall of Columbus, where the Congress proper was held; and the others were allotted to the many and various denominations for denominational use.

Simultaneously with the sessions of the Congress of Religions Mr. Moody, the famous revivalist, was out in full force with his many apostles stationed in various parts of the city. So here was a wide field before us in which to sow the seed of truth in the hope that a few spots of good soil would be found; and for the work there were brethren who had volunteered to attend the meetings, the purpose being to distribute the books at the doors of the halls.

The first report of complaint came from a church, where a brother was on duty as the audience passed out. The complaint came from the minister's wife, who, upon seeing what was going on, protested, and declared, "This thing must be stopped," hurrying to bring her husband to carry her decree into execution. The "Reverend" gentleman was not quite so impetuous as his wife and asked to see the book; but before he had time to render his decision a bystander exclaimed, "It is too late now, for the books have been given to the people and they are all gone."

Matters went along smoothly for several nights, until at last there was an outburst at head-quarters—the Congress of Religions. Two brethren were on duty on the steps leading to the Art Institute, when a hatless, excited man ran out exclaiming, "Here, here, this must be stopped! Move off, move off!" "Who are you, sir?" the excited man was asked. "I do not propose to be catechised; move off. Here, officer, do your duty," was the answer. "How am I to know whether you are a man of authority unless you tell me who you are? My name is Clement Williams, sir, and on the grounds of common courtesy I may claim the right to ask your name." "My name is Pipe. I am President Bonney's private secretary, and we are not going to allow this Congress to be used for the distribution of literature."

This episode being reported to the committee we were disappointed and the outlook was gloomy. What shall be done? Go down and try and get a permit from the Chief-of-Police to distribute on the sidewalk in front of the Art Institute. We went, but the answer was, "I have no power to give anybody such a permit. The letter of the law is against you; but we shall not interfere with your distributing that book unless we are ordered to do so by the Congress. They have all kinds of religion there and I do not see why they should object to a book of that kind. The law was passed to prevent the scattering of paper on the streets."

Now what shall be done? It will not do to risk ourselves outside the limits of the law; for we may expect no favors from those who smarted under the lash that the little book administered to popular religion. There was one hall to the right of the main entrance in which were bookstands, and through which the crowds in attendance at the Congress passed to and fro before and after each meeting. Space could be rented there and we could have a bookstand after all, and that, too, in the best place to suit our purpose. The gentleman in charge of this hall was a business man, no religious fanatic, and therefore we had no trouble in displaying many of our

leading books for sale and keeping a large supply of the World's Fair pamphlet right before the people with a card on them stating, "This book free; take one." We now had possession, and being in the house the work of distribution was not confined to the stand; yet there was no further interference.

This stand was placed in charge of the editor, who was to be there himself or keep some one else there during the day time, and for the night meetings other brethren took turns. We gave as much personal attention as we could, and sent Brother Nungasser when we could not be there, Sister Williams also taking charge a good share of the time.

#### INCIDENTS AT THE STAND.

It soon became evident that the book was being read, a fact that was shown by manifestation of pleasure and displeasure, smiles and frowns. To Sister Williams one gentleman returned for a new supply, stating that the preachers had asked for those he had previously been given—four copies—and he would like one more and would try and keep it for himself.

The discussions which frequently took place around the stand would sometimes attract too large a crowd, and it would become necessary to stop and let them disperse, as the aisles were being closed against the marching masses.

One day two ministers accosted us, asking if we were the author of the pamphlet, one of them holding a copy in his hand. Upon receiving an answer, he said, "There is too much creed and not enough of Christ in this book." "Not enough of Christ!" we remarked. "Can you find a page in the book that has not Christ in it, and is not Christ the theme of the entire book? You cannot find a book on this stand, sir, that has not Christ on every page. As to the matter of a creed, this Congress is trying to frighten the people with the word creed. If you have no creed, sir, you have no belief; and what is a man who has no belief, no faith?" Changing the subject, the gentleman said, "This book denies the immortality of the soul." "Yes, sir, and so does the Bible. Can you find 'immortal soul' in the Bible?" "I do not want to find it. I find soul in the Bible and that is enough for me." "Then when you read, 'Levy a tribute of the souls of the persons, the beeves and the asses,' you are satisfied they are all immortal souls, are you? And when you read that 'every living soul died in the sea' you are sure that they are immortal even if they do die, are you?" "According to you," the gentleman rejoined, "we have no spirit in us; but it is said that the spirit of Christ dwells in us." "True, the spirit or disposition of

Christ dwells in the righteous; but if you quote that testimony to prove the immortality of the soul, you will either prove that only the righteous have immortal souls or that the wicked have the spirit of Christ."

Preacher No. 2 then broke into the conversation, saying, "You have given many texts of Scripture in this book, but when writing on the question of eternal life you never gave a single text from the Epistle of John. Why did you not quote the texts that show we have eternal life now?" The book was open in the gentleman's hand at pages 22 and 23, seeing which we asked, "How can you say we have not quoted from John's Epistle, when the very first verse on page 23 is from there, and if you will read the page you will find your question answered? It is 'he that hath the Son hath life'—in Him, not in us; for Paul says, 'Ye are dead, and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory.'" This ended the conversation.

Three ladies and a gentleman, who were very impudent, attacked Sister Williams, and were not long before they manifested their ignorance of the Bible. We entered the hall just as they went out. In a few minutes one of the ladies returned in company with an old lady. The latter introduced herself by saying, "You have some books for sale, have you?" "Yes, madam; and here is one free—without money and without price." "Salvation!" muttered the old lady. "Do you believe you have salvation?" "Yes, I do—that is, in the sense Paul speaks: 'By which ye are saved *if* ye keep in memory.'" The conversation ran along, in which many portions of Scripture were quoted, and at last we found several points upon which we agreed—the restoration of Israel being one. The old lady seemed somewhat astonished and we could not understand the cause. At last she said, "Why, those people outside told me you were infidels; but I find you believe the Bible."

Thus matters went along. The wrath of the ministers was kindled and many of the people were reading the book, evidences of which we had to some extent by visits, and by letters from some of those interested.

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SHORT PRAYERS.—The Bible contains a great many sentence prayers. Here are a few of them: "Father, if thou be willing, remove this cup from me; nevertheless not my will, but Thine be done." "Father, forgive them, for they know not what they do." "Lord, remember me when Thou comest into thy kingdom." "God, be merciful to me a sinner."—*Selected by E. G. B.*

## PRACTICAL POINTS.

**D**EAR BROTHER WILLIAMS: Having recently presented several "practical points" to your readers, I now beg leave to offer one to the Editor and publisher of the *ADVOCATE* for his consideration. No doubt you often receive suggestions from your subscribers as to the best way to conduct the affairs of the magazine, which, while sent in good faith and received as such by you are rejected as impracticable and unsafe viewed from your standpoint. Your desk is encircled by a wide field, enfolding in its confines many persons, places and things. The common interests are seldom furthered by applying local concerns, whether pleasant or painful.

Situated as you are on vantage ground, you are better able to judge wisely, because you can see so many sides of the situation. Your readers may not always know just what is necessary for the good of all, and my humble suggestion, launched forth with my usual candor and directness, may be as far away from the mark as any you have ever received. If it is, just drop it quietly into the waste-basket and I will love you as devotedly as ever.

Here it is: Raise the subscription price for the *ADVOCATE* to two dollars per year and increase the number of pages to twenty-eight or thirty-two. This will help you to make the magazine a better caterer to the wants of the American brethren, as it will place it within your power to open new departments while extending such old ones as are now necessarily cramped for want of sufficient space. The purchasing power of a dollar is as limited with you as it is with any brother. You cannot be expected to "leave all" and carry on an enterprise such as you are engaged in without the liberal contributions and spiritual love helps of those whose community of interest is so very large. Your open-handed way of dealing with those who are too poor to pay full price will do as well with a two-dollar subscription list as it will under present arrangements.

Two dollars per annum and twenty-eight or thirty-two pages. What do you say to the proposition? or better still, what do you and your readers say to this "practical point?"

## BE YE THEREFORE MERCIFUL.

How much there is in this of value to us to whom God has shown mercy for Jesus sake! How far-reaching are its imposed obligations! Do we always have this injunction of our dear Lord in mind? I fear not. The *ADVOCATE* is a month late again, why? Those who know the Editor will not attribute the delay to him. Did you ever know

him to keep an audience waiting when he was to deliver a lecture or engage in a defense of the faith? Nay, verily, punctuality is one of his virtues (the Editor will please let that sentence stand unmutated). Now, brethren, where shall we look for the reason why the magazine is so often late? It appears as if Brother Williams is forced by stress of circumstances to break his editorial obligations in failing to get the periodical out on time by reason of the large amount of lecturing away from home that he is compelled to do through your zealous importunities. Ubiquity is denied him. He cannot be at his desk and on the rostrum at the same time. *He* realizes more keenly than any subscriber can how irksome it is to fail in sending the twelve issues out promptly to those to whom the visit of the *ADVOCATE* is looked forward to as a rare pleasure. Many have *it* as the only visitor advocating the things concerning the kingdom of God and the name of Jesus Christ. Let me confess my own weakness; the empty letter-box at my front door causes me many regrets as the day of its publication passes by and it fails to appear. This, however, is not the reason I write in reference to this matter. There is a far weightier occasion in the poor health under which so much is done. To be willing to spend and be spent in the service of Christ is eminently praiseworthy, but it can be well and wisely done by faithful co-operation without excessive tax upon any. Brethren, let us "be merciful" to Brother Williams. He does not ask it; nay, I do not know if he will permit this to appear in print, but I do feel most deeply that fewer and shorter tours should be arranged so that he may have more time for his publishing duties. My first "point" paves the way for the fulfilling of this my second "point." "Be ye therefore merciful."

G. T. W.

EDITOR'S ANSWER.

Thank you, Brother Washburne, for your thoughtfulness and kind words concerning the *ADVOCATE* and its editor. Many have often said, "The only fault we have to find with the *ADVOCATE* is that there is not enough of it." We have many evidences that it is appreciated as a thorough Christadelphian periodical suited to reach the hearts and minds of those who move in the sphere in which the Truth is always found—not too high to be out of the reach of the partially educated, but within the comprehension of all, to speak words of instruction and comfort and to be easily understood in what it says being its sole aim.

But what shall we say about enlargement? It is just the thing we would like; but then, what about the extra fifty cents? We have kept the *ADVOCATE* fully up to what its subscription list would

allow, frequently having to squeeze through. We are of the "few" and of the poor of this world, and therefore cannot do as much as we would like for the cause we all so dearly love. However, fifty cents extra is not much for each subscriber, and when all put together there would be quite a "purchasing power." We think we could give our readers thirty-two pages. We are tempted to give it a trial for one year; and if during that time it develops that two dollars is beyond the reach of our subscribers, we will return to our old size of twenty-four pages and price of one dollar and fifty cents. Those who favor this and who are able will please signify the same by remitting two dollars. Those who cannot afford more may send, as heretofore, one dollar and a half. Those who are unable to pay anything need not be ashamed to tell us so. (Remember we are all of one family) and we shall hope to be able to supply all. We will do our best, and we believe our subscribers are of the kind that will do all they are able.

This year has been one of unusual demands upon our time, hence the *ADVOCATE* has been behind time quite frequently; and we believe Brother Washburne is correct when he says no one feels chagrined more than we do. As things now appear the way seems open for us to be able to be more prompt.

It is now in order for our subscribers to speak.

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THERE seems to be much uncertainty as to the value of the palimpsest discovered in the library of the Convent of St. Catherine on Mount Sinai, but it may prove to be one of the most important unearthings of the century. The original writing on the palimpsest is said to comprise the four gospels, with a yet to be stated part of the remaining portion of the New Testament. Dr. Hall says this Syriac version, like the oldest two Greek manuscripts, does not include the last twelve verses of the gospel according to St. Mark, which contain the promise of miracle-working power to the apostles and the declaration: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Furthermore, it is thought not impossible this discovery may be of the original text, as the retention in the Greek of certain phrases, such as "*Eloi, Eloi, lama, sabachani*," may indicate that the gospels were originally written in a Syriac (Aramaic) dialect. In this case the discovery may become one of immense importance. Professor Harris, for several years a member of the faculty of Johns Hopkins University at Baltimore, is now engaged in deciphering the palimpsest, and the result of his labors will be awaited with great interest by biblical scholars on both sides of the Atlantic.—*Selected by J. W. T.*

## EDITOR'S TOUR SOUTH.

**W**E are expected to make an annual visit to Kentucky and the southern part of Illinois, but our removal to Chicago prevented us last year and the brethren felt disappointed. It seemed for a while that extra work and sickness would prevent us from going this year again; but at last we started, not feeling equal to the task, having just passed through a very weakening spell of sickness. However it was arranged for Sister Williams to go with us, and so we felt the risk would not be so great, as her care would help keep off a renewal of the attack we had suffered from.

Instead, however, of our tour being a hardship it proved to be a rest, compared with our summer's work, and we have returned feeling very much benefited. From letters of sympathy received we are sure many will be pleased to hear this. We thank you all for your expressions of hope and anxiety on our behalf; and if we have not been able to write you direct it is not because we have not appreciated your words of sympathy. We feel that it is a great privilege to have the good wishes and prayers of God's children, and we pray that we may be worthy of the heartiness shown towards us.

On October 13th we pressed our way out of Chicago's crowd, and after twenty hours' travel arrived at Creal Springs, Ill., where the brethren Coke and Duggers awaited us to convey us to the home of Brother B. G. Coke, some four miles out in the country. Brother and Sister W. Coke having recently taken up their abode in Creal Springs, we were taken under their hospitable roof for refreshments and a little rest before starting on the country drive.

It will be remembered by some of our readers that we gave an account in the *ADVOCATE* several years ago of the battles we fought for the Truth in this neighborhood. First we had a debate with a Baptist preacher, then a Campbellite was sent for, then the Latter-day Saints thought they could make amends for the failures of the others, and we met one of their "big men from head-quarters;" and as a last effort the Baptists tried again by sending for the editor of the *Baptist Banner*, whom they considered their ablest man. The result of all this was that the community felt that Christadelphians had taken the field, and a number of the best of the church members embraced the Truth.

As this work went on the brethren Cokes felt encouraged to build a meeting-house near their homes, where the Truth could be sheltered and allowed to set forth its grand principles. Axes in strong and willing hands swung at the roots of tall trees, which were shaped

and prepared and placed one upon another, forming a good sized and respectable "log cabin" as a house of prayer and praise. In this the Truth was sounded and the emblems of our absent Lord partaken of, until there appeared in the *ADVOCATE* of 1892, page 273, an article under the title, "Things Observed by an Honest Observer," an article that several wrote commendations of, some inquiring who its author was. This stirred the Creal Springs Ecclesia to look about and see if they could not do more than they were doing for the cause of the Truth, and thus reduce the good advice of the article referred to to a practical form.

The same strong and willing hands that had hewed trees and rolled logs to build the "log cabin" now found others with them, who by the power of the Truth had become imbued with the same spirit and love as themselves, and shoulder to shoulder all went to work and practically exemplified the words of the wise man, that "there is a time to build up and time to tear down." So they proceeded to pull down the old and to build a new one.

The first meeting-house required very little for its erection beside hard labor, the material being at hand in the woody grounds near by; but the new one must be of "lumber," prepared by saw and plane, which must therefore be purchased with money. It must be built by hands better skilled in the mechanic's art and therefore a man to superintend must be procured. Brother Soothill, of Harvard, Ill., would be just the man, as he is an experienced builder and contractor. A happy thought; we can get him and Sister Soothill to come and make their home with us during the time we are building; they can help us to improve in our singing, and Brother Soothill can give lectures to the public and help to build us up in our most holy faith, and so a happy and profitable time will be had and truly the "observation of an earnest observer" will be realized. This was all carried out, and now a large and very respectable meeting-house stands where the old "log cabin" stood.

It seems that intelligence of this matter was sent to the *ADVOCATE* after Brother Soothill had completed the work, giving account of lectures and addresses by Brother Soothill while there. We remember reading the letter and preparing it for the printer when we were on our last tour east. The fact that it failed to appear must be due to its going astray with a number of other items of intelligence, proofs, etc., which failed to reach the office.

On the grounds adjoining the meeting-house there is an inclosure for the burial of the dead. At our last visit two years since only two had been laid there to rest—Brother Coke, the father of the

family, and Brother Andy Coke, one of the sons. Two more had now been added—one a child of Brother and Sister L. Coke, and the other the youngest sister of the family, who, not long before her death, had been united in marriage with a son of Brother J. Dugger. While her sickness and death were of such a sad character as to intensify the sorrow and gloom that death always brings, she died in the faith and hope of a glorious resurrection, in which fact her aged and sorrow-stricken mother finds consolation to sweeten the bitterness of her trials.

In the new meeting-house our work began and a good attendance greeted us, many coming from distant parts of the surrounding country. One lecture was given to a full house in a Methodist church near the home of Brother Joseph Dugger, and two were given in the Free Baptist church in the town of Creal Springs. The attendance and interest here were very encouraging. At the first lecture there were three ministers present—a Methodist, a Baptist and a Campbellite, who had each of them a question or two to ask at the close of the lecture. As the questions were relevant to the subject of the lecture, the opportunity of answering them, coming direct from ministers, was appreciated, and helped to show what a beautiful harmony the Truth is.

Notwithstanding that we had inside of a week's time given eight lectures, we had very much gained in strength and were rapidly recovering lost ground. Indeed it was not strange that such was the case; for we had cut loose from anxiety and care that an unusual busy season had occasioned; we were breathing the pure and refreshing air of country life; our diet was of a variety coming fresh from the trees, the field and the yards, without contamination or possibility of adulteration; and with the kindness of all manifested in every possible way we had the care of our sister wife, and so, God be thanked, we were being restored to health and strength and felt much courage to press on in our work.

On October 19th we took train at Creal Springs for Henderson, Ky. We had not gone far when a gentleman introduced himself, saying he had heard our lectures and had never seen the Bible in such a reasonable light before. Was there no literature he could get that would further make known our views? We had one hundred copies of "The Great Salvation" with us which had been ordered by the Henderson county Ecclesia and we broke the package. It turned out that there were other appreciative persons on the train whose wants were the same as those of the gentleman in question, and so we found quite a number hungry for the pamphlet.

Upon our arrival in Henderson we found our esteemed brother P. A. Blackwell at the station, who in his usual kindness had brought a carriage there to meet us and convey us to his pleasant home, where we are sure no faithful brother of Christ ever has failed or ever will fail to receive the heartiest kindness and hospitality. Here were our Brother and Sister Pruitt, who had called to welcome us and inquire "What of the Night?"

After a few hours' conversation, a refreshing night's sleep, in the morning Brother Ingram came in from his home in the country, distant about four miles, to convey us to the Christadelphian meeting-house on "The Barrans," a distance of about nine miles, where horses and carriages all round the house indicated the presence of a goodly number. This was on Saturday, when our first lecture was given, after which we were taken in charge by Brother and Sister Ingram, at whose home on the farm we had all the comforts mortality could ask for.

Sunday was, as it always is in these parts, the day for our largest meetings. From far and near the people come at every visit we make, until the capacity of the meeting-house is fully taxed.

Ten years ago we made our first visit to this place, when only a few stood firm, faithful and fearless for the Truth and pure fellowship. Since then we have made annual visits, except last year, and the work has been carried on, Brother R. C. Green being kept in the front in the matter of public speaking, until now there is a sound and zealous ecclesia of nearly seventy members, with quite a number of others manifesting an interest that promises soon to mature in a hearty obedience to the Truth.

Dr. Thomas' name will never be forgotten in Henderson county, Ky. Here on these so-called "Barrans" his voice sounded out the glorious Truth which he had recovered from under the rubbish of pagan and papal superstition; and from that time to the present his name is honored and loved for his tireless and noble work in laying the foundation upon which others now have the pleasant work of building. He cut down the thistles, cleared away the thorns and opened up a highway for the Truth and its weary travelers to walk therein and rejoice.

We always like to lecture in Henderson county. The interest and appreciation seem so hearty and the results so cheering. This time, as usual, large audiences greeted us in the three places we spoke. From "The Barrans" to the home of Brother and Sister Farley, near Spottsville, is a distance of about twelve miles. Sister Farley is one who has been added to the church since our visit two years ago, and

with them we were made welcome and comfortable for a few days, while the lectures were being given in Spottsville and at the "Midway" school-house. At the home of Brother R. C. Green, who lives on an adjoining farm to Brother Farley, we used to spend happy hours and enjoy the usual hospitality. But the relentless enemy, death, called there, and snatched from the embrace of a faithful and affectionate husband a loving and beloved wife, a faithful and devoted child of God, and now she lies in the cold, dark and dismal grave, while a home that once sheltered a happy husband and wife is shrouded in a gloom that saddens us at the sight but that only a lonely husband can fully realize. Oh, if death and its attending sorrows were eternal how sad life's tale would be! But there is another volume to the book of life; and although page after page of the first volume leads through the dark night of sorrow and death, the second volume opens up to view the glory of a cloudless, bright morning of light, life, gladness and joy.

Our visit lasted seven days, during which eight lectures were given. At the first lecture Brother J. Green took charge of the package of books, "The Great Salvation," and found a ready demand; and all who read the little work expressed themselves highly pleased that the Truth had been presented in such a simple and complete form as to be within the easy reach of inquirers. The supply was soon exhausted and more are to be sent. Our last lecture was given at "The Barrans," whence we were conveyed to Henderson again, Brother Ingram placing his comfortable carriage at our disposal for the journey. Our last night in Henderson was agreeably spent with Brother and Sister Pruitt, who have recently removed from their farm and gone into retirement, which was necessary for Brother Pruitt's declining years and feeble health. On the morning of October 28th we were to start early *en route* for Springfield, Ohio, Brother Pruitt taking all the responsibility of seeing us at the station in time. We were able to rest without anxiety, and in good time a cab was on hand and we were off.

At 8 o'clock the evening of the same day our hands were squeezed and heartily shaken at the station in Springfield by Brethren Parker and Wood. A short drive placed us in Brother and Sister Wood's cozy home, which was our head-quarters during our stay, but enjoying several visits with Brother and Sister Parker, who reside near by.

Brother Parker kindly took us for a healthy drive around the outskirts of the city as well as through the city itself. Springfield has many pretty and pleasing features, among them a fine market-place.

which reminded Sister Williams of Swansea, South Wales, near the home of our youthful days.

For the lectures the Temperance Hall, a very nice one, had been provided; four thousand hand-bills had been distributed, besides a number of good-sized posters pasted and protected on the bill-boards of the city. The result was a larger audience than was expected for the first effort, especially taking into consideration the desolation the Truth has suffered for years in the hands of professed friends. The janitor said there were about four hundred present; but that, we think, was an overestimate. However, the interest was such as to encourage the hope that the trodden down cause of truth may yet recover to some extent from the abuse it has suffered at the hands of enemies in the garb of friends.

For many years the Truth and its affairs were largely in the hands of one man, whose name it is not necessary for us to mention. Through the various heresies that have troubled the body everywhere a bad state of things arose in Springfield; but by recklessness the bad was made worse, until the only escape for the few faithful and sober brethren and sisters was in stepping out and starting anew. In this Brother Parker with the brethren Way took the lead. After a while Brother W. H. Wood took up his abode there, and now there is a happy, united little body of brethren and sisters, who can do their duty undisturbed by the freaks and folly that had been characteristic of by-gone days.

Four days was the length of our visit in Springfield, and three lectures and a Sunday morning address was our work. Our hope is that the brethren will be strengthened sufficiently to rent a permanent place for their meetings and for the regular public proclamation of the Truth. For this Brother Parker is well fitted and in Brother Wood might find help. Take courage, brethren, press on; the time of reward is not far in the distance.

From Springfield we made our last run of the tour. After eleven hours' pleasant and rapid ride we were home, with recollections of many pleasant little spots in our three-weeks' experience. To the brethren and sisters, all of whom so kindly treated us and so liberally provided for the expenses of our journey, we tender our hearty thanks; and to our heavenly Father be all the glory and honor for any results that may follow our humble efforts in the most noble service that can engage the attention of man in this evil age.

We are now at home and at our desk again with considerable accumulated work, but with renewed strength and good courage we hope to meet all demands in time. Personal correspondence of late we have been compelled to lay aside; but such letters as are important and need personal attention we now hope soon to be able to answer.

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**A LETTER FOR THANKSGIVING DAY**

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Sister Zanders, sending a copy of a letter written by our deceased Sister Wade, says:

I was reading over one of mother's letters and I thought it would be very appropriate for this month's *ADVOCATE* if you can make use of it. It was written to us for a Thanksgiving letter.

**THE LETTER.**

"I wish you all a happy Thanksgiving—not just happy in your eating and drinking, but happy in all your thoughts to-day for the many blessings that our Father has showered upon us. How I wish I could be with you to-day! We might be able to strengthen each other in our warfare in which we have enlisted, for we certainly must fight if we win the crown. I wish you would read together the second and third chapters of Revelation. There are such precious promises and exhortations and words of cheer. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." "As many as I love I chasten." We so often feel cast down at our chastening if affairs in life turn out differently from what we had expected. We often complain and allow ourselves to become very unhappy, which we should never do; for God has told us that "whom he loveth he chasteneth," so that in every position in life we must let patience have her perfect work. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. "If ye be risen with Christ, seek those things which are above; for ye are dead and your life is hid with Christ in God. And when Christ who is our life shall appear, then shall we also appear with him in glory." So you may learn that we often have great reason to be thankful over trials and tribulations, if we only let them work in us to bring us to put our trust most perfectly in Him who is our life giver; for he has promised to never leave us or forsake us. What a precious promise! Although we may be cast down by sickness or poverty or evil report, or persecution or hatred or malice from others, all these things are for our good, to lead us to perfect trust, and to help us to examine ourselves and thereby to purge out all things that are unholy in ourselves, so that wherever we may turn we have cause for thankfulness to-day. Wherefore let us rejoice, whether in tribulations or in joys, giving thanks always and for all things unto God the Father, in the name of our Lord Jesus Christ. We see by this last quotation found in Eph. v: 20 that we are not obliged to wait for a day to be set apart by the president or governor to be thankful in; but God says '*always*

and for *all things*.' What! rejoice when one speaks evil of us? Yes 'For blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.' What is our reward in heaven? It is eternal life and it is hid with Christ in God. And when Christ shall appear then will he give it unto us.

"Now may the Lord Jesus Christ and God our Father, who hath loved us, comfort your hearts and establish you in every good word and work," is the exhortation of your mother."

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#### THE RESPONSE OF LOVE.

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Lord Jesus,

Thou art so dear to me,  
So merciful, so kind;  
My lips are mute, no word can be  
Expressive of my mind.

Lord Jesus,

Thou hast brought nigh to me  
Salvation pure and sweet;  
I call thee Lord, and bend my knee  
Most gladly at thy feet.

Lord Jesus,

It now is joy for me  
To serve thee day and night;  
Thy precepts can no burden be,  
Love makes thy yoke so light.

Lord Jesus,

Send forth thy call to me  
And save me by thy grace;  
I cannot live apart from thee—  
Oh, let me see thy face!

Lord Jesus,

Come quickly—change thou me,  
Thy saving health impart;  
Rule thou on earth. What ecstasy!  
The prospect fills my heart.

G. T. W.

## THE MISCHIEVOUS TONGUE.

SISTER E. G. Bickley kindly sends us a number of clippings, among which is the following on the power of the tongue to create trouble. There is no doubt that much of the unkind feeling that exists and many of the divisions that occur among the brethren are attributable to the ungoverned tongue. The following might well be thoughtfully read:

If you could think of all the adjectives suggestive of emptiness, nothingness, uselessness and ephemerality, you could use them all in describing the character of much of the conversation of the day and not do any person injustice. Not that this day is unparalleled in this respect. I am surprised when I think of the marvelous amount of tongue power expended upon themes of infinite insignificance. The tongue is a lever and can be used to lift woe-smitten mankind out of the dumps. Burdens of grief have been lifted by a few choice words of cheer. Blessed be the sanctified tongue. Blessed be the speech seasoned with salt.

The tongue is a hammer capable of crushing hearts; it is a sword two-edged and keener than an Arab chieftain's sharpest Damascus blade. A community does not need more than one tongue, of such a kind, in its midst to convert it into a miniature Tophet. This "world of iniquity set on fire of hell" has started conflagrations which no company of firemen were ever able to put out. Were I asked what part of the human anatomy is capable of producing the greatest amount of misery, candor would compel me to answer, "The tongue." It is a serious factor in a congregation. When cut on the bias and set in operation it will bring church affairs into hopeless entanglement. Once let loose it is the most alarming kind of a runaway. Talk of flagellation! What flagellation can be so torturing as some tongue lashings? Yet have I seen oil poured on troubled waters with the tongue till they were smoothed into delightful stillness.

"Seasoned with salt." On great occasions you control your tongue. In the ordinary affairs of life you forget to have the brake handy. Then you let your tongue run a rapid gait. You descend into insanity and folly in your conversation. There are affairs of daily home and business life, matters of social life and much else of passing moment only. Transient as they are conversation may reasonably be expended upon them. When, however, the children of the Most High spend hours in conversation on nothing but follies and frivolities and go from each other's presence without a grain of betterment or benefit, there is good reason for an application of the lesson. Conversa-

tion should afford ozone to those who partake in it. It should make life seem brighter; it should help lift the burdens and stimulate for useful toil. I have walked the sea-shore looking for sea-shells, and at times long stretches of shore have yielded nothing but sand. Thus also are there long stretches of waste in our conversation which do us no credit and yield us no profit. A weary and profitless monotony of conversation unilluminated by a flash of thought is a crime.

“Seasoned with salt;” much of the speech we hear is seasoned with pepper, and the pepper is of the cayenne variety. Let us beware lest our words bite and burn, and our graceless, saltless speech rend friendships asunder and speak memories into being that shall live to torture and try us and others for many a long day to come.—*N. Y. Observer.*

#### THE TELL-EL-AMARNA TABLETS.

##### Interesting Philistine Records of the Hebrew Invasion.

*Science* contains an interesting account of the Tell-El-Amarna tablets from the pen of the Rev. Thomas Harrison of Staplehurst, Kent. These tablets, three hundred and twenty in number, were discovered by a fellah woman in 1887 among the ruins of the palace of Amenophis IV., known as Khu-en-Aten, between Missieh and Assuit, about one hundred and eighty miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest, dating from some three thousand three hundred and seventy years back. Many are from Palestine, written by princes of the Amorites, Phœnicians, Philistines etc., the burden of almost all being, “Send. I pray thee, chariots and men to keep the city of the king, my lord.” Among the enemies against whom help is thus invoked are the Abiri, easily recognized as the Hebrews. The date fixes that of the Bible (I. Kings vi: 1) as accurate. Many names occur which are familiar in Scripture, as for example Japhia, one of the kings killed by Joshua (Josh. x: 3); Adonizedek, King of Jerusalem (ditto); and Jabin, King of Hazor (Josh. xi.). Very pathetic are the letters of Ribadda, the brave and warlike King of Gebel, whose entreaties for aid are observed to grow gradually less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty; enemies were pressing her at home and the chariots and the horsemen went not forth.—*Selected by E. G. B.*

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**ROME'S LIBERALITY.**

Within recent years many immigrants from central Europe, belonging to the United Greek Catholic Church, have been coming to this country, and accompanied by their priests they have established churches of their faith. There has been, however, some question as to their recognition by the Roman Catholic Church, inasmuch as they maintained the right of their priests to marry and to say mass in some other than the Latin language. At the time of their return to the Roman Catholic Church in Europe the pope gave permission for them to continue these customs, but the ecclesiastical authorities in this country hesitated about acknowledging them. Accordingly Bishop O'Farrell, of the diocese of Trenton, where there is a congregation of this body numbering about two hundred, sent to Rome for instructions as to his relations to the pastor, the Rev. John Zebo, who has a wife and child. Recently instructions have come from the Propaganda instructing the bishop to recognize the priests of the United Greek Catholic Church as good Catholics. Similar authority has been granted to every Catholic bishop in this country in whose diocese there is at present a priest or congregation of that church.—

Rome is making a wonderful display of liberality in the United States just now, as also towards republicanism in France. The sequel will show that it is the old story of "Come into my parlor, said the spider to the fly."—*Selected.*

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**Do It.**

Whatever He bids don't question. Never argue. Always obey. Obedience is better than sacrifice. Do it gladly, not conferring with flesh and blood; never asking "how it will look or how will it sound;" never thinking "will it please, pay or profit." Whatever He says do it. Do it quickly—as quick as a flash. Never let the devil get in; have it all said or accomplished before he can turn around. Do it earnestly, as if you really meant it, without apologies before or after. Having done it it is done. Then never worry—no anxiety about it. Say it, do it in love; never harshly, not sarcastically, not smartly, but meekly, gently, sweetly.—*Selected by R. G. H.*

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**LAST STAGE OF A MORTAL DISEASE.**—Moral indifference is a harder crust to break through than intellectual disbelief. The skepticism which comes of willful choosing of wrong is far more difficult to meet than that which comes of mere intellectualism, mated to a nature whose spiritual faculties have never been aroused. The man who will give no reason, who treats the truth with a sneering or a silent contempt, is invulnerable. This is the last stage of the mortal disease whose end is eternal death.—*Selected by E. G. B.*

## THE JEWS, THEIR LAND AND AFFAIRS.

### SCATTERED

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other \* \* \* And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest"—Deut. 28: 64, 65.

### GATHERED.

"Behold, I will take the children of Israel from among the nations, whither they be gone, and will *gather* them on every side, and bring them into their own *land*"—Ezek. 37: 21, 22.

### A LETTER FROM JERUSALEM.

JERUSALEM, Sept 25, 1893

DEAR BROTHER WILLIAMS: Your kind letter of August 22d is received. I cannot express words of thanks—I have none. Your generous gift of £15 enables me to do so much for our afflicted brethren. It is the greatest pleasure of my lonely life to be able to help those dear people. God bless you; your reward will be everlasting. I have a plan which, if it could be carried out, I think would be a good one. I have here in my care a tent which belongs to an American who is in America. This tent was sent to my care, and I paid \$60 for freight, custom duties, etc. It came three years ago; it is the very best that could be made. It would accommodate twenty families better than anything they ever have had. The chief rabbi thinks it would be a great benefit and would be most grateful for such a generous gift to his suffering, poor people. It can be bought for the price it cost in America, \$150. If you should approve of the plan and the money can be raised for the purpose I will give up my claim to it willingly and with your consent will pay the money last sent towards it. I will abide your judgment entirely if you will kindly write and advise me. If a box of second-hand clothing or a bale could be sent it would be a great blessing the coming winter. I hope to be able to make soup for the very destitute when nothing else can be done. I feel when doing these things that Christ approves and will surely remember all the little sacrifices we make. I feel it a great responsibility to dispense charity for others. My own money which I earn I also feel responsible to God how I spend it. All I can do in my feebleness is to pray continually to my heavenly Father for guidance and wisdom. I wish you would tell me what you would like me to send you. However, I will send something as soon as possible. I have just sent the pictures to Baron Rothschild; I am sure he will appreciate them. I hope you will see Professor Marks in Chicago. He is a friend to Israel. I have not been able to send but one picture to him this summer. He regrets it exceedingly.

I will tell you—not in the way of flattery but the honest sentiment of my heart—that you and Brother Roberts are publishing the *only* words of truth in the whole world. May God bless and reward you for your noble work. I believe the time is at hand when your reward is near and sure. My time is so limited that I can write but little. I mailed a letter to you on the 12th of this month which I hope you will receive.

Mr. Cook's agent informed me to-day that preparations were being made for the coming of more tourists this winter than ever before. Travel to this country increases every year.

I have just received a letter from J. W. Etherington, New South Wales, Australia. Do you know him?

The Jews are celebrating the Feast of Tabernacles. They cannot work during this feast and the poor ones come every day for a little bread and fruit. Their principal diet is dried scorched peas, pumpkin seeds, parched beans, etc. They all bring me a part of what they have. My neighbor and myself supply them with water from our cistern, for which they are very grateful. I have been able to do this for the past four years.

It is quiet here now. The weather is hot and we have had some rain. It rained in Jaffa one hour. Such has never been seen before at this time, September 5th.

Please excuse this hasty letter and believe me that I do the best I can, and I beg you to pray for me that I may have strength and wisdom to do the will of God.

A. E. DAVIS.

ENGLEWOOD, Nov. 9, 1893.

MRS. A. E. DAVIS—*Dear Friend:* Your welcome letter is to hand and I am pleased to learn you received the draft safely; and in behalf of my brethren and sisters I thank you for your kindness in distributing our mite among the suffering sons of Israel.

In answer to your inquiry regarding the purchase of the tent I will say, Those who contribute the funds I have sent and hope yet to send you do so for the purpose of relieving the sufferings of Israel's poor in any way that may seem best. Believing that you have opportunities of knowing how this end can be best attained, the money is placed in your hands without any further conditions or restraints. Shelter, no doubt, is as necessary for the poor creatures as food.

I shall be sending you another draft soon.

I am pleased to know that you believe the Truth as set forth in the works you have received from Brother Roberts and myself; and I hope you either have so received it or will yet so receive it as to result in its being to you the power of God unto salvation.

I am sorry I have not had time to see your friend Professor Marks. Very little have I been able to see of the World's Fair.

I thank you for your intention to send me some token of kindness; but as you must have so many cares please do not be anxious on my account.

I hope to send you quite an assortment of books soon.

Hoping to hear from you as often as your time will allow, I am yours in the hope of Israel's early deliverance.

THOS. WILLIAMS

## INTELLIGENCE.

MAHANAY CITY, PA.—The alien in this locality care not for the kingdom of God. Very few will come to hear. So for the last three years diligent and systematic effort has been directed to the enlightenment of the young who attend Sunday-school. It is our method to go through the "Instructor," taking two or three questions each Sunday. We are part way through it a second time. The result has proven very satisfactory, for during the present course of lectures seven made application for baptism, and after satisfactory examination were buried with Christ and raised to walk in the footsteps of Him who died for them. The names are: Charles E. Kerschner and his wife Sarah Kerschner; Annie E. Brittle, Jane Harrison, John Francis Williams, Samuel Samuels, Renel Alvin Brittle.

We have no doubt that kindly and diligent effort by the same method will in other places produce similar results and we commend it. The labor is great, but who will say the reward will not be greater?

Your brother, WM. BRITTLE, Sec.

MARTINVILLE, ARK.—I take pleasure in informing those of the household of faith that Bro. Martin and the brethren of the Choctaw Ecclesia assisted the following to put on the sin-covering name on the first Sunday in this month: Mrs. Kesiah Hine (age 75); Mrs. G. W. Hine, Mrs. E. R. Hine, Mr. and Mrs. H. L. Jennings. Since I last wrote three have been added to the Martinville Ecclesia.

Your brother in the one faith,

E. H. MILLER.

MARTINSVILLE, VA.—On July 3d that cruel monster, death, visited our household and took my dear sister Blanche L. Fleming. She suffered intensely for four months and died in the blessed hope of a speedy immortality. We, sorrow, but not as those "which have no hope."

My dear invalid mother doesn't improve but seems to grow weaker as the months roll on. She enjoys the ADVOCATE which you so kindly send me from month to month. Providence provides for us in all of our afflictions, and though isolated from the brethren we can hear from them through the columns of your excellent paper.

Wishing you health and strength that you may be able to endure the great work in which you are now engaged, I remain your sister in Christ,

A. M. FLEMING.

PIKE VIEW, KY.— On July 3d, 1893, I assisted John G. Reynolds and his wife Viola to put on Christ in the appointed way. Our brother formerly was a Baptist. Three years ago he was a teacher in the public school here and boarded with me. I introduced the Truth to him and he at once saw that it was the true teaching of the Bible and gave it a thorough study. He also introduced the Truth to his then prospective wife, and after their marriage they studied the Bible together, read "Twelve Lectures" and many other works published by R. Roberts and Dr. Thomas, which gave them great satisfaction. Our sister was first a Baptist then a Presbyterian. When the light of the Truth fully dawned on their minds it took complete hold on their affection and they both asked me to immerse them. Knowing how they came in possession of the Truth, and after several hours conversing with them, I assisted them to put on Christ. L. C. BURD.

PORTLAND, OREGON.—Bro. John Banta stopped here on his way to Texas July 1st, and an effort was made to present the Truth in a public way, but under difficult circumstances. The fireworks, bunting, vendors and others with selfish interests in view, were drumming up latent patriotism for a celebration. This, together with excitement about depression of times, seemed to sink every other consideration out of sight. But a meeting-place was obtained in North Portland to begin

the Sunday following. It was a branch of the Christian mission of Campbellites. Bills were posted, the subjects and lectures advertised in the daily papers and the trustees were to announce it at their meetings. In the mean time a clerical enemy who had attended the debate at Mossy Rock, Wash., got on our track, and when we reached the hall we found it locked, the fair-speeched trustee having departed with the key in his pocket. Quite a little company having assembled, a proposal was made by one of their number, a disciple of Colonel Totten, to adjourn to a grove in a vacant lot near by, and there we listened to an able lecture by Bro. Banta on "The Purpose of God in the Earth." Some interest was manifest, but no further effort was made under the unfavorable circumstances.

Bro. Banta also made some effort with those claiming the name in dissent with us, but was convinced from the spirit manifest by those in contact that it was useless. The state of affairs here in this respect is somewhat like that appearing from Jersey City intelligence in the July number of the *ADVOCATE*, there being at least five factions claiming the name outside of the one body and faith. The speaker referred to by Bro. Vredenburgh was here under very peculiar circumstances, and four of our body who were invited to a meeting found him delivering a lecture to not less than three of these dissenting elements. However, what he said in Jersey City of the "far west ecclesia broken in six different factions" would be entirely inapplicable here, for his remarks would imply that a body of true believers were thus rent in pieces through personal dissensions. It is therefore no "shame," for "the spouse of Christ" here is doctrinally distinct from the almost incredible amount of crocheta-rian dissemblance about Portland, Oregon. What Bro. Roberts says of "splitte" in the July number of the *Christadelphian* is fully applicable to this state of affairs.

Bro. Banta is remarkably well adapted to building up, strengthening and edifying those of the one faith, and his ef-

forts in that direction were fully appreciated by all, and he carries our best wishes and prayers with him in the good work.

Faithfully yours in Christ,

R. J. JONES.

SCAMMON, KANSAS.—We have the pleasure of reporting the addition to our ecclesia of Fannie Sturgen, daughter of Sister S. Evens (age 25), formerly neutral, who was immersed into the sin covering name of Christ August 13, 1893. Also William Greenwood (age 27), and his wife, Isabel Greenwood (age 23), formerly neutral, who were immersed September 14th.

Bro. Samuel Davies, from Galena, Kansas, is residing with us; and Bro. William H. Hullman, who was lately immersed in Bonfield, Ill., has come back to this place to stay. Also Bro. David John, who has been away to Rock Island, Ill., during the coal miners' strike here, has returned home again.

Our ecclesia here had melted down to a small number on account of the long strike here, but since the trouble is again settled they (the brethren) are mostly all returning except Bro. Philip Philips and his sister wife, who have moved to Coal City, Ill., and Bro. Eli Cooke and his wife moved to Rock Island, Ill., when the trouble broke out. They, I believe, intend to stay where they are.

We now number twenty-five, who meet together on Sunday mornings for the purpose of breaking bread and exhorting one another in the things concerning the kingdom of God and the name of Jesus Christ.

Yours in the hope of eternal life,  
JOHN ZIMMERMANN, Rec. Sec.

TULLY, N. Y.—The word of truth is at present gradually gaining ground with us and seems to be taking root where we pray it may bear fruit to life eternal. In addition to this we have the pleasure to report obedience to the faith of Bella McMillan (age 19); also of Alice Hosford (age 15), daughter of Sister Hosford, who were examined and immersed October 9th by Bro. Thomas Turner, of Auburn.

Yours in the one faith,  
HENRY WILLIS.

NOTES CONTINUED.

THE TRUTH GLEANER.—We have now a good supply of Volume 2 of THE TRUTH GLEANER bound, same as Volume 1: Price, post free, twenty-five cents.

WORLD'S FAIR FUND.—Since last acknowledgment the following amount has been received:

"R," Sac City, Iowa.....	\$ 5 00
Previously acknowledged.....	645 56
Total.....	\$650 56

The above amount has been expended as follows:

13,750 copies of "The Great Salvation".....	\$550 00
Rent for stand at World's Fair Religious Congress.....	28 00
Attendant at stand.....	28 35
Hall rents, advertising, hand-bills, etc., for public lectures..	38 16
Advertising "The Great Salvation".....	6 36
Total.....	\$650 87

The committee exercised their best judgment in the expenditure of the monies intrusted to them, and feel satisfied that the effort made has been the means of bringing the Truth to the attention of thousands; and trust that the seed sown may in due season bear fruit to the honor of our Heavenly Father. Further particulars in regard to the work of distribution of pamphlets will be found elsewhere in this ADVOCATE.

On behalf of committee,

JAMES LEASK.

RECEIPTS

W. H. Fowles, L. Mitchell, J. W. Edwards, E. Brittle, J. F. Williams, P. Gimre, K. L. Southall, E. E. Crowell, G. W. Harp, W. C. B. Gilliam, T. Goode, J. D. Hadlock, M. Hites, M. S. Pratt, L. P. Robinson, M. Montgomery, M. E. Delozier, M. E. Robertson, W. S. Winfre, J. A. Palmer, M. J. Lively, M. M. Brailey, R. Ross, J. D. Tomlin, N. B. Blanton, E. Cook, J. B. B. Frost, S. T. Blessing, J. M. Wilson, L. M. Nicholson, W. J. Greene, J. Boyd, H. Caldwell, K. Ingram, J. Wilker, A. Cooke, A. Miller, J. M. Edwards (S. L. Van Akin Jews' Relief Fund, \$10).

LETTERS.

D. R. Lovey, J. Grimshaw, J. Stokes, C. Braden, C. Packham, R. G. Huggins, J. M. Epperson, E. Stokoe, R. Judd, D. Perrie, A. M. Byrnes, T. Peters, J. Wilker, A. Cole, J. D. Tomlin, C. S. Karstedt, W. A. Jones, A. E. Davis, R. G. Huggins (2), J. M. Epperson, R. Welshman, D. T. Aston, H. Hies, D. E. Wicks, H. C. McDaniel, Fey & Braunig, W. E. Ribler, C. W. Raymond, A. A. Burrows, J. T. Groff, H. Smith, H. Jones, A. M. Reiner, G. Rawson, C. Arlidge, H. H. Reynolds, J. Cook (2), E. E. Crowell, R. D. Williams, J. F. Dozier, C. R. Neel.

# THE CHRISTADELPHIAN



## A D V O C A T E

... 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 so-called Orthodoxy, with a view of assisting in the work of "taking out" a people preparatory to the coming of the Lord.*



*Entered as Second-Class mail matter at Englewood, Ill.*



### TERMS.

\$1.50 per Annum, payable yearly, half-yearly, or quarterly, in advance. Remittances by Draft or P. O. order preferred, but amounts not exceeding \$1.50 may be sent in one and two-cent postage stamps.

Published by the Editor,  
**THOMAS WILLIAMS,**  
 Englewood, Ill.

## NOTES.

WE have a lengthy communication from Brother John Banta on his tour in Texas, which we are obliged to hold over till next month for want of space.

ALSO, a letter from a Lowell clergyman to one of his flock who has become interested in the Truth, sent by Brother Clough.

CHRISTADELPHIAN ECCLESIA, UNION HALL, Corner Grove and 4th streets, Jersey City, N. J. "The things concerning the kingdom of God and the name of Jesus Christ" discoursed upon every Sunday at 10:30 A. M. at the above place.

RENEWAL OF SUBSCRIPTION FOR THE ADVOCATE.—The time has arrived for all who wish the visits of the ADVOCATE to make their wants known. It is proposed to enlarge to thirty-two pages and increase the price to \$2. For particulars see page 247.

NOTES ON NICHOLS.—We have a good supply of this pamphlet now. It is a pamphlet of twenty-eight pages dealing with the question of Adam's nature before he sinned; The Tree of Life—Did Adam Eat Thereof? Christ's Relation to Adamic Sin, etc., etc. Price, post-paid, 6 cents.

RENEWAL AND ENLARGEMENT OF THE ADVOCATE.—Quite a number have sent in their subscription for renewal of the ADVOCATE, and all, without exception, heartily approve of the enlargement and increase of price. We hope next month to have room for the good words of encouragement received.

CHRISTADELPHIAN HYMN BOOK IN WELSH.—From Brother Phillip Phillips, of Rhondda Valley, South Wales, we have received a hymn book in the Welsh language. It contains one hundred and thirty-five tunes and hymns that have never been in print before," says Brother Phillips. The price is, in paper cover one shilling; in cloth one shilling and sixpence, and may be had of Benjamin Jones, 52 Marion street, Clydach Vale, Pontypridd, South Wales.

THE TEMPLE OF EZEKIEL'S PROPHECY.—An Architect's Demonstration of its Nature and Extent. Illustrated with 13 Large Finely Drawn Plates. By Henry Sulley, Nottingham, England. Orders can now be received at this office. By a mistake in this office in copying an order we have a heavy stock of this valuable work. It will be expensive to return them. We would like to see them in the hands of the brethren. The book is full of rich spiritual food. Sister Ingram sent for one last month, and she writes that her aged father, who though not one of us is a great lover of prophecy, is reading it, and says, "It is deep, it is grand. You folks don't fully appreciate this book."

# THE CHRISTADELPHIAN ADVOCATE.

VOL. 9—106.

—DECEMBER, 1893.—

No. 12.

## CONTENTS.

The Responsibility Question.....	265	The Advocate Sunday-School Class.....	280
Practical Points.....	273	The Jews, Their Land and Affairs....	283
Intemperance.....	277	Editorial.....	284
Jesus Wept.....	279	Intelligence.....	286

## THE RESPONSIBILITY QUESTION.

OUR article in the August and September number of the *ADVOCATE*, page 197, has brought to hand several letters, some fully approving of what we set forth and some disapproving. Besides these other letters have referred to the article, saying, "We are well pleased with it." As we said therein, it was not our purpose to enter into the discussion of the subject proper, but to warn against evils growing out of the views held by some. We cannot be too careful in our observance of Paul's command to the church at Corinth, "I have laid the foundation, and another buildeth thereon; *but let every man take heed how he buildeth thereupon*" (I. Cor. iii: 10).

The two letters we have received taking exception to our remarks are from Brethren J. U. Robertson and G. Ross. Brother Ross could see "too much philosophy and almost a total absence of Bible reference" in it. It is true Bible reference is not very freely made in the sense of giving chapter and verse; but to those familiar with the Bible, scripture phrases and references will be seen in abundance. The article was not intended to be an argumentative one as much as it was exhortative; and therefore, since it was to those who are familiar with the Bible, it was not necessary to give chapter and verse for every word and phrase quoted from or referring to the Bible.

As to "too much philosophy," it is possible to allow ourselves to be unnecessarily frightened at a word. The Truth is always philosophi-

cal. Whatever arguments may be in Brother Ross's letter not in Brother Robertson's may find room after a while. Meantime we give place to what Brother J. U. Robertson has to say.

BROTHER ROBERTSON'S ARTICLE.

Brother Williams invites discussion of this question in the pages of the *ADVOCATE*, having in a recent issue set forth his position in the matter. He contends that only members of the household of Christ, who have obeyed the Truth in the love of it, will appear to give an account of themselves at the judgment-seat of Christ. He discriminates between those who have been baptized, holding that only those who have been obedient through love are responsible; all other members of the household are in the position of aliens and shall not be brought into judgment. He contends that when God approaches a man with the offer of eternal life that it is entirely optional with the man whether he accept it or not. He states that a man may exercise his judgment, and if he thinks his nature is too weak to enter the strait way he can decline to do so, and in so doing shows prudence, for the use of which it does not seem right that he be raised from the dead to be punished at the tribunal of Christ.

With none of these positions am I able to agree, for the following reasons, namely:

1. The words of Christ in John xii: 48: "He that *rejecteth me* and *receiveth not my words* hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

2. Paul confirms this in Heb. ii: 1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, *if we neglect* so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:"

There is no room for the exercise of a man's judgment here as to whether he will receive or not the words of the Lord Jesus Christ and His apostles, provided they have been extended unto him. If he neglects so great salvation, he rejects Christ and receives not his words, and the word that he has heard will judge him in the last day.

3. The same is taught in the words of Paul in Acts xvii: 30: "And the times of this ignorance God winked at, but now *commandeth all men* everywhere to repent."

4. And again in I. Tim. ii: 4: "Who *will have all men* to be saved, and to come to the knowledge of the truth."

What God commands and what God wills must be obeyed by those to whom He has made known His wishes. They cannot cast His words behind their backs in the exercise of their own discretion and be free from responsibility to Him into whose hands the Father has committed all judgment. In this respect there is no difference between the law and the gospel. One is not a sword and the other not an olive branch, but both are the commandments and requirements of God to whomsoever He sends them, and both are to be implicitly obeyed.

That more than the members of the household who have obeyed the Truth in the love of it will be present at the tribunal of Christ, we have these passages to tell us, namely:

5. Matt. vii: 21-23—Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then I will profess unto them, *I never knew you*; depart from me ye that work iniquity.

6. Matt. xiii: 47—The kingdom of heaven is like unto a net that was cast into the sea, and *gathered of every kind*; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just.

These are two witnesses out of many that might be quoted, but in their testimony the truth of the matter is established.

I think it a very grave error to assert that to a man's judgment is left the decision without responsibility as to whether he will accept God's invitation or not. It is not for a man to judge whether his nature is too weak and the way is too strait for him to undertake. Man, being merely the clay in the hands of the potter, has no choice. It is not his strength that he is to rely upon, but God's. In the great majority of the cases similar to the one Brother Williams gives it is not a question whether the man can succeed if he undertake the service of Christ, but whether he cannot enjoy the pleasures of sin without regard to the call he has received from God, when the gospel fell upon his ears and he understood it sufficiently to make a choice. I doubt if ever a man sincerely debated within himself whether he could serve God or not if he tried; all of that class of character, who fear to make a slip, are the children of the kingdom, but the children of the devil, or the flesh, they are the ones who despite to the

grace of God and knowingly commit things which are worthy of death. For them there is a resurrection of condemnation. They cannot escape in the dust the righteous judgment of God. They are certainly contentious and do not obey the Truth, but obey unrighteousness, or the pleasures of the flesh, and upon them will be poured indignation and wrath, tribulation and anguish, in the day of wrath and revelation of the righteous judgment of God (Rom. ii: 1-12). Paul in II. Thess. i: 8 evidently refers to the same time and the same class in the words, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The gospel must be obeyed. It has been made known to all nations for the obedience of faith (Rom. xvi: 25, 26), not for them to receive or reject at their pleasure, without responsibility for such rejection. There is consequently another meaning to the passage in Luke xiv: 25-33, about the man first sitting down to count the cost, which Brother Williams quotes in support of his position, than the one which he gives to it.

The passage opens with the words, "If any man come to me," and on that account must refer to those who are in Christ, who have been called and who have accepted the call, because "No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day," so Christ declared on one occasion (John vi: 44). He also went on to say: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." This passage defines who the people are who can come unto Christ, and these Christ addressed in Luke xiv. They do not come to him of their own volition or in the exercise of their own discretion, or after they have debated within themselves whether their nature is weak or strong for all the duties of the position. "No man," says Paul (Heb. v: 4), "taketh this honor unto himself, but he that is called of God, as was Aaron." Therefore man hath nothing whatever to do with his coming unto Christ. All who come are taught of God; they have heard and have learned of the Father. They are the called of God according to His purpose. Therefore it is to the class in Him to whom Christ addresses the words of the parable about the man building the tower and the king going to war, and the parable cannot be construed to mean a class outside of Christ, to whom the option is given whether they will obey or not obey the gospel, which is the command of God to whomsoever it may be sent to repentance. Besides, a parable, which is more or less obscure, is a very unsafe foundation upon which to build a theory which is opposed to such distinct declarations

of Christ as "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken the same shall judge him in the last day."

JAMES U. ROBERTSON.

EDITOR'S REJOINDER.

In attempting to state what we contend for Brother Robertson has misstated in saying that we contend that only members of the household of Christ who have obeyed the Truth in the love of it will appear to give an account at the judgment-seat of Christ. We believe that there are two senses in which the Scriptures speak of being in Christ—one in the legal sense merely, and the other in the legal and moral. This distinction is recognized by our Saviour when he says, "I am the true vine and my Father is the husbandman. Every branch *in me* that beareth fruit he purgeth it." Those that are in Him in this sense are in Him in the full sense of the words of verse 7: "If ye abide in me and my words abide in you ye shall ask what ye will." On the other hand, *the branches in him* that bear not fruit *are branches* and are *in the vine* till they are "cast forth as a branch and withered." These will be burned in the day when the vine and the branches really in it will be prepared for their fruitfulness in the age to come. Let it be remembered, however, that these are all *branches* of the vine—some good, others bad.

The same truth is shown by the Apostle Paul when he represents the ecclesia as "God's building," and says: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest" (I Cor. iii: 9-17). From this it is clear that it is possible to put on the foundation bad material as well as good. All the material is put on the foundation, and is in the building till the day of declaration destroys the unfit and accepts that which is fit. Now to baptize a person whom we know is baptized from fear rather than from love would seem to disregard Paul's command, Let every man take heed how he buildeth thereupon, and would be putting material on the foundation that, as hay, wood and stubble, will be burned.

Those referred to in John xii: 48 were not Gentiles. The words are addressed to those who had come into covenant relation to God and thereby taken all the obligations that covenant imposed. They were of that nation called "his own," when it is said, "He came unto his own and his own received him not" (John i: 11). They were the husbandmen to whom the heir was sent and who had obligated themselves; and whom the Husbandman had obligated, by covenant, to deliver the fruit of the vineyard. They were therefore disobedient

*servants* operating under well-defined laws. Could it be said of Gentiles that "He came to his own?" Supposing Gentiles had been in company with these Jews and heard the words of light spoken to them, would the words have applied to them at that time? Was it possible for a Gentile during the time of the law of Moses to become responsible to the judgment-seat of Christ without entering into the Mosaic covenant? It will not do to quote Scripture at random. We must "rightly divide the word of Truth" if we would be "workmen that need not be ashamed."

Another objection is based upon Heb. ii: 1-4. Now these words were not spoken to unbaptized Gentiles. Read from the first verse and see: "Therefore *we* ought to give the more earnest heed to the things which *we* have heard lest at any time *we* should let them *slip*, or run out as leaking vessels" (margin). These were men who had taken on the name of Christ and therefore had come under the responsibilities which the possibility of obtaining such a blessing as the great salvation could give incurred. Realizing this the apostle asks, "How shall *we* escape if *we* neglect so great salvation." It is difficult to see why these words should be applied to Gentiles.

Another objection either does not prove what is attempted or it proves too much. If the gospel is a "command" in the sense claimed, then *all* men have been commanded and therefore *all* men will appear at the judgment-seat, which is contrary to many positive scriptures. The word rendered "command" in Acts xvii: 30 has as one of its meanings *announce*. Now there was a time when God "winked at" or overlooked the world at large in its ignorance, and therefore our Saviour said to His disciples, "Go not in the way of the Gentiles." The time had not yet come to announce to them the things concerning the great appointed day in which "God will rule the world in righteousness by that man whom he hath ordained." When the time did arrive to make such announcement it surely was not to add to the sorry plight the Gentiles were already in by threatening them that, whether they were redeemed from under the condemnation they were already under or not, they would be judged and condemned again. To "announce to all men everywhere" the day in which God will rule the world in righteousness was to preach to them the gospel of the kingdom of God—to hold out an olive-branch to men who were perishing. When therefore the Gentiles desired that the same things that had been preached to the Jews should be made known to them they certainly were not anxious that responsibility to another condemnation over and above the one they were already under should be taught them. It was deliverance from the hopelessness of their

condemnation that they wanted. This the gospel gives. It is a blessing, not a curse. Its blessing is realized in that reconciliation brought about in Christ by belief and baptism. When this blessing is received, and we come to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," we are freed from the condemnation that made us "by nature children of wrath;" and then, having received such a blessing, we are responsible for the use we make of it.

The text, *Who will have all men to be saved*," quoted and italicized as it is by Brother Robertson, is a very strange application of testimony; especially with the use he makes of two other testimonies:

First, "No man can come to me except the Father which hath sent me draw him;" and second, "Man being only the clay in the hands of the potter *has no choice*." These statements and texts with others all thrown together certainly lead our brother to conclusions he never intended.

1.—He quotes the words "*Who will have all men to be saved*."

2.—"What God commands and what God wills must be obeyed."

3.—"Man, being merely the clay in the hands of the potter, has no choice."

4.—"Therefore man hath nothing whatever to do with his coming into Christ."

5.—"They do not come to him of their own volition."

Now if God wills that all men be saved, and His "will" in this case is the same as "command," then not only universal resurrection is proven, but universal salvation.

If God "wills," in the sense of commands, that all men be saved, and if "man has nothing whatever to do with his coming into Christ," and "they do not come to Him of their own volition," "being merely the clay in the hands of the potter," it is difficult to see where our brother can find room for any "rejectors." If they have no volition in the case where is their responsibility? If "they are merely the clay in the hands of the potter" in the matter of obeying the gospel, then if they *do not* obey they are still "the clay in the hands of the potter;" and is the clay to be punished because the potter did not mould it in a certain way? To carry out this theory we should, in making known the gospel, say to the people, Now in the matter of coming to Christ by this gospel you "have nothing whatever to do." If you come, you "do not come to Him of your own volition," "man being merely the clay in the hands of the potter." Still, if you do not come, you will be held responsible and raised from the dead to be punished.

Now in the text "Who will have all men to be saved" the word "will" is not used in the sense of command. The Diaglott rendering makes it clear; "Who desires," or who is willing is the thought.

The words, "Hath not the potter power over the clay?" are only intended to show God's power and to rebuke man's presumption; but to give them a universal application is to make man a mere machine and to contradict the general teachings of the Bible, as seen in the following examples: "Ho, everyone that thirsteth, come ye to the waters. \* \* \* Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you" (Isa. lv: 1-3). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi: 28). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. xxii: 17).

Matt. vii: 21-23 is quoted and the words "*I never knew you*" are emphasized. What for? If it is to prove that those whom Christ *never knew* are to be raised to the judgment-seat of Christ, then universal resurrection is proved. Those to whom the words will be addressed are not men who never say, "Master, Master." They are such as come into relation to the *Master* as *servants*, and who plead the fact that as servants they have cast out demons and taught *in thy name*. To this the answer will be, "*I never approved of you. Depart from me you who practice iniquity*" (Diaglott).

Matt. xiii: 47 represents the gospel as a net that *gathers* good and bad *fish*. When the net is drawn to the shore those *in it* are dealt with—the good being "gathered into vessels, but the bad they cast away."

We cannot see how our brother can apply Luke xvi: 25-33 to those who are already in Christ when, as he admits, the passage opens with the words, if any man come to me" not "If any man who *has* come to me." Really, it would be hard to see how it could apply anywhere except to those represented by the words, "If any man come to me," etc. That man must first count the cost. To try to make it mean anything else looks like a believer in heaven-going trying to deal with the words, "Blessed are the meek, for they shall inherit the earth."

Our brother's last attempt to escape its force is in the fact that it is a parable; and he thinks here "A parable, which is more or less obscure (?), is a very unsafe foundation. Howbeit, the parable of the net was not considered so unsafe a few paragraphs before; a little inconsistency most of us are apt to fall into, if we are not very careful, when eager to make a point.

Now there are several other testimonies misapplied by our brother, but it is not necessary to go through them all as they will be recognized by a careful reading. It is this far-fetched and misapplied use of Scripture, as well as the hurrying of people into baptism by threats of punishment, that has seemed to us to be a dangerous outcome of the theory our brother seeks to sustain. Apart from this the theory itself is harmless; and it is questionable if it can ever, this side the judgment, be made so clear that all will see alike on it. If there is resurrection in Adam at all we are confronted with the thought that we can draw no definite line. If, on the other hand, there is only death in Adam, and resurrection only in Christ, then there is a definite line drawn; and wherever this is possible it is more satisfying. In law, if a man is condemned to death, he is responsible to no law except that of the prison in which he is held while waiting the final execution of the penalty. Before he could be taken before a judge again he must be pardoned and restored to citizenship; then he is responsible to the general law of the land.

Under condemnation, in the prison-house of death, as it were, is the entire race *in Adam*; they "are without Christ, without God, and without hope in the world." According to the regulations and punishments of this prison-house they are dealt with till they suffer the final penalty; but to deal with them as citizens seems to us inconsistent with God's ways of justice.

Now it might be said and is said, that God is not to be held to legal rules. Still He is a God of law and order; and while we, of course, cannot presume to hold Him to rules of law, He does make laws by which He condescends to be governed in His dealings with men. Especially is this the case when He enters into covenant relation with men. That He is just in all His ways we cannot question; and therefore justice will be meted out to all at such times and according to such rules as His plan has made provision for.

[See "Practical Points" and editor's remarks thereon.]

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#### PRACTICAL POINTS.

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**C**URRENT conditions among us force this "point" of iron into my soul, and I must send it away, praying God that it may prove of service in helping to preserve the peace and unity of the body of believers in which I am glad to find a place by the privileges afforded in the gospel of the kingdom of heaven. Throughout the Christadelphian world there seems to be an awakening to the impor-

tance of renewed effort in the work of the Truth as the times of Gentile domination near the appointed end. We are just entering upon a campaign of active operations against the devil and his works. We are engaged in building the walls and stopping up the breaches that have been made by the enemies of the Holy City community. Our hands have been often weakened by the assaults of the adversary as we have endeavored to repair our fortifications. They which builded upon the wall and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon: for everyone had his sword girded on his loins and so builded. "What do these feeble Jews?" has often been asked in derision. For an answer, we cry: "We will fortify ourselves; we will sacrifice; we will revive the stones of Yahweh's temple out of the heaps of the rubbish which are burned, for our God will fight for us." But the work is great and large, and we are separated upon the wall, one far from another. Our safety depends upon our determination to resort *en masse* to the place from whence is sounded the trumpet. At peace among ourselves we must rally around one common standard if we would successfully cope with our latter-day difficulties and perplexities. Here in America we have been almost a unit on the question of the absolute inerrancy of the holy Scriptures. Across the water our brethren are rapidly recovering from the awful desolation wrought by those who either denied the reliability and sanctity of the sacred text or were too weak-kneed to cut loose from the God-dishonoring advocates of a criticism which crucifies the Son of God afresh and puts him to an open shame. Being rid of these classes we are almost clear of the deterrent influences which they exercised and so are in a good spiritual condition once more. Never before have we had more splendid opportunities for a glorious effort in making ready a people to receive our Lord Jesus than now. If we are reading the signs of the times aright the apocalypse of Yahweh's glorified Son is near at hand. Now, shall we "let the peace of God rule in our hearts, to the which we are called in one body" (Col. ii: 15)? or shall we unwisely allow the disputations of other days to arise at this time, threatening now as then to separate very friends with a question which is like many others when pressed to a minute and exact definition? It is far more important to apprehend one's *personal responsibility to the tribunal of Christ* than it is to engage in a controversy in relation to the amenability of a *class* to the divine judgment. As I understand the situation all the brethren believe in the resurrection and judgment of two classes, called in the Scriptures, "the just and unjust" (Acts

xxiv: 15). It is a pity that good men and true, who are so closely united in and identified with every other elementary principle of Spirit-attested truth, whose lives are in all respects lovely and desirable through daily contact with Jesus the beloved of the Father, are not content to stop here and labor together in love till the Master comes. If we are to discuss the "responsibility question" again where shall we find ourselves? Shall we agree any better after we go all over the old arguments, quoting *at* each other the familiar texts? Will our love for one another increase as we again wax valiant in fight? "The promulgation and defense of the things concerning the kingdom of God and the name of Jesus Christ" is the primary object for which the *ADVOCATE* is published. Its combined pages will hardly suffice for the ventilation of the honest convictions of the brethren who are able to discuss the matter of responsibility. Dear Brother Williams, DO NOT ALLOW IT. I know your views; perhaps you may remember that mine are not the same. Has this fact interfered in the least with our hearty fellow-service for the Truth of God? You must answer, "Not in the slightest degree." Well, so my heart's desire is on behalf of my brethren. Do not open the pages of our magazine for further discussion of the question; do not print any "rejoinder," but rather continue the advocacy of that grand and glorious proclamation, "Christ is coming to reign on the earth." With this as an inspiration we can press on in the good work. Discord in the camp is hurtful to us and an immense advantage to the enemies of the cross of Christ. Advertising our disagreements is a poor way to encourage the weak ones of the flock to persevere in the strait and narrow way. By this I do not mean that we are to allow error to come in to sap the foundations of our faith and for the sake of peace keep silence and tolerate it. Far from it I assure you. The present question as held by both sides leaves room for fellowship without impairing any fundamental principle. As such it seems unnecessary to canvass the matter at the risk of misunderstanding and division. The time is too short for much more of that heart-breaking experience. Let us speak freely to one another of the many things upon which we do agree and avoid as much as possible those upon which we no doubt honestly differ. There is plenty of work before us. In the house of God, in the outer court of the Gentiles, there is much to do. "Lovest thou me? feed my sheep." "Lift up your eyes, and look on the fields; for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

G. T. W.

## REMARKS BY THE EDITOR.

The above is just received this twenty-fourth day of November. It strikes the "point" exactly. It expresses the view we have taken for nearly thirty years. It pointedly sets forth the attitude we have strictly maintained editorially since we started the *ADVOCATE*. It is the best plan to follow. It has been followed without compromising the Truth and can still be. There is plenty of good work on the main line and in the Truth's highway in the defense of the cross and the crown and in preparing the bride for the coming of the Bridegroom. We *do* all believe in the resurrection and judgment of the dead, both of the just and the unjust; and what if we do not know and cannot all see alike just where to draw the line of responsibility, God knows and He whom God hath appointed knows and will do right. If He has not so revealed it as to make difference impossible, is not that a reason why we should not be dogmatic?

But why did we allow the question opened and thus deviate from a plan followed successfully for nine years? Importunity is probably the word that answers the question. Questions from here and from there that indicated a desire to hear the question of responsibility explained; rather strong grounds taken by some and criticised by others, in view of which silence on our part was liable to be, if it was not, misconstrued, in a way, too, the most humiliating to us, because it raised the question of motives, hinting that there might be policy in the case. Under this uncomfortable pressure we referred to the subject. Still, while we opened the door we did not enter. We simply stood at the door and gave a few words of warning against what dangers we saw growing out of certain actions. But we did say the door was left open, and so some have entered, and what they have said we only have heard; and if it were allowed to be heard further it would to some be quite irritating. So we have only allowed to go into type what one good brother said to us. This has been in type for nearly two months and our rejoinder is now in type. We are almost inclined to order it "distributed." But it is a little *brotherly* talk, and our part has been more a correction of what seemed to us errors that are such independently of the subject of responsibility. So we let it go; but, since "practical points" have proved quite practicable during our nine years' editorial experience, we resume, and will press on with the good work of the Truth, leaving out all minor and unessential questions that have any tendency to cause unnecessary strife. Thank you, Brother Washburne, for "Practical Points." The door is open for more, and the room will soon, God willing, be larger, to accommodate more of such welcome guests.

## INTEMPERANCE.

**M**Y cheeks burned with shame as I read in Brother Irwin's letter in the October *Christadelphian* that drunkenness "is a common failing among many of the brethren." Notwithstanding the plain declaration of the Scriptures that "they that do such things shall not inherit the kingdom of God" (Gal. v: 21, I. Cor. vi: 10), and the command, "With such a one no not to eat" (I. Cor. v: 11), and that some after having wasted their money for strong drink and tobacco have appealed, when want has come, to the brethren for aid. And worse yet, that a brother, on the "recommendation of his ecclesia, went to a certain place to lecture while under the influence of liquor, because, when drunk, he could preach well and would have crowds around him," thus not only disgracing himself in the sight of the world, but disgracing the body of people which he represented and profaning the holy name which he had put on. How much better it would have been for the cause of the Truth if he had hid himself while intoxicated. Supposing he could "preach well," what "good and honest heart" would ever be persuaded to come out from any of the sects of Christendom (who, although they do not know the "gospel of the kingdom" preached by the Lord Jesus, respect his moral precepts) and identify themselves with a body of drunkards?

I have thought it hard that most of the time since I became a member of the "household" I have had to live isolated from those of like precious faith; but now I think my lot a happy one compared to what it would be if I had fallen in with such brethren as those with whom Brother Irwin has come in contact. But I rejoice that I can say that such brethren are not to be found in every ecclesia. Among those with whom I have been acquainted I have never known any such; but they were men who seemed to be "striving to keep their body under and bring it into subjection." I have seen strong men shed tears as they talked of the wickedness of their own nature that they had to fight against and related their trials and triumphs during the week. Like Paul when he cried, "O wretched man that I am who shall deliver me from the body of this death?" For "the evil that I would not that I do." But the reward is promised to "him that overcometh." Self-control is what raises man above the level of the beast and makes him more god-like. But "he that hath no rule over his own spirit is like a city broken down and without walls." The enemy can come in and take possession at his will. I once knew an aged brother (now sleeping in the dust) who from boyhood down to old age had been a slave to the tobacco habit; but

having become the servant of God he did not wish to serve any other master; so he put away the filthy habit with other lusts of the flesh. He said, "I am not rich and I want to do what I can to help needy brethren and have money to buy books for my own instruction and the instruction of the alien." We read that the Lord will say to the rejected at the judgment-seat, "I was an hungered and ye gave me no meat." And "inasmuch as ye did it not unto the least of these my brethren ye did it not unto me." And this brother would say, "How could I stand before the Lord on that day and say, No, Lord; I have never fed your hungry brethren nor clothed the naked, because I didn't have the money. I had to spend all my spare change for tobacco?"

And now a few words to the brethren who think there is no harm in moderate drinking. Many have begun that way and been "deceived thereby," and found out to their sorrow that "at the last it biteth like a serpent and stingeth like an adder." How do you know that you will not be one of them? And even if you should be always able to control your appetite some brother with less self-control might follow your example and become a drunkard, and then the "weak brother for whom Christ died must perish," being led by you. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." For the Lord said, "Whosoever shall offend one of these little ones that believe in me it were better for him that a millstone were hanged about his neck and he were cast into the sea." And how can you pray, "Lead us not into temptation," when you are deliberately walking in the way of temptation and leading others there?

ANNA M. BYRNES.

[We feel so nearly like Sister Byrnes does in this matter that we cannot refrain from saying a word in behalf of the brethren on this side the Atlantic. We feel sure that Brother Irwin's observations do not belong here; for we have come in personal contact with nearly all the ecclesias, and we are satisfied such a disgraceful thing as drunkenness, to say nothing of the shameful thing of one drinking intoxicating liquors to enable him to give a better lecture, would not be tolerated for one moment. Additions to the ecclesias are not nearly as numerous here as on the other side of the Atlantic, and we have reasons to believe that that fact is due, to some extent, to the exercise of greater care in seeing that the first principles are understood and appreciated by applicants for immersion and by seriously impressing upon their minds the solemnity of taking on the name of Christ. It is our duty—there is no use persuading ourselves otherwise—to try to be sure those we introduce into the body have the Truth in their hearts as well as their heads. If this is neglected we soon may become a large sect, but its character would be a desperate one. "Let every man take heed how he buildeth thereupon."—EDITOR.]

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**JESUS WEPT.**

WRITTEN FOR THE ADVOCATE BY EDITH BEGBIE.

Jesus wept—sweet words of comfort—  
 Yes, His heart is still the same,  
 Full of pity for the sinner,  
 Came the lost ones to reclaim.

Jesus wept when sorely tempted;  
 O what words of love and cheer!  
 Lighting up the rugged pathway,  
 To the pilgrim O so dear!

Jesus wept; O take fresh courage!  
 Let His word thy counsel be;  
 And when passing through life's trials  
 He thy friend and guide will be.

Jesus wept; 'twill help you, brother,  
 When the shadowy veil appears  
 Lighten up the darkened portals  
 Till His own sweet voice you hear.

Jesus wept; until the morning  
 Face to face with Him you stand,  
 And the night of weeping ended,  
 O 'tis then you'll understand!

Understand why hopes were blighted,  
 Know the path of pain you roam,  
 See through Jesus' tears your glory,  
 A kingdom gained, a "quiet home."

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**RELIEF SOCIETY.**

Following is the report of the Sisters' Relief Society since June:  
 Amount left from February..... \$8 65  
 " paid out..... 25 00  
 The treasury is now empty for the first time, I think, since our  
 Society was organized.  
 Two new members have been enrolled—Sisters Margaret Walker  
 and Kittie Sharp, of Elmira, N. Y.

LIZZIE N. CARR,  
 Secretary of Relief Society, Ringwood, Ill.

## THE ADVOCATE SUNDAY-SCHOOL CLASS.

### RULES.

- 1.—Answers must be your own and in your own writing.
- 2.—Write on one side of the paper only.
- 3.—State which class you belong to, and give your age on each paper you send.
- 4.—Answers must reach the examiner, Mr. Leask, by the 25th of each month.

Below is given the result of examination of answers to questions for Class No. 2 in October ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Maude Cocks .....	14	Creal Springs, Ill. ....	98
Alma C. Field.....	14	Providence, R. I. ....	95
Bessie Williams.....	11	Englewood, Ill. ....	95
Alice Dolph.....	13	Rochester, N. Y. ....	95
Harpending Eblen.....	13	Robards, Ky. ....	90
Pearl Eblen.....	14	" "	90
Esther Barlow.....	15	Providence, R. I. ....	85
Gertrude Barlow.....	14	" "	85
Ida Peterson.....	14	Tottenville, N. Y. ....	85
Fannie Barlow.....	11	Providence, R. I. ....	80
Arthur Pride.....	14	" "	80
Florence Field.....	13	" "	80

Below is given the result of examination of answers to questions for Class No. 1 in October ADVOCATE:

NAME.	AGE.	RESIDENCE.	GRADE.
Daisy Franklin.....	10	Elgin, Ill. ....	90
Allie Taylor.....	11	Providence, R. I. ....	90
Jessie Eblen.....	11	Robards, Ky. ....	90
Walter Field.....	11	Providence, R. I. ....	90
Mabel Field.....	8	" "	85
Bertha Hicks.....	10	" "	85
Homer I. Byrnes.....	9	Wauneta, Kansas.....	80
John Peterson.....	12	Tottenville, N. Y. ....	75
Huldah Peterson.....	10	" "	75

### LESSON NO. 13, CLASS NO. 2.

#### QUESTIONS.

- 1.—By what means could Abraham know that there would be a resurrection?
- 2.—What proof is there that he understood that the promise made to him would not be fulfilled till after the resurrection?

## BEST PAPER, CLASS NO. 2.

## ANSWERS.

1.—In Gen. xiii: 14-18 we find God promised Abraham the land for an everlasting possession. Again, in Gen. xv: 8-16, Abraham said: "Lord, God, whereby shall I know that I shall inherit it?" And He said unto him, "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove and a young pigeon." "And he took unto him all these things and divided them in the midst and laid each piece one against another, but the birds divided he not. And when the sun was gone down a deep sleep fell upon Abraham, and lo a horror of great darkness fell upon him." We think this was a token of death which he must pass through to realize the promise. And again God said, "And thou shalt go to thy fathers in peace, and thou shalt be buried in a good old age." He could not receive the land for an everlasting possession and die unless he had a resurrection. In Heb. xi: 19 it says: "Accounting that God was able to raise him from the dead, from whence he received him in a figure."

2.—God told him that he would die in a good old age—Heb. xi: 19. Therefore he knew that he could not receive the land for an everlasting possession and die without a resurrection. MAUDE COCKE.

## SECOND BEST PAPER, CLASS NO. 2.

## ANSWERS.

The means by which Abraham could know there would be a resurrection, was because it was impossible for God to fulfill His promise without one, knowing that God had told him he should die in a good old age—Gen. xv: 15.

I think that Abraham understood that the promise made to him would not be fulfilled until after the resurrection. My first proof is found in Gen. xv. For in the vision which appeared to him in the sleep the Lord said, "Thou shalt go to thy fathers in peace; thou shalt be buried at a good old age." Now he was to have the land for an everlasting possession. See Gen. xvii: 8. If Abraham die he cannot have the land for an everlasting possession, and therefore must be raised or resurrected in order to have the promise fulfilled unto him. Another of my reasons is founded on Heb. xi: 13-35. "Abraham," as it says, "died, not having received the promise, but seeing it afar off. Abraham must know that when he was about to give up the ghost, and seeing the promise afar off, that he would have to be resurrected at the time to receive the promise. My next is founded on Gen. xviii: 7-9. Now the Lord also says here "that he

will establish his covenant between him and Abraham," and following says, "and thy seed after thee in their generation." Now if the Lord will establish the covenant to Abraham's seed in their generation, Abraham therefore knows that he must die that his seed must receive the promise. And Paul says, "They without us should not be made perfect"—Heb. xi.

LESSON No. 13, CLASS No. 1.

QUESTIONS.

- 1.—In what way does our hope of salvation depend upon the resurrection?
- 2.—If the good people who have died are happy in heaven, why is resurrection so important?

BEST PAPER, CLASS No. 1.

ANSWERS.

- 1.—If there is no resurrection of the dead then Christ was not raised; and if Christ is not raised then those who have died and believed there was a resurrection are perished. The Bible teaches us that there is a resurrection—Acts xxiv: 15; I. Cor. xv: 16-18.
- 2.—People do not go to heaven when they die; they are buried in the ground, and when Christ comes he will raise the people from the dead and the just will inherit eternal life—II. Tim. iv: 1; Acts x: 42.

DAISY FRANKLIN.

SECOND BEST PAPER, CLASS No. 1.

ANSWERS.

- 1.—Our hope of salvation depends upon the resurrection, because death was passed upon all men; and in order to get salvation we need the resurrection—John vi: 40; Rom. v: 12.
- 2.—The good people who have died have not gone to heaven, but still remain in the graves. When Jesus Christ comes they will be resurrected with the rest. But if they were in heaven they would not need the resurrection—Psa. xxxvii: 34.

LESSON No. 14, CLASS No. 2.

QUESTIONS.

- 1.—If the promise of the inheritance of the land of Canaan has not been fulfilled, how do you explain Nehemiah ix: 7, 8?
- 2.—If the promise to Abraham did not mean a spiritual Canaan in heaven, why is it said "they desire a better—that is, a heavenly country?"—Heb. xi: 16.

LESSON No. 14, CLASS No. 1.

QUESTIONS.

- 1.—Will it be the good only that will be raised from the dead?
- 2.—What is the first thing Christ will do with those who are raised after He has raised them?
- 3.—What will He do with those who are alive when He comes?

# THE JEWS, THEIR LAND AND AFFAIRS.

## PERSECUTION OF JEWS IN RUSSIA.

### They Are Now Driven Out of the Country by Way of Siberia.

San Francisco *Chronicle*: Agapius Honcharenko, proprietor and editor of the Russian political journal published in this city, received a letter last week, in which it is stated that the Russian officials have hit upon a new plan to rob the unfortunate Jews of that country.

Hitherto the plan has been to squeeze all they could out of the unfortunate people before they could escape from the country, but no effort was made to control the direction of their going.

So far all the Jews who have escaped have done so by way of Japan, but that road is blocked now.

According to the letter the wealthy Jews, who are the ones selected for persecution, are now forbidden to have any communication with the Chinese frontier or the coast near Japan and are forced to pass through eastern Siberia in order to reach the coast.

Here all transportation is by means of dog sleighs in winter. The sufferings of the poor people thus forced to travel through the coldest and most barren part of that bleak country may be imagined.

It is said that those who framed the new edict did so in order to force the exiles to remain in the country as long as possible in order that there may be more chances to rob them.

Navigation on the Siberian coast is entirely suspended during the long winter months, and those who reach the coast during the winter will have to remain on Russian soil until April before ships will arrive to carry them out of the country.

The letter places the number of Jews in Siberia affected by the edict at twenty-two thousand, and it says that not more than two-thirds of that number will survive the rigors of the climate and the cruelties of the Russian officials.

According to the letters he has received from friends in Siberia Honcharenko says not a single exile will be able to get out of the country with a dollar in his pocket. They will accordingly be thrown entirely on the mercies of those willing to assist them after they manage to get away from the land of the Czar.

Honcharenko at one time was a Russian priest. He was exiled to Siberia for some fancied offense and made his escape from the mines in disguise.

This was many years ago, however, and since he has been in California he has caused to be printed many thousand copies of his paper, which is distributed among the exiles by his agents.

He is also the founder and Secretary of the Russian Republican Benevolent Society of San Francisco, an organization having for its object the emancipation of the Russian people and the propagation of republican principles throughout the empire of the Czar.

## The Christadelphian Advocate.

*One is your Master, even Christ: and all ye are brethren*"—Matt. 23: 28.

### EDITORIAL.

**W**E are again approaching the end of one of those divisions of time called a "year." Though to busy life a year seems a short period it is quite a considerable part of our allotted share of infinite time. The days of our sojourn are few and short, and great economy is necessary in their use if we would come out free from bankruptcy. A life spent for itself is a failure; a life spent to purchase a better one is a success. God's way is the only one leading to success; man's way leads to sure failure. Most of the readers of the *ADVOCATE* know God's way and know whether they are *living* it. Let us look ourselves squarely in our faces just *now* and see what amends may be made in preparing to run another year's distance in the great highway of time.

If ever there was time for seriousness and honest thought about our relations to our high calling this is the time. Before we run to the next halting-place we may be stopped—yes stopped by a command from Heaven. Then what? *That's* the question. Let us consider it now.

With this number the *ADVOCATE* reaches the ninth year of its age. It is just as humble as the day it was born, yet it is just as bold and earnest in maintaining the Truth and exposing error that stands in its way. That it has drawn to it many hearty friends—yes *friends*—it is gratified to know from many unmistakable tokens. It has never taken one step backwards; but it has, by the combined help of its friends, pressed on, and it has accomplished more than it could have hoped. It never aimed high in one sense, yet in another—the highest sense, it did; and that was in seeking to be loved for its work's sake by those inspired by a love divine.

It runs from place to place and carries good family news to isolated and scattered members, yet it never gossips. It commends the earnest efforts of earnest and faithful brethren, yet it never flatters. It reproves wrong and yet tries to save the wrong-doers. It exposes and denounces heresies and tries to hold the Truth in its purity of principle and practice.

But here we seem to be boasting. No, not boasting, but taking a little consolation from what we have been assured of by our friends. And if we could not do this what would be the use of going on? When we are warmly assured that weekly visits would be far better than monthly, and that if they can only be monthly, let us have

more of its good words each month, we have the encouragement to go on.

These are "hard times," and yet we have been advised to enlarge the *ADVOCATE* and increase the price. We have accepted the advice, and although we made it known only about two weeks since many letters of approval, whose heartiness is refreshing, have been hurried into the office. Is this inconsistent? Viewed by commercial rules, yes. But "hard times" are the best times for the Truth and its friends? Why? Because the more terrifying the earthquake, the more blinding the lightning's flashes, the more deafening the thunder's roar—in short, the more fearful the storms of the dark night, the more sure we can feel that we are nearing the time when the storms will cease and peace and tranquillity come to rest in eternal, sweet repose upon earth's everlasting hills. "Hard times," therefore, are just the times for the Truth's friends to renew their efforts and with a greater zeal and devotion press on.

The editor experienced a very peculiar sensation a week ago. Perhaps some will think it trivial to mention it, but we will risk it. Some time since a sister whom we never saw, but whose practical devotion to the Truth's interests we had many tokens of, died. Not keeping the name in our memory she was in our mind Sister ———, who was dead. In opening our mail one morning, lo, here was a letter from that very sister! We leave our readers to imagine our sensations and the thoughts that flashed through our mind. But how the mistake? There were two sisters. We never, that we remember, saw either. They were very much alike. Forgetting names we only had one person in mind, and so a letter from Sister ———, who is still alive, was to us a letter from Sister ———, who was dead. By some such cause, real instead of fancied, we shall all some day experience the sensation. Let us be ready.

That the political heavens are ready to "pass away with a great noise and melt with a fervent heat" there can be no question. Even the scoffing newspapers now admit it and picture the dark scene in words the most vivid, as exemplified in the following finish of a lengthy article in the *Chicago Tribune* of November 19th:

The whole European sky is clouded, the atmosphere is electrical and the storm, when it does burst, will be such as the world has never yet seen. Never have the armies been so large, never have the death-dealing appliances been so effective as now. It is horrible to think of the carnage which must follow the shock of the mighty hosts in conflict. The breathless suspense that oppresses the cabinets of Europe is like the silence that precedes the storms of nature. It is solemn, awful, ominous. The silence is broken by the saturnalia at Toulon and Paris; and as the sound of the mirth and the laughter of the orgie die away a more fearful gloom settles down on the souls of men. None know how it may be broken next. A rash diplomat or an incautious general may at any moment turn this strained suspense into fierce passions and the tumult of a conflict unprecedented in human history. That it will be a small war whenever it comes is impossible. With Europe divided into two vast camps, watching each other with menacing looks, the signal of conflict will be for a struggle to the death.

## INTELLIGENCE.

**CAMPELLO, MASS.**—It has been some time since any report from our ecclesia appeared in the *ADVOCATE*. We are still laboring in the Master's vineyard. We have now eight members, four having moved away. We are sorry to say that Sister Maria Ellison, who came to us April 18th from St. John, N. B., has been obliged to go to the hospital in Boston on account of sickness of a serious nature. We have Sunday-school every Sunday at 10 o'clock; ten children attend. At 11 o'clock we have a public lecture, brethren from Quincy and Boston co-operating with us in proclaiming the Truth. After the lecture we break bread; then we meet again in the evening at the house of some brother for the study of *God's Word*.

Bro. C. Stenburg of our ecclesia, on account of poor health, is unable to do much by way of support for his family, which is quite large. If any of the brethren feel disposed to help him, it matters not how little, Bro. and Sister Stenburg will be thankful.

Your brother in hope of life,

A. B. ELDRIDGE,  
Recording Bro. Campello Ecclesia.

Brother Cranshaw, referring to the above, says:

"I inclose herewith a letter from the Campello Ecclesia, which they send to this ecclesia for indorsement; and I am pleased to say that our Bro. Stenburg is worthy of any assistance that may be given him, as he is well known here and a worthy brother.

Yours in Israel's hope,

R. J. CRANSHAW,  
Recording Bro. Quincy Ecclesia.

**CHICAGO, ILL.**—Since our last intelligence another has been added to the number who have entered the race for the prize of eternal life, in the person of Mr. Jay Bennett, youngest son of Bro. and Sister W. W. Bennett, of Churdan, Iowa, who, while here on a visit, expressed the desire to become united

to Christ in the appointed way; and on his giving evidence of an understanding of the first principles of the Truth he was assisted to put on the sin-covering name October 4th.

Our number has been increased by the removal of Bro. and Sister Charles Williams, from Denver, Colo., and Sister Tillie Millard, from Waterloo, Iowa, who have decided to locate here for the present. Sister Mary Stevens has also returned here from Springfield, Ohio, where she has resided for the past year.

Recent visitors who have met with us at the Master's table have been: Bro. Holman, California; Bro. Farrar, Hamilton, Ontario; Bro. Carr, Mount Vernon, Maine; Bro. and Sister Hites, Hitesville, Iowa; Bro. and Sister Rosecrans, Ludington, Mich.; Bros. Tolton and McMullen, Guelph, Ontario; Bro. and Sister Bennett, Churdan, Iowa; *Bro. Cocks, Creal Springs, Ill.*; *Bro. and Sister Reynolds, Wauconda, Ill.*; Sister Knigge, Wauconda, Ill.; Sisters Merry, Topeka, Kansas; Sister McGimpsee, Port Hope, Ontario; Sister Bennett, Warsaw, Ill.; Sister Bennett, Waterloo, Iowa; Sister G. Bickley, Waterloo, Iowa; Sister Kistner, Waterloo, Iowa; Sisters Boyd and Fesler, Riverside, Iowa; Sister Hahn, Riverside, Iowa; Sister Heaton, Harvard, Ill.; Sister Ingram, Henderson county, Ky.; Sister Nevill, Wauconda, Ill.; Sisters Cole, Doon, Ontario.

Recent lectures have been on "The Royal Family of the Future Age," by Bro. Wood. "Will All Men Live For Ever? If Not, Who Will, and Why?" "The Coming of Elijah and the Great and Terrible Day of the Lord," by Bro. T. Williams.

J. LEASK, Secretary.

**CREAL SPRINGS, ILL.**—We have had the pleasure of another visit from Bro. and Sister Williams, who came on the 14th of October and remained with us until the 20th. Bro. Williams delivered five lectures in our meeting-house and one in a Methodist meeting-house near by and three in a meeting-house in Creal Springs. The people seemed anxious to hear and some expressed

their wish that Bro. Williams could stay longer.

On November 12th we had the pleasure of assisting William Howerton in putting on the sin covering name. He was formerly a Baptist, and was appointed by them on the committee to arrange for the first debate Bro. Williams held in this county nine years ago last April. Before the debate was over he was able to see that the Baptist church was not the kingdom of God, and not long after he was turned out of their church for advocating Christadelphian doctrine everywhere he went. But he has kept seeking after the Truth, attending nearly all the lectures Bro. Williams has given here. He has held the office of Justice of the Peace for a number of years; but he now refuses to hold it any longer, as he esteems the riches of Christ greater than the honors of men. We have reason to believe that others will follow his example soon.

Yours in patient waiting for the kingdom of God, B. S. COCKE.

DENVER, COLO.—Since our last report we have had the pleasure of assisting one more into the all-saving name of Yahweh, viz: Mrs. Mary Hewitt, formerly neutral. After a careful study of the infallible Word of the Deity, together with reading "Christendom Astray" "Elpis Israel" and a number of other works, she finally arrived at an intelligent understanding of the Abrahamic faith. Having put off the old man, the first Adam, and put on the new, she has risen to newness of life, to the end that she might run the race and obtain an eternal inheritance among the sanctified ones.

The growth of our ecclesia is very small. The meetings are very scantily attended. Sometimes two, at other times three are present to break bread in remembrance of our elder brother. This has been the case recently. If all those who have identified themselves with the Truth would attend we would number some fifteen. If they would co-operate they would be a help to give us some very encouraging meetings.

But, alas! this is not the case. I am sorry to write that I cannot give a very favorable report of this ecclesia's spiritual health. Those lamps which heretofore were burning brightly seem to have well-nigh gone out. I hope this state of things will not continue.

It is a blessing to know the Truth, and it should be considered so by us all. When we look out and see the world lying in wickedness, "darkness covering the earth and gross darkness the people," sects rising up on every side, now contending for one thing and then another; trouble and anxiety of the masses, truly it is a "reeling to and fro like a drunkard." In the midst of all this there is a people who do know their God and hold the testimony of Jesus Christ.

"Seeing we are compassed about with so great a cloud of witnesses, what manner of persons ought we to be;" and "so much the more as we see the day approaching?"

Fraternally in hope of a humble position in the kingdom,

THOMAS H. COLEMAN.

JACKSBORO, TEXAS.—Will you please give space in the ADVOCATE for my sister wife and myself to thank the brethren and sisters who have given us a helping hand. Sister Reynolds is now improving. Our wants would not have been made known if real necessities had not compelled it.

Brethren, may God's blessings rest upon you all now and for the age, is the prayer of your brother and sister in Israel's hope. H. H. REYNOLDS.

JERSEY CITY, N. J.—The intelligence from this quarter at this time is of a character always pleasing, inasmuch as it conveys the information that three more names have been "added to the Lord." Some six weeks since Mr. Frank Grether, aged about 20, having confessed the faith which saves if it be obeyed "from the heart," was baptized, our young brother, Hampson Frost (Bro. Grether's junior by perhaps a year) performing the act of love. It was a most impressive sight to behold the two young disciples side by side in the waters of New York bay on that beautiful Sunday morning, yielding the obedience intelligence and affection always call for. This step cost our young brother many sacrifices of a naturally tender nature, but he esteemed the "reproaches of Christ"

greater riches than any earthly association, and after a long struggle freely gave them all up.

On Sunday, November 5, Mrs. Louise Wellings and Mrs. Emma Bedell, both of Newark, were by the writer immersed in the Fairmount Baptist church of Newark. The courtesy of being permitted to use the church was through the trustees, one of whom was a regular attendant at the Bible class held last winter and spring at the home of Bro. J. W. Tichenor, and which was mentioned in a previous number of the *ADVOCATE*. Both ladies attended this class, and their obedience is largely due to this small but earnest and unflinching effort to turn men from "darkness to light." Mrs. Wellings was formerly an Adventist and a very strong one, and fought her way to the light under a very heavy adverse pressure, both mental and physical. Mrs. Bedell was a Baptist, but the charm of the "glad tidings" aroused a response in a "good and honest heart," consequently both are rejoicing in him who has said "ye shall find rest to your souls." We are greatly encouraged in these additions to Christ and it is believed that others will follow. Some are already inquiring. It is the intention to resume the class next week.

Our Brooklyn brethren have taken a hall in that great "city of churches," on State street near the corner of Court, and will try to bear intelligent witness for the Truth in that place to such as have "ears to hear." They will be assisted as far as possible by the Jersey City brethren. Efforts of a permanent nature have hitherto failed in this city for want of proper organization and means; now that the present movement has both success ought to follow. It has our prayers and all else we can give it.

C. C. VREDENBURGH.

QUINCY, MASS.—Since our last report we have had the pleasure of the following brethren and sisters at the table of the Lord: Bro. and Sister Rileigh, Sister Annie Rileigh, Bro. and Sister Donaldson, Bro. and Sister Armstrong, Bro. Joseph McKellar, Bro. and Sister Grant, Bro. and Sister Arthur Jones, Sister Helen Robbins and Sister Armstrong, all of Boston Ecclesia; Sister Cobb, of Lowell, and Bro. J. W. Wainwright, of Worcester.

We are still watching for the coming of our Lord and Master, sowing the good seed at every opportunity.

We have been assisted in our lectures by Bro. Mitchell, Bro. Joseph McKellar and Bro. Alfred Pinel, of Boston Ecclesia.

Yours in Israel's hope,

H. J. CRANSHAW,  
Secretary Quincy Ecclesia.

SPOTTSVILLE, KY.—At the request of the recording brother, Bro. J. Greene,

I have the happiness to announce that one more has come out of darkness into light and become a daughter of the Lord Almighty, who has promised to be a Father unto all who come out from the world and be separate, touching not that which is unclean.

Our ecclesia rejoices that we are enabled to number among ourselves one so staunch and yet so gentle as Sister Mary Eolen, who was buried in the waters of baptism by Bro. Thomas Williams on his last visit to us in October. It is our prayer that she may never grow weary or dismayed in the great warfare that lies before her, nor faint at the constant chiselling by the hands of the Master Builder, which is necessary in order to fit her to become a living stone in the temple of our God.

Your sister in Christ,

KATE INGRAM.

SPRINGFIELD, OHIO.—We are pleased to report that the three lectures given by Bro. Williams in this city October 29th, 30th and 31st, produced a most favorable impression on the minds of those who availed themselves of the privilege of hearing them. Many inquiries have been made as to when Bro. Williams will be here again, and many regrets expressed that his stay amongst us was so brief and the lectures so few. We need scarcely say that to those who know and love the Truth the lectures were a feast of unusual profit and delight. We intend, if the Lord delay His coming, to have our brother repeat his visit, when we hope he will be able to make a longer stay.

On November 1st our old and faithful friend and brother, Martin Way, fell asleep in Jesus, after having struggled for nearly twelve months against our common enemy, death. A year ago he suffered from a severe attack of typhoid pneumonia, from which he never completely recovered, although he fought bravely and long against the fatal disease.

Bro. Way was a good man, faithful to the Truth and a lover of God, who constantly endeavored to walk according to the commandments of Christ. His faith in God and His promises was unwavering and triumphant throughout the whole of his life in the Truth, and manifested itself in his abiding peace and joy even in the presence of death. He died as he lived, rejoicing in the hope of the glory of God. At the death of such a man, with the promise of Christ to raise him from the dead to the possession of eternal life and glory in the kingdom of God, we cannot be sad.

Bro. J. Spencer, of Chicago, Bros. W. H. Wood and W. T. Parker, of Springfield, assisted in recently laying him under the sod. We await the coming of the Comforter, of death and the grave.

Yours affectionately in Christ,

W. T. PARKER.