

CHRISTADELPHIAN FACTS

CONCERNING CHRISTENDOM

BEING

A COMPENDIUM OF FACTS AND COUNSEL REGARDING
THE OPPOSITION OF THE CHRISTADELPHIANS TO THE
DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM
AND THE NEED OF SEPARATENESS THEREFROM

BY

Dr. JOHN THOMAS, ROBERT ROBERTS,
AND OTHER WELL-KNOWN CHRISTADELPHIANS

COMPILED BY

FRANK G. JANNAWAY

*Author of "Palestine and the Powers", "Christadelphian Answers",
"Christadelphian Treasury", "Without the Camp", &c.*

"I would not give a penny for your hearty love
of Truth if it is not accompanied with a hearty
hatred of the enemies of the God of Truth".
(See *Psalms* cxxxix. 21, 23.)

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INTRODUCTION

THIS work is the outcome of the unforeseen demand for its predecessors, "*Christadelphian Answers*" and "*Christadelphian Treasury*", both of which ran "out of print" within a few days of publication.

It was, therefore, decided to meet a widespread request by compiling from those works Facts bearing upon the perilous times in which we live—Facts from the pens of Dr. John Thomas, Brother Robert Roberts, and other well-known Christadelphians, who are determined that the Brotherhood shall be kept outside the pale of the Apostasy—for, as one brother puts it

"We are living in perilous times—perilous not only for the world, but for the ecclesias".

Our concern, however, is for the ecclesias, whose perils are so great that all far-seeing brethren realise that the Work of the Truth is in real danger. The narrow way of the Bible is being departed from; that way which was re-discovered by Dr. Thomas, and from which he and Brother Roberts swept away the traditions of a corrupt priestcraft.

One increasingly disquieting sign in the Brotherhood is the growing criticism and disparagement of Dr. Thomas and Brother Robert Roberts. The former's "style" is being called in question; the brethren are asked to disown it as too vehement and too "gladiatorial". He is evidently too outspoken in his views on orthodox Christianity; too strong in his denunciation of priestcraft in its many and varied forms; there is, apparently, too little of the "velvet glove" and too much of the "iron hand"—or even fist—to suit modern susceptibilities, and it has been seriously proposed to issue such a masterpiece as "*Eureka*" in an expurgated edition, free from the Doctor's too vituperative style and with some of the "offensive" paragraphs removed. Even "*Christendom Astray*"—that book which, above all others, save the Bible itself, has been the mainstay of Christadelphian witness for the Truth—is, apparently, viewed with suspicion in certain quarters as being too

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“emphatic” in some of its statements, and too drastic in its treatment of “Christendom” for present-day tastes.

Coupled with this disparagement of the writings of the Truth’s pioneers, there appears to be an increasing respect paid to “polish”, “culture”, and “literary adornment”. The old style of Christadelphian lecture—and lecturer—is being less and less tolerated in some ecclesias; there is a danger that “the whole counsel of God”—so necessary a feature in the presentation of the Truth—may be sacrificed to demands for eloquence, polished diction, up-to-date treatment, etc. Forty-five years ago, an ex-“Reverend” joined our ranks. His admirers declared “*his voice is melodious, clear, and pleasant; his diction is faultless in precision and expression*”. But he proved to be an enemy of the Truth. He it was who introduced “Partial Inspiration” in our midst; he it was who one day was received back into the “*Fraternal Visitor*” fellowship, and who within two days appeared with seven other “reverends” in a Liverpool Church to bless the flock and to receive a testimonial and cheque for 100 guineas (“*Ormskirk Advertiser*”, Oct. 10th, 1889).

Let us be on our guard. The Brethren of Christ have but one thing to offer to the world—*The Truth as it is in Jesus*. They cannot compete with the world in the matter of learning, eloquence, and polish. Their work is not to render the Truth as palatable to the outsider as possible, nor to impress an audience by wealth of learning or neatly-turned phrase. They are to contend earnestly for the Faith once delivered to the Saints, which faith has again and again been lost through laxity and “broadmindedness”. They must make a distinction between the things of God and the traditions of men. With infidelity and rank apostasy without, with laxity and “broadmindedness” within, it is not enough to clothe ourselves with grace, beauty, and dignity.

Who will lead us to the battle?

The writings of Dr. Thomas and Brother Roberts sound the right note—“No Compromise”. It is to keep their sterling words before the Brotherhood that this book has been written.

FRANK G. JANNAWAY.

August, 1921.

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A True Christadelphian.

THE characteristic of a true Christadelphian is “ *the obedience of faith* ” and a “ walk worthy of God ”; in other words, he *first* understands the things of the Kingdom of God and Name of Jesus Christ; *secondly*, he believes what he understands, and loves what he believes above every other thing; *thirdly*, his “ faith, working by love ” causes him to be immersed into the Divine Name; *fourthly*, he walks in the Truth, and is careful to do nothing to its injury; and *fifthly*,

HE WILL NOT FELLOWSHIP THOSE WHO DO NOT SO
BELIEVE AND DO. Dr. J. Thomas.

Odium Theologicum.

THE above means “ hatred among theologians ”, and is generally used to deter people from acting in accordance with Scriptural injunctions in matters of

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principle in religion. Hatred has a place in this connection, however. God Himself hated the doctrine and deeds of the Nicolaitanes (Rev. ii. 6, 15). The Psalmist hated every false way (Psalm cxix. 104).

This hatred is not directed against persons, as such, but principles and results, and actions which some may describe as the *odium theologicum* are intended to show the view taken of false principles and practices which would interfere with purity of faith and fellowship. Scriptural injunctions are precise. Christ's injunctions to his disciples indicate the idea in regard to the matter (Matt. x. 14). Upholders of heresy are to be rejected (Titus iii. 10). Those who teach a different doctrine and consent not to sound words are to be withdrawn from (1 Tim. vi. 3-6). To bid them God-speed is to partake of their evil deeds (2 John 9-11). The same thing applies to walking disorderly (2 Thess. iii. 6).

Faithfulness to God's Word necessitates complying with these commands, and a wise man will not be scared away from them by considerations of a contrary character.

W. H. Boulton.

Claims of the Clergy.

WE have examined the claims of the Clergy in the light of the Scriptures of truth; and as the result of our examination we take up our position with the Apostles and the glorified Jesus, and proclaim them to be, in the words of Paul, "evil men and seducers"; "the Satan's ministers transformed as ministers of righteousness"; having a zeal of God, even of the "god of the world, lying under the wicked one"; "false apostles, deceitful workers, transforming themselves into the apostles of Christ". They are the teachers heaped up after their own lusts by those who have itching ears,

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reprobate as to the faith; and through whose influence the way of Truth is evil spoken of; and by whom the people's ears are turned from it to the most contemptible fables.

The Clergy are the deceivers of the people, imposing on the ignorance and credulity of the world. They make the Gospel of none effect by their traditions, which are "another gospel", whose preachers Paul proclaims "accursed".

Dr. J. Thomas.

Apostate Distinctions.

THE word "*clergy*", as the title of an order, is assumed by men who have no right to it. It is a word which comes from the Greek—*klēros*—a lot or portion; and is applied by the Apostle in 1 Peter v. 2, 3 to a single congregation of disciples; so that when he speaks of all the *congregations* of the flock, he styles them "the heritages"—*tōn klērōns* (verse 3). But in after years, the ministers of the heritages, or clergies, disregarded the commandment, and set themselves up as lords of the heritages, which they fleeced and oppressed for lucre's sake. They even made the clergies of God believe that they were nothing more than mere commoners; while they themselves, the usurpers of the believers' rights, were God's peculiar lot or portion, as the tribe of Levi was among the Israelites. This usurpation came at length to be regarded as legitimate; and the distinction was then set up of "*clergy*" and "*laity*", from *the multitude*!

But the distinction belongs to the Apostasy, and not to God's oppressed and scattered sheep. When "*clergy*" get in among them, it is "as grievous wolves, not sparing the flock, but speaking perverse things to draw away disciples after them" for their own worldly

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gain (Acts xx. 29, 30). They have nothing to do with the word of reconciliation except to pervert it, and to bring it into disrepute.

Dr. J. Thomas.

Abominations of the Earth.

WHO, for two hundred years after the Resurrection of Christ, ever heard of Vicars of Christ, Papists, Catholics, Episcopalians, High, Low, or Evangelical, Presbyterians of any School, Calvinists, Methodists, Trinitarians, Unitarians, Universalists, Mormons, and so forth, with the special teachers heaped up to teach for hire the traditions lusted after by professors glorying in these names? They were like the next crop of mosquitoes in the future unknown.

The term *Catholic*, as the name of a party, was not known till about A.D. 250. Yet during that two hundred years men and women, both Jews and Gentiles, turned from Judaism and idolatry by thousands, obtained the forgiveness of all their past sins, and a right to life eternal without the intervention of Popish Priests or Protestant Parsons, and were Apostolically recognised as "the Brethren of Jesus Christ", and the sons and daughters of the Lord God Almighty. Dr. J. Thomas.

Reverend as a Clerical Title.

THE word "Reverend" only occurs once in the English Bible, and is there (Psalm cxi. 9) applied to God—"He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name". The word in the Hebrew has also been rendered by several other English words, such as dreadful, fearful, terrible, and used in reference to the Deity.

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It appears that the blasphemous assumption of the title by the clergy of the Apostasy was not until the middle of the 17th Century. The first record of its usage appears to be in the Parish Register of Tamworth in 1657.

F. G. J.

The Clergy and the Holy Spirit.

THE "Reverends" and their disciples all earnestly assert that they are baptised with the same Spirit! But how is it possible that the assertion can be true? The Spirit is "the Spirit of Truth", which when received caused the recipients to be of one mind and one judgment. Now, in view of this fact, look at all the pretenders to the Spirit. Every vital principle of the Word is a matter of doubtful disputation among them, arraiging parson against parson of the same denomination, and sect against sect, yet all claiming to have the Spirit. Show them what the truth is in the plainest possible terms, and if not according to their man-made creeds and confessions they reject it with indignation and contempt, and call it dogmatism and abuse. Of "*things to come*" they know nothing, and discourage all enquiry into them. This proves them to be carnal, sensual, not having the Spirit.

Dr. J. Thomas.

Soul Curers.

How are we to ascertain whether the clerical ministers of grace are worthy of all devout commendation and honour, or are obnoxious to and deserving of the same regard as the world bestows on swindlers, counterfeiters and quacks? We answer, by the same method by which all impostors are unveiled. If a man profess to be *au fait*, or skilled, in any art or science, you com-

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pare his words and practice with the recognised principles of the calling he professes ; and if, on examination by competent persons, he is proved to know nothing of what he claims to know, he is at once, and righteously, too, denounced as “ a thief and a spoiler ”.

The claims of the clergy must be brought to the touchstone in the same way. The Scriptures of the Old and New Testaments contain the recognised principles of salvation. These are the touchstones of all claims. If a man claims to be a Christian he must prove it by the Scriptures ; if he claims competency in the saving of souls, he must prove from them *what a soul is*, in what its disease consists, that he is himself a Christian, and that he knows what the remedy is the Great Physician has revealed as alone capable of effecting a cure.

Dr. J. Thomas.

History Repeats Itself.

NEED we wonder at the Clergy and other “Reverends” being the enemies of God, and of Christ, and of the Truth generally ? These religious hirelings, whose “ living ” it is to preach and teach a certain system of religion—“ things which they ought not, for filthy lucre’s sake ! ”

We repeat : Need we wonder at such men being the enemies of the Truth ? Read what the Old Testament has to say about the ought-to-be-true, but really mere hireling-shepherds (Ezek. xxxiv. 1-11) ; and the self-seeking pastors (Jer. xxiii. 1, 2) ; and the false prophets (Jer. xxiii. 25, 26). Read what the New Testament has to say about them—the clergy of Christ’s day : the “ Rev.” Scribe, and the “ Rev.” Pharisee, and the “ Rev.” Lawyer (Matt. xv. 3 ; xxiii. 2-29 ; Mark ii. 16, 17 ; iii. 22 ; Luke xi. 42-53 ; xx. 1, 46, 47).

Does some brother say : You have no right to thus speak evil of rulers (Acts xxiii. 5). Fie, brother ! The

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“Revs.” are not the rulers for whom the Scriptures demand respect; rather do they command utter disrespect, contempt and loathing and hatred, as Brother Boulton has so well shown in the article on page 7 herein, entitled “*Odium Theologicum*”. Paul could, and did, address a *civil* ruler as Most Noble Festus (Acts xxvi. 25), but an *ecclesiastical* sorcerer, as every true Christadelphian knows a “Rev.” to be, Paul addressed as “Thou child of the devil and enemy of all righteousness” (Acts xiii. 10).

F. G. J.

The Apostasy.

ROMAN and Protestant Sectarianism is not Christianity. The aggregate of sects vaguely termed “The Church”, or the ecclesiastical system of Europe and America, is the “Mother of Harlots and Abominations of the earth”. Their abominations are “the harlots”, styled “women” in Rev. xiv. 4, with whom the Christ’s virgins are not defiled. *Every system or tradition that makes the Word of God of none effect is a harlot abomination, and proceeds from the “carnal mind”, that is, from the thinking of the flesh—ignorant of the Gospel of the Kingdom and the obedience it requires. This is the fountain and origin of all those heretical formulæ which are incorporated in the Romish and Protestant sects, which are all of them “corrupters of the simplicity that is in Christ”. As a whole, they are “the Apostasy” foretold by Daniel and Paul. Their clerical and ministerial Orders preach “another Jesus”, are animated by another Spirit, and proclaim another Gospel than those ministered by the Apostles. From such a system of defilement it is imperative for every man who would be saved to separate himself, even if he stand alone (Matt. xv. 6-9; Rom. viii. 6, 7; 2 Cor. vi. 15-18; xi. 1-4; 2 Thess ii. 3; Rev. xvii. 5).*

Dr. J. Thomas.

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Beware of the Clergy.

BEWARE of the teaching of the Clergy! There is a growing need for the caution. The Clergy are the proprietors and managers of a powerful, influential system, which is as offensive to God, and as inimical to the eternal interests of man, as were the institutions of Baal. The Clergy are the perpetuators of pagan doctrines, of that deadly apostasy which in the early centuries dethroned the glorious and life-giving religion of Christ.

Let those of us who are disposed to worship these "Spirituals of the wickedness", who "reign in the court of the Gentiles without the temple", take more to heart what God has revealed in the Apocalypse on the subject. It is by an understanding of this book that we shall be able to see the leaders of Christendom as God sees them.

A. T. Jannaway.

Wolves in Sheep's Clothing.

WE read the writings of the Prophets, and are quick to realise the dark and evil-mindedness of Israel's religious leaders. We do the same in regard to the New Testament teaching concerning the corrupters of the Truth in Apostolic times. But when we come to the Apocalypse—which is in part God's revelation respecting the true character of the Clergy for the past fifteen or more centuries—many of us are of uncertain mind, and therefore fearful to take God's estimate of the Clergy. We want more study of the Apocalypse, more deep, earnest reading of "*Eureka*". This will safeguard us against being captivated by the Clergy. Are there not among us brethren who are competent and willing to write, during 1921, a few robust, bright, pithy articles on Rev. xvii. 5, with particular reference to its bearing on our times?

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Yes, the Clergy have to be watched and shunned. They are the saints' enemies, and will remain so till Christ is again in the earth to destroy, once and for ever, their wicked Babylonish system. A. T. Jannaway.

Was it a Money-making Job?

THE following from a letter in the "*Church Times*" of 26th April, 1907, speaks for itself, and is an enlightening comment on what Paul says about teaching for filthy lucre's sake (Titus i. 7). It is a newly ordained cleric that writes:—

"In the Bishop's study I made the usual declaration against Simony, and at the same time the Bishop spoke some very kind and helpful words to me respecting my future work, but on passing out I was presented with a bill for fees amounting to £10 odd, for which I had to write a cheque.

"There were several waiting in the ante-room, and when all had made their declaration in turn, in the study, the Bishop came to us and said that the Civil part of our Institution was over and we could now go to the Palace Chapel, where he gave us a most excellent address, and we knelt before him in turn to receive our deeds in connection with our Institution. Amongst the papers handed to me was one commending me to the Archdeacon, in the usual terms, as being *A.B., Beloved in the Lord*, etc., etc., for Induction to my Living. I walked round to the Archdeacon's Registrar, a lawyer, and filled in a similar one commending me to the Clergy of the Archdeaconry for Induction, and then I was told that I must pay a fee for £1 odd for the same, and so I wrote another cheque. The letter I had just received I handed in a few days to the Rural Dean, and he, good man (!) hired a cart and drove me seven miles for nothing! . . .

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“ I felt downcast and disappointed. Was it a money-making job, after all? I asked myself Should I have been Inducted if I had refused to pay those fees? I do not know.

“ And soon after this came the Registrar’s fees for dilapidations! ”

(The foregoing is confirmed in every detail by a pile of deeds and documents which have fallen into my hands, belonging to a “ Rev.” of the Church of England, including his “ *License to Preach* ”, signed by the Bishop of Lincoln and the Bishop of Hereford.)

F. G. J.

Incredible, but True.

Too severe! Dr. Thomas was not a bit too severe in his denunciations against the priestcraft of Christendom, falsely so-called. It is a craft in every sense of the term, as is made manifest by the advertisement columns of the official organ of the Established Church (“ *The Church Times* ”). Here we have from one week’s advertisements the inducements held out to the “ Reverends ” seeking vacancies to feed the “ Church of God ”.

“ Seaside ”—“ Fine Church ”—“ Title offered ”—“ A man with some brains ”—“ Healthy and bracing ”—“ Good Stipend and Rooms ”—“ Daily Mass (Sisters) ”—“ Single, Young, and Musical ”—“ Beautiful River ”—“ Linen Vestments ”—“ Centre for Tourists ”—“ Church just restored ”—“ Tennis, Golf, Croquet, etc.”—“ Coals, gas, eggs, and attendance ”—“ Pony and Trap ”—“ No children wanted ”—“ Good Cycling ”—“ Salmon and Trout Fishing ”—“ Able to intone ”—“ Black Gown preferred ”—“ Charming Society ”—and last, but not least:

“ Near the High School for Girls ”! F. G. J.

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College-Bred Divines.

As for a college education in divinity qualifying boys for “ *preaching the word* ”, the absurdity of the conceit is manifest in the fact that the “ college-bred divines ” are all at variance among themselves upon its meaning.

Call a convention of priests and preachers of all religious sects and parties, and assign to them the work of publishing a Scriptural and *unanimous* reply to the simple question: *What do the Scriptures teach as the measure of faith and rule of conduct to him who would inherit the Kingdom?* Let it be such a reply as would stand the scrutiny of deep and earnest investigation—and what does the reader expect would be the result?

Dr. J. Thomas.

Apostolic Succession.

APOSTOLIC Succession is a mere figment of the carnal mind. The only succession of which any Scriptural idea can be formed is the following in the steps of the Apostles’ faith, which no one who understands the word of the Kingdom would affirm of the ecclesiastical guides of the people.

The power and authority of the Apostles died with them. Those *who succeed to their faith* are their successors only in this sense. Their word, which is also the Lord’s word, dwells in such richly in all wisdom; and where the word of the Lord is found, there, by the belief of it, he dwells in the hearts of men. When they work according to this word, they and the Lord work together. But this is not peculiar to a ministerial class, but is common to all the Lord’s people, for he is no respecter of persons.

Dr. J. Thomas.

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Too much Denunciation.

IN some quarters Brother Roberts is represented as charging Dr. Thomas with using language concerning Christendom as "too much denunciation". This is unfair. The context clearly shows that all Brother Roberts meant was that it would be such if used by "a stripling of 25". Brother Roberts said: "We assert that the Doctor's words, if directed against pretence, error, crotcheterianism, or anything else that is unworthy—it is, perhaps, no great pity if his words create a little 'feeling'. *They prevent alliances that would be dangerous to the Truth, and break up connections which are perilous to spiritual well being.* They may be compared to the wholesome bluster of a windy day in England, as contrasted with the seductive, but banefully stagnant, tranquillity of tropical weather".

So wrote the first editor and founder of the "*Christadelphian*".

F. G. J.

Dr. Thomas and the Clergy.

DR. THOMAS is said by some to have been unnecessarily severe in his handling of his opponents—the clergy in particular. It is saddening to hear brethren talking in this strain. It is the result of not perceiving to the same extent as did the Doctor, the terrible mischief wrought by false teachers. The Doctor was a man of experience, and knew, far better than most of us know, the naughty little ways of religious worldlings, and the sad havoc they cause. He realised, and very keenly so, that men and women were everywhere perishing from lack of Bible truth, and that the great hindrance in the way of their receiving it was the "Reverends" of the Apostasy.

In regard to the dissemination of the truth, which has

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achieved the greatest results, the clear, robust, sledgehammer utterances of the Doctor, or the feeble utterances of his smooth-speaking critics? Whose writings are the most refreshing and upbuilding, the Doctor's, or those whose writers try to be nice with everyone—including the direst enemies of the Truth? If we take God's view of the leaders and upholders of error, we shall not find fault with the Doctor's trenchant strictures on false teachers. If, in these perilous times, the Truth is to prosper in our hands, we shall have to exhibit the Doctor's qualities—fearlessness, outspokenness, clearness, conjoined with jealousy and love for the Scriptures.

A. T. Jannaway.

Are we Too Severe?

LEST some may think that the strictures passed in the foregoing paragraphs on the clergy are too severe or prejudiced, it should be remembered that they have been spoken of as a class and upholders of a false religious system. It will be admitted that among their number there have been individuals to whom we are indebted for much knowledge concerning things pertaining to the Scriptures. Such men as Sir Isaac Newton, Faber, Elliott, Lardner, Keith, and Robinson—men with a reverence for the Scriptures, and a profound historical, linguistic and geographical knowledge; but that knowledge, unfortunately, has been marred by a belief in a Triune God, the immortality of the soul, and heaven going, etc. They have had no understanding of the gospel of the Kingdom of God and the things concerning the name of Jesus Christ, and have not been able to point out the way of life and salvation. Honour to whom honour is due, but these men are of a different stamp to such as we have to-day, whose sole aim appears to be to pose as social ornaments and to repeat the latest so-called scientific fad.

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Our first and last appeal must be “to the Law and to the Testimony”, and where men do not conform to that standard they are but “blind leaders of the blind”.

C. W. Hopper.

Quasi-Christadelphians.

THEY accuse you of rudeness and reviling. They would have you adopt a style as if you were pleading a case in Court in which you had no more interest than the fee you had got through your otherwise irksome task. They would reduce you to the cold, unimpassioned style of a clerical reader of sermons, purchased in Paternoster Row at so much per dozen.

Whatever they may think, they dare not accuse Paul, Peter, John, Jude, and Christ of reviling; but they condemn their words in the mouths of Christ's brethren. “Oh”, say they, “Christ was inspired and infallible, but you are not, and have no right to do as he did”. But Peter exhorts us differently. He tells us that Christ left us an example, that we should follow his steps; who did no sin, *neither was guile found in his mouth*; who, when he was reviled, reviled not again. Now it is well to follow his steps in speaking as well as in action. No better model for style than his can be found.

Dr. J. Thomas.

Christ's meaning of Reviling.

CHRIST was a guileless enunciation of the Truth in word, tones, and gesture, which left his hearers unmistakably impressed with his meaning.

He has not left us to the dictionary for the definition of the word “*revile*”. Matt. v. 11 clearly shows that to revile is “to say all manner of evil against a man ‘*falsely*’; to say evil of a man, or a body of men, *truly* is not reviling. All said against Jesus reproachfully

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was false, and therefore reviling; but all he said of his foes was true, and therefore not reviling, else to earnestly declare the Truth is reviling.

Now, it is not necessary to be inspired, nor infallible, to qualify for discerning the Truth in relation to modern teachers as surely as Jesus did in relation to the Scribes and Pharisees. When, therefore, men ascend a pulpit and proclaim themselves to be the “ministers of Christ”, and “successors of the Apostles”, we are as infallibly certain that they are the ministers of Satan as Jesus was that the Scribes and Pharisees were a generation of serpents, because they neither know the Gospel, nor have they obeyed it, and it is not reviling to proclaim this truth upon the housetops.

Dr. J. Thomas.

Paul and Dr. Thomas.

BROTHER ROBERTS, in vindicating Dr. Thomas from the charge of scurrility, wrote thus in the “*Christadelphian*” :—

“ Even Paul, in his letters, sometimes turned aside from the smooth current of spiritual discourse. . . . His blunt and positive way of enunciating the Truth we can easily conceive to have been much unsuited to the refined tastes of those who were inoculated with the philosophy of the Greeks; and his summary mode of dealing with ‘ every high thought exalting itself against the knowledge of God’, by whomsoever propounded, must have been anything but tolerable to ‘ men of corrupt minds ’ in the churches”.

But now some, who unlike the late Editor of the “*Christadelphian*”, “knew not Joseph”, depict the Doctor as “no model in this respect”, and assert that *the Apostolic way* would be to address a “Rev.” hireling (who attacks the Truth and seeks to seduce our young brethren) as “*Most Noble*”.

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Where would the Truth have been had Dr. Thomas and Brother Roberts thus regarded and addressed the Truth's enemies?

We prefer to follow in the Bible way: Isa. v. 20; ix. 15, 16; xxx. 10; lvii. 19; Jer. ii. 8; v. 30, 31; x. 2; xii. 10; xiv. 14; xxiii. 1; l. 6; Lam. ii. 14; Ezek. xiii. 10, 22; xxii. 25, 26; xxxiv. 2, 10; xlv. 7, 8; Hosea iv. 6-9; ix. 8; Micah iii. 5-7; Zeph. iii. 4; Zech. x. 3; xiii. 2-4; Mal. ii. 8, 9; Matt. vii. 15; xv. 9, 14; xxiii. 13; Luke xi. 52; John x. 1; Acts xx. 29, 30; Rom. xvi. 18; 2 Cor. xi. 3, 15; Gal. i. 8; ii. 4; Phil. iii. 2; Col. ii. 4, 8, 18; 1 Tim. iv. 1-3; vi. 3, 4; 2 Tim. iii. 6-13; Titus i. 11; 2 Peter ii. 1-3, 14-19; 1 John ii. 26; 2 John 7-11; Jude 4, 11; Rev. ii. 2, 14, 15, 20-22. F. G. J.

Robert Roberts on Dr. Thomas.

I HAVE said with sincerity, and will say, perhaps, many times over again, because they are the words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to, in this age, is to defend that work against all assaults, whether the open antagonism of those who call the Truth “blasphemy”, or the insidious attacks involved in theories that make the Word of God of none effect.

R. Roberts.

Brother Roberts follows Dr. Thomas.

WITH all his meekness and gentleness, Christ could address his pious and pompous antagonists as “whited sepulchres”, “hypocrites”, “fools”, “blind guides”, “blind leaders”, “children of hell”, “serpents”, “vipers”, and so on. He could describe Herod as “that fox”; and Peter, and James, and Jude, in perfect imita-

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tion of Christ's "style", could speak of the false teachers of their time as "natural brute beasts", "wandering stars", "clouds without water", "lovers of the wages of iniquity", "evil beasts and slow bellies", and a good many other terse things.

We, therefore, do not sympathise with the squeamish objections of popular "Christianity" on the subject of style.

Honesty of utterance, even if erring on the side of severity, so far from being incompatible with true Christian character, is a distinguishing feature of it.

R. Roberts.

"Out of Thine Own Mouth".

THE remarks of Dr. Thomas concerning the shortcomings of the Clergy relate to those of a generation ago. For an estimate of the present-day cleric we need only refer to the statements by one of themselves, who wrote in the early part of this year: "The average cleric of the younger generation", said he, "is not a man of wide reading. . . . His education has been narrowly professional. . . . The chief matter of debate among the Fathers of the Church was 'What belief shall we hold?'; among their sons it often is, 'What vestment shall we wear?' To-day the Clergy do not think, or read, or preach themselves into preferment. . . . The preacher has been succeeded by the business manager".

Of such was not Paul.

C. W. Hopper.

No Christadelphian Truce.

ARE the religious leaders of to-day less enemies of the Truth than they were in the days of Dr. Thomas that Christadelphians should be more friendly with them, and cease to hate them as the man after God's

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heart (Acts xiii. 22), with a perfect hatred? (Psalm cxxxix. 22).

Are they more lovers of the Bible now than they were in the days of Dr. Thomas and Brother Roberts? We know full well they are not; their sermons and their books reveal the fact that, more than ever, they make the Word of God of none effect by their tradition.

And yet there are "pacifist" Christadelphians, who seek to "put the Doctor right", and would "eliminate utterances from his works" not to their liking. Such would make fit company for the "Bible lover" who, in a recently published book, "*Bible and Modern Thought*", contends that "*the scathing impeachment of Judaism on the part of Paul and his modern disciples is un-Christian and untrue, to a large degree. We want both the prophetic and the priestly atmosphere, though not their shibboleths*".

Real Christadelphians reject such blasphemy, for they know the need for "Paul and his shibboleths". They know the need for "Dr. Thomas and his style". They know also the need for "Brother Roberts and his time-honoured phrases".

Therefore, we shout aloud: "Hands off their masterly impeachments of the men who preach 'lies in the name of the Lord'; and that, too, at so much per annum".

"Cry aloud, and spare not!" must be the order of the day, as it was with the great Apostle Paul, and as it was with our great pioneers, Dr. Thomas and Brother Roberts.

F. G. J.

To Professed Christadelphian Leaders.

LIFT up thy voice like a trumpet, and show the people their transgression, and the sons of Belial their sins!

I have never heard a man yet, thoroughly imbued

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with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity", and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! The fact is they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured.

Dr. J. Thomas.

Academic Elegance.

THERE is a "progress" that is falsely so called, and this worldly contagion must not be allowed to invade the Household of Faith. Real progress in the understanding and appreciation of the Scriptures should always be our aim, but care must be taken against the natural tendency to drift away from a clear-cut conception of the Truth to a hazy dreaming, in which error is regarded with amiable toleration.

With Brother Thomas and Brother Roberts there was no half-way line between the Truth and "Papal and Protestant Fables"; there can be none to-day. If we would preserve the Truth in its purity, all our reasonings must be based upon a "Thus saith the Lord", and while some may feel that such a declaration is lacking in academic elegance, Divine Truth is better than Human Philosophy.

Be polite, but beware of compromise—it is the road to ruin.

C. H. Arnold.

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The Mission of the Clergy.

It is the fashion in these times to say that every man, and woman, too, has a mission. Speaking, then, according to this notion, "the Clergy", as composed of men and women, have a mission; and so have we. Their mission is to deceive, and by their deception to keep the devil in awe. This is upon the principle of "diamond cut diamond". This evil world is ruled by its fears, operated upon through the civil magistrate and the priest, the influence of the former being sustained by sword and staff, and that of the latter by apprehension connected with the eternal unknown; which, in relation to the blind, is the more awful, as the darkness is profound.

Even Romanism has its use upon this principle. It would never do to leave flesh and blood without clerical restraint, for the "ministers of grace", as they are styled, are the spiritual police of the Satan's Kingdom, to the order of which they are essential, in some livery or other, and sheep's clothing is better suited to the times. We would, therefore, not have the clerical orders abolished till the Lord come, an event which cannot be otherwise than nigh. Dr. J. Thomas.

Come Out from Among Them.

THE PREPARATION OF A PEOPLE FOR THE LORD; a people whose character shall answer to Rev. iii. 18; xix. 7, 8, is the great desideratum of the age. "The churches" do not contain such a people, neither can their pulpit ministrations produce them. In fact, "the churches" are precisely what college divinity is alone competent to create. "The Truth as it is in Jesus" is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and "the droppings of the sanctuary" which their

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nurselings are appointed to distil, wear away the intelligence of the people and leave them irresponsive to "the testimony of God". Nothing short of this, un-mixed with the traditions of men, can make people what they must be if they would inherit His Kingdom. Other Gospels will make other kinds of Christians than those who believe the Gospel the Apostles preached.

We must forsake the pulpits and devote the time usually spent in dozing over their mar-text expositions to the Berean scrutiny of the Scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus.

Dr. J. Thomas.

Worship with the Alien.

My reasons for this refusal (to join in prayer with a "Rev.") were that he was a man of unhallowed lips. Believing from my heart that Presbyterians are not Christians, it was impossible that I could regard one of their "Divines" as a hallowed or sanctified person. No act of worship, then, offered through him could, as I conceive, be agreeable to God; and, therefore, *to me*, it would have been not only useless but impious. Again, I believe that acceptable worship can emanate only from Christians in their individual and collective capacity; I could not, therefore, have conscientiously prayed or worshipped, which is the same thing, in concert with a congregation so constituted as was that assembly.

Dr. J. Thomas.

Contend Earnestly.

THE NIGHT IS FAR SPENT—THE DAY IS AT HAND.

Very nearly fifty years of waiting, believing, and hoping for that—and the hope brightens, the belief deepens, and the waiting seems short.

The time has been one of varied experiences. Much labour, many griefs, much experience of goodness,

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many errors, and a continual experience of the love and mercy of God.

One's recollections go back to many good and noble men and women, who need not be named, but whose names are written in heaven. The finest characters and the most devoted lives have been amongst those who held most devotedly to the purity of the Faith, and stood unfalteringly for sound doctrine.

Don't be carried away with the absurd outcry against "contention" and the "fighting spirit". That spirit properly controlled is a constructive spirit, and very little constructive or helpful work has come from the smooth speaking and placid contentment school.

A *mere* fighting man is useless: he destroys without creating—there are such. But a fighting man of Dr. Thomas' type creates more than he destroys. His creative work was magnificent, and it was a positive necessity with him to clear the stage of the corrupt lumber of churches in order to manifest the whole counsel of God.

G. F. Lake.

Discussing Everything and Settling Nothing.

You can do nothing for the Truth in this modern Athens that will be recognised by the King at his Appearance if you follow your old ways when you used "to discuss everything and settle nothing", and call it exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy—the Great Babylon around you—"fair as the moon, clear as the sun, and terrible as an army with banners".

You will only be terrible to your friends.

"Discussing everything and settling nothing" is a weakness that will never grow into strength. No good

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can possibly come out of it, and will cause no one to wax valiant in the fight or “to turn to flight the armies of the aliens”. Such may unprofitably occupy time, but they can edify no one. All their “discussions” and “investigations” amount to nothing. Dr. J. Thomas.

Honour to whom Honour.

I AM one of the old brethren who was taught the Truth by Dr. Thomas on his last visit to Birmingham, and one of those who still retain the highest regards and appreciation of what he has left this generation in his books.

I have also the priceless additional works of our late Brother Roberts, from whom I have never for one moment swerved during my course, for these men always appealed to me as messengers from God.

I wish to express my appreciation of the efforts being made—and also to say I endorse the courageous impeachment of the men and the ecclesias which, while professing faithfulness to the sacred claims of Divine truth, are found pandering to the thoughts and principles of the outer darkness.

Philip Hall.

Criticising Dr. Thomas.

As Paul spiritually begat Onesimus, so Doctor Thomas, either directly or remotely, has spiritually begotten us. His writings are as powerful to instruct to-day as they were when “*Elpis Israel*” first appeared.

But what about Doctor Thomas’s mistakes? These are not so likely to hinder any one’s obedience to the Truth as is the discouragement of those who, by loud and insistent criticism, turn many away from his peerless expositions. If what we deem to be error calls for notice, let us take it in hand meekly and humbly, just as we should deal with a parent’s error.

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The fruit of the Doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in a knowledge of the Gospel. What can his critics show as the result of their efforts? Time spent in handing on the Doctor's instruction will make both ourselves and others wise unto salvation. Those who thus occupy themselves are not likely to devote much time and energy to Doctor Thomas's shortcomings.

(Sister) C. H. Jannaway.

Dr. Thomas and his Work.

DR. THOMAS did not "write for a living", but was forced out of his medical practice by the work created by his unpaid and unsupported efforts for the Truth. He wrote, too, in the first instance, not "for a class of readers", for they did not exist to be written for. He wrote for the public—the world as yet unbroken by the Truth; it was the ability with which he wrote, both as to his English vernacular and his linguistic accomplishments, that has developed the "class of readers" that now give thanks to the man.

R. Roberts.

Dr. Thomas repudiates Authority.

IF I were to consent (to give an authoritative voice), I should be set down as a pope at once. Let the voice of the Truth in fraternal and kind contention for the Faith be the authority for each. There are partisan adherents to all causes, who surrender their minds to personal authority, and endorse whatever comes from that source without examination. I am opposed to "authoritative voices", other than the voices of the Prophets and Apostles, and even theirs must be understood to be beneficial.

Dr. J. Thomas.

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Dr. Thomas no Trader in Religion.

It is a gratification to the writer to be able to say that he has left his home, 4,000 miles in the south-west; that he has travelled twice through Britain; delivered 170 addresses to the people; sat up early and late conversing with them on the things of the Kingdom, and written this work (“*Elpis Israel*”), that he may leave a testimony behind him, and as yet he has received no more than four shillings over his travelling expenses. He mentions this that the reader may be able to acquit him of being a trader in religion, and that what he says in this book concerning the “scriptural merchants” may not lose its point under the supposition that he also is one of the wealthy and thriving firm. Dr. J. Thomas.

Dr. Thomas's Last Will and Testament.

“ I JOHN THOMAS of the Parish of Bickenhill in the County of Warwick being about to sail for New York in the steamer Idaho Captain Cutting on May 4th and being of sound mind and memory do make and publish this my last will and testament hereby intending to dispose of all the estate whereof of I shall die seised or possessed or in any wise entitled to. I order and direct my executors hereinafter named to pay all my just debts and funeral expenses as soon after my death as conveniently may be. I order that being dead I myself be not deposited in so-called “consecrated ground” but in some portion of our common mother undefiled by the Episcopal or Presbyterial mummery of the Harlot Daughters of Rome on either side of the Tweed nor is any person popish priest or non-conformist minister ordained or unordained (all of them dealers in the merchandise of the Apostasy and traders in the “bodies and souls of men”) to be permitted to read pray preach or in any way officiate in committing me

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myself (not a fraction or part of me) to my temporary resting or sleeping in the ground. But as some one or more must put me there I will that a Brother of Christ of good standing and repute among immersed believers of the Gospel Paul preached and commonly known among men by the name of Christadelphians read as my living representatives on the occasion so that though dead I may yet speak through him declaring to the spectators the faith in which I died and previously lived for many years and earnestly contended for either an address written by myself or in default of this Job xix. 25-29; Rom. xiv. 7-12; 2 Cor. v. 10; 1 Cor. xv. ; 2 Tim. iv. 7, 8, to be read in the order quoted then cover up and without sorrowing leave me to a brief repose until I hear "the Voice of the Archangel and the trump of God" when the earth will cast me out and I shall awake to sleep the sleep of death no more. Having thus comfortably and decently disposed of me my executors are to attend to the disposition of my effects", etc.

Remainder of Dr. Thomas's Will.

AFTER reciting his wishes concerning the welfare of his wife (Sister Thomas) and their daughter (Sister Ladius) Dr. Thomas goes on to say:—

"All the property in trust of '*Elpis Israel*' '*Eureka*' and any other meritorious works in harmony with their exposition of 'The Word' the profits of which publications shall augment the fund which shall become the nucleus in the hands of my executors as manager and treasurer of a publication society to be styled THE CHRISTADELPHIAN SOCIETY in the organisation and constitution of which they may add to their two selves as many known tried and earnest Christadelphians as they may deem advantageous to the enterprise the object of which is the promotion of the Truth as preached by the Apostles and the emancipation of

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Society from the unhallowed and demoralising and God-dishonouring traditions of the Romish and Protestant Apostasy ministered by its “priests” “clergymen” and “ministers”. In execution of this my Will I do hereby nominate constitute and appoint Robert Roberts now of 64 Belgrave Road Birmingham and Thomas Boshier of 7 Bishopsgate Street Without London my executors of this my last Will and Testament”.

The Will is signed JOHN THOMAS (L.S.), and dated 2nd May, 1870. F. G. J.

To “The Christadelphian” Editor.

You have a fine field before you in Britain, which is full of “high things that exalt themselves above the knowledge of God”. There are the State and Dissenting forces of blasphemy claiming to be Christian, which so long as they reign in the hearts of the people, intoxicate them, and prevent their reception, yea, even their attention to the Truth. Attack them, and give them no quarter. Never mind the outcry of the faint-hearted. Cleave Satan in all their forms, from head to crotch, with the sharp two-edged sword of the Spirit, *which sympathisers will term reviling*, but the Apostles, an earnest contention for the faith once for all delivered to the saints against all things thereunto opposed.

I feel a rising impatience when I read the drivelling nonsense proceeding out of the mouths of “dignitaries” and “divines”—the names and denominations of the Gentile Court. A necessity in Britain is a paper of wide circulation among all classes conducted by an editorship understanding the Truth, and valiant for it to unmask the hypocrisy and ignorance of the clergy of all ranks and degrees, to show what the Truth is, and *what it is not*; for as people rarely think for themselves,

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the negation must be shown in perspective, that the Truth may stand out more conspicuously in the forefront of the picture. Dr. J. Thomas.

Policy of "The Christadelphian".

"THE CHRISTADELPHIAN" represents the Truth as a foregone conclusion, and is dedicated to its advancement. It is as if a man asked the public to hear an exposition, or incited those espousing the same principles to meet and deliberate upon the best mode of promoting their advancement, in which case an opponent would clearly be out of place in seeking to be heard.

This may be regarded as a narrow-minded policy, but it is the policy of "*The Christadelphian*", and a policy that will be carried out to the end. R. Roberts.

A Real Christadelphian Standard.

BROTHERS, I do not put myself forward as an authority, and never have done so, as you know. I put forward the Holy Oracles as an authority, and for them I shall fight so long as God pleases to continue life in this body.

I am not learned in the conventional sense. I know more of God's Book than any other document under the sun; and in this I am content and thankful. To cause men to know what it contains is a higher work than making them acquainted with the oddities and quiddities of human wisdom. I leave those who are content with husks to make their bows at the shrine of human wisdom. I am determined to know nothing but Jesus Christ and him crucified.

Shortly with him I hope to stand, when human learning and human pride, with all its nasty paraphernalia of parchments, papers, inkmarks, books, libraries, contradictions, disputations, bewilderments, and general

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crase, shall have disappeared in the abyss of rottenness and eternal decay. R. Roberts.

Our Magazine Policy.

WE are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Prov. xix. 27; 1 Tim. vi. 3-5).

R. Roberts.

True Christadelphian Magazines.

THE Truth would long ago have become extinct, but for such "pestilential" publications as the "*Herald*", whose "mission" is to agitate the waters, that stagnation may not arise. They are like the great Teacher, in that they "come not to bring peace, but a sword". As soon as they cry "peace", their mission is at an end.

They preach peace to the righteous; but for the wicked, who make void the Word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness and severity!

Cry aloud and spare not.

Dr. J. Thomas.

Clipping Dr. Thomas's Wings.

WHEN the Military Service Question was troubling the brotherhood, and fear of Conscription, and consequent amalgamation with the world was upon us, we looked around for the voice that would "cry aloud and spare not". There were a few brethren up and down the country alive to the situation, and striving to arouse the Household; but they, hardworked employees, had little spare time; while supposed leaders, here and there, said "non-combatant service was all we could expect, or were likely to get". They suggested that

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the brethren should even consent to “ don khaki”, and “ leave it to God ” to preserve them from using the sword !

Thus, without a living voice to lead us, we were directed to a 50-year-old “ *Christadelphian*”, and found Brother Roberts exhorting his readers to heed Dr. Thomas’s counsel :—

“ As Brethren of Christ, owing allegiance only to Him, as King of Israel, *positively refuse, under any circumstances whatever, to engage in the armies and navies of any Government*”.

That outspoken, clear, and unmistakable counsel of Dr. Thomas, mounted and framed by Brother Roberts, inspired us; the “ London Standing Committee ” was formed, and God blessed their efforts in the way known and read of men. The brotherhood were kept “ without the camp”.

Yet the suggestion is now made to *reprint* “*Eureka*” and other “ works of Dr. Thomas”, but “ not to reproduce *verbatim et litteratim* ” all the utterances of the Author! What true Christadelphian will buy “ *Eureka* ” or “ *Elpis Israel* ” mutilated by those who objected to the outspoken language of the Doctor which roused the Brethren to action in relation to Military Service—his language about the “ Devil’s Armies”, etc. But, our readers will be glad to hear that Brother C. C. Walker has not consented to re-set “*Eureka*” (see “*The Christadelphian*”, 1921, p. 122); but is having it reprinted from the original plates.

Footnotes, or Editorial Notes, if you like; but a mutilated “ *Eureka* ” or a censored “ *Elpis Israel* ” no, not at any price.

These remarks also apply to the works of Brother Roberts. We want to know what he and Dr. Thomas actually wrote, not what a publisher thinks they ought to have written.

F. G. J.

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Dr. Thomas and Tried Christadelphians.

DR. THOMAS showed by the terms of his Will that he foresaw the danger of any monopoly in the work of propaganda; for he desired his Executors and Trustees to seek the aid of other *tried Christadelphians*. This, the writer knows, Brother Roberts did. Of late years, however, so far as what should be "our magazine" is concerned, tried Christadelphians have been so few and far between, that apparently the Community needs to be exhorted on "dumb dogs that cannot bark" (Isaiah lvi. 10).

Surely in Birmingham alone, with over 1,300 members, some brother could be found to assist the Editor and thus occupy the space given over every month to sheer outsiders. We appeal to such to come to the Editor's help and remove the reproach.

Maybe, however, the brethren are too modest to intrude upon the Editor's sanctum. Possibly. Then we hope the Editor will comply with Dr. Thomas's "Will" and *seek* the aid of such "tried Christadelphians". We know they are ready and willing. The evidence is found in this book. Over forty tried brethren were asked, and only two held back. F. G. J.

Copyright in The Truth.

IN "*Christadelphian Answers*" (p. 259), one of our veterans, Brother G. F. Lake, set forth the view that no one has any moral right to set up a claim of copyright in the expression of Divine truths. Although one or two publishing brethren have set up such claim, it passes our comprehension how any Christadelphian can come to any other conclusion, seeing our Lord has commanded: "Freely ye have received, *freely give*" (Matt. x. 8); and, says Paul, it is our duty to pass such on (2 Tim. ii. 2).

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Dare any Christadelphian say: Oh, but the “framing” of the truth cost me much thought and labour; never before was it so well “expressed”; never was it so logically exhibited; and, therefore, I have a copyright therein, and I refuse to allow any other brother to reproduce it without my permission; and, if need be, pay me a royalty on every copy? Such a contention is too horrible for words—what would Jesus say?

“Freely ye have received—Freely give”.

“That”, said Dr. Thomas, “is my greatest ambition”, and if any profit should accrue to the publication thereof, my Will is that such shall form the nucleus of a “Christadelphian Publication Society”.

F. G. J.

Brother Roberts on Copyright.

As to Brother Roberts’ mind on the matter of copyright, *we know* it was farthest from his mind to claim any copyright, or vested interests in his expression of the Truth; or to put any veto on the reproduction or circulation, by any brother, of what he had been privileged by God to publish. Had he had any such intention, he would have said so in his “Last Will and Testament”, but he did not do so (and we have his “Will” now before us).

But we have further and positive evidence in a letter Brother Roberts wrote to the Glasgow brethren. Here are his very words:

“The Glasgow brethren have my permission to do anything they may desire in the way of printing and publishing works written by me on the Truth, on the single condition that they make no alteration in the matter without my consent. . . . The only other condition I should think it necessary to ask would be that in case of my death, should any pecuniary advantage result from the enterprise (which I do not

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anticipate), a due share thereof should be allowed to Sister Roberts".

F. G. J.

[The only work in which we have made free use of the writings of Brother Roberts was "*Christadelphian Answers*", in which matter we went beyond what Brother Roberts asked, by handing over the whole of the profit to his Executor and Trustee. Paul's reason for writing 2 Cor. xii. 17 is our reason for this note.]

Brother Roberts Waives Copyright.

THAT Brother Roberts waived any copyright to which he may have been legally entitled we have already seen, and it is further evidenced in what he said when informed that someone was infringing his rights in reprinting one of his works. He wrote: "Whether or no, it makes very little difference to the Author of '*The Trial*', who would only be too glad to see any man make a fortune out of '*The Trial*', because of the *circulation of momentous truth* it would mean". The latter was what concerned Brother Roberts.

In keeping with that mind, "*The Christadelphian*" has been equally free in the use of other brethren's labours—in one case for 20 years reprinting thousands of pamphlets without asking the consent of either the Author or his heirs. Hence, in more senses than one, the real "*Christadelphian*" policy has been to ignore vested interests in *Christadelphian* writings, and simply be concerned, like Brother Roberts, in the *circulation of momentous truth*.

F. G. J.

Dr. Thomas and Copyright.

UPON one occasion, when it was suggested that to reprint matter from the "*Herald*" would infringe the Doctor's Copyright, Brother Roberts exclaimed that he "could not but suppose that the Doctor would only rejoice at anything that would extend the knowledge of the Truth" ("*My Ways and My Days*", p. 34).

That Brother Roberts' supposition regarding the

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mind of the Doctor was correct is borne out by the fact that the latter was pleased when he learned a friend—Captain Silvanus Johnson—had “printed and published copious extracts from ‘*Elpis Israel*’”.

“Free Trade” in the Truth, by whomsoever expressed, must be the Christadelphian’s Motto.

Remember Micah’s condemnation of the priests who teach for hire and the prophets who divine for money (Micah iii. 11, 12).

F. G. J.

Good Works *versus* “Goodwill”.

In the goodness and mercy of God, the Christadelphian Body has been conspicuously free from men seeking to make merchandise of the Truth. Its very constitution is against such. May the day never come for the Brotherhood to sanction preaching or writing as “A Living”, like the churches of “Christendom”—“good works” turned into “goodwills”, to be inherited or passed on as money-getting concerns! Imagine Paul claiming copyright in his *Epistle to the Hebrews*, or John forbidding his brethren to reprint *The Apocalypse*!

If there be widows and orphans, or aged and infirm, let their needs be generously supplied by *voluntary* subscriptions, and not by an arbitrary tax on the standard works of the Truth. That such is the mind of the Brotherhood is evident by the hundreds of pounds subscribed in a few weeks so that “*Christendom Astray*” might be sold at a low price.

F. G. J.

Shall Legal Technicalities Stop Us?

“To our own Master we stand or fall”. Leaving the irresolute and undecided to settle the matter for themselves, we go to work. We cannot afford to waste time

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discussing such cold preliminaries. The time is too short, and the old man naturally too strong, to be taking care lest we serve Christ and the Truth too much.

The Bridegroom is at the door; the thunders of God's overthrowing judgments are at the point of out-bursting, and shall we pause to consider whether it is legal or not to say so?

Away with such faithless formalities, such lukewarmness, such spiritual blunt and incapacity. R. Roberts.

Christadelphian Publications.

It is to the "pestilent fellows" and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about "charity" and a "Christian spirit", that the world is providentially indebted for the preservation of the Gospel from entire oblivion. The charitable and pious orthodoxy of "The Four Denominations" fills the pulpits of the land. Baptist, Methodist, Presbyterian, and Episcopalian clergy all recognise one another as ambassadors of Christ, and their sects as so many divisions of the true Church. But what have they done with the Gospel?

They have laid it in a sepulchre and walled it up, and have set to it their seal of reprobation. But God has raised it from the dead, and put it into the hearts of certain, whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation of scribes, pharisees, hypocrites, or any other of this generation of vipers new revived.

This is our work, and by God's grace we will do it heartily until the hour of His judgment comes, and the Lord Jesus appears to vindicate His own. Dr. J. Thomas.

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“The Christadelphian” and its Founder.

BROTHER ROBERT ROBERTS, the Founder of “*The Christadelphian*”, declared his policy to be that of Dr. Thomas in “*The Herald*”. That policy was boldly proclaimed on its cover every month for nearly half a century:—

“OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM”.

We much regret, as do other Christadelphians, that those words do not now appear every month on the outside front page, where every reader, friend or foe, could see the attitude of a *real Christadelphian*. It simply appears once a year on an *inside* page, to be bound up and put away on a bookshelf.

We are aware that many newly-fledged Christadelphians rejoiced when those unmistakable words were hauled down, as it were, from our mast; and such commended the new editor for removing what was a cause of offence to their church and chapel friends. But when tempted to be “more kind” and to “water down” God’s truth, it would be advisable to re-read the advice Dr. Thomas gave Brother Roberts (see p. 33).

Neither Dr. Thomas or Brother Roberts yielded to the clamourings of weak-kneed subscribers for “less bitterness and less severity”, or, because some readers were offended at what they called pestilential language.

We speak that we do know.

F. G. J.

Reading “The Christadelphian”.

IN our former work, “*Christadelphian Answers*”, page 245, we inserted what has been taken in some quarters as an unreserved recommendation of the “*Christadelphian Magazine*”, whereas, as Dr. Thomas said nearly 70 years ago, under similar circumstances,

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“When I said the Truth was safe in ——’s hands, I only expressed an opinion in hope that it was so; but by no means to be taken as a guarantee for all future time whatever might turn up to the contrary”.

Having been taken seriously to task—and that, too, by those who have been its staunchest supporters from the very beginning, we would point out that the recommendation in question was written before any marked change in the policy of “*The Christadelphian*”. We refer to the policy so clearly defined on pages 34 and 35. When that policy is departed from, and “outsiders” given space that our best friends are ready to occupy, then we are bound to protest. Fair-play is all very well in its place, but when such is urged as a reason for giving the adversary a hearing at the expense of truth, we exclaim with Paul, “No, not for an hour” (Gal. ii. 5).

That being so, we are compelled, in duty to the Truth, to comply with a manifold request, to caution all readers of “*The Christadelphian*” to accept nothing “on trust”, but to read the contents with the eyeglasses specified in 1 Thess. v. 21; although we sincerely trust that its Editors will see to it that it speedily regains the Christadelphian reputation of being in every sense a Christadelphian Magazine—“our” magazine. F. G. J.

Sitting on the Fence.

A SEAT on the fence is no place for a leader in Israel, and that is what every speaking or writing brother should be, not to say every Christadelphian magazine. Want of conviction and perverted views of Hebrews xii. 14 are more often than not at the root of what Brother Roberts aptly termed “masterly inactivity”.

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Brother F. W. Turner truly writes: "*There is need in these days for a clear lead on questions of difficulty in both doctrine and practice*", and such has not been found where the brethren expected to find it; consequently, upon more than one occasion they have had to lament the deficiency and look elsewhere for guidance, as witness the "*Facts*" headed "*Military Service*", "*Clipping Dr. Thomas's Wings*", and "*Be not Entangled*", on pages 76, 85, and 77. F. G. J.

Christadelphian Bookshelves.

A CHRISTADELPHIAN is a Bible student. This should be reflected in his bookshelves. What should be there? Something must be left to individual choice, but the following may be a useful guide to the beginner. First, the expository works of Dr. Thomas, Brother Roberts and other brethren should be there; these are invaluable. There should also be (1) A good "*Bible Dictionary*"—not a modern one full of the critics' surmises, but one like Dr. Smith's or Kitto's; (2) A Hebrew and a Greek Lexicon, and (3) "*Strong's Exhaustive*", or "*Young's Analytical Concordance*". To these may be added a few reliable historical and archæological works. They will fill in the details of Apocalyptic interpretation and cast light on Old Testament references. There are a number of Zionist works well worthy of being included.

Use Orthodox writers with care. In case of doubt as to the desirability of a particular book, consult a brother of repute and experience. W. H. Boulton.

Our Most Dangerous Enemies.

THE greatest and most dangerous enemies to Christ are those who pretend to be his friends but are not faithful to his doctrine; and they are unfaithful who,

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from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

Dr. J. Thomas.

Human Learning.

PAUL purposely avoided all modes of presenting the Truth that had affinity with the meretricious lustre of human learning. "I came not unto you", he says to the Corinthians, "with the excellency of speech or wisdom, declaring unto you the testimony of God. . . . My speech and my preaching was not with enticing words of man's wisdom ". " Christ sent me to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. . . . Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty—not many noble are called. But God hath chosen the foolish things of the world to confound the wise".

Natural men may not sympathise with the divine policy thus formulated by Christ's faithful servant, but it remains the unchanged policy of the Gospel to the present hour, and it may be that God will force us to recognise this more distinctly.

R. Roberts.

Critical Investigation.

IF I have at all discouraged " critical investigation ", it is because we have got the thing to which the utmost amount of it can lead—viz., the knowledge of the whole will of God for hope and obedience. It is possible to overdo the best process in the world.

In my experience, what is called " critical investigation " is a very uncertain kind of work—liable in some hands to lead to a state of intellectual pulp—in

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which the investigator does not know what conclusion to positively come to; or else running off with a notion positively forbidden by the whole current of Bible teaching, sensibly apprehended. It is possible in the philological treatment of even English words, to refine and accentuate them, until the actual current meaning of them is lost or perverted.

It is the practical issues that I have always been concerned about, and shall jealously seek to foster so long as God grants me a continuance of health and reason.

R. Roberts.

“Reverend” Authorities.

THEY belong to a school of theologians whose principles naturally lead them to be somewhat careless-handed in the treatment of all topics affecting the character and authority of the Scriptures. “Subjective” illumination was all-in-all with them: “light in the soul”: “light within”. The Scriptures they are not qualified to regard in their true character as the light of God to us. It is not uncongenial to them to think of it as a “dead letter”, without the supposed “illuminating power of the Holy Ghost”; and this bias may incline them too easily to adopt disparaging theories and rules of criticism. But when they have done their worst, it turns to nothing.

R. Roberts.

Sneering at Learning.

As to “sneering at learning”, with which I am charged. It is impossible I could sneer at learning in the sense of a knowledge of the original languages in which the Bible was written. But I do say that a brother of Christ, who rejoices in the knowledge of the Truth, can have no respect for a class of interpreters (however philologically expert) whose ignorance of the Truth unfits him for the work of interpretation. Their efforts are the futile struggles of men with an insoluble

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puzzle. As Sister Roberts said this morning, they are like men at a locked door with a bunch of wrong keys, trying first one and then another, in vain. Sometimes one seems to fit, and they think that must be it; but the door does not open.

R. Roberts.

Modern Biblical Criticism.

I AM ashamed to have Dr. Thomas's achievements placed by the side of the modern system of "Biblical Criticism" and the "entire apparatus" of modern learning. What have these done for the Truth?

Where would the Truth have been if Dr. Thomas had not discarded the whole paraphernalia of recognised Biblical Criticism, and gone straight into the marrow of the Spirit's mind, as adequately expressed for us in the writings of the Prophets and Apostles, whether in Hebrew, Greek, or their English translations?

R. Roberts.

Dangerous Commentators.

ORTHODOX expositors are dangerous men. Their high-sounding pretensions, their great learning, and, above all, their great ignorance of God's great purpose, makes them so. They are not the media of saving truth, but of the "strong delusion". . . . How often has an ecclesia been plunged into hurtful controversy through the pushing of a wrong notion culled from these questionable sources?

Popular expositors are the truth's opponents. Where is there one that does not pervert and obscure the doctrines of the Bible by upholding mythological nonsense—to wit, a Pagan deity, a Pagan devil, Pagan immaterial and immortal ghosts, Pagan realms of eternal woe and bliss? Could not a Christadelphian Sunday School scholar enlighten the greatest among them in the way of salvation?

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Dr. Thomas was not extravagant in language when he counselled the brethren to search the Scriptures and eschew the divinity of the Schools—eschew it as they would “the poison of asps mingled in golden goblets of sparkling wine”.

A. T. Jannaway.

Clerical Commentaries.

WHILE admitting that occasionally, and in isolated instances, these throw light on obscure or difficult passages, as a general rule they are of little value to the Christadelphian reader. The older commentaries reflect only too clearly the theology of an apostate Christendom; the up-to-date commentaries reveal too much in quotations from Wellhausen, Keunen, Ewald, and other Higher Critical “authorities”.

Men, ignorant of “the first principles of the Oracles of God”, cannot possibly comment upon or expound the Word of God with accuracy and profit. No man, however learned he may be in human knowledge, can unlock the treasures of the Kingdom of God unless he is in possession of the key. This key the clergy certainly do not possess. Christendom is astray, and its leaders are “blind leaders of the blind”. Why, then, should one who has been enlightened in the true knowledge of God and His Purpose seek counsel and wisdom from clerical Commentaries? Better to learn from those whose writings on the Truth bear the stamp of accuracy and true wisdom.

F. W. Turner.

Read, and re-read, “*Christendom Astray*”.

Clerical Twaddle.

FOLLOWING on the last sub-division—a comparison, perhaps, will best show the difference.

Read Dr. Thomas’s exposition of Revelation xvi., or

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Bro. Roberts' chapter in "*Thirteen Lectures*". Then compare the following "comments" from a well-known, and certainly one of the best of clerical Commentaries.

The River Euphrates :

"The great separating boundary between the two kingdoms (those of Christ and the World). *It is the great impediment to war* (!). . . . There is a great interposed boundary of *public opinion which restrains evil from breaking forth in its ruder and more violent forms*", etc., etc.

The Kings of the East (or of the sun's rising) :

These "*represent the forces of rude and open evil which have long been restrained*" (!).

Three unclean spirits like frogs :

"These are three radical foes of Christ and His righteousness—the dragon representing the *hate of evil spirits*: the wild beast representing the hostility of world power: the false prophet representing the antagonism of world culture and intellectualism.

Behold I come as a thief.

". . . . There is one day when he will come and every eye behold him but *he comes in various ways and forms to bless and to test men*".

Armageddon :

". . . . The old battle ground becomes the symbol of the decisive struggle: *it is a type, not a locality*. The war of principles, the war of morals, the war of fashion culminates in an Armageddon. . . . We must not look for great and startling signs: *the Kingdom and the conflict of the Kingdom is within and around us*" (Luke xvii. 20, 21).

Need further quotations be given?

Young brethren and sisters—and old, too—desiring the "real thing" will not exchange Dr. Thomas and Brother Roberts, with their straight and uncompromis-

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ing style, and, above all, their wonderful insight into the divine purpose, for any such "spiritualised" comments of clerical Commentators. F. W. Turner.

Read "*Eureka*" and "*Elpis Israel*", and "*Thirteen Lectures on the Apocalypse*".

Another Apostasy Foretold.

WHEN we embraced the Truth and came out of the Clerical darkness into the glorious light of the Bible; when we saw the beauty of the Scriptures, from which Dr. Thomas, in the goodness of God, shovelled away the traditional rubbish of Clerical Commentators, we—in our juvenile freedom—thought we had for ever said good-bye to the Apostasy, regarding the latter as the only Apostasy there was any need to fear or expect. We regarded such Apostasy as the sum and substance of all predicted by Isaiah and Christ and Paul and Peter.

What a mistake! What a delusion!

Read again—Luke xviii. 8; Matt. xxv. 1-13; 1 Tim. iv. 1; 2 Tim. iii. 1.

On quiet reflection, we have to admit that there are good grounds for being prepared for an upheaval in the Body of Christ just prior to the Appearing of the Great Deliverer; that there is a world of ominous meaning in his words: "When the Son of Man cometh shall he find *the Faith on the Earth?*" (Luke xviii. 8), and we shall not be heedless of his counsel: "What I say unto you I say unto all, Watch" (Mark xiii. 37). F. G. J.

Fore-warned—Fore-armed.

YES, if we are wise. Let us be wise and open our eyes to what has happened in the past in relation to departures from the Truth.

Let us ask and answer this question: Who have been the worst corrupters of the Faith and the worst spiritual

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seducers of our brethren? Not bad men, or brethren of bad repute; not ambitious novices or dissatisfied upstarts. Oh, dear no! That class of corrupters would succeed in drawing after them very, very few; in fact, those members who were carried away by such would be a very good riddance to any Ecclesia.

No; nearly half a century's experience has taught us that the corrupters who have done the most "mischievous" have been the kind, broad-minded, liberal-hearted leaders, who invariably have an eye to a seat on the fence—leaders, not because they possess the qualities of leaders, but because their followers are made up of non-thinkers, who, loving to be at peace with all men, choose the easiest route thereto, and therefore, needing a leader, select one after their own heart, and invariably have as their motto: "Let sleeping dogs lie", which is the reverse of the Apostolic one of "Contend earnestly for the Faith" (Jude 3).

F. G. J.

Slack Ecclesias.

It is expressing more than a mere platitude to say the condition of the world to-day is such that our Lord and Master may be expected at any time.

What, then, shall be our attitude at this crisis? Shall we not do all we can in the direction of purity and unity in the "One Body"? There are ecclesias where there is little or no cohesion or unity; where it seems almost a farce to proclaim the Truth to the stranger, who may embrace it only to find dissension and strife, and the manifestation of an unChristlike spirit by some who should be shepherds of the flock.

Oh! that personal ambitions and differences might give place to conditions conducive to spiritual growth. We might then ask, and expect, that God would own and bless our efforts.

Some of us have weathered many storms, both in the

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Household of Faith and outside, and may therefore offer a word of counsel, especially to the younger ones.

There is a tendency to broaden the way, which is still as "narrow" as Christ said it was. Worldly habits are on the increase, and pleasure, in its many and insidious forms, is alluring some.

Great "Special Efforts" to spread the Truth are taking place all over the country; but oh! how one would love to see more Spiritual Growth in the One Body.

J. E. Bamford.

A Laodicean Ecclesia.

AN Ecclesia may possess good speakers, a shrewd executive, a first-rate hall, plenty of money, and yet die! If these possessions are to be of profit, the brethren must employ them as God's gifts, and as in His sight. Let us not forget that an Ecclesia (if formed on the basis of the Truth), with all its privileges and abilities, is of God's creation, and that its life is in His hands.

If an Ecclesia is to survive—to last and prosper—it must (and the importance of this demands all the emphasis we can command) acknowledge God, and by sincere and fervent prayer incessantly solicit His help and co-operation. Without this blessing, collapse is inevitable. "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 cxxvii. 1). "Neither is he that planteth anything neither he that watereth; but God that giveth the increase" (1 Cor. iii. 7).

A. T. Jannaway.

Christadelphians Speaking Perverse Things.

NEARLY 1900 years ago a pathetic figure stood before the elders of Ephesus for the last time. They were to

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be his witnesses that he was pure from the blood of all men, inasmuch as he had not shunned to declare the *whole* counsel of God.

He then gives them a warning, terrible in its import. Men, *calling* themselves Christadelphians, were to arise, speaking perverse things to draw away disciples after them.

We are witnessing similar things to-day. The entrances to our meeting places are the distributing stations for propaganda by similar men.

Beware of these offerers of strange incense.

To our tents, O Israel! Who is on the Lord's side? Shun the vain babblers! Having bought the Truth, sell it not. Let no man take our crown.

Let each one don the Spirit's armour, fight the good fight of faith; and till we meet in the Kingdom, commend ourselves to God, and to the Word of His Grace, which is able to build up and give us an inheritance among all those who are sanctified. J. Bonds.

No Compromise.

Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush. Dr. J. Thomas.

Perils of the Last Times

(2 Tim. iii. 1-7).

THESE are not new, but *old perils intensified*. They spring from *one root*—namely, *Bible-neglect*. Lay your axe to that root, and you bring down trunk and branches.

Read the Scriptures daily—aloud, if possible. Take time to grasp the sense. Consult sound expositors, as Dr. Thomas and Brother Roberts. Persevere thus, and

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you will be safeguarded against the unbelief in Moses and the Prophets rampant in the world, and—shame to say—not altogether unknown among professed friends of the Truth.

Rigorously exclude company and habits that “choke the Word and make it unfruitful”.

Let neither cares nor pleasures crowd God’s Truth and Word from your mind. Prayerfully persevere thus, and you will grow in Christ and be enabled to “keep unspotted of the world”, “fruitful in every good work”, to “endure to the end”, and sweetly realise at last that “the Holy Scriptures have made you wise unto salvation” (1 Cor. x. 13; 2 Tim. ii. 15-17; Psalm cxix. 97, 130; Mark iv. 19; James i. 27; 2 Tim. iii. 15-17).

Ernest Pitt.

Difficult Times.

THE “last times” of every dispensation have been difficult for the people of God. Ours are no exception. The general tendency of the age is evil and adverse to faithfulness to the Truth. Foundations are questioned; zeal is the object of surprise, almost of pity. What, then, shall the righteous do? First of all, be assured of the foundation—the inspiration and infallibility of the Word of God. Be clear in doctrine. Let your testimony to the Truth be definite and uncompromising. Speak as the Oracles of God.

In exhortation, whether public or private, remember that the object is to fit others for the Kingdom. Do not discourage by dwelling only on the hardships of the way; point also to the joys ahead. Do not be content with the elementary things of the Truth; try to fathom some of the deeper things.

Above all, remember the saints’ duty is to be like Christ—“holy, harmless, separate from sinners”.

W. H. Boulton.

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Ominous Signs.

LOOKING around upon the world we cannot fail to see signs that tell us that Christ is very near.

The important question presses itself upon each of us : "What will His coming mean to me?" God has permitted me to know the Truth and to take the name of Christ upon me; He has surrounded me with means calculated to develop in me the Spirit of Christ; he has given me privileges which ought to result in the production of the fruits of Christ.

How do I stand?

On coming out of the world at the bidding of the Gospel, did I bring my heart away with me, or did I only bring my intellect? Are my affections still with the fleeting things of this life?

Life or death hangs on a reply to the questions. The Spirit, through John, says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

The world is but a passing gaudy show. Its honours and emoluments a mere bauble lasting only a moment. That which is guaranteed to those who leave it for faithful loving service to Christ is glory, honour, incorruptibility, and a share in helping to fill the earth with the knowledge of the glory of God.

In view of these things, can sensible men who have given themselves to Christ hesitate for a moment as to their duty?

A. S. Wadsworth.

Our Present Day Dangers.

ONE of the dangers of the present day, which are the "last days" of the apostle's allusion in 2 Tim. iii., is to yield to the temptation, of which we are susceptible, and

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to become, along with our contemporaries, “Lovers of pleasure, more than lovers of God”.

The apostle’s exhortation is “from such turn away”. The reason for this is obvious, because of what God said by John, 1st Epistle, ii. 15, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him”. We are all liable to be influenced by this spirit, which is everywhere. But especially so the younger members of the Household, who, in every walk of life, are in contact with those “who live after the flesh”, and hence the need of feeling the danger, which thus may be “overcome”, when we “from such turn away”.

J. W. Smith.

Our Perilous Times.

WE are living in “perilous times”—perilous not only for the world, but for the ecclesias.

The allurements of the world, the seductiveness of modern life—its pleasures, fashions and follies—prove an easy snare for many of us, especially the young.

Indifference, lethargy, lukewarmness, are the curse of our time.

There is far greater likelihood of becoming lukewarm than of allowing our zeal to eat us up.

What is the remedy?

“Give more earnest heed” to the things of the Truth. Life is too short to be frittered away; the issues too tremendous to be neglected.

“Now is the accepted time”, the time for the buying up of opportunity. “The things which are seen are temporal”—they will soon be gone. WE are related to things unseen, eternal. Let us turn ourselves from the tyranny of the present, and view the matter from the standpoint of the Judgment Seat of Christ.

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THAT is the true perspective.

Let the remainder of our lives, whether long or short, be dedicated wholly to Him who has called us. This alone can give us peace and tranquillity in the life that now is, and assure us an abundant entrance into that which is to come.

M. Adams.

Terrible Departures.

A PAMPHLET, entitled "*Christadelphian Unbelief*", emanating from a former brother, or some unnamed organisation in Canada, has been circulated in Britain. It makes some very sweeping charges against the brotherhood generally, and calls upon all right-minded brethren to "come out" from our ranks. The writer states that not only in "the faith" has the household apostated, but also in practice. We have, he says, departed grievously from the standard of our early history. We are addicted to theatre and concert going, card-playing, novel-reading, dance parties, and other character-destroying practices.

We know not how far these terrible departures from Christ's commands may be true in America, but they are certainly untrue of Britain's brethren.

It is still possible, however, that the Spirit has "somewhat against us".

In reading over the March (1921) "*Intelligence*" in our Magazine, one sees at least a dozen cases of marriage with the alien as having been lately dealt with by the ecclesias.

Brethren, "these things ought not so to be". They would not be if the Truth were held in its purity and *in the love of it, and as it was fifty years ago.*

"Be zealous, therefore, and repent lest——".

Philip E. Davies.

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Things that ought not to be.

THE clear and uncompromising answer of our elder brother to the definite question—"Are there few that be saved?" (Luke xiii. 24), needs emphasis in these last days of our probation, when vanity, hypocrisy, and the form of godliness, minus the power, are in evidence in ecclesial life.

One has often been pained to note the tendency to indulge, as the world does, in smart attire, ring wearing (alarmingly on the increase among the brethren and sisters), smoking, "pictures", etc., etc.

"In the Truth" is a glib phrase.

"In Christ" means "a new creature" (2 Cor. v. 17).

The former, a nominal saint; the latter, a real one.

These closing Gentile times give scope for individual witnessing in holiness (2 Cor. vi. 6-10).

Ecclesias for the most part are becoming lifeless; mainly formal in character and action—A Social Circle.

The Spirit of Christ (Rom. viii. 9), is vitally imperative to-day, and the young brethren and sisters, who will be alive at Christ's Second Advent, must see there is no compromise with evil in any form—John xvii. 19.

F. E. Williams.

Neutral Christadelphians a Danger.

IN this spiritual warfare, whose weapons are neither lead, nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us scattereth abroad.

I, for one, know no man in this warfare as a brother and a friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the

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enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe; the enemy, knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.

Dr. J. Thomas.

The Perils Among False Brethren.

NOTHING could be more timely at the present time than the excellent, because godly, counsel given in "*The Christadelphian*" thirty-six years ago to a brother when the Inspiration Controversy was raging: "Paul was 'in perils among false brethren', to whom he did not 'give place by subjection'. 'No, not for an hour; that the truth of the Gospel might continue with the brethren. He even withstood Peter to the face, for the simple reason that 'he was to be blamed' for his 'dissimulation'. So likewise do you wrestle on, and for the same end, that the truth of the Gospel may continue with us, and God will bless you, and the faithful will thank God that He has not permitted to cease out of the earth, in these dark days, 'faithful men able to teach others'".

Thank God, there are many such faithful contenders still alive, and on the alert. On no account will they countenance unconditional re-union with those who, thirty-six years ago, sided with the "Rev". Partial-Inspirationists; nor will they consent to admit brethren by proxy. Individual applications, and personal interviews, must in every case be insisted upon. No back-door entrances.

F. G. J.

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Awful Times and Solemn Words.

WE are living in awful times from the Truth's point of view.

We as a Body are telling the people that Christ is coming—that He is very near—and that we are waiting for Him ; but can they be said to be waiting for Him who go about with the dirty pipe and cigarette in their mouths like the unclean world, and the sisters and babies are only half clothed ?

Some are waiting for Him—in the way of His commandments. These are they who discard the cinema and the theatre, and all such places, and are doing all they can to induce others. God speed to such work by whomsoever done.

I can only wish I could help you in the work like others are doing. Still, I can pray for you in your work and labour of love.

G. Creed.

Years That Teach Wisdom.

THOSE brethren who look with complacency upon the Truth generally, and who (notwithstanding the warnings of the Truth's veterans) would have the household believe that all is well, and that there is no need to be alarmed, would do well to ponder the following from the pen of a living contemporary of Dr. Thomas, and one who has been " fighting the good fight " for half a century :

" I am rather anxious about the things of the Truth, and pray that true wisdom may be bestowed on the whole community "

Vicars Collyer.

Ominous Tendencies.

MANY impressions pass through the mind when reflecting as to what will happen to ecclesias when the faithful and tried brethren are removed from their

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midst. How sad Moses would be when God told him the Children of Israel would turn to idolatry and forsake the "fountain of living waters"! The Scriptures pourtray the same waywardness in Israel right on to the Apostolic days. Paul declared that trouble would arise among those who professed the Truth, and that in the closing days of the Gentiles men would become lovers of themselves and of pleasures more than lovers of God. We do well to ponder over these things, for we have the same human nature with all its frailty and waywardness to deal with.

Looking back over thirty years, we see much laxity in faithful Bible study and conversation thereon; a tendency to belittle the works of the Truth and exalt some so-called learned disquisitions in preference thereto. The Truth in public proclamation is now liable to be overloaded with quotations from various writers instead of putting forth the plain clear testimony. "It is written" was Christ's method of dealing with those astray from the Truth. Consider the fishermen Christ chose for his disciples, their earnestness, faithfulness, self-sacrifice, endurance; always anticipating the return of their Master from Heaven, and even sealing their testimony with their lives. What an example! Let us wake up and realise our calling by preaching the Word, instant in season and out of season, reproving, rebuking with all long suffering and faithfulness, shewing ourselves to be lights in the midst of a crooked and perverse generation and that our conversation (manner of life) shall put to silence the gainsayer.

Another important feature that should be aimed at in ecclesias is the election of serving brethren, who manifest the characteristics described by Paul to Timothy and Titus; for where the love of Christ dwells richly by

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faith, the members of the ecclesias are influenced thereby. Therefore, beloved brethren, watch ye, stand fast in the Faith, quit you like men. J. Battersby.

The Old Landmark of Christadelphians.

WARNING, counsel, exhortation and comfort; and at such a time—with Christ at the door! With what urgency should such words be charged.

Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness.

First, “let us abide by the old landmark”—the Bible, inspired and infallible, as the basis of our belief and the ground of our confidence. At our peril we depart from this standard. More than ever we need to advocate the supremacy of the Bible, both in theory and practice.

The demands for holiness and purity arise therefrom, for God says, “Be ye holy”. Its maintenance, too, is possible by the Word, for it is “able to build us up” and to “make us perfect”.

Concerning such, God has said, “He hath set them apart for Himself”.

In all the trying times through which we are passing, these are the words that “increase our faith”, and strengthen our hope, and put a song in our mouth:—

“The Lord is my Helper, and I go on my way in the strength of the Lord”. W. Jackson.

The End of All Things is At Hand (Peter).

WE, who to-day have become candidates for the Kingdom of God, are also witnesses for His Truth in these closing days of the Gentiles. Feeling the power of the Truth as a moral impulse—not a sentimental sensation—and conscious of our association with the Divine Mind, we are possessed with an overpowering sense of the

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goodness of God ; also with the sobering conviction that the messengers must in all things be consistent with his Message.

Individually, then, let us strive to be not only saints (separated ones), but worthy followers of the Lord Jesus ; “ hating even the garment spotted by the flesh ”.

Ecclesiially, let that “ perfecting of the Saints ” so persistently emphasised in all the Epistles, have priority even over propaganda work ; seeking to maintain the high standard set before us in the Word.

Let us not be influenced unduly by present results or appearances, remembering that now is the day of small things. The incentive to “ hold fast ” arises from the relation it bears to the glorious issue, “ God all and in all ”.

G. H. Lethbridge.

Our Race for Life.

WE have entered a race for eternal life, and Christ says, “ he that endureth to the end shall be saved : not one, not two, but all if they endure faithfully unto the end of the race ”.

I have been in the race thirty-seven years, and have seen many falter by the way. When they entered they were very zealous for the Truth, but alas ! the good seed had not much depth of earth, therefore withered away, or else the seed had grown up among thorns (cares—pleasures—and other things), so choked the seed and brought no fruit to perfection. It may be that they had not been able to stand the test which the Truth brings. Consider the test which many of our young brethren had to endure during the late war, but God gave them courage, because they trusted Him all the way.

Paul says, “ God is faithful, Who will not suffer us to be tempted above that we are able to bear, but will,

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with the temptation, also make a way to escape, that we may be able to bear it" (1 Cor. x. 13). God scourgeth every son and daughter whom He receives; but do not be discouraged, for Paul says, " Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him " (1 Cor. ii. 9).

Narrow and strait is the way which leadeth to life eternal, and few there be that find it. Do not forsake reading the Word; do not forget prayer; and do not neglect the meetings, which afford upbuilding and strength in spiritual things; and then, like the Apostle Paul, be able to say at the end of your probation: " I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them who love His appearing " (2 Tim. iv. 7, 8).

W. Finnemore.

My Message.

" I HAVE been young and now am old ", having attained to honourable mention in Psalm xc. 10; and although by reason of strength one is still able to " provide things honest in the sight of men ", and also to call the attention of one's fellows to the inexhaustible store of " the true bread from heaven ", the stern truth has to be recognised that the greater part of one's life is now history and cannot be recalled.

Any regrets? Aye! many. But all overshadowed by " the goodness and mercy of God, which have followed me all the days of my life ", and the unspeakable privilege and honour of being permitted to know and proclaim the truth.

To give a message to those who are to carry on the work demands the God-given wisdom of Solomon

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and the divinely-guided eloquence of "our beloved brother Paul". "Give attendance to reading and studying the word, but cease, my son, to hear the instruction that causeth to err from the words of knowledge". "And now, beloved young brethren and sisters, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified".

S. A. Garside.

Privileges and Responsibilities.

THERE is nothing in the world so valuable as the Truth. It is the "one pearl of great price". Its joys are constant, and will last to the end of our pilgrimage.

Sweet was our first love, when we grasped the precious promises, and learned to love and honour those who were in Christ before us.

New joys came when we were allowed to take our humble part in the work, and with God's blessing saw the ecclesias prosper and the number of believers increase. Those were days of small things, labourers being few, though the harvest was great.

Now there are many earnest and capable workers in the vineyard. Long years of toil have brought days of feebleness, when the younger brethren take our places, and with splendid courage continue the work.

This is the crowning joy, especially if some of our own beloved children are found among them.

W. Buckler (sen.).

Ecclesial Shepherds.

EXHORTING and lecturing brethren are, to a large extent, the nourishers of the Ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious—"meaty", as the Americans say. How can they do this? By following the teaching and example of Christ and the Apostles. Where this is done

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the Scriptures will not be given a second place in the preparation of addresses, nor will the writings of Orthodox commentators be flown to for ideas and information in preference to standard Christadelphian works. . . . What is more sad than to hear a brother set forth, with a flourish of trumpets, questionable thoughts gleaned from Bishop Brown, Canon Jones, and the Rev. John Robinson, whilst displaying the grossest ignorance in regard to Bible truth?

The popular craving is to be “novel” and “original”, a craving which is all very well if the gratification of it is confined to discovering new things in the Word, or new ways of enforcing old things in the same precious Book, but very dangerous otherwise.

A. T. Jannaway.

Secret and other Societies.

UGHT Christadelphians to be Freemasons?

To decide this question it is necessary to ask: What is Freemasonry, and what is a Christadelphian?

Regarding the former, we are told that about the close of the 12th Century—the churches throughout the northern part of Europe being in a ruinous state—the *Pope* created several corporations of Roman or Italian architects and artists—with exclusive privileges—and he sent them to repair those churches. The common appellation of this corporation in England was that of the Free and Accepted Masons, claiming to hold exclusively of the *Pope* a right of *Free-mason*, of being exempt from the regulations of the statutes of labourers.*

In 1598, at a meeting of Masters held in Edinburgh, statutes were compiled in order that they might be sent to all the Lodges in Scotland. No. 21 of these statutes reads: All Masters present at any meeting *shall*

* Gould's "History of Freemasonry", p. 258.

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be sworn by their great oath not to conceal any wrong done to each other.*

By the end of the 17th century not only the representatives of the nobility, but of other trades, were admitted into the fellowship.

In the document known as the "Charter of Cologne", we find among the duties undertaken *on oath* are fidelity and obedience to secular rulers, and that he alone is acknowledged as *a brother of the Society of St. John, or Freemason*, who in a lawful manner is initiated into the mysteries, and is ready to prove his adoption by the signs and tokens practised by the brethren.†

From the above we get an idea of the birth and nature of Freemasonry.

A Christadelphian is a brother of Christ separated from the fellowship of the world, having responded to the divine call, "Come out from among them and be ye separate"; also that the command of his Master is "Swear not at all" (Matt. v. 34).

Ought Christadelphians to join Freemasonry and similar Fraternities? Emphatically No! W. J. Elston.

Losing Our Christadelphian Unity.

THERE was unity once in Eden. It was destroyed as the result of "A Conference" which advocated a seemingly little laxity. There was unity in Israel which was broken by non-appreciation of Wisdom in ordaining one Meeting Place. This is the lesson of the Bible.

Rival fellowships will therefore be wisely shunned. Be careful. Mere straws to-day may show us where to expect to-morrow's hurricane. Brother Roberts used to protest against the acceptance of two "Intelligences" from one neighbourhood, which, originating in rivalry, were proof of a lack of Christ's spirit—unity.

* Gould's "History of Freemasonry", p. 497.

† Ibid, p. 387.

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Doctrinal Conferences are abominations which wise men shun. We have the Truth. We need not worry if it is not accepted. Magazines aiming to be rivals should be scrutinised with careful eyes. Looseness that would fellowship with physical compulsion, or sympathise with religious rivals, should be avoided. Unity is the complete aim of God. It is the end of His purpose. God works this aim out throughout the Bible, which it declares is the One Faith. We have this Faith unfolded and demonstrated to us in the writings of Dr. Thomas, and amplified by Brother Roberts, who during their careers had to do with almost every form of "drawing away" from the purity of the Truth. Let us learn their lessons.

J. M. Thomas.

The Work of The Truth in Danger.

CIRCUMSTANCES have arisen which urgently call for this warning to be repeated.

This time the danger comes in the form of a cry from the "other side" for "re-union". This means, so far as we are concerned, that we should abandon our stand, and "join up" with those who, on account of their adopting either Bible-destroying doctrines, or agreeing to tolerate or fellowship those doctrines, are separated from us.

On our simple and intelligible basis, we have worked, and by God's blessing have prospered, and on that basis we still stand.

If any brethren on the other side are with us, then let them, as many have done, plainly say that they will fellowship neither Partial Inspiration, nor other errors that have been welcomed into the "Suffolk Street Fellowship". Those who do this, we shall be prepared to receive joyfully, and with open arms. But in view of the corruption which is known to obtain, a collective assent, or assent by proxy, will not meet the case.

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We want unity, but let it be genuine, and based upon the Truth. To unite ourselves in fellowship with those who hold or tolerate errors subversive of the First Principles and Commandments of Christ, would merely mean a repetition of friction and division. This point cannot be too closely pressed home on those who are clamouring for re-union.

A. T. Jannaway.

“Temperance Hall” and “The Other Side”.

I WAS very glad and relieved to know that the negotiations with “The Other Side” came to nothing, after all; in my humble judgment the amalgamation would have been a serious mistake, not to say a *calamity*, and I felt this would, in all probability, be the decision of the Birmingham Brethren and the others concerned. Sister A. T. J. sent me some of the London circulars issued at the time against the proposed action, and with all of them I was in the fullest agreement, and was glad to see the matter put so boldly and so fairly.

(Sister) Eusebia Firth.

The Time for Re-Union.

WE can never have unity with the separated brethren until they agree without reservation that the same standard of complete adherence to the whole of the elements of the “One Faith” shall be demanded of every brother and sister at any and every moment of their continuance in fellowship as was demanded of them when they were baptised; and that, therefore, withdrawal, as Apostolic precept plainly shows, must be undertaken at once from any who “depart from the Truth”.

G. H. Denney.

On the Lord’s Side.

If we are for the Truth we cannot encamp with the enemy and co-operate with them.

Dr. J. Thomas.

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The Sneers of the Outsider.

NEVER mind the sneers of the alien at divisions in the Body. Be brave enough to tell them that we hold the Truth dearer than either friend or foe; and that we are friends with people on the Truth's basis alone; and that if any assume hostile attitude to this, whether he be within or without, he must expect fire and sword. Tell them this, and they will be far more likely to admire your principles than if, while you fought the enemy without, you consented to anything within for the sake of peace.

F. G. J.

Our Friends.

IF our friends faithfully and intelligently execute their mission, they will be placed in opposition to all the world—they will find themselves in the position of the Spirit's witnessing prophets, standing in the Court of the Gentiles and bearing testimony against "the God of the earth"; with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends.

Dr. J. Thomas.

Sunday Schools—Their Need and Good.

THERE is probably more need for Christadelphian Sunday Schools to-day than at any previous time, seeing that the "perilous times" are far advanced, and the poison of doubt and unbelief (to which the Truth is the only satisfactory antidote) is prevalent, and is introduced into the teaching of the young in very insidious ways.

There is this tendency to counteract, as well as the positive instruction to be given, so that the work of the teacher is a comprehensive and responsible one; and

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as the late Editor of "*The Christadelphian*" used to say, worthy of all honour as involving much sacrifice and labour without very much present result.

There is a great difference, however, in the case of candidates for baptism between those who have passed through the Sunday School, whose minds have been moulded by such tuition, and those whose knowledge is fragmentary. The former condition is an excellent preliminary to that "quickenings" which comes later. It is often at a much later period that the benefit of such early training is most fully appreciated, and so the teachers may feel encouraged to carry on the work in faith, knowing that it is "twice-blessed" even now, and sure of the blessing of the Lord hereafter.

(Sister) S. J. Ladson.

Hold Fast.

"WHEN the Son of Man cometh shall He find faith on the earth?" (Luke xviii. 8).

This question seems to grow more significant as we increase our knowledge of history and humanity. The Truth has come to light many times and been lost again. It might very easily be submerged once more in these closing days of the Gentiles.

It is the recognition of this grim possibility that makes some of the older brethren so insistent in their exhortations to "Hold Fast". Many of us, if we were dying and hardly able to speak, would make those two words our last message to the Brotherhood. We are convinced that the saving truth of the Gospel has been brought to light, and the greatest need for these days is that we should hold fast to the Faith and build up character on this true basis.

We differ in temperament, and we may differ in judgment as to the right course to pursue in time of danger, but among those who have taken an active part in the

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Truth's warfare during the last thirty years there will be absolute agreement as to the need of this exhortation to "Hold Fast".

Islip Collyer.

"Be of Good Courage".

It is important to observe how frequently this or some similar charge was given to many chief leaders or ministers of God's people at the commencement of their work; as in the case of Joshua, Solomon, etc. Some of the noblest examples of sanctified courage are to be found in the case of *those who were at the first fearful and timid*, like Moses, who shrank back from being the leader of his people (Ex. iii. 11; iv. 1-17). Also Isaiah and Jeremiah, etc. And those who might expect their testimony for the Truth might expose them to opposition and persecution, like Elijah (1 Kings xviii.; Neh. vi. 11), and that host of witnesses (Heb. xi. 39, 40), and those who dared to stand alone, as Phineas (Num. xxv. 7-13); Daniel (Dan. vi. 11, 22); Paul (2 Tim. iv. 16.)

Brethren, let it be ours to emulate the example of those who were "of good courage". While we look not at the things which "are seen", but at the "unseen", the "eternal", and abiding (2 Cor. iv. 16-18).

W. Collard.

An Old Christadelphian's Message.

It refreshes one to think and to call to mind old times relative to the Hope of our Calling—now nearly sixty years ago—when we were feeling our way out of the surrounding darkness—seeing men as trees walking; sometimes half afraid, and other times glad of heart, rejoicing in the Truth.

What cause for thankfulness; how we praise the memory of those days, the many visits we had from the London brethren, and among our visitors both

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Brother Roberts and Dr. Thomas (who spent a week with us).

That Truth was never so clear to us as at the present moment. I would sooner live now than at any other time of the world's history. We veterans may have to submit to the inevitable falling asleep, but I feel sure the present generation will see Christ's Return.

The Signs of the Times are pregnant with both trouble and hope. There needs much patience, watchfulness, prayer, and faithfulness. May the Father of all mercy, consolation and comfort guide us in all our ways, and keep us in the way of Life. C. M. Handley.

From Dr. Thomas's Daughter (A Veteran of 86).

IN your desire to promote Unity of Spirit and concerted movement among Believers of the Truth you appeal to the hearts of all who love the Lord Jesus Christ and the service which pertains to his cause in the earth—to render aid and comfort and material help—as well as in your present efforts to realise substantial progress in this good work.

It should be the pleasing duty of our hearts to further such good work, especially in view of the signs—so prominent now—of the speedy Coming of the King of Israel, whose glorious wings overshadow Immanuel's Land and People in these Latter Days.

We should rejoice to be permitted to see the rearing up of that Temple which is to be established in Judah's portion of the Holy Land, when Abraham and Christ will be the reigning Sovereigns of the whole world, and will bless all the nations who are subject to their righteous rule; when the law shall go forth from Zion, and the Word of Yahweh from Jerusalem. Then will come to pass the words of the Prophet saying, "Com-

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fort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isaiah xl. 1, 2).

"Behold the Lord God shall come with a strong hand, and His arm shall rule for Him. . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom" (Isaiah xl. 11). Then the children once more will join in the angelic song, "Hosanna to the Son of David. Blessed is He that cometh in the name of Yahweh. Hosanna in the highest" (Matt. xxi. 9). (Sister) Eusebia J. Lasius.

A Joy in Old Age.

THE hope of seeing Jerusalem in her glory; of having the illustrious men we read of in the Holy Oracles as permanent companions; of an introduction to large numbers of Angels—yea, and many other pleasant surprises in addition; for we read that at God's right hand "are pleasures for evermore" (Psalm xvi. 11).

Would we have such as an anchor of the soul? Then the order is:—"Tribulation worketh patience; patience experience; and experience hope".

But we would say to the rising generation of those that fear God, and to all readers, that the tribulation is nothing compared to its value. Lay hold of it, and cling to it tenaciously as to a "pearl of great price". Should our Lord tarry, it will protect you in youth; guide you in manhood; and be a consolation, a joy, and a cause of much thankfulness in old age. J. Bellamy.

Not reckoned among the Nations.

THIS was God's mind and determination concerning Israel after the flesh (Num. xxiii. 9); and it is His mind concerning Israel after the Spirit. This was

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manifest to all who had eyes to see, when He overruled the Central Tribunal, at Whitehall, London, and compelled the members thereof to give the following judgment:—

“ The Tribunal having satisfied themselves that the Appellant is a *bona fide* Christadelphian, who joined that body before the outbreak of war, and that the Basis of Faith common to Christadelphians forbids them to take service under Military Authority, grant him exemption from combatant service only, subject to the proviso that if within 21 days he undertakes work which, not being under military control, is nevertheless useful for the prosecution of the war, under conditions approved by the Tribunal, he shall be exempt from non-combatant service so long as he continues to carry out such work under such conditions. The work proposed to be reported to the Tribunal for approval. Power is reserved to the Tribunal to extend the period of 21 days or to vary this order if the Appellant establishes to their satisfaction that he has done his best but has failed to comply with the conditions”. F. G. J.

Forces of the State.

“ WHERE does the Bible forbid you to serve in the R.A.M. Corps, or any other non-combatant branch of the Army?” This question was usually put at the Tribunals to those who claimed exemption from all forms of Military Service on conscientious grounds. What is the Christadelphian’s answer? Here it is:—

“ I am in covenant relationship with God in Christ (Psalm l. 5; Gal. iii. 16, 17, 19), through his death (Rom. xv. 8). I am therefore not my own, I am bought with a price. I must glorify God in my body (1 Cor. vi. 19, 20), and offer my body a living sacrifice to God (Rom. xii. 1). I cannot be a bond-servant to the King (1 Cor. vii. 23), as I am already bound as a

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soldier to another King (2 Tim. ii. 4). It is thus impossible for me to enter any branch of the Forces of the State in any capacity whatever without becoming a traitor to Christ, thereby treading under foot the Son of God, and counting the blood of the everlasting covenant (Heb. xiii. 20), by which I am separated from the world and bound to God, an unholy thing" (Heb. x. 29).

This is the only position a faithful Christadelphian can adopt, and it will absolutely prevent him from wearing the uniform of any of the Forces of the State—Naval, Military, Aerial, Constabulary, or otherwise. It will also preclude his joining any organisation, membership of which hinders or hampers him in carrying out the terms of the "everlasting covenant", namely: "All that the Lord hath said we will do, and be obedient".

W. H. Trapp.

Military Service.

IN emphasising the clean and clear line of demarcation laid down in Brother Trapp's *Answer* on "*Forces of the State*", we must not lose sight of the fact that at one time the brethren were very near upon being handed over to the Army and drafted into one of its many khaki-clothed corps. We mean there were a number of weaklings in our midst claiming to represent the Brotherhood, who would have made the Government believe that the Christadelphians' only objection to Military Service was "the bearing of arms, or resisting force". We must not forget that ugly fact; for the desire to minimise the vast gulf between the true Brethren of Christ and the members of Papal and Protestant Christendom is not dead. In some quarters there are still a few who hanker after what they call commendable voluntary work in Red Cross Societies, Medical Corps, Special Constabulary, and the like. But,

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thank God, the vast bulk of the Brotherhood will "have none of it". God blessed and crowned with success the inflexible attitude of the "London Standing Committee of Christadelphians", which attitude was endorsed by every British Ecclesia. F. G. J.

Read "*Without the Camp*", by F. G. Jannaway; and "*Christadelphians and Military Service*".

Be not Entangled.

LEGISLATION to enforce the attendance of all citizens at the polling stations is a possibility to be seriously considered. If such becomes a fact, what should be the attitude of brethren and sisters in regard thereto?

In all such matters there is only one safe guide: ascertain what God has commanded, manifest obedience to His requirements, and heed not the dangerous and unfaithful advice to compromise in the matter.

God's commandment to His children is, "Come out from among them (the world of the ungodly), and be ye separate, and touch not the unclean thing" (2 Cor. vi. 17). Our position in relation to this world is that of "strangers and pilgrims" (1 Pet. ii. 11). We are not "citizens" of this world, and therefore can have nothing to do with "Voting", whether it be voluntary or compulsory. "No man that warreth, entangleth himself with the affairs of this life" (2 Tim. ii. 4).

Our duty is to render obedience to God's requirements; compromise is fatal, as it would have proved in the matter of Military Service had we followed the advice to accept Non-Combatant duties. Faithfulness in these matters brings God's blessing and protection upon His children. To seek a "*way out*" by "*casting lots, in the spirit of Acts i. 26*" is to seek His co-operation in our disobedience to His own commands. Let us refuse such advice, and boldly and prayerfully "obey God rather than man".

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Especially applicable here are the words of Brother Roberts: “*It is a mistake to hamper the path of duty by the consideration of consequences*”. W. J. White.

Conservative or Liberal Christadelphianism.

“IN all Communities there are Conservatives and Liberals”.

Thus wrote the Editor of the “*Fraternal Visitor*” in a letter which appeared in “*The Christadelphian*” in January, 1921.

This cannot apply to a faithful Ecclesia of Saints in relation to the First Principles of the Truth, and Fellowship based thereon, because the very object of an Ecclesia is to develop not the human mind, but the DIVINE MIND. Hence, if they are true to their Calling, they must be essentially Conservative—limited ever by what God has revealed.

Sacred and Ecclesiastical History furnish an example of each policy, Conservative and Liberal, sufficiently warning and instructive. Conservative Paul, when appealed to for union and fellowship by the liberal-minded Judaisers, frankly avows his Conservatism, and recounts his attitude in the words: “To whom we gave place by subjection—No! NOT FOR AN HOUR!” (Gal. i. 5).

When we meet the liberal-minded Peter compromising himself in momentary weakness, Paul “withstood him to the face, because he was to be blamed” (Gal. ii. 11-14). The result of Paul’s Conservatism was manifest at the end—“I have fought a good fight; I HAVE KEPT THE FAITH!”

The other outstanding example was ORIGEN—a “liberal Christian”, whose charity permitted him to fellowship Paganism and subvert the Truth.

No true Christadelphian will desire to be “broad-

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mind ed ” in relation to Doctrine and Fellowship when the Founder of the Brotherhood has said expressly—
“ *Strait is the Gate and narrow is the Way that leadeth unto life, and few there be that find it* ” (Matt. vii. 14).

A. R. Mead.

Christadelphians.

I HAVE borne the name of Christadelphian for forty years, and upon the significance of that title a few words may be useful. It came into existence when it was necessary to distinguish the brethren from other so-called Christians. Ever since, that name has stood for the One Faith and for separation from the present evil world in its Religious, Social and Political aspects.

“ Brethren in Christ ”, a high and noble calling, an honourable name ! Has it lost its meaning since it first came into being ? The Ecclesia at Sardis had a “ name ” that it lived, but it was dead. They called themselves Brethren in Christ, and they had a high reputation, but in Christ’s estimation they were like the Pharisees, “ whited sepulchres ”, outwardly beautiful, but inwardly full of dead men’s bones. Should the salt lose its savour ; should the name Christadelphian ever become a misnomer ; should it come to be borne by a people who have become false to the Truth it signifies, lax, latitudinarian and worldly, it might become necessary for a “ few names ” who have lived up to the Name to repudiate a title which they once rightly gloried in.

Brethren ! remember our proud and exalted appellation ; see that it never becomes tarnished, dishonoured, meaningless. It is *the fact* that is important ; not a name. If we call ourselves Christadelphians, then let us be Brethren of Christ in that we hold his Truth unimpaired, and follow his example of holiness.

J. M. Evans.