

TOM FINTON NOT GUILTY OF HIS FATHER'S MURDER

Prisoner Took the Stand in His Own Defence—Judge Charged in His Favor.

HAMILTON, Jan. 14.—Thomas Finton was put on the stand to-day and told his own story of his last meeting with his father on the day that the latter was found murdered.

Witness said that on the morning of the tragedy the family sat down to breakfast about seven o'clock. Afterward, he went to the barn with his father, had some friendly general conversation with him, and then did the chores and fed and cleaned the horses.

Finton said that after doing the chores he went back to the house and changed his clothes. Later he went back to the shed and saw his father, who gave him a dollar with which to buy feed. He left the farm about 9 o'clock and drove to Hamilton.

At the Court House Hotel he received a message about 11 o'clock saying that his father was dead. He went to the home, arriving there about 12:30 o'clock. He was told of the condition of his father's body, and his sister also said that no one was to be allowed to see it until permission was had from the coroner.

When the stand Finton said that his wife had left the house because she had been insulted. "They tried to insinuate that you poisoned your father?" asked Mr. Lynch-Staunton.

This question was unanswered. Mr. Blackstock objecting to its form. S. D. Biggar, junior counsel, was put on the stand at the opening of the trial. He avowed that when he visited the city jail after the tragedy he noticed a scar on Tom's finger. He identified a stone brought to court as the one he had seen on the farm near the spot where the body was found.

Mr. Blackstock's address. At the afternoon's session of the defence concluded its case with Tom Finton, and Mr. Blackstock called a number of witnesses in whose names had all been heard. Justice Teetzel created somewhat of a sensation by asking Mr. Blackstock to give his views upon the evidence should be given to the jury, intimating that no direct evidence, such as the weapon, or direct implication against the prisoner had been submitted.

Mr. Blackstock thereupon proceeded to review the evidence pointing out where suspicion pointed to the prisoner. Tom wanted to get his wife on the stand, and the only way he could work it was, knowing that his father's will provided for him receiving half the farm, to do away with the father. With reference to the blood spatter, Mr. Blackstock asked if the prisoner had not been given every opportunity to explain them, yet no attempt at doing so had been made, until the lawyers got on the case, when a cut on Tom's finger was introduced to convince the jury that it was how the blood got there. He thought that Tom's statement that perhaps Mrs. Carr put this blood on the wall, showed that Tom was afraid. He contended that it was not necessary that the weapon should be found. He asked if it were natural that shoes that were worn around a barnyard should be immaculate. It was not necessary for the crown to explain these blood stains or what Tom put on his wagon before leaving home. Tom's uneasiness, when ever the shoe pinched, was a point against him. Too much stress had been taken up with the weakness of circumstantial evidence, to suit him.

Mr. Blackstock contended that with such a mass of evidence that the prisoner should escape for one of the most brutal crimes in criminal annals. Justice Teetzel felt that should he send this case to the jury he would consider it necessary to tell them that circumstantial evidence should be taken with the greatest care. He quoted law on the subject, and also English opinions to substantiate the stand he was taking. The circumstances had to be consistent with the prisoner's guilt, and while he would not go so far as to say that the facts were not consistent in this case, he thought that the evidence was weak in some particulars.

Teetzel said he was satisfied to pay to Mr. Blackstock's ability and reliability on questions of law, and agreed that he was unable to agree with his opinion on this case.

Taking the evidence in its entirety, the jury would have a right to accept that the deceased was subject to fainting spells. He thought the position of the body outside the barn door was sufficient to raise a presumption in the minds of the jury that he might have died from an accident, and this had not been decided. His lordship did not think there was sufficient evidence to show a motive for the prisoner killing his father. The crown had failed to show that the father and son were feeling between the father and the son to indicate that the prisoner would commit murder. None of the crown witnesses had given evidence of actual quarrelling. Acting on the presumption that all criminal presumptions favor the innocence of the prisoner, he therefore told the jury that he must instruct them not to bring in a verdict of guilt against the prisoner. All the evidence did was to throw strong suspicion on the prisoner. He believed that the crown's action was fully justified, and that the investigation had been well conducted.

His lordship therefore recorded a verdict of "Not guilty" on behalf of the jury. The prisoner, who had been friends flocked around him, and he laughed for the first time since he appeared in court.

Hear-Admiral Height of the British Navy occupied a seat beside his lordship during this afternoon's session. The crowd in court was so large that the police had to give out instructions before the prisoner was actually discharged.

When the courtroom had been cleared his lordship addressed the prisoner as follows: "You have heard the verdict, and as I said that while there was not sufficient evidence to convict you, yet there was sufficient to cast suspicion on you and force you to suffer a long term of imprisonment prior to your trial. I trust your conscience is as clear as mine is in discharging you. This matter is between you and your Maker, and no one else knows. And I believe you are an innocent man, and you are discharged from this court without a stain upon you."

Hotel Hanrahan, corner Barton and Catharine-streets, Hamilton, conveniently situated and easily reached from all parts of the city. Erected in 1906. Modern and strictly first-class. American plan. Rates \$1.50 to \$2 per day. Thos. Hanrahan, proprietor. Phone 1465.

Public Amusements

Grand Opera at the Princess.

Some idea of the extraordinary energy and versatility of Esther Ferrabini, the great dramatic Italian soprano, who is the chief "wind" and one of the leading assets of the Montreal Opera, may be had from the fact that even in the short week of the Toronto engagement she plays no less than four Italian parts and one French one, almost any two of which would outride the ordinary prima donna of such a week is nothing remarkable. She has sung in every Italian performance—three to four a week—since the Montreal season opened three months ago—and a few extra French ones, as she sings French with as much fluency and force as her native tongue. She has in that time created four roles which she had never sung before, and added to the depth and charm of her previous impersonations, such as her part in "La Boheme," the beauty of which was noted by not a few Toronto people when she sang here under most distressing auspices at the close of last season.

In private life she is Signora Jacchia, wife of the eminent conductor of the Montreal Opera, himself as devoted a musician as she is. She started her career as a pianist, and the development of her voice came later, in 1902, still going on, as those who watched her during the Montreal season could easily perceive; her dramatic instinct was too strong to be satisfied with the keyboard, and she soon took to opera. Several years of the hardest work with travelling companies have only broadened and refined her art, and she stands to-day at the threshold of what seems likely to be one of the greatest operatic careers of the age.

Marie Dressler in Town. When a successful star travels, she travels some, and the largest and most luxurious train that ever came into Canada brought a Canadian girl into Toronto yesterday morning, when the Marie Dressler special reached here over the Grand Trunk from Montreal. Miss Dressler was born in Cobourg, and is the daughter of Ann Henderson, one of the famous Henderson family of Port Hope.

But that is another story. The Marie Dressler special consisted of two motor engines, three 60-foot baggage cars, three Pullman drawing-room sleepers, a day coach, and a dining-car—eight cars in all—and in the company were 73 players, 21 stage hands, seven musicians, and a few domestic pets, including a dog who smokes a pipe and sits in the driver's seat, a parrot who sings every musical number in "Tillie's Nightmare."

The Marie Dressler special is heavier than the Grand Trunk's International Limited, and in the run from Buffalo to Montreal, and in the run from Montreal to Toronto equalled the time of that flyer.

Some idea of the magnitude of this production, which Lew Fields is presenting with this Ontario woman in the cast, may be gathered from the fact that it requires ten 20-foot baggage cars, ten 40-foot baggage cars, and ten baggage wagons to transport the scenery, properties, and the personal trunks of this company to the Royal Alexandra Theatre, where Miss Dressler opens for a week's engagement to-night.

"In Old Kentucky." "In Old Kentucky," the popular and successful blue-grass drama, whose record of success greater than any dramatic offering of the day, will be the offering at the Grand this week. His story is an old and familiar one, and the patrons seem to enjoy a re-telling of it, for it invariably attracts crowded houses wherever it is presented.

The action begins with the peaks and ravines of Eastern Kentucky. Here the simple mountain lass meets her blue-grass sweetheart. To save him from impending danger, she follows and disguises herself as a jockey, and to save his fortunes, rides his horse, "Kentucky Bess," to victory in a famous Kentucky race on the Lexington course. A moonshiner, a Kentucky colonel, a faithful old negro servant and several other types are central figures in the story, which holds the interest of the playgoer from beginning to end.

An attractive and novel feature of "In Old Kentucky" is its band of 41 reed-colored boys who sing, dance and utilize to form a brass band. An elaborate scenic outfit always forms part of the company's equipment, and is invariably provided. There is more genuine entertainment and interest in a performance of this stirring drama than in many of the so-called recent New York successes. The company this year includes Mildred Johnson, Frank P. Conway, Bert G. Clark, Conrad Cantben, Paul Pilkington, Carol Warren and Helen Gurney.

The Photo Shop at Shea's. Jesse Lasky's biggest and newest offering, "The Photo Shop," will head the bill at Shea's Theatre this week. "The Photo Shop" is headed by Chas. J. Stein and Mabel Fleming in the characters of Daniel Push and Miss Posing and a company of twenty singing and dancing girls.

The special features of the week are: "York and Adams," the sterling New-England farce; "The Photo Shop," the sensational one act play; "The Strong Link"; Albert Hale, England's phenomenal boy soprano; Cliff Borzac, presenting Maud the Donkey; Paul La Croix, the mad hatter; Willis Garsen, De Rezo and La Duce, and the kinetograph.

At the Gayety. "Finney at the North Pole," Chas. H. Waldron's Trocadero Burlesques, musical farce (now touring the Columbia Burlesque Wheel Theatres) is the best burlesque comedy that Frank Finney, the talented author-comedian has ever written, barring none. It seems from the characters in the play, and the cleverness of the almost comic opera star cast, that "Finney at the North Pole," must meet with the favorable approval of the most expert and exacting critics.

Frontline among the players, including the author-star Frank Finney, are Sam J. Adams, Minnie Burke, Jeanette Young, Frank Ross, Daisy Thorne Lundy, Martin J. Walsh, Corinne Ford, John P. Griffin, P. Parli Wade, Thomas F. Bullock, Chas. Matison and the noted singing chorus.

"The Cherry Blossoms." This afternoon the Star Theatre opens a week's attraction in the shape of the ever popular show, "The Cherry Blossoms," a piece that is almost a novelty in the world of burlesque. The company is so well known that it is almost superfluous to say much concerning the show, other than that it is

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one of the funniest and most original attractions that have ever struck Toronto. Yet, also the whole piece is uproariously funny from beginning to end. It is a musical comedy variety show, the average burlesque, depending more on the real humor of the lines and the other high-class features, which make the horse play so often indulged in unnecessary. Two light but really sizzling satires are wedged into the performance, and, along with some good things in the musical line, help to make a good thing better. In fact, it may be said that the whole performance is in a totally different class from the ordinary road show, and is without parallel as a dispeller of the blues.

National Chorus Concert.

The following splendid program has been prepared by Dr. Albert Ham for the National Chorus concert on Thursday evening: (a) Chorus, "Send Out Thy Light," Gounod; (by request) (b) "Strike the Lyre," T. Cooke, the National Chorus; (c) "Widmung," Franz Schubert; (d) "Die Georginen"; (e) "Schlagende Herzen," Strauss, Miss Margaret Keyes. (a) Chorus, "Morning Song of Fraise (6 parts), Max Bruch, National Chorus; (b) Capriccio B minor, Mendelssohn; (c) Capriccio B minor, Mendelssohn; (d) Scherzo C sharp minor, (e) Nocturne, D flat major, Chopin, Miss Yolande Moro, Double Chorus; "Why Rage Fiercely the Heather" (8 parts), Mendelssohn; chorus, "Ballade of Spring" (6 parts), The Wendt; the National Chorus; songs, "The Rose Tree," Not. Secchi; "The Lass With the Delicate Air," Arne; "From the Land of the Sky-Blue Water," Cadman; "Love, I Have Won You," Ronald, Miss Margaret Keyes; serenade, "Marianhoff; Tolle Gesselschaft, Dolnanyi; Liebestraum, Rhapsodie No. 2, Liszt, Madame Yolande Moro; solo, "Madame Yolande Moro; solo, "Jesus Say," Albert Ham, Miss Margaret Keyes and the gentlemen of the National Chorus; chorus, "Make the Car of a Golden King-Cup (3 parts), Miss Yolande Moro, serenade, "Marianhoff and chorus, "Ave Maria (Lorelei), Mendelssohn, Miss Margaret Keyes, and the boys of the National Chorus; song and chorus, "Land of Hope, Miss Yolande Moro; Ode, "Sir E. Elgar, Miss Margaret Keyes and the National Chorus.

The reserved seat plan opens at Messer's Hall this morning, and the convenience of these down town seats will also be on sale at the Bell Plans Warehouses, 146 Yonge-st.

At the Conservatory. An interesting and artistic recital was given in the Conservatory Music Hall Saturday afternoon by senior and post-graduate pupils of the piano and vocal departments.

The program was as follows: Mozskowski, Scherzo Valse, Op. 40, Miss Pauline Shupe; Piere, Allegro Scherzando, Miss Irene Weaver; Sauer, Marche du Vent, Miss Olive Brush, A.T.C.M.; D'Albert, Caprice, Miss Marquerite Whitaker; Chopin, Polonaise, A-flat, Miss Marquerite Whitaker; Wagner, Walther's Prize Song, Miss Hope Kammerer; Saint-Saens, Mon Coeur S'Ouvre a ta Voix, Miss Greta Harper; Saint-Saens, Album, Op. 72, Prélude, Carrillon, Focaccia, Miss Annie M. Connor, A.T.C.M. The teachers represented were Mr. Donald Herald, Miss Eugenie Quehen, Edward Fisher, Miss Josephine Scruby, Mr. W. J. McNally.

At the College. The following vocal and piano recital was given by pupils of Dr. P. H. Torrington in the hall of the Toronto College of Music on Saturday afternoon: Vocal—Needham, "Irish Lullaby," Vanderwerf, "Night of Nights," Evelyn Hall, Verdi, "Toccata No. 1," and "The Merry Widow," Miss Mrs. Kellor; Schumann, "Grillen," Olive Casey; Beethoven, "Sonata," Op. 2, No. 3, Isabel Wingate; Wagner, "Siegfried's Love Song," Miss Maudie Dowse; Kubla, Sonata, Op. 55, No. 6, Violet Harris; Liszt, "Les Préludes" (two pianos), Marlon Porter and Olive Blain.

SOCIETY NOTES. Mrs. W. Herbert Carveth will not receive at her home on Tuesday next, but will be with Mrs. Carveth at 118 Huron street.

Mrs. J. A. Birmingham (nee Miss Coo) will receive for the first time since her marriage on Wednesday afternoon, February 22nd, at 59 Spadina road, and thereafter on the first Friday of each month.

Mrs. Hamilton, 28 Beatty-avenue, and her daughter, Miss Edna, will not receive on Tuesday, but will receive on Wednesday, the 18th, for the first time this season, and afterwards on the first and third Tuesdays. Mrs. Halpeny, wife of Rev. E. W. Halpeny, general secretary of the Ontario Sunday School Association, will receive with her.

The many friends of Mrs. E. Evans, Victoria-street, will regret to learn that she is seriously ill at Grace Hospital.

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Pastor Russell's Sermon

GOD NOT ALONE

Pastor Russell Quotes Scriptural Authority Proving That the Logos Was the First and Only Begotten and the Conclusion, of Jehovah's Creation.

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This mighty one, personified as Wisdom, is declared by St. Paul to be "the first-born of all creation" (Colossians i, 15-19). The Psalmist similarly refers to Him as Jehovah's "first-born, higher than the kings of earth" (Psalm lxxxix, 27). Jesus thus refers to Himself as one who had a prehuman existence, saying, "Before Abraham was, I am" (John viii, 14, 23, 42-48). The glorified, ascended Christ, in Apocalyptic vision, declared the same truth, that He was "the beginning of the creation of God" (Revelation iii, 14). And again He declared, "I am the First and the Last" (Rev. i, 17; ii, 8).

All of these scriptures fully corroborate the statement of our text that He who subsequently became the world's Redeemer was long before the primary Son of God. He ranked first, not only in seniority, but also in honor, dignity and station, above all other sons of God, not one of whom has like Him—Jehovah's First-Begotten—been called "For all things were made by the Logos, and without Him was not one thing made that was made." He was not the creator of the primary sense of God, but He was the active agent of Jehovah in all His subsequent creative work; thus He was not only the first-born of all creation, but also the last of Jehovah's creation. This agrees the word of St. Paul, "All things are of the Father and all things are by the Son."

Some of God's people do not possess the Bible in their own language, and when education to read it was extremely limited, and when the Scriptures were such as were found in the Bible (with references and concordances) as are common to-day, it should not surprise us that in that far-off time confounding errors crept into the Scriptures of the Hebrew Church. The contention of the Jews was that Jesus of Nazareth was an impostor and that His mighty works were done under the influence of the fallen angel, Satan. It is not surprising, therefore, that in the Book of Revelation (some of the followers of Jesus would make extravagant claims for Him in their own minds) that He should be called "The Son of Man" (Revelation i, 13). It does not surprise us, therefore, that early in the third century claims were put forward in the name of the Holy Spirit, and that the apostles declared Him to be "the Son of God with power" and that He was "holy, harmless, undefiled, and separate from sinners" (Hebrews ix, 14). The Master Himself declared, "My Father is greater than I." "He is above all," "He sent me," "I came to do the will of the Father who sent me and not my own will." "I delight to do Thy will, oh my God; thy law is written in my heart."

He also declared, "I and My Father are one," but He showed in what this oneness consisted—that it was a oneness of will, of purpose, of work. Because He had fully submitted Himself to the Father, and because He made the Father's will His own, therefore they were one.

The Master again illustrated this oneness when He prayed for His disciples that they might be one as He and the Father are one. "I and the Father are one" (John xvii, 11, 21, 22). Evidently the Master did not pray that His disciples should all become one in person, but that they should all become of one mind, of one heart, of one disposition thru their loyalty and obedience to the word and to the spirit of God. And this oneness, this unity, was the kind which subsisted between the Heavenly Father and Himself.

Leaving the simplicity of the teachings of Jesus and of the apostles, we know of the extreme of declaring that Jesus was His own Father; that the terms Father, Son and Holy Spirit all applied to one person who manifested Himself in mankind in three different ways, and as company with the Father, and as company with the Holy Spirit. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as one. In proportion as these superstitious human theories were received, they produced confusion. And when asked how three persons could logically be one person, and how one person could be three persons equal in glory and power, of course no answer could be given. Then the subtlety was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man; that He was born as are other men; that Jesus was His father, etc. Thus we see who'd do it, and any variation whatever from the precise teachings of the word of God.

It should be needless to say to Bible students that there is nothing in the Bible which declares a Trinity of Gods. There is not a single Scripture quoted in proof of the Trinity (I John v, 7), and it is never quoted by scholars, because all scholars know that it was tampered with several words having been added in the seventh century which are not found in any New Testament manuscript of earlier date. And those added words make the statement as a whole foolish.

It will turn in your Bibles to this passage, you may strike out the spurious words as follows in verse seven: "In heaven the Father, the Word and the Holy Ghost, and these three are one; and in verse eight the words, 'and there are three that bear witness in earth.'"

After thus eliminating the spurious additions, after thus removing from the precious statement this deadly fly of falsehood which was inserted for the very purpose of deceiving, and because no scripture could be found to give color to the doctrine of the Trinity—then you will be able to read that portion of the word of God in its purity and simplicity. Then the "mystery" part will be gone from its purity. It will be in full accord with the entire Bible in declaring, "To us there is one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things and we by Him" (I Corinthians viii, 6). How absurdly the passage reads in our common version, stating that the Father and the Son were in heaven that Jesus is the Son of God!

Before the beginning of the creation of the world, before the Only Begotten of the Father became the Alpha of Creation the Father had wonderful purposes in Himself respecting all His great plan for the everlasting future. It included this world, and mankind, and the redemption of man, and the redemption of man from sin, and the redemption, and the restoration to be accomplished by Messiah's kingdom at the glorious work of eternity in further creation in world after world.

But, as the Master declared, these things the Father had kept in His own power—not to the angels, nor even to His dearly beloved Only Begotten Son. We have seen how His divine secret, divine purpose, was symbolically represented in the scroll in the hands of Jehovah, as pictured in Revelation. . . . I have seen that this revelation was delivered to the Lamb, the Only Begotten One, after He had been slain—after His consecration at Jordan, and in His fulness after His death at Calvary, when He ascended up on high, glorified, and the right hand of the Father, was His majesty.

But before the Logos was made flesh, before He undertook to be man's Redeemer, the Heavenly Father set before Him the glorious proposition. He informed Him that He had a plan a scroll, and that the execution thereof was to be given to one who would prove Himself worthy, by demonstrating His loyalty to the divine will.

We read that God sent His only begotten Son into the world, but we do not understand from this that He came under divine commands, the refusal of which would have meant divine displeasure and His own degradation. On the contrary, we understand the matter clearly when we hearken to the apostle's statement. He declared that Messiah left the glory which He had with the Father before the world was, and humbled Himself to take upon Himself man's form and then consecrated Himself even unto death—because of the joy that the Father had set before Him. . . . The joy set before the Logos was (1) That, thus He might serve the heavenly Father's gracious purposes. (2) That He might recover mankind from the state of sin and death into which all were plunged by Father Adam's one act of disobedience. (3) Additionally He was promised the honor and distinction of the Messianic kingdom by and thru which mankind would be blessed and uplifted. (4) He was promised a special bride class to be selected from among the redeemed race of men—a class having the same disposition of loyalty to God and to righteousness, and faithful unto death—which, like Himself, would be exalted in the chief resurrection from the earthly to heavenly condition, far above principalities and powers and every name that is named. (5) He was promised that his own personal distinction would be to all eternity a participation in the qualities of the Divine nature. He would possess, not only glory and honor, but also inherent life, deathlessness, immortality. Since He is waiting in expectation for the completion of the church, His bride, the members of His bride, assured that then the Father will give Him the heaven for an inheritance, and the uttermost parts of the earth for His possession, that He may bind Satan, publish His name, and glorify Him.

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He also declared, "I and My Father are one," but He showed in what this oneness consisted—that it was a oneness of will, of purpose, of work. Because He had fully submitted Himself to the Father, and because He made the Father's will His own, therefore they were one.

The Master again illustrated this oneness when He prayed for His disciples that they might be one as He and the Father are one. "I and the Father are one" (John xvii, 11, 21, 22). Evidently the Master did not pray that His disciples should all become one in person, but that they should all become of one mind, of one heart, of one disposition thru their loyalty and obedience to the word and to the spirit of God. And this oneness, this unity, was the kind which subsisted between the Heavenly Father and Himself.

Leaving the simplicity of the teachings of Jesus and of the apostles, we know of the extreme of declaring that Jesus was His own Father; that the terms Father, Son and Holy Spirit all applied to one person who manifested Himself in mankind in three different ways, and as company with the Father, and as company with the Holy Spirit. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as one. In proportion as these superstitious human theories were received, they produced confusion. And when asked how three persons could logically be one person, and how one person could be three persons equal in glory and power, of course no answer could be given. Then the subtlety was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man; that He was born as are other men; that Jesus was His father, etc. Thus we see who'd do it, and any variation whatever from the precise teachings of the word of God.

It should be needless to say to Bible students that there is nothing in the Bible which declares a Trinity of Gods. There is not a single Scripture quoted in proof of the Trinity (I John v, 7), and it is never quoted by scholars, because all scholars know that it was tampered with several words having been added in the seventh century which are not found in any New Testament manuscript of earlier date. And those added words make the statement as a whole foolish.

It will turn in your Bibles to this passage, you may strike out the spurious words as follows in verse seven: "In heaven the Father, the Word and the Holy Ghost, and these three are one; and in verse eight the words, 'and there are three that bear witness in earth.'"

After thus eliminating the spurious additions, after thus removing from the precious statement this deadly fly of falsehood which was inserted for the very purpose of deceiving, and because no scripture could be found to give color to the doctrine of the Trinity—then you will be able to read that portion of the word of God in its purity and simplicity. Then the "mystery" part will be gone from its purity. It will be in full accord with the entire Bible in declaring, "To us there is one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things and we by Him" (I Corinthians viii, 6). How absurdly the passage reads in our common version, stating that the Father and the Son were in heaven that Jesus is the Son of God!

Before the beginning of the creation of the world, before the Only Begotten of the Father became the Alpha of Creation the Father had wonderful purposes in Himself respecting all His great plan for the everlasting future. It included this world, and mankind, and the redemption of man, and the redemption of man from sin, and the redemption, and the restoration to be accomplished by Messiah's kingdom at the glorious work of eternity in further creation in world after world.

But, as the Master declared, these things the Father had kept in His own power—not to the angels, nor even to His dearly beloved Only Begotten Son. We have seen how His divine secret, divine purpose, was symbolically represented in the scroll in the hands of Jehovah, as pictured in Revelation. . . . I have seen that this revelation was delivered to the Lamb, the Only Begotten One, after He had been slain—after His consecration at Jordan, and in His fulness after His death at Calvary, when He ascended up on high, glorified, and the right hand of the Father, was His majesty.

But before the Logos was made flesh, before He undertook to be man's Redeemer, the Heavenly Father set before Him the glorious proposition. He informed Him that He had a plan a scroll, and that the execution thereof was to be given to one who would prove Himself worthy, by demonstrating His loyalty to the divine will.

We read that God sent His only begotten Son into the world, but we do not understand from this that He came under divine commands, the refusal of which would have meant divine displeasure and His own degradation. On the contrary, we understand the matter clearly when we hearken to the apostle's statement. He declared that Messiah left the glory which He had with the Father before the world was, and humbled Himself to take upon Himself man's form and then consecrated Himself even unto death—because of the joy that the Father had set before Him. . . . The joy set before the Logos was (1) That, thus He might serve the heavenly Father's gracious purposes. (2) That He might recover mankind from the state of sin and death into which all were plunged by Father Adam's one act of disobedience. (3) Additionally He was promised the honor and distinction of the Messianic kingdom by and thru which mankind would be blessed and uplifted. (4) He was promised a special bride class to be selected from among the redeemed race of men—a class having the same disposition of loyalty to God and to righteousness, and faithful unto death—which, like Himself, would be exalted in the chief resurrection from the earthly to heavenly condition, far above principalities and powers and every name that is named. (5) He was promised that his own personal distinction would be to all eternity a participation in the qualities of the Divine nature. He would possess, not only glory and honor, but also inherent life, deathlessness, immortality. Since He is waiting in expectation for the completion of the church, His bride, the members of His bride, assured that then the Father will give Him the heaven for an inheritance, and the uttermost parts of the earth for His possession, that He may bind Satan, publish His name, and glorify Him.

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