

The **Christadelphian** Advocate

125 years ♦ 1885-2010
Anniversary Issue

MARCH 2010

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A monthly magazine in defense of the “Things Concerning the Kingdom of God and the Name of Jesus Christ” as embraced in The Hope of Israel with a view to “Taking Out A People For Yahweh’s Name”

PUBLICATION TEAM & CONTACT INFORMATION

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Function	Personnel	Address	Email & Telephone
Subscriptions and changes of address should be sent to the Treasurer.			
SUBSCRIPTIONS	Tom Carson Treasurer	8100 Three Chopt Road, Suite 238, Richmond, VA, 23229-4833	tcarsoncpa@earthlink.net (804) 673-7400
Material for publication, including ecclesial news, should be sent to the Editor.			
EDITOR	Jim Washeck*	12 Westwood Estate Drive, St. Peters, MO 63376-1349	washecks@juno.com
Special Activities	James Millay*	27 Delphian Road, Springfield, VT, 05156-9335	jimillay@vermontel.net
Prophecy	James Farrar*	28 Baker Road N., Grimsby, ON, L3M 2X1	advocate@jayeffpartners.ca
Questions & Answers	Robert Miller*	11716 Ridgetop Drive Sherwood, AR, 72120-3990	robmil42@hotmail.com
As The Day Approaches	Mike Cude	117 Park Ridge Boerne, Texas, 78006-5712	mwcude@mwcude.com
BOOKSTORE	Martha King	P. O. Box 11701, Richmond, VA, 23230-0101	books@ christadelphian-advocate.org
WEBSITE	www.christadelphian-advocate.org		

Subscription information is listed on the inside back cover.

***"Build by whatever plan Caprice decrees,
With what material on what ground you please;
But know that Israel's Hope alone shall stand,
Which Paul proclaimed in Rome to every man."***

Long-standing *Advocate* readers will find the above poetry familiar in that it occupied space on the front cover of the *Advocate* for 45 consecutive years. It first appeared in the "Preliminary Issue" of October 1935 (reflecting the cautious optimism of those seeking to revive *The Advocate*), afterwards appearing consecutively from January 1936 through December 1981. The first two lines are taken from a poem entitled "Hope" by William Cowper (1731 - 1800). The composition as we know it today was introduced by Brother Robert Roberts into the title page of the Fourth Edition of *Elpis Israel* (see *The Christadelphian*: No 31, January 1867, Vol. IV).

The Christadelphian Advocate

His truth endureth to all generations.

Psalm 100:5

VOLUME 125

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NUMBER 3

Introduction

125th Anniversary Issue of *The Christadelphian Advocate*

The Christadelphian Advocate recognizes its 125th anniversary this month, surely a longer duration than its founder, Brother Thomas Williams, might ever have imagined.

In the realm of magazines *The Advocate* is an insignificant publication with an inconsequential circulation to a readership of no commercial importance. Yet it has endured, endured beyond the present day giants of the magazine industry such as TIME Magazine ó the oldest news magazine in the U.S. at 87 years; enduring despite controversy and financial difficulties at earlier times in its history. *The Advocate* was brought into existence to òadvocateö for the Truth and to enhance communication among believers in North America. Looking back over its work all these years we find a revealing chronicle of faithfulness to the magazine's founding principles and an intriguing story of determination as well as perseverance in the face of trial and opposition.

Not all that constitutes the history of *The Advocate* is admirable because it represents the efforts of fallible men. Nevertheless, its legacy of stalwartness on behalf of the truths the Unamended community has held so dear serves as an example and a source of encouragement. We offer this issue to *Advocate* readers with the knowledge that the magazine occupies a treasured place in the hearts of its longtime friends, and with the expectation that this special issue will stir reflection from which its friends and contributors might be further encouraged.

The Christadelphian Advocate Publishing Committee

Reflections

On Attaining A Milestone

The proverb states, *The hoary head is a crown of glory, if it be found in the way of righteousness* (Proverbs 16:31). What is true of individuals may also be personified and applied to the Truth's magazines. There is no virtue in old age unless the condition specified in the proverb is met: *if* it be found in the way of righteousness. The fact that *The Advocate* has been in existence for one hundred twenty-five years is not in and of itself noteworthy unless it is found in the way of righteousness.

The apostle Paul warned against the practice of self-commendation:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise... For not he that commendeth himself is approved, but whom the Lord commendeth (2 Corinthians 10:12, 18). Whether our Lord commends or is grieved by any effort in his name will not be known until he makes known his decisions at his judgment seat. The Lord is clear in his teaching that no one ought to boast: *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do* (Luke 17:10). In calling attention to the milestone of the one hundred twenty-fifth anniversary of *The Advocate*, it is not the committee's intention to engage in self-commendation. It is the Lord's prerogative to extend or withhold his approval when he comes to make up his jewels. In this period in the closing days of Gentile times, it is our duty to testify to the things concerning the Kingdom of God and the name of Jesus Christ and to assist in preparing our fellow-believers that we might share together in the glory that shall be revealed.

The milestone of one hundred twenty-five years provides an opportunity for reflection on the work that has been done and for contemplation of the work that needs to be done in whatever time remains. It is constructive to look back and consider how believers from prior generations worked to preserve the things most surely believed among us. It is also important to look forward and determine what role *The Christadelphian Advocate* can take that will honour the name of the Father and the Son. Speaking of the Lord's second coming, the apostle Paul wrote, *When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and*

ye in him, according to the grace of our God and the Lord Jesus Christ (2 Thessalonians 1:10-12). It is the desire of *The Christadelphian Advocate* committee that the magazine be a source of testimony to that which is right and true and that it may be an instrument to confirm faith, that the name of the Lord Jesus Christ might be honoured and glorified among his brethren.

A Christadelphian magazine must not exist solely for the purpose of pleasing its readers. It should not be a political instrument to respond to the currents among the ecclesias and go with their flow. It has a purpose for which the accountability is not, in the end, to the readers, but to the Lord. The committee therefore must answer first to their own conscience before the Lord and conduct themselves, as best as they are able, according to their understanding of His will. Thus, it is the committee's most important responsibility to conduct the magazine in the way of righteousness.

***The Christadelphian Advocate* emerged in the late nineteenth century as the primary representative voice for the community of ecclesias in North America.** The Unamended ecclesias have used *The Advocate* as an ecclesial magazine, as the primary place where they would report news about their affairs — baptisms, marriages, deaths, and gatherings. In recent years, the importance of this role for *The Advocate* has declined because such news is widely communicated through electronic channels much more swiftly. Serving as the representative for a community of ecclesias is a role which *The Advocate* came into as a result of historical circumstances but it has always been a voluntary role both for *The Advocate* and the ecclesias so represented. *The Christadelphian Advocate* has always properly respected the autonomy of the various ecclesias and is not and has never sought to be an authority over any ecclesias.

In recent years, *The Christadelphian Advocate* has been criticized for being too "liberal" by some for not being sufficiently strident in its condemnation of deviations, while also considered by others as too conservative for not endorsing unity proposals whose purpose is to bring Amended and Unamended ecclesias in North America together. *The Christadelphian Advocate* committee should not be overly concerned regarding these perceptions, as those terms are drawn from political reference points and are not befitting brethren in Christ. The fact is that there are times when brethren in Christ must be conservative, or, as we would prefer to express it, preservative, that is, acting vigorously to preserve the truth and refute error; and there are times when brethren in Christ must be liberal, that is, generous and kindly disposed towards those in need, whether the needs are spiritual or temporal.

The present committee is committed to carrying on the work of *The Christadelphian Advocate*, God willing. The committee does not expect that this task will be easy in the time ahead. As interest in the printed word

declines across western civilization in favour of electronic and social media, there is the challenge of sustaining sufficient interest in the magazine to enable it to be carried on. There is a need to engage the coming generation through the pages of the magazine, as currently *The Advocate* depends primarily upon the support of the more mature segment of readers in our ecclesias, and thus it faces the prospect of decline to the point where there are no brethren willing to serve on the committee or write for its pages. Some of the greatest expressions of support for *The Advocate*, at the time when 2010 renewals were received, came from believers who were in their eighties and nineties.

To summarize the impact of an increasingly corrupt world, as contrasted to fifteen or twenty years ago, our days are properly compared unto the days of Noah. These worsening conditions of the world have clearly contributed to observable harmful influences within our ecclesias. In view of these developments, we would further identify the following as among the factors that need to be seriously considered and addressed:

1. Long anticipated prophetic expectations for the return of Christ within this generation have not yet materialized. This perception of delay has impacted some as foretold in 2 Peter 3: *scoffers, walking after their own lusts, and saying, where is the promise of his coming?* As expectations related to the second coming of Christ decline, there is correspondingly more interest in the ðhere and nowö as reflected in growing believer involvement with the temporal causes of the world.
2. The world-wide web, email, facebook, blogs and chat rooms have taken the place of the printed word. Bible reading and periodicals on the Truth are no longer a part of the norm for our young people as they seek other avenues (often from their peers or non-Christadelphian sources) to fulfill their need to be connected. As a result, the truth is not well studied and understood, leaving a whole generation more vulnerable to being moved from the foundations.
3. Prophecy, which was given to be a source of light, hope and comfort, has become a growing source of disputation. Some have rejected the Christadelphian prophetic paradigm of the nineteenth century, others have modified it to reflect historical developments, and others continue to expound it vigorously. These differences are most evident in understanding the role of the state of Israel in fulfilling God's purpose.
4. There is less consensus on core beliefs than in the past. Unity efforts have resulted in new alliances, traditional understanding of the Truth is increasingly being questioned and new ideas are being promoted. Some ecclesias have responded by adopting more restrictive fellowship provi-

sions to the Unamended Christadelphian Statement of Faith, while others have chosen alternative bases for fellowship that provide access to more Christadelphians internationally.

5. Ecclesias are becoming more isolated as more restrictive positions are adopted and the community becomes increasingly fragmented. The precious bonds of the truth are too often lightly esteemed. **Of great concern is the degree of acceptance of the state of disunity within the Unamended household and the lack of sustained support for efforts to address it.** The attitude which the apostle Paul expressed for his Jewish brethren from whom he was estranged is not one often reflected today: *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh* (Romans 9:1-3). Is there great heaviness and continual sorrow in our hearts for the brothers and sisters who have left our community?
6. Youth are dismayed and confused by the strife and bitterness they observe. *If the trumpet gives an uncertain sound, who shall prepare himself to battle?* They may respond by seeking out less stressful but too often spiritually dangerous associations and unscriptural forms of worship. The effects of our communal discord on the coming generation and on our community's capacity to bring the plan of salvation to a perishing world need to be urgently considered and addressed.

The Advocate invites the active participation of our readers to address the impact of these changes consistent with a scripturally based commitment to the beliefs and the principles that our pioneers promoted in former generations. The Advocate committee's hope is to face these challenges by following a course that has been historically defined in our constitution. **The present constitution, copied in part below, expresses these as follows:**

BASIS: The Christadelphian Advocate Publishing Committee stands as its founder, the late Brother Thomas Williams, stood: upon the Scriptural basis set forth in the Bible which we believe to be the Word of God; and which is conveniently summarized in the Christadelphian Unamended Statement of Faith. The Committee is dedicated to the task of encouraging its readers to faithfully uphold the original Faith once delivered to the Saints; and to reflect their dedication to these doctrines by leading a life set apart from the world by close observance of the Commandments of Christ, without which holiness unto the Lord is impossible.

OBJECTIVES: The Christadelphian Advocate Publishing Committee exists for the purpose of bringing the following services to the Christadelphian Brotherhood:

1. Publication of a monthly magazine, *The Christadelphian Advocate*, intended for the strengthening and enlightening of those who profess the Name of Jesus Christ, and as a bond of inter-communication between those of like precious Faith.
2. A publishing service making available to Brethren of Christ and interested friends books and pamphlets published by the Committee, or literature published by others and deemed useful in the cause of the Truth.
3. Strengthen the Brotherhood by supporting activities such as preaching efforts that will hold forth the word of life to a perishing world while providing purpose for those who are involved in related activities. Such activities will include the use of any appropriate medium of distribution, including in this generation, a wise use of the World Wide Web (Internet).
4. Strengthen our young believers through support of their efforts to serve in the vineyard of the Lord. These efforts will include the publication of articles and papers by and for our young people as well as the generation of tasks that will enable them to exercise their developing talents and help them to be prepared for future activity in more responsible roles within our community.

In summation, for *The Christadelphian Advocate* to carry on its work with effectiveness until the Lord comes, it requires engaged Bible students and writers who are willing to share the fruits of their studies. We are blessed with a contingent of both among the magazine's current subscribers for which we are most thankful. We look forward to continuing this form of service on our subscribers and contributors behalf and with their active assistance, God willing.

The Christadelphian Advocate Publishing Committee

Few Numbers No Barrier To Zealous Proclamation

Four Christadelphians make up the quantum of the truth's representatives in the town of Galt [a town in southern Ontario], yet one would think from the measures to have the truth placed before the public that there existed a large Ecclesia there. Quite a large and commodious hall was procured and the lectures very extensively advertised. Four lectures were given, commencing with a rather small audience, but closing with a crowded house.

Thomas Williams, Our Summer Tour, March, 1885 (the first issue), p. 17

Exposition

The Abrahamic Covenant

The covenants of promise are a most fundamental first principle of the Gospel. Those who are “strangers from the covenants of promise” are described as without hope and without God in the world (Ephesians 2:12). Peter attests to “great and precious promises” through which believers hope to partake of the divine nature (2 Peter 1:4), and Paul declared he was judged for “the hope of the promise made of God unto our fathers” (Acts 26:6). These promises are referred to as the Abrahamic Covenant as well as the Abrahamic, Davidic and / or Everlasting Covenant, distinguishing those promises that were confirmed by God with an oath to Abraham, Isaac, Jacob and David; and ratified through Christ’s “blood of the everlasting covenant” (Hebrews 13:20).

God’s covenanted promises constitute the hope of salvation brought to light in these last days of darkness by Brother John Thomas in 1847 and proclaimed in his publication “The Herald of the Kingdom and Age to Come.” Although recognized as the basis of the “faith” and “hope” of the gospel by enlightened believers since that time, the covenants of promise are virtually unknown in the Christian world. Throughout The Advocate’s years, “covenant relationship” has been consistently proclaimed and taught; baptism into Christ recognized as entry into the covenant, thereby becoming a seed of Abraham and an heir to resurrection and the promise to the faithful of eternal inheritance in the Kingdom to be established in the land of Israel.

The Abrahamic Covenant has been prominently featured throughout the different eras of the Advocate, from promotion in children’s catechisms in the early 1900’s, Sunday School lessons in the 1930’s and articles promoting and defending this doctrine throughout the years (also prominently presented in “The Great Salvation”). The following article – “Abraham,” authored by Elsie Alley Williams and published in the September 1942 Advocate (during World War II), is here reproduced as originally published and commended to Advocate readers as representative of The Advocate’s Bible teaching on this vital subject.

Abraham

Most people are familiar with the fact that Abraham was the father of the Israelitish nation (now known as the Jewish nation): but few Gentiles know that Jehovah has promised Abraham that “He would make him a Father of a **multitude** of nations” (Gen. 17:4, American version); or that “**all nations** of the earth are to be blessed in Abraham” (Gen. 18:18); or that Abraham is yet to “inherit the world” (Rom. 4:13); or that “those who are of FAITH are the

sons of ABRAHAMö (Gal. 3:7); or that öthe Gospel was preached to Abrahamö (Gal. 3:8); or that öAs many as have been baptized into Christ, are Abraham's SEED and heirs according to the promise,ö the promise God made to Abraham, (Gal. 3:27, 29).

In the ecclesiastical world we hear nothing about being baptized into Christ to become Abraham's SEED, and heirs to the promise God made to Abraham; or nothing about Abraham being HEIR of the world; or that Abraham is to be the Father of many nations; or that those who are of Faith are the sons of Abraham. Most of the ecclesiastical world would scorn the idea of becoming sons of Abraham.

Matthew the gospel writer, reckons the generations of Jesus, from Abraham down (Matt. 1-17). Now why didn't Matthew commence with Adam? Because Abraham was a chosen man, who won favor with Jehovah through his obedience. We remember that Jehovah called Abraham out from the land of the Chaldees, away from his kindred, and from his father's house (Paul says that öAbraham went out not knowing whither he went, Heb. 11:8) to a land that He showed him (Gen. 13:14-18). Jehovah told Abraham, öI will make thee a great nation, I will bless thee and make thy name great, I will bless them that bless thee (I wonder how many of us today bless Abraham?) and him that curseth thee I will curse, and in thee **shall** all the families of the earth be blestö (Gen. 12:1-4). All the families of the earth have not yet been blest in Abraham, even Abraham's seed according to the flesh, today are undergoing the worst persecution of history. When Jehovah establishes His Kingdom upon the earth, then Abraham's öseedö both natural and Spiritual (The Spiritual seed are those who have become Abraham's öseedö through baptism into Christ (Gal. 3:27, 29) will receive the first blessing, afterward, öAll families of the earth will be blessed in Abraham.ö Abraham was willing to even sacrifice his own son in obedience to Jehovah's command. Paul tells us that öAbraham accounted that God was able to raise Isaac from the deadö (Heb. 11:17-20). Yes, Abraham believed in a resurrection.

Jehovah promised Abraham the land of Canaan for an **everlasting possession** (Gen. 17:8). Stephen has told us that öAbraham did not have as much of the land of Canaan as to set his foot onö (Acts 7:5). Abraham is not now in possession of the land because he is in the grave. Paul, enumerated Abraham among those who died in faith not having received the promises but having seen them from afar off (i.e. after the resurrection); again Paul enumerates Abraham among those faithful ones who received not the promise, God having provided some better thing for us, that apart from us they should not be made perfect (i.e. immortal). Abraham and Paul and the faithful of all ages will be made perfect, or immortal, at the same time, and that time will be after the resurrection and judgment (Heb. 11:13, 39, 40). When Jehovah's

Kingdom is established upon the earth, we are told that Abraham will be in the Kingdom (Luke 13: 28, 29). For many years we have seen the natural öseedö of Abraham (the Jews) going back to their land; when Christ returns to the earth he will take them back there in greater numbers, for he is to be their King, with his throne established on Mount Zion in Jerusalem, as well as King of all the world, and his öLaw is to go forth from Zion and his word from Jerusalemö (by radio I suspect) to all nations of the world, öand he will judge between many peoples afar off, and then they shall beat their swords into plowshares, and their spears into pruning-hooks: and nation shall not lift up sword against nation, **neither shall they learn war anymore** (Zech. 4:1-5). We are told öJehovah shall be King over all the earth in that dayö (Zech. 14:9).

öWhen the son of man (Christ) shall sit on the throne of his glory, (on Mount Zion in Jerusalem) the öfirst dominionö of his universal Kingdom will be in Palestine (Micah 4:7, 8, St. James version). At that time öThe twelve apostles shall sit on twelve thrones, judging (ruling) the twelve tribes of Israelö (Matt. 19:28).

Well, how does Christ fit into this Abrahamic picture? Jehovah told Abraham öthy seed shall possess the gate of **his** enemiesö (Gen. 22:17, 18), the word öhisö denotes that this refers to an individual. In fact Paul tells us that this öseedö means Christ (Gal. 3:16). Christ's enemies put him to death, when Jehovah raised him from the dead he then became triumphant over his enemies. If Abraham must be resurrected to inherit the promise God gave to him, then, there must be one of the Adamic race who has proven himself worthy to gain a resurrection for himself (Heb. 2: 14-17; 5:3; 7:27), and power to resurrect all those who are his (John 6:39, 40,44,54). Christ will raise Abraham when he returns to the earth and raises all those who have entered into covenant relationship to Jehovah. We have seen that the natural öseedö of Abraham (i.e. his seed according to the flesh), and Christ, his öseed,ö and those who have become Abraham's öseedö by being baptized into Christ (Gal. 3:27, 29) all belong in Jehovah's plan of salvation.

Jehovah tells Abraham that in his öseedö all nations shall be blessed (Gen. 22:18). **All nations** have never yet been blessed, in Abraham's öseedö according to the flesh, or Abraham's öseedö according to the Spirit, neither have they yet been blessed in Abraham's öseedö ö The Christ. In the Future age all nations of the world are to be blessed through Abraham's öseedö ö The Christ, and through Abraham's spiritual öseed,ö the latter are to be Kings and Priests, and are to assist Christ rule the world righteously (Rev. 5:9, 10; 20: 4-7).

When Christ was on earth two of his Apostles asked if one might sit on his right hand and the other on his left, when he came to his glory (i.e. when he

comes back to earth and establishes his Kingdom), Christ told them, that was not his to give. I like to visualize Abraham, the grand old patriarch that he is, as sitting on Christ's right hand in the Kingdom.

Elsie Alley Williams



Prophecy

One Hundred Twenty-Five Years of Fulfilment

It was our Lord Jesus who reminded the generation at the time of his first coming, *For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them* (Matthew 13:17). That privileged generation was witness to divinely ordained developments that were unprecedented in history. It was the time of which Luke records, *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not* (Luke 3:15). It was the time when the Messiah of Israel, promised from the foundation of the world, was born and worked among men, as the apostle John testifies, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life* (1 John 1).

What parallels exist between the generation that experienced the first coming of our Lord with our generation? If we are able to discern the signs of these times, our generation appears to be appointed to be eye witnesses of the second coming of the Lord from heaven. The records of a magazine like *The Christadelphian Advocate* record the observations and expectations of the brethren throughout its history. In comparison to what the brethren saw in the late 1880s relative to what we see today, they were among those who “desired to see those things which ye see and have not seen them.” They saw only a bare outline of things taking shape in the earth that have reached their fullness over the span of time down to our generation in the twenty-first century.

A survey of the early years of *The Christadelphian Advocate* indicates that robust discussion of Bible prophecy was an important element of its content. Four themes received emphasis:

- Indications that the Jewish people were taking interest in Palestine and were destined to return there
- Indications that the Turkish Empire was in decline, understood as the

figure in the sixth vial of the drying up of the River Euphrates, and its association with the religion of Mohammed in opposition to ðChristianö Europe

- The armament and bellicosity of the nations of continental Europe, particularly Russia, Germany, France, Italy and Austria, with special attention to Russia's designs on the Middle East and Britain's opposition
- The intrigues of the Pope in influencing European politics

It was customary for a significant part of the content of many Editorials to contain the Editor's analysis of developments in the earth under the heading, ðSIGNS OF THE TIMES.ö Brother Williams noted that the focus shifted after 1870 from the ðRoman questionö to the ðEastern question.ö By this he meant that students of prophecy were less occupied in expectation of the decline of the Pope's power, as that had occurred in 1870, and more concerned with the expectation of a partial return of the Jews to their ancient land, as an outcome of the striving of the nations over Turkey's demise:

The movements of all nations at the present time must be looked at as they effect the Eastern question, the solution of which requires just such movements as are to be seen at the present time. The brethren of the Lord have for years been looking in the light of prophecy, for the evaporation of the Euphrates power; for the British power to control matters so as to admit of the colonization of Palestine by God's scattered people, the Jews; they have been looking for a partial return of the Jews to the land of their Fathers, to dwell there ðwithout bars or gates;ö they have been declaring England would, either by force of circumstances, or from free choice, take possession of the land of the Pharaohs; and that the Russian Bear would push forward one paw after another until he would make the Lion growl; and they still declare that very soon the fight will begin for which shall have the largest share of the Turkey. Now what do we see? Is not the situation formed in accordance with these prophetically inspired expectations? There is the ðriver Euphratesö dried up until the bed is almost visible; England in Cyprus; and by treaty the protector of Asia Minor and Egypt; the Jews under English protection, and by English aid colonizing the Holy Land, Russia just at the present time stepping on forbidden ground belonging to one of England's allies ð Afghanistan.

Thomas Williams, Editorial, April, 1885, p. 36

Many of the expectations expressed by Brother Williams came to pass shortly after his death, as a result of Britain's driving the Turks from Palestine towards the end of the First World War in late 1917. The reference to Russia's threats towards Afghanistan shows that it was identified as a ðfault

lineö in the rivalry among global powers one hundred twenty-five years ago.

The Christadelphian Advocate encouraged Bible students to express their understanding of the prophecies, for which there were earnest responses. The following is a short sample from the early years:

- Brother J. W. Tichenor contributed a letter he received from Mrs. A. E. Davis from Jerusalem in which she reported abundant rains and that öit seems to everyone, now, that the Lordø time has really come to Æbuild the waste places.ø She went on to report how Baron Rothschild öhas recently bought 4,000 acres and is now about to purchase a village, with a large tract of land, between Jerusalem and Jaffa...Truly the fig-tree is putting forth leaves; ye see summer is nigh.ö [January 1889, p. 69-70]
- The wrathful contents of the Seventh Vial are poured out by the saints post-resurrectionally. This, we believe, is in harmony with that incomparable exposition of the Apocalypse ö EUREKA, by Dr. Thomas, with which we assume the readers of the ADVOCATE are familiar ö a work to which if we know anything correctly of the divine Word, we acknowledge our indebtedness and gratitude, as well as to its respected author, as Deityø servant. [Brother C. H. Evans, February 1888, p. 32].
- But when we enter into the field of *unfulfilled prophecy*, it must be our duty to exercise great caution. Where no inspired interpretation is found, the farthest step the student can afford to take sometimes is this, öThe probabilities indicated are thus and so.ö We sternly denounce all efforts of priestcraft to think and speak for us. Great names have no patent-rights to protect their theories against fair, plain and earnest criticism upon the questions heading this article. [A CHRISTADELPIAN STUDENT, May, 1888, p. 103]

As we consider the zeal and watchfulness of the brethren in the early years of *The Christadelphian Advocate*, there is much that can be learned from them. While they held the work of Dr. Thomas in respect, they investigated the Scriptures in light of the things they saw developing in the earth, building with caution on the foundation which he laid. While they were in expectation then of the Lordø coming, the signs by which they were sustained remain relevant to this present time. They were premature as to the time but not in error as to the substance of Deityø plan developing in the earth precedent to the Lordø return.

Over its one hundred twenty-five year history, *The Advocate* has followed the same themes set out in its formative years and will continue to do so, God willing, until they are accomplished in the setting up of the Kingdom of God on earth. *Even so, come, Lord Jesus.*

THE ADVOCATE FOR 1936

In the first issue of The Advocate in March 1885, Brother Thomas Williams wrote an article entitled "Our Name and Object" which served to establish the foundation of the magazine. That foundation has been both revered and adhered to by successive editors, as demonstrated in the following from the pen of Brother H. Ernest Hardy (Editor from January 1936 through April 1942). "The Advocate For 1936" opened the January 1936 issue of the Christadelphian Advocate (Vol. 51, No.1), announcing the magazine's revival after a one year suspension of publication. We commend the renewed expression of purpose, here presented as in the original, for your thoughtful consideration.

Encouraging letters have been received in response to the appeal of the Preliminary Advocate issued in October, and the brethren who have sponsored this effort to again start the magazine on its monthly visits feel encouraged to go ahead and continue publication through 1936.

The object of the magazine is to herald the Things of the kingdom of God and the name of the Lord Jesus Christ. To make plain the plan and purpose of Jehovah in relation to the earth and mankind upon it, as it is revealed in the Scriptures. To call upon men and women to serve the Lord in truth and righteousness, and encourage those who have entered God's holy covenant, by an acceptance and obedience of these truths, as they journey through life towards the kingdom of God.

The Advocate goes forth upon the foundations recognized fifty years ago, when it was first published. Our confidence in these foundation truths have increased as the years have gone by, and today the realization of the promises made unto the fathers of the Israelitish nation looms upon the horizon with a certainty evidenced by the fulfillment of the prophetic word, for we realize we are living in the days when the open manifestations of Jehovah are near at hand, and a world seethed in sorrow and sadness, uncertainty and dread, will know that the God of heaven rules in the kingdoms of men.

To enter into controversy upon these foundation principles with those who claim the same faith, is not our object. That can only cause confusion and disruption. We have accepted these foundations as fixed and eternal, and to build upon them is the part of wisdom. To maintain and uphold them is a divine injunction, and the objective of the Advocate will be to this end, that God's word may be glorified.

OUR POLICY

Foundations

The Advocate is sent out with the hope and prayer that it will prove help-

ful to those who have espoused the cause of Christ, as it is revealed in the things concerning the kingdom of God, and the name of the Lord Jesus Christ. It was for this purpose the magazine was founded by brother Thomas Williams some fifty years ago. He devoted his life to this noble work, and by tongue and pen defended and promulgated these truths, the same which Paul proclaimed, and which is the power of God unto salvation. That gospel or good news is the same now, as it was when proclaimed by Paul, and to preach any other would be sacrilege, for though an angel from heaven would dare to do it, the curse of God would rest upon him (Gal. 1:8).

God's word is sacred. As thus saith the Lord leaves not room for question, and as we have his revelation, it is for us to accept it and honor it. There may be points of difference on unessential matters but on essential truths that affect salvation and the verity of God's word, there can be no yielding. The Lord Jesus Christ was the manifestation of the Father. Through his obedience salvation comes to us. He was holy, harmless, undefiled and separate from sinners (Heb. 7:26). The fact that he became perfect through suffering (Heb. 2:10), shows that he himself had to work out his own salvation. That he was the Son of God by the power of the Holy Spirit (Luke 1:35), does not alter the fact that he was of Adam's race, and needed redemption for himself. To redeem mankind required one who was touched with the feelings of our infirmities, who, by birth, was related to the same condition, as those whom he came to save. Being born of a woman he knew what sorrow, sickness and pain meant through actual experience, and in the face of death, he wept because he knew that the constitution of sin had its root in the disobedience of the first Adam. In the words of Scripture, Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. So death comes to all, even the innocent babe, ignorant of transgression. Thus men, to quote one of our early writers, are sinners in a two-fold sense, first by natural birth, and next by transgression. In the former sense, it is manifest, they could not help themselves. Their responsibility pertains to personal acts, yet being sold under sin (Rom. 7:14), by a former war lord they need redemption from this condition of death, which is our heritage by birth. What a beautiful and consoling thought it is that in Christ we have a Redeemer, one who being born under the constitution pertaining to death was able, through perfect obedience, to bring man back into favor with God, and open up the grave to a life that knows no ending.

With these thoughts in mind, how full of meaning are the words of Jesus, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Depending then upon the favor and mercy of God

for our salvation, through the redemptive work of his son, we are called unto this gospel of salvation. Being called we are exhorted to ðwork out our salvation with fear and trembling,ö for there is a ðbattle to be fought and a victory to be won.ö Christ has not done it all; there is something for us to do. Salvation is a personal matter. We must all stand before the judgment seat of Christ to give an account of our stewardship. When we become related to this judgment seat the responsibility is ours as to whether or not we obtain the crown of eternal life. We realize it means a life of self-denial, because the constitution of God which we have entered is opposed to the constitution of man, and belongs to the flesh, in which dwelleth no good thing. However, God in his mercy has thrown around us many safeguards, of which we hope to speak more fully, that lightens the burden and brings rest to our souls, and leads to that everlasting ðrest that remaineth for the people of God.ö

Upon these principles the ðAdvocateö goes forth. To maintain them is the object of those who have labored for its resuscitationí

H. Ernest Hardy



“Let Us Go On Unto Perfection”

...in the very nature of things, it is evident that brethren will never see eye to eye upon everything...Now, upon all things it seems, and indeed is impossible to get perfect oneness of mind, and if such things are to be made a test of, less than a ðcorporalæ guardö will be left ö every person will resolve himself into a body consisting of one member, and such a thing as an ecclesia will not exist. In making tests of fellowship we are safe in going so far and no farther. The things that go to make up the ðfirst principlesö having been decided upon, and worded in such a form that no mistake need be made. Let the question be: Is there oneness of mind upon these? If so, while we try to ðgo on unto perfection,ö let us not distract and rend the body in pieces by forcing in crotchets, or even by making a difference of belief upon minor matter a test of fellowship.

Now, this is not a plea, by any means, for ðbroadening the lines;ö but it is a plea for keeping them in their well-defined place, where they have been ever since the nineteenth century revival of the truth, which is evidently where they were in apostolic times; and unless the brethren awake to the importance of this and look about them and see that the enemy does not steal a march upon them, they will find themselves entangled in the meshes of the evil one who is always at work in one form or another.

Thomas Williams, Editorial, June, 1888, p. 163-164

Reflections

The Advocate's Role in Preserving the Truth

There have been many challenges to the Truth both preceding and subsequent to the inception of *The Christadelphian Advocate*. One of the focal points of this special issue is the continuity of Unamended Christadelphian doctrinal positions contended for within the *Advocate* since its inception, with the intent that the record of firm adherence to historic and fundamental unamended Bible based beliefs might contribute to the readers' reassurance and lively anticipation of the imminent realization of our hope.

Challenges are best addressed through exposition affirming the Truth, though it is equally necessary to defend those beliefs when opposing doctrines appear in our midst. As Thomas Williams wisely observed in an excerpt from his Editorial in the August 1886 *Advocate*: Some ask. "Why is it that Christadelphians have trouble among themselves?" This is easily answered. Among them is a people who love the Truth, and in whose "good and honest hearts" the seed of the kingdom has taken root. They will have no fellowship with the unfruitful works of darkness: they will not compromise the fundamental principles of the gospel; and so whenever it is found that there are evil men and seducers in the camp, there is a collision – there is war, the spirit in the one, warring against the flesh in the other. This trouble could be very easily obviated if those who war for the principles and precepts of the Spirit would only surrender, and compromise – agree to disagree, but in the very nature of things this cannot be done. God has not ordered it so. He has arranged it so that His servants *will* "earnestly contend for the faith;" that they *will not* give up their fidelity to God's Word, either in word or deed. Therefore as long as there exist two conflicting forces, which will be as long as the present unbridled condition of things lasts, there will be the much tribulation through which the "few" out of the "many" who are called will, as Jehovah's chosen ones, enter into that rest which remains for the children of God.

The Christadelphian Advocate has taken very seriously its role in preserving the Truth throughout the one hundred and twenty five year life of the magazine. However, it would be presumptuous for individuals involved in its oversight to not properly acknowledge the guiding hand of our Heavenly Father in the establishment and continued existence of the magazine. *Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain* (Psalm 127:1).

The guiding principle of the *Advocate* is embodied in the statement: *A monthly magazine in defense of the "Things Concerning the Kingdom of*

God and the Name of Jesus Christ” as embraced in *The Hope of Israel with a view to “Taking Out A People For Yahweh’s Name,”* which has appeared on the cover since the inception of the magazine. The servants of Yahweh have been entrusted with the priceless possession of the Truth, and those who have served the *Advocate* throughout the years have sought to provide a balance of spiritual nourishment encompassing both exposition and defense of first principles as well as exhortations concerning proper conduct and walk consistent with those principles.

The following excerpts from *Our Name and Object*, the opening article in the initial *Advocate* (March 1885), provide an excellent summary of the responsibility that falls upon all who would publicly proclaim God’s Truth: *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." ... 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. ... The called out ones constituting the ecclesia – those who have embraced "the things concerning the kingdom of God and 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 encumbered 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... (II John ii, 8.)*

The Unamended Christadelphian body throughout its history has been assailed and challenged both from within and without for its beliefs. One of the more controversial areas of conflict has concerned the nature and sacrifice of Christ, which we will here consider as representative of the foundation principles historically expounded upon and defended within the *Advocate*. As is frequently the case, differences in understanding regarding the nature of Christ arise due to unbalanced views on the subject. One party may overemphasize the human aspect of Christ born of a woman, while an opposing viewpoint overstates the divine characteristics of Christ as the Son of God. The differences in understanding of this critical and fundamental doctrine, and their resulting effect upon fellowship, have occupied much time and effort throughout the history of the magazine.

Albert Hall, in his editorial *The Principle of Fellowship* in the September / October 1930 *Advocate*, refers to “some trenchant thoughts” in an article by

Brother J. J. Andrew published in the *The Christadelphian* 1866, ...to which we invite your attention, as “proving to a demonstration” that the attitude towards “fellowship” in those days... (when Brethren Thomas, Roberts, Andrew, and Williams, with many other like minded brethren who, in their day, played a prominent part in the Truth’s Warfare) ...was not the “open table” for which an attempt is being made at this time to establish... They had “come out” and they felt that the scriptures required that they should as consistently as possible maintain that “separateness” to which they were called – that if the doctrine of Christ which, by their belief and acceptance, gave them fellowship with the Father and the Son was denied by false teaching their duty was to maintain the Truth against the error and to ‘withdraw’ from the “errorists.”

Further along in that same editorial Brother Hall specifically addresses false teaching associated with the nature of Christ in that era: *Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist... Whosoever transgresseth and abideth not in the doctrine of Christ hath not God... If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds”* (2 John ver. 7-11). Twelve years ago it was necessary to give effect to this injunction, in consequence of some abiding “not in the doctrine of Christ;” they admitted in words that Christ came in the flesh, but practically denied it by affirming that there was a difference between his flesh and that of his mother, Mary. The doctrine concerning Christ’s nature is only one element of the truth, although a vital one.

During the reunion effort in the mid 1980’s, the Advocate Publishing Committee outlined those unamended beliefs and teachings that define our faith and our community (September 1986 ó The Nature of Man, The Nature and Sacrifice of Christ, Baptism, Covenant Relationship and Resurrectional Responsibility). Also, in the **Open Letter On Unity Proposals** in the April 2009 *Advocate*, it was deemed appropriate that those beliefs be reaffirmed, with teachings relating to **The Nature of Christ** addressed as follows: *We believe the Bible teaches that by the offence of one, judgment came upon all men to condemnation to death. Christ was one of the “all men” and during the days of his flesh death had dominion over him. Since the only Divine provision for escaping the dominion of death is the redemptive and sacrificial work of Christ, Jesus was the first beneficiary of his own sacrifice, that sacrifice being required to effect deliverance from the condemnation to death. His perfect obedience made him a perfect sacrifice for sin – a lamb free of the blemish of personal sins, yet at the same time bearing the sin-nature common to all of Adam’s posterity.*

The work of the *Advocate* throughout its years has contributed to the continued existence of the Unamended Christadelphian community, members of which today still embrace and defend those fundamental truths and doctrines as promulgated before the 1898 amendment to the Christadelphian Statement of Faith. Readers will find an abundance of exposition covering such principles as Adamic condemnation, the nature of man, baptism, resurrectional responsibility and judgment, partaking of the memorial emblems and fellowship, complemented by such exhortative topics as faith, love, and the commandments of Christ contained in the pages of the *Advocate* from 1885 to the present. Readers are encouraged to review this wealth of material and consider the spiritual benefits to be derived from such edifying testaments. Many of these works have provided strengthening reassurance in our heritage of spiritual treasure over the years as well as a lively anticipation of the imminent and glorious consummation of the Hope of Israel.

“The Difficulty Has Been To Find An Editor”

...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 endeavour 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 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 ösounding brassö ö 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 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.

Letter from Robert Roberts to Thomas Williams, September, 1888, p. 194-5

Notable Features

Two notable features associated with *The Advocate* are the back cover feature of **“Doctrines Christadelphians Believe and Teach,”** and the **Ecclesial News** (once called *Intelligence*). Both have occupied a prominent place within the pages of *The Advocate*.

“Doctrines Christadelphians Believe and Teach”: This feature first appeared on the back cover of the September 1938 *Advocate*. *The Advocate* was then edited by Brother Ernest Hardy, who along with two committee members revived the *Advocate* in January 1936. During the years 1902 through 1935, the back cover had been used to display *Christadelphian Meeting Places*. Brother Hardy advised readers through a note on the January 1936 back cover that he intended to publish shortly the list of Biblical publications which can be had but the space remained blank until August when a *Read Your Bible* notice / encouragement appeared. This feature (occasionally replaced by similar encouragements titled *God Has Spoken* and *The Bible Speaks*) continued until September 1938 when the *Doctrines Christadelphians Believe and Teach* first appeared along with *Doctrines Christadelphians DO NOT Believe*. No introduction or explanation relative to the appearance of this feature was provided, but we might assume Brother Hardy had been struggling for many months to come up with a back cover he considered suitable for permanent use.

Brother Hardy continued the *Doctrines* back cover through the following 4 years of his editorship and the feature remained in continuous use in the *Advocate* through December 2003; since that date it has remained in use on a periodic basis allowing the sharing of that space for the promotion of Bible Schools, ecclesial gatherings / events and special features. The *Doctrines* feature has changed very little throughout its 71+ years, with minor alterations to item 4 (Holy Spirit) and item 11 (the Kingdom), and in 1986 the addition of a statement at the end regarding the commandments of Christ as an essential component of the behavior and attitude of the saints.¹

Ecclesial News (once called **Intelligence**): In the maiden issue of the March 1885 *Advocate* Brother Williams declared that the magazine would be used as a medium of communication between the Christadelphian bodies scattered throughout this great continent. In the back of that issue, under the title of *The Voice of the American Brethren*, appeared news from ten ecclesias ranging east to west from Richmond, Virginia to Cheyenne, Wyoming and from north to south from Albany, Wisconsin to Brownwood, Texas (occupying 4 of the 24 page issue). In the following April issue appeared *Intelligence* as well as *The Voice of the American Brethren* both feature titles continuing through February 1886. Beginning in March

1886, *“The Voice of the American Brethren”* was replaced by *“Letters and Extracts Therefrom”* which appeared on a sporadic basis alongside *“Intelligence”* through April, 1887¹ after which all news and discussion was posted under the heading *“Intelligence”* and continued in that manner through December 1934. Ernest Hardy, Editor from January 1936 through April 1942, introduced the title *“Ecclesial News”* and that practice was continued through December 1951. However, Editor Lawrence Dodl reverted to *“Intelligence”* in January 1952 and continued with that title throughout his remaining 27 years as editor. Since January 1980 the feature title *“Ecclesial News”* has been consistently used.

The changing titles used to introduce reader news, discussion and communication is merely a curiosity, but the value of the feature itself has been immense. Ecclesias were scattered across the country with no reliable means of communication other than postal mail. An American magazine dedicated to reaching and uniting brethren and ecclesias through the Truth and fellowship was very attractive and surely accounted for much of the initial success Brother Williams experienced. *“Intelligence”* and *“The Voice of the American Brethren”* material occupied an average of 4.5 pages in the 1885 issues of the Advocate, with such expressions received as:

- *“We are all glad to know Bro. Williams has at last resolved to embark in the publication of a periodical in this country, in the interests of ‘the truth’...Hitherto we have had to be content with the very meager amount of intelligence supplied through the Christadelphian, which by the time it reached the brethren in this country was old news!”*
- *“I like the Advocate very much indeed and trust it will be the means of enlightenment! also, a source of great joy and strength to the ecclesias of God on this continent!”*
- *“I hope and trust that the Advocate may serve the noble purpose its promoters have designed for it. That brethren who are so remotely situated from each other may thereby become better acquainted with each other: and that their work of faith and labor of love may find therein a new impetus!”*

As time went on and communications grew easier and more varied, use and enthusiasm for communication through the Advocate gradually waned. Today, with phone service, e-mail and the Internet so readily available, it is impractical to reserve ecclesial news solely to a publication that arrives 30 to 90 days after the fact, yet the *“Ecclesial News”* remains a reliable source for advanced announcements as well as serving as a fixed register of events.

¹ *“Doctrines Christadelphians Believe and Teach”* is available from the bookstore on cardstock with a *“History”* of the Christadelphians on the flip side.

Reflections

The Value of the Truth's Literature

In the March 1951 Advocate appears an article by Brother Nathaniel S. Mowry titled, "Value of the Truth's Literature" (prompting the title above). In that article, Brother Mowry asks, "Who among the Brotherhood has not benefited by the Truth's literature?" He proceeds to address the "value" within three categories, 1) Its value for personal use; 2) Its value for distribution to others; and 3) Its general value; concluding in part, "in addition to the enlightening and building up of the individual members of an Ecclesia, the Truth's literature has caught the attention of many a perishing mortal; and then, after such planting of the Word of God in his mind, and after diligent watering on the part of the Ecclesia or some member thereof, God has seen fit to give the increase, and another of the sons of Adam has joined the ranks of those who look for the Lord from Heaven."

The Truth's literature, of course, begins with and is derived from the inspired Word. We are told by the Apostle Paul in Romans 15:4 that *if whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* He then says in 2 Timothy 3:16-17, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works;* and Christ admonishes us to, *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me* (John 5:39). Against this background, we *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* (2 Timothy 2:15).

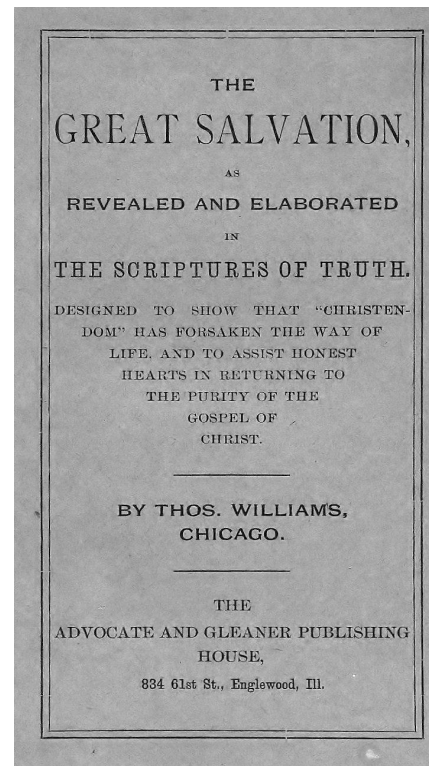
Because our posture is as one having here no continuing city, but seeking one to come at the return of Christ, the things concerning the Kingdom of God and the name of Jesus Christ has been the prevalent purpose and theme of the Truth's exhortations, classes and articles appearing in our fraternal magazines. Since this baptismally covenanted and irrevocable commitment to a yet to come King and Kingdom is acknowledged to be of the utmost scope and priority in this life, it affects the perspective and approach we should take in everything we do, say or think throughout our lives. **With this in mind, we may profitably weigh and reflect upon the value of the literature with which we occupy our time and thought, teach and discipline our children and inter-relate with our friends, neighbors and work associates.**

The Christadelphian Advocate, now in its 125th year, is known to be the

second-oldest fraternal periodical still in circulation within the Brotherhood, and through it we observe attention to the content, purpose and effect of the Truth's literature. It is interesting to note that on the back covers of the 1885 initial issues, (at the inception of the magazine's history), there was prominent notice of the availability of several publications, among which was included: *Anastasis*, *Elpis Israel* and *Eureka* (by Brother John Thomas); *Yahweh Elohim* (by Sister Ellen J. Lasius ó Dr. Thomas's daughter); *Christendom Astray*, *Seasons of Comfort*, *Twelve Lectures*, *The Visible Hand of God*, *The Ways of Providence* (by Brother Robert Roberts); *Atone-ment* and *Jesus Christ and Him Crucified* (by Brother J. J. Andrew).

Brother Thomas Williams clearly recognized the value and need for the Truth's literature and we find that two of the publications most utilized and valued by Unamended brethren were those which would later come from Brother Williams' pen, *The Great Salvation* and *The World's Redemption*.

Brother Williams wrote *The Great Salvation* in connection with "The World's Columbian Exposition" held May 1st through October 30th 1893 in Chicago, and distributed a reported 14,000 copies through a booth at the "World's Congress of Religions" set up that year at the Chicago Art Institute. An explanation was given in the April 1893 *Advocate* that funds appealed for and collected would be "devoted to a careful distribution" of a pamphlet "into the hands of religiously inclined people from all parts of the world." The pamphlet was then in preparation, and an announcement in the July *Advocate* advised readers that the title selected for the pamphlet was to be *The Great Salvation*, 52 pages in length, prepared "with a view of making it of permanent use in teaching seekers after truth the first principles, and as a book of ready reference to texts of scripture under various headings representing the different subjects of the Gospel." The booklet addressed, in clear and concise terms, God's Plan of Salvation, His Purpose with the Earth and Man upon it,



the Role of Christ in that Plan and in our lives, the Abrahamic Promises and Covenants, the Gospel of the Kingdom of God, Baptism and Relevant Requirements of our Baptismal Covenant, the Disparate Destinies of the Righteous and of the Wicked and many other facets of the Truth. *The Great Salvation* has proven to be a source of instructive enlightenment and comforting encouragement to many within the Brotherhood over a period of more than 100 years, and is still in use as a reference source and as a teaching tool.

Another product of Brother Williams' prodigious literary efforts is *The World's Redemption*, announced in the January 1898 *Advocate* to have been produced at the request of "many in many places," for "frequent perusal, and to help in their efforts to bring their friends and neighbors to the light of the glorious gospel." This initial offering was for Part I only (chapters I through XII), with the explanation, "This book when completed is intended to contain three parts. Part II and III will be added as soon as circumstances will permit." Announcement in the August and September 1903 *Advocates* alerted readers to the book's completion and availability (cloth bound 6¢ \$1.50; leather bound 6¢ \$1.75).

The World's Redemption has provided the Brotherhood with much food for thoughtful guidance through the *patience and comfort of the Scriptures* of which we are assured in Romans 15:4. It deals with the same broad scope of those fundamental subjects dealt with in the earlier work, *The Great Salvation*, but in greater depth and detail, with appropriate then-current observations and reflections by the author on world events. During the period January 1947 through April 1955, *The World's Redemption* appeared serially in 96 monthly installments in the *Advocate*.

In the March, 1937 issue of *The Advocate* appeared a reprint of an article by Brother Robert Roberts titled "The Reading of Books," within which he set forth "three rules of divine wisdom." He describes these steps as: (1) "that we are all one in Christ Jesus, members one of another." (2) The care we feel for our brethren "extends peculiarly to matters affecting our relation to God, for that relation is the bond of our connection and the highest concern of our life." (3) "That the choosing of company is a matter affecting our relation to God, has therefore been made the subject of command in the sense that the sons of God are advised not to stand in the way of sinners, or make fools their companions, but to walk with wise men. The ground of this command is the effect produced by evil company, 'lest thou be like him.' **The principle applies to books. Books are as powerful a company for making men wise or foolish.** Therefore the divinely-commended characteristic of the righteous is that he 'delights in the law of the Lord, and in that law meditates day and night.'" (bold added for emphasis)

sis) Brother Roberts points out that believers should avoid books that ðí frivolize the mind ó by engaging it in the petty aspects of life, and disposing it to find entertainment in the froth of fun and frolicí Grow in the knowledge and love of God. You will thení know what books are useful, and what books are on the whole best left alone as hindrances on the difficult road of faith and obedience and holiness, which leads to the kingdom of God.ö

These literary efforts, based upon the verses of Scripture *written aforesaid*, are likewise available *for our learning, that we through patience and comfort of the scriptures* (with which these literary efforts must be scrupulously compared and found to be in accord) *might have hope* (Romans 15:4). *The Christadelphian Advocate* has sought to produce a monthly magazine and offer publications consistent with our Father's expectations, in the hope that with God's blessing, such efforts might assist Christ's brethren to be *built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (1 Peter 2:5).

The Decline of Magazines In The Twenty-First Century

Many iconic magazines have experienced significant declines in circulation in the first decade of the twenty-first century:

Magazine Name	Paid Circulation		% Change
	2008	1999	
Reader's Digest	8,307,292	12,622,369	-34.2%
National Geographic	5,060,712	8,566,453	-40.9%
Time	3,374,366	4,103,799	-17.8%
Newsweek	2,720,034	3,162,551	-14.0%
US News & World Report	1,271,377	2,200,651	-42.2%

Source: Magazine Publishers of America Website

The reason for the decline in magazine circulation is the rise of alternative electronic media, especially among the younger generation, as their primary source of information. This trend has far-reaching implications for those who believe in the things concerning the Kingdom of God and the name of Jesus Christ. As interest in reading wanes and there is more reliance on short, highly visual messages delivered electronically, it will be more difficult to teach the doctrines of the Bible. As a people we have a responsibility to continue to be readers, first and foremost, of the Word of God itself; and secondly, of those books and magazines which nurture understanding of its truth.

Advocate Publications

The “Bookstore”

Responsibility for the management and distribution of published books, pamphlets and related materials passed through the hands of many hard working and willing volunteers over the course of the Advocate's years. These individuals worked quietly behind the scenes, their efforts often unnoticed save their name and address noted in the Advocate as the contact for publications. Yet these efforts on behalf of our community have been invaluable, and as one past publications manager expressed, “The countless telephone calls and pieces of correspondence exchanged with readers of the *Advocate* and the number of Christadelphian books and pamphlets related thereto have shown my sister-wife and me (both during and since the several-year period in which we handled the distribution of materials through the *Advocate* Bookstore), that there is an unfathomable depth to the well of both spiritual and practical knowledge available therein. This service and its inherent benefits are available to any and all readers who wisely choose to make intentional and diligent use of these facilities and the literally life-saving materials preserved and made available throughout the Brotherhood.” (Blair Smith)

Within the past 70 years, responsibility for *Advocate* publication duties have changed hands only seven times:

- From 1940 through 1961 readers were directed to contact “Miss E. M. Harris” for publications although we find Virginia Malone's name appearing beginning in the early 1950's for specific publications.
- Sister Malone assumed responsibility for all publications from January 1962 through November 1965; (Sister Malone had been a behind-the-scenes worker for the Advocate since the 1930's and served as Advocate Treasurer from November 1949 through mid-August 1970).
- Brother Lawrence and Sister Ruth Stone performed these duties December 1965 through July 1987.
- Brother Reginald and Sister Pricilla Swift performed these duties August 1987 through February 1994.
- Brother Blair and Sister Florence Smith assumed publications responsibility from March 1994 through May 2002, and it was during this period that the inventory was moved to Richmond, Virginia and maintained in a rented “bookstore” site.

- Brother Rodney and Sister Lydia Dodl managed publications from June 2002 through September 2007.
- Effective October 2007, Publications were passed on to Sister Martha King, the current *Advocate* Publications Manager.

The *Advocate* committee and our readers recognize the effort and diligence required of the many volunteers that have performed these responsibilities over the years, and we gratefully applaud their selfless contribution to the spiritual welfare of our community of believers! (*The committee recognizes Sister Martha King and Brethren Rodney Dodl and Blair Smith for their contributions to the presentation above; as well as to Brother Blair for his work on the preceding article ó “The Value of the Truth’s Literature.”*)



A Summary of the History of *The Christadelphian Advocate*

It is our intention that the following review will prove an interesting and informative account of the history of the Advocate. We expect our senior readers will find it a welcome reminiscence while our younger readers will gain a broadened understanding and appreciation for the individuals, efforts and trials associated with maintaining the Truth in the face of opposition and indifference in the last century and one quarter. In this history you will find faithful commitment as well as the personal sacrifice exacted of those who worked to maintain the truth of our God who “changes not,” for in it we recognize the trials and obstacles of our present day to be common to believers in previous generations, which hopefully will result in a more informed understanding and response on our part. What will be apparent is the consistency in attitude and principles upon which the Advocate was founded and maintained, for in its pages we see, often at great personal cost, strong “defense” of the things concerning the Kingdom of God and the name of Jesus Christ, and the determined effort to assist in taking out a people for Yahweh’s name.

First published in March 1885 in response to those who “**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,**” *The Christadelphian Advocate* has been published continuously since that time with the exception of a one year suspension in 1935 (establishing it as the second longest running Christadelphian publication in operation today). Since the

division of the Household in 1898, the *Advocate* has been universally recognized as an Unamended magazine promoting and defending pre-amendment Christadelphian beliefs. The history of the publication over these 125 years reflects the beliefs, issues and personalities of that period, presenting in effect, a microcosm of Unamended Christadelphia. We here present a brief review of the past 125 years reflected in successive *Advocate* ðerasö as defined through its successive editors / associate editors.

March 1885 – December 1913: THOMAS WILLIAMS

Having established himself as an able expounder and defender of the truth, Thomas Williams endeavored to edit and publish a periodical which he named *The Christadelphian Advocate*, explaining, ðí because our object is to devote ourselves to the advocacy of Bible truths, which are essential to be believed in order to become brethren of Christ.ö For some the question arose as to which paper they should subscribe to, *The Christadelphian* or *The Advocate*. Brother Williams found himself having to publicly assert that the *Advocate* was not an ðopposition paper,ö and it was not until August 1888 that Brother Roberts, after meeting with Brother Williams, announced ðthere is no longer any reason for the continuance of the reserve which I have feltí your manifest faithfulness to the truth as a whole, has removed obstacles to co-operation.ö

In the early years prior to his relocation from Waterloo, Iowa, the *Advocate* addressed many difficult passages as well as problems arising in those times, such as using the name ðChristadelphianö as opposed to ðChristian,ö membership in fraternal organizations / labor unions, partial inspiration of the scriptures and ðfree lifeö beliefs. During this period “**Questions Answered**” and “**The Advocate Sunday School Class**” for youth were introduced into the *Advocate*. (In 1891 Brother Williams started a second periodical aimed at the alien ó *The Truth Gleaner*, which was discontinued five years later as it was published at ða financial loss.ö)

In the fall of 1892, Brother Williams relocated to Chicago, his stated reason, in part: ðbetter facilities for carrying on the printing and publishing workí economy in traveling and freight expenses; railroad facilities for reaching the various places we often visit in the interest of the Truth, the probability of doing more good locally in a wider field in the way of public lecturesí ö In 1893, Chicago was the site of ðThe Worldø Columbian Expositionö in connection with which was held a ðWorldø Congress of Religions.ö Brother Williams took upon himself the task of preparing a pamphlet to be distributed at the Exposition, ðsetting forth the first principles of truth as distinguished from the errors of Christendom,ö resulting in the distribution of 14,000 copies of *The Great Salvation*.

Tension over differing views on resurrectional responsibility increased after *The Blood of the Covenant* was published in 1894, and Brother Williams took issue with the harsh treatment of Brother Andrew in Britain. Brother Williams, lecturing and publishing extensively in the U.S., demonstrated how brethren in Britain, including Brother Roberts, had changed their position on resurrectional responsibility and other subjects over time. Relations became strained between Brothers Roberts and Williams; Brother Roberts eventually promoting division of the body in Britain while Brother Williams made it his object "to prevent the responsibility question from dividing the body in this country." From 1900 through 1913 Brother Williams made 4 trips to Britain seeking resolution to the controversy, recording his activities and judgments in the *Advocate* (producing and publishing such works as "A Rallying Point," "A Plea for Action in Furtherance of Justice," "Looking To-wards Union and Unity" and "Burning Questions"). During his fourth trip Brother Williams became ill and passed away on December 8, 1913 in Mumbles at 66 years of age.

February 1914 – May 1917: A. H. ZILMER

Prior to 1914, Brother Williams and several concerned brethren had discussed plans for the future of the *Advocate* in the event of Brother William's death. They reached an agreement allowing ownership and control of the *Advocate* to pass to a committee of six brethren named by Brother Williams, who also suggested that Brother Zilmer from Waterloo, Iowa be appointed as editor succeeding him. After his death, Brother Williams' plans, intended to effect an orderly continuation of the *Advocate*, were duly implemented; assets and right of publication transferred. The committee met together for the first time at the Washington Gathering in May 1914, electing a chairman and secretary and unanimously appointing Brother Zilmer as Editor of the *Advocate*.

However, an orderly transfer was not to be! Three years later Brother Zilmer was removed from his position as editor, notice given in the May 1917 *Advocate*, "The *Advocate* Committee wishes to make the statement to our readers that through the stress of circumstances it feels compelled to take the editorial management of the *Advocate* into its own hands." The sole reason stated was the "decreasing circulation" with subscriptions "inadequate to pay the editor \$50 per month" while fulfilling other obligations and costs.

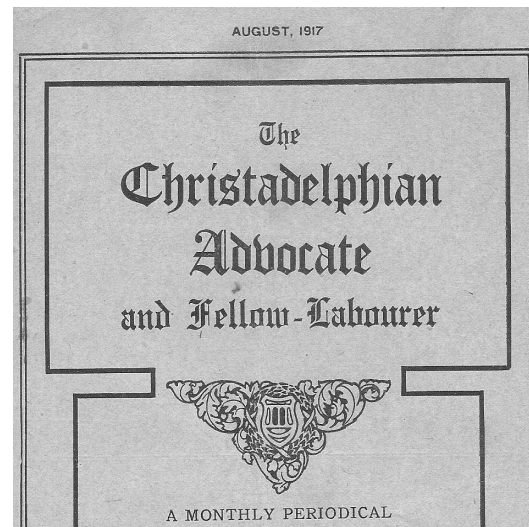
It is unclear as to all the factors which contributed to the *Advocate's* decreasing circulation and financial crisis as we see addressed in the notice "To Subscribers and Friends of the *Advocate*" eight months earlier in the October 1916 issue; "the question of the future management of *The Ad-*

vocate was seriously considered in view of the fact that during the past year there has been a considerable falling off in the number of subscribers. The reason there stated was a report of dissatisfaction on the part of many of the brethren with the present Committee, their appointment and their management (the committee acknowledging in the December issue, it is much to be deplored that cooperation could not be obtained between editor and committee). Ballots were enclosed with the October issue asking subscribers to express their preferences with results acknowledged in February 1917. Subscriber responses were sparse; the results generally confirming the existing committee which at that point consisted of seven brethren, four from the U.S. and three from Canada.

The particulars of committee members' dissatisfaction with Brother Zilmer is not clearly addressed in the *Advocate* leading up to his dismissal, and we note in the June 1917 issue, the Secretary, on behalf of the committee, indicates Brother Zilmer's work has in the main been so acceptably done. We are aware that several years later Brother Zilmer began contending for clean flesh understanding, and that later yet, the *Advocate* took notice of publications from him asserting clean flesh doctrines. It would appear, however, that up to this date Brother Zilmer was sound in his understanding of the nature of man and of Christ as reflected in his forceful response to a clean flesh challenge appearing in the October 1916 *Advocate* under the title, "Did Christ Need Cleansing?" No specific doctrinal objections regarding the editor or the Committee were publically aired in the *Advocate*, the prominent topic addressed during this period being attention to and prophetic exposition on World War 1 (1914 to 1919).

June 1917 – February 1925: JOHN OWLER / JAMES LEASK

The committee initially performed editing responsibilities, informing readers in June that selection of a new editor was in process, and in July, announcing that the *Advocate* was to be united with *The Fellow Laborer* an unamended publication in England struggling with the scarcity of supplies and printers due to the war. Brother John Owler, Editor of *The Fellow Laborer*, was to become editor of the united publication to be known as *The Christadelphian Advocate and Fellow Laborer* (first appearing under that title in August, 1917 with Brother James Leask as associate editor). Brother Owler's first editorial for the united publication arrived too late to appear in the August issue and was published in the September issue, announcing (in part): **"Circumstances having arisen on both sides of the Atlantic in connection with the continued publication of the *Advocate* and of the *Fellow Labourer* calling for prompt action by the respective committees ... the fusion has been decided upon and has taken effect ... in the first issue of the CHRISTADELPHIAN ADVOCATE and FEL-**



LOW LABOURER. At the invitation of the *Advocate* committee, the writer has undertaken the position of editor, and is happy to have in association with him Bro. James Leask of Chicago, Ill...”

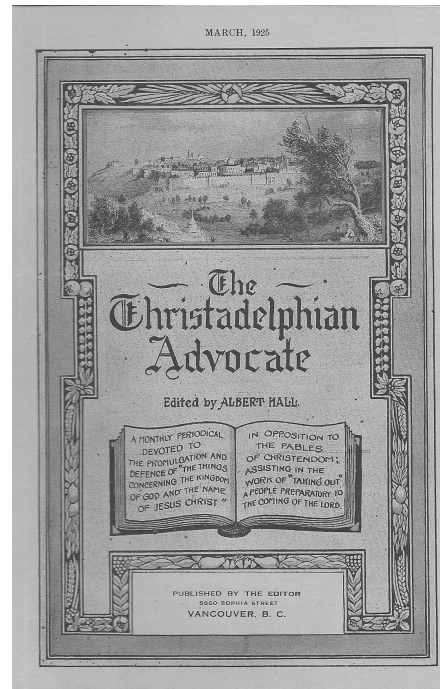
The ðfusionö of these magazines was deemed appropriate at this time due to circumstances affecting continued publication on both continents. *The Fellow Labourer* was in its ninth year of publication representing a reader-

ship reflecting 30+ ecclesias retaining the 1877 / 1883 unamended Statement of Faith and in sympathy with *Advocate* brethren. The united publication with shared ðIntelligenceö served to inform and strengthen the bond between like minded brethren during this period. Of note: in November of that year the subscription price dropped from \$2 to \$1.50; explained in the December issue í ðthis reduction in price in the United States and Canada is made possible by the fact that the editorial work is done free of cost.ö

In the February 1925 *Advocate* “A Valedictory Notice” appeared announcing the retirement of both Brother Owler and Brother Leask from their editorship, citing business obligations and increasing ecclesial duties (along with Brother Owler’s indication of the difficulties of performing his duties from England). Selected to assume their responsibilities was Brother Albert Hall from Vancouver, B.C., described as ðí well and favorably known to a large number of our brethren as a staunch defender of the faithí ö

March 1925 – December 1934: ALBERT HALL

In his maiden editorial, Brother Hall states, ðAlmost unexpectedly, and unprepared, I find myself called upon to fill this positioní In accepting this responsibility I am not called upon to formulate a basis, to make a platform, or to introduce any new thing. If I were not in full sympathy with the attitude and principle of the magazine when founded, I could not conscientiously accept the invitation of *The Advocate* Committeeí ö A new front cover featuring the walled city of Old Jerusalem appeared on the March *Advocate* and remained throughout Brother Hall’s editorship. On the back



cover of the March and April issues was placed a “Publisher’s Note” instead of the listing of “Christadelphian Meeting Places” which before and after occupied that space. From this “Note” we may form a mental picture of the attitude and determination of Brother Hall, which reads in part:

“Are you a subscriber to THE ADVOCATE? ... If you are not a subscriber – why not? For forty years THE ADVOCATE has been the recognized representative magazine for the Ecclesias of America and Canada. It should be in the home of every Christadelphian family in these countries, and also a welcome visitor to homes across the seas. To-day it goes forth under

new conditions, with renewed vigor; with hope and determination strong. It is self supporting, but there is room for greater cooperation. Two Hundred new subscribers would make all the difference! The price – only 4 cents a week – is within reach of all. Will our Secretaries give their cooperation, and find these Two Hundred?

Subscription and financial problems would plague the *Advocate* throughout this period. Brother Hall continued to encourage readers, emphasizing the need “to defend the gospel against present day environments.” The pressures on Brother Hall were apparent when in December 1933, under the title of “Troubles of an Editor,” he referred to “the harassing conditions of the past few years in addition to physical disabilities.” 1934 saw only 6 printed copies of the *Advocate* (4 were for two months each while one covered a three month period – March being the only single month issue). In addition to the financial strain made worse by the Great Depression (which began with the Stock Market crash in 1929), in these latter issues we read of unrest within the ecclesias, problems from without, doctrines denied, exclusiveness challenged / a broader way demanded and difficulties between the editor and the committee (the committee was reduced to one individual by the end 1934). The November & December 1934 issue would be Brother Hall’s last; following it, *Advocate* publication was suspended.

1935 – ADVOCATE SUSPENDED

After a nine month suspension, “*A Preliminary Issue*” of 16 pages was published in October 1935, “for the purpose of obtaining the mind of the brotherhood in again making possible its monthly visits.” The issue was addressed “To the Friends of the Advocate” encouraging them to make known their wishes for the Advocate quickly. Also included (perhaps as a reminder of what was at stake) were comments and foundation principles, an article by Berton Little, copies of letters of encouragement, “Times and Signs” and Ecclesial News.

January 1936 – March 1942: H. ERNEST HARDY

Commitments received resulted in issuance of the January 1936 *Advocate* with an opening article titled, “The Advocate for 1936,” stating,

“Encouraging letters have been received in response to the appeal of the “Preliminary Advocate” issued in October, and the brethren who have sponsored this effort to again start the magazine on its monthly visits feel encouraged to go ahead and continue publication through 1936.”

Brethren James Dozier of Norfolk, VA, Allen H. Mowry of East Orange, NJ and H. Ernest Hardy of Orlando, FL were designated the committee with Brother Hardy serving as editor. Brother Hardy wrote in the opening article,

“The Advocate goes forth upon the foundations recognized fifty years ago, when it was first published. Our confidence in these foundation truths have increased as the years have gone by...To enter into controversy upon these foundation principles with those who claim the same faith, is not our object. That can only cause confusion and disruption. We have accepted these foundations as fixed and eternal, and to build upon them is the part of wisdom. To maintain and hold them is a divine injunction, and the object of the Advocate will be to this end, that God’s word may be glorified.”

World War 2 began in 1939 in Europe with the U.S. entering in 1941, and the war, the state of the Jewish people and prophetic interpretation occupied a prominent place in the pages of the *Advocate* during these years. Brother Hardy died suddenly in March 1942 as was announced in the April issue,

“It is our sorrowful and heavy duty to report the sudden death on March 24 of our beloved brother and editor...The truth has produced few men his equal in careful, conscientious living and in thoughtful, painstaking consideration for the welfare and purity of our Faith. Outside of those who worked closely with him, few knew or realized the love which he had for the Advocate, and for the principles on which the

magazine had been founded. Hours and hours of thought and labor went into the production of each issue...

May 1942 – December 1946: BERTON LITTLE

Brother Berton Little of Ontario, CA assumed the editorship in May 1942. He would begin and end his editorial work without personal statements. World War 2 was still in process for most of his tenure and remained a focus of attention. Brother Little displayed spiritual insight and an expressive manner of writing. Failing health forced him to relinquish his duties as editor at the end of 1946, although he continued to write for the Advocate. (The Preface to the third edition of *The World's Redemption*, published in 1951, was prepared by him as were some biographical notes on Brother Thomas Williams).

January 1947 – December 1979: LAWRENCE DODL

Commencing with shared responsibility for the combined November-December 1946 issue, editorship of the Advocate was undertaken by **Brother Lawrence Dodl of Richmond, VA** in January 1947 (his name then first appearing as a committee member on the front cover of the Advocate) with a further reflection of this succession through a change in the cover's color and border design. Brother Dodl would continue as editor for 33 years, longer than any other editor (Brother Williams edited for 28 years). Brother Dodl had contributed articles to the Advocate as early as 1924, and played a prominent role in opposing the fleshly error in the late 1920s and 1930s. One notable remembrance from Brother Dodl's editorship began with his June 1954 Editorial titled "**Nigh By God,**" opening with, "**It seems quite clear than our nearness to God, or our distance from God, is largely a matter of our own choosing;**" followed by another 291 numbered editorials by that same title dealing with man's relationship and responsibility to God (through March 1979 - 25 years!) Characteristically, in the initial issue for which he was responsible as well as in the last, he made no personal statements and he took no vacations during the 33 years he labored as editor of the Advocate (retiring at age 80). Readers will find an informative tribute to Brother Dodl in the January 1980 issue under the title "In Appreciation" (which recognizes the difficulties encountered as well as Brother Dodl's devotion and tireless efforts on behalf of the Advocate).

It was during this period that great expectations grew within the brotherhood as the State of Israel became a nation born in a day in its own land upon the mountains of Israel. Brethren were witnessing the events that proclaimed that these were indeed the final days leading to the establishment of the Kingdom of God. With the hope of Israel manifested and events closely fol-

lowed in the *Advocate* (particularly Israel's declaration of independence in May 1948 and the 1967 War), there was a renewed interest in proclamation of the gospel and many were encouraged to commit their way to the Lord.

January 1980 – December 2008: Within this most recent 28 year period there were 5 editors of the Advocate as well associate editors and committee members. The names and activities associated with this period are familiar to many Advocate subscribers today and individual Advocate issues from these years generally remain available for reference within ecclesias and individual believer households. Briefly, during this period the Advocate was edited by:

January 1980 – December 1982: KEN McPHEE, Guelph, ON

Beginning in January 1980, Advocates appeared with colored covers denoting the four quarters of the calendar year. Brother McPhee's editorials stressed believer responsibilities and righteous walk while the PLO, Israel and the Middle East were the focus of prophetic attention (the PLO was being expelled from Lebanon in the Fall of 1982). In the March 1980 issue it was announced that Brother Lawrence Dodl was retiring from the Committee with Brother James Stanton appointed in his stead.

January 1983 – June 1983: L. E. PARKER, Pasadena, CA

Brother Parker had been a member of the Committee for a number of years before accepting the editorship only to be thwarted by ill health after only 5 months.

July 1983 – June 1993: “Associate Editors” Alex T. Kay / K. G. McPhee / L.E. Parker / James S. Stanton

Notice appeared in the July 1983 *Advocate* that, “**It has become necessary to consider a different arrangement for the editing of *The Christadelphian Advocate*. Brother L. E. Parker has found that limitations of health will prevent him from carrying the full load of editorial responsibility...It is fortuitous that proofreading and printing had been established in Richmond with Brother James S. Stanton as the Coordinator. This will continue as already established. The editing of the magazine will be handled by Associate Editors who are...**” (see names listed above). Editorial responsibilities were shared, and significant during this period was the emergence of the 2nd national reunion effort which came to be known as Christadelphians for Unity (CFU). The Committee members addressed this process and their objections to it in detail in September 1986 and December 1986, commenting in March 1987, “**...We believe also that these doctrinal differences are of a fundamental nature...Given the ex-**

isting situation, with the manifest differences between Unamended and Amended understanding, we believe that the CFU organization should not continue to promote a reunion effort.” The *Bible Apologetics* section was introduced in January 1984 to defend against the teachings and practices of men. During this period changes in the Committee included: Brother James Stanton resigned effective September 1985 and Brother L. E. Parker's resignation was announced in February 1990; while Brother Edward Farrar was appointed January 1984 and Brother Calvin Dodl was appointed February 1990.

July 1993 – January 2002: EDWARD W. FARRAR, Hamilton, ON

Brother Farrar's assumption of the position of editor occurred without fanfare or formal notice; the inside front cover instructions on the July 1993 issue advising, "Send articles submitted for publication to the Editor: Edward W. Farrar" (from July 1983 through June 1993 Associate editors were assigned to separately receive submissions from the States and from Canada). Brother Farrar is perhaps best remembered through his editorials, typically addressing personal responsibility and the dangers involved in popular media / entertainment, higher education and lack of attention to the things of God — 54 of which have since been published in a book titled, "A Time to Speak." Advocate subjects and sections associated with his editorship include "Apologetics" which typically defended the truth against evolutionary theory, "Observations on Religion from Other Writers" and frequent "Letters to the Editor." Brother Farrar instigated the "Read Yourself Rich" program, calling attention to the many writings available through *Advocate* publications, and it was during this period that the Internet came into prominence. Recognizing the potential available through this new communication medium, the first Advocate web page was developed and put on line (and has been through a constant process of development since that time).

A Special Issue on Brother John Thomas was published in January 2000. During this period changes in the Committee included: Brother Ken McPhee's resignation in December 1993 as announced in June 1994 and Brother Alex Kay's death in December 1998 as announced in February 1999; while Brother James Millay was appointed to the committee in June 1994.

February 2002 – December 2008: JAMES I. MILLAY, Springfield, VT

An announcement in the January 2002 Advocate informed readers that Brother Edward Farrar "requested to be relieved of some of his responsibilities...Brother James Millay, Sr., has agreed to act as the new editor beginning with the February 2002 issue. Brother Ted will continue as a

member of the committee...” For several years Brother Millay prepared and published an Advocate insert titled *Things Concerning* addressing fundamental Bible teachingsí 58 of which were published in a book by that same title in 2005. Also, beginning in October 2002, the Committee sponsored a ÷young people’s Advocate supplementö titled *Keeping the Faith*, which continued as a free quarterly supplement to all subscribers through June 2007. Color printing was introduced to the front and back covers of the *Advocate* in October 2002.

It was during this period that a number of brethren, recognizing difficulties troubling the community, formed an ad hoc committee and began to sponsor a series of ÷Conferences on Communicationö (Lightstand Initiative). Their intention was to bring brethren together to talk about problems and potential solutions. A number of principle cards and Bible Study lessons were developed, with the *Advocate* (considering this to be a positive development), supporting the initiative through printing and distribution.

During this period changes in the Committee included: Brother Ted Farrar passed away in August 2002 and Brother Calvin Dodl resigned in January 2007; while Brother James Washeck was appointed in August 2002, Brother James Farrar was appointed in December 2002, Brother Robert Miller was appointed in August 2007. A ÷Letter from the Publishing Committeeö in August 2008 announced Brother Millay’s intent to pass the editorship on to Brother James Washeck at the end of the year.



A Note About Unsigned Articles

Most articles in this issue were a collaborative effort of members of The Christadelphian Advocate Publishing Committee. While different members had the lead role for different articles, most articles were reviewed by and contributed to by the full committee. Therefore, the committee decided that none of the articles would be signed to reflect the team effort involved in their compilation. Where articles quote from earlier writing, the original style and format has been preserved to the fullest extent possible.

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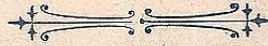
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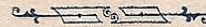
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