“There is in the village a large meeting of brethren and sisters, believing (of course; they would not be brethren and sisters without it) “the things concerning the kingdom of God and the name of Jesus Christ.” This meeting occupies the largest dissenting chapel in the village (there are five altogether), and holds the building in its own right through trustees. This would be an extraordinary state of things in any place, town or city; but in a little insignificant place away in the remotest corner of South Wales, it certainly is something very wonderful. The history of the case requires us to bring prominently before our readers the man who is most intimately connected with it—Mr. (now brother) Clement, a native of the village, in which he has resided all his life. This man is known in all the neighbourhood; and as his personal influence is the proximate cause of the great success the truth has achieved there, it will be necessary to say a word or two about his antecedents. He was, in brief, a local preacher in the old Wesleyan Methodist connexion, but above the ordinary run of local preachers in his earnestness and oratorical fervour and general pulpit efficiency. His services were always in requisition, especially where a special collection was in view. He never failed to draw a congregation. This was owing to the attractiveness of his preaching, which, of course, was of the thoroughly Methodistic type. Hell-fire, the devil, universal judgment-conflagration at the “last day,” and the felicities of orthodox paradise, supplied his fervid mind with the materials for oratory of a startling and impressive character. He was withal a fearless-spoken man, a man consistent with his principles, labouring incessantly himself for the salvation of “immortal souls,” and not fearing to oppose everything that stood in the way of the work, even if might be the sanctimonious authority of a district “superintendent,”” or the formalities of a “quarterly meeting.” There was much in the machinery of Wesleyan Methodism that grated harshly upon his straight-purposed mind and evoked his antagonism.” —The Christadelphian 1866 Pg. 22
“The honesty of bro. Clement and his Mumbles coadjutors had its reward in the extraordinary “awakenings” and chapel cramings which resulted from their efforts. But bro. Clement was dissatisfied. He was a thinker. He was not a man of education; but he was a reader of the Bible and possessed a great deal of natural robust good sense and discrimination. He felt there was a defect somewhere; but he could not see his way in the thick darkness. The Christadelphian 1866 Pg. 23

At a subsequent part of the day they met. The acquaintance talked with bro. Goldie about his views in the presence of bro. Clement, with the object of entangling the two in collision, but bro. Clement was so struck with the cogency of the arguments urged by bro. Goldie that he was completely disarmed and unfitted for controversy. When the acquaintance—whose object was merely to witness a theological “set to”—saw that Mr. Clement would not come to “the scratch,” he left them, and the two spent the rest of the time together in deep conversation. Bro. Goldie unfolded the things of the kingdom and the name to his new acquaintance to the best of his ability, and found in him a most anxious and childlike listener: Bro. Clement being previously familiar with the scriptures was enabled to appreciate bro. Goldie’s arguments in a way that was irresistible. In due time they parted with an exchange of addresses and an invitation to bro. Goldie, on the part of bro. Clement, to come over to Mumbles. Bro. Goldie in a few days acted on the invitation, and took with him Elpis Israel, by Dr. Thomas, which he left bro. Clement to read. This book completed the work so auspiciously begun, and in a short time, bro. Clement washed his hands of orthodoxy in all its shapes, and embraced the truth in its rudimentary elements. These elements he at once begun to preach, and the result was a new revolution in the chapel. The congregation thinned down to an unbiassed few whose only desire was to get the truth if they could, and the report was propagated that William Clement had at last gone over to infidelity. The Christadelphian 1866 Pg. 23
“To the latter, the Macedonian cry was ignorantly sent, and accordingly one of their number was sent to Mumbles to engraft the transformed and reduced Methodist congregation upon the stock of Abraham. It was a pity on the first blush of it that the mistake was made. The new-born babes just emerging from the chaotic life of the revolutionary period were not likely to detect the new imposition, because it wore an external garb so closely resembling the truth that the inexperienced and negligent eye would fail to detect the difference. In the second place, the new-born babes were likely to be charmed with the personal excellencies of their visitor and those whom he represented. There is no mistake so natural as to take the gospel for granted where there is meekness and amiability. The untutored mind of the flesh cannot discriminate between the truth, which is “the power of God unto salvation,” and the piety which is but a compound of wrested Bible idea and natural sentimentality, evolved by the cerebral activities in the upper region. Satan as an angel of light has infinitely more chance than He who was the Truth, whether presented in his own person as the stern and faithful witness against the wickedness of men, or in the testimony he has left on record, and embodied in those who discharge the functions of Antipas; because the mind of the flesh is more responsive to the former than the latter.”

The Christadelphian 1866 Pg. 25
“Bro. George Dowie went himself, and with the Swansea brethren went to see William Clement who was strengthened in his views as a result. In Jan., 1865, bro. William Laing delivered eight lectures in “Mount Zion” Chapel. These excited great interest, the good attendance at first increasing each time. On Sunday, Jan. 15, 1865, six were baptized, and the next morning five others followed. The immersions took place in the sea immediately in front the Chapel. The names were William Clement, Mrs. Clement, Daniel Clement, John Jones, Mrs. Jones, Thomas Williams (later to edit The Advocate), Mrs. Tovey, Mrs. Harris, Catherine Bennett, Emily Michael and Ruth Michael. On Jan. 29 four others were baptized, and on the first Sunday in Feb., 1865, they met with the few from Swansea for the first time for the Breaking of Bread. Bro. William Clement read a letter of congratulation from the Church Assembly in Union Street, Edinburgh, which gladdened the hearts of all concerned. In the succeeding months there were many baptisms.”

The Christadelphian 1960 Pg. 119
“But the men of Mumbles were made of the right sort of material. At that time, they knew no better than to suppose the visitor from Edinburgh was a representative of “the truth,” though there were a few things, even in their babyhood which seemed a little anomalous to them, such as the very mild way in which the destroying heresies of the time were dealt with and the very tender and respectful allusions to the blind hierarchy of clergydom which is leading millions of confiding people to certain destruction. It struck them as strange that a faithful witness for the truth should so feebly take the issue between the popular heresies and the truth of God, and tread so gently on the toes of those who keep the people out of the kingdom. Still they knew no better, and thought all must be right, but the power of a weekly scripture investigation class in course of time brought light to their eyes and enabled them to see through the fallacy of many things they had been taught.”
The Christadelphian 1866 Pg. 25

“A large proportion of their number are young people, doubtless owing to the fact that the mind of age, set with the mental habits of a lifetime, has less power to throw off the bondage of mistaken notions than the plastic faculty of youth. To this, however, there are notable exceptions, such as the weather-beaten and grey-haired captain [Bro. W. Clement] who at the age of 70 changed, after a struggle, from the most rabid of Methodists to the most fervid of Christadelphians. There are several cases of this sort. On the whole, however, the youthful element preponderates, which makes it necessary for the Mumbles ecclesia to be specially on the guard; for youth is a notoriously flippant thing, and very liable to turn the associations of the truth into the mere occasions of jocundity, innocent and pleasant enough in one sense, but incompatible with, and to a certain extent destructive of, the state of mind which the truth is designed to engender in all those of whom it makes property. “
The Christadelphian 1866 Pg. 50-51
“After describing his final conversion and baptism, he said: “From that time I have endeavoured, as far as I can understand the Truth from the reading of the Word, to declare the Gospel of the Kingdom—I need not say to you, in a fearless manner . . . I am disposed to think that, as brethren of Christ, we do not hold the Truth in that fearless, and as some may deem it, that dogmatic manner we ought to do. I know there are some among you who believe that the Truth of God ought to be made known in meekness and in love, and that those who differ from us should be spoken to in a respectful manner. I am sorry to say that, after having been with you one week, I cannot believe it . . . When I read Paul’s epistle to the Galatians, I find he says that even if an angel from heaven were to preach any other than the one Gospel, he was to be accursed. If the clergy therefore deserve to be accursed for preaching another than the true Gospel, it certainly becomes my duty as one who believes the Gospel of our Lord and Saviour Jesus Christ to point out to the people that these men are wrong and dangerous in the extreme. If I read in the third chapter of Paul’s epistle to the Galatians that the blessings of Abraham were to come upon the Gentiles through faith in the Lord Jesus Christ and that it is by being baptized into Christ that we become the seed of Abraham, what shall I do with these men who are strutting up and down the country saying that we are the seed of Abraham because we were sprinkled in our infancy? They are like the man who has just been condemned to death in your city for administering poison to two of his relatives. If I understand the doctrines of the sects, the clergy administer poison to the people, and cause them to be destroyed wholesale. I therefore consider it my duty to declare the Truth fearlessly and honestly, and denounce the men who teach error.”

The Christadelphian 1960 Pg. 202-203
“Having been a preacher of very orthodox views, coupled with his being a fiery Welshman, he had only to think of the Apostasy, and his tongue knew no bounds. Reading on one occasion the passage “Beware of dogs”, he was bound to say as an aside, “Especially them with white neck-cloths”.”

The Christadelphian 1960 Pg. 202
—The ecclesia in this place has gone through a searching process of reexamination, which has **resulted in the re-immersion of nearly all its members**. Planted under the auspices of Dowieism (which are pleasant and beguiling to the merely sentimental mind, but abhorrent to the tastes engendered by the word understood, and sturdily laid hold of,) it was no wonder that investigation and time should reveal rottenness at the foundation. The result has come, and been courageously accepted. The house has been pulled down, the shaky and uncertain materials at the bottom taken away, and the clean, chiselled foundation stones of the spirit’s exact doctrines laid down, and upon this, a new edifice has arisen, which it will be the individual fault of the constituents, if it prove not a tabernacle of Deity through the truth. The necessity for re-immersion arose upon three questions, wherein are involved some of the first principles of the oracles of God, viz., the judgment, the nature of Christ, and the doctrine of the devil. At the establishment of the ecclesia two years ago, the first was rejected, the second entirely misapprehended, and the third held in the pagan form of belief in a personal supernatural agent of evil. Time and circumstances have unveiled the truth on those subjects, with the result recorded. While the change was in progress, the brethren were visited by brother and sister R. C. Bingley, of the United States, brother J. J. Andrew, of London, and brother and sister John Butler, of Birmingham.—On the 6th ult., a resolution was adopted by the ecclesia, repudiating the fellowship of the Edinburgh professors of the truth, meeting in connection with George Dowie. The following is the document in which this decision was communicated:—
MUMBLES, September 6th, 1866.—To the Secretary of the Meeting of “Baptized Believers in the Kingdom of God,” held at Union Hall, 98, South Bridge, Edinburgh. Dear Sir—The ecclesia at Mumbles and Swansea having heard read, at one of their meetings, the report of a Discussion on the relative bearing of the Immortality of the Soul, on the one faith revealed in the Scriptures, which took place among those in connection with you, and after giving the matter our careful consideration, we are compelled, in consequence of our determination to adhere to the truth, and our duty to the brotherhood, most solemnly and positively to disavow and repudiate all connection or fellowship with the so-called “Baptised Believers in the Kingdom of God.” We, at the same time, express our supreme regret, that a meeting, claiming to be the church of God, should be bound together by such an elastic doctrinal bond, which can be expanded to such dimensions as to admit and recognize the fellowship of those who willingly or ignorantly nullify one of the most important of “first principles.”

Our present attitude is not caused by anything external to the truth; but, considering the doctrinal basis on which our fellowship rests, how can we fellowship a community where the basis is so seriously defective? Trusting that you will be constrained to reconsider and examine yourselves, whether you be in the faith, We are, sincerely yours, the undersigned.

[Here follow 44 Signatures.]

Danl. Clement, Sec

The Christadelphian 1866 Pg. 211-212
“Several of the brethren and sisters at Mumbles who had been immersed with what understanding bro. George Dowie could afford them felt they should be re-immersed with a fuller comprehension of the Truth. Bro. Daniel Clement once informed me that he and his father had first been the subjects of christening, then they (with others) were immersed as Baptists (with a Methodist connection), afterwards as Baptized Believers in the Gospel of the Kingdom of God, and then as Christadelphians with a fuller comprehension of the Truth.”

*The Christadelphian 1960 Pg. 203*
Brother T. WILLIAMS, writing for the ecclesia at Mumbles, says that at a special meeting, a resolution was adopted approving of the enlargement of the Ambassador at an increased price. *The Christadelphian 1868 Pg. 20*

MUMBLES.—Brother T. Williams announces the immersion of the following individuals, after a profession of faith in the things set forth in the ancient gospel, concerning Christ as the deliverer of fallen man from all the woes in which he is involved through sin—JANE BENNET, MARY BENNET, and CATHERINE BENNET; also, ANDREW HORNBY and his wife, MARY ANN. *The Christadelphian : Volume 5 Bd. 5. electronic ed. Birmingham : Christadelphian Magazine & Publishing Association, 2001, c1868, S. 5:23*
Leaving the train at Swansea, we were greeted by several other friendly countenances. Introductions given and salutations exchanged, we parted with all but two,—brother W. Clement and his son D. Clement, who accompanied us in a conveyance to the Mumbles, which is about five miles from Swansea. The conveyance stopped at a house fronting the sea, which was to be our abode for a fortnight. Alighting, we were received at the door by brother and sister Roberts, who had arrived a few hours before us. This was not an unexpected pleasure, but had been previously arranged for mutual comfort and recreation, and for the more effectual subsequent service of the truth. For this, we were entirely indebted to the kindness of the Mumbles ecclesia who had arranged to place a whole house and unlimited hospitality at our disposal for a fortnight, and had invited brother Roberts and household to absent himself from Birmingham toil for that time, and take a little relaxation at their charges.

Mumbles has already been celebrated in Christadelphian annals. It is a fishing village, lying among rocks and valleys, at the western side of Swansea bay which faces south. The principal part of the village lies at the base of the cliffs, overlooking the bay, toward Swansea. It is the home of between forty and fifty brethren and sisters, whose struggles in passing out of the darkness of error into the light of truth, have also before been narrated. Details concerning the lectures delivered there, will be furnished by brother Roberts.

*The Christadelphian 1869 Pg. 268*
“CHRISTADELPHIAN SYNAGOGUE.

The Christadelphians meet within on Sunday morning, at 11 o’clock, for worship and the breaking of bread, and on Sunday evening, at six o’clock, for the proclamation of the truth, as set forth in the writings of Moses and the prophets, (and the teaching of) Christ and his apostles, in contradistinction to the writings and teaching of the clergy of the Church of Rome and her harlot daughters, (The Church of England and Protestant Dissenters,)

On Tuesday and Thursday evenings, at half-past seven o’clock, for the reading and consideration of scriptural subjects, to all of which meetings, the public are respectfully invited. All seats free. No collection.

‘To the law and to the testimony; if they (the clergy) speak not according to this word, it is because there is no light in them.’”

The Christadelphian 1869 Pg. 269
“ZION CHAPEL, MUMBLES.
THE PEOPLE DECEIVED BY THE CLERGY!

A warning from the Word of God, by the Christadelphians. “Why will ye Die?”
LECTURES BY DR. THOMAS,
Of the United States, Author of Elpis Israel,
&c.; and
ROBERT ROBERTS,
Of Birmingham, Editor of the Ambassador, &c. The Christadelphians of the Mumbles, once more testify to their neighbours of every sect, that they are labouring under a strong delusion, which will shut the Kingdom of Heaven against them, and that they are ignorant of the salvation, and the way thereof revealed in the Bible. The Christadelphians give them another opportunity of learning the right way.

[Schedule]

To the whole of the above meetings and lectures the public are respectfully invited.
Bring your Bibles. No collections. Seats free.

The Christadelphian 1869 Pg. 269
“The Spirit of God, and not we, is responsible for the “rudeness,” the distastefulness of such a description as applied to the ecclesiastical systems of the times in which we live. Those who are of the flesh disrelish the strong facts and declarations of the spirit; they sympathize with the sentiments and feelings of those who by the spirit are condemned. This also is natural, but “those who are after the spirit must mind the things of the spirit,” (Rom. 8:5); and not suffer themselves to be led astray by the delusive piety which would falter in the war against the spirituals of wickedness in the high places. The weapons of this war are not carnal, but include painted boards and printed announcements, and every other method of presenting a testimony to our fellow-men.”

The Christadelphian 1869 Pg. 269
CHICAGO (III.)—Brother Bingley writes, “Our little ecclesia has received an addition...by the unexpected arrival in our midst of brother Thomas Williams, Mumbles, South Wales, whose removal to this country we rejoice in, as he proves an active and zealous brother in our midst.”

*The Christadelphian 1872 Pg. 238*
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RIVERSIDE (Iowa.)—Brother Williams reports that since last writing, there have been two additions: MRS. KATE WICK and MRS. H. HOPE, who gladly received the word. We continue earnestly to contend for the faith privately, and sometimes publicly. We have had a four nights’ discussion with a Campbellite—J. H. Painter. The time was too short to do justice to the subjects, but we did the best we could. Subjects: 1st, “Was the kingdom of heaven established during the first century?” 2nd, “Man in the death state totally unconscious.” The matter created quite an excitement, and brought together a crowded house.

*The Christadelphian 1881 Pg. 95*
RIVERSIDE (Ia.)—Brother Thomas Williams writes, that the reason of nothing having appeared in the Christadelphian for a long time from this place is that those who used to write on behalf of the brethren have been turned away from the truth, by the heresy started at Nottingham. Things, however, are not so bad as they threatened to be. The letter published elsewhere, purporting to emanate from “we of Riverside,” only represented four. Even that four is now reduced. Brother Boyd, a zealous brother, and well-posted in the prophecies, which is the result of a careful reading of the works of Dr. Thomas, and also a daily reading of the Scriptures for seven years, after the plan of the Bible Companion, was, at first, among them; but he was not long before he saw the absurdity of the new doctrines, and denounced the theory as a heresy, and is now rejoicing in the truth as “brought to light by Dr. Thomas.” “We are none of us ashamed,” says brother Williams, “nor too conceited to admit that the truth was brought to light by him. The Renunciationist publication is nearly gone out. A large parcel is sent here every month, I suppose, to keep up the statement that was made some time ago in regard to the wonderful reception it was receiving in this country. We hope to hear of it being extinguished entirely before it is caused by the vengeance of the Deity to explode to the destruction of those who have been deceived by its false lights.”

The Christadelphian 1875 Pg. 96

RIVERSIDE (Iowa.)—Brother Williams writes:—We have the pleasure of saying that we have had an addition to our small number by the return of sister Sims. We call it an addition because she has not met with us since our number became reduced by Renunciationism. She was thrown off the track by the subtility of that heresy, and has since had no resting place nor could find any satisfaction until she determined to get back into the “straight and narrow way.” Would to God the others that were deceived had been so fortunate as to get back on the right track, but alas, they are gone further away, they have now renounced Renunciationism, as if it would be a return. The meeting has been misrepresented. Brother Williams remarks, “It does seem as if brethren must indulge in falsehood when they get out of the narrow way:” a remark illustrated in many cases besides those at Riverside.

The Christadelphian 1877 Pg. 288

The Christadelphian 1875 Pg. 528

The Christadelphian 1875 Pg. 96
RIVERSIDE.—Brother T. Williams reports the obedience of MRS. FESLER, daughter of brother and sister Boyd, who was immersed into the saving name on the 21st of May. Brother Williams says: “This addition has afforded us much pleasure and encouragement from the fact that sister Fesler although young (twenty) was in the course of her examination able to give reasons why she rejected the Renunciationist theory and other theories that have been advanced here by some who have denied the truth. We had almost despaired of ever getting anyone to see the truth after the fog that has been raised around the subject of the sacrifice of Christ...Taking all things into consideration, there seems to be better prospects for the truth now than for four years past. Brother and sister Boyd, sister Williams and I have just returned from Irving, a town about seventy-five miles N.W. of here, where we had the pleasure of hearing a discussion between bro. Moyer and a Methodist preacher. Brother Moyer very ably defended the truth, and successfully vanquished its foe...We had the pleasure of meeting several brethren there from Waterloo, Clarksville, Davenport, &c., finding them sound in the faith, waiting and watching for him who shall appear a second time without sin unto salvation.”

The Christadelphian 1878 Pg. 384
WATERLOO, Ia.—Brother Pym. recently arrived here from Shipston, Eng., writes on behalf of the brethren as follows:—“The number of those rejoicing in ‘that blessed hope’ in Waterloo, has lately been augmented to more than 30 by the arrival of brother and sister Smith and family from Birmingham; myself and wife from Shipston-on-Stour, England; and brother and sister Williams and family from Riverside...The ecclesia has long suffered from the disadvantage of not having a resident brother able to speak publicly, but this difficulty has now been overcome by the advent of brother Williams, who heartily exhorts us, and delivers a public lecture every Sunday, from which, we pray, good results may accrue...

*The Christadelphian 1883 Pg. 480-481*

WATERLOO (IOWA).—The public discussion announced in the October number of *Christadelphian* duly took place, between brother Williams and a Campbellite minister, with the usual result of a triumph for the truth; the Sword of the Spirit being beautifully and skilfully wielded by our brother, much to our edification and joy.

*The Christadelphian 1884 Pg. 48*
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We have lately organised a fund at this place, to be called the Waterloo Macedonian Fund, having for its object an endeavour to spread the glorious gospel as far and wide as possible. The discussion recently held here between brother Williams and a Campbellite minister, it appears, has aroused the interest of some; and of late we have received letters from various localities, saying, “Come over and help us, bring us the Word; we are thirsting for the Water of Life. The receipt of these and other considerations, have prompted us to start a fund to be devoted to the above purpose, and we would hereby cordially invite the assistance and cooperation of other brethren and sisters in the matter. Any contribution forwarded to brother Hale, the treasurer of the fund, or to brother Dr. Bickley, will be thankfully received and duly acknowledged. Our bro. Williams, who is a good speaker, has plenty of leisure time at his disposal, and has volunteered his services. He is anxious to make a start, lecturing from place to place, which he will do shortly, and will continue to follow up the work as far as the funds permit. Is it not our bounden duty to say to all about us, “Come; shall we who have received the precious Word of Life, refuse to give a helping hand to others, who are crying out to us for it?” Our ecclesia here, of itself, cannot, of course, do much, but all are doing what they can, and have the matter earnestly at heart. We do, therefore, hope the brethren and sisters elsewhere, will liberally respond to our call. Should there be anyone living not too far from us, who would like bro. Williams to come to lecture for them, we should be glad if they would write us to that effect...

The Christadelphian 1884 Pg. 191 - 192
ELMIRA (N.Y.)—Brother Thomas Williams, of Waterloo, Ia. (who is making a tour through the States), was with them a week. On Sunday, August 3rd, he gave three public lectures. 1st, “The Kingdom of God;” 2nd, “Christ the future King;” 3rd, “Man: his Origin, Nature, and Destiny.” “We find in him,” says brother Spencer, “a brother able to expound the truth, and one able in a high degree to defend the truth against the errors of doctrine among brethren, and the defence of the truth against the ‘Spirituals’ of the high places of ‘Satan.’ His tour will encourage the brethren everywhere. The brethren in America are too much on the ‘skirmish line’ of defence, we want to fall into solid rank, and into ‘battle line.’ The time has come to do it.”

ROCHESTER, N.Y.—...Bro. Tomlin says that bro. Williams is a clear, logical and forcible reasoner, mild and Christ-like in character, and exceedingly well adapted to reach the affections of all honest enquirers after truth.

The Christadelphian 1884 Pg. 480
...We have been both edified and comforted by a visit from brother Thomas Williams, of Waterloo, Iowa, who has been on an extended lecturing tour through Canada and the States. We were very much pleased to make our brother’s acquaintance, because of the “good report” which we had heard of him, and no voice of dissent will be raised when I state that he is a labourer of much ability. Too much, in fact, to be allowed to be hidden away out there in the West, when there is so much work, requiring both vigour of mind and uncompromising adherence to the principles of Christ, among those who profess, yes, and hold the truth pure and simple, but who are so very charitable (?) as to be unable to draw a line in the which purity of fellowship will be insured. Bro. Williams is one of those faithful men of God who believe the body should be “first pure and then peaceable,” and then work can be performed with good results, on account of unanimity of thought and action, all to the glory of the Lord of Israel, with no laudation for sin’s flesh, which must be kept down, ever remembering that when personal pronouns abound there is sure to be a fulfilment of Jesus’ words, “He that speaketh of himself, seeketh his own glory” (Jno. 7:18); a state of things to be deprecated by all who would see Christ first in everything.

*The Christadelphian 1884  Pg. 535*
THE CHRISTADELPHIAN ADVOCATE.

Vol. 1. JANUARY, 1886. No. 11.

It will soon be twelve months since the Christadelphian Advocate started out in the work of bearing the message of the good news of life and immortality to perishing man, and in endeavoring to draw more closely together those who had already heard the joyful sound of the gospel. As was said at the start, the Advocate owed its existence to the earnest solicitations of a few brethren on this side the Atlantic for a periodical devoted to the advocacy of the first principles of the truth, and the building up of the ecclesiases throughout the country; with a view of assisting in maintaining the truth in its purity, and true and uncompromising fellowship therein. When the suggestion was first made to us, while we felt that that project was a desirable one, we thought that as far as we were concerned, the undertaking was among the impossibilities. Engaged in the business cares and anxieties necessary to the provision for a large family; and the business of such a character as could not be got rid of without a sacrifice apparently too great to be borne, the proposed project of entering the lecture field and editing a paper seemed out of the question. Circumstances however, — some of them adverse from the financial standpoint — worked up, during a period of two or three years, such a state of things as admitted of our responding to invitations to try what
THE

CHRISTADELPHIAN

ADVOCATE

A MONTHLY PERIODICAL

DEVOTED TO

The Promulgation and Defence 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 preparitory to the coming of the Lord.

VOLUME I.

PUBLISHED BY THE EDITOR,
THOS. WILLIAMS, WATERLOO, IOWA,
1885—86.
“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Gal. 1, 8.

Vol. 1. MARCH, 1885. No. 1.

OUR NAME AND OBJECT.

Foreasmuch, as many among us have for sometime, desired a monthly periodical in America, for the purpose of advocating the truth “concerning the kingdom of God, and the name of Jesus Christ;” and also to be used as a medium of communication between the Christadelphian bodies scattered throughout this great continent; we now make our appearance in response to such desires, under the name of THE CHRISTADELPHIAN ADVOCATE.

It hath pleased God in these last times of the Gentiles, to cause a revival of promulgation of the “one gospel,” which had for ages been perverted and almost—if not altogether—extinguished, by the power of that “mystery of iniquity,” whose coming has been “after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish.”
The word "Christadelphian" having become what it was intended to be—a distinguished name—we have chosen it on that account, so that it might be distinctly understood that we belong to, and shall to the best of our ability represent, that sect everywhere spoken against. "Advocate" has been selected because our object is to devote ourselves to the advocacy of those Bible truths, which are essential to be believed in order to become brethren of Christ, or Christadelphians. In entering upon a work of this character, we are not unaware of the responsibilities assumed. We suppose every work issuing from the press, has to become a target for the sharp and penetrating arrows of the critic. The mere literary critic however, we care but little for, as we make no claim to excellence in the literary sense; and do not expect to be proof against criticism from such a standpoint. That we may so write so as to be understood by the "partially educated," and poor of this world; and with the approval of Him whose "eyes behold, his eyelids try, the children of men," (Psalms xi, 4,) is what we are most concerned about. We know from experience and observation, that it is among the impossibilities for anyone to conduct a periodical in such a manner as to please every one.

There is such a diversity of opinion on the question of the best way of
Our object is to declare to the dying race of humanity, the unadulterated word of the gospel, and to maintain that "form of sound doctrine delivered unto us." In carrying out this object, we shall do as advised in the language of a brother, namely: "Let your contributors be none others than veterans in the truth—not in rhetoric, nor 'the wisdom of this world'—but in the "sound doctrine." This conservative method may not be the most popular, and indeed may end in disaster, financially, to THE CHRISTADELPHIAN ADVOCATE; but what of that? Were we after popularity and financial success, we should be found in different ranks than those of the despised Nazarine. If the work cannot be carried on in accordance with the principles of the truth, which lead in none other than the "straight and narrow way," and if in pursuing the straight and narrow way it become crippled and fall for lack of financial support, then let it fall, rather than step out into the "broad way that lead to destruction." We shall then conclude that the Master has no use for us in this field of operation, and shall bow in humble submission to his will.

We have, however, no fears nor doubts in such direction at present, but believe that the Christadelphians of America have, after a long and trying struggle with the many enemies of the truth—some wolves in sheep's clothing, others clothed in their aboriginal fur—came out well tried and purified from the leaven of heresy, and are now dwelling together in unity sufficiently to harmoniously work for the advancement of the "glad tidings of the kingdom of God;" and for preserving of unity and harmony upon the sound basis of the "first principles" of the gospel, now well understood, and tenaciously adhered to by Christadelphians generally throughout the world. The called out ones constituting the ecclesia—those who have embraced "the things concerning the kingdom of God and
AN APPEAL TO THE AMERICAN BRETHREN.

the name of Jesus Christ," are called by Paul "the pillar and ground of the truth." Let us then accept the responsibilities which this designation involves, and to see to it that there is none of the "ground," or standing room allowed to be occupied or incumbered by, nor that the "pillar" become a support for, anything that is not "truth." Let us look to ourselves that we loose not those things which we have gained, but that we receive a full reward. (II John ii, 8.)

Let us also, while taking this uncompromising, and unflinching stand, "cry aloud and spare not," let us sound out the alarm to this godless and mammoth-worshipping nation, that the day is near at hand when the judgments of God's intervention will be poured out upon the world of humanity, causing a time if trouble such as never was to that same time. (Dan. xii, 1). Let us herald the gladsome news of the soon-to-be-established kingdom of Jehovah upon the ruins of the ungodly kingdoms, empires, and republics of men.

In having the honor of discharging this duty, we must be prepared to meet the attendant "tribulation," fearing not the frowns of any man but "the man Christ Jesus." Engaged in this noble and godly work, though it be in an age when "darkness covers the earth and gross darkness the people," we can rejoice in the heart-stirring truth, that soon in the horizon of the east, the glorious Son of Righteousness will flash forth his bright and brilliant beams, and cause the darkness and gloom of a long and dreary night, to forever vanish like mist before the noonday sun.

THE EDITOR.
While the United States government is getting ready to quarantine anything that might bring to our shores last year’s Asiatic cholera, let us quarantine any attempt to impose upon ourselves the personal troubles growing out of the discussion of theories, of inspiration and other matters. The uncompromising advocacy of “the truth” upon any subject effecting the foundation upon which we stand, is perfectly right; and every true soldier will always be found, sword in hand, ready for battle, whenever “the truth’s” fortress is attacked, but let such battles be fought honorably, with the sword of the spirit, and not with the “weapons of warfare” that are carnal. The latter, assuming the form of personal attacks, and reflections, can only gain a victory for the flesh and the devil, but the former, in the hands of a “workman that needeth not to be ashamed rightly dividing the word of truth,” can win a glorious victory for the “new man” begotten by Christ Jesus our Lord.

Saddening indeed is it to see in print—open to the gaze of the world—some things that brethren are saying of brethren, but while we cast our eyes across the raging billows of the great Atlantic, and sigh heavily for the condition of things on the other side, let us see to it that the deep waters of the mighty ocean shall be an impassable gulf that shall keep the present trouble from our shores.
It has been an unusual source of spiritual profit the last two Gatherings to have the company of brother Roberts. Some have had an opportunity of forming a personal acquaintance with him who had never seen him before. We could wish that all the true hearted brethren and sisters had the same opportunity. It would convince them of the baselessness of the imputations that are circulated by some, who, if he eat and drink, call him a glutton and a winebibber, and if he fast pronounce him a devil.
“...There is merely their declaration that “they believe in inspiration as much as brother Roberts,”—a declaration which naturally can have no weight in view of all the other ingredients of the situation, and especially because the declaration is only made when there is a desire to prevent the conscientious adherent from falling off. There is not in this case the unanimous and hearty endorsement of scripture principles which Clause 35 pre-supposes, but the open and manifest compromise of these principles while verbally endeavouring to obtain the credit of accepting and upholding them.”

The Christadelphian 1886 Pg. 423
The Advocate has endeavored to, and we think succeeded in keeping out of its pages everything that would have the appearance of partisanship in this inspiration controversy. It has however expressed itself plainly on the subject itself at such times as it appeared necessary. It has not been—neither is it now, necessary for us to enter into an elaborate discussion of this vexing question, that has been done by those directly engaged in the conflict. The fact that we have had so little to say must not be construed to mean that we underestimated the importance of the issue. We have been eagerly watching the battle, and maintaining an attitude that while compromising no principle of the precious truth, would enable us when necessary, to take a stand without even the appearance of partisanship.

The discussion has now come to an end, and a division proves to be the necessary result. There will no doubt be three parties for a time; one based upon the theory of partial and fallible inspiration of the WORD OF GOD!; another that will accept the Bible as wholly inspired and infallible, but will claim that it makes no difference as far as the question of fellowship is concerned; and a third who will stand where it always has stood, upon the basis of a wholly inspired and consequently infallible Bible, and will have no fellowship with either of the other two parties. This is the situation forming among the British brethren at the present time, but this
situation will not maintain itself; there will be some among the second party, if not the first, who will see the error of their ways, and when they come to themselves, and realize what an open chasm, the theory of partial and fallible inspiration of the Scriptures of Truth leads to, they will shake the dust off their garments and fall in line with true their comrades. It may appear as if we were prophesying, but we lay no claims to power to foretell things, only as we may reasonably judge of future possibilities by past observations. It is safe to say that as long as the second party entertain the idea that the question whether all the Scripture is inspired, and whether it is infallible, should be regarded as an “open one” they will be counted, and indeed count themselves, one with the first party who advocate the partial and fallible theory. So two parties will be the ultimate result;—one that will continue to hold fast where it always has held, and the others consisting of those who, having let go their hold, will drift at the mercy of every wind and wave that blows and rages in the great ocean of speculation. Well, we can but sigh, and pass on, determined that we will “hold fast” to the end, knowing that this alone is the safe course. But while the brethren on this side the waters have hitherto done little but look on, and wait results, the fact that the result is a division among those who have been directly concerned in the trouble, forces the question upon the American Brethren.
Is it necessary to ask, which doctrine can we conscientiously fellowship? The reason why the question forces itself now, is because the discussion of the real question is come to an end, and no neutral ground is left, and as soon as the smoke of battle clears away on the other side, American tours will be in order, and no doubt emigration of some in a private capacity will make it necessary to decide the question of fellowship.

Upon the principle that prevention is better than cure, it would be better for all the ecclesias to frankly express themselves so that in case of any of the conflicting parties coming this way they might know where we stand. For such statements the pages of the ADVOCATE are open. Let it be distinctly understood that this is not an invitation of discussion of the subject, because there has been enough of that, nor for the expression of approval or disapproval of the actions of brethren who have taken the lead in the discussion, but for all to state their position in order to prevent a possible reopening of the discussion on this side of the Atlantic, and that true fellowship might be had among the ecclesias as the pillars and ground of the truths. Under the heading of Voice of the Amer-
“No man can find words in the English language that will express for me too strongly and definitely that the Scriptures are of God, and that they reveal the mind of Jehovah in contradistinction to the thinking of the flesh.

* There is no use of being squeamish in this matter, nor technically esthetic in diction. A positive fact, or truth cannot be too definitely stated. The more clearly it is expressed, the less danger of theory, and therefore ambiguity to encounter and stumble over. Let the distinction between flesh and spirit—the human and divine be clear cut, and unmistakably. No commingling is desirable. The orthodox world is full of dualism, truitarinism, liberalism and mysticism. Let us abandon once and forever the confusion of Babylon.”
“Copy of bro. Williams’s new magazine for the United States, the *Christadelphian Advocate* (makes fair promise; experience teaches us to wait)”

*The Christadelphian* 1885 April “Books...Received during the Month”

“Brother Williams’ Advocate (U.S.) for June (seems to be taking the right attitude on inspiration)”

*The Christadelphian* 1885 June

Brother William’s *Christadelphian Advocate* for August and September: the vital subject of inspiration is obtaining its proper recognition. The more that earnest men think about it, the more it will be seen that there can be no compromise.

*The Christadelphian* 1885 October
Permit me also to take this opportunity of expressing the satisfaction which my intercourse with you has afforded me in the discovery that there is no longer any reason for the continuance of the reserve which I have felt compelled to observe in time past with regard to pronounced co-operation. The termination of the Lanesville misun-

This result, and your manifest faithfulness to the truth as a whole, has removed obstacles to co-operation, and made me feel that we can, with advantage to the truth, work together in a common endeavor to uphold the honor and supremacy of the Holy Scriptures in this cloudy and dark day.

The usefulness of a paper with local applications on the American continent must be recognized by every disinterested servant of the truth. The difficulty has been to find an editor inspired by the Scriptures and not by the maudlin literature of the day; who would have the fear of God and not the fear of the brethren before his eyes; who would have sufficient originality of insight to discern clearly, and sufficient independence of character to avow fearlessly the teaching of the Holy Oracles as distinguished from the impressions, opinions, and traditions of an unenlightened and carnally minded public, in the various issues and questions that inevitably arise on the frictions and fermentations of life; and at the same time, who would have that modesty of self-estimate and that kindness of speech and action that are the indispensable foundation of all true shepherd work in the truth, and without which all else is, as Paul says, mere "sounding
brass”—a disagreeable and useless noise in the ears. So far as you may prove yourself an editor of this stamp, with wisdom enough to avoid personalities, which always turn to bitterness and destruction; and spirituality enough to write always, in matters great and small, under control of the law which enjoins the law of kindness, and non-return of railing for railing, you will be a welcome fellow-laborer to every man who truly loves our Lord Jesus Christ, and aims to do his will during these few and evil days. Believing you to be a man in considerable measure of the right sort in these respects, I purpose making arrangements to keep you supplied with the literature of the truth, which henceforth the American brethren will be able to get from you direct.

With every good wish in Christ Jesus our Lord, judge and friend, faithfully your brother,

Robert Roberts.


DAMASCUS ARK.

After traveling all day through the dense forest, halting at "town" after "town," which consisted in many cases of two or three log cabins, we reached Fort Smith about 9 o'clock P. M. where we took rest for the night at the hotel, leaving next morning for Morilton, which we had been informed was about five miles from Damascus, our objective point. We had written brother Crosby about eight days before, stating what time we expected to arrive, but we had not counted on the slowness of the mail, nor on the points we were to visit being off from the railroad. The consequence was there was no one to meet us. We enquired for Damascus, and it was a long time before we could find where the "town," as we supposed it to be, was. After waiting at the hotel till nearly sun-down, when we began to consider the advisability of taking the first train for home, brother Porter, who heard of our being at the hotel from the Post-master, came to our relief. Our ride out through the woods and the difficulties we met with in reaching Damascus, we will not undertake to relate, suffice it to say that we experienced many "ups and downs." in traveling over a few miles of country, and failed to reach any of the brethren that night. It was not till the next (Sunday) morning about 10 o'clock that we succeeded in finding them. We met them at Damascus, which, instead of being a town, as we had supposed, was a rough building in the woods, without a habitation in sight. The loneliness and anxiety we experienced for nearly forty-eight hours we would not care to pass through again. As soon, however, as we were introduced to the brethren we began to feel much relieved, in that at last we had found a few, even in this dreary forest, among whom there was that inexpressible affinity the truth alone can generate. The notice of our coming not having
reached the brethren before our arrival, very little could be done in a public way, so we, during three meetings in the church, and by conversation, confined our work principally to matters upon which there was not a oneness of mind. The result was perfectly satisfactory, those who had been switched off upon the question of when and how the Adamic penalty is paid, frankly acknowledging their mistake in thinking that every man must die a physical death in order to free himself from under the Adamic condemnation.

Brother Martin from Cadron Cove had come on the Sunday, to lecture, but gave way to us, and started home in the evening to announce a lecture for the following night in “the Cove.” On Monday, in company with brother Scroggin, we made our way through the woods, a distance of about twelve miles, arriving in time for meeting that night. Cadron Cove, and, it would seem, some miles of the country around, are owned by brother Martin and his brother in the flesh. The meeting house has been erected by them for a school, and for the accommodation, generally, of the inhabitants of the village and surroundings. When we entered the building, we were surprised to see an audience of such dimensions, and could but wonder where the people had come from. The lecture was listened to with the best of attention and a strong desire expressed that we remain over another day and give one more. We had become anxious
to make announcements. Everything moves slowly in this part of the world, and one accustomed to the hurry and rush peculiar to parts nearer the north pole can scarcely adapt himself to the customs. Three lectures were given, two in the village and one in the M. E. church about three miles in the country. Some time before our arrival, sister L., brother L’s wife, had fallen asleep. This was made the occasion of one lecture in the church for the purpose of giving an opportunity of hearing a Christadelphian “funeral sermon.” A fair audience listened attentively for about two hours to the remarks on the nature of man, state of the dead and the hope of life and immortality at the resurrection. Bro. L., who is rightly named, had for many years, been a Methodist preacher, and a man highly respected by the community. Hearing the truth from bro. Crosby he became a student of the Scriptures, and read all the books he could get hold of hearing on the truth. It is needless to say this spoiled him for a Methodist preacher; and instead of preaching things in harmony with the Methodist “Discipline and Standard” he commenced to reason out of Moses and the Prophets, Christ and the Apostles. For this he was expelled from the church, and became a follower of Christ, in-
to results. A night's refreshing sleep and again, with bro. Lively, we wended our way towards Denmark, arriving there about noon. This we found to be a country post office, with a few houses scattered around. We received hearty welcome by the brethren, making our stay at the home of brother and sister Lenox. Three lectures were given in a schoolhouse, which was all the public work we could do in the time at our disposal. This, however, was the smallest portion of what we had to do. The brethren had not been long in the truth, having had their attention called to it by brother Crosby. They were just at the stage when, like the rapidly growing boy, the appetite is craving. In the day time and till the hours of midnight we were engaged in answering questions, explaining certain portions of Scriptures and talking upon the things that seemed the meat and drink of the few believers in this place. There was a determination to have us prolong our visit, but circumstances compelled us to pull away with a promise that we would try and go down to some central town in the fall or winter and meet the brethren from all parts of the State, with a view of aiding them in forming themselves into ecclesias and acting in unison with each other in the spreading of the gospel. After the lecture, Sunday afternoon, May 22, we were conveyed to Bradford, where we expected to take train via St. Louis home the next morning, but, fortunately, the fast train that night, stopped long enough for us to board it, which was an unusual occurrence, and thus we were enabled to travel seven hundred miles and reach home, sweet home, in safety by noon, May 24th, having been absent six weeks
That night, a few met at brother Shepard’s house and we talked till a late hour on the things pertaining to the truth. The few living in Kansas City had not been meeting in fellowship, on account of there not being a perfect understanding as to the soundness of some who had moved there from other parts. Our interview, indeed, went to show, that there was not a Scriptural view taken of fellowship, one brother taking the ground that the table at which we meet being the Lord’s we have no right to dictate as to who shall partake thereof. This is a very loose and dangerous position to take, as, if such a principle were allowed scope in the ecclesia it would soon be a cage of every unclean and filthy bird, and the members would be absolutely helpless. True, it is the Lord’s table, but He has spread it for His children to whom it is said, “Ye cannot partake of the cup the Lord and the cup of demons.” If men holding the doctrine of demons partake with those who hold the doctrine of Christ, then the cup becomes at once the cup of both and there is a complete fellowship with Belial. No such a course will be countenanced for a moment by those who have “come out from among the unclean” to be “separate from them.”
The ecclesia is the pillar of the truth, and it is its duty to see that the pillar supports upon it or in it nothing but "the things concerning the kingdom of God and the name of Jesus Christ," which, in the aggregate make up the "first principles" of the truth—the "foundation." The ecclesia is also the "ground of the truth," and there must not be ground—standing room—allowed for any form of doctrine that denies or nullifies any of the "first principles" of the gospel. If we commit ourselves to the theory that because it is the Lord’s table we have no right to make a test of fellowship, what would be the use of Paul’s command to "withdraw" from "perverse disputers?"—1 Tim. vi: 5. In 2 Thessalonians iii: 6, he says: "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Among the "few things" that the Spirit had against the ecclesia of Pergamos was that they had there them that held the doctrine of Balaam—Rev. ii: 14. It was permitting false doctrine to be held and fellowshiped that developed the Laodicean apostacy, which made the ecclesia nauseous to the Deity in the beginning of our era. Many instances may be cited to show Jehovah’s disfavor of those who fraternized with men who held doctrines at variance with truth; and if we would receive divine approbation we must keep ourselves aloof from the unfruitful works of darkness in every form.
The debate was held in a grove ad-
joining the village of Zion. A rough
platform partially roofed was provided
for the speakers and moderators, and
rough beards for seats for the audience,
tall trees serving well for shade.
Around the seats, which fell far short
of accommodating the audience, car-
riages were drawn up and served as
seats for many. The average attend-
ance was estimated at two thousand
people, the largest being estimated at
twenty-five hundred. There were over
three hundred carriages, besides horse-
back and mule-back riders and pedes-
trians. It was an audience of intelli-
gent and very respectful people; and
their behaviour throughout was remark-
ably good, patient, considerate and re-
verential, notwithstanding the discom-
forts necessarily attending the rough-
and-ready provisions for their accom-
modation. It was said there were over
forty ministers present from various
denominations. Of these, both as
regards Kentucky and the debate that
followed the next week at Creal Springs,
we cannot speak as complimentary as
of the rest of the audience. It is well
that the "laity" did not follow the ex-
ample of the "clergy," and the latter
would have done well to follow the
example of the former. Perhaps, how-
ever, there is a little excuse for them,
in that the shafts of truth would be
more keenly felt by men whose bread
and butter depended upon the people's
ignorance, than they would by the peo-
ple who have to supply the bread and
butter; for it may not be unwelcome
news to the latter to discover that they
are "spending their money for that
which is not bread and their labor for
that which satisfieth not."
First Proposition:

“The Scriptures teach that the Kingdom of Heaven was set up during the personal ministry of Christ.”

Mr. Hall Affirms -- Mr. Williams denies

Second Proposition:

"The Scriptures teach that all that constitutes man will be utterly unconscious from the time of death till the resurrection."

Mr. Williams affirms -- Mr. Hall denies

Third Proposition:

“The Scriptures teach that there will be a general resurrection of the dead of all mankind who have died.”

Mr. Hall affirms -- Mr. Williams denies

Fourth Proposition:

“The Scriptures teach that the final punishment of the wicked will consist in the total extinction of their being."

Mr. Williams affirms -- Mr. Hall denies
resolutions was concerned; “but,” said some, “we, in our ecclesia, are young in the faith, having no experience as to how to conduct an ecclesia in a way to secure decency and order.” “That we will do all we can to help you in, brethren,” we replied, “and in a fraternal way we can talk over such matters in a manner that will yield the good results you desire, unhampered by a legislative system that would become a precedent for endless confusion.” A good understanding as to the object of a Christadelphian Fraternal Gathering was thus reached, and everyone present seemed to overflow with real spiritual enjoyment.

As to the method of conducting eccesias in a way to secure the best spiritual results, we briefly related an experience of over twenty years, and the manner in which such matters are carried on in different parts of the States and Canada, recommending the Ecclesial Guide as a good “guide” to follow—not that it was to be viewed as the laws of a “dictator,” as some have foolishly charged, for it was never intended to be that; and those who will read it without jealousy will fail to discover anything but profitable suggestions given in a way that is becoming a humble, yet firm and faithful brother of Christ.
There was present at the meeting a Mr. Pilkerton (now a brother), a gentleman well along in years who, for some time, had been struggling to extricate himself from the strong delusion of the apostacy. He had, at last, determined to “come out,” and desired to be assisted in putting on the saving Name. The brethren proposed that brother Williams should examine him before the whole meeting; and Mr. Pilkerton being perfectly willing, this was done, and to many outsiders it was a matter of astonishment, that the Christadelphians should require such a knowledge of the Scriptures by an applicant before they immerse him. Our brother was well informed, and seemed to have a ready answer for each question. On the day after, he was immersed by brother Lively.
Most of the brethren in Arkansas are young in the faith; but a greater earnestness to know what is right and to do what is right we never saw. It is hardly to be expected that all who embrace the truth will at once see the full meaning of the words, “Come out from among them.” There were some at this meeting who had not; but as soon as it was shown them what was right and what was wrong, that was enough. A broken and contrite spirit, and a trembling in the presence of God’s Word were to be seen exemplified by all. Is it wrong to do this, that, or the other? if so, I will not do it, however trivial, was the universal expression.
We make our home with Brother and Sister Martin, who have a large summer house situated upon a high hill, where we get the benefit of every breeze that blows. Brother and Sister Martin’s home is in Conway, but out here where they have a large farm they spend the summers. The house resembles a hotel, for everybody seems welcome, and during the time of the gathering it might be literally said that the doors are never shut. There is one respect, however, in which it is in contrast with hotels, and that is in the fact that the manifest cheerful welcome to all is not forced into the expression of the host and hostess by the “money there is in it.” The welcome is the real thing, that one knows and is made to feel is inspired by the love of the Truth and the good cheer it begets for those who are interested in its progress. There is “no money in it” here; but there must be considerable money out, if one may judge by the number of guests and the hospitable care bestowed upon them.

Much progress has been made by the brethren of Arkansas. When we made our first visit there, about eight years ago, the few who had embraced the Truth seemed in a quandary, not knowing what to do nor how to do. They had not yet come to understand what it was to come out from the world, neither did they yet realize the necessity of forming themselves into an ecclesia for the regular assembling of themselves together to memorialize the Lord’s death. An occasional meeting would do, just when it would happen to be convenient, and the convenience largely depending upon a chance visit from a brother able to lecture. Few at that time could see the evil of exercising the “sovereign right of citizens” in helping the principalities and powers and civil wickedness in the heavens of the diabolos run their affairs according to the course of this kosmos. Indeed, some stoutly maintained that it was their duty to help the world run its affairs. But they were a teachable
people, and time has shown that many of them were possessed of a "broken and contrite spirit that trembles at God's word." It did not take them long to see that there are dead to bury their dead, and that they could not serve God and diabolos. So they fully made up their minds that one line of politics was enough for them, and now the politics of God's kingdom engage their attention to an extent quite refreshing to an observer who has witnessed the progress made.

addresses. Every brother that could was expected to say a few words, and the subjects were mostly of a practical character, sometimes dealing with evils in quite a blunt manner and yet taken by those rebuked in a kindly spirit. Indeed, they do not "rebuke sin afar off" down there. They generally speak to be understood by those for whom it is intended.

From Martinville we were to go to Clinton, twenty miles farther in the country, forty miles from the railroad—the farthest we ever were from a railroad before in our life. We had ar-
Bro. J. D. Martin residence, 1895
Brother Martin took us from Martinville to Conway in his buggy, a distance of twenty miles—over rough roads, of course; they have no others in any part of Arkansas where we have traveled.

At Conway, brother Teas had made all arrangements for the lectures, which were given in "the old Methodist Church," now transformed into an Episcopalian church, which is the "Church of England" Americanized. In the church of England we were "Christened" and kept under the eyes of "godfather and godmother," who had promised that I should "renounce the devil and all his works, the pomps and vanities of this evil world," etc. This promise was binding till confirmation took place; but I renounced the devil in a way my parson and godfather and godmother never expected—by renouncing the Church, with all its "pomps and vanities;" and here I was in one of its buildings, destitute of the aristocratic pomps and vanities of its English branches, declaring the truth of the Bible. Such a thing could never
Episcopalian Church—Conway, Arkansas

Second home, Locust and Prince streets, 1883-1899.
and over very rough roads. Night came, but we kept pressing on in the hope of getting to brother Haley’s. Not having slept the previous night, about ten o’clock I fell asleep in the carriage from sheer exhaustion, and although we were being tossed about by the roughness of the roads sleep—a dead sleep—reigned supreme. Finally, I was awakened and kindly conducted to a bed in the form of blankets spread upon the ground and the starry heavens for a canopy, the Brethren Haley’s having found that it would be difficult to travel the six miles yet between us and our destination, on account of the crookedness and roughness of the roads, the exhausted condition of our horses, if not that of the Brethren Haley’s—they may not be willing to admit this as Texans, but I am inclined to think so. I was no sooner on the

After introductions had taken place we were escorted to the school-house in the center of the camp ground, called the “Junction School-house,” and informed that it was to be our abode, our office, and our bed-room. There was a bed on a bedstead, not on the floor or on the ground like the rest in camp, a washstand, with all the appurtenances thereto belonging; and a table for a desk; and we began to think that the rules of camp life etiquette were trampled under feet. Just fancy, the entire school house were to be ours—but that was not to be without an exception, yes, a good many exceptions, in the form of innumerable bats, whose playful flights from end to end and from roof to floor of the house suggested the
possibility of disturbed nerves. I soon learned, however, that the bat-disturbing power was the light of the lamp, and that darkness would end their flighty performances, then I could quiet my nerves and take my rest.

One must travel a long distance to find kinder-hearted people than our Texas brethren and sisters. If the exterior is rough in appearance, there are hearts and whole souls imbued with that love which the Truth only can beget. And as to the brethren who take a public part in the work of the Truth, their intelligence in the Scriptures is remarkable; and even if grammar suffers sometimes at their hands their presentation of the advanced phases of truth is most refreshing. They have time—rather they take time to study the Scriptures, and they sleep not in the spiritual sense. I insisted
It seems strange, we must confess, that “not a word of fault” could be found by the Waterloo correspondent with the Visitor’s contents on inspiration. We know of no one in fellowship with the ecclesia at Waterloo who does not believe that the original Scriptures were so inspired of God as to be, when originally produced, free from error and mistake. If there are any who do not so believe, they do not make known their dissent. We have found here and there, however, those who, while they believe in the entire inspiration of the Scriptures and their consequent infallibility cannot see but what those represented by the Visitor believe the same things; and under this mistaken impression they sympathize with them. It is unaccountable that anyone carefully reading all the statements made in the Visitor upon this subject can be mistaken. On the other hand, one merely glancing through its pages would be persuaded that no difference existed. For instance, one reading their motto text on the first page: “Every Scripture is inspired of God, etc., would naturally conclude that all was right, the skeleton being out of sight. It is only when the question is asked, What kind of inspiration do you allow for the Scriptures, that the skull and cross-bones jump up before one with the answer, “Fallible inspiration,” written as a name upon its forehead. It is by this equivocal method of dealing with the question that many of the unwary are caught in the trap; and it seems to us that some have allowed themselves to be too easily caught.
God inspired the Scriptures of the Old and New Testaments, in all parts of them. God cannot lie, or make a mistake; therefore the original Scriptures were free from falsehood and mistake, even in words, jots and tittles.
In Mount Zion Chapel, the place where the work of the Truth commenced in South Wales, and where there has in times past been an ecclesia of about a hundred members, there is a small body of about twenty. This was our old ecclesial home, and here there are some who entered the race when we did, and here our relatives meet. Their principal man for the public work of the truth is Bro. J. K. Clement. Old associations made Mt. Zion seem like home to us, and so there we went, and, by request, delivered a number of lectures and addressed the brethren in the week-night Bible class. But the door to fellowship here was barred. Not that the ecclesia refused fellowship to us; but the position it occupied in relation to fellowship on the Inspiration question stood in our way. We hoped (and still hope) that they would see the necessity of protecting themselves from compromise with the blighting theory that Inspiration may be responsible for errors in the original Scriptures. This ecclesia had the boldness several years since to send a protest to the Visitor against the editor's errors on sin in the flesh and the relation of Christ thereto. But notwithstanding that those errors are still held along with that of possible erring inspiration, they inconsistently remain in their compromising position, and so in their Sunday morning meetings we were like strangers in our old home.

We were blamed, it seems, for consenting to deliver lectures under their auspices; but so long as true fellowship is not compromised, it is a duty to be as friendly as possible with those you regard as standing in a wrong position, especially when you do so with a hope that they will eventually take a consistent position.
Church Park, Mumbles, Feb. 20, 1908.

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

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

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

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

Yours fraternally,

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

Editor.
THE DEATH OF BRO. J. H. HADLEY

We share with others in sorrow over the death of Bro. Hadley. We first met him in 1865, and the next time in 1903, and we have been acquainted with his history in the truth. We are not blind to his good qualities, nor do we withhold from him any honor due to him. But when an esteemed one is taken away by death, admirers are prone to allow facts to be obscured by sympathy. It is not easy to extend sympathy and yet maintain firmness towards the same person in matters of principle. On this occasion there is danger of perpetuating the evils which Bro. Hadley refused to remove in relation to the inspiration question and no-sin-in-the-flesh in relation to Christ. Those in fellowship with Bro. Hadley up to the time of his death are deeply grieved over his death because they have lost the help of one whose equal in diplomatic skill they do not have. We have another reason to regret it, and that is, that he died without correcting the errors he had made and defended; and left his followers in the deplorable position he had for years skillfully kept them. On the nature and sacrifice of Christ, Bro. Hadley accepted none of the Christadelaphian statements of faith, yet the Ecclesias he met with were nominally based upon the “Birmingham Statement.” His general teachings on the subject were condensed into his own words: “In Him was no sin, innate, inherent or acquired,” and this error he refused to correct. If there was a possibility of his ever correcting it, his death is all the more to be regretted.
Now, brethren, after all this, and much more of the same sort, the division was forced in Birmingham, partly, and, at first, principally, because our belief on Adamic condemnation was objectionable. The responsibility question was afterwards more prominently made an excuse than it had been for insisting upon the division; but, as you know, we stand in respect to that where the body has stood since the revival of the truth, and where Dr. Thomas stood, in relation to the fellowship aspect of it, till the day of his death.
How can any enlightened brother or sister blame us for stoutly and persistently contending against such a return to the ridiculous Methodist style of “getting your sins forgiven” and against the unheard-of foolish, irreverent gospel-nullifying and God-dishonoring invention that enlightenment in the glorious gospel—a gospel sent by Heaven’s love to rescue a groaning humanity—by this gospel perishing, groaning, lost men and women are brought under the sentence of the second death; and that all that the gospel does through the agency of baptism is remove the penalty brought by its own hands? Surely facts—foolish facts—in the ranks of some Christadelphians—have turned out to be stranger than the most fictitious fiction ever conceived by the most prolific imagination. Flee you, brethren, from association with such heresies! Escape for your lives while opportunity is within your reach; for if this is not “another gospel” and a complete perversion of the gospel of Christ, there never was one.
Ans.--The question of making resurrection of Gentiles out of Christ a test of fellowship depends upon the way it is held.

If it be recognized that Adam brought death upon the entire race by his sin, that baptism into Christ frees men from the permanent power of death, and that such of the baptized as die will rise through their relationship to Christ, but that it is possible God may, by His independent power, raise some others, I should not consider it a barrier to fellowship.

But if it be contended that some Gentiles out of Christ will be raised on the same basis as those in Christ, this contention would be a barrier to fellowship.
Answer.—My “plea for unity” explains that. The Birmingham brethren having departed from the truth on Adamic condemnation, and tampering with the old Statement of Faith, and weaving into it resurrection for Gentiles for “good or for bad” out of Christ, on the same basis as those in Covenant relationship, makes fellowship impossible, and, therefore, when I came to England this time I did not write a single word to Birmingham because I realized that there had been a departure from the truth in the new patched unscriptural so-called amended basis thereby departing from the stand Brother Roberts took—“It is inappropriate,” and a “may be,” and making it a must be, and that it must be used as a means of intimidating people into the waters of immersion.
MISTAKEN.—The editor of The Christadelphian and the Secretary of the Temperance Hall (Birmingham) Ecclesia complain that, despite the emphatic tone of letters given to brethren coming to America, the hearers of the letters are taken in by ecclesias that have been cast out by Birmingham; and there is more than a hint that ecclesias of this country act deceitfully in these cases. They are mistaken; it is almost impossible for any to be so misled. Some who, guided by the emphatic letters, have gone where they were directed have discovered that they were in the wrong place, and they have, of their own accord, come among us, finding that we stand on the old foundation of the Truth as they at first heard it. The ecclesias of this country are not anxious enough for numbers to deceitfully take in visitors without first knowing how they stand. Several thousand miles away they are deploring what they regard as the evil state of things in the American ecclesias. Dear me, cannot these complainers see what is right before their eyes at home? It is because the American ecclesias have refused to follow the foolish dictates of a few men in England that these men try to make their followers believe that we are in a fearfully evil state. But they are again mistaken. We over here like to see many coming into the fold, whether from the ranks of aliens or from separated brethren; but we do not like this at the expense of the Truth, and honor, and honesty; neither do we have it so. You are mistaken, Bro. Editor
part separated from us and we are left to carry on the great and blessed work of the truth without their aid and without their hindrance. So far as known to us the Advocate fearlessly and unequivocally represents the original Christadelphian body and insists on the original Christadelphian confession of faith. The editor has most kindly consented to assist us in proclaiming the truth. He comes amongst us to comfort, to exhort, to upbuild and also to make known to the “outer world” the glorious gospel of the blessed God.
But why should we be expected to go far and wide to deal with the many perplexities that so frequently estrange brother from brother and ecclesia from ecclesia? Why should we presume to meet such expectations? Are we to be expected to have the “care of all the churches?” and would we presume to incur such a responsibility? These are questions capable of being very much misconstrued, and the circumstances in which the truth, its affairs and its faithful servants are frequently thrown, are such as to afford ground for the attacks of enemies, the sneers of the scornful and the growls of the grumbler. These things, however, when viewed from the proper standpoint, and looked at with a singleness of eye—an eye to the glory of God and the advancement of His cause, with man, the instrument, out of sight—are just as they may be expected to be found in these days of trial and discipline.

To the man who has the Truth and its interests at heart, the
desires of a brother to have help from another brother from outside the difficulties to be dealt with will not appear in the light of bowing to man as superstition bows to a pope; neither will the earnest and faithful efforts of him who would do his part as a peacemaker and a defender of pure doctrine and pure fellowship be viewed as presumption or egotism. There have been some, however, in all ages, who have been hanging on the outskirts, as it were, of the real interests of the cause of God, whose murmurings have hampered the efforts and sometimes discouraged the zeal of those whose only aim has been to promote good will among the brethren, the furtherance of truth's grand cause and the glory of Yahweh's name. Faithfulness, meet with whatever opposition it may, must not surrender to the enemy. While it is and must be possessed of a “broken and contrite spirit that will tremble at God's words,” it must not be effeminate. It has rights which it has a right to claim, and which it can claim, in the full assurance that it will meet the approbation of Him whose commendation will be a condemnation that will silence for ever the sneers of the scoffer and stop the mouth of the gainsayer.
COMPLAINTS ABOUT CONTROVERSY.

We occasionally receive complaints because the Advocate contains too much controversy, and the first thought evoked by reading these complaining letters is, “We will have no more controversy; the Advocate shall be an inoffensive, mild, lovable paper of peace, and not war.” Then we proceed with our editorial work, and here are facts staring in our face; the Truth in some of its vital elements is assailed, not only by the common enemy without, but by brethren within the camp. The “immortal emergence” doctrine is stealing its way back into our ranks, the theory of “free life,” no sin in the flesh, substitutionary sacrifice of Christ, the sacrifice of Christ and our baptism into him nothing to do with Adamic condemnation, baptism for removal of the penalty of the second death, enlightenment in the gospel imposes the penalty of the second death, baptism for the remission of personal sins only, and ‘no removal of Adamic condemnation and alienation thereby, Jesus the son of Joseph, and Jesus by being the son of God, born with two physical natures, human and divine, etc., etc. Daily these errors are persistently knocking at the door, sometimes breaking it down, and some times throwing the house into confusion and causing dismay among its faithful occupants. Then I see the question written, as it were, upon the wall: “WHAT ARE YOU GOING TO DO ABOUT IT?”
Now, brethren, with all due respect to your complaints and your desire to have no controversy, we are convinced by scripture, by experience, and by stubborn facts which force themselves daily before us, that no paper can do its duty in these evil days without controversy, without constantly contending and endeavoring to put down error. Any paper that will try to keep free from contention will be compelled to proceed upon the principle of “good lord and good devil,” and such a paper will be a hypocrite.

Call the New Testament a periodical, and view the writers as contributors, and Jesus as the editor; then let me ask you, Was that periodical conducted without controversy? Was it conducted without controversy among those within the camp? Human nature is the same thing in the twentieth century that it was in the first; and the conditions demand the same treatment.

“Let us have less controversy, and more building up among ourselves.” That sounds pleasingly as a suggestion—a proposition; but it will not work; it positively refuses to be reduced to practice. It is self-contradictory, since there cannot be a “building up” without an “earnest contention for the faith once delivered to the saints,” and this “contention” is only another name for “controversy.” Were the saints built up in apostolic times? They were, and that, too, by fighting hard battles, by “contention,” by “controversy.”

“But you, brother Williams, strike so hard, you are too severe.” Then when heresies threaten, you meet them, send in your defense, and the Advocate will welcome it; but do it, and do it quickly, do it when it is needed. If you delay, and the editor sees the enemy flanking our ranks, he will strike, if he can, and strike to kill—the heresy, not the man, whether he be outside or inside the household.
"Look at ——; see how free it is from controversy." Yes, but is it free from covert thrusts? Bold, open contention has the merit of courage; but occasional darts from under cover are contemptible. You who with good intentions advise the ADVOCATE to cease contention, or at least to be more mild, appear to be quite blind to facts when you refer us to a certain paper for example. Do you think "controversy" is avoided, brethren built up, the gospel honored—do you think truth is told when the friends of the ADVOCATE are published as requiring that "Seek ye first the kingdom of God" should be changed to, "Seek first an agreeable matrimonial alliance?" What do you think the pen of the man who wrote this was dipped in? An editor would be more honorable were he to publish "controversy" on every page of his paper, than to pass this slander on to the printer. Such thrusts as this find room from time to time, and among a certain class of party supporters they succeed in prejudicing against a fair consideration of issues which the ADVOCATE has openly, and as some think severely, discussed.

We do not complain of the "complaints" received, because they serve a purpose, no doubt. Perhaps if they were not made, we might be more severe, and so perhaps between advice from one side to go on, and the other to stand back, there is an equilibrium. Let me say in conclusion, you deceive yourselves if you think a paper in behalf of the Truth, against existing and constantly arising errors without and within, can be faithfully conducted without controversy.
Bro. Sulley did not view it in the same way, and to our surprise he warned us against reproducing what he had written, reminding us that in English law and equity a writer had a copyright to what his pen produced. Of course we knew a man had such a right if he complied with the law and gave readers notice of a copyright having been procured, but no notice of this sort had been given and we never dreamed of a brother claiming such a right for a Sunday morning address. The result was that what we did, looking towards a more peaceful state, was condemned, and why it is hard to understand.

There was nothing new in what Bro. Sulley said in his Sunday morning address, and nothing therefore to copyright, even if such a thing must be thought of or threatened. He simply set forth what the pages of the Advocate had been contending for as against those who, as Bro. Sulley had at last discovered, were denying that Jesus had to atone for his own sinful flesh.
No. XXIX. says, that at the close of the thousand years there will be “a general resurrection and judgment,” etc. Many brethren think that the righteous will not die during the thousand years; and that since Jesus will be here, He will judge during that time. This never has been made a matter of fellowship, and there is no reason why it should be. If one thing is included in a Statement of Faith that is not regarded as a test of fellowship, there is an excuse for some asking, Why do you make this a test of fellowship with A when you do not make that a test with B? We suggest that this be made to read:

“That at the close of the thousand years, there will be a final extinction of all the wicked,” etc., omitting the words “a general resurrection and judgment.”
XXIX.—That at the close of the thousand years, there will be a final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.

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(1) That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years. 1

Heb. xx. 11-15; 1 Cor. xv. 24.
XXVII.—That the kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject-inhabitants, though in a much milder degree than now. Isa. 65:20; I Cor. 15:24-28; Rev. 20:7-9, 11:15.

XXVIII.—That the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close. Isa. 25:6-8; I Cor. 15:24-26; Rev. 20:12-15, 21:4.

XXIX.—That at the close of the thousand years, there will be a final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.

XXX.—That the government (in its mediatorial aspect) will then be delivered up by Jesus to the Father, who will manifest Himself as the "All-in-all"; sin and death having been taken out of the way, and the obedient of the race completely restored to the friendship of the Deity. I. Cor. 15:28.
We are asked whether we believe there will be a resurrection and judgment at the end of the thousand years’ reign of Christ. Yes; we do. Many of our brethren, regardless of “parties,” do not, because they think Jesus will be here during the thousand years to judge, and this renders unnecessary a judgment at the end. We differ from them, and agree with Dr. Thomas on the question. But why was the question omitted from “The Christadelphian Statement of Faith?” Because it never had been made a question of fellowship, and to encumber a “Basis of Fellowship” with matter that is not a basis is inconsistent. The question of whether Jesus will judge His people during or at the end of the thousand years is not part of the fundamental principles of the gospel; therefore it should not form part of a basis of fellowship—especially when it is not lived up to, and different opinions are allowed. If a question is a basis of fellowship, put it in the Basis; if not, keep it out. Consistency is a jewel.

—Editor.
FACING THE FACTS.—Some of the letters bidding us God speed in our visit to England expressed hope for a reunion of the separated bodies of Christadelphians in the British Isles. We feel sure the expressed hope was not for a union without unity, and the career of the Advocate has, we think, shown that it will not lend itself to the promotion of union at the expense of truth concerning the fundamental principles of the Gospel.

"There your are," we imagine we hear some saying, "you think you must be right and the others wrong." Well, if we think so conceitedly and not from sincere conviction, based upon clear evidence, it is a pity, and, the editor has lived sixty-six years without learning the lesson contained in the words, "Know thyself." But if, on the other hand, we have given good reasons, are still giving them, and are prepared to continue to give them, how can we honestly do otherwise than believe that we are right and our opponents are wrong? For that matter, the whole Christadelphian body claims that, in respect to the revealed plan of salvation, they are right and all other sects are wrong; and if they did not believe it they would be false, and if they did not declare it they would be cowardly and unfaithful.
As a body, we say honestly and dutifully to the religious sects of the world, "You are wrong, and we have proved it, and can prove it, by the Word of God." It is more important that we be faithful and true, than that we try to escape being called conceited; and, indeed, the man never lived who had the courage of his conviction, and yet escaped being called conceited. He who would fight faithfully for a cause he believes to be true must not be over sensitive in respect to indignities heaped upon him, for his personal feelings and what his opponents, not to say his enemies, say about him are not of much concern when he has a good cause to support and an account to render of his part in maintaining such a cause.

Christadelphianism started in the first century in union and unity, and perhaps the union lasted longer than the unity; but three hundred years after there was neither, and Laodeceanism was cast away from God as nasciing. This was in the times of Spirit manifestations and, partly, of inspired apostles. Would history, reason and example have good cause to believe and hope that the nineteenth and twentieth centuries would prove to be better than those of the first, second and third?

But what about union? Our experiences is that if we follow up one disputed question till there is no excuse for differing, another will be raised that will be made a barrier to union; and we have seen enough of this to compel us to feel that our opponents have no desire for union, and we may, so far as the larger bodies are concerned, be compelled to face the facts and pursue our course without placing ourselves in the position of intruders, and running after those who run away from us.
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