

THE
LIFE
OF
ROBERT ROBERTS



FOREWORD

Some 86 years have passed since Robert Roberts was laid to rest in the Brooklyn Cemetery, New York. Today a testimony to his combined labours with his "father in the faith", John Thomas, is a people known as "the Christadelphians" who hold to the Truth in its simplicity and beauty.

The appreciation of the revival of the Truth in these last days has resulted in a desire to examine the driving force which was behind such a man as Robert Roberts. We believe this work will be appreciated by all as a heritage of our grandparents who have reared us up and directed us to the source which was so dear unto them.

This depiction serves to supplement the present books: "*Autobiography — My Days and My Ways*" by Robert Roberts and "*Robert Roberts*" by Islip Collyer with a resource of photographic material and information gleaned from a number of sources. The intention of this work is to act as a summary of Robert Roberts' life and to direct readers to read with freshness the two works mentioned, to glean an appreciation of the man himself, his determination and tenacity to hold to the Truth.

We would like to sincerely thank brethren and sisters for their contribution to this book, and in particular J. Mansfield, G. Hill, D. Horgan, M. Walker, E. Ladson, L. Watson, H. Whittaker, J. Galbraith, J. Coutts.

This work was prepared principally for a pioneer evening held at the 17th Australasian Christadelphian Youth Conference.

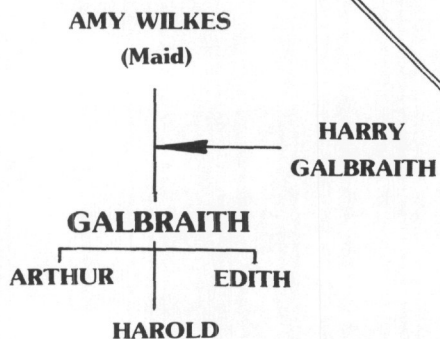
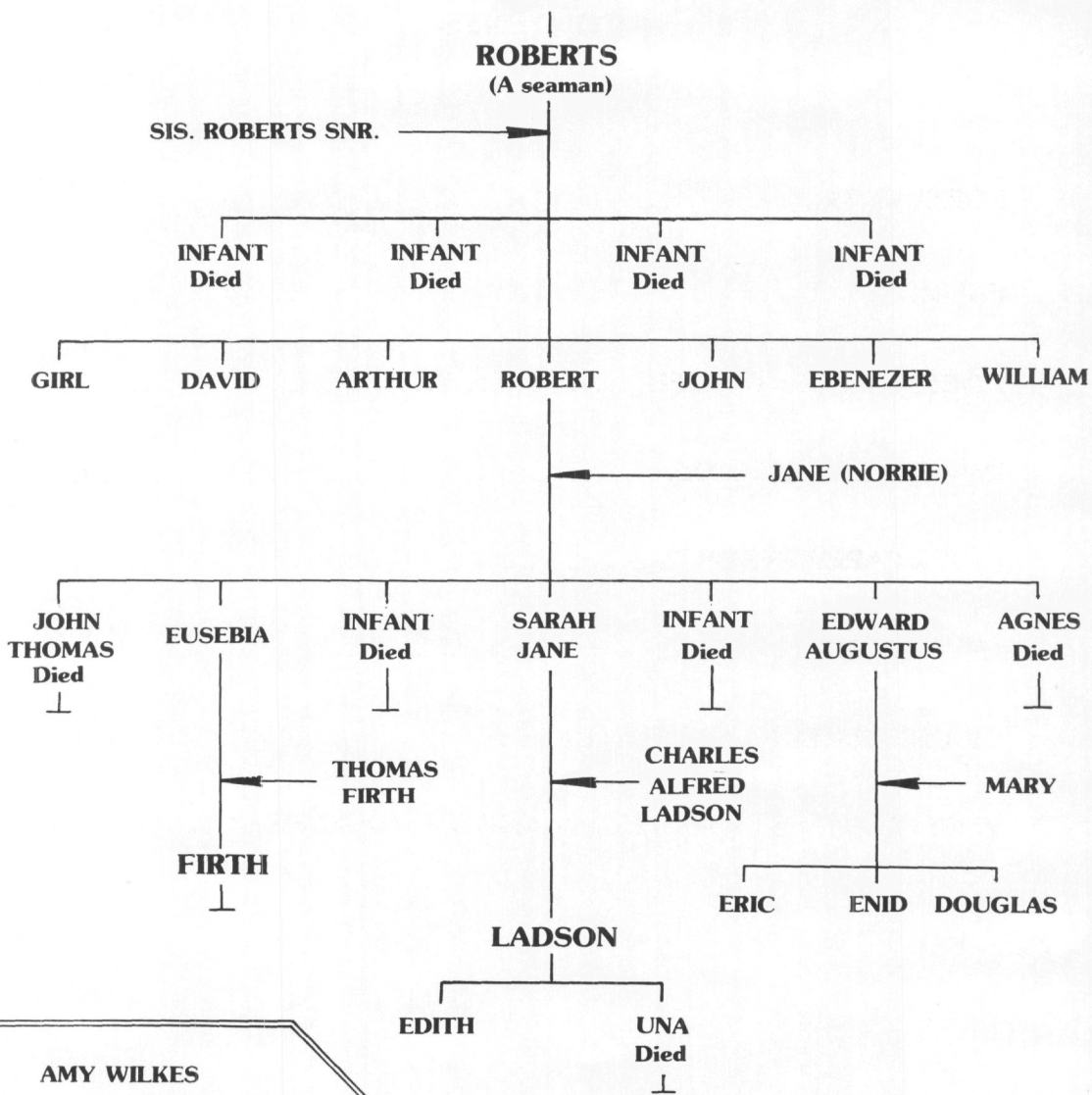
August 1983

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FAMILY TREE



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1839

ROBERT ROBERTS' BIRTH ABERDEEN, SCOTLAND

Robert Roberts was born 8th April, 1839 in one of these old granite homes (Links Street, Aberdeen). He spent his early childhood years playing in the street and on a nearby stretch of land.

Most of his childhood he spent with his mother - "a superior woman of an energetic and strongly religious turn of mind". His father was a seaman who was "a quiet, kindly, truthful man, without much force of character, who seemed to be always away from home".



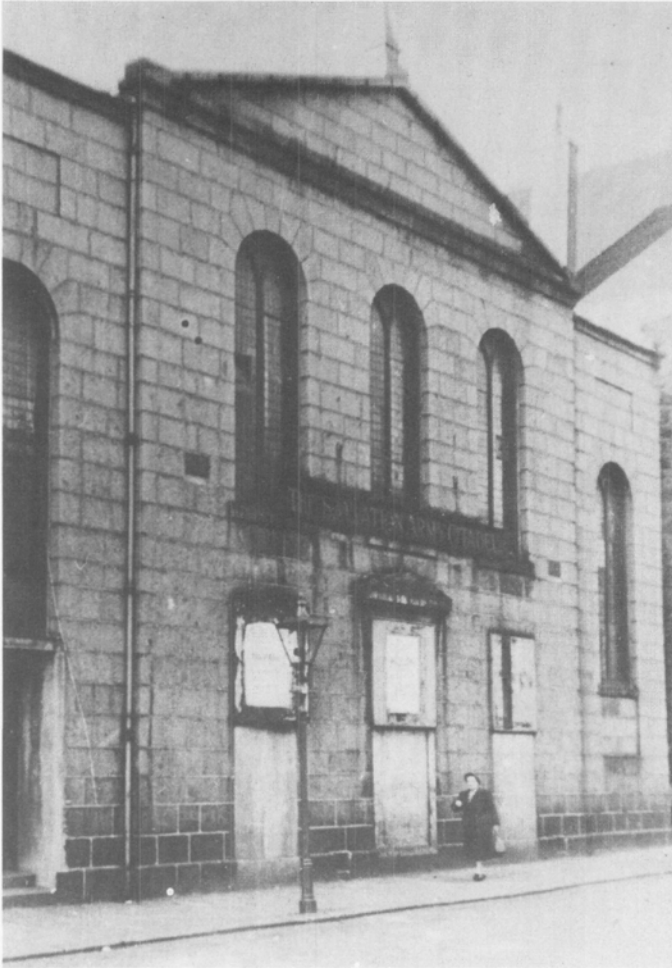
ABERDEEN



BIRTH PLACE — LINKS STREET, ABERDEEN

1840-1848

**BOYHOOD YEARS SPENT IN LONELY AND
DIFFICULT CIRCUMSTANCES**



His father's circumstances were very modest, and his mother had many difficulties to cope with in the rearing of a large family. There were six boys and one girl.

Robert Roberts received a moderate education and was brought up in strict separation from their loose and frivolous neighbours. His mother consistently instilled in him a religious bias. They attended this Baptist chapel in John Street, Aberdeen. The Preacher, Mr. Hart, was an eccentric sort of man who had once been a soldier and who made trade of "christenings" at 2s 6d a head.

BAPTIST CHAPEL, JOHN STREET, ABERDEEN

**1849
AGED 10**

At the age of ten, Robert Roberts and his brother were taken by their mother to hear Dr. Thomas speak on "Baptism" in this chapel situated opposite the family Baptist Chapel.

He was too young to receive any impression and in fact, being tired, slept through the lecture and was glad when it finished. It was probably one of the Doctor's usual two hour addresses.

The one thing that had interested Robert Roberts and his brothers was the speaker's beard which was quite a novelty in those days. As they went home together, arm in arm, they vowed they would never shave.



**DR. THOMAS
— AGED 45 FIRST
VISIT TO BRITAIN**

**ATTENDED LECTURE BY
DOCTOR THOMAS**



**CHAPEL WHERE DR THOMAS SPOKE, JOHN
STREET ABERDEEN**

**1850-1851
AGED 11-12**

LEFT SCHOOL AND WORKED IN A VARIETY OF JOBS

At the age of eleven, Robert Roberts left school. His first employment was filling-in for his brother as a clerk for a "rope seller", whilst his brother was either unwell or had been sent elsewhere by his employer; but this did not last long as his brother soon returned to resume his place.

Robert Roberts had a strong desire to become a cabinet maker. He persuaded his mother to go around to the shops but they were not interested as, "they thought he was not strong enough for such work".

Through family connections he obtained work as a grocer's assistant until the shop was found to be a drinking-place. His mother would not allow him to stay a moment longer after this discovery was made.

Through his church associations he acquired lithographical work but this was terminated by his mother's concern for possible chest injuries through having to stoop over the stones. He was therefore transferred to the letterpress department where he gained experience in the photographic studio.



HUDDERSFIELD

**1852
AGED 13**

FINDS THE TRUTH AND SEVERED BAPTIST TIES

Once more out of a job, he had a strong inclination to go to sea with his brothers but this ran contrary to his increased interest in religion. His interest in religion was due to a fervent preacher encouraging him in his studies of theology. After a short time he was considered a Baptist convert by his religious acquaintances. He himself called it six months of "tormented experience".

During this time he played truant from night school. When his mother found out she punished him with his "own conscience", hoping to correct him, but to no avail - his attention had been drawn to weightier matters.

He described his finding of the *Herald of the Kingdom and Age to Come* by Dr. Thomas in the following way. "I expected the usual sort of religious reading - but lo!...I was startled. I was awakened. I was filled with new joy. The power of the article lay in its argument. I became a voracious, and even excited reader of it and the Bible."

Robert Roberts became overjoyed with the regular receipt of the *Herald* every month, subscribed to by his grandmother and sister. He subsequently found it necessary to neglect the Baptist church and attended afternoon meetings in the upper room of this old castle - "Wallace Tower". This was the first meeting room in Aberdeen of the brethren and accommodated 15-20 persons.

Upon receiving a copy of *Elpis Israel* from an elderly woman who had heard of his desire to read it, Robert Roberts exclaimed, "She could not have made me happier. I was overjoyed. I never experienced a purer pleasure than when I commenced with the majestic opening sentences."

At the age of 13 he had read the book, understood the main message and had taken mental note of the more difficult matters.



OLD CASTLE — "WALLACE TOWER"

**1853
AGED 14**

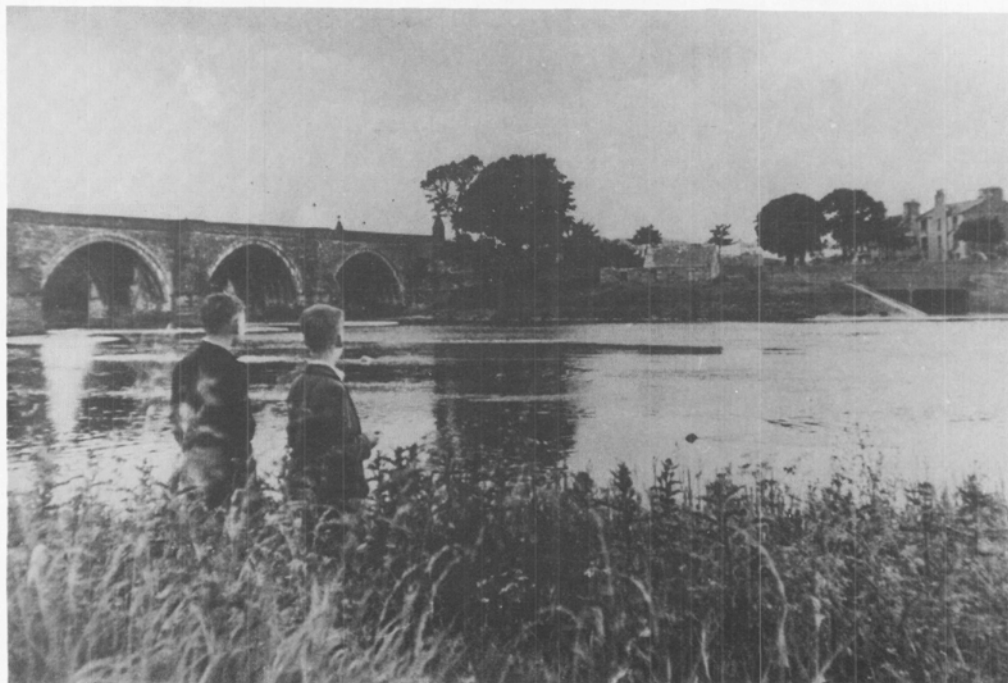
**BAPTISED - OBTAINED WORK AS A
CHEMIST ASSISTANT**

Robert Roberts was apprenticed to a Chemist, James McLean, at 43 Castle Street in the centre of the town, where he had the opportunity to develop his knowledge of "men and things". He was taught Latin and learnt Pitman's shorthand.

As a result of his interest in this newfound Bible understanding, troubles within the home ensued and a time of tension between himself and his mother resulted in his total excommunication from the Baptist Church.

At the same time he grew in the knowledge of the truth, and was subsequently baptised in the River Dee. A fisherman's hut (shown across the river in the photo below) was used as a changing room. There was a crowd of Sunday strollers on the river bank who laughed loudly when the act of baptism was performed. Another convert was immersed at the same time. The next Sunday morning they were very affectionately received into the ecclesia at the breaking of bread.

Robert Roberts diligently attended all the meetings after his baptism. His first address, given on Psalm 95, was delivered in the Old Castle meeting place.



RIVER DEE — OUTSIDE OF ABERDEEN

**1854
AGED 15**

DESIGNED "BIBLE COMPANION"

During this year Robert Roberts commenced a systematic reading of the scriptures. He wrote, "I found I must read, first for information and then for daily sustenance in the things of the Spirit".

The Old Testament he divided into four parts which he read at dinner time - the New Testament into three parts which he read at his breakfast hour. Thus he read seven chapters daily for eight months until he decided to revise the scheme to the present format of the *Bible Companion*.

Many friends asked him to provide them with a copy. After writing eighteen copies by hand, he then arranged to print them for wider circulation amongst an increasing orbit of brethren.

Concerning salvation and the need for reading the scriptures he wrote the following. :

" Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but it is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7; 1 Cor. 2 14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is - READ THE SCRIPTURES DAILY. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realized in connection with fructifying influences of the Spirit in the word."

**1855
AGED 16**

PROGRESS MADE IN SCRIPTURAL AND SHORTHAND STUDIES

This was a year of intense application to his study of the scriptures which laid a sound foundation in the Truth and served him well throughout his entire life. Robert Roberts' greatest aim was to write and speak the Truth.

He became proficient at shorthand having attended both shorthand and mutual improvement classes which assisted him in securing reporting and editorial work in later years.

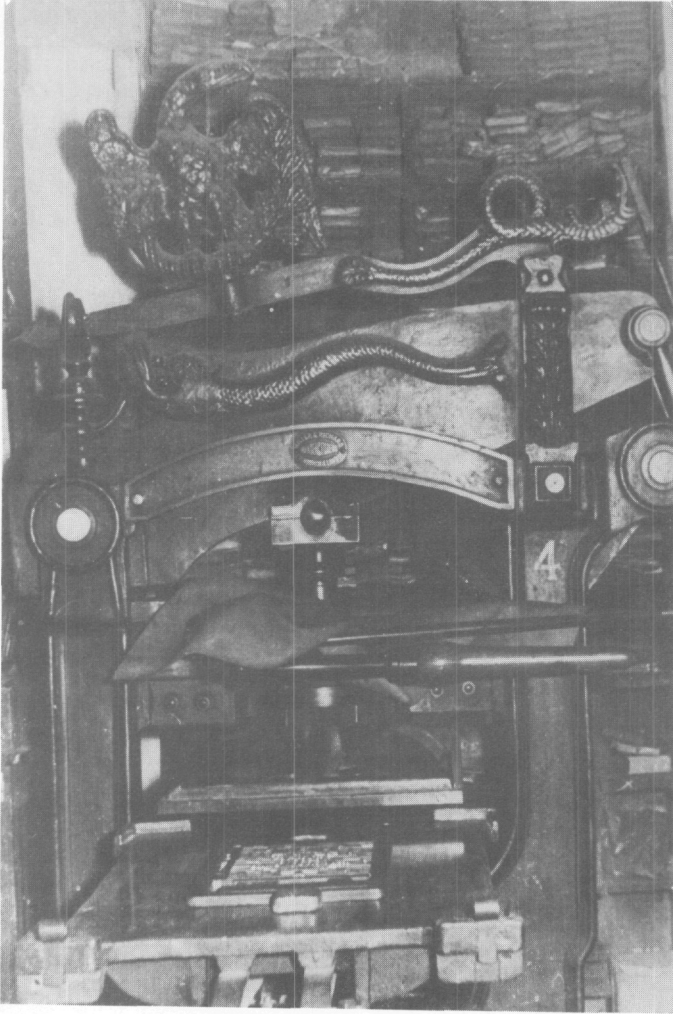
1856
AGED 17

ACQUIRED A JOURNALIST POSITION



McLEAN CHEMIST AND CORNWALL'S
PRINTING SHOP

Whilst Robert Roberts continued his apprenticeship as a chemist assistant, a printer (Mr. Bennett) of Cornwall's Printshop, who had an office over the Chemist store, started a daily newspaper the "Aberdeen Daily Telegraph", comprising one sheet with a circulation of 100 copies. Upon being asked to help, Robert Roberts readily agreed and thus gained experience in journalism until the bond of apprenticeship for the chemist was cancelled. He then acquired a journalist position on a permanent basis, and this served as an introduction to his career as a reporter.



CORNWALL'S PRINTING PRESS

It was upon this printer's press that Robert Roberts printed his first daily news-sheets. During the months that followed, he developed his writing and editing skills.

In October 1856 Robert Roberts wrote to Dr. Thomas a long letter which was published in *The Herald* the following year — It was the beginning of a mental contact which, with little revision or misunderstanding finally linked the two men together in a close bond of confidence.

1857
AGED 18

DELIVERED HIS FIRST LECTURE —
MOVED TO EDINBURGH

During Robert Roberts' work as a reporter of the "Aberdeen Daily Telegraph", he was required in certain circumstances to adopt a procedure which he discovered was not legal. He refused and left the newspaper office.

Following this episode, he obtained a number of part-time jobs in reporting. His few weeks' work experience with the "Aberdeen Herald" resulted in having to spend his time travelling the countryside. It was his first real glimpse of the world. With his pay, which had "overwhelmed his with its munificence" (in reality very poorly paid) he purchased his first watch. For some weeks afterwards the time of the day was of special and constant interest.

He delivered his first lecture on *Daniel's Vision of the Four Empires and the Coming Kingdom of God*.

After several months of "indefiniteness and wearisomeness", circumstances pushed him south to Edinburgh where he found work with the staff of the "Caledonian Mercury".

Joining the Edinburgh Ecclesia (approximately 90), provided a challenge to further his work and meet many more brethren.



ABERDEEN TO EDINBURGH

**1858
AGED 19**

**ENGAGED TO JANE NORRIE —
TRANSFERRED TO HUDDERSFIELD**

Whilst in Edinburgh he met many young sisters among whom was Jane Norrie. He described his introduction to Jane Norrie (aged 26) in this way - "I was drawn to her with a power that soon ended in the closest intimacy...Her tastes were all in the line of intellectual and scriptural things". After a period of close association, they announced their engagement.

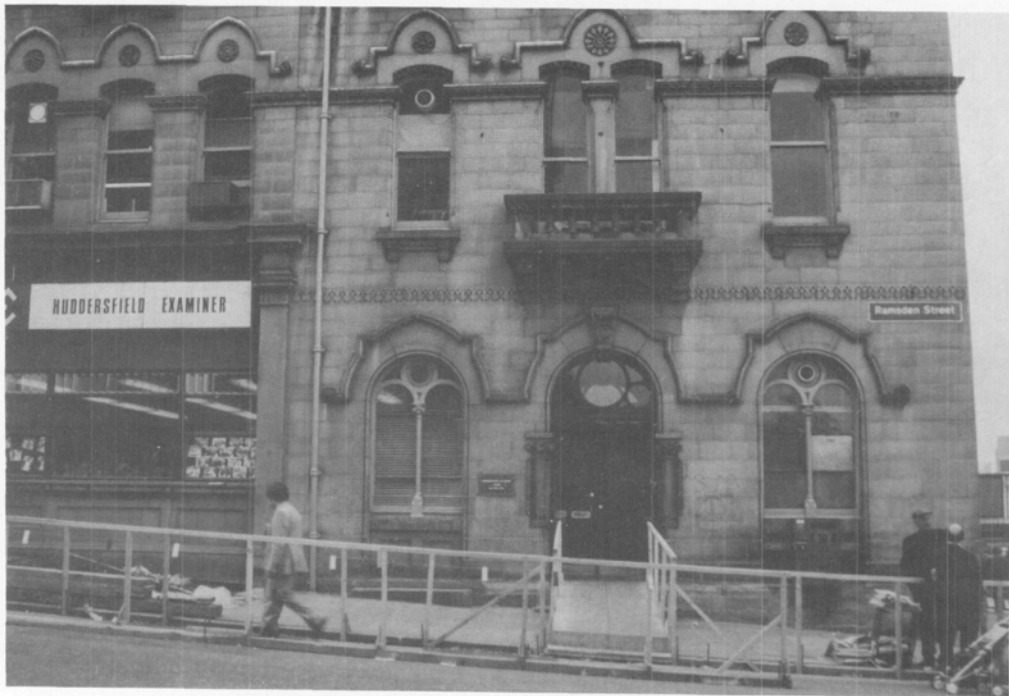


JANE NORRIE — AGED 26

At this time Robert Roberts was suddenly dismissed from the "Caledonian Mercury" due to a mistake in the copying of legal documents. Prospects of a job in Huddersfield seemed "as a light breaking upon the horizon". Once again he moved south, this time to Huddersfield where he was appointed as journalist for "The Examiner". He also assisted in the commencement of a new paper in Dewsbury 8 miles away.



EDINBURGH TO HUDDERSFIELD



"HUDDERSFIELD EXAMINER" PREMISES

He joined the ecclesia at Halifax (7 miles away) and found that his walk through the country lanes to the meeting was a quiet time for meditation upon the things of God. It was a release from the increasing pressure of work.



TRACK FROM HUDDERSFIELD TO HALIFAX

He became actively involved in the gospel proclamation efforts, and formed a keen group for the work of leaflet advertising. Robert Roberts' involvement in this group greatly improved his speaking ability and introduced him to a career in this field.

“To the people of Halifax.

The teaching of the Bible is opposed to the popular doctrine of the ‘Immortality of the Soul’, and its concomitant notions of sky-kingdom rewards and hell-fire punishment at death. The Bible sets forth God’s purpose to set up a visible kingdom on earth, corporeal incorruptibility (therefore immortality) on those who now conform to certain Divine requisitions, which purpose being ‘Glad Tidings’, constitutes the ‘Gospel’ which Jesus preached. The clergy do not preach this gospel, but teach what is opposed both to common sense and revelation.

The people of Halifax are requested to attend the large schoolroom adjoining the Temperance Hall, Great Albion Street, on Sabbath nights, at half-past six o’clock, to hear discourses in proof of the above propositions, when open discussion is invited at the end of each discourse.

N.B. — No collections — the object being to set the truth before the people!!”

A LEAFLET ADVERTISEMENT

At this time Robert Roberts wrote a letter encouraging Dr. Thomas to come out to England from America but this had little success.

This extract from Robert Roberts' letter to Dr. Thomas illustrates his concern for preaching.

“The truth meets with small success here as elsewhere. The people’s ears are dull of hearing, and possibly the voice of the teacher is low. The churches do not seem to possess that fervency and zeal which they ought; while error rears its head at every corner. The voice of wisdom to the simple ones is, alas, feeble and ineffectual; and much more so than it might be; for if the brethren would cease to hide their light under a bushel, men might be attracted by the glimmering, and drawn to the blessed light of life. As it is, they sit with folded arms in complacent quietude; and instead of “sounding forth the Word of the Lord” like the brethren of old, they are content to enjoy the truth in silence; while multitudes — the good and honest-hearted too — are perishing for lack of knowledge!

Would you be so kind, dear brother, as to let us have the advantage of your enlarged scriptural knowledge on this matter. What is the *duty* of brethren in relation to the proclamation of the truth?”

EXTRACT FROM ROBERT ROBERTS LETTER TO DR. THOMAS

As far as the Doctor was concerned, here was a youth in Great Britain who could write, who was full of enthusiasm for the scriptures, and who at such an early age could stand for the principles of the Truth against both parents and friends.

During this time Robert Roberts began an extreme diet which resulted in severe illness. This experiment in dietetics nearly brought the young man to a premature death. As a consequence he and Jane Norrie announced their intention to marry early.

**1859
AGED 20**

MARRIED JANE NORRIE — ASSOCIATION WITH THE HALIFAX ECCLESIA

On the 8th April, his 20th birthday, Robert Roberts married Jane Norrie (aged 27) at her father's home in Edinburgh, 24 Brunswick Street. This photograph taken on their wedding day portrays the close bond which moulded this young man's life - the colour of his thoughts at this time can be seen from an extract of dialogue in *My Days and My Ways* (Pages 58 - 61).

The young couple spent two weeks with relations and then visited Kincardine (a small seaport on the Firth of Forth). They returned to Huddersfield and set up home in Hebble Row, Bradford Road.

Robert Roberts' association with the few members at Halifax was one of the most satisfying and helpful experiences of brotherly communion he ever enjoyed.

The couple continued their diet of rice and bread which resulted in grave symptoms and a period of time off work. They concluded that their experience in dietetics had proven nothing and resumed a normal diet.



**ROBERT ROBERTS AND JANE NORRIE ON
THEIR WEDDING DAY**

**1860
AGED 21**

PREACHING EFFORTS — DEATH OF FIRST CHILD — JOINED PHRENOLOGICAL SOCIETY

A daughter, Agnes, was born to Robert and Jane Roberts. Later that same year she died and they acknowledged, "What God hath given - God hath taken away".

Robert Roberts attempted to introduce the Truth in Huddersfield by distributing single editions of a handwritten magazine among friends. A series of 8 lectures were organised to the theme "The Bible: What it is, and How to Interpret it" and this required the ecclesia in Halifax to pool their resources for a while. The first lecture was conducted in inclement weather where the initial response was poor but after a short time they had over half the hall full. As a result of these lectures there were a number of baptisms which marked the commencement of an ecclesia in Huddersfield.

Regularly Robert Roberts proclaimed many fundamentals of the Truth by open air speaking in the Huddersfield Square standing by this pillar.



HUDDERSFIELD SQUARE

Robert Roberts changed his employment to the "Phrenological Society of America" (An organisation related to the study of the arrangement of the skull as relating to the mental faculties and character), who were in need of an extra shorthand typist. They sold their home and engaged in a travelling life with Fowler and Wells (two Phrenologists from America).

At Leeds, Robert Roberts experienced his first serious encounter with a brother. He was distressed at the idea of having formed an enemy and sought reconciliation but to no avail.

1861
AGED 22

RETURNED TO HUDDERSFIELD — CONDUCTED “TWELVE LECTURES”

Along with the Phrenological Society they moved to Birmingham. Here Robert Roberts helped establish ecclesial organisation and gave lectures every Sunday for several weeks.

His work took them to Leicester, Nottingham, Derby, Sheffield and York over a period of 5 months, during which time they met with many brethren who later proved to be valuable contacts.

Robert Roberts left the Phrenological Society and regained his position with “The Examiner” back in Huddersfield. Having been given the assistance of a young reporter, he was able to commence his writing for the Truth.



**HUDDERSFIELD TO BIRMINGHAM
AND RETURN**

They rejoined the ecclesia at Huddersfield to find his previous efforts had not been fruitless as the ecclesia now had 6 members and Robert Roberts was appointed General and Corresponding Secretary. He conducted lectures morning, afternoon (usually open air) and evening. A special series of *12 Lectures* covering the entire ground of the differences with conventional Christianity, was advertised with 1000 handbills and 100 posters. 70 to 100 people attended each lecture and subsequent funding allowed publication of these *12 Lectures* in single issues at 1d each. They were finally published in book form as *Christendom Astray* (1884) when the material presented was described as “an ecclesiastical bombshell”. By the time Robert Roberts had reached his twenty-third birthday, his name had become known among all who had accepted the same faith.

Dr. Thomas found opportunity to examine the printed lectures and voiced the opinion “the young man was the right man to follow up his work and start a magazine in England”. A great desire of Robert Roberts was for Dr. Thomas to visit Britain and he proposed that such a visit should take place.

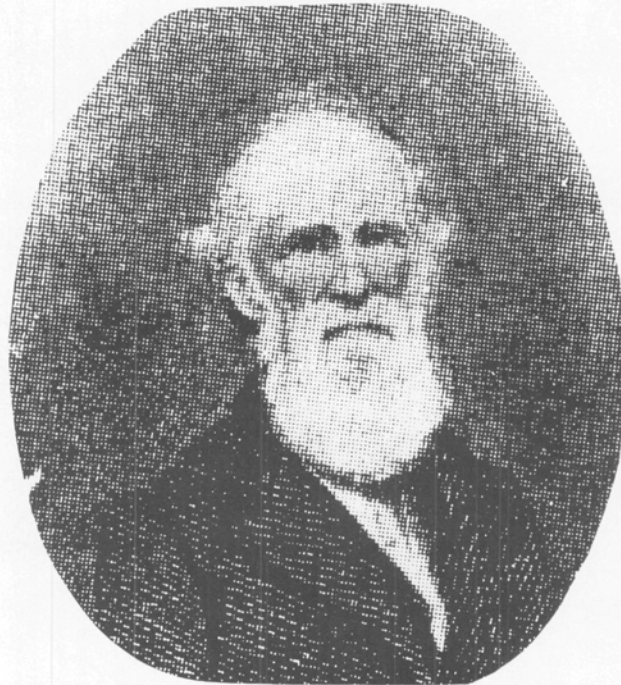
**1862
AGED 23**

DOCTOR THOMAS' VISIT — A CLOSE ASSOCIATION

As a result of the American Civil War the *Herald of the Kingdom and Age to Come* was suspended by Dr. Thomas. A wave of great excitement swept through the brotherhood when *Eureka* Volume 1 was issued.

In response to the invitation of 1858 Dr. Thomas visited Britain and stayed with Robert Roberts at 25 Albion Street, Huddersfield. Robert Roberts arranged a lecturing tour for him throughout England, but he was disappointed with the Doctor's performance. He commented, "The Doctor had no enthusiasm towards the public". Evidently the Doctor's work had concentrated on the consolidation of the brotherhood. During Dr. Thomas' visit, Robert Roberts recorded his life in shorthand and this later served as a basis for *Dr. Thomas, his Life and Works* by Robert Roberts.

Dr. Thomas suggested to Robert Roberts that a move to Birmingham would be an appropriate measure and that he should commence a magazine to strengthen and support a growing brotherhood.



**DR. THOMAS AGED 57 SECOND VISIT TO
BRITAIN**

1863
AGED 24

MOVED TO BIRMINGHAM

Robert Roberts accepted Dr. Thomas' suggestion and moved to Birmingham. Upon their arrival a tea meeting was held to welcome them - at which a collection was taken up - Robert Roberts put his last coin in the bag!

Job prospects in Birmingham looked very dim and Robert Roberts was burdened with his own family responsibilities, together with those of his sister and her family. He rented a house in Colomore Street and an office in Cannon Street hoping to start a reporting and advertising business but severe financial troubles resulted.

Their second child was born and died later that year. Once again this trial impressed its message upon the young married couple; to continue in the work and to set their minds on things above.

It was a year spent in strengthening his stand in the Truth and close fraternisation with the brethren in Birmingham.



SISTER JANE ROBERTS



HUDDERSFIELD TO BIRMINGHAM

**1864
AGED 25**

JOB IN COURT, AIDED WORK IN THE TRUTH — “THE AMBASSADOR” COMMENCED

Robert Roberts secured employment on the “Birmingham Daily Post” as a reporter, using a Letter of Introduction from a politician. He gained this high position on the staff because he was a first-class reporter and a thoroughly reliable man. He was recognised as being a capable, steady and industrious writer and at the age of 25 it was considered by the professional world that the door of worldly success was opened wide to him.

In July, Robert Roberts commenced to edit a new magazine *The Ambassador* comprising 16 pages. (Illustrated is a copy of the first page detailing “The Name and Mission”). His first priority was to raise money for the magazine and his reporting job amply supplied this need.



During this time his wife had returned to Edinburgh for three months to recuperate from their earlier hardships. During her absence he moved to 64 Belgrave Road with his sister and family of four, along with his father and mother. Upon returning, Jane Roberts found a “full and lively house”.

With increasing numbers and ecclesias seeking uniform hymns and organization, he issued the first edition of the Christadelphian Hymn Book as the *Golden Harp*. “His aim was to combine liberty with order” and he also prepared an *Ecclesial Guide*.

Robert Roberts’ daily occupation varied from expounding the Word to visiting hospitals and police stations in order to discover the latest news regarding human misfortune and misdemeanour.

**ROBERT ROBERTS — EDITOR OF THE
“AMBASSADOR”**

THE AMBASSADOR

Of the Coming Age.

“A wicked Messenger falleth into mischief, but a faithful Ambassador is health.”—Prov. xiii. 17.

No. 1.

JULY, 1864.

Vol. 1.

Our Name and our Mission.

WE have selected the title, “*Ambassador of the Coming Age*,” because it expresses our mission, and has the advantage of being new and striking. We are not unconscious that it seems a little pretentious, and perhaps involves a slight violation of propriety in view of the fact that an ambassador is an accredited representative sent from one court to another. Nevertheless, we take consolation in the universally illustrated fact that the title of a publication cannot be held rigidly amenable to the rules of the critic. “*The Morning Star*,” “*The Globe*,” “*The Observer*,” are all malapropos if construed literally; yet there is a certain representative significance about them which they tersely and agreeably express. So with the *Ambassador*; there is no pretention to special commission—no desire to be pompously important, but simply a wish to broadly signify the distinguishing character of the magazine thus inaugurated, as the proclaimer of certain great approaching dispensational changes which are comparatively unknown and uncared for by the professing christian world.

Then there is something to be said on the score of novelty. All other

names have been used up. *Heralds*, *Standards*, *Harbingers*, *Advocates*, *Expositors*, *Banners*, *Messengers*, *Sentinels*, and so on, have long been before the public; and the adoption of these names would have failed to challenge attention, or secure that individual character which it is necessary to possess at a time when the world runs over everything not tall enough to resist the sweeping current. Not that there is much in a name, but so much as there is in it, it is well to have. *The Ambassador of the Coming Age* is obtrusively expressive, and will catch attention when a tamer title would fail to excite the languid curiosity of this fast living generation.

The mission expressed in the title we certainly desire to fulfil, not in any spirit of bombast, not from any silly hankering after prophetic dignity, not from a morbid love of the sensational or sublime, but from a calm and easily-accounted-for conviction that a great change is hastening upon this money-grubbing, mammon worshipping, self-loving, God hating, evil and distressed world, and that it is of the highest importance to every living soul of Adam's race to be made acquainted with the fact,—which though made known ages ago in plain and stirring words, is now lost amid the vagaries

THE FIRST ISSUE

**1865
AGED 26**

MAGAZINE WORK TAXED HIS LIMITS

Through *The Ambassador* magazine, Robert Roberts received many appeals for financial help which often drained the family budget because of the Editor's generosity to those in need.

He challenged David King (the editor in England of the Campbellite magazine - a movement from which Dr. Thomas had many years before separated) to a debate, "What is the Truth?" As a result, one of David King's co-religionists offered to pay for the cost of increasing *The Ambassador* by four pages which were to be devoted to the discussion of Christadelphian principles. This only lasted for three issues.

Robert Roberts established a book outlet from his office and helped in the launching of Volume 2 of *Eureka*. There were again prospects of Dr. Thomas visiting England later in the year. The Doctor wrote to Robert Roberts, "You have entered upon a very arduous enterprise. If I understand you right, you are where I was some twenty five or thirty years ago. You are now more intelligent in the Faith than I was then".

The job with the "Birmingham Daily Post" proved very unsatisfactory so he commenced work in the Bankruptcy Court as a shorthand writer. This allowed him more time, particularly on Sundays, and included long holidays during which he went on lecturing tours around the country.

Also during this year Robert Roberts was filled with joy when his mother was baptised over 13 years after his own baptism.

The Ecclesia now numbered 68 which had outgrown the Ann Street Hall's capacity and so a change of venue was made to the Athenaeum Hall in Temple Row, Temple Street. Robert Roberts financed the furnishings of the hall and arranged the installation of a baptismal bath. He commented, "we are able to have the hall at any time and for as long as we like for the purpose of the Truth". With this change of venue he also transferred his office into the same hall.

**1866
AGED 27**

TOWN HALL LECTURES — GOOD RESPONSE

The Irvingite Catholics conducted an effort in the Birmingham Town Hall on the outpouring of the “Holy Spirit and the Second Advent of Christ” — Robert Roberts lectured to the overflow!! Violence erupted from the audience and he was forced to escape to the nearby Temperance Hotel with the help of a constable.



TEMPERANCE HOTEL OPPOSITE BIRMINGHAM TOWN HALL

Robert Roberts was the only one in the city who had the capacity to speak without notes or preparation, to quote scriptures from memory and to handle the hecklers who were always to the front in open air meetings.

Robert Roberts conducted the first Town Hall Effort.



BIRMINGHAM TOWN HALL

The cost of the hall was £20 - and as this money could not be raised, it was decided to sell tickets, however, as none were bought they were subsequently given away. Sister Roberts herself gave out 1600 invitations and the response to the lecture was between 1500 to 1800 people. Twelve follow-up lectures were conducted in the Ann Street School Room where many attended, which resulted in twenty-three baptisms.

Arising out of the substance of the *Twelve Lectures* as issued in 1861, a Mr. Nightingale challenged Robert Roberts to a debate to the subject "*Is the Bible Against the Doctrine of the Immortality of the Soul*". This was subsequently published. Towards the end of the year he conducted a three week tour of Scotland and England.

**1867
AGED 28**

EDITORSHIP BECAME INCREASINGLY DEMANDING

Robert Roberts now terminated his court reporting work due to the increasing burden of editing *The Ambassador* magazine. It had now become a full time occupation with the magazine having been enlarged to 28 pages. Many criticised him for being puffed up with pride in his managing of it - these criticisms sadly caused a severe strain on his early years as editor.

At this time he produced the *Declaration* which was circulated both amongst the clergy and the truth seekers with the aim that it might extend the work of the Truth far and near. Robert Roberts at this time was in a very poor financial situation and was pleased with the help of a gentleman from London who volunteered the financial assistance to print the *Declaration*.

During the latter part of the year Robert Roberts delivered a series of lectures in the Athenaeum Hall which were considered to be a great success, reviving the Ecclesia and introducing many more to the Truth.

Once again he proposed a visit of Dr. Thomas to Britain with the aim of consolidating the Truth. He set out his proposal in the December issue of *The Ambassador* trusting that the Doctor would favourably receive it.

**1868
AGED 29**

SPEAKING EFFORTS — BIRTH OF THIRD CHILD

Robert Roberts assisted in the distribution of *Eureka* Volume 3 written by Doctor Thomas. It was financed by an elderly sister in Britain and a brother in America. Its arrival to the brotherhood was considered to be “a prolonged deep draught of pure satisfaction” and was exclaimed for its material.

Robert Roberts exhorted and lectured weekly, and at times conducted speaking tours around the surrounding districts, with the result of increasing enthusiasm amongst the brotherhood.

Robert Roberts wrote two booklets, *The Good Confession* and *The Kingdom of God in Relation to Human Affairs*.

During the year they were blessed with a strong and healthy child (their third) “John Thomas” undoubtedly named after the one whom they admired so much in the truth.

**1869
AGED 30**

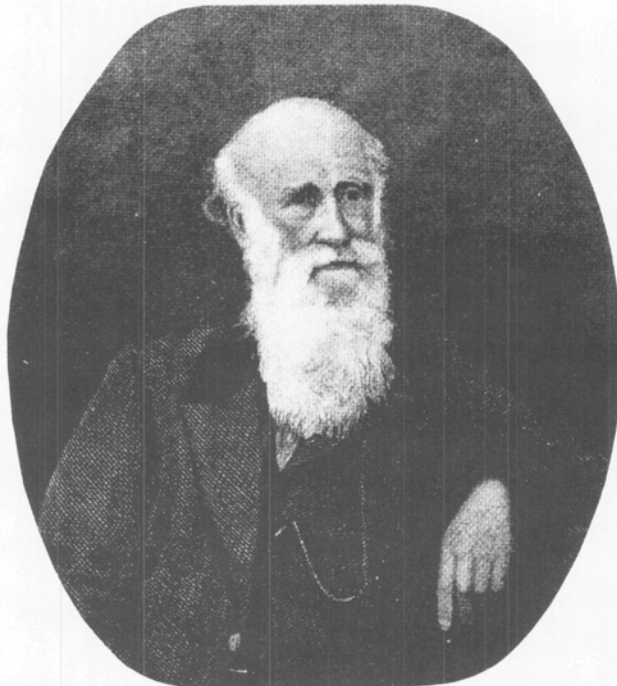
DOCTOR THOMAS SPENT TIME WITH ROBERT ROBERTS

By this time the Birmingham Ecclesia numbered 120 and was considered to be the “nerve centre” of the Truth in Britain.

In response to Robert Roberts’ invitation in 1867 Doctor Thomas once again visited Britain and spent an enjoyable month with Robert Roberts. It was as father and son united in the “faith of the gospel”. Robert Roberts never wavered in his deep appreciation for the man from whom he had learnt so much. “To him, Dr. Thomas was the best, the most Christ-like and the most spiritually minded of all the men he had ever known”. He considered his lectures to be both interesting and powerful.

During their month together Dr. Thomas suggested that the magazine name *The Ambassador* be changed to *The Christadelphian* to bring into line with an already appropriately named community, “The Christadelphians”. It was considered that if the name proved to be inappropriate it would be sure to be taken up by the mediocritics “for the ventilation of crotchets”. Doctor Thomas also settled once and for all the issue of Editor of the magazine and paved the way for an easing of the financial burden upon Robert Roberts.

A special meeting of the Birmingham Ecclesia was held concerning hymn singing, with the aim of improving their singing in parts - as a result Robert Roberts commenced to prepare a hymn book which found its fruition some years later in 1874.



**DR. THOMAS AGED 64 — THIRD VISIT TO
BRITAIN**

**1870
AGED 31**

**VARIOUS LECTURING TOURS —
BIRTH OF FOURTH CHILD**

While Doctor Thomas spent nine months on a lecturing tour throughout Britain, Robert Roberts made arrangements for the Doctor to live in Britain at Olton, five miles out of Birmingham. He arranged to build the Doctor's house called "Yahlom Lodge", with the view that the Doctor would settle in the district and help to further the Truth in Britain.

After a few days together at the completion of the tour, the Doctor returned to America "with the view to winding up his affairs there, preparatory for an early move to end his days in the old country".

Following this period Robert Roberts travelled south and delivered two lectures in Dorchester, which resulted in a challenge on the "soul". Robert Roberts was triumphant with the "effort of his voice".

The *Twelve Lectures* as delivered in Huddersfield and published in penny issues during 1861 had once again come under demand and Robert Roberts republished the work in one volume with slight alterations.

During this time Robert Roberts' brother died which saddened him. Towards the end of the year they were blessed with their fourth child, a little girl.

**1871
AGED 32**

**DEATH OF DOCTOR THOMAS —
A STUNNING BLOW**

Robert Roberts delivered a series of lectures in Dorchester on *Immortality*. Here a violent reaction emerged from the audience and as a result police were called in for his protection. He escaped from an angry stone-throwing crowd via a back door. With rumours of an organised riot ensuing, the final night was cancelled.

During March, Robert Roberts received one of the most stunning blows in his lifetime. On 5th March, Doctor Thomas had died. He expressed "It was like the sudden removal of the experienced navigator just when the most dangerous part of the voyage was beginning". "Doctor Thomas had brought to light the complete system of Bible Truth, reviving it from the accumulated obscurities of ages".

On 4th April, Robert Roberts travelled to America with Brother Boshier. During the trip they ran into a violent storm in the Atlantic and their ship was not merely thrown up and down and rolled from side to side, but these were performed with great quickness and violence.

On arriving at their destination, Robert Roberts sorted out Doctor Thomas' papers as the appointed executor of his will and estate and attended to the funeral arrangements.



DR. THOMAS' GRAVE STONE

While in America and Canada, he engaged in lecturing tours in thirty towns, giving over fifty lectures.

He returned to Britain on the steamship "Alleppo" in July and while on board spoke the Truth to the passengers. He was asked to amuse the passengers by performing a mock trial involving the magistrates on the ship but he refused, declaring that "it was frivolous amusement not becoming a servant of God".

On his return to Britain he conducted three nights' discussion with Mr. L. Stern, an Orthodox Jew to the theme *Was Jesus of Nazareth the Messiah?* This was subsequently published. Following this, he conducted a lecturing tour as far as Aberdeen, Scotland.

He also wrote *Everlasting Punishments not Eternal Torments* and commenced publication of *The Christadelphian Children's Magazine*.

To Robert Roberts, children were of vital importance in the furthering of the Truth, and he considered it to be a privilege to assist in the moulding of young minds upon the Scriptures.



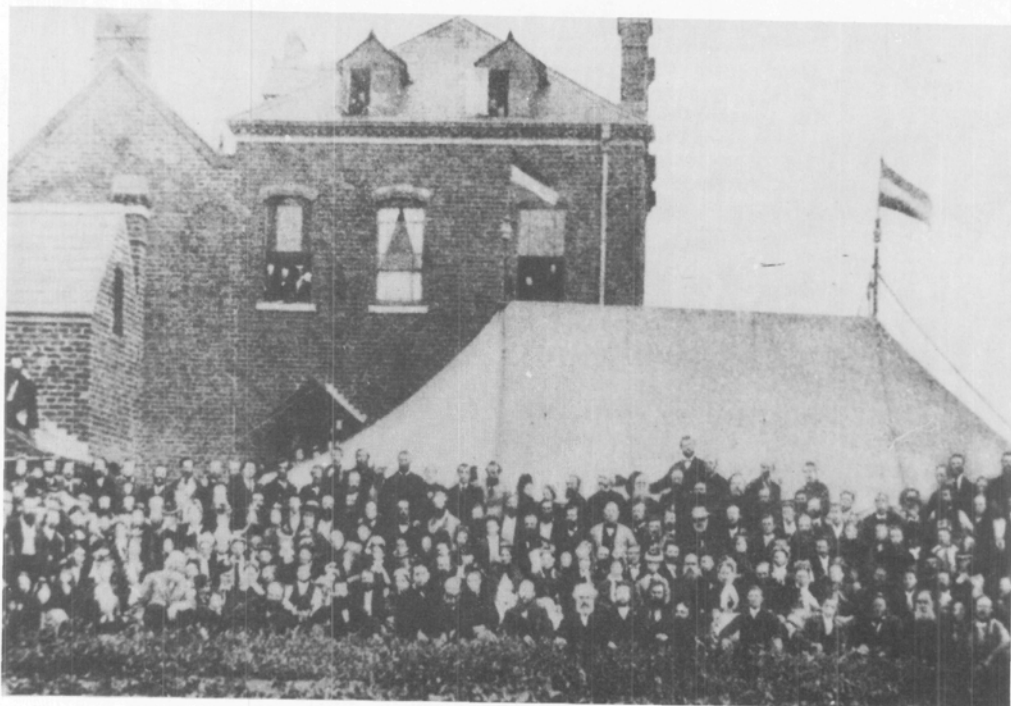
BRITAIN TO AMERICA AND RETURN

**1872
AGED 33**

FIRST CONFERENCE — DEATH OF TWO CHILDREN

On 9th July, 1872 “Sarah Jane” was born - their fifth child.

The first Conference and large fraternal where 200 brethren and sisters attended was held in Olton, Birmingham during August, at the house where the Doctor was to have lived. This bright moment lasted only a short while before a dark cloud of sorrow enveloped the Roberts family.



**FIRST CHRISTADELPHIAN CONFERENCE
OLTON, BIRMINGHAM
13th AUGUST, 1872**

From the right-hand side of the middle curtained closed window of the house extend the line downwards and it strikes a tall man in a dark coat, his head standing out against the white background of the tent. This is Brother David Handley. His hand rests on Bro. R. Roberts' shoulder. On Bro. Roberts' left hand, in a light coat, is Bro. Edward Turney; and on his right Bro. Andrew. On Bro. D. Handley's right hand the venerable-looking man with a tall head is Bro. W. Townshend, Senr., the “John the Baptist” of those days. Immediately under Bro. Andrew is Sister R. Roberts, and on her right “old Sister Roberts”, the mother of Bro. R. Roberts.

In one month his two children, a son, "John Thomas" aged four and a daughter aged two, died of what was then an incurable disease. "Crushing down his sorrow he continued on with the work". Their family now consisted of one child, having lost one child in 1860, one child in 1863 and now two children.

During the year he wrote *Eternal Life*. *The Christadelphian Children's Magazine* he had been editing ceased until 1883.

1873 AGED 34

DIVISION WITHIN THE BROTHERHOOD

During this year Robert Roberts encountered many controversial challenges from some prominent figures. As a result *The Christadelphian* magazine came under attack. The Editor's enthusiasm and confidence survived the critics and he continued on in the work.

During this time he wrote *The Slain Lamb*.

Amidst increasing pressure Robert Roberts found time to write *Dr. Thomas: His Life and Work* from his shorthand notes taken in 1862.

Not long after, controversy and division was brought upon the brotherhood in the split with David Handley and the conflict with Edward Turney. This exposed differences over the nature and sacrifice of Christ and cleared the way for resuming a more positive approach to the magazine.

1874 AGED 35

"THE CHRISTADELPHIAN" CRITICISED

Robert Roberts published a new *Hymn Book* with musical notations to assist in the development of singing in parts. Some contended that words only should have been printed, but Robert Roberts desired to see singing developed within the brotherhood.

This was a busy year with Robert Roberts' work, particularly on the magazine, being alternatively criticised or praised. There were some who resented his ability to edit *The Christadelphian* magazine and who disagreed with his decisions.

During the year Robert Roberts answered clearly and simply 80 questions in *The Christadelphian* magazine. He often had to reply to clerical attacks in defence of the faith, as well as strengthen and consolidate the Truth within the brotherhood.

A challenge also had arisen over the issue of *Twelve Lectures* which he replied to, in writing a booklet *A Defence of the Faith Proclaimed in Ancient Times*.

He conducted four nights' debate with Mr. Long in Glasgow before large audiences.

**1875
AGED 36**

SERIOUS ILLNESS RESULTED FROM STRAIN

During the year Robert Roberts improved the paper quality of *The Christadelphian* and commenced a series of articles entitled *Is the Bible True?*

Combined with his usual editorship, lecturing and speaking duties, many problems arose within the brotherhood which caused severe strain. This resulted in serious illness prolonged over several months and he spent a short time at a hydropathic establishment to relieve some of the pressure.

During this time he wrote an article entitled *Judgment of the Household* and a 115 page book entitled *Man Mortal* in answer to a book *Life and Immortality* by Mr. F.W. Grant of America.

**1876-1877
AGED 37-38**

THE TRUTH RECEIVED A RECEPTIVE RESPONSE

During June, Robert Roberts conducted six nights' debate entitled *Is the Bible Divine* with an atheist Charles Bradlaugh. This was a big disappointment to him as Charles Bradlaugh employed cunning and deceitful tactics against the simple and straightforward arguments of Robert Roberts.

He wrote *Prophecy and the Eastern Question*, a booklet consisting of 56 pages which was widely circulated amongst the clergy, business and professional men. Copies were sent to Lord Beaconsfield and Right Honourable W.E. Gladstone, two leading statesmen of the day.

The Prime Minister, Right Honourable W.E. Gladstone replied to Robert Roberts in the following manner :-

“Allow me to thank you for your tract which I shall read with great interest for I have been struck with the apparent ground for belief that the state of the East may be treated of in that field where you have been labouring.

Your faithful servant,
W.E. Gladstone.”

This letter was published in the “Birmingham Post” and telegraphed all over the country.

With such a receptive response, Robert Roberts acknowledged concerning the booklet, “the most extensive testimony for the truth has been given in our generation”.

Mr. Gladstone's political enemies of the press derided him publically for his support of the “pigheaded, local following of an American imposter and a crank brained enthusiast” whose pamphlet was described as “strongly coloured with the peculiar crazes of his sect”.

1878 — 1879
AGED 39 — 40

TIME SPENT IN LECTURING, WRITING AND DEBATING

Robert Roberts had a quiet year consolidating many aspects of the previous years. He continued to spend his time in lecturing, writing and editing the magazine with an endeavour to uphold the Truth in an environment of increasing problems.

He wrote *Coming Events in the East*.

In the early part of the year Robert Roberts lectured on *Anglo-Israelism Refuted*, to counter an increasing persuasion that the English nation is identical with the lost ten tribes of Israel. This lecture was produced in book form and sparked off a three nights' debate between Mr. Edward Hine and Robert Roberts in London on *Are Englishmen Israelites*.

Robert Roberts acknowledged in *The Christadelphian* the death of Edward Turney - one from whom he had separated in 1873.

Robert Roberts' financial situation remained strained as he devoted much to the furtherance of the Truth as well as helping to assist many brethren to overcome their difficulties. In many instances this aid was not repaid by brethren who could well have done so in later years.

During the year a series of exhortations were issued in *The Christadelphian* and were subsequently published in book form under the title *Seasons of Comfort*.



ROBERT ROBERTS

**1880
AGED 41**

ENJOYABLE HOLIDAY BREAK WITH HIS WIFE

During the early part of the year Robert Roberts lectured in the Temperance Hall, Birmingham on *The Apocalypse* which were later published as *Thirteen Lectures on the Apocalypse*.

After many months of concentrated work Robert Roberts, with his wife, enjoyed a holiday trip to Ramsey by boat, seeking a quiet and enjoyable time. However, with the work pressing upon him he spent a great deal of the time writing and preparing articles for *The Christadelphian* magazine.

His wife, an untiring and serious minded woman, was his closest companion. She assisted him by her continual encouragement, with a selfless desire to see the Truth promulgated. At times she saw little of him and was pleased just to be in his company for their holiday break away from home.

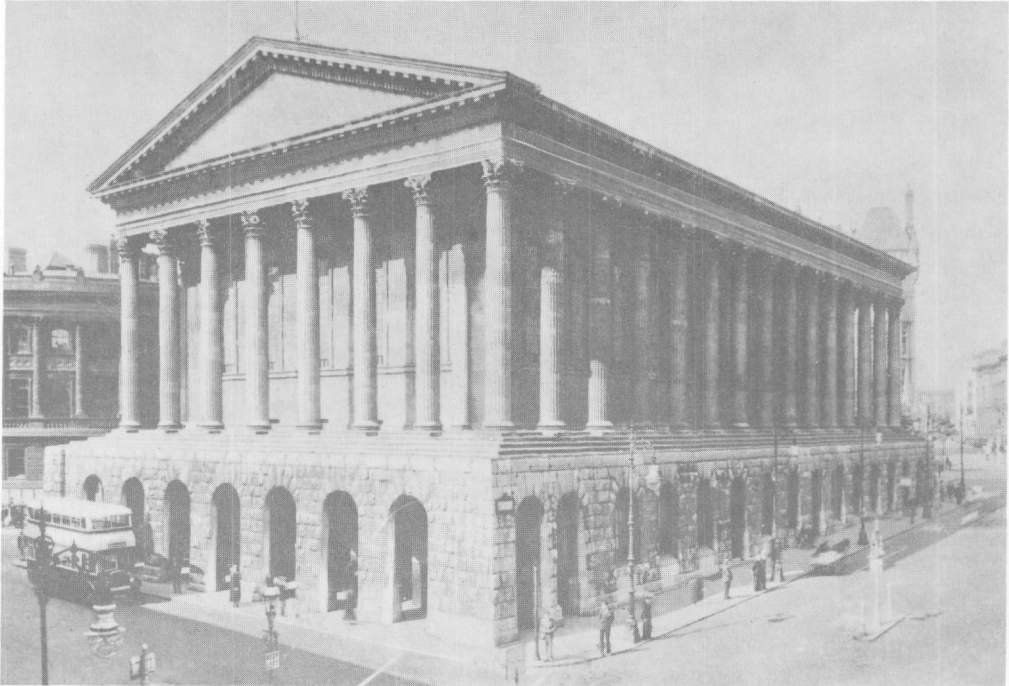


SISTER JANE ROBERTS

**1881
AGED 42**

ROBERT ROBERTS ANSWERED HIS CRITICS

Robert Roberts gave a series of lectures in the Birmingham Town Hall which resulted in huge crowds and a great response from the audience. There was none better than Robert Roberts who could quote and deliver the Word with the power it required.



BIRMINGHAM TOWN HALL

Through *The Christadelphian*, he wrote a series of articles on *The Ways of Providence* which later appeared in volume form.

Robert Roberts seemed to receive a continual stream of criticism of his editorship and suggestions were afoot for making *The Christadelphian* a “free-for-all” platform. He found it necessary to answer those who criticised the magazine and therefore wrote, “it is not an organ of public opinion nor an open battle ground” and pressed on with the work.

Robert Roberts wrote *The Trial* and published it anonymously. Its reception was described as “essential and amusing”. He received an attack on his book *The Trial* and replied in a booklet *Scepticism Answered*.

With the publication of the Revised Version and the inclusion of the phrase “deliver us from the evil one”, Robert Roberts wrote a booklet to the title *The Evil One* to detail the true meaning of the Devil and Satan.

1882
AGED 43

FURTHER PUBLICATIONS

Robert Roberts was enthused by his writing of *England and Egypt — Prophecy Fulfilled and Fulfilling*, a book based on England's entry into Egypt.

He wrote *A Guide* which set out the formation and conduct of a Christadelphian Ecclesia.

1883
AGED 44

ROBERT ROBERTS' GENEROSITY TO BRETHERN



ROBERT ROBERTS — EDITOR OF "THE CHRISTADELPHIAN"

Such was Robert Roberts' generosity that when he heard of a brother's financial distress he gave him his watch with a note attached, "Silver and gold have I none, but such as I have I give - please sell enclosed and add to the fund".

He recommenced *The Christadelphian Children's Magazine*, previously stopped in 1872. This he considered to be an important facet of his work - to guide young minds in the study of the scriptures.

During this time it became necessary to transfer his office from the Athanaeum Hall to Edmund Street.

Robert Roberts received some suggestions to publish a Hymn Book with words only. He considered that both music and words were essential in a Hymn Book and thus refused the suggestion courteously but firmly.

He delivered a lecture to the title *The Resurrection of Christ the Foundation of Human Hope*. This was subsequently published.

Robert Roberts wrote *The Visible Hand of God* which appeared firstly in serial form in *The Christadelphian* and then in volume form a short time afterwards.

**1884
AGED 45**

YEAR OF INTENSE WRITING AMIDST DEBATE ON THE “INSPIRATION QUESTION”

Robert Roberts published the *Twelve Lectures* under the title *Christendom Astray*, which resulted in many challenges from near and far amidst the theological circles. The change in title was to arouse a greater interest amongst the public and this was certainly forthcoming. He also wrote *Further Seasons of Comfort* which was published the following year.

At this time *The Christadelphian* magazine was expanded to forty eight pages.

He also worked in the Sunday School and captured the full attention of the young scholars. He often came home dirty and dishevelled, such as when he had given a somewhat too realistic description of the lesson of Daniel in the lions' den!!

In response to the “Inspiration Question”, he wrote *Is the Bible the Word of Inspiration?* Robert Ashcroft's first issue of the magazine *Exgetist* contained errors on Scriptural Inspiration and Robert Roberts replied in writing, “speaking for myself, I shall refuse to remain associated with any assembly that tolerates the doctrine that any part of the Bible is not inspired”.

He commenced a serial on *Christ — His Life and Works 1800 Years Ago* which was later published as *Nazareth Revisited* in 1890.

In September he conducted a lecture on *Events in Egypt in the Light of Bible Prophecy* which was later published.

Robert Roberts delivered a lecture entitled *Who and What the Christadelphians Are* and published it combined with two other lectures in a booklet entitled, *The Christadelphians in Their True Light*, to bring a greater appreciation of the movement which was steadily increasing.

**1885
AGED 46**

DIVISION OVER THE “INSPIRATION QUESTION”

Robert Roberts supported a division over the “Inspiration Question” in spite of personal loss. To him a stand had to be maintained on important issues whatever the cost. In spite of these many problems *The Christadelphian* magazine was by now “the recognised organ of the community” yet there seemed to be an ever increasing dissatisfaction amongst a small minority who wished to question everything he did.

Amongst the traumas of this divisive year he wrote *Letters to the Elect of God in a Time of Trouble*. He also wrote the *Final Consolation* which he published in a book entitled *Is Christ Very Near*, to encourage the brotherhood.

In September/October, he went on a fifteen day mid-summer holiday and subsequently issued his *Diary of a Holiday* containing over 6000 words. The publication of this in *The Christadelphian* received both praise and severe rebuke.

The circumstances surrounding the division brought increasing pressure upon his already full itinerary, forcing him once again to cease editing *The Christadelphian Children's Magazine*.

1886
AGED 47

EXTENSIVE TOURS OF ECCLESIAS

Robert Roberts spent much of his time in regular exhorting and lecturing duties in Nottingham, Derby, Leicester, Mumbles, London, as well as his home town Birmingham.

He undertook an extensive lecturing tour of Ireland but found the travelling to be extremely uncomfortable and was pleased when the journey was completed.

He assisted in the formation and publication of a new *Constitution for the Birmingham Ecclesia* and also wrote *The Christadelphian Instructor*.



ROBERT ROBERTS

During the year Robert Roberts received yet another challenge from J.J. Andrews on the "Inspiration Question". This he published, together with a rejoinder in booklet form entitled *Bible Authorship and Fraternal Fellowship*.

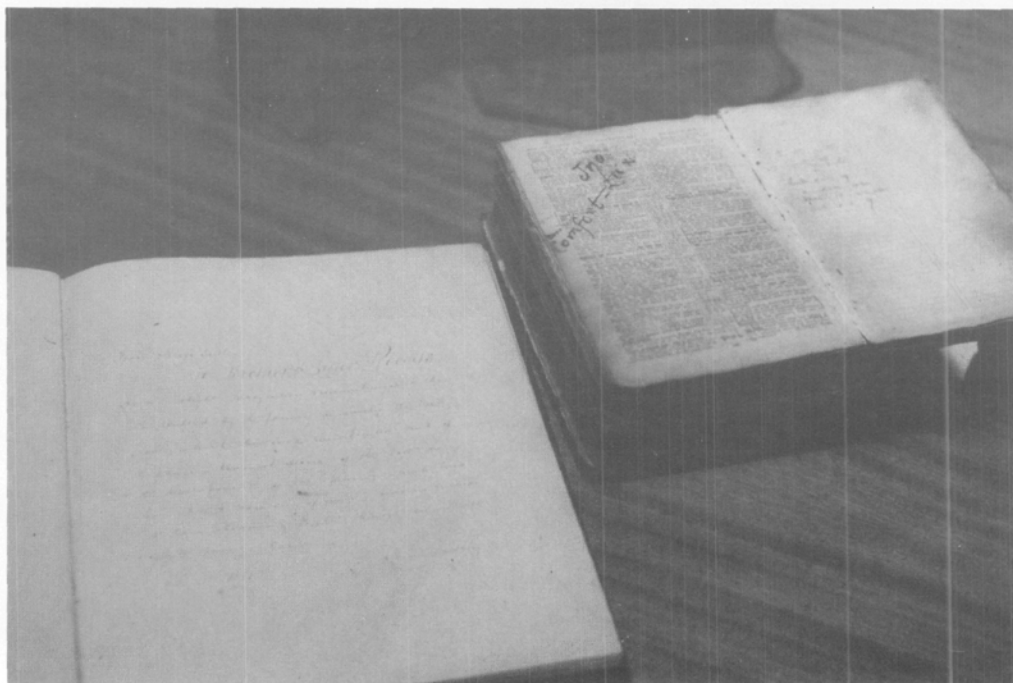
**1887
AGED 48**

RECEIVED ENCOURAGEMENT FOR HIS WORK — BECOMES INVOLVED IN SUGAR VENTURE

This was the jubilee year of Queen Victoria and as part of the celebrations, an idea of Robert Roberts was to erect an electric sign which could be seen all over the city proclaiming, "The Open Bible was the Glory of Victoria's reign. Instead, he made a 49 square yard chart-banner with white letters on a dark blue background. Sister Roberts spent most of her time sewing and preparing the banner.

During the year many criticisms were received of his handling the magazine and Brother C.C. Walker was invited to act as Assistant Editor to help an increasing volume of correspondence.

His Bible, along with such books presented to him as one from Brother Henry Sulley on *Ezekiel's Temple*, were an encouragement to him to continue in the work. He often sought comfort from the Scriptures and the encouragement of a few faithful friends, when at times he had to make a stand on important issues.



ROBERT ROBERTS' BIBLE AND BOOK FROM BRO. SULLEY

In November he made a trip to America for a month on business terms as he was interested in a sugar venture. Through this "secret process of refining sugar by electricity", Robert Roberts saw a way in which to raise money for the Palestine Colonisation Project - a cause very dear to his heart.

**1888
AGED 49**

LECTURING TOUR IN AMERICA AND CANADA

In June, Robert Roberts accompanied by his wife, went on a second trip to America, to confirm and make further arrangements for the sugar venture, and also to engage in a lecturing tour of the American Ecclesias.

The tour was conducted throughout America and Canada and kept Robert Roberts very busy with little time for preparation or reflection on his work.

On his return to Britain, Robert Roberts enlarged *The Christadelphian* magazine to 64 pages in anticipation of money to be gained from the sugar venture. He felt that extra funds would cater for the increase in the material to be presented.



**ROBERT ROBERTS AND JANE ROBERTS IN
AMERICA**

**1889
AGED 50**

SUGAR VENTURE FAILED

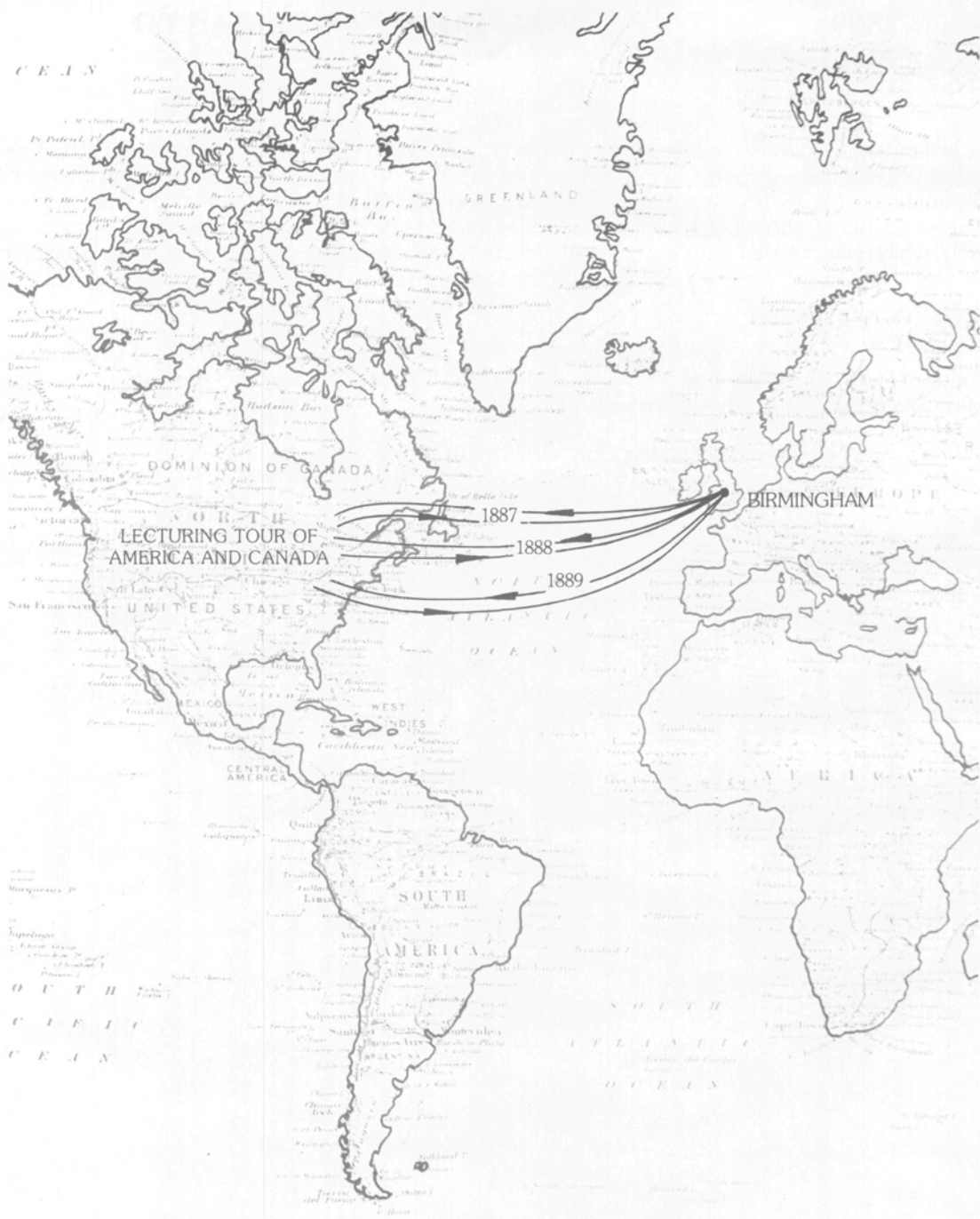
In January, Robert Roberts and Sister Roberts made a third trip to America having learnt that the sugar venture had collapsed. Robert Roberts and many others were found to be innocent victims of a giant hoax. He wrote of this incident, "A calamity like this has the effect of testing a man's faith to the foundations". Some of his opponents suggested that he had "attempted to make haste to be rich" which was quite an untrue statement. He had sought to further the cause of the Colonization of Palestine, furthering the work of *The Christadelphian* and support the increasing work of assistance to many brethren and sisters in need.

He devoted five chapters in the Magazine as a record of the tour. Subsequently the Magazine was reduced to its original number of pages because of the failure of the expected money from the sugar venture - a big disappointment to him.

Once again he moved office, from Edmund Street to Moor Street.



\$100 SHARE OF THE SUGAR VENTURE



BRITAIN TO AMERICA AND RETURN

**1890
AGED 51**

FURTHER PUBLICATIONS

Robert Roberts commenced to edit a magazine called the *Good Company*, containing 40 pages each month which included a serial on *My Days and My Ways*. This was published many years later as *Robert Roberts — An Autobiography*. Other interesting subjects included were:-

- * The most appalling tragedy of history (Destruction of Jerusalem)
- * Christianity since the Ascension of Christ.
- * Is Phrenology True?
- * Origin of Britain and her Empire.
- * Household matters.
- * Fragments of Knowledge.
- * Little things and Invisible.
- * Health.
- * The Evolutionist View of the Origin of Man.

There were many other exciting and interesting subjects suitable for younger readers.

In September, Robert Roberts published *Nazareth Revisited*, developed out of a sequel which had appeared in *The Christadelphian* since 1884.

**1891
AGED 52**

**YEAR OF INTENSE WRITING AND
LECTURING**

In addition to his regular editorship of *The Christadelphian* and *Good Company* magazines, Robert Roberts wrote the following books:-

Raised Incorruptible
The Second Coming of Christ
The Sect Everywhere Spoken Against

He found it hard to find time for all of his lecturing, writing and meditating, and there were some in Birmingham who complained that he spent too much time away.

1892
AGED 53

DEBATING AND LECTURING EFFORTS

In January, Robert Roberts conducted a debate in London on the *Nature of Man*.

He delivered four lectures in the Birmingham Town Hall on *The Return of Christ to the Earth and the Signs of the Times*, which were a great success and enthused the Brotherhood to renew their preaching efforts — open air public debating was regularly conducted with a good response from the public.

Further to his active year of lecturing and debating, he wrote *Christ on Earth Again* and continued to edit the *Good Company* magazine.

About this time a journalist in one of the newspapers gave a good description of Robert Roberts:-

“A man of somewhat more than middle age, burly in figure, of medium stature, with high, rounded forehead and a rapt look of mingled enthusiasm and determination in his rather rugged face. He holds his Bible with a peculiar confident grasp, and turns its leaves with the readiness of a man who looks upon it as a life-line...He speaks with the air of a man who has and knows he has authority in the denomination to which he belongs”.



PUBLIC DEBATING

**1893
AGED 54**

TOWN HALL LECTURES — ECCLESIAL CONTROVERSIES

During February, Robert Roberts conducted a series of Town Hall lectures to the title, *Christ, Past, Present and to Come*. The material presented was subsequently published in booklet form for general distribution.

During this time, the Ecclesias suffered from internal controversies and Robert Roberts noted, "The Christadelphians are not perfect - there can be internal strife".

Throughout his life, Robert Roberts never failed to appreciate the sacrifice his wife and family made for him. They considered he was the Truth's labourer and so long as the work was being advanced, they were happy. The childhood years of their three children, Eusebia, Sarah and Edward would doubtless have given Robert Roberts and his wife the joys of teaching their children the things most dear to their hearts.



EUSEBIA ROBERTS

SARAH JANE ROBERTS

JANE ROBERTS

**1894
AGED 55**

BECAME ILL — INVITED TO AUSTRALIA

Robert Roberts was involved in more business ventures which failed, resulting in financial strain.

He was again struck by illness which was caused by stress and he suffered from internal bleeding.

Robert Roberts wrote and published *The Resurrection to Condemnation* in counter-attack to a publication, *The Blood of the Covenant*, by J.J. Andrews, a leaflet he regarded as “a most dangerous article of sophistry”. As a result, a debate was conducted between Robert Roberts and J.J. Andrews on *Resurrectional Responsibility*.

Robert Roberts was requested to visit Australia and other lands, by an invitation coming from brethren in Australia. This appeal to join with the work in the Colonies was an invitation he could not refuse.

By this time, Robert Roberts was starting to show signs of age. His father had passed away and his mother, Sister Roberts Snr. was left in his care. The idea of separation from the family must have concerned him, but the work of the Colonies was important to follow up.

He began to write a series of articles on *The Law of Moses* in *The Christadelphian*, which was later published in book form in 1898.



**AMY WILKES
ROBERTS ROBERTS**

**SARAH JANE ROBERTS
SIS. ROBERTS SNR.**

**EUSEBIA ROBERTS
JANE ROBERTS**

**1895
AGED 56**

FIRST VOYAGE TO AUSTRALIA, NEW ZEALAND AND AMERICA

Robert Roberts wrote *England's Ruin*, a book concerning socialism where he presented the author under a fictitious name "John Smith". The style of writing was evident of its originator and was later acknowledged to be Robert Roberts. He wrote this book in answer to a widely circulated book entitled, *Merrie England - A Plea for Socialism*, by Mr. Blatchfords.

Leaving his family, he made his first voyage to Australia, New Zealand and America for a period of twelve months. The separation was a lonely experience.

While on board the "S.S. Oruba" en route to Australia, he spent his time lecturing and debating and wrote in *The Christadelphian* his first *Diary of a Voyage to Australia, New Zealand and Other Lands*.

He arrived in Adelaide on 1st October and travelled to Ballarat where he was persuaded by a photographer to have his picture taken.

Robert Roberts delivered 130 addresses in Australia.

While out in the Colonies he wrote *The Blood of Christ* with the aim of clarifying the issue of Christ's sacrifice. This publication was well received and served as a reprisal against the dangerous teachings of J.J. Andrews.



**"JOHN SMITH" — FICTITIOUS AUTHOR OF
"ENGLAND'S RUIN"**



**BRITAIN TO AUSTRALIA, NEW ZEALAND,
AMERICA AND RETURN**

**1896
AGED 57**

EXTENSIVE WORK EN-ROUTE — RETURNS TO BRITAIN

After fulfilling a number of speaking appointments and having developed a close affiliation with the brethren in Australia, he journeyed to New Zealand where he conducted an extensive lecturing tour. During this time he suffered from bad health, which gave him quite a measure of discomfort. Robert Roberts' return journey was via America en route for Britain, where he arrived on August the 19th. He was home but he had plans afoot to make a permanent move with his family to the Island of the Pacific - Australia.

Robert Roberts continued to edit *The Christadelphian* magazine, as well as writing *The Parables of Christ* and an exposition of *Daniel*.



ROBERT ROBERTS IN AUSTRALIA

Prior to their removal to Australia, Robert Roberts made a tour of some of the ecclesias throughout Britain. The following is an extract from a Visitors' Book where he stayed, in which he records answers to a variety of questions.

1. Where would you like best to live? Scarcely anywhere at present.
2. What are your favourite amusements? How much money is there in an empty purse?
3. What is your ambition? To obtain Divine recognition at the reappearing of Christ.
4. What is your idea of happiness? Health, love, knowledge, wisdom, hope, goodness, and wealth to work them out.
5. What is your idea of misery? A hopeless day, after a sleepless night, with draughts and squalling babies and toothache.
6. What is your favourite character in history? There is only one historical character without flaw: "He is thy Lord, worship thou him".
7. What historical character do you most dislike? The devil, alias the old man of flesh.
8. What is your favourite character in fiction? I don't deal in fiction.
9. What are your favourite qualities in man? A man is no man unless he have an eye to see, a hand to do, a heart to love, and a tongue to speak kindness, truth and praise.
10. What are your favourite qualities in woman? A Woman did excel man, only we allow her a little less strength, skill and authority.
11. What are your favourite authors and books? There is only one Author and one Book; all others are sounding echoes.
12. What are your favourite painters and pictures? Painters? Pictures? Shadows feeding pride on praise and luring onlookers to empty thoughts.
13. What are your favourite actors and plays? Men who act the Truth and records that show it.
14. What are your favourite musical compositions? I haven't heard them yet, unless they are faintly reflected in Handel's *Messiah*.
15. What are your favourite names for men and women? I used to have some but they have disappeared under the association of the noblest names with the worst characters.
16. What is your favourite flower, colour and perfume? Who despises the fragrant crimson rose?
17. What is your favourite food and drink? Those least interfered with by human manipulation.
18. What fault have you most toleration for? No virtue is tolerable when it has become a fault, but give me the man that is overkind.
19. What is your favourite adage or motto? In large matters: "Fear God and keep His commandments"; in small: "If you want a thing done, do it yourself, and be content when it is square enough".

At the side Brother Roberts has written: "A Protest:- I have been desired, then asked, then requested, then entreated, to answer these questions. The words of Paul, 'When I became a man, I threw away childish things', expresses the feelings excited by the proposal. But other words of his say, 'Let us please one another for good to edification. So I squeezed myself down into a narrow place in the attempt to comply.'"

HERE would you like best to live? Scarcely anywhere at present
 What are your favorite amusements? How much money is there in an empty purse?
 What is your ambition? To obtain divine recognition at the appearance of Christ
 What is your idea of happiness? Health, love, knowledge, wisdom, hope, goodness, Wealth
 What is your idea of misery? A hopeless ~~and~~ day, after a sleepless night, with
 draughts & squalling babies! & toothache
 What is your favorite character in history? There is only one historical character without
 flaw: "He is the Lord, worship thou him"
 What historical character do you most dislike? The devil, alias the old man of the flesh.
 What is your favorite character in fiction? I don't deal in fiction ^{speech, kindness, truth & praise}
 What are your favorite qualities in man? A man is no man unless he have an eye to see
 a hand to do, a heart to love & a tongue to talk
 What are your favorite qualities in woman? A woman did excel man only, we allow her
 a little less strength, steel & authority.
 What are your favorite authors and books? There is only one author & one book: all
 others are sounding echoes.
 What are your favorite painters and pictures? Painters? Pictures? Shadows feeding
 pride on praise, & burning onlookers & empty thoughts
 What are your favorite actors and plays? Men who act, the ^{stage} & Record, that stand it
 What are your favorite musical compositions? I haven't heard them yet, unless they are
 faintly reflected in Handel's messiah.
 What are your favorite names for men and women? I used to have some, but they have
 disappeared under the association of the noblest names with the basest.
 What is your favorite flower, color, and perfume? Who despises the fragrant, crimson ^{who}
 Rose?
 What is your favorite foods and drinks? Those least interfered with by human mania
 What fault have you most toleration for? No fault is tolerable when it has become
 a habit, and gave me the man that is over me.
 What is your favorite adage or motto? In large matters: "Fear God, & keep his com-
 mandments only" in small, "If you want a thing done, do it yourself, & be con-
 tent when it is square enough."
 Signed (Here is an earth-barbarism: Robert Rogers)

My Prospect: - I have been arrested, then asked, then required but then
 extracted to write. These questions "He words of Paul" & "How"
 become a many of things being checked things, express the
 feeling excited by the tropical but other about, of the
 of the place one and the way to the capital, & a great
 drawing a map in place in the district of the capital.

5th May 1894

FROM A VISITOR'S BOOK



ROBERT ROBERTS
EUSEBIA ROBERTS

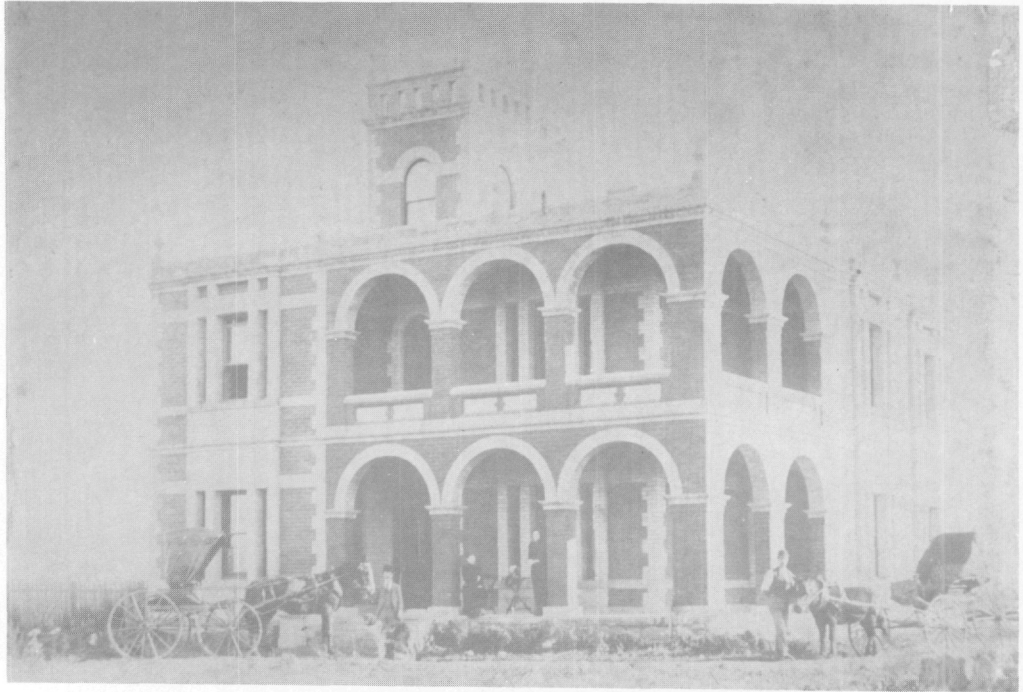
SARAH JANE ROBERTS
AMY WILKES (maid)

The move to Australia with his family was a difficult proposition, but he saw the importance of consolidating a much wider base for the Truth out in the Colonies. This photograph, taken by Brother C.C. Walker prior to their departure, was described by Robert Roberts as "Noah's Ark - for Noah removed the covering and looked". This he considered described his work at hand - to make a new beginning.

In July, a farewell meeting was held in Birmingham for Robert Roberts and his family. On 2nd August, Robert Roberts, his sister wife, two daughters, Eusebia and Sarah Jane, and a maid, Amy Wilkes, departed to travel on the "Darmstadt" (a German liner), to Australia.

Robert Roberts gave two lectures on board the "Darmstadt" and wrote *A Diary of a Second Voyage To Australia* enroute. This was subsequently published in *The Christadelphian*. During the voyage he applied for a shoe blacker's position on the ship much to the amusement of the captain, but was declined.

They arrived in Australia on 15th September and settled in Melbourne at Orient House, Coburg which had been built by Brother Firth and kindly donated by the Australian brethren and sisters to them for the work of the Truth.



ORIENT HOUSE — COBURG, MELBORNE

It was in this square tower where his study was accessible by a ladder and trap door that he spent his time fulfilling his responsibilities in writing letters, writing and editing *The Christadelphian* magazine and completing a series on the *Law of Moses*, which included a comprehensive index.

Further to this work he was kept busy in lecturing. He conducted two lectures concerning, *The Truth About God and The Bible*, which was published in booklet form. He also wrote, *Help to the Memory of History*.

**1898
AGED 59**

**LEFT SISTER ROBERTS IN AUSTRALIA AND
JOURNEYED TO BRITAIN VIA AMERICA**

During the early part of the year, Robert Roberts made an extensive lecturing tour throughout Eastern Australia, strengthening the brethren and introducing many more to the Truth. Whilst away, his daughter Eusebia married Bro. Thomas H. Firth. He also conducted an extensive journey throughout New Zealand.

This photograph was taken of them during their stay in Christchurch, New Zealand.



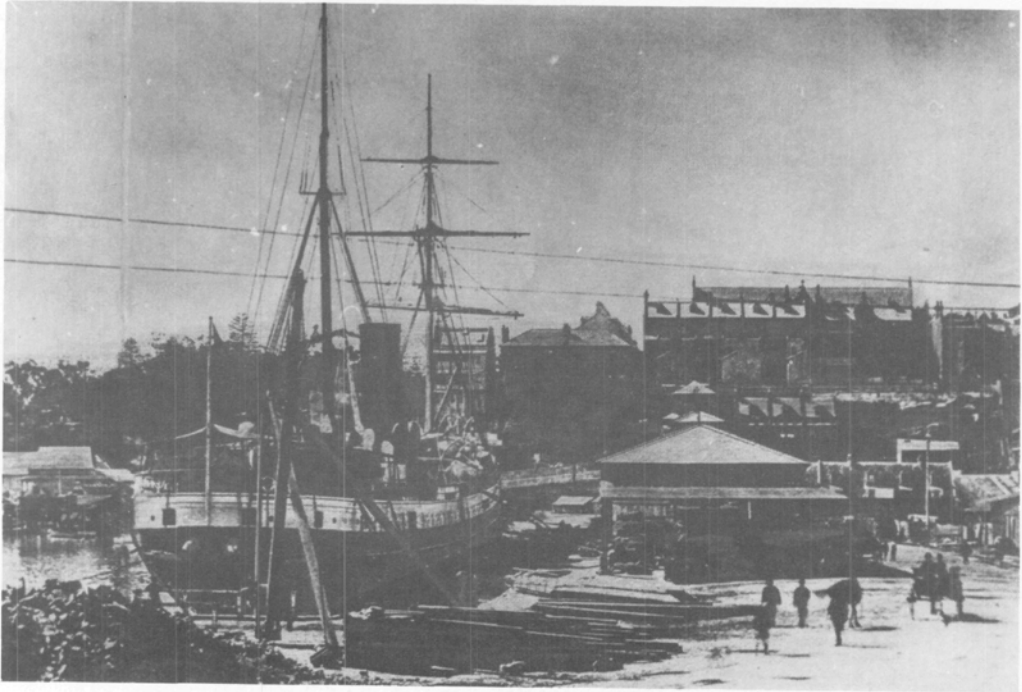
**BROTHER AND SISTER ROBERTS — CHRISTCHURCH, NEW ZEALAND
(27th August, 1898)**

Robert Roberts commenced to write *Ministry of Isaiah*. He also compiled a booklet, *Is the Bible True?*



BRITAIN TO AUSTRALIA AND NEW ZEALAND

On 29th August, he departed from Sister Roberts for a twelve months' journey to Britain via America. Circumstances had arisen which had made it essential for a lengthy stay, as the condition of some Ecclesias in Britain had declined and Robert Roberts desired to strengthen them as well as returning to the centre of activity to see many of his greatly missed friends - his brethren and sisters. Also matters in America required attention.



"S.S. ALAMENDA" — SYDNEY

While aboard the vessel "Alamanda" sailing for San Francisco, he spent his time lecturing and writing. He proposed to deliver four lectures upon his arrival in Britain in the Birmingham Town Hall to the theme, "Bible Things in the Light of Fact and Truth."

He despatched the following as advertising for the proposed lectures.

100 Streamers 70x3 feet
 400 3 sheet posters
 5000 Window bills
 20,000 falders

omit border makes
 in posters

6

one week's advertisement every second day
 The Light of Prophecy in a time of Darkness - (See 2 Pet. 1. 19)
 A Predicted Revolution at the Door

The Second Appearing of Christ nearly due

The end of the Present system of things at hand

WORTHY of your ATTENTION

Bible Things in ~~the~~ ^{original} ~~Light~~ ^{The} Light
 of ~~fact~~ ^{scripture} and truth

The inhabitants of Birmingham are invited to hear
 a course of

FOUR LECTURES

in the
 CITY HALL, Paradise St

By
 Robert Roberts, of Melbourne
 Australia, and Birmingham, as follows:-

- Sunday, November 6 - Bible Prophecy proved true
 by its invariable fulfillment in the past.
- Sunday, November 13 - Prophecy fulfilled in pre-
 sent ~~present~~ state of things among nations
 on earth.
- Sunday, November 20 - Prophecy ^{to be fulfilled in} ~~is~~ ^{the} ~~very~~ ^{very} ~~near~~ ^{near}
 second coming of Christ at no very distant
 date
- Sunday November 27 - The terrible events that will
 accompany the second coming of Christ, & their
 effect on the overthrow of present order of things
 throughout world & setting up of Kingdom of God.
 Doors open at 6. p.m. & meeting to commence at 6.30.

At close of lectures, an evening will be devoted, in Younger
 ladies Hall, Temple St. to answering of queries

Bible Prophecy & Historic Facts in Accord

relevant questions as
 may be proposed to
 the writer in writing to send
 to care of Mr C.L. Walker,
 Newton road, Shark Hall.

PROPOSED LECTURE ADVERTISEMENT

Religion Delivered from Gloom

To the Inhabitants of Birmingham

Intellect Emancipated from Aesthetic Strife

(how near at hand)

Do not imagine there is any fanaticism at the bottom of I lecture a divided on I other side o this handbill. Not fanaticism, but your common sense is appealed to: you have I Bible & many o you revere it as a true & divine book. Do you understand it? Many o you confess you do not & it in religious matters, you are in a great fog. This is an unhappy state for ear- nest men. There is an entire escape to it: your attention is now invited.

The Victorian age (celebrated throughout the world last year) has been looking back by no means more remarkable than than I opening of Bible to speak for itself. It has been discovered to be "divine" or pul- pit & the reading of Bible are two different things. Divinity is a compound of metaphy- sical speculation & Bible names & words which are ac- know o embodiment through I ascendancy o traditional divinity; I Bible has dropped out o sight, so t though there is much religion o a certain sort; there is very little

Bible knowledge ~~than Bible knowledge~~ ~~is found~~ ~~in~~ ~~the~~ ~~hands~~ ~~of~~ ~~professionals~~ ~~theologians~~ ~~&~~ ~~State~~ ~~o~~ ~~manis~~ ~~not~~ ~~oppressed~~ ~~by~~ ~~practical~~ ~~pro-blems~~ ~~associated~~ ~~with~~ ~~way~~ ~~of~~ ~~thinking~~. Religion, ^{the Bible} is all about God's purpose in earth & man's good times come (state) & man will be prospered / immortal men & women who have faith- fully come through this hail state in ^{subjection} ~~subjection~~ or will a god

It will be found to the enlightenment of mind in these matters transforms I Bible from a dead piece of antiquated literature into a living power of light & joy & holiness and life.

Give I matter a hearing, if it do for you what it has done the power o an opened Bible in this generation has been o great. Thousands have failed t emancipation it has brought them from I shackles o human dogma on I one hand & I killing state- lesson's & irrational atheism on I other. If it do for you, what it has done for others, you are given I Bible a new look; life a new thing; heaven & earth a new & glorious system.

Intellectuals of professional degree probably will

differs the heart ~~is~~ cheered by Faith and Hope

Life worth living for ever & ever

The Bible is a revelation from God - as clear as a sun-beam when understood, but



AUSTRALIA TO AMERICA

On board the Alameda, nearing
Samoa, on the way to San
Francisco 8 Sep. 1898

My Dear Brother Watson,

I intended dropping you a note
before leaving, to say, that should you
propose spending any part of your
next holiday in Melbourne, you will be
welcome at Orient House by all
who are there. I was too busy to
squeeze in that little duty, so I
put it in "just here" as the Amer-
icans say — as we are nearing the
Samoa Islands. The Alameda was an
American boat, & preferable, I think
to an English one. There is an absence
of red tape that is agreeable. I have
had some sample styles of books
sent me by the printers for the Law
of Moses — which I should have liked to
shew you before leaving.

2.
I have just before leaving. The style may
not be like Good Company as we had
thought. Bro. Walker has a strong ob-
jection to the double column for such
a book. However, it will be very
much better I think than Good Com-
pany. I feel sure you will like it. I sent the
revised copy to the printers some time
ago. I have just completed an analysis
of chapters, and am now busy on an
index, which will make it more useful.
Our company on board is not large,
and there seems little likelihood of getting
the truth before them. The passengers
have Christendom Astray and it is being
shown about — but the passengers are
very shy of such matters, as they are in
all the world. It would not be so extraor-
dinary if they did not profess to believe
the Bible. There will be a great change
some day, but not until the Lord is here.

My Dear Brother Watson,

On board the Alameda, nearing Samoa
on the way to San Francisco, 8th Sept., 1898.

I intended dropping you a note before leaving to say that should you propose spending any part of your next holidays in Melbourne, you will be welcome at Orient House by all who are there.

I was too busy to squeeze in this little duty so I put it in "just here" as the Americans say — as we are nearing the Samoa Islands.

The Alameda is an American boat, and preferable, I think to an English one. There is an absence of red tape that is agreeable. I have had some sample styles of books sent me by the printers for the Law of Moses — which I should have liked to shew you before leaving. The style may not be like Good Company as we had thought. Bro. Walker has a strong objection to the double column for such a book. However it will be very much better I think than Good Company. I feel sure you will like it. I sent the revised copy to the printers some time ago. I have just completed an analysis of chapters, and am now busy on an index, which will make it more useful.

Our company on board is not large, and there seems little likelihood of getting the truth before them. The passengers have Christendom Astray and it is being shown about — but the passengers are very shy of such matters, as they are in all the world. It would not be so extraordinary if they did not profess to believe the Bible.

There will be a great change some day, but not until the Lord is here.

My love to father Eustie and Ross Thacker. Also the whole Roberts family who must be such a comfort to you.

Faithfully and affectionately your Brother,
Robert Roberts.

SEPT. 1898

ROBERT ROBERTS' DEATH

Robert Roberts arrived in San Francisco on Wednesday, 21st September, which introduced him to a busy schedule of meeting brethren and lecturing.

He booked into the Cosmopolitan Hotel and spent Thursday 22nd writing and meeting with the brethren and sisters.

On Friday 23rd September, after having a bath, Robert Roberts died suddenly in the early morning (in the room marked below) and was found a short time afterwards by the brethren who had come to bid him farewell on his tour of America.

Within a few hours cables were relayed carrying the message:-

“Robert Roberts died suddenly. Cable disposition remains”.

The announcement carried a wave of shock which had its ramifications back in Melbourne, where Sister Roberts and the family grappled with the unexpected news. The news travelled worldwide and many brethren and sisters were perplexed and distressed with the loss of their brother who had led them for some 40 years.

With the news Robert Roberts' assistant and successor Brother C.C. Walker, immediately journeyed to America to attend to his affairs.



**COSMOPOLITAN HOTEL, SAN FRANCISCO, 24th Sept., 1898
ROOM MARKED WHERE BRO. ROBERTS DIED**

Robert Roberts was laid to rest on October 9th, 1898. The funeral was conducted at 10.30 a.m. in the Brooklyn Cemetery, New York, at which 250 - 300 brethren and sisters assembled to view his silent but peaceful frame. A floral arrangement was placed on the lid bearing the inscription 'OUR BROTHER' and as the coffin was lowered the congregation sang "Short is the Measure of my Days".



BRO. ROBERTS' GRAVE ALONGSIDE OF BROTHER AND SISTER THOMAS'

The epitaph upon Brother Roberts' gravestone read:-

Here lies
 Robert Roberts
 of Birmingham England
 Editor of the
 Christadelphian, Author
 of Christendom Astray
 and many other works
 who for forty years in the
 front ranks of the
 Christadelphians
 aided and continued the work
 begun by Dr. Thomas by whose
 side he now sleeps in Jesus.
 Born April 8th, 1839
 Died September 23rd, 1898

For Robert Roberts the Kingdom was here - he had spent his life busily engaged in the Master's service. His days were not just a story that is told, but behind him was an Ecclesial world consolidated through his labours and the much better off with the wealth of writing he had spent his days so busily engaged in. Here lay side by side two stalwart labourers who had sacrificed all human interests on the altar of their faith. Robert Roberts now lay in hope, awaiting his greatest longing — the Kingdom.

A NEWSPAPER REPORT

The article reproduced below originally appeared in the "Birmingham Owl", for 1898, a newspaper circulating throughout Birmingham, England. It provides an interesting commentary upon the life of Brother Roberts as seen from a newspaper reporter.

Although not the founder of Christadelphianism, Mr. Robert Roberts, news of whose sudden death in San Francisco reached Birmingham on Saturday, was entitled to be called its archbishop, if not its pope. His intelligent gifts were of so high an order, and his force of character was so great, that there were none within his denomination to dispute the supremacy, while, outside the congregation who for so many years have listened to his forcible discourses upon subjects connected with Biblical controversy, at the Temperance Hall, he was widely respected for his uprightness, warmheartedness and breadth of knowledge. Many will remember how he shone in his debate with the late Charles Bradlaugh on the question: "Does Death End All?" and not a few who did not ordinarily visit his little place of meeting in Temple Street were to be seen in the audiences that filled the Town Hall during his annual course of lectures on scripture prophecy. Originally a reporter for the *Daily Post* and at the old Bankruptcy Court, he threw up his appointments in order to conduct the propaganda of his sect, which he did by means the *The Christadelphian* magazine, hymn books and volumes of theology. He was a prodigious worker with his pen, and was considered an eloquent speaker. In private life his generous disposition too often made him a prey for the unscrupulous. In the notorious American electric sugar swindle he invested heavily and lost all, while quite recently he sustained heavy reverses in a French scheme of the production of glass to serve the purpose of iron. His monetary speculations, however, were always intended primarily to benefit the cause he had at heart, and when any suffered by acting upon his financial advice, he was always ready to make personal sacrifices to reimburse them. The spread of his doctrines in Australia led him to remove thither with his family, but before he left he wrote, under the *nom de guerre* of "John Smith", a series of six pamphlets entitled: "England's Ruin", in reply to the celebrated socialist tract, "Merrie England", by Nunquam. These were edited by his friend, Mr. W. Lupton, of Corporation Street, by whose firm, in conjunction with Messrs. Walter Scott of London they were published, attaining a circulation of nearly a quarter of a million. Ostensibly dealing with a topic of social economics, Mr. Roberts made them a vehicle for the dissemination of his religious views. To him it was intensely real that the earth was watching for the coming of a King who should be "assisted" in the government of the universe by "an order of immortal heads and rulers" (chosen, it need hardly be said, from the Christadelphian body). And this "far-off divine event" was "with a view of a last admitting a sufficient number of the whole population to the immortal state of their rulers." Concerning the lot of the unfortunate millions outside the "sufficient number" he was silent. Enough for him that "there is an end to elections. The rulers hold their authority by a permanent patent of nobility from God. They have omnipotence behind them." "Mr.—," said Mr. Roberts, to a friend of the writer, just before he last sailed for Australia, "Christ is coming; and I hope to live to help Him in His earthly reign." And now, poor fellow, he has passed hence and all that his devoted followers can do to mark their sense of obligation is to lay him in the same grave that holds the body of Dr. Thomas, the founder of the strange sect for whom Robert Roberts wrought so strenuously.

HIS LABOURS

Robert Roberts spent a busy lifetime engaged in the work of the Truth, often to the point of such strain that his body crumbled under the intense pressure.

During his 45 years in the Truth, he wrote and published over 55 books and booklets, beside his regular editorship of "The Christadelphian" magazine for 34 years, and other smaller magazines.

Further to his writing of books, he received a continual stream of communication which often required important answers and necessitated writing on many issues never previously discussed. Amongst many of these letters received were controversial issues which no doubt caused him

strain. He dealt swiftly and concisely on these important issues and though often to personal loss, he considered the purity of the Truth as committed to him by his predecessor — Dr. Thomas, a responsibility he could not neglect.

Robert Roberts laboured extensively on the platform in debates and lecturing efforts as well as his regular exhortations and Sunday School work. He was a man committed to ensuring the furtherance of the Truth, no matter what the cost or energy and at times his generosity to help resulted in his decline of health.

This photograph taken in Newcastle — March 1898 after a busy lecturing tour of Eastern Australia illustrates a man — tired and weary — who during a life time of dedicated service — was spent on account of a people being prepared for their Lord's appearing.



ROBERT ROBERTS

SISTER ROBERTS AND HER FAMILY

The news of Brother Roberts' death received by Sister Roberts and her family was a severe shock that brought their lives to a sudden halt. Sister Roberts wondered what they would do out in the Colonies now that their loved one and spiritual leader rested in the hope of the resurrection.

With the necessary arrangements finalised concerning Brother Roberts' burial and matters relating to his editorship settled, plans were made for their return to the comfort of those back in Britain with whom they had spent so much of their lives.

Sister Roberts and her daughter, Sarah Jane Roberts departed from Melbourne on December 6th, 1898 on the steamship "Fridrich der Grosse" and arrived in Southampton on January 18th, 1899. Their return to Britain was a constant reminder to them of the absence of one who had directed the ecclesial world for so many years. A short time following their return, Robert Roberts' mother died at an age exceeding 92 years, having accepted the Truth in 1865.

In 1901, Brother Charles Ladson journeyed to Britain to further develop his friendship with Sarah Jane that had commenced whilst back in Australia. This subsequently resulted in their marriage and residence in this house in Birmingham. It was here that Sister Roberts spent the last years of her life.



**CHARLES AND JANE LADSON AT THE GATE
OF THEIR HOME, BIRMINGHAM**

Charles Alfred and Sarah Jane Ladson were subsequently blessed with children, which no doubt gave Sister Roberts great joy in her latter years.



**SISTER JANE ROBERTS WITH HER GRAND—
DAUGHTER EDITH LADSON
(1909)**

During the last days of Sister Roberts' life, she was blessed to see her grandchildren growing up. Pictured below is Sister Roberts, aged 90, accompanied by her granddaughter, Edith Ladson.

Sister Roberts never failed to hold in memory the untiring life of her companion who had contributed so much to the furthering of the Truth in the latter days.

She now sleeps awaiting the glorious dawning of the new day, when united with her loved husband, Brother Robert Roberts, will stand before the Righteous Judge, to "give unto every man according as his works shall be".



**SISTER JANE ROBERTS AND HER GRAND—
DAUGHTER, EDITH LADSON (1916)**

PUBLICATIONS COMPILED BY ROBERT ROBERTS

Robert Roberts wrote upon many wide and varied subjects during his lifetime. His style was free and flowing and his ability was to clearly state the Truth with little guidance from past writings. This gained him the reputation he had in those days as being an excellent writer with a command of the Scriptures always at his fingertips. He wrote extensively to consolidate the Truth and to ensure there was an answer for every sort of question that might arise.

His volume of works which are depicted by the fly pages in the remainder of this work can only but impress one with his dedication and desire to see the Truth advanced at all times.

Many of his works are now out of print, whilst the major works continue to remain with us to this day. They form today an integral part of our pioneer library and heritage which we ought to both appreciate, read and re-read with consistency.

Some of his major works are:

- * Dr. Thomas: His Life and Works
- * Thirteen Lectures
- * The Ways of Providence
- * The Trial
- * The Visible hand of God
- * Christendom Astray
- * Nazareth Revisited
- * The Law of Moses

**THE
BIBLE
COMPANION**

or
TABLES

for the

**PROFITABLE DAILY READING
OF THE HOLY SCRIPTURES**

—

"The entrance of Thy words giveth light: it giveth
understanding to the simple"—(Psalm 119: 130).

—

"THE CHRISTADELPHIAN,"
404, SHAFTMOOR LANE,
BIRMINGHAM B28 8SZ

1854

**The Commandments of
Christ**

In which are included the commandments of his apostles, concerning which he said, "He that heareth you, heareth me"; and Paul, "The things that I write are the commandments of the Lord."

I.—CONCERNING GOD

- 1.—**Love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind.**—(Matt. 22: 37).
- 2.—**Fear Him who is able to destroy both soul and body in Gehenna.**—(Matt. 10: 28).
- 3.—**Glory in the Lord; not in man.**—(1 Cor. 3: 21; 2 Cor. 10: 17).
- 4.—**Be imitators of God; be like Him in His kindness to the undeserving.**—(Matt. 5: 45-48; Eph. 5: 1).
- 5.—**Pray to God always and faint not.**—(Luke 18: 1; Matt. 7: 7; 26: 41; Eph. 6: 18; Phil. 4: 6; Col. 4: 2; 1 Thess. 5: 17; 1 Tim. 2: 8; Heb. 4: 16); **pray with brevity and simplicity**—(Matt. 6: 7); **pray secretly.**—(Matt. 6: 6).
- 6.—**Have faith in God: cast your care upon Him: He knows your need and will provide.**—(Mark 11: 22; Matt. 6: 25; Phil. 4: 6; 1 Pet. 5: 7).

1854

IS MAN IMMORTAL?

THE ANSWER OF NATURE AND REVELATION.

A LECTURE

BY THE LATE
ROBERT ROBERTS,
OF BIRMINGHAM.

Being the substance of Lecture II. in the book
"Christendom Astray."

"Seek for glory and honour and immortality" (Rom. 2: 7)
"The mortal must put on immortality" (1 Cor. xv. 50).

BIRMINGHAM:
C. C. WALKER, 21 HOBSON ROAD, SPARKHILL.
1912.

PRICE ONE PENNY.

1861

The Ambassador is Registered for Transmittal Abroad.

THE AMBASSADOR

OF
THE COMING AGE:

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND DEFENCE OF

DIVINE TRUTH, AS APPREHENDED FROM A CHRISTADELPHIAN POINT OF VIEW.

Published on the last Thursday of each month, for the month following.

FEBRUARY.

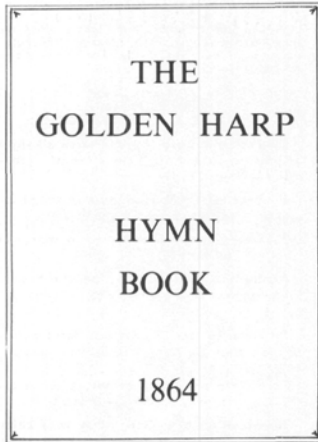
BIRMINGHAM:
PUBLISHED BY THE EDITOR,
ROBERT ROBERTS, ATHLETIC BOOMS, TEMPLE ROW.

TERMS (post free): FIVE SHILLINGS PER ANNUM; to Subscribers in the United States, 2 DOLLARS, in advance; in New Zealand and Australia, 25 HOURS OUNCE TO THE KING.

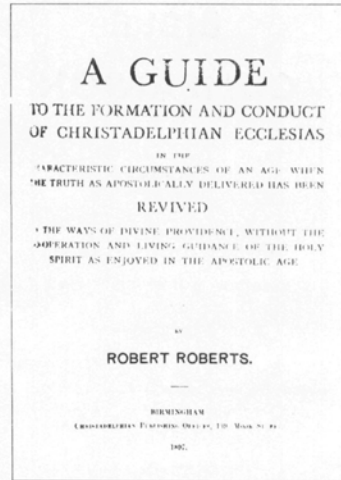
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PRINTED BY THE EDITOR, TEMPLE ROW, BIRMINGHAM.

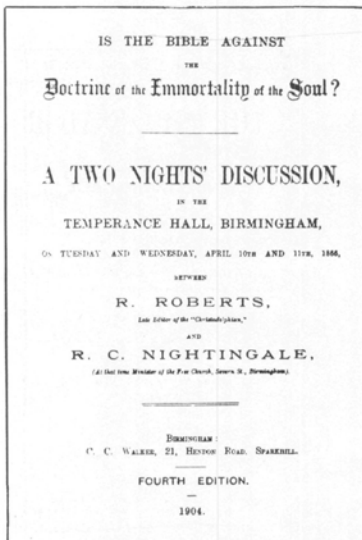
1864



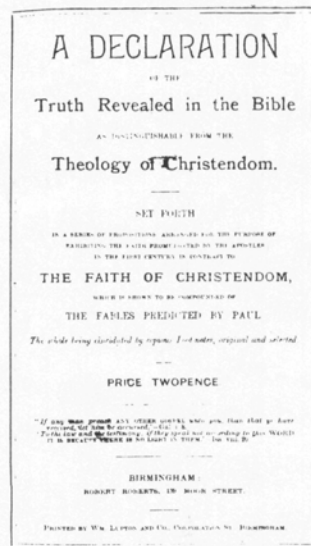
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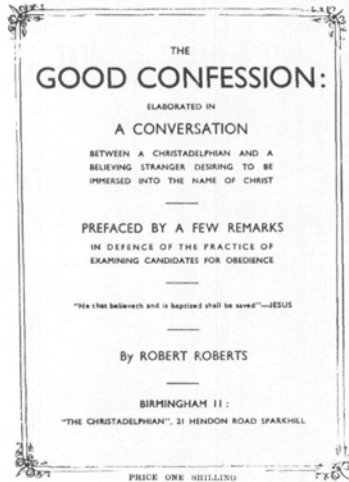
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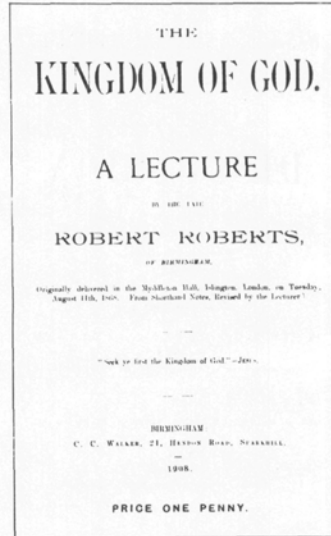
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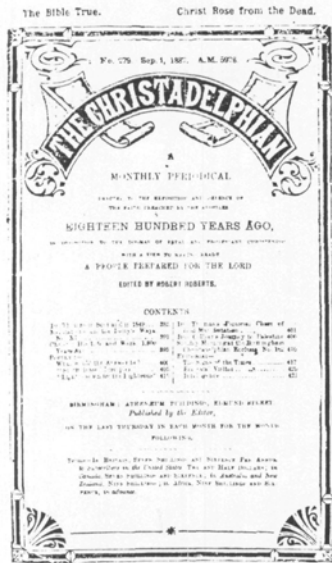
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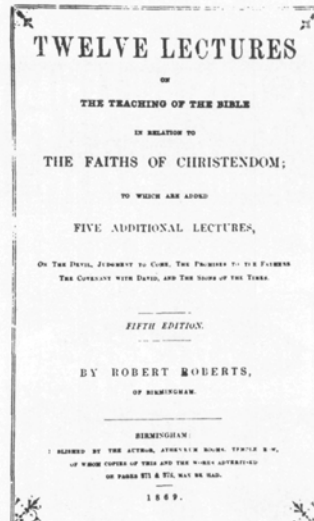
1868



1868



1869



1870

WAS JESUS OF NAZARETH THE MESSIAH?

A THREE NIGHTS' DISCUSSION

BETWEEN

MR. ROBERT ROBERTS,
Editor of the "Christadelphian,"

AND

MR. LOUIS STERN,
An Advocate Sec. of Birmingham.

IN THE TEMPERANCE HALL, BIRMINGHAM,

On Tuesday, Wednesday & Thursday, October 17th, 18th & 19th, 1871.

REV. D. WRIGHT, UNITARIAN MINISTER, IN THE CHAIR.

BIRMINGHAM
C. C. WALKER, 21, HANSON ROAD, SPARKHILL.
1871.

PRICE ONE SHILLING.

1871

FOURTH EDITION

EVERLASTING PUNISHMENT
OR
"ETERNAL TORMENTS."

BY ROBERT ROBERTS
in Birmingham.

BEING A REPLY TO THREE LETTERS
SENT BY
THE REV. J. ANGLIS, D.D.,
of the University of Cambridge, and published in the "British Review" in 1866, and in the "British Standard" in 1867.

BIRMINGHAM:
C. C. WALKER, 21, HANSON ROAD, SPARKHILL.
1871.

1871

NEW SERIES

CHRISTADELPHIAN

CHILDREN'S MAGAZINE.

Published Monthly, Christadelphian, in its British, in its United States and Canada, One Dollar and a Quarter, in Australia and New Zealand, Six Shillings, and per Annum.

"Illustrated FROM THE ORIGINALS." "Having their eye in the HEAVEN AND CONTINUATION OF THE KINGDOM." Luke, vi. 4.

No. 27 MARCH, 1874 Vol. III.

SAMUEL REBUKING ISRAEL.

THESE children were not really, in many of [?] of the children of Israel, in desiring to have a new young nation have general, religious, King to reign, were there like the other nations, the other and grief of Samuel in the way. They were not satisfied to have the Lord Man



WALKER, PRINTER FOR BIRMINGHAM AND NEWCASTLE, AND SELLER - No. 23, (Opp. Page 2.)

1871

ETERNAL LIFE

A LECTURE

BY THE LATE

ROBERT ROBERTS,
OF BIRMINGHAM.

Originally delivered in the Assembly Room, Greenwood in England, April 18th, 1872. From the London Notes. Revised by the Lecturer.

There is life eternal to know that the only true God, and Jesus Christ whom He has sent. (John vi. 40.)

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (Rom. vi. 23.)

BIRMINGHAM:
C. C. WALKER, 21, HANSON ROAD, SPARKHILL.
1871.

PRICE ONE PENNY.

1872

THE SLAIN LAMB

A CONTROVERSIAL AND EXPOSITION

LECTURE

ON THE TRUE NATURE OF THE SACRIFICE OF CHRIST.

DELIVERED IN THE TEMPERANCE HALL, BIRMINGHAM,
ON FRIDAY, JULY 20th, 1873.

BY THE LATE

ROBERT ROBERTS,

IN REPLY TO ONE GIVEN IN THE RENEGATIONIST INTEREST THE PREVIOUS
EVENING.

ILLUSTRATED WITH A CHART.

BIRMINGHAM:
G. O. WALKER, 21, HEDDOW ROAD, SPARKHILL.
1874.

1873

DR. THOMAS: HIS LIFE & WORK.

A BIOGRAPHY

ILLUSTRATED BY THE AUTHOR

THE SYSTEM OF TRUTH REVEALED IN THE BIBLE

AND

EXTRACTED IN MODERN TIMES

FROM THE

OBSERVATION OF ROMISH AND PROTESTANT
TRADITION.

BY ROBERT ROBERTS,
OF BIRMINGHAM ENGLAND.

LONDON: W. BARNES, ABERCROMBIE BUILDINGS, FLEET STREET.
1874.

1873

THE PSALMS OF DAVID.

1. Psalm 133, 68. C. M.

1. **A**FTER thy loving kindness, Lord, 2 Do thou with hyssop sprinkle me,
Have mercy upon me. I shall be cleansed so.
For thy compassion great, blot out Yes, wash thou me, and then I shall
All mine iniquity. Be whiter than the snow.

3 Behold, thou in the inward parts 4 O ye gladness and ye joyfulness
With truth thy highroad art: Make us to hear the voice.
And wisdom thou shalt make me That as those very leaves which thou
Within the hidden part. [know] Hast broken, may rejoice.

Key G. F-sharp. M. G. C.

Treble | d : d : r | m : r | d : f | r | m : s : f# | s : -
Alto | a₁ : - : a₁ : d : a₁ : | r : a₁ : f : d : a₁ : r : - : d : a₁ : -
Tenor | m : - : m : s : a : s : m : - : | a : s : a : s : a : | d : l : l : a : -
Bass | d : - : l : s : d : a₁ : | l : f₁ : a₁ : d : m : r : r : a₁ : -

Treble | d : - : f : f : m : r | d : r | m : l : | d : d : l : d : -
Alto | d : - : l : a₁ : a₁ : a₁ : l : l : a₁ : f₁ : m : d : a₁ : a₁ : -
Tenor | m : r : r : d : s : m : f : r | d : d : | d : r : r : m : -
Bass | d : - : d : f₁ : d : a₁ : l : f₁ : a₁ : d : f₁ : l : a₁ : a₁ : d : -

1874

A DEFENCE

OF THE FAITH PROCLAIMED IN ANCIENT
TIMES

BY JESUS AND THE APOSTLES, AND ALL THE PROPHETS WHO PREVIOUSLY
ABODE IN HEAVEN, A FAITH WHICH WAS STRENGTHENED AND LOST BY PAPAL
DOGS AFTER THE DEATH OF THE APOSTLES, BUT IS NOW REVIVED IN

THE CHRISTADELPHIANS

† Or brethren of Christ, scattered throughout England, Scotland, Wales,
the United States, and the British Colonies; being

A REJOINDER

TO THE PUBLISHED CRITICISMS OF THE REV. J. S. BARNETT, (OF SWANSEA,
LATE OF BIRMINGHAM), ON "TWELVE LECTURES."

BY ROBERT ROBERTS,
(OF BIRMINGHAM.)

PUBLISHED BY THE CHRISTADELPHIANS OF SWANSEA AND MUMBAY.
TO BE HAD OF R. ROBERTS, ABERCROMBIE DOORS, TEMPLE BOW,
BIRMINGHAM.
1874.

1874

MAN MORTAL:

BEING

REPLY TO MR. F. W. GRANT'S "LIFE AND IMMORTALITY,"

IN WHICH THAT GENTLEMAN SEEMS TO OVERTHROW AN IMPORTANT ELEMENT OF DIVINE TRUTH, UNDER THE NAME OF

"ANNIHILATIONISM."

BY ROBERT ROBERTS,

OF BIRMINGHAM.

Author of the "Christadelphian," and author of "Twelve Lectures."

LONDON:

CHRISTADELPHIAN BOOK DEPOT, 65, UPPER STREET, BISHOPSTOWN,
BIRMINGHAM: S. ROBERTS, ATHLETIC BUILDINGS, TEMPLE ROW.
1875.

1875

IS THE BIBLE DIVINE?

A SIX NIGHTS' DISCUSSION

BETWEEN

MR. CHARLES BRADLAUGH,

Of London, (Editor of the National Reformist)

AND

MR. ROBERT ROBERTS,

Of Birmingham, (Editor of The Christadelphian, and Author of Twelve Lectures)

IN LEICESTER AND BIRMINGHAM,

On Even 18th, 19th, 20th, 21st and 22nd, 1876.

PROPOSITION.—"That the Scriptures are the reliable and authentic record of Divine revelation."
Mr. Bradlaugh agrees; Mr. Bradlaugh denies.

FOURTH EDITION

A REVIEW OF THE DISCUSSION,

BY MR. ROBERTS.

LONDON: F. PITMAN, 25, PATERNOSTER ROW.
BIRMINGHAM: RICHARD ROBERTS, ATHLETIC BUILDINGS, TEMPLE ROW.
1876

1876

PROPHECY

AND

THE EASTERN QUESTION:

BEING

AN EXHIBITION OF THE LIGHT SHED BY THE SCRIPTURES OF TRUTH,

ON THE BIBLE PROPHECY

THE CRISIS THAT HAS ARRIVED IN EASTERN AFFAIRS,

OR

THE APPROACHING FALL OF THE OTTOMAN EMPIRE, WAR IN GREAT BRITAIN AND RUSSIA; THE DEPORTMENT OF THE JEWS OF SYRIA UNDER BRITISH PROTECTION.

The Appearing of Christ, the infliction of Divine Vengeance on Mankind, and

THE RESTING OF THE KINGDOM OF GOD.

BY ROBERT ROBERTS,

OF BIRMINGHAM.

REPRINTED FOR AUSTRALIAN CIRCULATION.

MELBOURNE: M'CARSON, RUSSELL & CO., PRINTER, 27 FLINDERS LANE W.
1877.

1876

COMING EVENTS IN THE EAST.

Four Lectures

ON THE

FUTURE OF THE HOLY LAND AND ITS PEOPLE,

BY ROBERT ROBERTS,

Of Birmingham, Author of Prophecy and the Eastern Question.

The Lectures seek to demonstrate from the Scriptures

THE DIVINE PROMISES RELATIVE TO THE RESTORATION OF ISRAEL

THE RESTORATION OF THE TEMPLE TO NATIONAL EXISTENCE,

THE RESTORATION OF THE TEMPLE OF SATAN IN GREAT BRITAIN, IN THE FORM

OF A CHURCH AT BIRMINGHAM,

THE DEPARTURE OF ALL OTHER CHURCHES; AND

THE FULFILLMENT OF ALL PROPHECIES RELATIVE TO THE ISRAELITES

AND BRADLAUGH'S SPEAKING OF

THE SON OF GOD AND HIS IMMORTAL FRIENDS.

The lectures were delivered in the Agricultural Hall, Newcastle, on Sep. 20, 21, 22, 23, 24, and 25, 1876, and are now published in the Standard Edition of a Quarterly, revised by the Lecturer.

LONDON: F. PITMAN, 25, PATERNOSTER ROW.

BIRMINGHAM:—

PRINTED FOR MR. THOMAS BARKLEY, IN STRAITS, BY W. D. JONES, 21, CROSS STREET,
AND PUBLISHED BY S. ROBERTS, ATHLETIC BUILDINGS, TEMPLE ROW, BIRMINGHAM.

1876.

1878

SEASONS OF COMFORT

AT THE

TABLE OF THE LORD :

BIRMINGHAM

FIFTY-TWO ADDRESSES

AT THE BREAKING OF BREAD, ON

SUNDAY MORNINGS AT BIRMINGHAM

BY

ROBERT ROBERTS,

Editor of "The Christian Witness," and Author of "Foster Lectures," "Deacons," "The Ministry,"
"Catechisms," &c., &c.

BIRMINGHAM

PUBLISHED BY THE ATHENS ATHENÆUM BOOKS, TEMPLE ROW,

1866.

Price Seven Shillings and Fourpence, post free.

1879

Anglo-Israelism
Refuted

A LECTURE

Delivered in the Congregational Memorial Hall,
Farrington Street, London, on Thursday, February
20th, 1879

BY

ROBERT ROBERTS
of Birmingham

IN REPLY TO A LECTURE
Given the previous evening, in the
same place, by

MR. EDWARD HINE
(FROM THE NOTES OF A SHORTHAND
WRITER REVISED BY THE LECTURER)

BIRMINGHAM :

C. C. WALKER, 21, HENDON ROAD, SPARKHILL

1931

SIXTH EDITION

1879

ORDER REVISED.

ARE ENGLISHMEN ISRAELITES ?

A THREE-NIGHTS' DEBATE

BETWEEN

MR. EDWARD HINE, and MR. ROBERT ROBERTS,

of Exeter Hall, London.

IN EXETER HALL, LONDON,

On Monday, Tuesday, and Wednesday, April 21st, 22nd and 23rd, 1875.

LORD WILLIAM LENOX IN THE CHAIR.

Proposition—"That the English Nation is identical with the Lost Ten
Tribes of Israel!"

MR. HINE AFFIRMS; MR. ROBERTS DENIES.

PUBLISHED BY THE AUTHOR'S WIFE, 14, MARK STREET

A LECTURE BY MR. ROBERTS,

IN THE MYDDLETON HALL, BILINGTON,

DELIVERED ON THE FOLLOWING SUNDAY, APRIL 27th,

1875.

*"The true position of Britain in relation to Israel's ancient Remnant, and the re-establishment of the
Kingdom of David, in the hands of Christ, the Son of David (as well as the Son of God), is herein
clearly set forth in a manner for their instruction and edification."*

THERE IS ALSO AN APPENDIX FOR THE PUBLICATION OF WHICH THE RIGHT OF THE
COPYRIGHT, AND THE ARRANGEMENT OF THE MATTER IS RESERVED.

PUBLISHED BY S. ROBERTS, 14, MARK STREET

1875.

1879

THIRTEEN LECTURES

ON

THE THINGS REVEALED

IN

THE LAST BOOK OF THE NEW TESTAMENT COMMONLY KNOWN

AS "REVELATION,"

BUT MORE APPROPRIATELY DESIGNATED AS

THE APOCALYPSE;

DEFENDING THESE BRANDS OF THE EVENTS OF HISTORY,

AND OF

THOSE MIGHTIER EVENTS OF THE NEAR FUTURE

TO WHICH THEY HAVE ALL BEEN LEADING.

BY ROBERT ROBERTS, OF BIRMINGHAM,

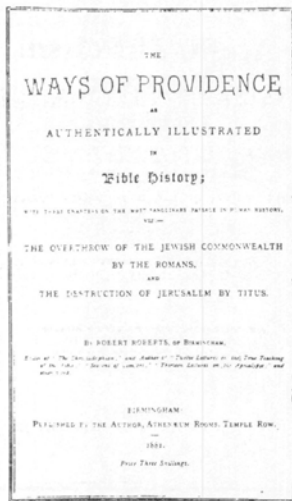
*Editor of the "Christian Witness," and Author of "Foster Lectures on the True Teaching of
the Bible," and other Works.*

BIRMINGHAM: S. ROBERTS, ATHENÆUM BOOKS, TEMPLE ROW.

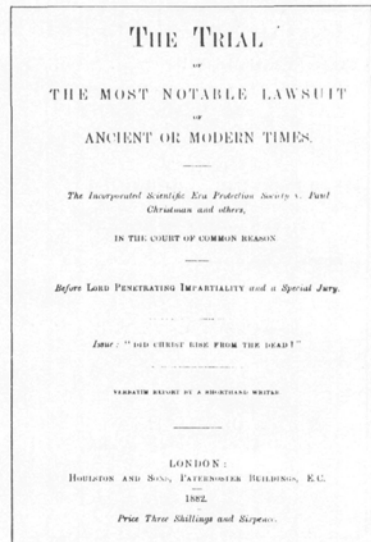
1880.

Price, Five Shillings and Fourpence.

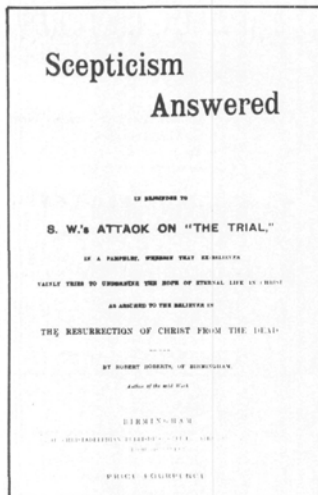
1880



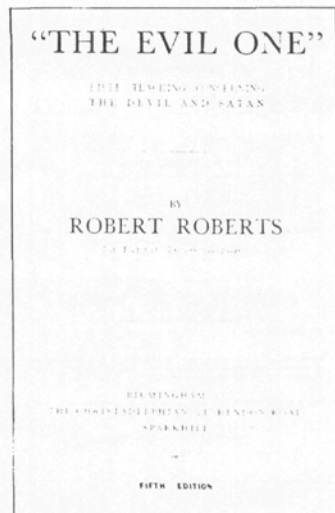
1881



1881



1881



1881

A GUIDE
 TO THE FORMATION AND CONDUCT
 OF CHRISTADELPHIAN ECCLESIAS
 IN THE
 CHARACTERISTIC CIRCUMSTANCES OF AN AGE WHEN
 THE TRUTH AS APOSTOLICALLY DELIVERED HAS BEEN
 REVIVED
 IN THE WAYS OF DIVINE PROVIDENCE, WITHOUT THE
 CO-OPERATION AND LIVING GUIDANCE OF THE HOLY
 SPIRIT AS ENJOYED IN THE APOSTOLIC AGE

BY THE LATE
ROBERT ROBERTS
(Editor of "The Christadelphian")

FOURTH EDITION

BIRMINGHAM
 "THE CHRISTADELPHIAN," 21, HENDON ROAD, SPARKHILL.
 1971

1882

PROPHECY
FULFILLED & FULFILLING
 OR
 SIGNS OF THE NEARNESS OF CHRIST
 IN
 THE EVENTS OF THE PAST THIRTY YEARS,
 WHICH HAVE REALIZED
 EXPECTATIONS FORMED FROM A STUDY OF BIBLE PROPHECY
 BEFORE THE EVENTS CAME TO PASS.

BY **ROBERT ROBERTS**, the BIRMINGHAM
*Lecturer of Prophecy and the Eastern Question, Opening Schools in
 the East, &c., &c.*

BIRMINGHAM:
 R. ROBERTS, ATHENÆUM BUILDINGS, EDMUND STREET.
 1881.

1882

THE
Resurrection of Christ
 THE FOUNDATION OF
 HUMAN HOPE.

NO TRUE CHRISTIANITY POSSIBLE WITHOUT A BELIEF IN IT

A LECTURE
 BY THE LATE
ROBERT ROBERTS,
Editor of "The Christadelphian"

Delivered in the Albert Miner Hall, Swansea, on Sunday, July 29th, 1882.

BIRMINGHAM
 C. C. WALKER, 21, HENDON ROAD, SPARKHILL.
 1919.

PRICE TWOPENCE.

1883

THE
VISIBLE HAND OF GOD;
 OR
 The Miracles, Signs, and Wonders
 WHICH HAVE OCCURRED IN THE PAST DEALINGS OF GOD WITH
 THE NATION OF ISRAEL;
 THE NATURE AND DESIGN OF SUCH OPERATIONS,
 AND THEIR NECESSITY TO THE ACCOMPLISHMENT OF
 THE WORK OF GOD IN THE EARTH.

BY **ROBERT ROBERTS**,
*Editor of The Christadelphian, Author of Faith's Lessons, The Ways of
 Providence, &c.*

BIRMINGHAM:
 R. ROBERTS, ATHENÆUM BUILDINGS, EDMUND STREET.
 1884.

1883

Christendom Astray:

POPULAR THEOLOGY (BOTH IN FAITH AND PRACTICE)
SHOWN TO BE UNSPIRITUAL.

THE TRUE NATURE OF THE ANCHOR DROPPED
EXHIBITED.

EIGHTEEN LECTURES.

Originally Published in "The Christian" for the time being
the "Athenaeum."

By ROBERT ROBERTS,
Editor of the "Athenaeum" and "The Christian," and Author of "The World of Christendom,"
"The Christian's Handbook," "The Christian's Prayer-Book," "The Christian's Catechism,"
and "The Christian's Bible."

BIRMINGHAM:
R. ROBERTS, ATHENAEUM BUILDINGS, EDWING STREET.
1884.

1884

FURTHER
SEASONS OF COMFORT
AT THE
TABLE OF THE LORD.
BEING
A SECOND INSTALMENT OF (FIFTY-TWO)
SUNDAY MORNING ADDRESSES
AT THE BREAKING OF BREAD, OF
SUNDAY MORNINGS AT BIRMINGHAM
(ORIGINALLY)
BY ROBERT ROBERTS,
Editor of "The Christian," and Author of a number of Christianiake Works.

BIRMINGHAM:
PUBLISHED BY THE ATHENAEUM BUILDINGS, EDWING STREET.
1884.

1884

IS THE BIBLE
THE WORK OF
INSPIRATION?

A
LECTURE
BY
R. ROBERTS

1884

1884

THE CHRISTADELPHIANS IN
THEIR TRUE LIGHT.

Three Lectures by Three Lecturers.

AN OUTLOOK.

"WHY I BECAME A CHRISTADELPHIAN."
By (under the "Pen") J. H. CHAMBERLAIN.

"WHO AND WHAT THE CHRISTADELPHIANS ARE."
By ROBERT ROBERTS, Editor of the "Christianiake."

"WHY THE CHRISTADELPHIANS STAND ALOOF."
By (under the "Pen") R. ANTHONY.

CONJUNCTLY RESPECTING THE TRUE CHARACTER AND FAITH OF
"THE SECT EVERYWHERE SPOKE AGAINST."

BIRMINGHAM:
R. ROBERTS, ATHENAEUM BUILDINGS, EDWING STREET.
1884.

1884

**EVENTS
IN EGYPT
IN THE LIGHT
OF BIBLE PROPHECY**

BY R. ROBERTS

SEPTEMBER, 1884

1884

IS CHRIST VERY NEAR?

REASONING ON EVIDENCE
"THE DAY OF HIS COMING"

THESE THINGS BEING THE FIRST OF THE SERIES

SEEK TO BE UNDERSTOOD BY ALL WHO
BELIEVE IN THE "DAY OF HIS COMING" OR
THE "SECOND COMING OF CHRIST"

BY R. ROBERTS

FINAL CONSOLATION

THE MODEL OF A GOOD AND HAPPY DEPARTURE

BY R. ROBERTS

ELLEN H. BARKER, BOOK SELLER

PRICE NINEPENCE

1885

THE CONSTITUTION

OF THE

Birmingham Christadelphian
Temperance Hall Ecclesia

*Adopted at a Special Meeting held Thursday, July 22, 1886.
Readopted with slight modifications, September 14, 1908.*

IN WHICH IS CONTAINED
A STATEMENT OF THE FAITH FORMING
THEIR BASIS OF FELLOWSHIP,
DOCTRINES TO BE REJECTED,

AND THE LEADING FEATURES OF
THE COMMANDMENTS OF CHRIST

THE CHRISTADELPHIAN PUBLISHING OFFICE
406 SHUTTLEWORTH LANE,
HALL GREEN,
BIRMINGHAM 28

1886

**THE
CHRISTADELPHIAN INSTRUCTOR.**

QUESTIONS AND ANSWERS

ON
THE SYSTEM OF TRUTH REVEALED IN THE
HOLY SCRIPTURES

WITH
Proof-Texts in full appended to nearly every answer :

ALSO
*An Appendix containing 100 Questions and Answers
suited to the capacity of children under eight.*

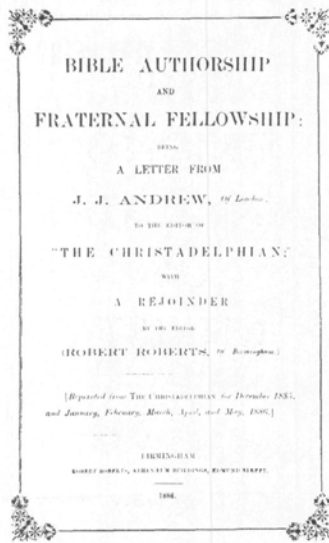
THE INSTRUCTOR MAY BE USED AS
A CATECHISM IN SUNDAY SCHOOLS, OR IN THE
PRIVATE TUITION OF CHILDREN.

It may be also found of service in the general work of
disseminating a knowledge of the truth among
such as have "ears to hear."

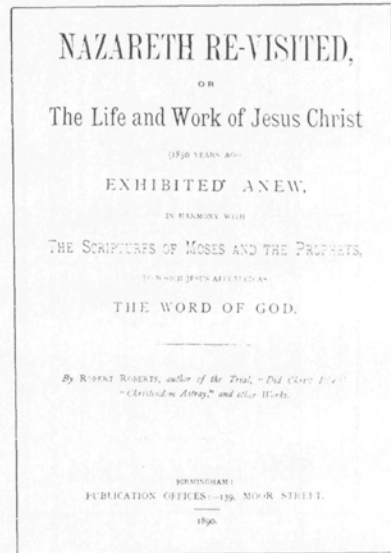
By **ROBERT ROBERTS**, of Birmingham.

BIRMINGHAM :
R. Roberts, 121, Moor Street,
1891.

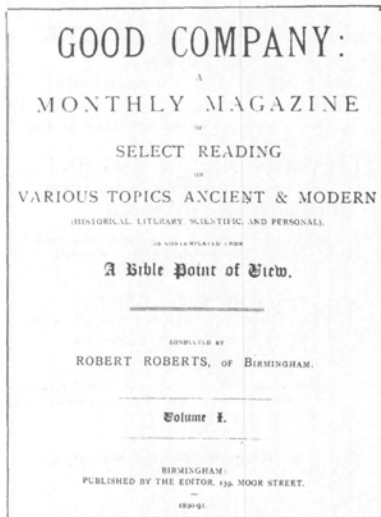
1886



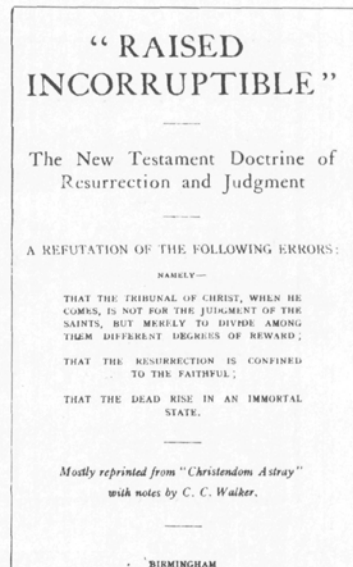
1886



1890



1890



1891

THE
SECT EVERYWHERE
SPOKEN AGAINST,
OR
THE TRUE CHARACTER AND FAITH OF THE
PEOPLE KNOWN AS CHRISTADELPHIANS.
A LECTURE
BY THE LATE
ROBERT ROBERTS
(OF BIRMINGHAM)
"We desire to hear of thee what thou thinkest: for as con-
cerning the sect, we know that everywhere it is spoken against." —
Acts. xxviii. 22.
BIRMINGHAM:
C. C. WALKER, 21, HENDON ROAD, SPARKHILL.
1891.

1891

THE
SECOND
COMING
OF
CHRIST
A Lecture by
ROBERT ROBERTS
1891

1891

The
NATURE OF MAN
Robert Roberts
January 1892

1892

4 LECTURES
ON
THE RETURN OF CHRIST
TO THE EARTH
AND THE
SIGNS OF THE TIMES
BY R. ROBERTS
1892
BIRMINGHAM TOWN HALL

1892

**CHRIST on EARTH
AGAIN**

OR
THE NATURE OF THE KINGDOM TO BE
ESTABLISHED BY HIM
AT
HIS SECOND APPEARING

"IN THE DAYS OF THOSE KINGS SHALL THE KING OF HEAVEN
SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED;
AND THE KINGDOM SHALL NOT BE LEFT TO OTHER
PEOPLE, BUT IT SHALL BE GIVEN IN PRESENT AND CONSUME
ALL THESE KINGDOMS, AND IT SHALL STAND FOR EVER."
— (DAN. 2: 44).

"IN THAT DAY WILL I RAISE UP THE CARNAVAL OF DAVID
THAT IS FALLEN, AND CLOSE UP THE BREACHES THEREOF;
AND I WILL RAISE UP HIS SEED, AND WILL BUILD IT
UP IN THE DAYS OF OLD." — (AMOS 9: 11).

By **ROBERT ROBERTS**

SIXTH EDITION

1947
BIRMINGHAM 11

"THE CHRISTADOPHAN", 21, HENDERSON ROAD, SPARKHILL.

1892

**CHRIST—PAST, PRESENT,
AND TO COME.**

THE
CITY HALL &
&
LECTURES,
BIRMINGHAM.

*Delivered before thousands of people on Sunday Evenings,
February 15th, 16th, and 17th, also March 15th, 1895.*

By **ROBERT ROBERTS.**

1.—An Inhabitable Page in History.
2.—A Future Certainly arising out of the Past.
3.—The Object of Christ's Second Appearing.
4.—Signs that it is near.

BIRMINGHAM:
PUBLISHING OFFICES, 139, MOOR STREET,
1895.

PRICE SIXPENCE.

1893

ENGLAND'S RUIN

—
JOHN SMITH'S ANSWER TO
MR. BLATCHFORD'S PLEA FOR
SOCIALISM

As contained in the widely circulated
book
MERRIE ENGLAND

—
THE SUBJECT CONSIDERED FROM A
BIBLE POINT OF VIEW.

—
BIRMINGHAM: OFFICE OF "THE CHRISTADOPHAN."
—
1908.

PRICE SIXPENCE. (IN CLOTH, ONE SHILLING).

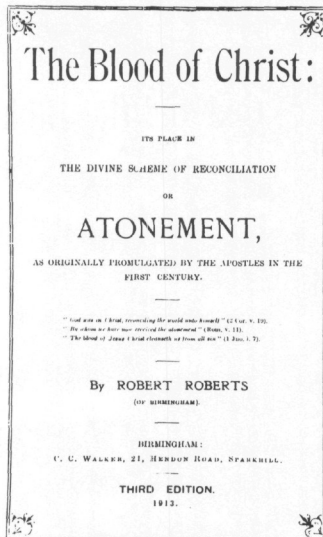
1895

Diary of a Voyage
TO
Australia, New Zealand,
AND
Other Lands.
By **Robert Roberts,**
Editor of "The Christadophan"

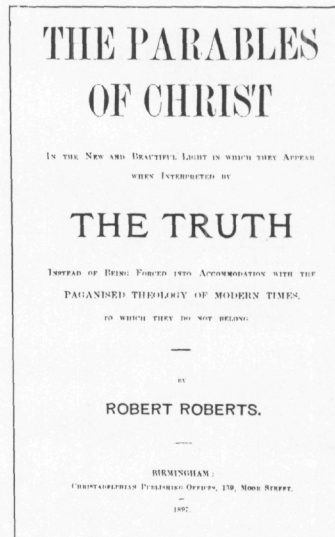


BIRMINGHAM: PUBLISHING OFFICES, 139, MOOR ST. 1896. w.e.—

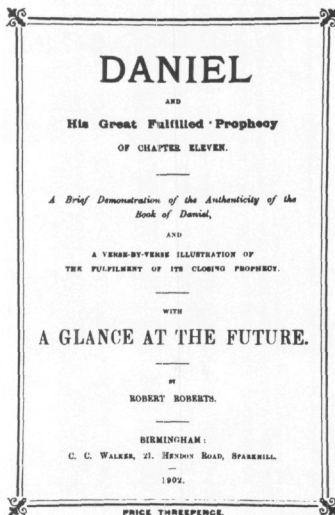
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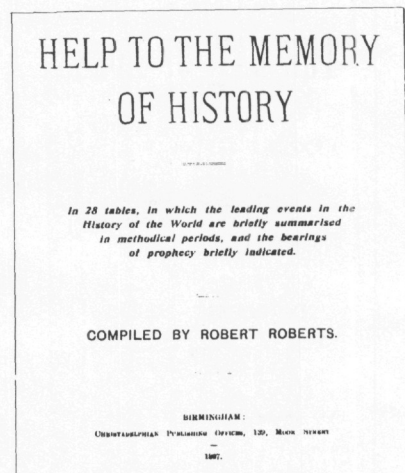
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1896



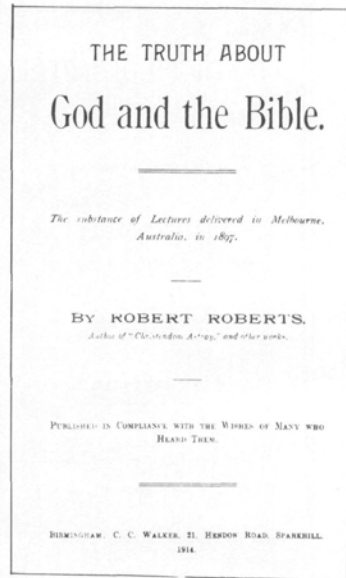
1896



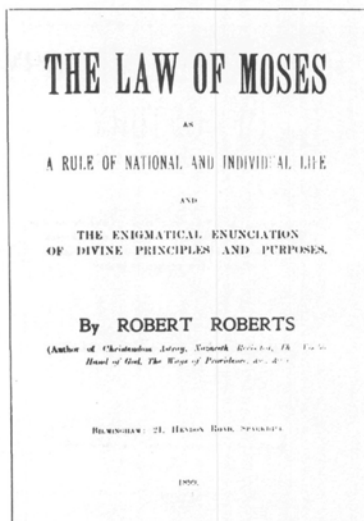
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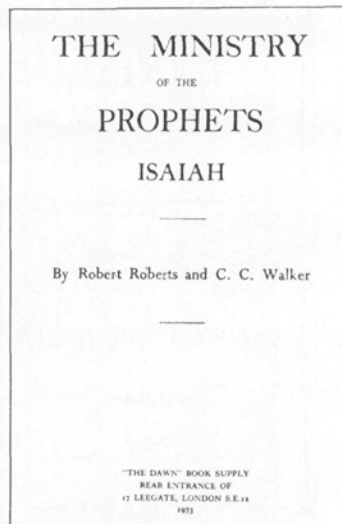
1897



1897



1897



1898