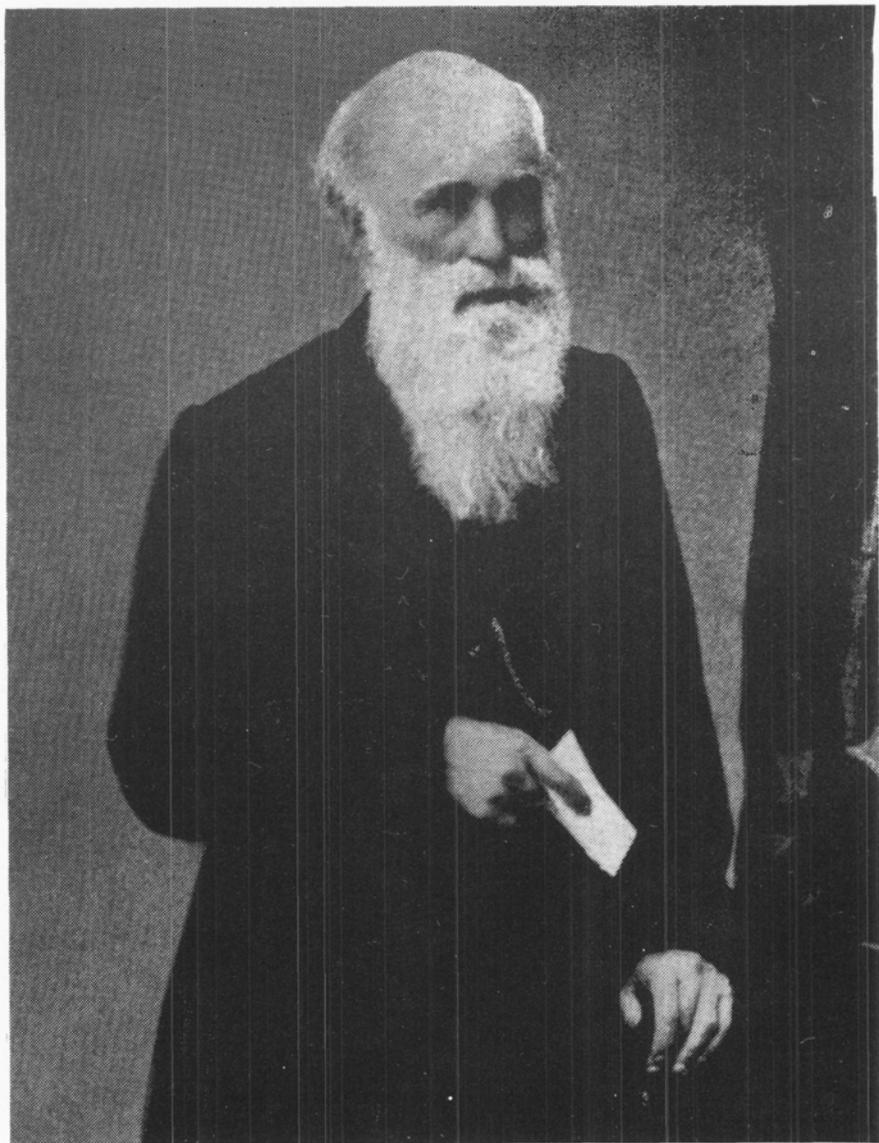


THE
LIFE
OF
JOHN THOMAS



FOREWORD

It is now 114 years since Brother Thomas put down his pen in New York to sleep in Christ awaiting the resurrection.

The world scene has changed dramatically since that time politically, religiously, morally and industrially. There are few things that have not been affected by the tide of time. However! one thing has remained the same and that is the clear teaching of the Bible as witnessed in the beliefs of the Christadelphians.

These beliefs were the result of fourteen years of intense study by Brother Thomas beginning at a Presbyterian chapel in New York in 1832 and ending up in baptism upon a true understanding of the Scriptures in 1847.

This pictorial synopsis is based, in the main, upon the book, "*Dr. Thomas: his life and work*" written by Brother Robert Roberts, which provides a more detailed account of the man's life.

This book is designed to be a companion volume to "*The life of Robert Roberts*" which was produced in August 1983.

We would thank all brethren and sisters who diligently laboured to assist in the production of this book, the names of whom are too numerous to list individually.

The book was principally prepared for a 'Pioneer Evening' held at the Adelaide Suburban Young People's Clarendon Study Weekend, South Australia.

October 1985



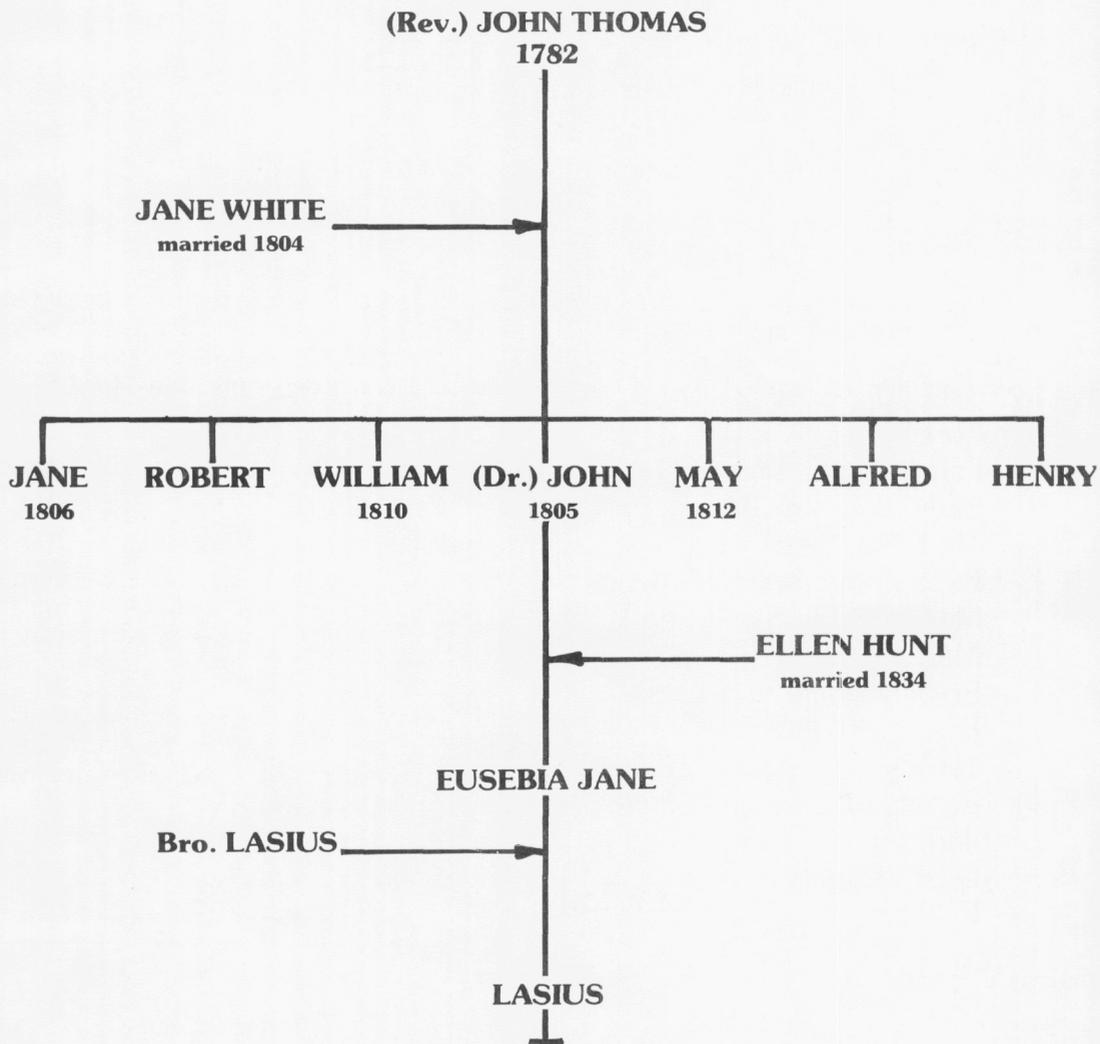
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FAMILY TREE



JOHN THOMAS' EARLY YEARS AND FAMILY BACKGROUND

1805 — 1809

John Thomas was born in Hoxton Square, London, on 12th April, 1805.

His father, Rev. John Thomas, was of aristocratic descent; a high spirited, proud, and talented man, with an active temperament and energetic mind.

His mother Jane White, was a religious and amiable lady.

John Thomas inherited the fire and energy of his father, tempered by the softer qualities of his mother.

Rev. Thomas was born in 1782, seven years before the French Revolution, an event which left a considerable impression upon his mind. At six years of age he entered the St. Olave's School, Southwark. During this time the school received an Evangelical Curate, casting the parish into religious turmoil. This also may have helped the Thomas' eventual departure from the established ideas of the Church of England.

At the age of 15 he became a member of Mr. Rowland Hill's church at Surrey Chapel, Blackfriars, a group under the control of the Church, but rejecting its discipline. During this period he worked as a clerk for the East India Civil Service.

Deciding to be a minister rather than a clerk, at the age of 19 (1801), Rev. Thomas became a member of the Hoxton Academy, a university for members of the Church only. Apart from the academic subjects, lively philosophic discussions took place, proving an excellent training ground for non-conformist ministers such as Rev. Thomas.

In March 1804, Rev. Thomas became the pastor for the Independent Church meeting in Founder Hall, Lothburg, London. Two months later he was married to Jane White in St. Mary's Parish, Newington, Surrey. She then became a member of the Independent Church. He continued to be a pastor until 1809 when a misunderstanding arose among the deacons.

PREACHING IN HUNTLEY

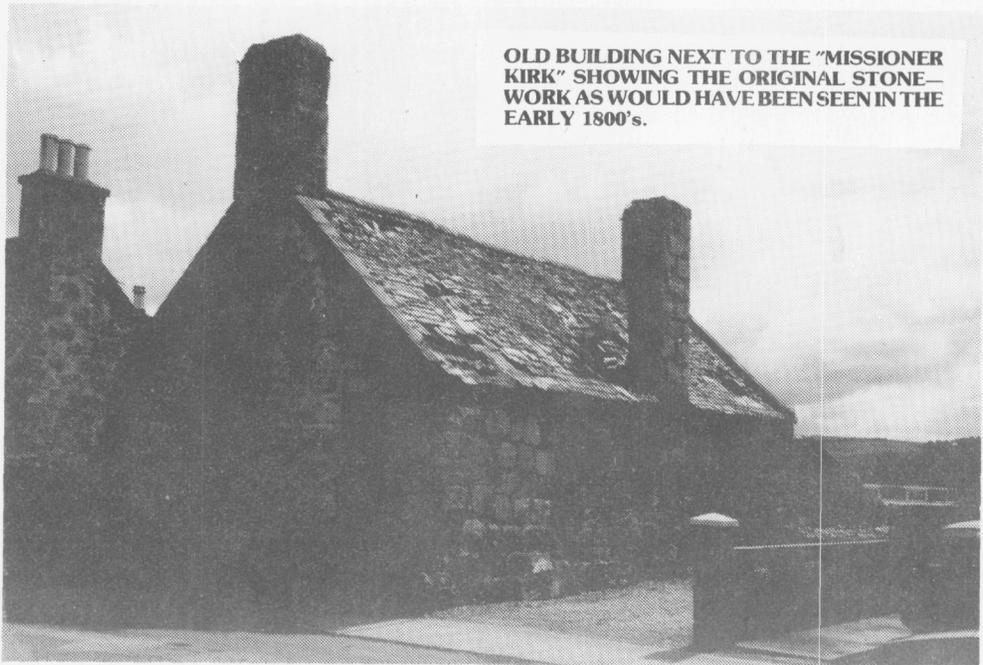
1810 — 1811 5 — 6 years

Having left the Founder Church the previous year, Rev. Thomas accepted a "call" to be pastor for the independents in the small town of Huntley in Scotland. His intentions were to settle there for some time, but being a restless and impulsive character, and finding no real challenge in the country town, the family moved back to London.





**THE 'MISSIONER KIRK', HUNTLEY in SCOTLAND, WHERE REV. THOMAS
PREACHED FOR A SHORT TIME.**



**OLD BUILDING NEXT TO THE "MISSIONER
KIRK" SHOWING THE ORIGINAL STONE—
WORK AS WOULD HAVE BEEN SEEN IN THE
EARLY 1800's.**

BOARDING SCHOOLS IN WEST SQUARE AND CLAPHAM

1812 — 1817
7 — 12 years

Rev. Thomas opened a boarding-school in West Square, Lambeth, for the education of sons of non-conformist ministers. The school prospering, he removed to a larger house at Clapham. During this period John Thomas would have received his basic education.

PASTOR IN RICHMOND

1818
13 years

After five years of teaching students, Rev. Thomas was again attracted by pastoral work, left the school and moved to Richmond, Surrey, answering the "call" from the town's small Independent congregation.



THE 'INDEPENDENT CHAPEL', RICHMOND SURREY. WHERE REV. THOMAS WAS PASTOR (1818)

JOHN THOMAS BEGINS HIS MEDICAL STUDIES

1819 — 1820
14 — 15 years

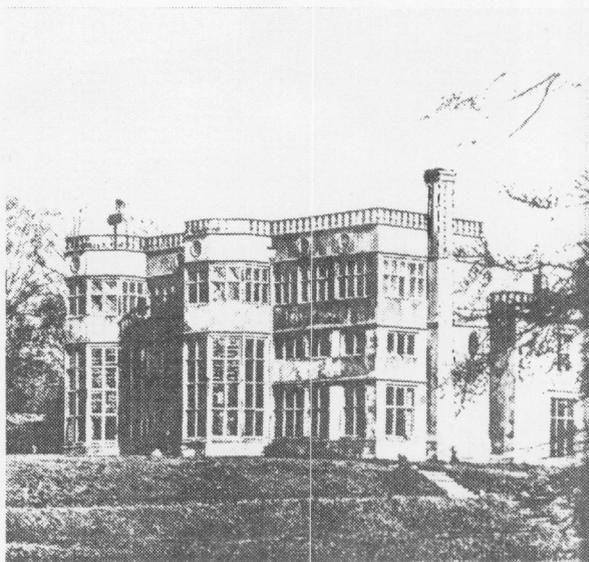
The Thomas family moved to Chorley in Lancashire after Rev. Thomas accepted a “call” from the Independent congregation there.

Once again the character of Rev. Thomas was seen. He produced a leaflet protesting against the Catholic Sunday School children walking in front of the Independents at the Coronation procession for George IV held at Chorley. He took a politically flavoured religious stance, showing that the British freedom for Protestantism had been denied. This annoyed the deacons who relied on Catholic customers for their occupations.

Conscious that he had used no scriptural proofs for his claims, he delivered lectures and produced pamphlets on the “Seven Sacraments of the Church of Rome”. Out of this he found infant sprinkling to be erroneous, and this sowed the seed for Rev. Thomas eventually becoming a Baptist.

It was in this place that John Thomas began his medical studies under a private surgeon. As recommended by one of the deacons, John Thomas became a member of his father’s church. It is of interest to note a deacon’s comment regarding him, that he had a “profound ignorance of the whole subject of theology”.

THE THOMAS' HOME AT CHORLEY, LANCASHIRE.



JOHN THOMAS CONTINUES HIS MEDICAL STUDIES

1821 — 1823

16 — 18 years

With the exception of John Thomas, his family returned to London while he continued his medical studies. Six months after his father's departure, he left the church and remained as such until providential events dictated otherwise. During this time he returned to London and was placed under the supervision of a doctor near Paddington to continue his studies.

JOINED GUY'S AND ST. THOMAS' HOSPITALS

1824 — 1827

19 — 22 years

While continuing his private studies, John Thomas joined the students at Guy's and St. Thomas' hospitals where he attended lectures for three years. During a part of this time he was a demonstrator of anatomy in a school attached to a hospital. On completion of the lectures he obtained a diploma.

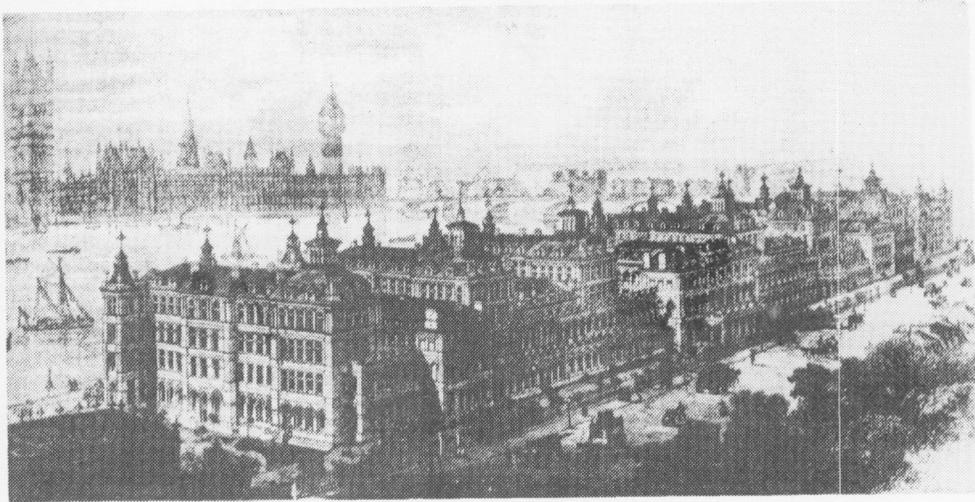


GUY'S HOSPITAL LONDON, WHERE JOHN THOMAS ATTENDED LECTURES.

FURTHER MEDICAL STUDIES

1824-1827
19-22 years

ST THOMAS HOSPITAL (from, about 1871)



The picture shown above depicts St Thomas hospital at some years after John Thomas completed his medical studies. At around the 1870's it had undergone extensive alterations and additions.

The reproduction on the page opposite, is a reduced copy of the diploma issued to Dr. Thomas after he had qualified in Anatomy and Surgery.



THEATRE

S^t Thomas's Hospital.

These are to Certify that

Mr John Thomas

hath diligently attended three Courses

Præparatory
Oct 1 - 1826
Jan 20 - 1827
Oct 1 - 1827

OF
LECTURES

Terminatory
Jan 9 1827
May 12 - 1827
Jan 21 1828

ANATOMY & SURGERY

Mr Thomas also dissected and attended the anatomical Demonstrations during two Courses

May 10 1828

Joseph Henry Green

John F. Smith

DIPLOMA RECEIVED FROM ST THOMAS' HOSPITAL, WHILST UNDERGOING MEDICAL TRAINING

(reduced size copy)

PRACTISING MEDICINE IN LONDON

1828 — 1831
23 — 26 years

For one year Dr. Thomas was a companion to a London physician, for whom he wrote a course of lectures on obstetrics. At the end of the year, he commenced practice as a physician on his own behalf at Hackney.

During this time he began to write a history of the Hackney Parish, predicated on the fact that much of the Thomas family had ties with this Parish. The document was never completed, for the Parish authorities hearing of the research being undertaken, purchased and suppressed the work.

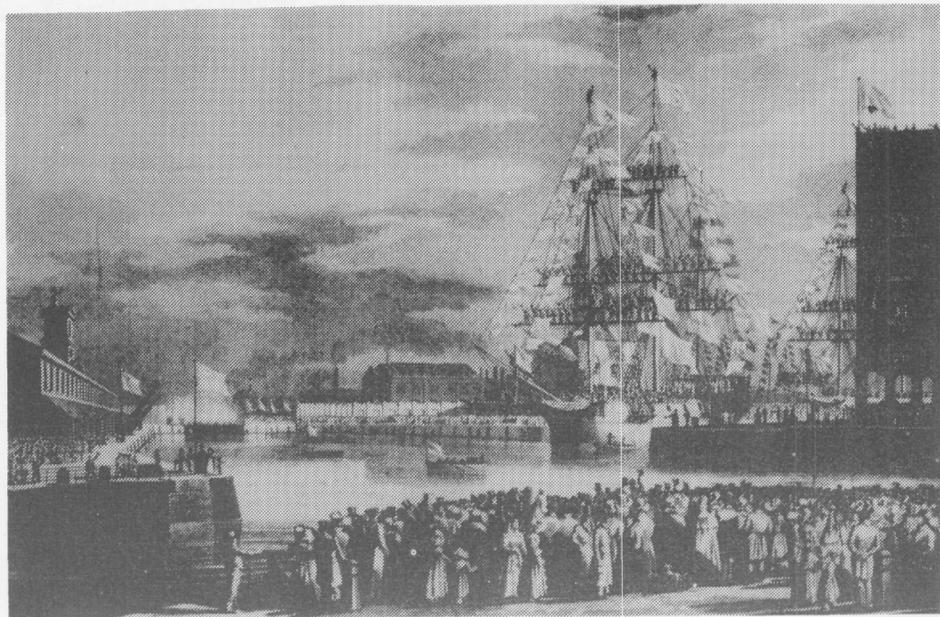
He made frequent contributions to the Medical Journal, the "Lancet". An article, "The Materiality of Man, the Immortality of the Soul, and the Vital Principle", appeared in the journal which illustrates the state of the Doctor's mind on the subject of natural immortality at that time. Using his scant knowledge of 1 Cor. 15, he came up with an "immortal human principle" and the "perishable brute principle" not much different from religious ideas of the day.

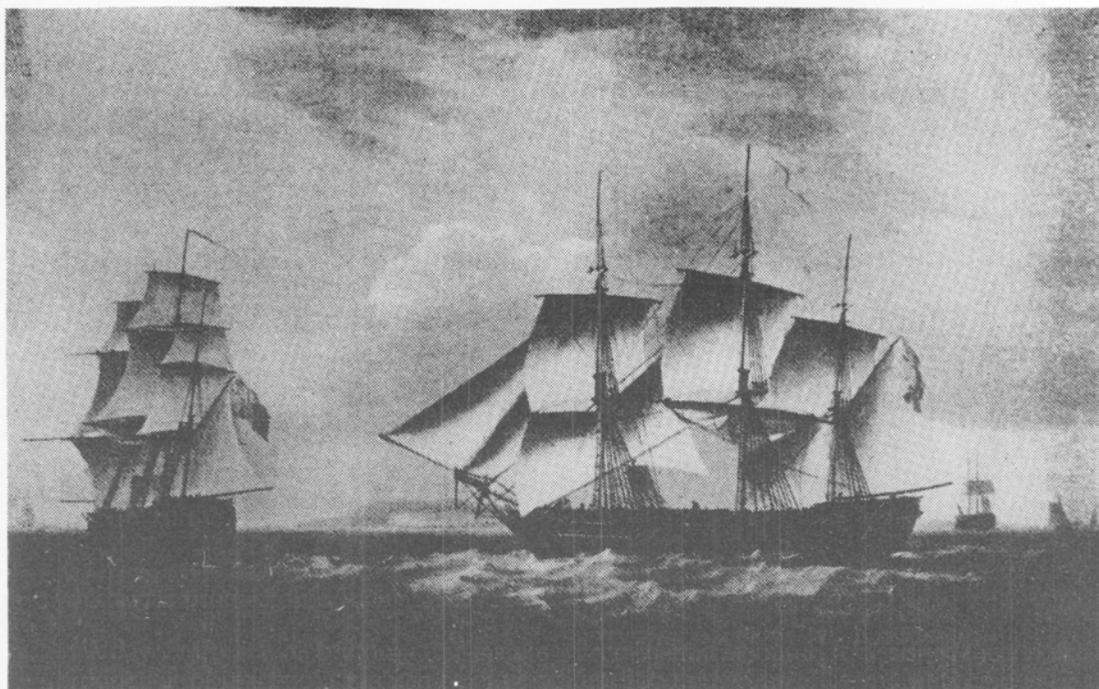
THE PROVIDENTIAL TRIP TO AMERICA

1832
27 years

Rev. Thomas who had now left the Independents for the Baptists, was seized with the American emigration fever. Dr. Thomas, disliking the priest-ridden state of society in England, decided to spy out the land for his father, knowing his rash impetuous nature.

**ST KATHERINE'S
DOCK, LONDON,
FROM WHERE DR.
THOMAS SAILED
FOR AMERICA.**





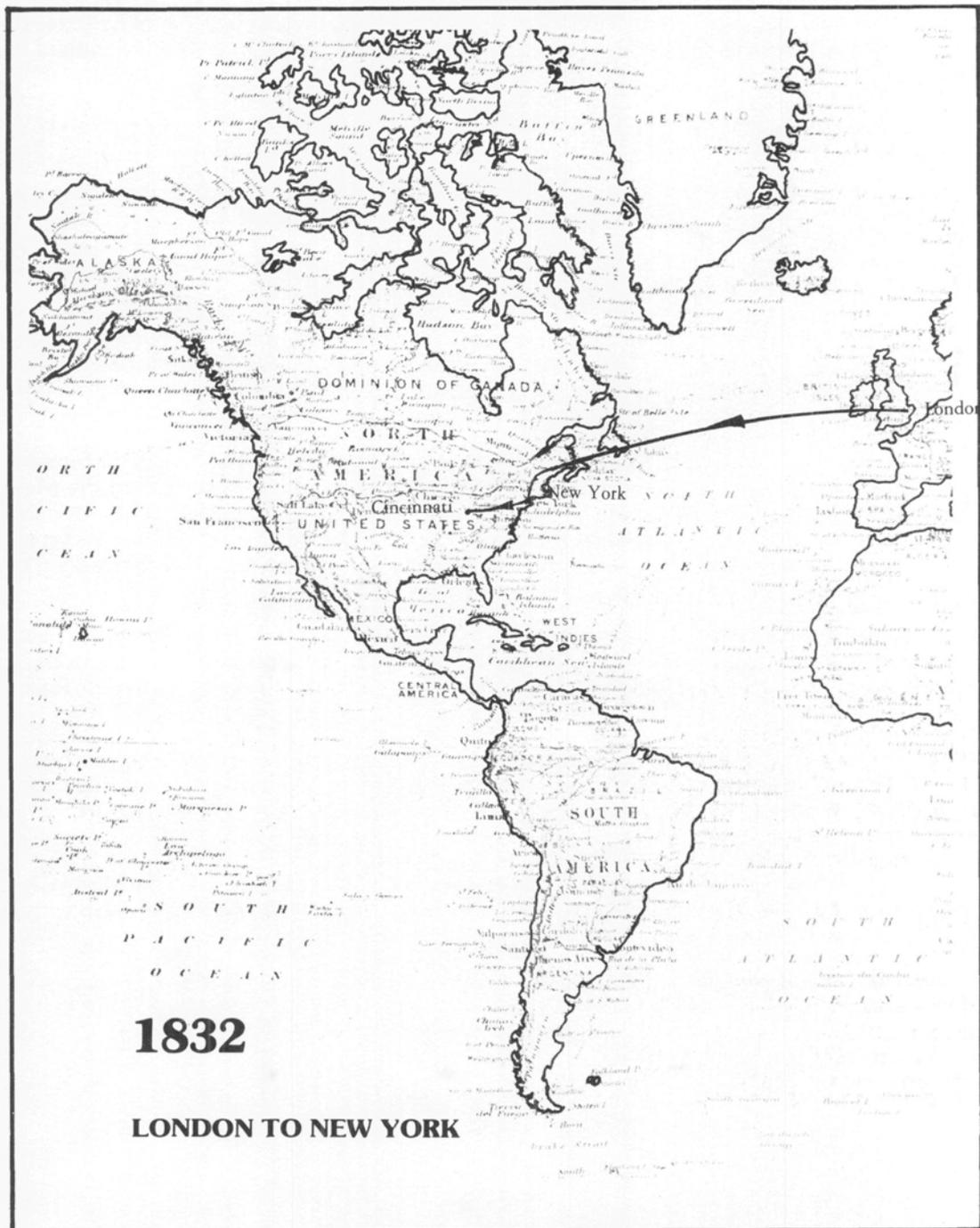
THE "MARQUIS OF WELLESLEY" ON WHICH DR. THOMAS WAS THE SHIP'S SURGEON.

The Doctor departed on the 1st May for New York, aboard the Marquis of Wellesley from the St. Katherine's Docks, London. He was to act as the surgeon for the 70 passengers and 19 crew members, on the voyage.

Foul weather set in from the start and for two weeks the ship was driven by strong winds and heavy seas until the main-mast snapped off, carrying away much of the sails with it. The situation grew worse and as a result of terror the people exhibited a sudden religious fervour. The Doctor was asked to read a passage of scripture and a sermon from Chalmer's published sermons, which achieved some calm amongst the passengers.

The storm continued for days. The ship had been blown south, 250 miles off course toward Sable Island. This was indicated to them by passing ships, a fact which the captain rejected though the Doctor expressed some concern.

The same evening Dr. Thomas noticed they were in shallow water. He brought this to the notice of the second mate twice, who ridiculed his sea experience. Only minutes later the vessel struck the bottom, and with each wave the ship was in danger of breaking up. One man was lying near the Doctor, exclaiming with the terror of a child: "We shall go to the bottom! We shall go to the bottom!" The Doctor remarked to him that they were already at the bottom and could go no further.



With death looking him in the face, and the chances of survival looking grim, Dr. Thomas was faced for the first time with the uncertainty of not knowing what would become of him. He did "determine that if ever he got ashore again he would never rest till he found out the truth of the matter".

Aided by a change of wind, the ship lifted off, and although severely damaged, after eight weeks at sea, finally sailed into New York harbour.

On leaving the ship he went to a boarding-house in the city, his father arriving just three days later, having started three weeks after his son, not waiting for his son's report.

The Doctor did not forget his resolution to seek for the Truth. He visited a Presbyterian church in New York but decided it was no use hearing them anymore.

Having letters of introduction to both a Baptist preacher and a professor of Surgery from his father's associates in New York, they set off on a tedious journey to Cincinnati. He had been told that the western people were "very much infected with reformation", the first allusion to Campbellism that the Doctor had heard.

Dr. Thomas and his father were invited to Major Daniel Gano's home, the Clerk of the Supreme Court of the U.S., who embraced Campbellite beliefs. During their conversation the Major commenced talking about "the ancient gospel and order of things". Using Acts 2:38 he introduced the idea of baptism as the means of remission of sins. The Doctor thought the discussion was stange, but out of respect listened to his argument. The Major gave him a pamphlet on this doctrine, which he accepted but did not read, lest he become biased.

A few days later Dr. Thomas was again invited to the Major's home along with Mr. Walter Scott the primary founder of Campbellism. In the course of the evening's discussion Mr. Scott introduced religious topics and especially Daniel's empires. The Doctor only knew what he had read in Rollin's Ancient History, which was about the limit of Mr. Scott's understanding also.

Mr. Scott then brought up the need for the Doctor's own baptism. The Doctor saw no reason, but if Mr. Scott could show that any person had been baptised at a point of belief, he would submit. Mr. Scott, with much satisfaction, gave the example of the eunuch in Acts 8:27-39. The Doctor had to admit defeat, though he tried his best to escape, but to no avail.

"At 10 O'clock at night, by the light of the moon" Dr. Thomas was immersed in the Miami Canal "for the remission of sins". Dr. Thomas now immersed, thought he was in fellowship with all believers of Christ, but in fact had become a member of the Campbellite Sect.

The Doctor, having resided in Cincinnati for 7 months, found it to be flooded with physicians and decided to return to the Eastern states.



ACQUAINTANCE WITH ALEXANDER CAMPBELL

1833

28 years

In April the Doctor headed for Wellsburg, Virginia where he had been given a letter of introduction. There he met Alexander Campbell who was recognized as the leader of the "Disciples of Christ" Sect, popularly known as the Campbellites. The Doctor found him "a very pleasant and agreeable companion", his acquaintance being another important step in the development of his career.

One Sunday Mr. Campbell called upon the Doctor to speak — he refused, to no avail. He decided to speak on Daniel Chapter two using his knowledge of Rollin's History and taking advantage of the long chapter to become accustomed to standing on the platform. Having finished reading, he "fixed his eyes upon the door post, and delivered himself of all he knew upon the subject. Having emptied himself after half an hour, he concluded by a sudden stop and sat down."

The next Sunday he was given only fifteen minutes to prepare a talk and spoke on the Apostacy of which he had read something.

The Doctor decided to go to Baltimore via Washington, Pennsylvania, to escape this work which he disliked and felt unqualified for.

At Somerset Court House, the Campbellites desired him to be their preacher. His object was to be a Doctor and not a preacher so he pressed on to Baltimore. On arriving at Baltimore, to his dismay he was asked to speak that day! On hearing him, they hired a public hall and for a week every night he spoke on "The Ancient Faith" which he understood Mr. Campbell believed.

Having finished this week of lecturing he decided to go to Philadelphia and finally to Richmond.

Arriving at Philadelphia he was invited to speak to the congregation as their normal preacher Bro. Ballantyne "was very old and very dry". This he agreed to for three weeks, after which they promised to find a medical practice for him if he stayed. This he consented to, but found the two pursuits conflicting on his time. The medical work was lacking due to much preparation time needed for speaking. He spent 11 months in Philadelphia.

MARRIAGE AND EDITORSHIP IN PHILADELPHIA

1834

29 years

During his stay in Philadelphia, he married Ellen Hunt. She proved a loyal and suitable help for the Doctor. The type of life which the Doctor subsequently lived, placed tremendous strain upon his wife who, though physically handicapped, viewed her husband's work as more important than her womanly needs. She once said, "The Doctor belongs to the public and was not much of a woman's man".

Whilst in Philadelphia, a Mr. Brindley suggested to Mr. Ballantyne that a paper should be started advocating the principles of the "Reformation". He then spoke to the Doctor about the project,

1833-1834

April 1833, from Cincinnati to Wellsburg where Dr. Thomas met Alexander Campbell for the first time.

From there to Philadelphia and marriage to Ellen Hunt.

The first number of the "Apostolic Advocate" was issued and and Dr. Thomas and his wife then moved to Richmond, Virginia.



asking him to devise a name and write a prospectus. Dr. Thomas selected the title, the "Apostolic Advocate" and drew up a prospectus describing the venture.

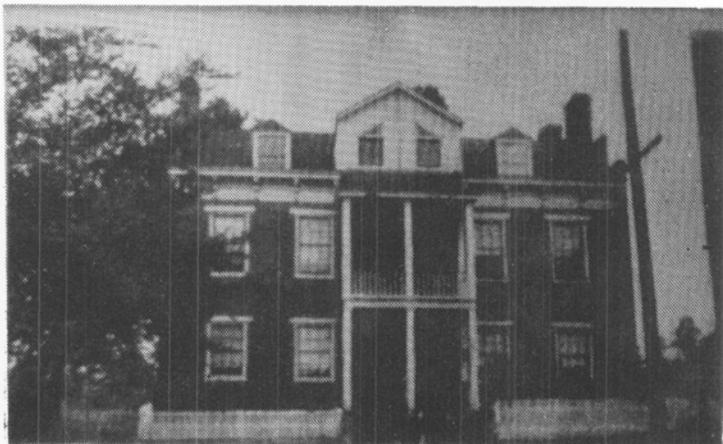
However, Mr. Brindley had omitted to inform either Ballantyne or the Doctor, of his desire to advertise his business (selling pills) and for that matter, had kept both men in ignorance of his separate approach to each of them.

Mr. Ballantyne, hearing of the Doctor's involvement, was angry with Mr. Brindley and Dr. Thomas withdrew from the project in an endeavour to heal the breach. The old man was not satisfied however, until Brindley also withdrew. Mr. Ballantyne then started preparing the periodical, but illness overtook him and nothing was printed. Realising that he could not continue, he requested Dr. Thomas to take over the duty of editing the booklet.

The first number appeared in May with 1,000 copies being distributed. It was composed almost entirely of the Doctor's own contributions. The magazine was received with high regard by readers as indicated by in the pages of a Philadelphia paper, "The People's Friend".

Before the second number of the 'Apostolic Advocate' was printed, Dr. Thomas moved to Richmond, Virginia. Most of the Campbellites in Philadelphia, upon hearing of his move, stopped their subscriptions. For several weeks he stayed in Baltimore, where the second number was issued.

HOUSE OWNED BY DR. THOMAS IN RICHMOND, VIRGINIA.



On arriving in Richmond, he found there was no preacher. Dr. Thomas was offered a salary to preach. He offered to preach, but refused the salary, saying, he would "rather live on bread and cheese, and maintain his independence of thought and action, than submit himself to the power of committees and trustees."

He commenced his medical practice to provide financial support, and at the same time continued with the 'Advocate'. For the first year, his practice prospered, but due to continual absences for preaching, his receipts dropped off.

At this time the foundation was laid for Dr. Thomas to leave the Campbellites. In the 6th number of the 'Advocate', he published an article entitled "Ana Baptism". He contended that immersion was not valid unless based upon an intelligent faith on the part of the subject. Although this was consistent with Campbellite principles, it was offensive to many, because a large number of Baptists had been accepted without re-immersion.

“ANA BAPTISM”

1835
30 years

The publishing of the article “Ana Baptism” provoked discussion which continued through subsequent numbers of the ‘Advocate’.

Hearing that the Baltimore church did not receive “Old Baptists” without a public confession of their beliefs, he wrote a letter, which was published in the ‘Advocate’, agreeing with this stand, but adding that re-immersion was also needed for admission into the Church of Christ.

Letters continued between the Baltimore church and Dr. Thomas; in one he showed the first sign of disagreement with Campbell. Campbell being informed of the discussions sent a letter to Dr. Thomas showing his rejection of any need for re-immersion of converts. The Doctor replied quoting Campbell’s original stand which had been modified so as not to embarrass the Baptists. He explained the difference between baptism and re-immersion thus, “Immersion is not baptism . . . it depends on the candidate’s firm assurance that the blood of Jesus Christ cleanses from all sins, and that he rose from the dead, that makes immersion into water real baptism”.

Before the controversy on re-immersion had closed, many doctrines of the Campbellites were being questioned by the Doctor. Not having arrived at a conclusion, he wrote a letter to his father in London containing 34 questions hoping that he would with his knowledge of the scriptures supply the answers. The Doctor also published them under the title of “Information Wanted” in the Advocate.

LETTERS TO BALTIMORE & 34 QUESTIONS “INFORMATION WANTED”



EDITOR, PREACHER, PRINTER & FARMER

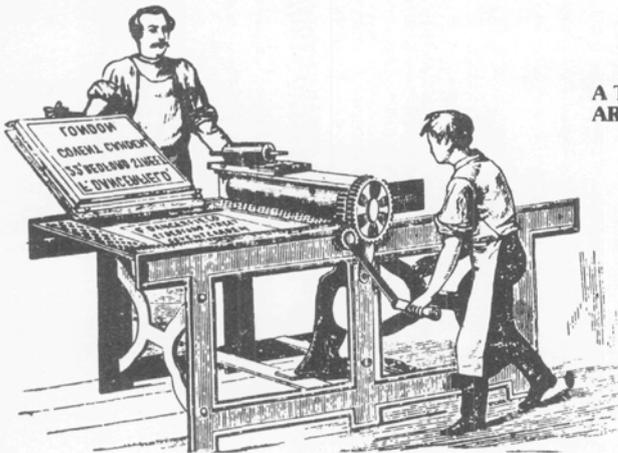
1836
31 years

The general reaction to the article "Information Wanted" was animosity, many denouncing it as a new and infidel creed. This did not discourage Dr. Thomas, but rather increased his determination to understand these doctrines. His zeal to find the truth of these doctrines was seen when he said, "If wrong, to get right, and when righted, to defend the right, maintain the right, and overthrow the wrong, or perish in the attempt".

Antagonism grew between Dr. Thomas and Mr. Campbell because of the subjects raised by Dr. Thomas and a peace-loving mutual friend proposed an armistice. The armistice did not last long between the two, as Dr. Thomas viewed the subjects as a matter of life and death, and so continued to publish articles on the subjects.

Toward the end of the year, Dr. Thomas moved from Richmond to a farm some 38 miles away at a place called Paineville, Amelia County. He had found that his professional work was suffering with the work of discovering the truth, and reasoned that a farm would support the family, and allow enough time to continue with the Apostolic Advocate.

The office in Richmond at which the Advocate was printed, was sold to a bishop who refused to continue this arrangement. Although embarrassing to Dr. Thomas' work, it spurred him on to begin printing himself. Consequently the Advocate Vol. 3, No. 8 (Dec.) was produced by Dr. Thomas from his own press on his farm.



A TYPICAL LETTERPRESS PRINTING MACHINE
AROUND 1836.

During this time difficulties arose in publishing and despatching of the magazines. Each month it took 2 or 3 journeys to Richmond to carry the mail. The printing press broke down occasionally causing additional delay. Bro. Thomas commented later, "I am ever doing my best to surmount all these obstacles, and trust that we shall yet get all things straight, and keep them so".

CONTINUING FEUDS BETWEEN DR. THOMAS AND MR. CAMPBELL

1837

32 years

Contention between Mr. Campbell and Dr. Thomas grew. One incident in the controversy was partly the result of a discussion between Dr. Thomas and a Presbyterian "divine" named Watt. This commenced in August on the subject of the immortality of the soul. This account appeared in the "Virginia & North Carolina Conference Journal" the same month, and was re-published in the "Harbinger" (edited by Campbell) with severe remarks against Dr. Thomas. In the course of these remarks, Mr. Campbell disclaimed all fellowship with him if he continued in the doctrines he advocated, declaring also his separation from all who believed them. Dr. Thomas retorted that this was a "bill of excommunication" which did not disprove or extinguish these beliefs.

**MEETING PLACE AT PAINEVILLE,
WHERE DR. THOMAS LECTURED
AFTER PARTING WITH ALEXANDER
CAMPBELL.**



THE PAINEVILLE DISCUSSIONS

1838

33 years

The alienation between Dr. Thomas and Mr. Campbell became aggravated by the circulation of anonymous slander against Dr. Thomas. He therefore visited Louisa, Spottsylvania, Essex, King William, and Hanover to remove these prejudices from many, to gain new friends, recover old ones and confirm other acquaintances. He was well received in these places.

Mr. Campbell visited Richmond in October and Dr. Thomas was pressed by many to meet him there. To this he consented, in an attempt to bring about reconciliation. For two hours he listened to a lecture on "Speculations and Untaught Questions" by Mr. Campbell, after which Dr. Thomas arranged for a private discussion with him which was held that afternoon for two hours on a railroad bridge. He attempted to bring about reconciliation but neither party came to a firm agreement.

Later, Mr. Campbell visited Paineville, and they arranged a debate between them. Three propositions were debated — the mortality of man, the resurrection of the dead and the state of the dead after their destruction. They discussed the first proposition until the third day, and still not having come to any agreement on this doctrine, Dr. Thomas agreed not to pursue the subject, so that reconciliation could be attained. The breach closed for the second time, but later reopened into an impassable gulf never to be bridged again.

SEEKING A NEW HOME IN ILLINOIS

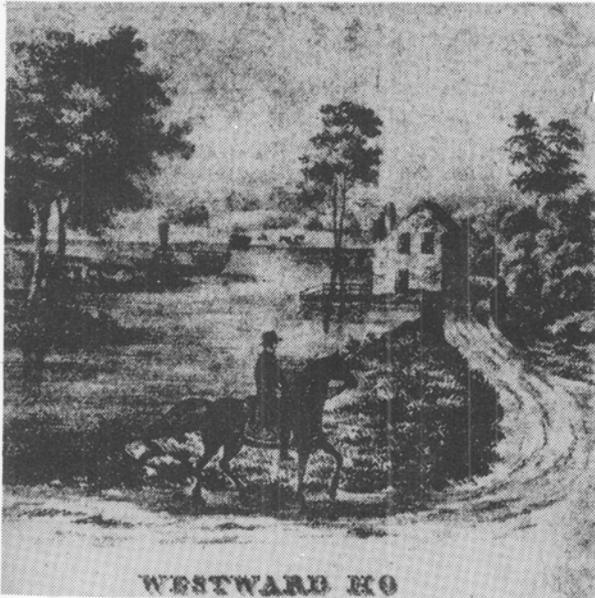
1839
34 years

THE HAWKESNEST GORGE — VISITED BY DR. THOMAS WHILE LOOKING FOR A FARM.

A few months after the Paineville discussion, Dr. Thomas was entertaining the idea of moving to another part of the country. Following a letter from his brother-in-law in Illinois, he decided to spy out the land for his family.

On the 3rd of April he set out for the "far west" covering 900 miles in a period of 23 days; the journey was on horseback, as there were no railroads.

On the 1st December he, with his family, set out on their way to make a new home. Transport took the form of a four horse wagon and a one horse carriole (a small open carriage for one person). They camped main-



ly in the woods overnight. On one occasion the Doctor narrowly escaped death, when an overcharged rifle (used for shooting game for food) burst, and a fragment of the shattered stock struck him on the face, which the next moment was black with powder and streaming with blood. His cap was on fire, his thumb injured and a piece of something had passed through his cap three inches above his forehead. For ten days sparks of light danced before his eyes, and his hearing was totally lost.

SEEKING OUT A FARM IN THE WEST

FARMING AT LONGROVE, ILLINOIS

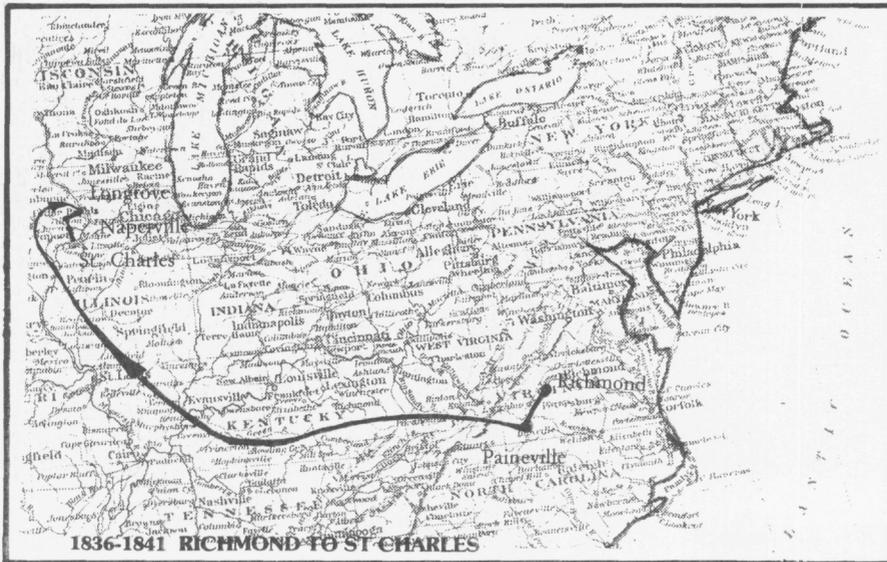
1840

35 years

After two months of travelling, the party arrived at their destination — Longrove, 33 miles from Chicago! The farm was 288 acres, with no house, but three or four empty oat stacks. One of those was built over and used for the storage of materials and the temporary shelter for Dr. Thomas' brother (who had come with them), a man servant and a boy. The Doctor, his wife, and daughter found temporary accommodation in the house of his brother-in-law. Dr. Thomas quickly began building a house on their farm for the family.



TRAVELLING WEST TO THE NEW HOME



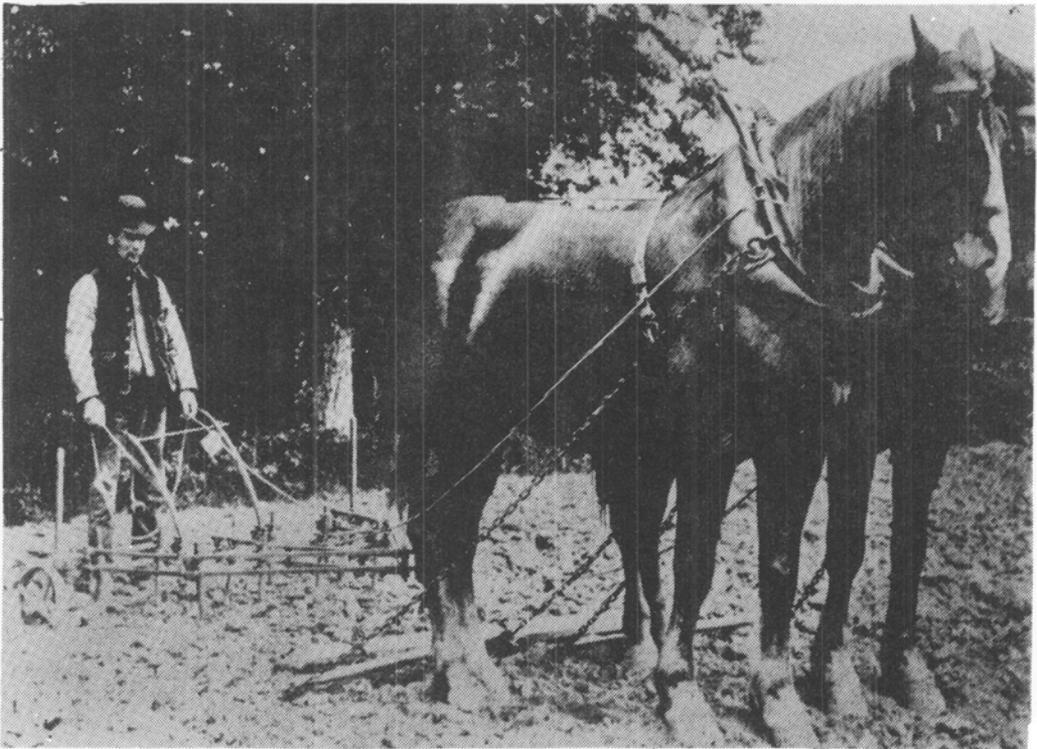
The publication of the *Apostolic Advocate* was suspended during this time, as the strain of farming demanded all his time and energy.

He hired a man to do all the laborious work, while he attended to any medical practice that came his way. All was fine until wheat prices fell so low that hiring was unprofitable. The Doctor took on share farming, but his partner was so disagreeable, that he was relieved when the man was offered another job.

FARMING THE LAND ALONE

1841
36 years

The Doctor decided to do all the manual work on the farm himself. This was laborious and exhausting for a man of the Doctor's slender physique, but for a time he persevered, engineering various labour-saving devices to reduce fatigue in his work.



**HARROWING WITH TWO HORSES IN THE 1840's
(AS WOULD HAVE BEEN USED ON DR THOMAS' FARM)**

Six months of this work brought the Doctor to the conclusion that the work was too isolating, and it left little time for writing.

On Sundays, by way of recreation, he spoke in the neighbourhood on what he considered to be Christianity, but these labours brought few results.

When winter came, the Doctor left the farm in the hands of someone else and went to St Charles, 25 miles away, where he had been invited to set up his press, a printing office and a weekly paper. He accepted this offer and on Christmas day, the country being under snow, he set off with his wife and small daughter in a horse drawn sledge. Only one mile from home, the sledge broke down. A kind neighbour lodged them in his home until their sledge was repaired. They arrived safely in St. Charles.

Even before their first paper was published, his office, containing books, medicines, and printing materials was burnt to the ground by a fire. A messenger brought the news to him at 3 o'clock in the morning and wanted him to come to the scene immediately, "The Doctor told him that if everything was destroyed, he could do no good by coming out at that hour of the morning and went to bed again".

The Presbyterians rejoiced at the calamity, saying that it was judgment from heaven. The principal proprietor of the town however, offered him a loan of \$340 which he accepted to set up a new office in the town of Henepin. Here the publication of the weekly newspaper commenced.

He also became President and Lecturer of Chemistry in the Franklin Medical College.

It was the influence of all these circumstances that were freeing him from the doctrines and association of Campbellism, and directing him in the way of Truth.

THE INVESTIGATOR

1842

37 years

Dr. Thomas discontinued connection with the local weekly newspaper because of the associations which it brought. He commenced a monthly magazine called "The Investigator". At this time he also took all opportunities to publicly preach the Word of God, as he understood it.

At a meeting house of the Universalists, where Dr. Thomas was often invited to preach in the absence of their own minister, he came into confrontation with a Mormon Elder. The Doctor was able to logically refute the Mormon's statements. The next day certain of the Universalists called on the Doctor to debate the question of who can officiate baptisms, which he agreed to do. The debate lasted two days, after which the Mormon said he would be much obliged if "Bro. Thomas" could arrange a collection for him, as he was out of pocket. The hat was passed around and as an expression of their gratitude, three shillings, a sixpence and an old button were collected from an audience of about 500 people!

In about October he decided to visit Virginia to collect three hundred dollars owing to him on the farm at Amelia. To make the trip, he borrowed a further 40 dollars. He arrived in Cincinnati, where he confided his wife and daughter to the care of Major Gano.



PANORAMIC VIEW OF PITTSBURG, PENNSYLVANIA

From there he moved on to Pittsburg, Pennsylvania, where he met Mr. Walter Scott and renewed old acquaintances. Continuing his journey he came to Fredericksburgh and entered the Campbellite meeting where he was not instantly recognized because his face had aged as a result of his labouring outdoors and performing manual work.

From Fredericksburgh, the Doctor went to Richmond, but found that he was not able to procure the three hundred dollars owed him.

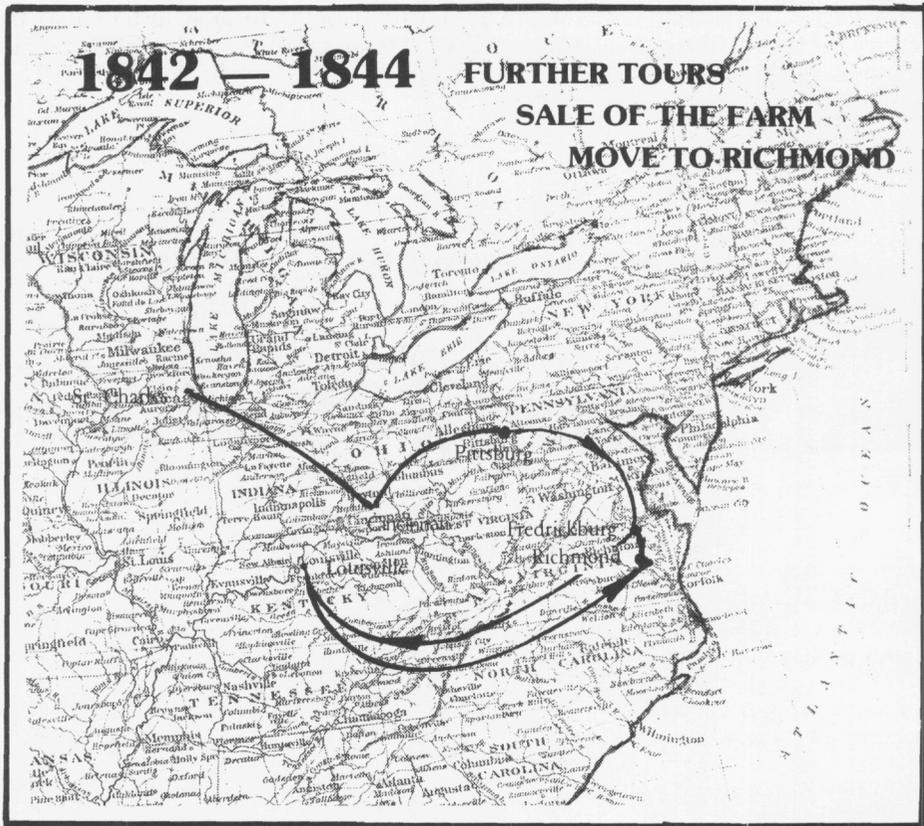
On his journey westward, the Doctor called at Louisville, Kentucky where he decided to sell the farm at St. Charles. He sent instructions to his agent to sell the farm and contents and send the proceeds to him. The man to whom he owed three hundred and eighty dollars dishonestly bought the farm himself for that amount, although the Doctor had previously paid 2000 dollars for it. By law the Doctor could redeem it within twelve months. He managed to raise 400 dollars but the agent then sold the farm and absconded with the proceeds, as well as with the Doctor's 400 dollars. Dr. Thomas was now left with not so much as five dollars in the world and a debt of four hundred dollars over his head.

WORK IN LOUISVILLE

1843
38 years

In Louisville, Dr. Thomas resided in the homes of two Campbellite elders, alternating between them for about a year. Occasionally he was invited to speak at their meeting house until some of the congregation objected and a hired pastor was called in.

At this time the Doctor held a week long debate with a Universalist preacher. 1,200 people attended every night, but little resulted from it.



On another occasion he investigated the beliefs of Rev. W. Miller (founder of the Millerites, now called the Seventh Day Adventists) and particularly his chronological tables, proving that the world should be 6,000 years old.

In 1843 upon this assumption Miller stated that Christ would return in March 1844. The Doctor wrote a letter to the editor of the 'Western Midnight Cry' (a leading Millerite paper) showing some miscalculations in the table. Time proved the Doctor correct and Mr. Miller candidly confessed his error and regret.

During the Doctor's stay in Louisville, he was asked to write a leading article for the 'Louisville Tribune' in the editor's absence.

It was the time of the Presidential election, and riots were prevalent against the hated Romanists. Seizing upon this, the Doctor chose as his subject, "the nature and tendency of Popery in a Democratic Republic". This incited the indignation of the political factions, one candidate even accusing the article of causing him the loss of 200 Catholic votes.

Collisions with Campbellism continued, causing the Doctor to look further into truth, and preparing him for the final break with Campbellism. A letter appearing in the "Millennial Harbinger" by the editor, Mr. Campbell, attempted to degrade the Doctor's character, but the Doctor was defended by a close friend.

THE FIRST OFFICIAL BREAK FROM CAMPBELLISM

1844-1845
39-40 years

The "Investigator" having been suspended for several months, the Doctor began publishing again through a new magazine, calling it the "Herald of the Future Age". He now realized that the approaching reign of Christ was identified with the true Gospel.

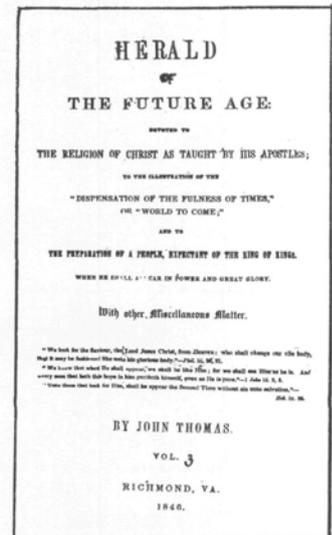
During this time the editor of the 'Christian Review', Mr. Fanning, visited Dr. Thomas and then reported on the visit in his magazine.

In the Doctor's reply his ability to deal with critics is seen. "It combines courtesy and railery in such a way that, while the sting was taken out of it, every point was likely to go home to the recipient".

An interesting comment by Mr. Fanning was picked up by the Doctor when he said, "You are right as to my devotion to the study of the Scriptures. I believe you generally found me so engaged. The things they reveal are my study day and night. I study them by the midnight oil that I may discover the wondrous things in God's law, that I may shew them forth to the faithful".

After issuing a few numbers of the 'Herald', he returned to Richmond, Virginia, continuing the magazine there.

On the first Sunday he was asked to preach at the meeting house at Bethesda ten miles from Richmond. The local preacher, indignant at Dr. Thomas, vented his feelings in front of the congregation and then departed. This incident sowed the seeds for sympathizers of the Doctor's cause to be disfellowshipped from the Campbellites. This resulted in a small group of four or five to break away. The Odd Fellow's Hall was hired for an introductory talk by the Doctor on the principles they stood for, after which it was suggested that the Sunday meetings be held in a member's home. After a while they hired the Temperance Hall to attract the public to meetings.



A VISIT TO NEW YORK

1846

41 years

Dr. Thomas was encouraged by a friend to go with him to New York where there was a sympathy towards the things of the Kingdom of which Dr. Thomas wrote .

The Doctor gave ten lectures on "The Deep Things of God". The response was better than anticipated. Many considered the themes of his lectures of little worth and so the Doctor summarized them in the 'Herald' into 30 points relating to the nature of man, the kingdom, the Promises and Christ's relation to them, and the millennium.

The New York congregation, whose hall Dr. Thomas used for the lecture, wanted to hire him as their preacher, but he said emphatically, "No...! We object not to receive contributions in aid of the cause we advocate; but they must be spontaneous, not extorted. We cannot preach for hire."

DR. THOMAS FINDS THE TRUTH

1847

42 years

In February the Doctor noticed a letter in the "Protestant Unionist" referring to his visit to New York and stating that many Campbellites had become confused by the ideas put forward in his lectures which the writer referred to as "husks and useless speculations".

This communication led to important discoveries by the Doctor, for on examining Rom. 8:24 he found that Paul said: "We are saved by **the Hope**". He realised that when he was first "baptised" he had not understood the things which he now knew to be true — the things concerning the Covenants of promise, the Hope of Israel. Convinced now that he had found the Truth and was yet in his sins, the Doctor arranged for a friend to baptise him. "Thus", he said, "after a journey of fourteen years, I had found the truth, which on the ocean I declared I would not rest till I had found".

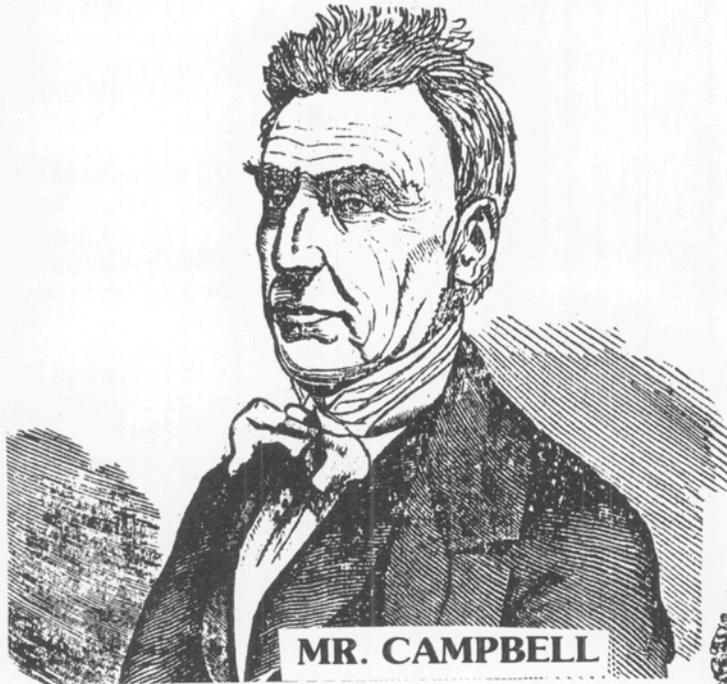
Bro. Thomas then issued a 'Confession, Abjuration and Declaration' in the 'Herald', of the beliefs at which he had arrived.

Consequently, Bro. Thomas proposed a debate with Alexander Campbell on the immortality of the soul, to be printed in the "Millennial Harbinger" and the 'Herald'. He then sent Mr. Campbell a list of propositions to follow for the debate. Mr. Campbell replied by degrading Bro. Thomas personally in the "Millennial Harbinger". Bro. Thomas answered this, warning that the Truth would become known no matter how he tried to stop it.

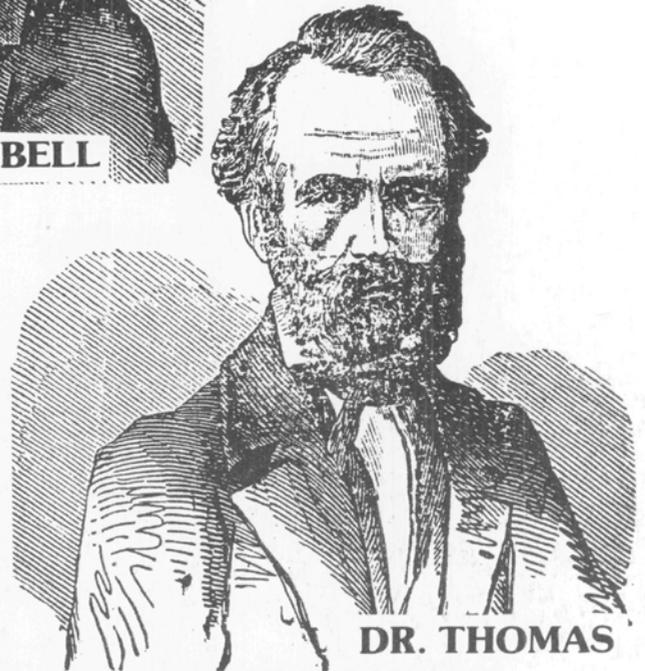
PHRENOLOGICAL CHARACTER OF PRESIDENT ALEXANDER CAMPBELL. BY L. N. FOWLER. WITH AN ENGRAVING.

PHRENOLOGY

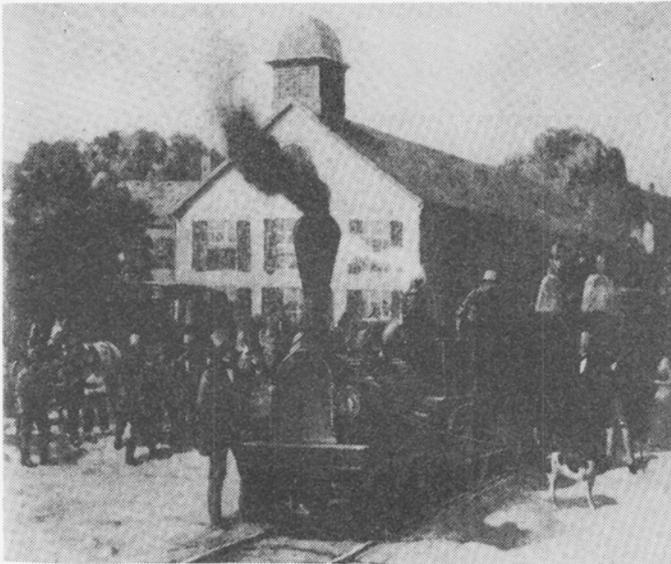
Phrenology (the science of determining a person's character and mental powers from the shape of the skull) being in vogue at this time, Both Alexander Campbell and Dr. Thomas submitted themselves to a Mr. L.N. Fowler for examination.



The Phrenologist summarised Dr. Thomas' most prominent characteristics as "energy, perseverance, determination, independence, strength of intellect, moral courage and vividness of imagination.



PHRENOLOGICAL DESCRIPTION OF JOHN THOMAS, M. D.

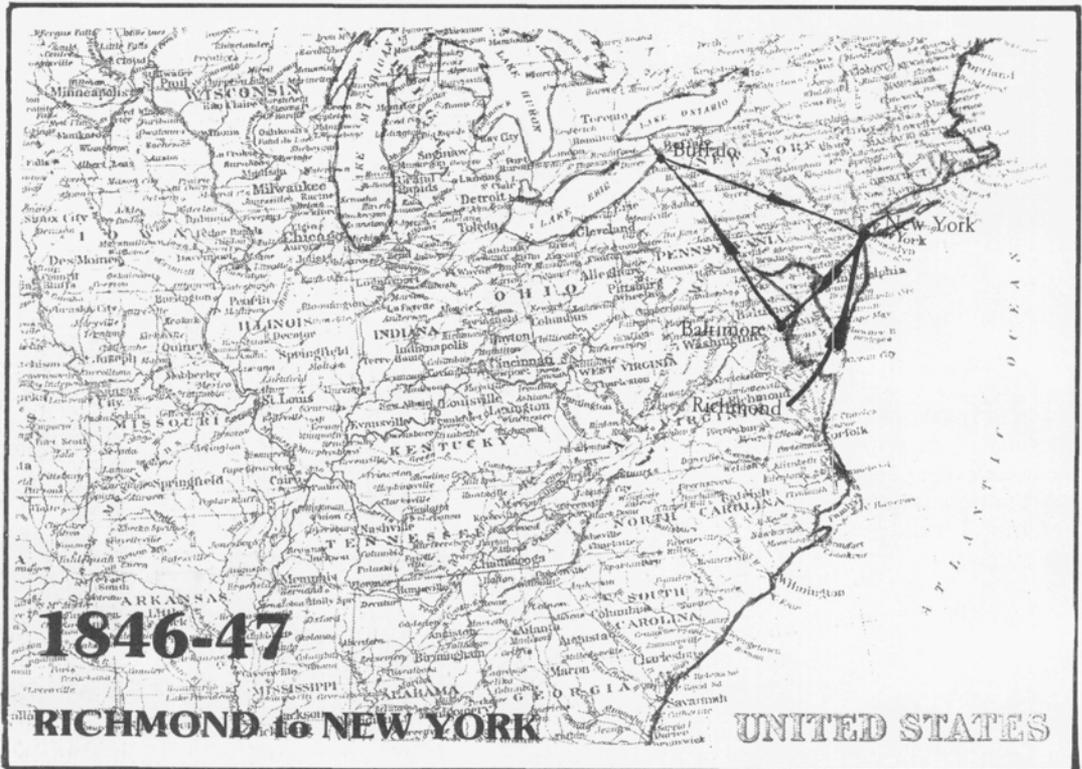


ONE OF THE TRAINS OPERATING FROM BALTIMORE 1830-40's

Having discovered the Truth, Bro. Thomas sought to publicize it to others. In Baltimore he spoke in the Campbellite meeting place, resulting in one or two agreeing with his matter. In New York he was able to use the same hall as before, his ideas causing a great disturbance, but resulting in a group forming which was the basis of the origin of the Christadelphian Ecclesia in New York.

In Buffalo Bro. Thomas used the Millerite's hall, but his audience found the doctrine of the return of the Jews to Palestine, less attractive than the idea of the earth being burned up.

Finally, Bro. Thomas spoke at Rochester, New York, but the response there was no better than at Buffalo.



FIRST VISIT TO BRITAIN

1848

43 years

1848 is known as the year of revolutions. Europe was experiencing uprisings, agitation and riots. Bro. Thomas decided to go to England and Europe to proclaim the stirring message of the prophets.

He left Richmond in May, and together with his twelve year old daughter Eusebia, headed for New York. Here he obtained letters of introduction to the Campbellites in England. Prior to leaving, he put a letter in the New York "Morning Star" explaining his venture and some of his convictions.

They sailed on 1st June on the De Witt Clinton, the voyage taking 3 weeks. He went to Manchester for a few days, then visited his brother in London.

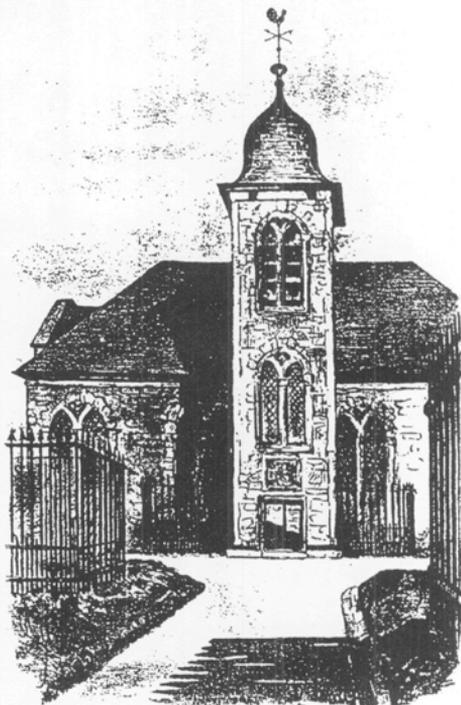
Before arriving in England, the Campbellites had heard of his coming and tried to prevent him from gaining a hearing in their meeting places. Bro. Thomas sent a letter together with a copy of the New York "Morning Star" to James Wallis, editor of the "British Millennial Harbinger". The result was a notice in the magazine warning fellow Campbellites to be careful of his presence, and that fellowship could only be extended upon recommendations from brethren in the U.S.

In reply the Doctor sent the letter of introduction to Mr. Wallis, but was refused fellowship by the six-member panel of the Barker Gate Meeting headed by Mr. Wallis.

Bro. Thomas, hearing that William Marriott (one of the six on the panel) was favourably disposed to his doctrines, addressed a letter to him which was passed on to a member of the Millerite church at New Radford, Nottingham, who subsequently welcomed Bro. Thomas into their midst. The letter to Mr. Marriott eventually found its way to the "British Millennial Harbinger" and also another Campbellite periodical, the "Gospel Banner". The latter proved useful for Dr. Thomas, advertising lectures and publishing articles from his pen.

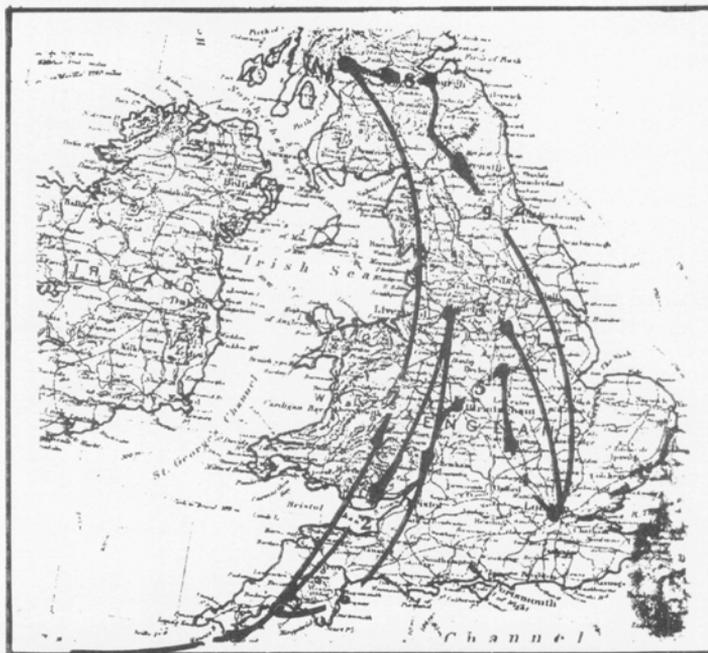
During August Bro. Thomas gave 13 lectures in the Assembly Rooms in Nottingham at the invitation of the Millerites, who also invited him to speak in Derby, Birmingham and Plymouth. The Campbellites introduced him in Lincoln and Newark.

In Glasgow he was asked by the Lincoln Church to be their representative at a Campbellite convention. This caused such a disturbance that he went only as an observer. While in Glasgow, 10 well attended lectures were given in the Old College Church, prompting a group to advertise the lectures. A further 4 lectures in the City Hall were delivered to about 5,000 people on each occasion. On the final night a soiree was held in honour of Dr. Thomas, and it was suggested that the lecture be presented in a "tangible and permanent form". This resulted in the production of *Elpis Israel*.



THE OLD COLLEGE CHURCH, GLASGOW

1. New York to Plymouth
2. To Manchester
3. To London
4. To Nottingham
5. To Birmingham
6. To Plymouth
7. To Glasgow
8. To Edinburgh
9. To London to write 'Elpis
Israel'



WATERLOO PLACE EDINBURGH WHERE BRO. THOMAS GAVE A SERIES OF LECTURES



It took about four months to complete the manuscript during which time he did not try to gain much reaction from the Londoners. He gave only a few lectures and distributed a few thousand printed bills.

He did however, in February attend a Peace Society Meeting at the British Institution, Cowper Street, City Road. The Society was trying to convert the world to the "peace and safety" idea, which Dr. Thomas realized hardened men's hearts to the hope of the Kingdom of God and the changes that would result.

About two thousand people were gathered to hear a couple of visiting speakers. The first speaker based his comments entirely on a fleshly desire for a secure pleasurable life, void of the expense and discomfort of war. Bro. Thomas then requested permission to speak, but although allowed by the chairman, was howled down by the audience who wanted Elihu Burrit, the great Peace Society apostle. He was found to be unable to speak because of ill health. So Bro. Thomas spoke for a short time to a quieter audience. He found however that putting forth God's message of peace brought a violent and disruptive re-action. He says: "It was Mammon shouting and hissing . . . When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning."

He proposed an amendment to their petition which was to be handed to Parliament, but this was rejected by the multitudinous majority.

While Elpis Israel was in the hands of the printer, Bro. Thomas visited places he had been to before, in addition to Aberdeen and Dundee.

Among the audience at Aberdeen was a young boy, Robert Roberts, who slept for part of the address, and was more interested in Bro. Thomas' beard than in what he had to say!



THE CHAPEL AT ABERDEEN, WHERE DR THOMAS SPOKE.

When *Elpis Israel* was published, many who subscribed to the book were disappointed. They had become interested in the prophecies in Part III, but refused to accept what was written in Parts I and II.

Bro. Thomas attempted to send a copy to the Czar of Russia, but failed. He did however manage to send a copy to the British Secretary of State and Foreign Affairs, Lord Palmerston, from whose secretary he received a courteous acknowledgement.

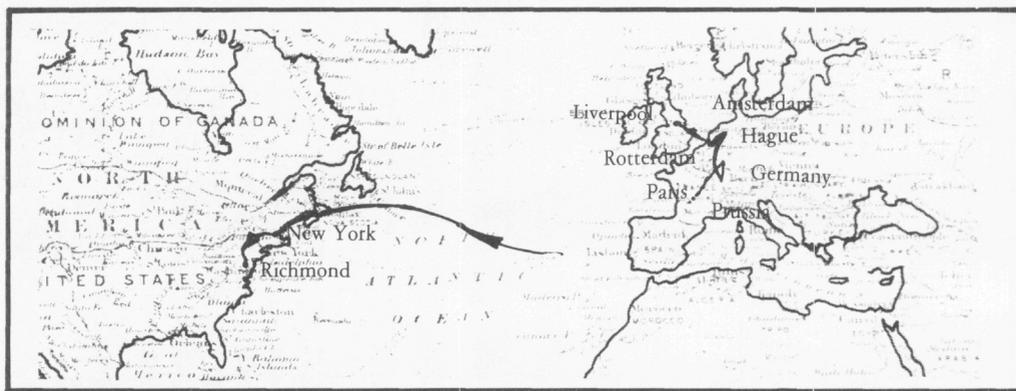
TOURING EUROPE

1850
45 years

The constant output of energy, both mental and physical, that Bro. Thomas had maintained for nearly two and a half years while in England had a detrimental effect upon his health.

In September, after the publication of *Elpis Israel*, Bro. Thomas, accompanied by two friends, headed for Rotterdam, and then travelled through Holland, Prussia, Germany, Belgium and France. Being unfamiliar with the German language, he once ate horseflesh thinking it was beef!

In his travels Bro. Thomas related much of what he saw to Bible Prophecy, remarking on the final destruction of the mighty Papal system, which had gripped European culture for many centuries.



Before leaving Britain in October aboard the "Marathon", he wrote a farewell letter to the "Gospel Banner" addressed to all those that were interested in his doings. He also wrote a 40 page pamphlet entitled, "The Wisdom of the Clergy proved to be Folly", copies of which were sent to the Archbishops of Canterbury and York, members of the Privy Council, and various London papers and religious magazines.

As a result of the publication of *Elpis Israel* and the lectures, many groups were established in Britain, and according to Bro. Thomas, "many who were filled with bitterness against me, are now among my best and firmest friends."

By the time he arrived back in Richmond, he was quite unwell. Later he said, "I was so prostrated for six weeks that my life was despaired of by some."

SPEAKING IN THE HALL OF DELEGATES

1851

46 years

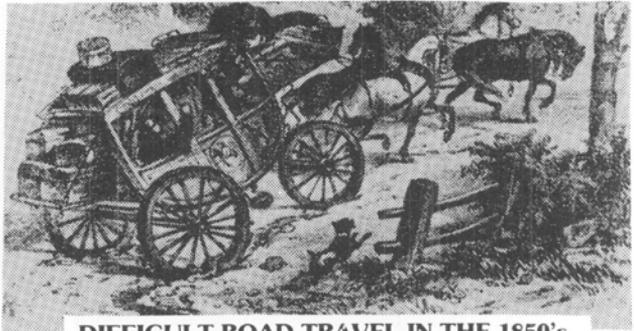
Having recovered from his sickness, Bro. Thomas resumed "The Herald" under an extended title - "The Herald of the Kingdom and Age to Come". The title reflected the importance he placed on the doctrine of the kingdom of God. Many interesting articles appeared in this magazine, showing his wide knowledge on many aspects of history.

While in Richmond, some of his friends, feeling that the members of the State Legislature should be enlightened in the things pertaining to the gospel, managed to secure the Hall of Delegates for three evenings. The three lectures included the interpretation of prophetic events, as seen in the Image of Nebuchadnezzar's dream, and its relationship to the history and future of Europe.

Bro. Thomas conducted two more tours in that year, during which he experienced many of the discomforts of early travel, most of it being done by horse, or horse drawn vehicles, "along the torrent-wasted gullies called roads".

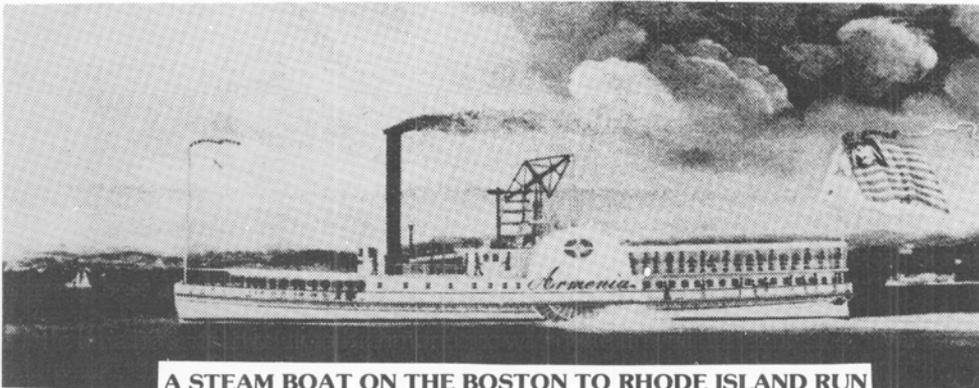
He often spoke from soap-box stands, as the halls were closed to him. Still! the inspiration of the message he had to deliver drove him on.

The second tour took him to Halifax, Nova Scotia, where he spoke to about 1,000 people in the Temerance Hall. He had covered over a thousand miles by river, land and sea!



DIFFICULT ROAD TRAVEL IN THE 1850's

The return journey, however, took them on a steamer direct to Boston and from there via Providence, Rhode Island, and New York to Richmond. Despite the difficulties encountered, the tour proved an overall success.



A STEAM BOAT ON THE BOSTON TO RHODE ISLAND RUN

REMOVAL TO NEW YORK - AN ORGANISED MEETING

1852-1853

47-48 years

In the Herald for November 1852, Bro. Thomas announced his intention to move from Richmond to New York. New York then had a population of about half a million people, providing greater facilities to carry out the work of the Truth than Richmond that serviced only 30,000 people. He settled at Mott Haven, a suburban village eight miles from the New York City Hall.

As a result of his arrival, the Chelsea Hall in West 18th Street was hired for three regular Sunday services. The first was the Memorial Meeting, followed in the afternoon by a public lecture and then the evening was devoted to free investigation of important scriptural questions.

Men with crotchets took advantage of this evening meeting. So it was decided that Bro. Thomas should expound Moses and the Prophets.

It was soon found necessary to create some organisation in the meeting. So Bro. Thomas compiled a constitution, detailing the principles adopted to guide the small congregation.

The new meeting prospered, commencing with eight members and increasing to over fifty by 1855.

"ANATOLIA"

1854

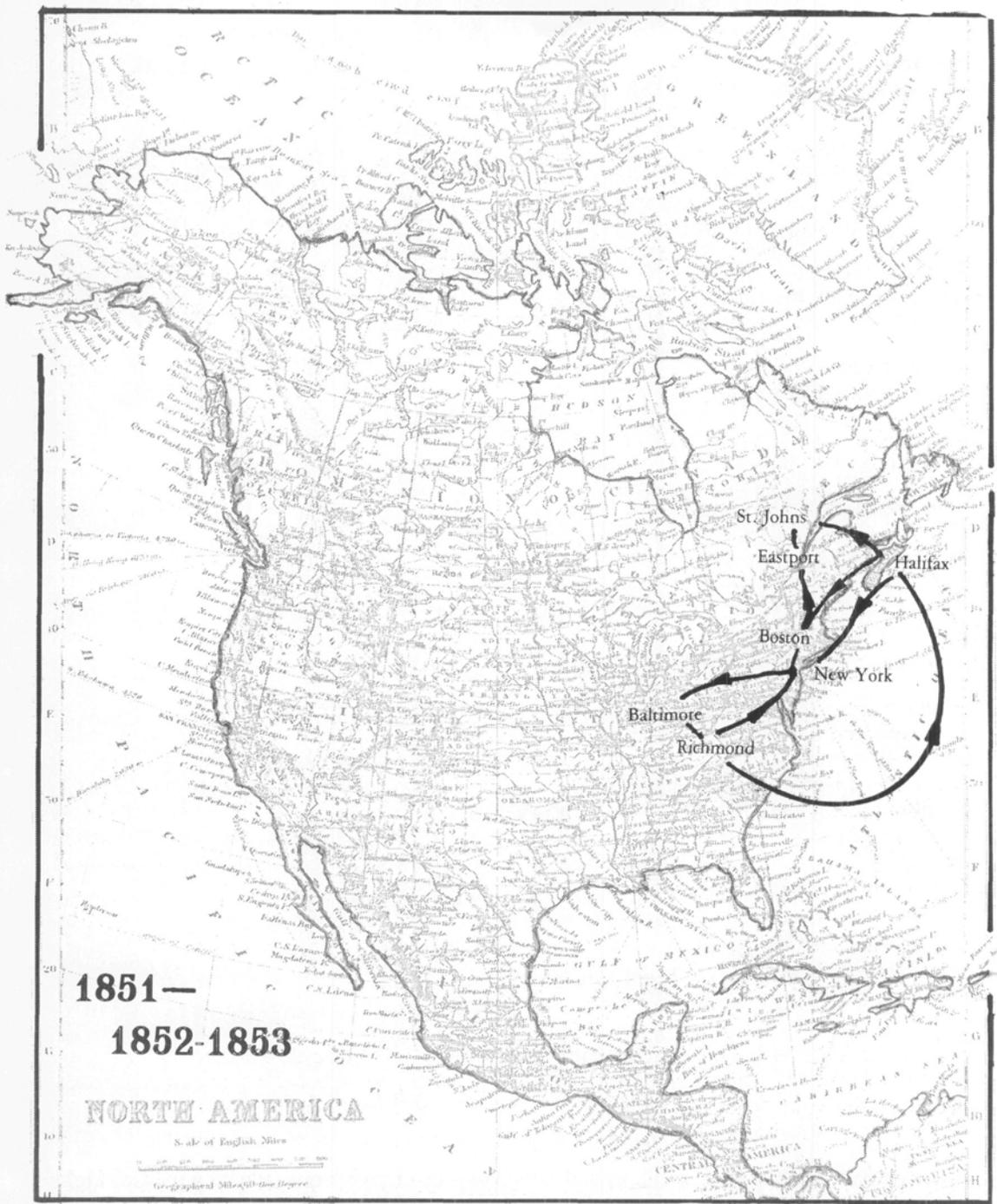
49 years

In the Herald for July, Bro. Thomas announced a new publication - "Anatolia, or Russia Triumphant and Europe Chained". The name "Anatolia" signifies "Day-Spring" or "the East" and was chosen because the pamphlet unravelled the things concerning the "Great Day of God Almighty" as prophesied in Daniel. Stereotype plates of the American Edition were sent to England for publication, but arrived at a most unfortunate time. The Crimean War had just commenced, and the last thing England wanted was a pamphlet to declare Russia's triumph. The pamphlet aroused little interest in America, until some years later when its name was changed to; "Exposition of Daniel".

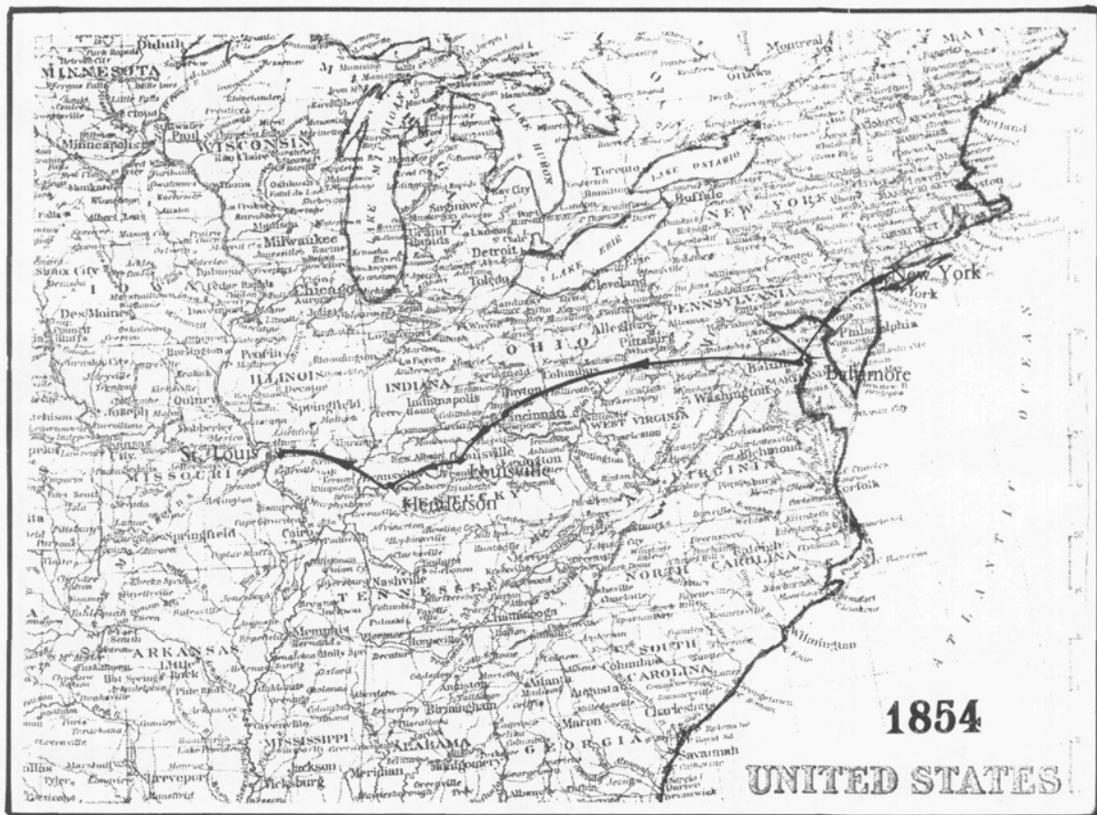
Having moved to New York, Bro. Thomas earlier that year decided to make a tour of the South-West. He first visited Newark in Jersey, where he spoke to "more empty seats than full ones", because he did not speak to entertain.

From there he travelled by train to Baltimore, and then on to Kentucky. There he boarded an overcrowded riverboat, the monotony of the 400 mile journey being broken only by a conversation with a Presbyterian Minister and a Lutheran, the latter buying 'Anatolia' - the first copy seen in the West.

At Cincinnati, another boat was boarded, which was by comparison, a 'floating palace'. On this boat Bro. Thomas travelled a further 150 miles to Louisville.



From there he boarded a paddle-boat on the Louisville and Portland canal, which although only three miles long took five hours to navigate, due to it consisting of liquid mud! "While waiting for departure, a man died on board, and a deck-hand fell overboard and was drowned, neither incident causing much concern".



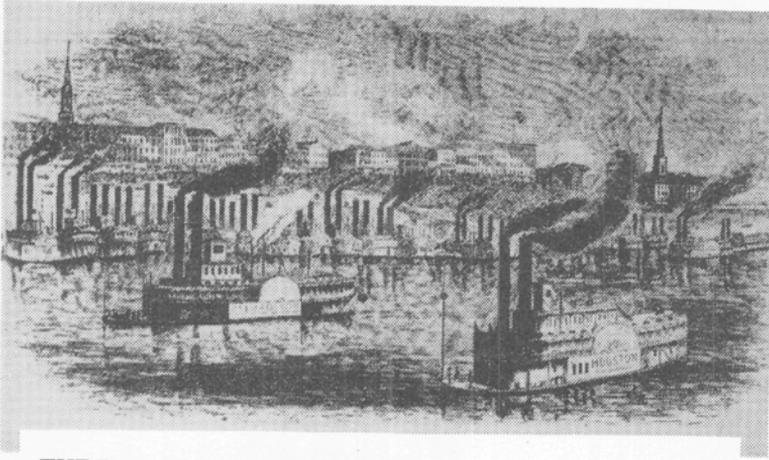
"Thirty-two more hours steaming brought him to Henderson, Kentucky, and completed a journey of 1,342 miles, during which he had not once changed his clothes since leaving Newark. That was what travel in the service of the Truth meant in those days."

In Henderson, many came to hear his preaching, and he spoke to the public for a total of some 18 hours. He then left by steamer for St Louis, travelling in extremely hot conditions — his room was over the boiler!

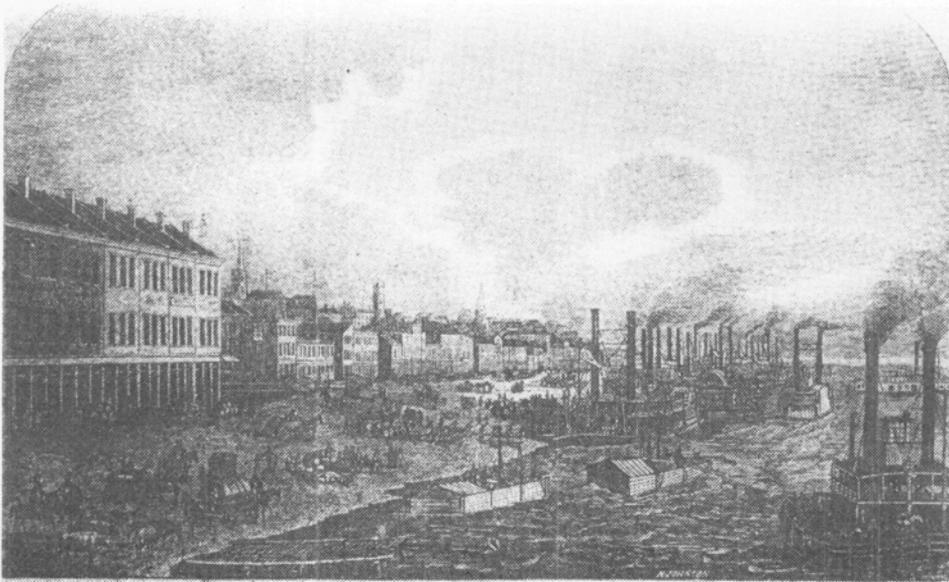
In St. Louis he boarded a mail-boat for Dubuque and endured another fifty seven hours under a blazing sun in an area where two hundred people were dying of cholera every day!

Bro. Thomas arrived home in mid July after six weeks absence, not feeling in the best of health.

A month later he left for a tour through Virginia, first stopping at Luxemburg. Here and in neighbouring towns his addresses were well received, although there was opposition in some places to "Thomasism".



THE PUBLIC LANDING (FOR RIVER BOATS) CINCINNATI



THE PUBLIC LANDING AT LOUISVILLE, KENTUCKY

CONTINUED PREACHING TOURS

1855-1856
50-51 years

In May, 1886 he set out for Henderson, Kentucky, a distance of 1080 miles. The trip by train normally took between 48-50 hours. However, the locomotive for New York to Henderson "became exceedingly asthmatical", and the journey took 78 hours. Once in Henderson, Bro. Thomas spoke for collectively about 30 hours in various town and county locations. During this time he strengthened the faith of the believers and baptised an old Campbellite friend.

In June he returned to new York and one month later embarked for Toronto, Canada. There the St. Lawrence Hall was secured for Sunday afternoons and the Temperance Hall for every night except Saturday. Despite severe opposition by Baptist and Congregationalist Ministers, his audiences were quite large. He returned back to New York after a journey of six weeks.



SISTER ELLEN THOMAS



SIS. EUSEBIA JANE LASIUS (nee Thomas)

DISCUSSIONS WITH CHRISTIAN JEWS

1857
52 years

Early that year certain Christian Jews commenced meetings which were intended to convince their fellow Jews. Dr. Thomas was invited to come along, which he did, describing the meetings in the Herald.

At one of these meetings, Dr. de Lara, a respectable and decorous man, raised the question as to who really held true Christianity - Roman Catholics, Protestants, Unitarianism or Trinitarianism? Bro. Thomas answered these questions.



ST. LOUIS IN THE 1850's



TEMPERANCE HALL, TORONTO.

However, the time for such discussion being limited, Bro. Thomas invited Dr. de Lara and others to hear him elsewhere. The following Sunday Bro. Thomas expounded the Mosaic and Nazarene teaching concerning God.

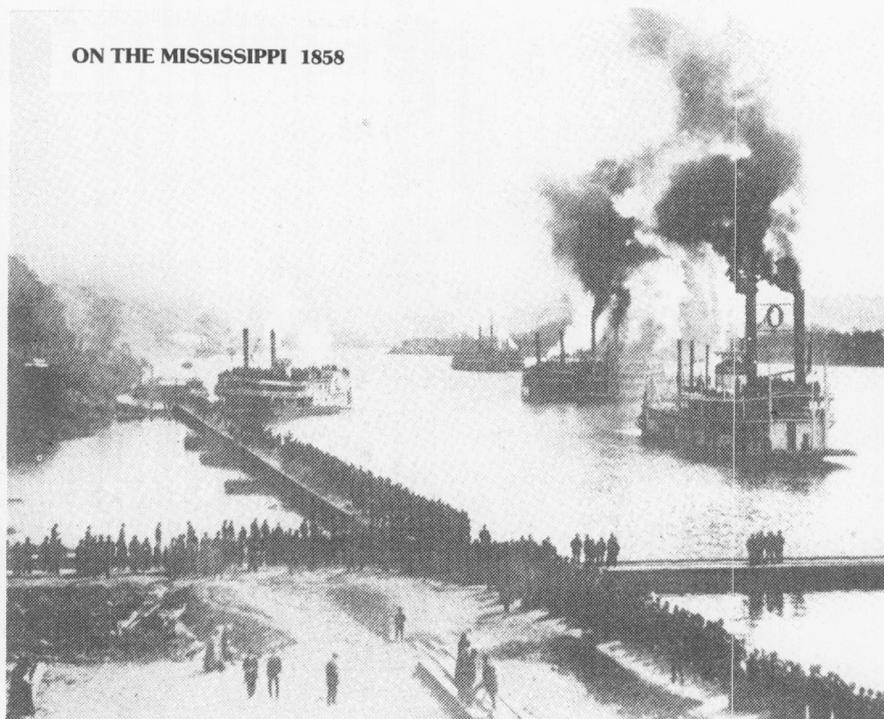
Bro. Thomas' brush with the Jews of New York caused him to look more deeply into the Scriptural teaching concerning God. It also led to the publication of Phanerosis in 1869, dealing with God-Manifestation.

At the request of a few believers in Massachusetts he travelled first to Lawrence where some one hundred posters advertising the lectures were displayed in the town. A young educated man attended a lecture and afterward commented that the Doctor had proved his point from scripture, but as he himself rejected the authority of the Bible, he was not convinced. The man, who previously had been a Roman Catholic and was now a Sceptic, was tactfully dealt with by Bro. Thomas, to the effect that his condemnation was based on a limited and prejudiced understanding of the scriptures.

Bro. Thomas visited other areas of Massachusetts and Rhode Island before returning home.

Within twelve days of his return, Bro. Thomas conducted another journey to Kentucky, Tennessee and Mississippi - a trip of 3,000 miles in three weeks with twenty-six appointments! He arrived home with a severe headache and stomach disorder, yet despite this, a further tour of Virginia followed three weeks later, during which he delivered eight addresses of about four each over a seven week period.

ON THE MISSISSIPPI 1858





COOPER'S UNION HALL — WHERE THE NEW YORK ECCLESIA MET FOR SOME TIME



PRESENT DAY PICTURE OF THE WEST HOBOKEN TERMINAL IN NEW YORK FROM WHERE BRO. THOMAS WOULD HAVE DEPARTED.

MORE TOURS IN CANADA AND THE STATES

1858

53 years

Commencing July 9th and lasting for a month, Bro. Thomas again toured Canada returning home with a weariness that affected his physique — he had spoken twenty four times!

Not long afterwards he left for Mississippi, Tennessee and Kentucky again, covering nearly 3,000 miles in five weeks.

In the February edition of the Herald, a correspondent asked Bro. Thomas about his work on the Apocalypse.

Weariness and many interruptions had caused the delays in producing the book which finally became Eureka in 1861.

VISITS TO KENTUCKY AND VIRGINIA

1859

54 years

An incident in his tour of Kentucky and Virginia is recorded to reveal a side of Bro. Thomas' character which may have been overlooked. In the main he was arguing religious subjects with a penetrating and hard-hitting force, both with friend and foe. Two preachers travelled with him to a certain place where one left them. The one who remained, invited the Doctor to accompany him, and although it added some sixty miles to the journey, he agreed to do so. The man who invited him was much older and infirmed, known to fellow passengers as Father Woodbridge. Bro. Thomas allowed him to do most of the talking, and bore with him until they parted. It was a kindly act and is recorded for that reason.

A CALL FROM THE SOUTH

1860

55 years

Bro. Thomas received a call from the South, but did not reply knowing that fevers were raging in those areas. After the cry was made a second time, he left in June for Brookhaven, Mississippi. He spoke in a hall above a billiard salloon to a small group, (including some billiard players!) Afterwards he travelled through the night to Fayette where he delivered public addresses, and spoke in private houses, resulting in two baptisms while he was there. The return journey was by steamer up the Mississippi to Vicksburg, then by train to Henderson where he spoke every night for eight days, supported by the seventeen local brethren.

**TRAVELLING
FROM FAYETTE
TO VICKSBURG
ON THE
MISSISSIPPI.**



He went as far as Toronto, where the use of the Temperance Hall was refused because they would not rent it to minstrels and atheists!

Bro. Thomas arrived home toward the end of August.

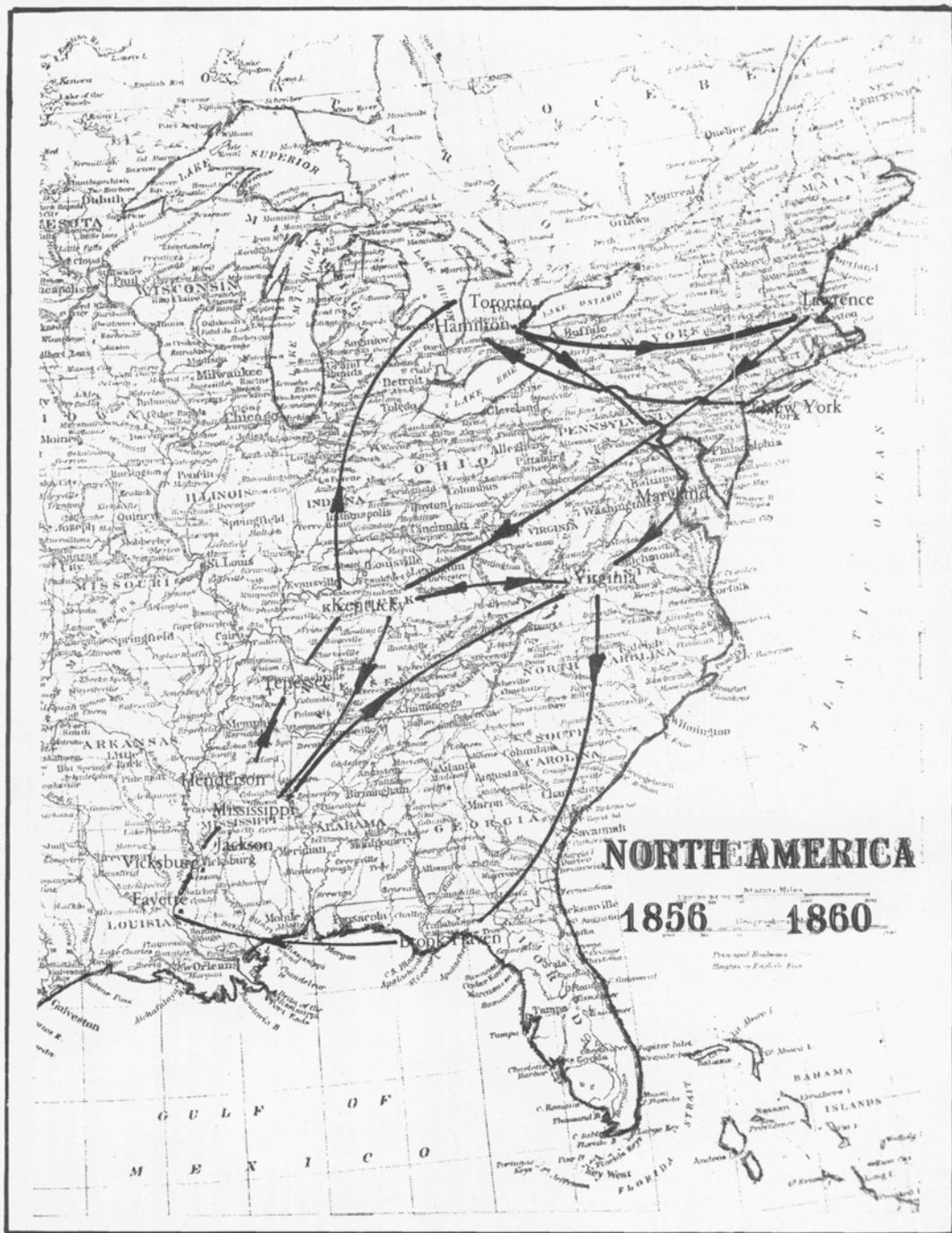
On September 10th he again visited Virginia, Maryland, and the district of Columbia.

He summed the year up by saying that many had the Word, but little practical result had come, yet compared to the dozen years before many things had improved.



**DR. THOMAS' HOME, WEST HOBOKEN,
NEW YORK.**

MAP DEPICTING SOME OF THE TOURS UNDERTAKEN BY BRO. THOMAS FROM 1856-1860 COVERING MANY THOUSANDS OF MILES



TRAVELS IN WARTIME

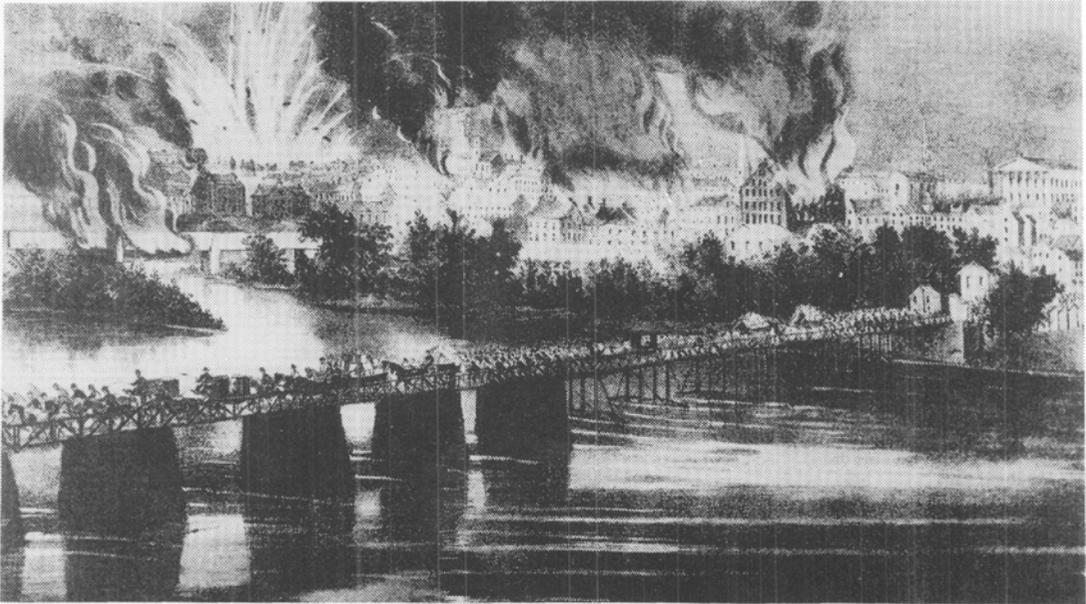
1861
56 years

'Eureka' Vol. 1.

In February the first volume of Eureka was published. The prospectus had been issued in the April Herald the year before, but due to a fire in the printing premises the work had been delayed.

Tension between the North and South states had increased. The North did most of the manufacturing, while the South, agriculture. They both had different views on slave labour. In April the South pulled away from the North.

Communication links were disrupted between the two forces and the Doctor realised that he must go to the brethren in both areas to continue ties although he knew the dangers. He left Jersey City, New Jersey in June to go to Richmond, the war centre of the South.



RICHMOND, VIRGINIA DURING THE AMERICAN CIVIL WAR

Crowded trains, meeting the riff-raff of the Southern armies and loss of connections made for a hard journey. Whilst in Richmond he delivered several lectures which were badly attended — everyone's attention was on the war.

At one stage police questioned him concerning an Act of Federal Congress. He said it did not apply to him being an Englishman, and would only apply upon a proclamation being made by the President — it was no surprise that he knew the laws better than the officers that carried it out!

During his journey he carried a letter from Bro. A.B. Magruder whose brother was a General in the Southern army. The General undertook his safe passage under a flag of truce, thus allowing Bro. Thomas to return to New York, three months after departing.

A SECOND VISIT TO BRITAIN

1862

57 years

The work in America being hampered by the Civil War, the English brethren encouraged him to visit them. In response to letters from Bro. Roberts and his wife Jane, Bro. Thomas landed at Liverpool in May to undertake a very arduous tour prepared by Bro. Roberts. He stayed at Huddersfield with Bro. Roberts, who was only twenty three years old. He found Bro. Thomas "a charming visitor, quiet, courteous, and well informed". In addition to Huddersfield, visits were paid to Halifax, Leeds, Edinburgh, Birmingham, Nottingham, London and a number of other places.

At the end of the tour Dr. Thomas seemed somewhat discouraged with the result, but before he left he did initiate two important moves in Bro. Robert's life. As the "Herald" had been ended the previous year, Bro. Thomas suggested that Robert Roberts should move to Birmingham and begin a magazine in that place, to strengthen and support the growing Brotherhood. Robert Roberts took his advice and in 1864 the "Ambassador of the Coming Age" started, and shortly afterwards was changed to "The Christadelphian" at the suggestion of Bro. Thomas.

Meanwhile, in America the Civil War was raising questions on the duty of believers in regard to taking up arms. Should they voluntarily join the forces, or disobey the government's call to service?

In the September 1861 "Herald", Bro. Thomas said that "a Christian engaging in, or encouraging war, whether offensive or defensive, does so in open violation of every precept of Christianity..." This article sufficed until casualties both in the North and South prompted conscription.

CHRISTIANS AND THE WAR

1863

58 years

In February Bro. Thomas returned to America by the S.S. Idaho. There he resumed his usual activities, proclaiming the Gospel of the Kingdom, writing occasional letters and articles that appeared in "The Ambassador", as well as working upon the third volume of Eureka.

In 1862 the Congress of the Southern States had passed a Conscription Act whereby all men between the ages of 18 and 50 years became liable for military service. In 1863 a similar Act was passed in the North conscripting men between 20 and 25 years, however in both cases there were means of exemption. In the South they had to be ministers of the gospel, while in the North a payment of three hundred dollars, provision of a substitute or a recognised objection to military service by a sect would suffice. At that time the Quakers were the only sect who qualified in the latter stipulation.

Bro. Thomas' advice was clear and definite. "Citizenship that begins in heaven overrides everything else in its claims and obligations...." Our advice to brethren was: "Be not enrolled; go to prison rather.....Fear not their threats".

MORE AMERICAN TRAVELS

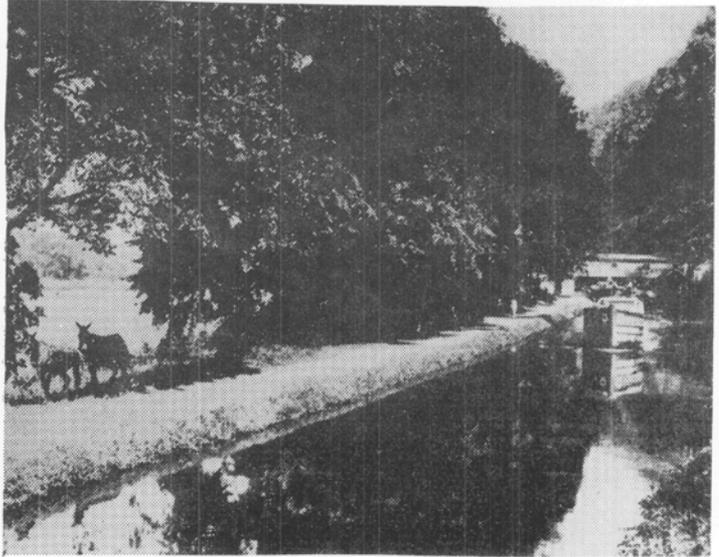
1864

59 years

During this year he toured the States of Pennsylvania, Kentucky, Illinois, Wisconsin and beyond into Canada. He found that Brethren did not have a unity of belief on both essential and non-essential doctrines.

It was unfortunate that, in the course of the journey, Bro. Thomas was involved in an accident. Some of the coaches of the convoy in which he was travelling were smashed, but he himself, was not hurt.

All kinds of "isms" — Anti-saltism, teetotalism, Anti-porkism etc. were preventing the Word from growing, in many cases, side issues to the real teaching of the Bible.



A MULE PULLED BARGE ON THE PENNSYLVANIA CANAL 1864

The following is an example of how the essentials of truth were being clouded. Upon the arrival of Bro. Thomas in Bristol, Wisconsin, brethren from Chicago came across to hear him. At the breaking of bread meeting, some refused to drink wine, being fanatical teetotalers, whilst others would drink nothing but true wine!

In Toronto also, Bro. Thomas found a divided state of affairs. There were some who would have him poisoned, while others held a keen interest in the scriptures.

On the way home from this tour he visited Ogle County where a brother Coffman lived. With him were other brethren who had heard that conscription was imminent. They desired Bro. Thomas to provide suitable certificates to present to the government.

As at that time there was no name by which they could be identified, Bro. Thomas decided that "Brethren in Christ" described the believers' true status. It was expressed in the single word, "Christadelphians", which was derived from the Greek, "Christou adelphoi", meaning "Christ's brethren". With this new name and the certificates made, Bro. Thomas and the applicants went before a Notary Public to "affirm the genuineness of his signature, and the truth of the certificate, in substance and in fact". The County Seal was affixed and the document kept by the brethren in safekeeping until needed.

During the year Bro. Thomas' father died at the age of 82.

CONSCRIPTION IN THE SOUTH

1865

60 years

During this year Bro. Thomas undertook another journey to Baltimore, Richmond, Petersburg and some of the outlying districts of Virginia, not so much to preach the gospel, but to encourage the brethren. He found them "cast down but not destroyed". They had continued their meetings all through the war, even though the country was devastated.

The war years and post war years were difficult times for the proclamation of the truth.

With the war being lost in the South, the Commander of the Confederate forces in the District of Henderson enforced conscription between the ages of 17 and 45 years. This affected ten brethren in the area. Bro. Thomas drew up documents for the brethren stating that they were all ministers of the gospel as defined by the Apostle Peter, and were thus exempted under Southern law. Accompanied by one of the brethren, he made a difficult journey through war torn country to the authorities, seeking exemption. The Officer, Colonel Napier, was puzzled by the extraordinary church which had ten ministers, but after close cross-examination of the brother, the certificates were signed and endorsed with exemption. As Bro. Thomas said, "The certificates were God's protection to His ministers in Henderson County, Kentucky".

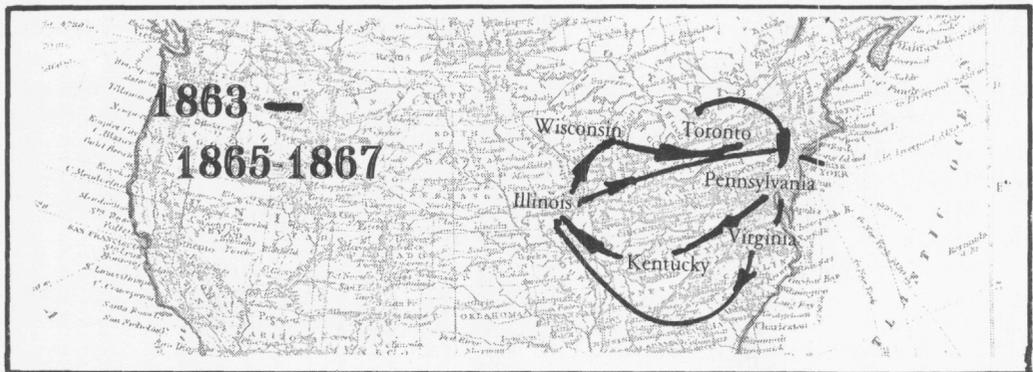
EUREKA VOL. 2

1866

61 years

In the May 1865 issue of the "Ambassador" the prospectus for Eureka Volume 2 appeared. It was not until this year however that the volume was published, due to important events recorded previously.

To the author, the time of issue seemed significant, for the 1,335 days of Daniel were to expire in 1868 according to his calculations, terminating the progress of human affairs that had seen centuries without direct divine intervention. In this Bro. Thomas proved to be wrong. However this error does not affect the thrust of his general conclusions.



FAILING HEALTH OF THE DOCTOR

1867
62 years

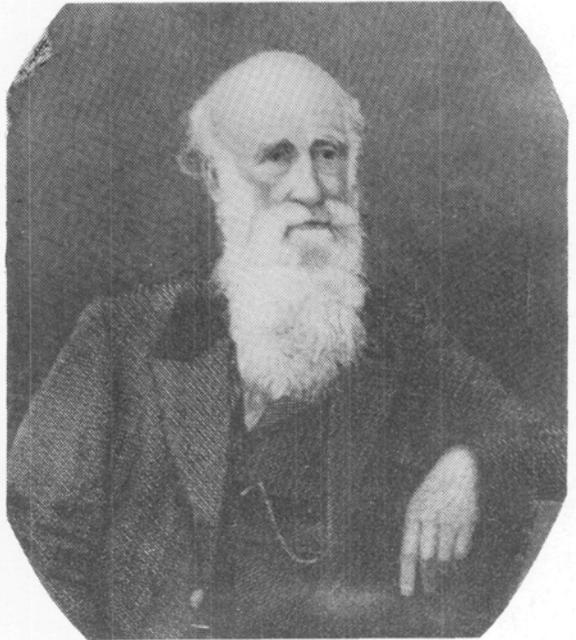
There were disquieting reports on the health of Bro. Thomas. In February, his daughter, Sis. Lasius wrote, "Father frequently complains of his head. A feeling of tightness, or pressure, and sometimes of heaviness comes over him, disabling him from writing. I think this is not to be wondered at seeing how constantly he has applied himself to his labours, day and night, without intermission for so many years."

Early in the same year a pamphlet appeared, issued by the brethren in Detroit consisting of the substance from Bro. Thomas' lectures there, on the resurrection of the dead and judgment. In the pamphlet the question is asked, whether a believer must understand all the details of this subject? He replied that if a person believed in the resurrection of the just and unjust, and that both classes will appear before the Righteous Judge, their understanding is sufficiently sound. "My purpose is to enlighten, not to condemn", he said.

THIRD VISIT TO BRITAIN —

1868-1869
63-64 years

EUREKA VOL. 3



The Baltimore Ecclesia issued a pamphlet written by Bro. Thomas called "Catechesis" in which was set out questions and answers on mortality, immortality and judgment.

On May 5th, 1868, Bro. Thomas and his daughter left New York on the 'SS Idaho' for Britain, being assured of a warm welcome by those who had waited so long for his return.

Their first Sunday was in Birmingham where a hundred were present, "by far the largest gathering of any ecclesia in Christendom known to this generation", Sis. Lasius noted. Bro. Thomas lectured in the Temperance Hall which later became the Ecclesia's meeting place.

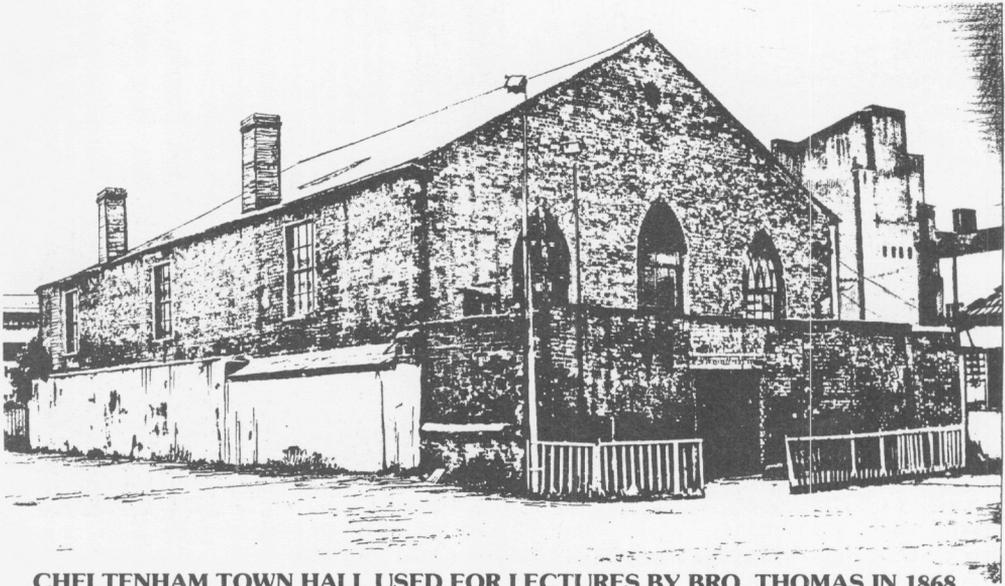
A tour of Britain followed with a string of places visited; the names of which are easier to follow on a map than by essay. Bro. Thomas held meetings in private houses and Town Halls, addressing both small audiences and large crowds.

Bro. Thomas journeyed into Wales and Scotland, returning to Birmingham on March 22nd, 1870, almost two years after their arrival from America.

Bro. Thomas said of the effects of the tour, "I found the labour at my time of life, too severe for the nervous energy generated by my physical organisation In the tour now completed I have exhibited the truth in a hundred and forty five discourses Thus far I have escaped such extreme depression of the vital force, though not entirely from the acquiescent feeling that disinclines from exercise of muscle or brain".



BRO. THOMAS IN BRITAIN FOR 3RD TIME. AGE 64



CHELTENHAM TOWN HALL USED FOR LECTURES BY BRO. THOMAS IN 1868

PROPOSED REMOVAL TO BRITAIN

1870
65 years

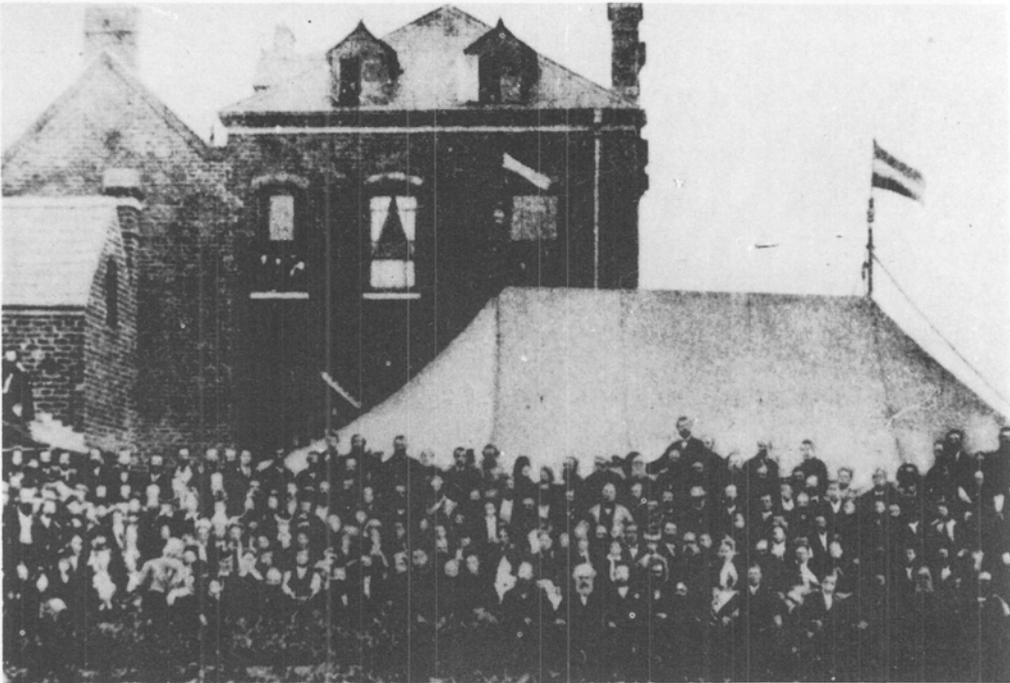
Following the tour, Bro. Thomas decided to settle in Britain with his wife and daughter. America was still in its slow recovery from the war that had crippled its energy.

A house was secured in Birmingham and in May, he and his daughter returned on the SS Idaho to America to wind up his affairs before moving to Britain.

While preparation was in hand, Bro. Thomas visited some of the communities in America, and in Baltimore he addressed the brethren. Bro. Thomas then went to Washington where once a thriving ecclesia, had been reduced to a dozen members. From there he travelled to Richmond, King William County and Philadelphia.

In the autumn he attempted another tour of the States and Canada, but got only as far as Worcester, Massachusetts, when he was forced home with a severe attack of peritonitis, which he had experienced in Britain.

IN THE BACKGROUND OF THE GATHERING IS THE HOUSE THAT WAS PURCHASED FOR THE USE OF BRO. THOMAS & FAMILY. HIS DEATH DEFEATED THIS



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

DEATH INTERVENES

1871
66 years

From home he continued to write occasional articles for the "Christadelphian" until his death on March 5th, 1871.

The course of his illness may be gathered from extracts of Sis. Lasius' letter conveying the news to believers in Britain: "His illness lasted eight days; days of excruciating agony, night and day. During the first day and night he walked the floor incessantly, being unable from excessive pain to lie down or sit down. The attack was similar to the one he had at Worcester last fall, only more aggravated. . . We sent for a doctor, but he gave us no hope unless a very unexpected change took place. Soon afterwards, the fever rising rapidly, father became speechless... Drowsiness came over him, consciousness gradually diminished, and he sank into a state of coma... All we could do then was to watch and wait and weep, while we looked on the heartrending struggle between life and death. Most heroically father struggled with the grim monster, only yielding inch by inch as the silent foe made a sure conquest.... At last at half-an-hour past midnight he quietly sank to rest, without a struggle at the last, just as quietly as a child. Oh, how peaceful and calm was that venerable countenance in the embrace of death! Even a shade of his former smile seemed to gleam through the cloud of sorrow which death had left on his countenance. He looked as though he might have said, 'I am satisfied with the result!'"

Bro. Thomas was in the midst of writing an article for "The Christadelphian" entitled, "What is flesh?"

THE NEWS RECEIVED IN BRITAIN

This letter written to Sis. Thomas from Birmingham, gives the feeling of the meeting there:

"On Sunday morning (19th) we had a very sad meeting. Brother Roberts intimated at the usual interval for fraternal announcements, that he had on the previous day received a letter from Sis. Lasius, announcing her father's death. He intended to give some particulars, but he could go no further than the opening sentence. His grief was too fresh to be restrained. He sat down to weep, and we all wept with him; in audible sobs, the brethren and sisters gave vent to their unfeigned grief. This painful scene continued for a few moments, when Brother Turner calmly and solemnly invited us to join with him in prayer. This soothed our broken hearts a little, but the exercise was mingled with the manifestations of our sorrow. Afterwards, before the breaking of bread, Brother Roberts spoke at length on the mournful event, and on the as yet unappreciated career of him who now sleeps. He spoke with great difficulty, but his words were much suited to the state of our minds. I wish his address could have been taken down for the perusal of those who did not hear it, but the only brother present who could have used shorthand with the necessary celerity (Brother Meahin), was too much bowed down and broken with sorrow to perform the mechanical part. Brother Roberts drew a beautiful parallel between Paul of the first Century and Paul of the nineteenth Century, as he said Bro. Thomas might truly be called."

BURIAL IN GREENWOOD CEMETERY

Bro. Thomas had left clear instructions regarding his burial, even to details of what parts of scripture he wanted read and in which order. He was to be buried away from the "so-called consecrated ground" of the Churches, under the control of a Christadelphian brother of good standing. He used to say, "Make no commotion when I am dead, just put me quietly out of sight in some corner. The Lord will soon be here to wake the dead."

On Monday, March 6th, the funeral was held at the Thomas' home with a large number of brethren and sisters present. The coffin had to be placed in a vault until the spring dried the earth up sufficiently for burial.

Brother Robert Roberts travelled to New York and arrived on April 19th. With Sis. Thomas and Sis. Lasius he visited several cemeteries to select his final burial place.

They visited the Jersey City Cemetery where Bro. Thomas' body was temporarily entombed in a vault. Bro. Roberts asked to see the coffin inside the vault. It was not until Bro. Roberts was allowed to see his beloved Bro. Thomas face to face inside the coffin, to handle his beard, his hand and his forehead, that the terrible reality of his death was finally forced home.

On Sunday April 30th, they took the coffin from Jersey City Cemetery to the Greenwood Cemetery — a two hour trip! Following the instructions of Bro. Thomas, Bro. Roberts conducted the final burial in company with forty or fifty brethren, sisters and friends at the Greenwood Cemetery.

The tombstone erected over the grave bears the following inscription:—

Here lies, in brief repose, waiting the return of the Lord from Heaven

JOHN THOMAS, M.D.

*Author of "Elpis Israel", "Eureka", "Anastasis", "Phanerosis",
and other works,*

*In his works and lectures he demonstrated the unscriptural character of
popular Christianity, and brought to light anew*

THE LONG-LOST FAITH OF THE APOSTLES

"Thy Word is Truth"

*During a busy life time, by mouth and pen, he contended earnestly for the faith
once delivered to the saints, and at his death left behind him as the result of his labours,
a body of people, in different parts of the world, known as*

THE CHRISTADELPHIANS,

To continue the work begun

Born April 12th, 1805; Died March 5th, 1871



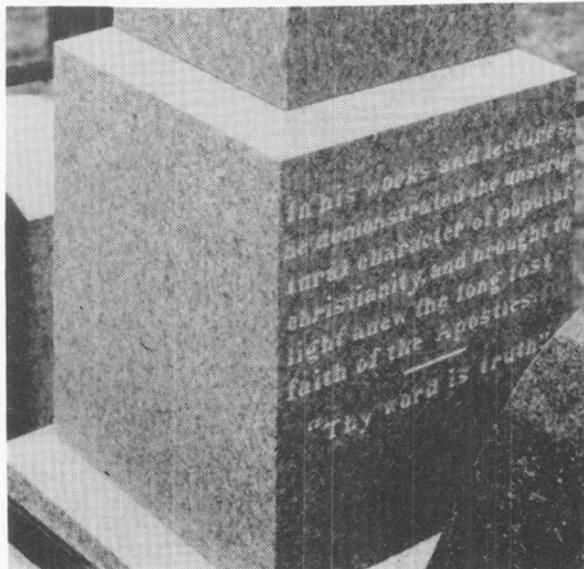
**VAULT WHERE BODY OF BRO. THOMAS WAS TEMPORARILY LAID,
JERSEY CITY CEMETERY.**



**BRO. THOMAS, BRO. ROBERTS AND SIS. THOMAS
AND DAUGHTER, EUSEBIA, AWAITING CHRIST'S
RETURN.**



BRO. THOMAS' GRAVE, GREENWOOD CEMETERY



INSCRIPTION ON THE BACK OF DR. THOMAS' GRAVE.

REFLECTIONS ON THE MAN

The direction of events in the life of Bro. Thomas was nothing but providential, God always selecting the right man for the work in hand:

"Dr. Thomas was naturally qualified for his great work. His intellect was a fine balance between perception and reflection, adapting him for accurate observation and reasoning, while a scientific education increased those powers. On the other hand, his independence and fidelity to conviction, fitted him to advocate the results of study without compromise."

"What was wanted was a man to break the clods: to open war against the world; to do the rough work connected with the nineteenth-century re-sowing of the good seed of the Kingdom. The Doctor was a remarkable man, and was the instrument of a remarkable work, which required strongly-marked characteristics for its accomplishment. Yet the qualities that fitted him for the work in hand made him appear to a disadvantage in other relations, and, undoubtedly, unsuited him for other kinds of good work.

He was fatherly, kind, domestic, disinterested, and truly humble, but these characteristics, however, were not seen by his enemies. His mind acted in so high a sphere that he could not stoop in fellowship with vulgarity or ignorance. His manner was distant and cold to those with whom he could hold no intercourse; but this latterly more than formerly. He was naturally very frank and confiding, but had, in the course of his life, been so often and so grievously bitten, that he became very reserved.

"One of the most important points in the character of Dr. Thomas was his disregard of worldly position. Had he continued to follow his profession there is little doubt that he would have been a successful physician. A professor in the city of Richmond, speaking of him said, "What a fool Dr. Thomas is. If he would only devote himself to his profession he might ride in the best carriage in Richmond." Had he acted in that way he would have been respected and praised by all. By his search for the answer to the question, "What is Truth?" he gave up all prospects of worldly success, and brought upon himself the opposition, often venomous, of those who had been friends. But to him truth was everything; where it led, he followed."

PUBLICATIONS OF JOHN THOMAS

As an indication of Bro. Thomas' style of writing, in 1834 an American paper the "People's Friend" wrote the following words: "Style chaste, reasoning close; takes high ground; treats all human authority very unceremoniously; appeals directly to the Scriptures, and contends for their supremacy over all councils and edicts, ancient and modern; shews he has bestowed much attention upon subjects of which he treats."

The books "Elpis Israel", "Eureka", "Anastasis" and "Phanerosis", mentioned on his tombstone, are monumental works on the scriptures. They reveal a mind that has taken the Bible as it teaches, without support from orthodox standards or popular beliefs.

He was well read in the works of Greek writers such as Plato; and equally well read in the words of 3rd and 4th century Christian writers. He was well acquainted with medieval history and had read first-hand sources of Reformists of the 16th Century. Bro. Thomas was likewise well versed in the writings of Milton, Newton, Hobbes, Locke and other 17th Century authors whose words are found in many of his magazine articles.

There were times in his life when he found he was not only the editor of the magazines, but also printer and distributor.

Bro. Thomas had many set backs in the production of his works — he suffered fires and financial hardship, to name but a few, but he was never thwarted by these circumstances, starting all over again if need be.

In the next few pages are the front covers of his major works and pamphlets, some of the pamphlets having come out of his magazines and major works.



DR. JOHN THOMAS



ELLEN THOMAS

THE
APOSTOLIC ADVOCATE;

EDITED BY
JOHN THOMAS, M.D.

"We (the Apostles) are of God: he who knows God, hearken to us; he who is not of God, hearken not to us. By this we know the Spirit of Truth, and the Spirit of Error."—John iv. 16.
"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour."—1 Pet. ii. 2.

VOL. I.

RICHMOND, VA:
PRINTED FOR THE EDITOR, BY J. C. WALKER.
1834.

1834

THE
APOSTACY UNVEILED:
OR
A DEBATE
BETWEEN
JOHN THOMAS, M.D.,
AND
A PRESBYTERIAN CLERGYMAN,
THIRTY-FOUR YEARS AGO,
ON
THE POPULAR DOCTRINE OF IMMORTALITY, HEAVEN, HELL, REACTION AND
REINFORCED TORMENT:
ARE THEY SCRIPTURAL?

"Now this is the testimony, that God hath given unto US (the true believers) eternal life; and this life is in His Son; for as he has had this life; he who has not the Son of God, has not this life."—(1 John v. 11.)
"There is an eternal body; for thus it is written, the first man Adam, was made a living soul. And there is a spiritual body; for thus it is written, the last Adam was made a quickening spirit."—PAUL.
"This mortal body must put on immortality."—PAUL.

1837.

LONDON: CHRISTIANITY BOOK DEPOT, 63, UPPER STREET, BIRMINGHAM;
BIRMINGHAM: THE CHRISTIANITY TRADING SOCIETY,
ATHLETIC ROAD, TEMPLE ROW.

1837

ELPIS ISRAEL:
OR
AN EXPOSITION
OF THE
KINGDOM OF GOD,
WITH REFERENCE TO
THE TIME OF THE END,
AND
THE AGE TO COME,
BY JOHN THOMAS, M.D.

"For the hope of Israel I am bound with this chain."—PAUL
Bible by whomsoever we require answers
What shall we believe, or have others believe?
What a world have we made, 'tis hard to find a place
Where such a promise is found as this.

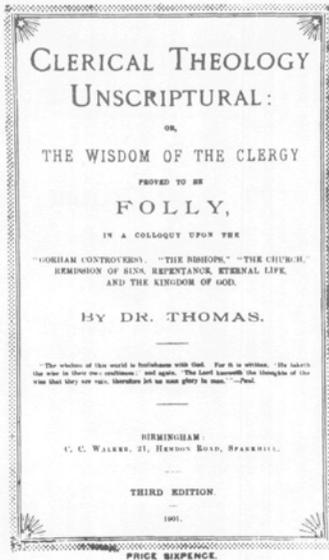
FOURTH EDITION—REVISED.

BIRMINGHAM:
PUBLISHED BY ROBERT ROBERTS, ATHLETIC ROAD,
TEMPLE ROW.
1848.

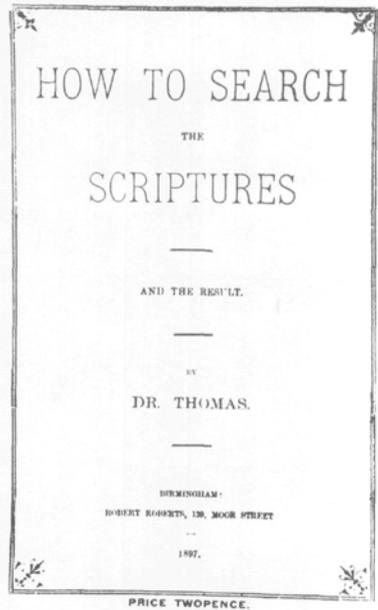
1848

THE SABBATH.
—
WHAT THE BIBLE
TEACHES CONCERNING IT.
—
REPRINTED FROM
ELPIS ISRAEL.
AN EXPOSITION OF THE KINGDOM OF GOD
WITH REFERENCE TO THE TIME OF THE
END AND THE AGE TO COME.
—
By JOHN THOMAS, M.D.
—
"LET NO MAN JUDGE YOU OF THE SABBATH."
(PAUL TO THE COLOSSIANS.)
—
BIRMINGHAM:
C. C. WALKER, 21, HERDON ROAD, SPARKHILL.
1849.
—
PRICE ONE PENNY.

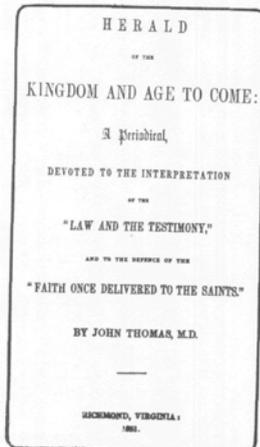
1849



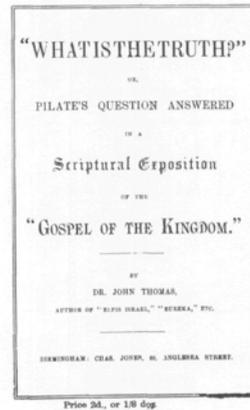
1850



1851



1851



1852

ODOLOGY :

AN ANTIDOTE TO SPIRITUALISM.

BEING AN ANALYSIS OF THE CLAIMS OF SPIRITUALISM
IN THE LIGHT OF THE BIBLE.

(First Published in 1851.)

BY

JOHN THOMAS, M.D.,

Author of "Egyp. Israel," "Essays on Exposition of the Apocryphal"
in 1 vol., and other works.

"Now the spirits speaketh expressly, that in the latter times some shall
depart from the faith, giving heed to seducing spirits, and
doctrines of devils."—Paul to Timothy, 1 Tim. iv. 1.

BIRMINGHAM :

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

1819.

PRICE TWOPENCE.

(FOURTH EDITION.)

1852

Jesus Christ in His prophetic appearance in the light
of His destiny as High Priest and Mediator on the
restored throne of David in Jerusalem.

The Bible Doctrine

Concerning

The Tempter.

considered on behalf of
An Kingdome who had read "Egyp. Israel."



By Dr. THOMAS.

Reprinted from "Herald of the Kingdom," September, 1852.
Pages 256-264.

AUGUST, 1929. Previous reprint, 1887.

4d.

1852

John Thomas

THE DESTINY OF HUMAN GOVERNMENTS IN THE LIGHT OF SCRIPTURE.

"And I saw three unclean spirits like frogs."—*Rev. xvi. 13.*



[This is the Arms of France.]

The Fierce Democracy and 'the Powers that be.'
The Military Usurpation of Napoleon Interpreted.
'The Great City.'
Tripartite Division of the Great City.
The French Empire.
Politicians, Republican Gospelers, & their Traditions.
The European Prospect.

By JOHN THOMAS, M.D., New York.

Author of *Egyp. Israel*; a book for the Times; being an Exposition of the
Kingdom of God, with reference to the "Time of the End" and "the Ap.
in vision."

EDINBURGH:
JAMES R. ROBERTSON, 29, NICOLSON STREET.
LONDON: ARTHUR HALL & CO., PATERNOSTER ROW.
GLASGOW: G. GALLIE, 99, BUCHANAN STREET.
1853.

Price Sixpence.

J. Taylor, Printer, 21 George Street.

1853

A BRIEF EXPOSITION OF THE PROPHECY OF DANIEL

BY

JOHN THOMAS, M.D.



"None of the unrighteous shall understand;
but the wise shall understand."—DANIEL.



BIRMINGHAM :
"THE CHRISTADELPHIAN," 21 HENDON ROAD, SPARKHILL,

1848

1854

ANASTASIS

A TREATISE
ON THE JUDGMENT OF THE DEAD
AT
THE APPEARING OF CHRIST
*With reference to the nature of the body
when it first emerges from the grave*
BY JOHN THOMAS, M.D.
*Author of "Alpha Israel"; "Eureka, an
Exposition of the "Apocrypha"; and other works.*

"There shall be a Resurrection of Dead Ones, both of just and unjust men."—(Psalm)
"And in Paul's account of Christianity, resurrection, and the Judgment on Good, Pale
resurrection."—(John 5:28, 29)
"Why should it be thought a thing impossible with you, that the Dead should raise the
dead?"—(Psalm 139:14)

BIRMINGHAM:
"THE CHRISTIANISHIAN", 21, HENDON ROAD,
SPARKHILL, II.
1867.

1866

CATECHESIS:
OR
SCRIPTURAL INSTRUCTION ON MORTALITY,
IMMORTALITY AND JUDGMENT,
IN THE FORM OF QUESTION AND ANSWER.

BY JOHN THOMAS, M.D.
Author of "Alpha Israel"; "Eureka"; "Answers"; and other Works.

TO WHICH ARE ADDED
SIXTEEN QUESTIONS AND ANSWERS
ON THE TIME AND PLACE OF
THE ONE GREAT OFFERING

BY THE SAME AUTHOR.

FOURTH EDITION,
1915.
BIRMINGHAM:
C. C. WALKER, 21, HENDON ROAD, SPARKHILL.

1869

THE
REVEALED MYSTERY
OR
HIDDEN WISDOM OF THE DEITY,
EXPOUNDED IN
A SUMMARY OF CHRISTIANITY REVEALED IN THE BIBLE;
A Discourse on Eternal Life
AND
AN ANALYSIS OF THE BIBLE DOCTRINE OF
THE KINGDOM OF GOD.

BY JOHN THOMAS, M.D.
(Author of "Alpha Israel"; "Eureka," in 4 vols., an Exposition of the
"Apocrypha" and other Works.)

BIRMINGHAM (England), TO BE HAD OF C. C. WALKER,
21, HENDON ROAD, SPARKHILL, BIRMINGHAM.
1861.

1869

PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF
THE OLD AND NEW TESTAMENTS CONCERNING THE
MANIFESTATION OF THE
INVISIBLE ETERNAL GOD IN HUMAN
NATURE

DR. JOHN THOMAS

INCLUDING AN
INDEX TO THE TITLES
OF DIETY
The Editor of "The Logos"



THE CLYDE PRESS
MELBOURNE

1869

This is Life Eternal to Know Thee the Only True God & Jesus the Christ, whom Thou hast sent.

From Everlasting to Everlasting, Thou art ALIVE.
 "WHOM NO MAN HATH SEEN"
EHYEH
 IS
I WILL BE
 MY NAME
 I Th. VI. 16

Times of the Prophetic Oracles.

"Before Me there was no All formed, neither shall be after Me."
 "I am Ehyeh your Holy One, the Creator of Israel, your King."
 "The Son's name shall be called Wonderful, Wonderful, the Everlasting Father, the Prince of Peace."
 "I am the First! One and the Last! One!"
 "I will be what I will be. I WILL BE thy God, Name for the Dark and the Light."
 "Ehyeh, Yehovah, Jehovah, or Yah, is a Man of War."
 "I am Ehyeh, that is My Name, and my glory I will not give to another."
 "As I Live, the Whole Earth shall be full of my glory."
 "I am Ehyeh (or Jehovah) and there is none else Beside Me there is no Savior."

Days of the Ministry of John & Jesus Christ.

אֲשֶׁר אֶהְיֶה
 "WHO I WILL BE"



"Lion of the Tribe of Judah, the Root & Offspring of David."
 "The EHYEH of the WHOLE EARTH he shall be called."

"The Father is in Me & I in him: I proceeded & came forth from him."
 "The Father hath committed all judgment to the Son, that all should honor the Son as they honor the Father."
 "We speak that We do know, and ye receive not Our testimony."
 "I am the Lamb of the Invisible God, first born of every creature, by whom all things were created."
 "He will glorify Me with himself with the glory I had with him before the world was."
 "I go to the Father who is greater than I."
 "I was in the world & the world was made by Me, but it knew me not."
 "I am Ehyeh the Sa-viour (i.e. JESUS) the Anointed King of Israel."
 "I will ascend where I was before, but I will come again, as a that Blessed is he that watches!"

Hear O Israel, I Will Be our Mighty One is One Who



Man of Proclamation Brought from the Hebrew of Deut. vi. 4

Though born after; He was before me!



John, the Burning & Shining Light.

REVISED BY THE LATE JOHN THOMAS, M. A. NEW BRIDGE ST. GREAT ST. MARTIN'S CHURCH, LONDON, 1861.

REVISED BY C. C. WALKER, TOPPER OF THE CHURCH OF THE HOLY SPIRIT, LONDON, 1861.

PICTORIAL ILLUSTRATION OF DEITY MANIFESTED IN THE FLESH