

# CHRISTADELPHIAN TREASURY

FORMING A COLLECTION OF EXTRACTS  
FROM WRITINGS EXHIBITING

“THE TRUTH”

IN OPPOSITION TO THE DOGMAS OF  
PAPAL AND PROTESTANT CHRISTENDOM

BY

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

COMPILED, DIGESTED OR WRITTEN BY

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## PREFACE.

“ *The Christadelphian Treasury* ” seeks to be of real service to Christadelphians in re-stating and re-emphasising Christadelphian Truths. Such an aim is justifiable at any time; in these days it is an urgent necessity in view of threatening dangers. In this respect the present volume claims to be especially “ *A Book for the Times* ”.

An esteemed brother—J. C. Bruce, of Jersey City, U.S.A.—reminded us forcefully at a recent London Fraternal Gathering that “ we have an inborn disposition to fall away from the Truth ”. To counteract this disposition, individual self-examination and ecclesial exhortation are essential if purity of doctrine and consistent conduct are to be maintained.

Thanks to the mercy of God, Apostolic Truth and its essential correlative Apostolic Practice, have been re-discovered through the instrumentality of Dr. Thomas and Brother Robert Roberts in these latter days of the Gentiles. Their task was one of extraordinary difficulty—how difficult the published record of their lives and work gives some indication. But they succeeded; they consolidated the Truth they had re-discovered; they crystallized their strenuous labours in convenient form in the writings they left on the Truth—an incomparable library of the Truth’s literature which has been second only to the Bible itself in the work of enlightenment in

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these days. Thousands have lived to thank God for the work they so nobly accomplished.

The work of the Truth has survived the vicissitudes of three generations ; in spite of threatening without and division within, it has developed and multiplied. Thanks to that true foundation laid by Dr. Thomas, and so admirably built upon by Brother Roberts and his contemporary and succeeding worthy brethren and sisters, who have clung intelligently and tenaciously to their teaching and methods, purity in doctrine and consistency in practice have been maintained over a period of sixty years. There have been crises in the history of the Truth : false doctrine, speciously disguised, or even innocently promulgated, has been introduced many times, but thanks be to God, there have never been wanting in any division or crisis staunch brethren and sisters who have put the Truth and its claims first, who have refused to compromise with error, who have set purity of doctrine before personal feeling, who have not been afraid to cry aloud and spare not when danger threatened, and to proclaim in its true colours any departure from the One Faith, no matter by whom proclaimed, or however fascinating might be its appeal.

Once again danger threatens—all the more serious because of outward calm and lack of warning. The spirit of the Times is the spirit of compromise. Christendom—apostate Christendom—calls for Unity amongst the harlot daughters of the great Mother Church, and the call is being heard. The same cry is heard in the Brotherhood. “ The Plea for Union ” ; “ Re-union of Divided Ecclesias ” ; “ Forget the Past ” ; “ Those who caused the division in the past are dead ” ; “ Why perpetuate the difference ? ” ; “ Why make non-essentials tests of fellowship ? ” ; “ Let us co-operate : let us unite ! ”

This plea for unity has deceived many, especially those young in the Truth, and who did not have the



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sobering experiences of the Inspiration and Responsibility Divisions. The plea for re-union amongst divided Ecclesias appeals now, as it has always done, to emotion and sentiment and generous impulse. But it does not deceive brethren and sisters who remember the essential and fundamental questions raised in those great divisions. Nor does it deceive younger brethren and sisters who have taken the trouble to read up and master the issues at stake. No vain talk about "non-essentials", "mere matters of personality", or "out of date controversies" can hoodwink a true brother or sister into letting slip one of the fundamentals of the whole counsel of God. Nor will they be parties to any false distinction drawn between "membership" and "fellowship".

There is danger around, ahead, in our midst. "*The present position is more important than that of 35 years ago; but our view is that the present position is very closely related to that of 35 years ago, in that the doctrines of partial and erring inspiration, though not openly advocated, are at any rate fellowshipped as they were then*". So said the Editor of "*The Christadelphian*", Brother C. C. Walker, in an article recently ("*The Christadelphian*", 1921, p. 71).

Where, then, is the voice of warning? It was wanting when and where it should have been trumpeted forth. But there are those who refuse to remain silent in view of the threatening danger. All over the Christadelphian world veterans and stalwarts are being compelled by the sense of impending calamity and fear of latter day apostasy to proclaim the warning note of "Danger! Be on your guard!" and to join with us in the work of crying aloud and sparing not in defence of the Truth. Their impressive words will be found throughout this volume, but especially in Sections IV. and IX., and those "Final Words" which form its close. Shall these solemn warnings and earnest entreaties, these words of advice and help—in some cases probably the last words

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these brethren will ever pen for publication—fall on deaf ears?

The spirit of compromise is abroad; it threatens the Brotherhood. Let us face it in the spirit which animated the worthy Christadelphians of the past. To help us to this end is the immediate purpose of this book; it summarises Christadelphian teaching on the fundamental questions of doctrine and practice from the days of Dr. Thomas and Brother Robert Roberts to our own days. It reflects the minds of men who, where the Truth is concerned, refused to compromise. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught" (2 Thess. ii. 15).

FRANK G. JANNAWAY,  
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# CHRISTADELPHIAN TREASURY

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## SECTION I.

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Concerning God, Jesus Christ,  
The Angels, and Worship.

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### The God of Israel.

OUR proposition is that Moses and the Prophets teach that there was One Primary Creating Power and a multitude of Secondary Powers, as intimately connected with and dependent on the First as ten or a hundred are upon number one; and that this multiplication of the One Power in the relation of Father, Sons, and Holy Spirit was in existence before the Mosaic Creation. The Supreme Power has not only a Son, but a multitude of Sons, and all of them partaking of His nature, or spirit-substance, *hypostasis*.

The Supreme Power, or Ail, is "the Godhead", or source, fountain, or sole spring of Power. Moses and the prophets do not teach that "there are three persons, three essences, three somethings, or three anythings in the Godhead; and that these three distinct units, or unities, constitute only one unit or one Unity—and *that* Tri-Unity is the God of Israel". They do not teach this. They teach the absolute oneness of the

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Power-Head. "Before me", as written in Isaiah xliii. 10, 11, "*Ail* was not created, nor after me shall be: I, I shall be (*anoke, anoke, Yahweh*); and NONE WITHOUT ME A SAVIOUR".

Dr. J. Thomas.

### Only One God.

THUS far Moses and Paul are in agreement. Now, Jesus of Nazareth is perfectly Mosaic in his teaching upon the subject. When a certain Scribe asked him: "Which is the chief commandment of all?" He answered in the words of Moses, so often referred to by the Jews of our day: "The first of all the Commandments", said he, is "Hear, O Israel; YAHWEH *our ELOHIM*, is *ONE Yahweh*. And thou shalt love YAHWEH, thine *Elohim*, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like; as Thou shalt love thy neighbour as thyself. There is none other commandment greater than these". . . . "Well, Teacher", said the Scribe, "thou hast said the truth; for THERE IS ONE DEITY, and there is no other but of Him" (Mark xii. 29-32).

Dr. J. Thomas.

### The God of the Bible.

THE God revealed to us in the Bible is a creator, a father, and a person—universal in his presence and power by the spirit, but still a located and Glorious Person whom we can contemplate, love, confide in, and adore. Jesus is his Son, begotten by the Spirit, and exalted to the Father's presence as mediator between God and man. This is suited to our mental constitution, which is God's own handiwork.

We cannot worship abstract power, but we can worship a glorious person who possesses it. We cannot approach so glorious a person in our own right; but

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we can come to him in the acceptable name of Christ, whom he has given to us of his own kindness and wisdom. This is very different from church and chapel theology.

Robert Roberts.

Read "*Phanerosis* ", by Dr. John Thomas.

See Deut. vi. 4; Mark xii. 29; 1 Cor. viii. 6; Ephes. iv. 6; 1 Tim. ii. 5; Isaiah xlv. 5; xlv. 9, 10; xlv. 6, 8; Psalm cxxxiii. 1; 1 Kings viii. 30; Eccles. v. 2; Psalm cii. 19; Luke xxiv. 51; Mark xvi. 19; 1 John i. 5; 1 Tim. vi. 16; Psalm civ. 1; cxiii. 4; James iii. 9; 1 Cor. xi. 7; 2 Cor. iv. 4; Heb. i. 3; Zech. xiii. 7; Num. xii. 8; Psalm cxxxix. 2-12; civ. 30; Jer. xxiii. 28; Prov. xv. 3; Heb. i. 7; Psalm ciii. 20, 21.

### God and the Fool.

"**THERE** is no God ". This is the statement of the fool, as David tells us. Fools are plentiful, and always have been. It is in their midst that we have to pass the time of our probation. These men, although fools, are not simple enough to openly affirm their mind; they only do it, as the Psalmist adds, in their hearts. They disclosed their minds by their actions—by systematically omitting God from their arrangements. Let us take care, lest we fall victims to the folly of the fool. Unbelief is more infectious than any disease. To be surrounded by fools is no new experience for saints.

In Job's day the question of the fool was: "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" (Job xxi. 15). In the Psalmist's time the thought of the fool was: "God hath forgotten; he hideth his face; he will never see it" (Psalm x. 11). And read Isaiah xxix. 15; Jer. xvii. 15; Ezek. ix. 9. In Apostolic days, and subsequent ones, down to our own, the fool has been scoffingly enquiring: "Where is the promise of his Coming?" God is not unmindful of the fool—for him a rod is in preparation. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished".

A. T. Jannaway.

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### A Real God.

WE learn from the Bible that the Deity it reveals has both body and parts. Paul teaches us this in declaring that the resurrected and anointed Jesus is the reflexion of the glory and peculiar nature of the substance of the Theos (Heb. i. 3). In other words, he partakes of the Divine Nature; so that what He is now is what the Deity hath always been. The substance of the Theos is essentially living substance. It could not exist and yet be dead substance, for "the Father hath life in Himself", and that life is His inherent peculiarity. It is underived from any antecedent existence; nor can it forsake the Divine Substance, for in that event the Deity would be mortal. But Paul styles Him "the *Incorruptible* Theos", and says that "He is the only One having deathlessness". Hence, the essential qualities of the substance, which underlies all that is predicable of Him, are incorruptibility and life.

Dr. J. Thomas.

### God the Creator.

"THERE is one Deity, the Father, *out of Whom* are all things" (1 Cor. viii. 6). The divinity of the schools gives us an idea contrary to this. By the schoolmen we are told that God created all things *out of nothing*! Where they got this notion from we know not, save from their own imaginations. The proverb says: "Take nothing from nothing and nothing comes"; but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God! But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air.

Dr. J. Thomas.

Read "*Phanerosis*", by Dr. J. Thomas.



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### The Work of Creation.

HE has revealed Himself to us as a Potentate, a King, a Lord, etc. Now, they who fill these stations commit to others the service of executing their will and pleasure. And thus it is with the Invisible and Eternal Potentate. His Kingdom ruleth over all. His angels, or Elohim, mighty in strength, do His commandment, hearkening unto the voice of His words. They are His hosts, His ministers, that do His pleasure (Psalm ciii. 19).

In the light of this revelation I understand the Mosaic record of the Creation. It pleased the King Eternal, nearly six thousand years ago, to add a new habitable province to His dominion; not by an original creation of a globe, but by the re-constitution of one already existing as one of the solar planets. He commanded His angels to go and execute the work according to the order detailed by Moses. They hearkened unto the voice of His words; and in six days finished all they were commanded to do.

Dr. J. Thomas.

Read "*Elpis Israel*", by Dr. Thomas.

### "No Man hath seen God".

EXODUS xxxiii. 20-23. This was not the personal Creator, both Jesus and Paul affirming that *no man* hath seen God *at any time* (John i. 18; 1 Tim. vi. 16). It was His manifestation by Spirit in the angels of His power (see Acts vii. 38, 53; Heb. ii. 2). The impossibility of man looking in the face of the Being who appeared to Moses is not inconsistent with this, since such may be true in relation to the higher order of angelic manifestation on the principle that made it impossible for Israel to behold even the face of Moses when he came down from the Mount.

The Eternal, who is omnipresent by His Spirit, manifested Himself to Moses in the person of the chief

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of the Elohim, on Sinai, who bore Yahweh's name. The one self existent Eternal Ail *hath never been seen by any mortal man*. The Scriptures teach that in seeing God men *saw embodiments of the Spirit of the Eternal Increate, not the Eternal Himself*. R. Roberts.

### God and Men of Science.

“MEN of science seek, in all reverence, to discover the Almighty, the Everlasting”. These were the words of Professor Ray Lankester, in his presidential address at an annual meeting of the British Association. The sentence has a pleasing sound, but what does it mean? What is it in relation to God that scientists wish to discover? Is it God's abode? No, they are not quite so simple as that. Is it a knowledge of His greatness? Surely not, for this is a fact obvious to the man in the street. . . . Is it a better acquaintance with the workings of God in nature that these savants are seeking? If so, the Professor should have said so plainly. But how limited must be our knowledge of God if we are confined to what Nature can tell us. . . .

Why do men of science turn from God's beautiful, reason-satisfying, ready-to-hand revelation (in the Bible), and spend their best hours in star-gazing and rummaging among the dust for knowledge which they can never get? The world by wisdom knows not God: “His ways are past finding out” (1 Cor. i. 21; Rom. xi. 33).

A. T. Jannaway.

### The Greatest Insult to God.

A MAN cannot “honour God” more than in believing *what He promises*, and doing what He commands; although to repudiate that belief, and to neglect, or disobey those commands, should highly gratify all his senses, and place at his disposal the kingdoms of the world and all their glory.

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Not to believe the promises of God is, in effect, to call God a liar; and no offence, even to men of integrity in the world, is so insulting and intolerable as this. "Let God be true", saith the Scripture. His veracity must not be impeached in word or deed; if it be, then "judgment without mercy" is the "sorer punishment" which awaits the calumniator. Dr. J. Thomas.

See Hebrews xi. 6; Rom. iii. 4.

### **God never Thwarted.**

GOD has never been "cornered" or checkmated by man. Those who say to the contrary know not the scriptures nor the power of God. Often has God had to withhold His blessings on account of human perversity (Psalm lxxxi. 13-16; Isa. xlviii. 18, 19), but never has He been defeated, or His intentions frustrated in the sense of the unbeliever's objection. Whenever God has withheld good, it has been done, not through any weakness or failure on His part, but agreeably to His wise and almighty prerogative.

No man or men have ever been beyond the control or manipulation of God, and no event or events have ever taken Him by surprise. The Fall of man, the wickedness of the antediluvians, the rebellion of Israel, and the Apostasy of the Gentiles were all foreseen by Him, and His plans and promises made accordingly. Whatever failure has presented itself in human history has been on the side of man, and the failure, as already said, was foreseen and utilised by God for the accomplishment of the final issue—the salvation of the world.

A. T. Jannaway.

### **God's Foreknowledge.**

GOD's foreknowledge of what a man's character will be does not cause Him to exempt him from trial. He rewards and punishes none upon foregone conclusions. He does not say to this man, "I know you are certain

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to turn out a reprobate, therefore I will punish you for what you would do "; nor does He say to another, " I know thee that thou would'st do well all the days of thy life; therefore I will promote thee to glory and honour, without subjecting thee to the tribulation of the world ". His principle is to recompense men according to what they *have done*, not for what they would do. Thus He dealt with the two Adams.

Dr. J. Thomas.

### God the Author of Evil.

GOD is certainly the author of evil. He Himself declares it (Isaiah xlv. 7; Amos iii. 6; Jer. xlv. 5). He is the author of evil in a sense in which He is not the author of sin: for sin is the wrong use of independent power conferred upon a creature, and of this He is not the author. But of the evil inflicted in punishment thereof, He is the author direct. But then, says the objector, James has said: " God cannot be tempted with evil". This is not out of harmony with the other truth. He does not deal in evil for the love of it. Evil presents no attraction to Him that He should inflict it for the mere sake of it, or draw men by temptation into the channel of it. He is good, and good only: but He inflicts the evil on rebellion, and this indeed is part of His goodness.

R. Roberts.

### Paul and God.

How vividly Paul realised the fact of God's existence and His closeness to us. The Apostle seems to have been quite unable to lose sight of God and the near and affectionate connection between Him and the experience of His children. His references to the matter are simply delightful. They are so homely and natural, and are made with such assurance that we must be dull indeed if, when we reflect upon them, we fail to be encouraged and uplifted. As an example of the Apostle's artless,

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impressive, and confident way when speaking of God, let us read his letter to the Philippian believers. Here are a few quotations (and they might be doubled) from this very brief epistle: "I thank God upon every remembrance of you" (ch. i. 3); "God is my record, how greatly I long after you all" (ch. i. 8); and his statements in ch. ii. 14; iv. 6; iv. 19; ii. 18; ii. 9; ii. 25; iv. 20.

A. T. Jannaway.

### Unity not Trinity.

PAUL, as well as Moses, declares, "there is no other God but one"; and having so said, proceeds to remark: "For though there be that are called gods, whether in the heaven or upon the earth (as there are gods many and lords many), *but to us* there is one God the Father, *out of Whom* all things, and we *for Him*; and one Lord Jesus anointed, on account of whom all things, and we through Him. Howbeit the knowledge is not in all" (1 Cor. viii. 4-7).

Here, then, we have good authority for saying that in the universe there are many gods, and many lords; but that over and above them all is ONE SUPREME, who is styled "the Blessed and Only Sovereign, the King of kings, and Lord of lords; the only one having deathlessness, inhabiting light unapproachable, whom no one of men hath seen, nor be able to behold" (1 Tim. vi. 15). He is God of gods, whose existence He Himself admits in saying to Israel: "I am Jehovah, thy Elohim . . .". "There shall not be to thee other *Elohim* above me" (Exod. xx. 2, 3).

Dr. J. Thomas.

### The Holy Trinity.

ACCORDING to the theology of the Satan, the supreme God is what they call "the Father, Son, and Holy Ghost"; that is, really their father the Devil, his Son Antichrist, and the Ghost of the flesh. These are their

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“Holy Trinity” in whom they delight, and after whom they go wondering (Rev. xiii. 3). Next in rank below these are “the angels”, whom they also worship in praying to them and dedicating to their honour the Temples in which they perform their rites (Col. ii. 18). With these also may be ranked what Satan styles the immortal disembodied souls of dead men, women, and babes which, furnished with wings on their arrival “beyond the skies”, become angels.

These mythological orders of *Theoi* and *Daimones* constitute “the providence” of the Satan’s theology. As a whole, it is nothing but “the Old Serpent” heathenism in a new skin—Bible names applied to devilish things.

Dr. J. Thomas.

### God the Father.

THE “First Person” in Satan’s Trinity is a ferocious, inaccessible, and implacable divinity. He is represented by his priests as having created myriads of human beings with the certainty of no other destiny than eternal torture in fire and burning brimstone. That he has made “faith alone” the condition of escape from this; but that none of his creatures can have faith unless he works it in them by the operation of his spirit, bestowed in answer to the prayers of his priests, clergy or ministers; and even then he only grants it reluctantly in special cases, at the instigation of the combined supplications of “ministers”, the Virgin and her Son, and the Saints and angels of the system.

Read the Liturgies of Rome and Canterbury, and listen to the random outpourings of the pulpit, and witness the tumults, uproars, and bawlings of the religion-gettings of the Satan, and the character of the Gods and Demons of their theology may be accurately inferred from their words and works in conventicle.

Dr. J. Thomas.

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### **The Holy Ghost.**

CURRENT theology has much to say about "The Holy Ghost". Asked to define what it means, it will say: "The third person in the Trinity". Asked to explain what we are to understand by "the third person in the Trinity", it will stop, and say, "Mystery". Now it must be admitted by all reflecting people that this is highly unsatisfactory. Words are used to represent ideas; and when they fail to represent an idea that the mind can take in, they have lost their function and become worse than useless. They are then a cheat; they pretend to represent something that they do not represent, and they impress the unthinking with the idea that a thing is understood when it is not understood.

If we turn from the clergy to the Bible, we find matters upon a very different footing. The Bible has much to say about THE HOLY SPIRIT, and nothing at all, properly speaking, about the Holy Ghost. The word "ghost" has no business in the New Testament. This is proved even by the recent ecclesiastical revision it has undergone. The American committee, who assisted the revising corps, struck out the word "ghost" altogether, and substituted "spirit" in every case. And the revisers themselves, while retaining "ghost", have put a note in the margin to say that "spirit" may be read for "ghost". On every ground of scholarship, they ought to have suppressed "ghost" altogether. There is no justification for its retention, except the fear of doing violence to long established religious usage, in which the phrase "Holy Ghost" has come almost to be the sacred symbol of a vital truth.

Read "*Phanerosis*", by Dr. J. Thomas.

R. Roberts.

### **Gift of the Holy Spirit.**

THE Spirit-rain of the Pentecostian era was bestowed upon certain of the Saints to qualify them officially.

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that they might exercise the gifts for the public benefit—"for the building up of the body of the Christ". Paul tells us how long this arrangement was to continue. "Till", he says, "we shall come into the unity of the faith and of the knowledge of the Son of God—into a perfect man; into the measure of the stature of the fulness of Christ". This limits the gifts to the above Apostolic Saints; that is, to those contemporary with the Apostles, but who may nevertheless have survived them many years. He testified to this effect very plainly in 1 Cor. xiii. 8, where he speaks of the cessation of the baptismal gifts.

Dr. J. Thomas.

### **Holy Spirit not now.**

WHY have we not the Holy Spirit given to us now, as in the days of the Apostles?

The Holy Spirit was given in the days of the Apostles as a divine witness to the truth of their testimony to the resurrection of Christ (see John xv. 26, 27; Acts v. 32; Heb. ii. 4; Mark xvi. 20). The Apostles were the "witnesses" to that fact (Acts ii. 32; iii. 15; v. 32; x. 39; xiii. 31). No such purpose could be served now, for there is no witnesses' testimony for the Spirit to confirm.

No doubt it would be a powerful confirmer of faith if God gave the Holy Spirit to believers now as He did in the days of the Apostles; but we must remember that God condescends to such special displays of power only at great turning points when it is necessary to show His endorsement of events for the confidence of subsequent generations. Faith is the great thing He aims to produce. The constant exhibition of His power would be "sight", not faith. "Without faith, it is impossible to please God" (Heb. xi. 6). He grants so much confirmation of the testimony as is necessary to enable men to have faith in the thing testified. Beyond this we might desire, but cannot expect Him to go.

R. Roberts (Abridged).



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### **Gifts of the Holy Spirit.**

BAPTISMAL grace seems to have been distributed into nine gifts :—

1. The word of wisdom ;
2. The word of knowledge ;
3. Faith that removes mountains ;
4. The gifts of healing ;
5. The inworking of powers ;
6. Prophecy, or the gift of prophesying ;
7. Discerning of spirits ;
8. Kinds of tongues ;
9. The interpretation of tongues.

The Spirit made them (the recipients) elders through baptism of the Spirit, and distributed them into orders, according to the following ranks :—

1. Apostles ;
2. Prophets ;
3. Teachers ;
4. Powers ;
5. Healers ;
6. Helps ;
7. Governors ;
8. Linguists ;
9. Interpreters.

These were those who had the rule *by divine authority*.

Dr. J. Thomas.

### **God the Son.**

ACCORDING to Rome and Canterbury, the implacability and ferocity of the “ First Person ” of the Satan’s Trinity necessitated the institution of a mediation, whose function should be to make “ the First Person ” willing to save a soul—in other words, to make him placable. This mediation introduces “ the Second Person ” as a mild, inoffensive, amiable and

## THE CHRISTADELPHIAN TREASURY

benevolent Eternal God—the milk of all kindness compared with “ the First Person ”, whose disposition is illustrated by the fabled Saturn, who is said to have devoured his own offspring. These two incompatible personages, the Satan teaches, are One God—the one in a rage, and the other expostulating and soothing him, and affectionately interceding with him to spare certain miserable and guilty wretches, whose thefts, adulteries, murders, covetousness, and other abominations “ have found them out ”; but pleading for them in vain, until he promises to go and die on a cross in their stead.

Dr. J. Thomas.

### **The Name of Jesus Christ.**

THE *name* of Jesus Christ comprehends all that is affirmable of him; and is therefore the summary of his character as a prophet, sacrifice, priest and king. Hence, to understand his name we must know what is testified of him in the Law, the Prophets, the Psalms, and the Apostles. From the “ Old Testament ” we may become acquainted with the Shiloh’s name. This is absolutely necessary; for unless we understand what sort of a person Christ was to be, how can we, when we learn the name of Jesus as described by the Apostles, be able to say that the name of Christ as set forth in the Prophets and the name of Jesus are the name of one and the same person? But by comparing the Apostolic *history* with the testimony of *prophecy*, we can intelligently confess that “ Jesus of Nazareth is the Christ the Son of the living God ” (John vi. 69).

Dr. J. Thomas.

### **Jesus a Historical Reality.**

As to the historical reality of Jesus, none but a fool would deny it. That he lived on earth 1,900 years ago, that he was a true man, head and shoulders above all the rest of humanity, a wise man, a good man; just the sort of man we are all anxious to call our friend.

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Even Mr. Blatchford at fifty years of age has written that his own mental make up was due to Christ more than to any man. True, that in the falsely called "reprint" of *Merrie England* all that is left out, but that mean trick upon his comrades in announcing it as a "new edition", without a word of explanation, doesn't alter the fact.

F. G. J.

### He spake as never Man spake.

Look all through the ages, search every history, ransack every literature, and you will find no figure that can stand by the side of the Lord Jesus—a man of whom his enemies bore witness that "he spake as never man spake"—a man who combined such humility of deportment with such sublime self assertion, such compassion for the erring with such intolerance of the wicked, such zeal for God with such kindness for man. There was never his like before him, and there has never been his like since. He stands apart from all men: great, holy, harmless, undefiled.

How is this? If he be but the mere son of man, as all men are, why was he such a man? Why have we not such a man now?

There must be an explanation of the appearance of such a man which is not found in the case of any other; and there is. *He is the Son of God*. The Holy Spirit overshadowing a virgin of the house of David has produced for us this likeness of God—this manifestation of the Father, the creator of heaven and earth. This explains all, and satisfies all our need in the case.

R. Roberts (Abridged).

Read "*Nazareth Revisited*", by R. Roberts.

### Angels.

THE Bible revelation concerning the angels introduces to us a very different order of beings from those made familiar to the people by tombstones, ecclesiastical

## THE CHRISTADELPHIAN TREASURY

pictures, and the traditions of popular theology. Bible angels are not chubby heads with wings, nor any sort of thing or creature with wings. They are full grown, noble intelligences, the perfection of human form, of striking aspect, possessed of superhuman power, and of an incorruptible nature that cannot die. They are so like men as to have been frequently mistaken for them. They are not of the human race. Babies do not die and become angels, but go to the grave. All this concerning angels is proved by the passages referred to below.

The angels (as their name imports) are the messengers of God Almighty, whose messages they deliver, and whose purposes they carry out (see Psa. ciii. 20-21). Their personal reality and power is evident. R. Roberts.

See Gen. xviii. 1; xix. 1; xxxii. 24; Hos. xii. 4; Num. xxii. 22; Judges vi. 11; xiii. 3, 16; Exod. xiv. 19, 24; 2 Sam. xxiv. 16; 2 Kings xix. 35; Acts v. 19; xii. 7-11; Luke i. 26; ii. 10; Matt. iv. 11; xxvi. 53; Luke xxii. 43; Matt. xxviii. 2; John xx. 12; Acts i. 10; Luke xii. 8; Matt. xxiv. 36; Luke xx. 36; Rev. iii. 5; Matt. xxv. 31; xvi. 27; Mark viii. 38; Heb. xii. 22; Rev. v. 11; Judges xiii. 6; 2 Sam. xxiv. 16, 17; 2 Pet. ii. 11; Heb. ii. 7.

### Metaphysics of God-Manifestation.

THE metaphysics of God-manifestation are not profitable for discussion. Men are in danger of tearing each other to pieces on these, who have agreement enough on the general subject to dwell together in unity. It is the fact, and not the *modus-operandi* of God-manifestation, that is presented for faith. If the fact is received, a sufficient basis exists for fellowship in the absence of all ability to define the mystery; provided no form of speech is insisted on that in word denies the fact.

A man truly cannot believe what he does not know; but a man may know and believe a thing that he does not understand. We believe in God; we understand nothing of "how" He is. So may we believe in His manifestation in the Son of Mary without comprehend-

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ing the process of manifestation, beyond the general fact that the Spirit is the agent.

When the supremacy of the Father is recognised as "the head of Christ" (1 Cor. xi. 3), and the excellency of Christ is admitted in his having proceeded forth and come from God (John xvi. 28), and become "the head of man" (1 Cor. xi. 3; Matt. xxviii. 18; Phil. ii. 10), enough is conceded to let us work together.

R. Roberts (Abridged).

### Jesus and the Elohim.

"No man", says Jesus, "hath seen God *at any time*"; but Adam, Abraham, Jacob, and Moses saw the Elohim and their Lord; therefore Elohim and the Everlasting Father are not the same.

Elohim is a name bestowed on *angels and orders of men*. It is written: "worship Him all Elohim" (Psalm xcvii. 7). This is quoted by Paul in Heb. i., as a command of the Everlasting Father to the angels that they should do homage to the Lord Jesus as His Son, when He shall introduce him into the world again at the opening of the Future Age. It is also written concerning him: "Thou hast made him a little lower than the Elohim". Paul applies this to Jesus, saying: "We see Jesus, who was made a little lower than the angels" (Heb. ii. 9). He continued inferior to them a little upwards of thirty years, from his birth of the flesh to his resurrection; when he was exalted far above them in rank and dignity, even to the "right hand of power", which is enthroned in light, where dwells the Majesty in the heavens.

Dr. J. Thomas.

### This Explains the Difficulty.

It is a well established principle of the Sacred Writings that *what the Everlasting Father* does by His agents he is considered as doing by Himself. There is a maxim in law similar to this which runs somehow

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thus : *Qui facit per alios, facit per se*—what is done by, or through, others, he does by himself. If this is borne in mind, many seeming incongruities will be harmonised. Thus, *the Lord* is said to have appeared to Abraham, as he sat in his tent door (Gen. xviii. 1); but when he first caught sight of the visitant he did not see the Lord, but “ three men ”, or Elohim, of whom one was the chief. Read the whole chapter, and to verse 29 of the next (ch. xix.), and it will be seen that the Everlasting God talks and acts by, or through these Elohim, but chiefly through one of them, styled the Lord God.

Dr. J. Thomas.

### The Elohim.

MAN was made in the image and likeness of God. Or, as David saith, Thou hast made him to fall short a little of the Elohim (Psalm viii. 5), or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation.

The Elohim, gods or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies of a nature capable of corporealising a thunderbolt without deterioration, or hazard of destruction.

Hence the Elohim can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit (Dan. iii. 25; Isa. xxxiii. 14, 15). They can eat and drink, and do eat and drink, material substances (Gen. xviii. 8), and have feet that can be handled and washed as the feet of men. “ Let a little water, I pray you ”, said Abraham to three of them,

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“ be fetched, and wash your feet, and rest yourselves under the tree. And they said, *So do*, as thou hast said ”. The popular notions about angels are mere superstition.

Dr. J. Thomas.

### Female Angels.

“ MAN ”, says the Apostle, “ is the image and glory of God ; but the woman is the glory of the man ”; and the reason he assigns is because “ the man is not of the woman ; but the woman of the man. Neither was the man created for the woman ; but the woman for the man ” (1 Cor. xi. 7-9). She was not formed in the image of man, though she may have been in the image of some of the Elohim. “ Man ” is generic of both sexes. When, therefore, Elohim said : “ Let us make *man* in *our* image ” (Gen. i. 26) ; and it is added, “ male and female created he *them* ” (verse 27), it would seem that both the man and the woman were created in the image and likeness of Elohim. In this case some of the Elohim are represented by Adam’s form and some by Eve’s. I see no reason why it should not be so.

When mankind rises from the dead they will doubtless become immortal men and women ; and then, says Jesus, “ they are equal unto the angels ” (Luke xx. 36) ; on an equality with them in every respect.

Dr. J. Thomas.

### God the Saviour of all Men.

GOD is “ the Saviour of all men, specially of those that believe ” (1 Tim. iv. 10), in the sense expressed by David when he says, “ The Lord is good unto all . . . . The eyes of all wait upon Thee, and Thou givest them their meat in due season . . . . and satisfiest the desire of every living thing ” (Psalm cxlv. 15, 16). Jesus expressed the same truth (Matt. v. 45).

If you say, “ No, but He will save all men also, in admitting all to eternal life ”, you contradict the ex-

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press teaching of Christ, who says that " Wide is the gate and broad is the road that leadeth to destruction, and *many there be* that go in thereat; while straight is the gate and narrow is the way that leadeth unto life, and *few there be* that find it ". If the allusion were to final salvation, there would be no "especially" about it, for salvation is salvation to everyone saved, but the allusion being to present goodness, there is an " especially " to those who, " committing their way to God ", have their steps directed by Him.

R. Roberts (Abridged).

### God's abundant Mercy.

If a Christadelphian, having walked unworthy for a time, will he be forgiven if he earnestly repents and prays for forgiveness; and will he be accepted at the coming of the Lord?

" Whoso confesseth his sins *and forsaketh them* shall have mercy " (Prov. xxviii. 13). It is not sufficient to repent in the popular sense of being sorry. There must be an abandonment of our evil courses. Sorrow for past misconduct is more acceptably shown in a lasting amendment of our ways than in weeping and crying out. The testimony is that God is gracious and long-suffering (Psalm ciii. 8, 9), and He is so to all men up to a certain point.

For the comfort of such as desire to amend, and yet scarcely dare to hope, we point to Christ's exhortation to the seven churches of Asia to repent, even though so far down as Laodicea and Sardis (Rev. ii. 5, 16, 21; iii. 3, 19); also to the recognition of the possibility of re-instatement implied in 2 Cor. ii. 7; xii. 21; James v. 15, 19, 20.

R. Roberts (Abridged).

### A Protestant Fallacy.

It is true that no man or power has a right to interfere between God and the conscience; but it is also



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true that no man has a right to worship God as he pleases. This is a Protestant fallacy.

*Man has a right to worship God only in the way God has Himself appointed.* "In vain do ye worship me, teaching for doctrines the commandments of men". This is the judgment pronounced by the wisdom of God upon all worship which He has not instituted. He declares it *vain worship*; concerning which the Apostle to the Gentiles says: Let no man judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath; let no man beguile you of your reward in a voluntary humility and worshipping of angels. Be not subject to dogmatisms after the commandments and traditions of men; which things have indeed a show of wisdom in will-worship and humility.

Dr. J. Thomas.

### **Worship with the Alien.**

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

Dr. J. Thomas.

### **Worship not always Fellowship.**

THE foregoing Scriptural pronouncement of Dr. Thomas is sadly in need of pointed emphasis in some sections of the household when in contact with the alien, particularly at meetings arranged for the latter.

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It is an elementary truth, which must be kept to the front, that no man, however pious he may be, can have fellowship with the Father, who is not "in His Son". Therefore, under no circumstances can we invite the alien to join in fellowship.

We need, however, to note the difference between fellowship and worship. Fellowship includes worship, but worship does not necessarily include fellowship. No one so clearly and so beautifully reflected Bible teaching on the subject as did the late Editor of "*The Christadelphian*".

F. G. J.

### Inviting Sinners to Pray and Sing.

THE unscriptural attitude of some Christadelphians in inviting sinners to pray and sing at the meetings has caused a few to run to the other extreme, and be "narrower than God", as Brother Roberts termed it, by shutting the mouths of truth seekers and stifling the Hosannahs of the little ones in the Sunday School. Such are wont to quote Dr. Thomas as supporting the contention that under no circumstances will God's ears be opened to the cry of the unbaptised seeker after truth, or the thankful Christadelphian scholar. But we have searched the Doctor's writings (including the "*Herald*", 1845-1861) without finding anything opposed to the conclusions of his companions, Brother and Sister Roberts, as set forth from their pens in "*Christadelphian Answers*" (pp. 53-57).

The most direct and clearest pronouncement of the Doctor is to be found in the "*Herald*" for 1859, p. 131, under the heading at the top of this article; but it is an answer to a brother concerning inviting "*the public*" of "*the streets*", and "*with them to sing songs of praise and also pray*"! The Doctor is careful to explain that by such he understands the brother to mean "the clergy and their dupes", "miserable sinners", "worldlings", "blasphemers, drunkards, sensualists,

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and liars", and he asks, in conclusion : " Is it not, then, preposterous to invite the clergy and their followers, or the sinners of the world, to sing songs of praises and to pray—to offer personally, or by proxy, their abominations?" To which every enlightened Christadelphian will give the same answer as did Dr. Thomas ; but surely no sane person will confound God-fearing seekers after truth, or the teachable little ones at our Sunday Schools with any of the motley crew enumerated by the Doctor.

Brother Roberts, than whom Dr. Thomas had no more faithful follower, beautifully depicts the distinction and difference in the "*Answer*" referred to, and also in the following articles.

F. G. J.

### God Can and Does Hear Sinners.

THE statement that " God heareth not sinners " is frequently, but wrongly, attributed to the Lord Jesus ; it was the assumption of a young man who did not know Jesus (John ix. 25, 31).

" What we can give in answer to request we are commanded to give, and God will do no less. He cannot give Eternal Life to the unjustified in Christ, but He may open His hand in temporal things when they call to Him in trouble.

It is not for us to be more narrow than God".

R. Roberts.

### Children and Worship.

WE have known of brethren causing discord by extravagant views. So we are not surprised to hear of brethren destroying love and praise among brethren by their zeal in preventing sinners from learning these lessons. There is a medium in all things. Paul did not prevent the unbeliever from falling down and worshipping in the meetings (1 Cor. xiv. 23), though he did

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not invite the unbeliever to worship. Jesus did not forbid the children singing "Hosanna": *it was the Pharisees who did that* (Matt. xxi. 15, 16).

There is a line of demarcation, but it is drawn too strictly when we propose to shut the mouths of sinners, and the mouths of saints, too, should sinners happen to be saints. We have nothing to do with shutting anybody's mouth. The business of the Truth is to open men's mouths in praise, and leave other people alone.

R. Roberts.

### Children and Worship and Praise.

THIS is a subject upon which there will be no difficulty if the First Principles of the Truth are recognised. If we faithfully instruct our children, we shall instil into their minds the Truth that until they are able to "believe and be baptised" they are not "in Christ", and therefore not "heirs of life eternal". They will thus appreciate the fact that they are not in the same relationship to God and Christ as are their believing parents. Our duty, however, as faithful parents, is to train our children to become "children of God by faith". This means that we shall lead them to love God, and to be thankful for the blessings which they with us enjoy.

It must surely be pleasing to God that our children should be taught to thank Him who is the Giver of all that they receive—for food, health, good parents, and for His goodness to them in all things. This is in harmony with such passages of Scripture as Psalm cxlviii. 12: "Praise Him . . . both young men and maidens, old men and children". We must, of course, discriminate between suitable and unsuitable prayers and hymns.

Thankfulness to God, expressed simply in suitable prayer and praise, is not an unimportant element in

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“ training up a child in the way he should go ” (Prov. xxii. 6). Unthankfulness is condemned by God. Let us, therefore, preserve ourselves and our children from it.

W. J. White.

### Prayers—Public and Private.

DOES the command in Matthew vi. 5, to pray in secret, forbid public prayer ?

No ; for Jesus himself prayed before his disciples (Luke xi. 1 ; John xvii.), and in the presence of a mixed company of Jews (John xi. 41, 42). The Apostles also prayed together (Acts iv. 24). Paul gave thanks before a ship’s company of nearly three hundred souls (Acts xxvii. 35) ; and the believers were in the habit of giving thanks in each other’s presence (1 Cor. xiv. 16, 17).

What Jesus condemned was the offering of private petition in a public and ostentatious manner, as was the custom with the Pharisees in Jerusalem, “ at the corners of the streets, *that they might be seen of men* ”. This sort of thing is execrable ; but it does not exclude the edifying luxury of collective worship, which may be as pure and modest on the part of the person leading it as the prayer prayed in secret. R. Roberts (Abridged).

### The Curse of the Cross.

IF a man kept the Sabbath in the most approved manner, but neglected the sacrifices, or ate swine’s flesh, he was as accursed as a thief or a robber ; for to one under the Law it saith : “ Cursed is every one that continueth not in *all things* which are written in the book of the Law to do them ” ; hence, even the sinless Jesus was cursed by it, because he was crucified ; for it is written : “ Cursed is every one that hangeth on a tree ” (Deut. xxvii. 26 ; Gal. iii. 10, 13). Dr. J. Thomas.

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### **He Charged His Angels with Folly.**

THIS statement in Job iv. 18, like the one in Job xv. 15, where we read that God “ putteth no trust in His saints ”, and the one in Job xxv. 5, where we read that “ the stars are not pure in His sight ”, needs no justification. They were each made by those hypercritical “ friends ” of Job—Eliphaz and Bildad—who, unlike Job, did not speak the truth concerning God and His ways (Job xlii. 8). In reading the Book of Job we need to discriminate between what came from the lips of Job and that which came from the lying lips of Eliphaz, Bildad and Zophar.

F. G. J.

## SECTION II.

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### Concerning the Bible.— Its Divinity.—Canonicity.—Introduction to its Contents.

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#### **Bible Wholly Inspired.**

You do right to insist upon the acceptance of the Bible's inspiration, in its entirety, as a condition of fellowship. The inspiration of the Bible is the basis of our hope, and the ground of our submission to what the Bible commands. Take this away or make it doubtful and you loosen the bond that connects us, and establish a principle of spiritual decay that will soon bring death.

R. Roberts.

Read "*Inspiration of the Bible*", by R. Roberts.

#### **Bible the Word of God.**

THERE is nothing unscriptural in styling the Bible the Word of God. It is true "The Word of God" is one of Christ's names; but only so by a metaphor, just on the same principle as "The Lion of the Tribe of Judah", "The Branch of David", "The Bridegroom" are applied to him. These metaphors express the several aspects of his position. "The Word of God" is, perhaps, his most comprehensive name, as implying that he is as the unfolders of the Father's mind; but this application of the phrase does not include its literal and primitive import in relation to what God has uttered through His servants, which is literally the "Word of God" (Psalm cxix. 9; Acts xix. 20; 1 Thess. ii. 13; Ephes. vi. 17).

R. Roberts (Abridged).

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### God His Own Interpreter.

THE only book we study on theology is the Bible; and the more comprehensive our knowledge of this becomes, the more intense our opposition to all the dogmas and "names" of the "religious world". We undertake to interpret Moses and the Prophets in harmony with Jesus and the Apostles; when we succeed in this we have "full assurance of faith" that we are right.

Dr. J. Thomas.

### Canon of the Old Testament.

IN speaking of the Canon or Rule by which the authority of the Old Testament is decided, we do not refer so much to the manner of formation, as what is the collection of Hebrew Scriptures considered as of Divine Authority. It stands as a fact beyond dispute that the Scriptures accepted by the Jews as authoritative consisted of the thirty-nine books that now compose the Old Testament. Josephus tells us that the Jews recognised a collection of twenty-two books: Five books of Moses (the Law), thirteen of the Prophets (the Prophets), and four of hymns and rules of conduct (the Writings), the difference in the number being accounted for by separate books being grouped together. He makes use of all except three in his writings, and all later books being excluded, it is evident the Apocrypha was not recognised. The most conclusive evidence of authority is to be found in the fact that Christ endorses these writings, in common use among the Jews of his day, and speaks of them as The Law, The Prophets, and the Psalms (Luke xxiv. 44); while Paul emphatically states in his letter to Timothy that "the holy writings" (*ta hiera grammata*) were "all *graphē* (a writing or decree), God-inspired, and profitable for doctrine, for reproof, for correction and instruction in righteousness" (2 Tim. iii. 15, 16). The word *graphē* (a writing) used here, and often used by Christ when referring to the Hebrew Scriptures, was in the First Century the



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common legal term for a Royal decree that could not be altered, and as such was particularly applicable to the "Oracles of God", committed to the chosen people (Rom. iii. 2).

C. W. Hopper.

### Book of Genesis.\*

GENESIS, a Greek word meaning "generation", is the name given in the LXX. to the opening book of the Bible. It begins with the origin of the heavens and earth, and traces the genealogy of God's people from the earliest commencement—"the beginning" of the Creation. In it we have the genealogies of the heavens and the earth (chs. ii.-iv.); Adam (v. 1); Noah (vi. 9); Sons of Noah (x. 1); Shem (xi. 10); Terah, including Abraham (xi. 27); Ishmael (xxv. 12); Isaac (xxv. 19); Esau (xxxvi. 1, 9); and Jacob, with his sons (xxxvii. 2). Recording the creation of Adam and Eve, and the story of the Fall and the Flood, the writer confines his narrative to the righteous in their generation until the formation of the family of the chosen people of God.

Adam, Noah, Abraham, Isaac and Jacob mark the five great stages of progress. There is a decided unity in the whole, and we have here, not a collection of old world stories and folk-lore, but inspired sacred history.

References in the New Testament: Matt. v. 48; xix. 4, 5; xxiii. 35; Mark x. 6-8; Luke xi. 51; xvii. 26, 29, 32; Acts vii. 2-16; Rom. iv. 3, 17, 18; ix. 7, 9, 12; 1 Cor. vi. 16; xv. 45; Gal. iii. 6, 8; iv. 30; Ephes. v. 31; 1 Tim. ii. 13, 14; Heb. iv. 4; vi. 14; xi. 3-22; xiii. 2; James ii. 23; 1 Pet. iii. 6, 20; 2 Pet. ii. 6; 1 John iii. 12; Jude 11, 14.

### Book of Exodus.

EXODUS is a Greek word meaning "departure", given to the book because it describes the departure of Israel from Egypt. The book falls into two divisions by the arrangement of the matters it contains—the first mainly historical, and the second legislative. The writer does not take up the history at the point where

\* The information in these introductory notes has been gathered from various sources.—F. G. J.

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Genesis ends. A long interval has elapsed of which we have no record (comp. Gen. xv. 13 with Exod. xii. 40); and when the narrative in this book opens the family of Jacob has become a numerous people. Yet the two books are closely connected. Genesis pointed forward to the expansion, and it is the promise given to Abraham that is the rallying cry for the departure from Egypt (Exod. ii. 23-25). The God who appears to Moses in the bush is the God of Abraham, Isaac and Jacob (Exod. iii. 6). In this book is laid the foundation of the Constitution that bound Israel together and kept them separate from the nations around them.

References in the New Testament to Exodus: Matt. v. 21, 27, 38; xv. 4; xxii. 32; Mark vii. 10; x. 19; Luke ii. 23; xviii. 20; xx. 37; John xix. 36; Acts vii. 17-45; xxiii. 5; Rom. vii. 7; ix. 15, 17; xiii. 9; 1 Cor. x. 7; Ephes. vi. 2, 3; 2 Tim. iii. 8; Heb. viii. 5; ix. 2, 3, 7, 9, 19, 20; xi. 22, 25, 27, 29; James ii. 11; Jude 5.

### Book of Leviticus.

LEVITICUS, the name given to the third book, is taken from the title in the Septuagint. It contains the laws and ceremonies regulating the services of the Sanctuary by the tribe of Levi. These laws were delivered to Moses on Mount Sinai, and through him to the people and the priests. As a rule, the various sets of laws are introduced by the words, "And the Lord spake". Bearing in mind the short time—only a month—covered by the book, it appears that as Moses (Exodus xxvi. 20) was enjoined to make the Tabernacle "after the pattern that was shown him in the Mount", so the book of Leviticus contains the detailed ordinances for its services. The ceremonies do not minister to a pompous or a sensuous worship, and even in the most joyous feasts Israel is not to "rejoice as the nations" (Hos. ix. 1), but to be glad in the Lord, and remember with thankfulness His great deeds.

References in the New Testament: Matt. viii. 4; xii. 3, 4; Mark i. 44; xii. 31; Luke ii. 22, 24; xvii. 14; John vii. 22; viii. 5; Heb. ix. 1-15.

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### Book of Numbers.

NUMBERS is the Greek title given to the fourth book, and refers to the "numberings" of the people related in the book (ch. i. 26). The book forms a connecting link between Leviticus and Deuteronomy. In its opening the scene, as in Leviticus, is in Sinai, but its closing phase is in the plains of Moab, where the "Repetition of the Law" takes place. The book comprises a period of thirty-eight years from the completion of the Law-Giving (Num. i. 1; xxxiii. 38). It is impossible to read the narrative without being struck with the writer's candour. He exposes the faults not only of the people, but of Aaron and Miriam, and while he does full justice to the generosity of himself (Moses), his meekness and his self-effacement, he relates fully the offence which excluded him from the Promised Land (see chs. xi. 15, 29; xiv. 13; xx. 9-12).

References in the New Testament: John iii. 14; Acts vii. 35; xiii. 18; 1 Cor. x. 1-10; 1 Cor. x. 8, 9; 2 Tim. ii. 19; Heb. iii. 9; ix. 4; 2 Peter ii. 6, 15, 16; Jude 11; Rev. ii. 14.

### Book of Deuteronomy.

DEUTERONOMY, the name of the last book of Moses, comes from the Septuagint, and signifies "Repetition of the Law". The book consists mainly of three addresses delivered by Moses to the Children of Israel who had been born in the Wilderness, and had not heard the original promulgation of the Law. As evidence of the book being the production of Moses, we notice the frequent reference to the slavery of the Israelites in Egypt, and to Egyptian laws and customs. These are introduced naturally, as would not have been possible by one writing some centuries later. Paul also, in Romans x. 6, 8, 19, and in xv. 10, arguing from Deuteronomy at some length, expressly quotes it as written by Moses. The prophetic element in the book is very noteworthy; indeed, it contains some of the most strik-

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ing predictions of the Pentateuch. See xviii. 15-19; xxviii. ; xxxiii. 8-11 ; xxxiii. 13-17.

References in New Testament: Matt. iv. 4, 7, 10; v. 31; xxii. 24, 37; Mark xii. 19, 30; Luke iv. 4, 8, 12; x. 27; xviii. 20; xx. 28; Rom. x. 6, 8, 19; xii. 19; xv. 10; 1 Cor. ix. 9; 2 Cor. xiii. 1; Gal. iii. 10, 13; Eph. vi. 2, 3; Heb. x. 30.

### Book of Joshua.

THE book of Joshua is intimately connected with the Pentateuch, for it takes up the narrative where Deuteronomy leaves it. In it we have the account of the settlement of the Israelites in the Promised Land, which may be divided thus: Chs. i.-v. 12, the preparations for the Conquest; v. 13-viii., the Conquest of the South; ix. x., Conquest of the Centre; xi. xii., Conquest of the North; xiii.-xxii., the Partition of the Land; xxiii. xxiv., the Close of Joshua's career and his death. There is little doubt but that Joshua was the author of all but the closing passages. It is difficult to imagine that any but a contemporary could have written such passages as iii. 15, 16; xxiv. 25, etc.

References in the New Testament to Joshua: Acts vii. 16, 45; xiii. 19; Hebrews xi. 30, 31; James ii. 25.

### Book of Judges.

THE book of Judges receives its name from the series of leaders whose exploits are recorded in its pages. They are called judges, not in the judicial sense of the name, but in the sense common in Old Testament Scripture (comp. Psalm xliii. 1 with Exod. ii. 14), that of defenders of a cause, or rulers. The authorship is uncertain, but it must have been compiled from existing records. Jewish tradition ascribes it to Samuel. The book may be divided thus: Chaps. i.-iii. 14, Conquest of certain portions of the Land by different tribes; iii. 15-16, the lapse of the Israelites into idolatry following on their failure to expel the heathen inhabitants, and the consequent judgments of God; iii. 17-21, the records

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of the exploits of the various judges, ending with "the deed of shame" performed at Gibeah, and the war which led to all but the extermination of the tribe of Benjamin.

The book is referred to in Acts xiii. 19, 20; Heb. xi. 32.

### Book of Ruth.

THE book of Ruth is connected historically with Judges, and might be taken with the episodes which form the concluding portion of that book. It takes its name from the young Moabitish widow who became a mother in Israel, and an ancestress of David. Its period is stated in the book itself to be "the days when the Judges ruled" (ch. i. 1). Among some of the ancient Jews the book of Judges and Ruth were reckoned as one book. The authority of the book has never been questioned, a sufficient confirmation of it being found in the fact that Ruth, the Moabitess, comes into the genealogy of Christ (Matt. i. 6).

### Books of Samuel.

IN the Hebrew MSS. the books of Samuel form one book. The division was first made in the Septuagint Version, and the books are called by the name of Samuel, not because he was the author, but because he is the prominent character in the first portion of the work. Who the author was cannot be stated with any certainty, but we know from 1 Chron. xxix. 29 that there were books of Samuel, Nathan, and Gad, the seers. There were, too, scribes (2 Sam. viii. 17; xx. 25; 1 Kings iv. 3; etc.), who would help to weave the records into consecutive narratives. Samuel was the connecting link by which the Judgeship passed on to the Monarchy.

References in the New Testament: Matt. xii. 3, 4; Luke vi. 4; Acts vii. 46; xiii. 21, 22; Heb. i. 5; xi. 32.

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### **Books of Kings.**

THE two books of Kings formed originally in the Hebrew Canon one book, called "The Book of Kings", and was divided into two parts by the Septuagint translators. Who the author was is not known. The writer refers to three sources of information: The Book of the Acts of Solomon (1 Kings xi. 41); the Book of the Chronicles of the Kings of Judah (1 Kings xiv. 29), which he quotes fifteen times; and the Book of the Chronicles of the Kings of Israel (1 Kings xiv. 19), which he quotes seventeen times. Those records have disappeared, but God has preserved in the 1st and 2nd Books of Kings all that was necessary for His purpose. In them we have the history of Israel from the death of David to the Captivity.

References in the New Testament: Matt. xii. 42; Luke iv. 25, 26; xi. 31; Acts vii. 42, 43, 47; Rom. xi. 3, 4; Heb. xi. 35; James v. 17; Rev. ii. 20.

### **Books of Chronicles.**

THE two books of Chronicles form one work in the Hebrew Scriptures. The division into two was made by the Greek translators. The writer deals largely with genealogies—a necessity if the book was written during the exile—and with the lives of David, Solomon, and the later kings, more from the religious than political point of view. The Temple, things pertaining to the priesthood, and the religion of the Law are treated as the most precious relics of the nation's former greatness. The history of the First Book embraces the history from Adam down to the death of David; and the Second Book from the accession of Solomon to the Babylonian Captivity and the decree of Cyrus.

New Testament references: Matt. xxiii. 35; Luke xi. 51; Acts xiii. 22.

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### **Book of Ezra.**

THE book of Ezra was originally connected with that of Nehemiah. The book falls into two sections, with an interval of half a century. Part 1 (chapters i. to iv.) gives an account of the return of the captives from Babylon at the beginning of the reign of Cyrus, B.C. 536, and the rebuilding of the Temple. Part 2 (chaps. vii. to x.) gives an account of the second immigration of exiles in the reign of Artaxerxes Longimanus (B.C. 458), which was led by Ezra himself. Thus the whole period covered by the book extends over seventy-nine years.

New Testament reference : Matt. i. 12.

### **Book of Nehemiah.**

THIS book is mainly an autobiography of Nehemiah, describing his sorrow for his country while cupbearer, in exile, to the King of Persia, who gave him permission to go to Jerusalem, and supplied him with letters to the Keeper of the King's forest, that he might obtain timber to repair the house and the wall of the city. The book describes his plans for rebuilding the walls and his arrangements for those Jews to return who so desired. After being recalled to Persia, he again visited the Land, to find much of his previous good work undone, and old abuses revived. He sets to work to purify the Temple, denounces mixed marriages, and institutes the observance of the Sabbath. The book closes abruptly with the prayer, "Remember me, O my God, for good".

### **Book of Esther.**

THIS book, always esteemed as Canonical by both Jews and Christians, is one of the few books of Scripture which does not contain the name of God or Jehovah.

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It opens in the third year of Ahasuerus, who is generally concluded to have been Xerxes, and who reigned B.C. 485-464. The Hebrew maiden, whose name the book bears, was the means of saving her people at a crisis in their history. To commemorate this deliverance the Feast of Purim was instituted, and is still observed by the Jews. Preceded by a strict fast on the 13th of Adar (or March), the festival is celebrated with great rejoicings.

### Book of Job.

THE unanimous traditions of the ancient Jews ascribe the book of Job to the patriarchal age. We have in the book the history of a righteous man forming the basis of a recital in prose and poetry of God's dealings with man and the reason the righteous suffer as well as the wicked. The opening and close is in prose, while the discussion of Job and his three friends, the argument by Elihu, and God's judgment on the whole is in poetry of the sublimest description. From the fact that the language is early Hebrew, akin to that in the Pentateuch, it is believed by many that Moses was the author when in the land of Midian, before his mission to his brethren in Egypt. That Job was a real and not imaginary character is certain from the Bible references to him in Ezek. xiv. 14, 20, and James v. 11.

### Book of Psalms.

THE book of Psalms occupies in the Hebrew Canon the first place in the third of the great divisions into which the Hebrew Scriptures were divided—Law, Prophets, and Hagiographa. When we speak of the Psalms of David, we use a popular and general expression, most of them having been composed by David. History has made him the founder of the services of the Sanctuary (2 Chron. xxix. 30). The leaders of the return from the Exile understood that they were restoring his institu-



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tions (Ezra iii. 10; Neh. xii. 24, 36, 46). Psalm xviii. is incorporated in the Book of Samuel as a specimen of David's poetry, and is as beautiful as any in the Psalter. The Psalms, as a whole, in the Hebrew Bible, are called *Sepher Tehillim* or *Tillim*, Book of Praises, or shortly, Praises. The Hebrews divided the Psalter into five books: the First ending with Psalm xii.; the Second, Psalm lxxii. 19; the Third, Psalm lxxxix.; the Fourth, Psalm cvi.; and the Fifth, Psalm cl.

The New Testament is replete with quotations from the Psalms.

### Book of Proverbs.

THE book of Proverbs is entitled in Prov i. 1, "The Proverbs of Solomon, the son of David, King of Israel", so there is no doubt as to its authorship. Its aim is "To give subtilty to the simple, to the young man knowledge and discretion" (Prov. i. 4), and has afforded lessons for every age and circumstance. Religion and experience are beautifully blended. Its keynote is that "The fear of the Lord is the beginning of knowledge" (Prov. i. 7). Its morality is based on religion. Vice is condemned and virtue extolled. It sets forth the highest motives. "By the fear of the Lord men depart from evil" (Prov. xvi. 6). God is depicted as always seeing (Prov. v. 21; xv. 11); and a future day of judgment is plainly suggested (Prov. xxiii. 17-19; xxvi. 10).

Its divinity is manifest by the quotations from it in the New Testament (Heb. xii. 5, 6; 2 Peter ii. 22; James iv. 6; Rom. xii. 16, 17, 20; 1 Peter ii. 17; iv. 8; v. 5).

### Book of Ecclesiastes.

THE book of Ecclesiastes is believed to have been written by Solomon, after his fall (1 Kings xi. 1-13), and to contain the expression of his penitence for his

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worldliness and backsliding, when his heathen wives had turned away his heart from following God. It is a narrative of the attempts of a worldling to find happiness. All his efforts fail, the conclusion he arrives at is that all is vanity but the fear of God, and that subservience to Him is the only perfect freedom.

### Song of Solomon.

THIS book is called in the Hebrew idiom, *The Song of Songs*, and there is no room for doubt that it was always regarded as an integral portion of the Hebrew Canon. The reasons for its Canonicity are conclusive. It formed part of the Scriptures appealed to by Christ, it was included in the LXX., the Targum, the Chaldee Paraphrase, the Syriac Version, the Latin Vulgates, the Arabian Version, and the Bishop of Sardis (Melito), A.D. 170, included it in his list. The more we assimilate of the mind of Christ, and the greater desire we have for His Coming and Kingdom, the better able shall we be to understand and appreciate this Song of Songs (Rev. xix. 7; Matt. xxv. 1; John iii. 29).

### Book of Isaiah.

THE opening verses give Isaiah's times—between 760 and 700 B.C. Many of the so-called Higher Critics allege that because of differences of style the later 27 chapters must have been written towards the close of the Babylonish captivity. Against this it is urged that the resemblances of style and language—closer than that between either of them and any other book of the Old Testament—preponderate over the diversities. One or two examples are worth noting: (1) The dominance in both books of the name and the thought of the Holy One of Israel, four times in each, and rarely elsewhere. (2) The words "the Lord", or "the mouth of the Lord hath spoken it", in chapters i. 2, 20; xl. 5; lviii. 14; and of the peculiar Hebrew form

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for "saith the Lord" in i. 11, 18; xxxiii. 10; and xli. 21; lxvi. 9, both peculiar, or all but peculiar, to Isaiah. Jesus Christ treated Isaiah throughout as one inspired prophet, as did also his Apostles, whether quoting from the last twenty-seven or the first thirty-nine chapters (see John xii. 37-41; Matt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; xv. 7; Mark vii. 6; Luke iii. 4; John i. 23; Acts viii. 28; xxviii. 25; Rom. ix. 27; x. 16; xv. 12). No less than forty-seven of the sixty-six chapters are quoted directly or indirectly in the New Testament.

Read "*Ministry of the Prophets*", by R. Roberts and C. C. Walker.

### Book of Jeremiah.

JEREMIAH began his mission, when quite a youth, in the thirteenth year of the reign of Josiah—B.C. 628—and continued in the work at or near Jerusalem until the capture of the City, about 40 years later. During the whole of that time he warned the people of relying upon Egypt for help against the Babylonians. His prophecies are not arranged in chronological order, but according to their subjects: 1st, Warnings to his people, the Jews; 2nd, a survey of the nations; 3rd, predictions of a better time ahead; 4th, prophecies concerning Egypt; and 5th, miscellaneous matters leading up to the Book of Lamentations. From the moment of his call, Jeremiah never failed in his lonely mission as a "fenced brazen wall" (Jer. i. 8; xv. 20). In his writings he incorporated language from the Pentateuch, the historical books, the Psalms, and the Prophets.

### Book of Lamentations.

THE Book of Lamentations in the Hebrew Bible is placed in the last division (Luke xxiv. 44), with the Poetical books of the Holy Scriptures. That it is the

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production of the prophet Jeremiah has never been called in question by any Jewish or Gentile authority. The purpose of the Book is to tell the story of the capture of the City and the destruction of the Temple. The Book is not a single poem, but a series of five laments over the downfall of the Holy City. In the New Testament we have a quotation by Paul (Lam. iii. 13—1 Cor. iv. 13).

### **Book of Ezekiel.**

EZEKIEL, who was of priestly descent, was among those Jews taken captive by Nebuchadnezzar, 599 B.C., and settled in a Jewish colony on the banks of the Chebar, some 200 miles from Babylon. His prophecies extend over about 25 years. The authenticity of the book has never been seriously questioned. A good many of the prophecies are dated. The Book may be divided into three parts: Part 1 (chapters i.-xxiv.), consisting of prophecies, warning the people of the false hope of help from Egypt, and exhorting them to amend their ungodly ways; Part 2 (chapters xxv.-xxxii.), predicting God's judgments on surrounding nations; and Part 3 (chapters xxxiii. 48), full of spirited consolation, with pictures of a restored Palestine, a beautiful City, a gorgeous Temple, and a happy world ruled by He whose right it is.

### **Book of Daniel.**

ALTHOUGH the Jews placed the book of Daniel in the third division of their Scriptures with the historical books of Ezra, Nehemiah and Chronicles, the Lord Jesus terms Daniel a prophet (Matt. xxiv. 15; Mark xiii. 14), which fact is all-sufficient for his true followers. As to the Book being by Daniel, not a suggestion to the contrary was raised until the fourth century A.D. A considerable number of so-called Higher Critics have questioned

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its authenticity, but modern discoveries, archæological and literary, afford conclusive evidence that their objections are altogether baseless. All the objections are founded on a disbelief in miracles and prophetic inspiration. If ever miracle was necessary, it was when the Jews were captive in Babylon, and the victory over Israel was regarded as a victory over their God. Daniel is twice referred to by Ezekiel (chapters xiv. 14; xxviii. 3), with whom he was contemporary.

### Book of Hosea.

HOSEA began to prophesy before Isaiah (with whom he was contemporary), and continued his work for about 60 years. It was the darkest period of Israel's history. The seven kings during whose reigns he lived were profligate idolaters, the priests were vicious, God was ignored, and the nation looked to Assyria or Egypt for help. Hosea was the last of the great prophets of Israel.

The quotations in the New Testament are: Matt. ii. 15; ix. 13; Luke xxiii. 30; Rom. ix. 25, 26; Rev. vi. 16.

### Book of Joel.

FROM the contents of the Book of Joel it would appear that he was a prophet of Judah, but the date of his prophecy is conjectural. The general conclusion is that he prophesied in the time of Uzziah, the principal reason being that Egypt and Edom are mentioned as enemies of Judah, and no mention is made of Assyria and Babylon, which arose at a later period.

The Book may be divided into three parts. In Part I. (chap. i.-ii. 17) the destruction to be brought upon the land by the judgments of God is described under the symbol of the ravages brought by a plague of locusts. In Part II. (chap. ii. 18-32), the prophet predicts the future deliverance from "him of the North"

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(Heb.) and the blessings to be bestowed upon the Land and the out-pouring of the Holy Spirit on all flesh in the latter day. Part III. (chap. iii.) describes God's controversy (on account of His people), with the nations when they group against His land, and the deliverance of Judah and Jerusalem when "the Lord dwelleth in Zion".

### Book of Amos.

AMOS was a native of Tekoa, about 12 miles from Jerusalem, a herdsman and gatherer of sycamore fruit (chapter vii. 14). It was in the reign of Jeroboam II., King of Israel, and Uzziah, King of Judah, that he was commissioned to prophesy against the worship of the golden calves. His occupation asserts itself through the book (i. 8; ii. 13; iii. 4, 5; iv. 2, 7, 9; v. 18, 19; vi. 12; vii. 1; ix. 9, 13). The four main divisions of the book may be given thus: 1 (chapters i.-ii. 8), the Judgments of God on the surrounding nations; 2 (chapters ii. 4—vi.), the sins of both Israel and Judah and the doom of Samaria; 3 (chapters vii. 1—ix. 10), the Judgments of God on Israel, in striking visions; and 4 (the last five verses), glorious promises of a time when God will raise up the tabernacle of David, and when the prosperity will be such that the plowman will overtake the reaper (ix. 11, 13).

### Book of Obadiah.

OBADIAH wrote his prophecies shortly after the capture of Jerusalem by Nebuchadnezzar. Just as Nahum had foretold the downfall of Assyria, so Obadiah predicts that of the implacable foe of Israel, Edom, who as Jerusalem fell, shouted: "Down with it, down with it, even to the ground" (Lam. iv. 21, 22; Psalm cxxxvii. 7). The prophecy contains two parts: The first (verses 1-16) announces destruction upon Edom, fore-

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telling its punishment and the guilt that had called for that punishment; the second (verses 17-21) predicts the further restoration of Israel, who after their return should possess the land of Edom, and rejoice in the establishment of the Kingdom of God.

### **Book of Jonah.**

THE book of Jonah is the summary of the life of the prophet whose name it bears. It has always been regarded as Canonical, both by Jews and Christians, and its authenticity is borne out by the character of the language which pervades it, for no Jew anxious to exalt his hero would have painted the picture of a prophet of his nation as is done in this book. As to it being historical, we have New Testament evidence; for twice does Jesus Christ allude to incidents in the book (Matt. xii. 40; xvi. 4).

### **Book of Micah.**

MICAH'S prophecies extended over a period of fifty-one years (748 B.C. to 697 B.C.), during the reigns of Jotham, Ahaz and Hezekiah. Jeremiah refers to him, and tells how, when in danger on account of his denunciation of the sins of his countrymen, he was saved by an appeal to the fact that Micaiah (Micah) the Morashite was spared by Hezekiah in spite of his testimony against the people of Judah (Jer. xxvi. 8-24; 1 Kings xxii. 8-28). The book seems to be divided into three sections, each beginning with "Hear ye", and a denunciation ending with a promise.

Quotations in the New Testament are: Matt. ii. 5, 6; x. 36; Mark xiii. 12; and John vii. 42.

### **Book of Nahum.**

THE date of the prophecies of Nahum is not certain, but whatever it be, he came as a comforter from God, foretelling the death of Sennacherib and the overthrow

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of Assyria. Nahum repeats many of the denunciations of Jonah against the Ninevites because of their wickedness. In spite of a temporary repentance, the Ninevites sank back into their old sins, and Nahum is inspired by God to pronounce sentence, which is to be swiftly carried out. So effectual was this, that when Xenophon, with the 10,000 Greeks encamped near its site (B.C. 401), the very name appears to have been forgotten. As the result of the labours of Botta, Layard, and others, unmistakeable evidence has been forthcoming of the former splendour of Assyria in general, and Nineveh in particular.

### Book of Habakkuk.

It is thought probable that Habakkuk prophesied in the reigns of Josiah and Jehoahaz, when the invasion of Nebuchadnezzar was imminent. He was not one of the captives, but, like Jeremiah, lamented the sins of his people amid the ruins of God's Land. It is certain he flourished in the century after Nahum, as his prophecy is directed against the Chaldeans, successors of the Assyrians as the formidable adversaries of the Jewish nation. In Chapter 3 we have a remarkable prophecy of the march of Christ and the glorified saints from the scene of judgment to deliver the Holy City from the grasp of the Russian Confederacy.

Quotations in the New Testament are seen in Rom. i. 17; Gal. iii. 11; Acts xiii. 41; and Heb. x. 38.

### Book of Zephaniah.

ZEPHANIAH informs us that he prophesied "in the days of Josiah, the son of Amon, King of Judah" (chapter i. 1). He says that notwithstanding the reforms introduced by Josiah, the people continued to worship Baal and the host of heaven, which he denounces. He then calls on the surrounding nations



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of Philistia, Moab, Ammon, Ethiopia, and Nineveh to repent if they would escape the impending divine judgments (ii., iii. 7); and finally the prophet treats of the sequel to such judgments—Israel's restoration, and their blessed position at the head of all nations.

### Book of Haggai.

HAGGAI was the first of the prophets after the Exile, and a contemporary of Zerubbabel and Joshua, who led the exiles from Babylon. He is mentioned with Zechariah in Ezra v. 1; vi. 14, and had doubtless seen the glory of the old Temple (Ezra iii. 12). The book may be divided into four sections: 1, a rebuking of the people for their lack of zeal in the work; 2, words of encouragement and assurance; 3, promises of a good time to come; and 4, a special message for Zerubbabel.

Quotation from Haggai is found in the New Testament in Heb. xii. 26.

### Book of Zechariah.

THE prophet's ancestry is given in Ezra v. 1 and vi. 14. His grandfather, Iddo, was a priest of high repute (Neh. xii. 4, 16), and he himself was a contemporary of Haggai (Zech. i. 1). He assisted Haggai in promoting the rebuilding of the Temple. There are three main divisions to the book: 1, A series of visions (i. 7—vi. 15), all of which are full of meaning; 2 (chap. vii.), the prophet dilates on the nature of a true fast, and the prospect of such being turned to a joyful world-wide feast when the Lord is enthroned in Jerusalem; 3, information concerning the Messiah and His work, including vivid pictures of the future conflict consequent on the attitude of the nations in regard to the Holy Land.

New Testament references: Matt. xxi. 4, 5; xxvi. 31; xxvii. 9; Mark xiv. 27; John xii. 14-16; xix. 37.

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### Book of Malachi.

MALACHI was the last, and is therefore called "the seal", of the prophets. Internal evidence is conclusive in favour of his having written in the period after the Exile, when Ezra was dead, and the second immigration of captives had taken place. The prophecy divides itself into three sections: 1, After treating of God's love for Judah, Malachi rebukes their leaders; 2, he rebukes the people for mixed marriages and divorces; and 3, he predicts the appearance of Christ's forerunner, and the coming of the great and terrible day of the Lord.

New Testament references: Matt. iii. 12; xi. 14; Mark. i. 2; Luke i. 76; vii. 27; Rom. ix. 13.

### The New Testament Canon.

THE Canon of the New Testament has not the same authoritative recognition in its entirety as has that of the Old. Nevertheless, the historical evidence is so conclusive, and indisputable, that there is no doubt as to the authenticity of the books that have been handed down to us, or that these books comprise the recognised Scriptures of the first-century Christians. In the time of Diocletian (A.D. 300), the Christians were commanded to deliver up for destruction their Scriptures, showing that there must have been in circulation at the time writings upon which their faith was founded.

The fact that the second-century writers quoted largely from these documents—the records of the life and sayings of Jesus, the acts of the Apostles, and the epistles—and from these documents alone, in support of their arguments and exhortations, is evidence that these had obtained general circulation and recognition. Iræneus (A.D. 178) makes 767 quotations from all the books of the New Testament except Philemon, 2 Peter, John 3, and Jude; Clement, of Alexandria (A.D. 194), 389 quotations from all but Philemon, James, 2 Peter,

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John's 2nd and 3rd Epistles, and Jude ; Tertullian (A.D. 200) 1,802 from all but Philemon, 2 Peter, John's 2nd Epistle and Jude ; while Origen (A.D. 230) has no less than 5,765 quotations from all but John's 2nd and 3rd Epistles. The opponents of Christianity add their testimony to the fact of the existence and general recognition of the Apostolic writings by quoting from them in their attacks on Christianity. Cerenthus, contemporary with the Apostle John, Celsus and Porphyry all quote freely from these writings, and never attempt to question their genuineness or authenticity.

These facts prove beyond a doubt that the accounts and letters which the Christians had *then*, are the same as we have *now*, and that the " Canon " of New Testament writings was recognised from the days of the apostle John.

C. W. Hopper.

### **Gospel by Matthew.**

ALTHOUGH the calling of a publican, or taxgatherer, was odious to the Jews, Matthew does not hesitate to state his occupation (x. 3). His Gospel-record seems to have been written in Palestine, and primarily for Jewish Christians. It presents Jesus as the last and great Lawgiver, fulfilling Old Testament prophecies concerning Israel's Messiah ; hence the many citations from the Scriptures to show how he fulfilled its predictions. The writer gives prominence to " the Kingdom " and details concerning its Coming King. The Gospel of Matthew may be described as a succession of historical proofs that Jesus of Nazareth is the promised Messiah as foretold in the Holy Scriptures.

### **Gospel by Mark.**

THE presence in the Gospel by Mark of Latin terms and of Aramaic words translated into Greek, points to a Gentile circle of readers. Christ is presented as a

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man of wonder. His discourses are reported briefly, although very minutely, and vivid details are introduced, details not to be found in the other Gospels. Mark omits all reference to the early history of Jesus, and begins with the appearance of John the Baptist. Of the writer himself many interesting facts are found in the New Testament (Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philemon 24). He is generally regarded as the "interpreter" of Peter.

### **Gospel by Luke.**

APPARENTLY this Gospel was written in the first instance for "Theophilus" (Luke i. 3). It presents Christ as the Saviour of men of all nationalities, and many of the writer's expressions confirm the tradition that he was a physician. Nearly a third of the matters recorded is peculiar to this Gospel. Luke alone records the events narrated in chapters i. and ii.; the first rejection at Nazareth, the miraculous draught of fishes, the raising of the widow's son, the anointing by Mary, the mission of the seventy, the parables of the Good Samaritan, the importunate neighbour, the prodigal son, the unjust steward, the rich man and Lazarus, the ten lepers, the importunate widow and the ten pounds; also the visit to Mary and Martha, the visit to Zacchaeus, the walk to Emmaus, the penitent thief, and the Ascension, etc.

### **Gospel by John.**

THOUGH the writer does not reveal himself, he indicates that he is John the Apostle (see John xix. 26, etc.). Hence to deny that he wrote it is to assert that the book is a forgery. He gives as his reason for writing: "That ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have

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life through his name " (John xx. 31). While this Gospel is less a historical narrative, in it we have more notices of time than in the other Gospels, and a historical outline of the Lord's ministry can only be constructed in accordance with the feasts mentioned by John.

### **Acts of the Apostles.**

THIS book is really " Book II. ", of which the Gospel by Luke is " Book I.". It begins where the first book ends, at the resurrection of Jesus Christ, and then goes on to describe the various stages by which Christianity spread over the whole civilised world, and was formed into an organised Church. In the first half of the book the writer deals with the growth of the infant Church under the care of Peter, James and John, and in the later half confines his attention to the activities of " Saul of Tarsus " (afterwards called Paul), the great apostle to the Gentiles. By three wonderful journeys he established the Christian religion throughout the Roman Empire, which terminated in his arrest and subsequent imprisonment at Rome. The expression " we " often occurs in the narrative, especially in chapters xvi. ; xx. ; xxi. ; xxvii. ; xxviii., showing that the writer (Luke) was personally engaged in the incidents there described.

### **Epistle to the Romans.**

THAT Paul had long desired to visit the capital city of the Roman Empire is clear from his statement in Acts xix. 12: " I must also see Rome ". Circumstances, however, had prevented, so he writes to the Ecclesia at Rome, and his letter of regret and explanation becomes one of the most marvellous examples of religious literature extant. The letter is an exposition of the Gospel of Jesus Christ as it affects Jew and Gen-

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tile. The writer shows how both are under the bondage of sin and death, and that through faith in the name of Jesus Christ is liberty, righteousness, and life. The Law, the Covenants of promise, adoption and justification through faith all lead to the union of Jew and Gentile in Jesus Christ. The letter closes with personal messages which reveal the charming personality of the writer.

### **First Epistle to the Corinthians.**

THERE is no doubt that the Ecclesia at Corinth to which Paul sent this epistle was established by him (Acts xviii. 1, 2; 1 Cor. iii. 6; iv. 15; 2 Cor. i. 19; x. 10), and the reference in Acts shows he visited Corinth from Athens on his second journey. Rumours of a most distressing character had subsequently reached Paul—the Ecclesia was torn by factions, one part claiming Paul, another Apollos, and yet another Peter, as their leader; scandalous immorality was suffered without rebuke, and disorder at the ecclesial meetings prevailed. On receiving this news Paul sent Timothy to Corinth, and later information reaches him which causes him to write this epistle to reprove, to instruct, and exhort.

### **Second Epistle to the Corinthians.**

THIS second epistle was written by Paul after meeting Titus on his return from Corinth, and from whom he heard of the effect his First Epistle had produced (2 Cor. ii. 12, 13; vii. 5-11). The news evidently relieved and encouraged Paul (2 Cor. i. 23; ii. 5-11; vii. 7-12; xiii. 10) after the unpleasant visit he had had, but, although some evils had been remedied, there were others still to be removed. This explains the necessity for this Second Epistle, and having written in language they could not fail to understand, he says he will come

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to them with a clear conscience, and warns them of the steps he will be forced to take in the event of their not having rectified what was amiss.

### **Epistle to the Galatians.**

THIS is the only epistle of Paul addressed, not to an individual or to a single ecclesia, but to a group of ecclesias: "unto the ecclesias of Galatia" (Gal. i. 2). Of the establishment of these ecclesias we have a full account in Acts xiii. 13 to xiv. 24. Closely as Paul was bound to all the ecclesias he established, he was exceptionally sympathetic towards those of Galatia. Their unexpected care for him at a certain critical time he could not forget; yet this added to his grief when he heard of their declension at the bidding of certain Judaisers. The speciousness of their arguments convinced Paul that a crisis had arisen, and it was imperative that the ecclesias should be purged of the evil. He demonstrates to them that only those who believed the Promise, and not those who trusted in the Law, were the children of Abraham.

### **Epistle to the Ephesians.**

PAUL was no stranger to the Ephesians, having resided at Ephesus for more than two years (Acts xix. 8, 10). The object of the epistle was to establish them in the faith, to give them an exalted view of the love of God and the excellency of Christ, and to fortify their minds against the scandal of the cross. It is the unity of the ecclesia, in the fullest sense of the term, which Paul has in view; this is the theme of the epistle (Ephes. i. 10; ii. 16; iii. 1-18; iv. 1-16). The real basis of unity is elaborately exhibited. Chapters iv., v. and vi. contain the main message of the epistle. Finally, and perhaps suggested by the presence of the armed soldier guarding him, Paul counsels the Ephesian brethren to put on the whole armour of God.

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### Epistle to the Philippians.

PHILIPPI, in Paul's day, was a Roman "colony" (Acts xvi. 12), a settlement of veterans who had served in the army. Hence it is "Rome" that Paul meets with in Philippi (Acts xvi. 35; Gk. *strategoi*—Roman *Prætors* or provincial magistrates), and here the dignity of citizenship would be fully realised (Phil. i. 27; iii. 20). He keenly felt the ignominious treatment to which he, a Roman citizen, had been subjected (comp. Acts xvi. 23 with Phil. i. 30, and 1 Thess. ii. 2). The first converts seem to have been Gentiles, and women played a large part in ecclesia work (Acts xvi. 14, 40; Phil. iv. 2, 3). The epistle opens with the usual greeting, thanksgiving and congratulation (Phil. i. 1-11), and passes on to the question of providence and mutual support—living for others, and being lights in the world, albeit always rejoicing. The whole epistle affords a valuable illustration of Paul's nobility of mind and tenderness of disposition. "To live is Christ; to die is gain".

### Epistle to the Colossians.

At Colossæ zealous, but misled and misleading, teachers were preaching ethics combined with a philosophy which flattered intellectual pride. Apparently they were Jews (Col. ii. 8, 11, 16 and 20), who endeavoured to combine Platonic notions with the Law of Moses. It was to dissipate these errors that Paul wrote this epistle. After the usual salutation, in which he prays for their well-being, he passes to the object of the epistle, wherein he warns his readers of the manifest workings of the Apostasy, and exhorts them to hold to the simplicity of the Truth as it is in Jesus, and not become bound to Mosaic ordinances, which by the work and death of Christ had been abolished (Col. ii. 13-15, 19, 20, 23; iii. 4-12; iv. 1-6).



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### **First Epistle to the Thessalonians.**

WHEN Paul visited Thessalonica, as was his manner, he first visited the Synagogue, but after three Sabbaths the Jews stirred up persecution against him, and he was forced to flee from the city. His labours, however, had not been in vain, for a multitude of "devout Greeks" accepted the Gospel, as did also a large number of women. Compelled so suddenly to leave the new ecclesia, and not being able to return, he sent Timothy for information (1 Thess. ii. 17; iii. 2). The news, on the whole, was good, and caused Paul to write this epistle (1 Thess. iii. 6); but the good news was not unmixed, and while the first three chapters are pleasant reading, the remainder, beginning: "Furthermore, then", is made up of warnings, exhortation and admonition.

### **Second Epistle to the Thessalonians.**

THIS epistle appears to have been written by Paul to clear up certain misunderstandings with regard to the Second Coming of Christ, which the ecclesia at Thessalonica evidently thought was close at hand (2 Thess. ii. 2). Paul points out that before that event much must happen; especially must the Apostasy develop and prevail to be destroyed by Christ at His coming (2 Thess. ii. 1-12). He concludes the epistle with stringent instructions concerning those members of the ecclesia who were walking disorderly.

### **First Epistle to Timothy.**

CONCERNING Timothy, we have much interesting information (Acts xvi. 1; xix. 22; 2 Tim. i. 5; iii. 14, 15). To this young and energetic disciple Paul writes this epistle, warning him of the impending uprising of false teachers, and pointing out the qualifications

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necessary for the offices of instructors and leaders in the ecclesia. He also gives very explicit directions as to the duties of certain members to others of the ecclesia, both young and old.

### **Second Epistle to Timothy.**

THIS epistle was written by Paul during his second imprisonment in Rome, and is believed to be the last of his writings. He exhorts Timothy to boldness and faithfulness, to reprove vain babblings, and look to his own conduct. He also predicts very evil and dangerous times prior to the Coming of the Lord, and closes the epistle with absolute confidence in the verdict of the Lord at the Judgment Seat.

### **Epistle to Titus.**

ALL we know of Titus is that he was a Gentile and Paul's "true son after a common faith" (Tit. i. 4). Although not mentioned in Paul's First Epistle to the Corinthians, he is referred to no less than nine times in the second (2 Cor. ii. 13; vii. 6, 13, 14; viii. 6, 16, 23; xii. 18). He had been a close companion of Paul, and it was after being left at Crete that he received this epistle, in which Paul gives explicit particulars as to the qualifications of an elder, and the virtues of domestic and social life. The apostle then gives Titus instructions how to deal with erroneous doctrines and false teachers, and concludes with some personal directions.

### **Epistle to Philemon.**

THIS epistle of Paul is quite unique, inasmuch as it relates entirely to a domestic matter: that of a runaway slave who had come to a knowledge and obedience of the Truth; and it illustrates the multi-

## THE CHRISTADELPHIAN TREASURY

farious duties the Apostle had to assume. The epistle gives us a clear view of the uprightness and courteousness of Paul. The terms he uses in restoring the runaway to his master's good graces are most winning and persuasive, and at the same time sympathetic and considerate. The epistle is most valuable in showing the attitude of an inspired Apostle towards the very complex and difficult question of slavery.

### Epistle to the Hebrews.

THAT Paul was the writer, we have no doubt; the reasons were well worded by Brother Young, of Cambridge, in "*Christadelphian Answers*" (page 32). The author calls his epistle a "word of exhortation" (xiii. 22), but it really proves a most valuable treatise on the superiority of things Christian to things Mosaic. He seems to have felt that the Jews were likely to be drawn away—if not kept from—the truth as it is in Jesus by the imposing ritual of the Mosaic Economy. The arguments on the Melchisedek Priesthood, and that of faith, are most enlightening and forcible.

### Epistle of James.

THE writer of this epistle was not one of the Twelve, but the Lord's brother referred to in Acts xii. 17; Gal. i. 19; ii. 9; Acts xv. 13-29. He seems to have been the recognised leader of the Jewish brethren, so it was but natural that he should address his letter to "the Twelve Tribes which are scattered abroad" ("the Dispersion", R.V., James i. 1). No special occasion appears to have caused the writing of the epistle other than the errors which it rebukes, and which are self-evident, even upon a cursory reading. It consists mainly of moral precepts, and on that account has been called "The Christian Book of Proverbs".

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### **First Epistle of Peter.**

No one acquainted with the life of Christ needs any introduction to Peter—Peter the impulsive—the hopeful; and this epistle accords with his character. The keynote is hope (1 Pet. i. 8). The occasion of the letter is impending trial; hence the consolation and encouragement.

### **Second Epistle of Peter.**

ON account of its claims in the first verse, it must be either genuine or a forgery, and the internal evidence forbids the latter view. It was addressed, apparently, to the same readers as the First Epistle, although for a different purpose. It was written to warn the brethren against false teachers in general, and the Apostasy in particular, which it foretells in unmistakable detail.

### **First Epistle of John.**

FROM the earliest times this epistle has been attributed to the Apostle John, and from the similarity of thought and style it is evident that the writer is the same as that of the Fourth Gospel. The occasion for its being written was doubtless the growth of a two-fold error—the failure to attain unto a moral fellowship with God through Jesus Christ, and false views concerning the nature of Christ—a denial that he had come in the flesh, that he was not made in all points like unto his brethren.

### **Second Epistle of John.**

THIS letter, which is addressed “to the elect lady and her children” (verse 1), may have been written either to an ecclesia or to an individual Christian lady.

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The occasion and design are the same in either case—that of warning and exhortation, closing with a greeting and the hope of a personal visit.

### **Third Epistle of John.**

THIS letter, addressed to one Gaius, is of great historical value, revealing the inner life of an ecclesia at the close of the First Century. It treats of speculative error, personal ambition, and petty jealousies.

### **Epistle of Jude.**

WHILE this letter is general in its address, its contents indicate that it was designed for a single ecclesia, made up mainly of Jewish converts. Its object was to condemn false teachers and ungodly men. The writer illustrates with Biblical examples descriptions of their sins, and concludes with an exhortation to his readers to keep themselves free from all such wickedness.

### **Book of Revelation.**

THE why and the wherefore of this closing book of the Bible is sufficiently clear from the opening verse. After seven letters from Jesus Christ, the Revealer, to seven typical churches in Asia, we are given—under the symbols of seven seals, seven trumpets, seven vials, and seven thunders—a prophetic outline of the history of Christendom to its overthrow, when “the kingdoms of this world are become the Kingdom of our Lord and of His Christ”.

Read “*Eureka*”, by Dr. J. Thomas.

## SECTION III.

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**Concerning First Principles  
unreservedly insisted upon by all  
true Christadelphians.\***

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### **THE BIBLE TEACHES:—**

#### **1. Concerning God.**

**THAT** the only true God (the Creator and Sustainer of all things) is He who was revealed to Abraham, Isaac and Jacob, and who manifested Himself in the Lord Jesus Christ as the supreme self-existent Deity, the **ONE FATHER**, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven.

Jno. xvii. 3; Gen. xxii. 15-18; xxvi. 1-5; xxviii. 10-17; Ex. iii. 1-6; xix. 16-20; Jno. i. 14; 1 Jno. i. 1-3; Ex. iii. 14; Heb. i. 1, 2; 1 Tim. iii. 16; Is. xlv. 6-8; xlv. 9, 10; Mark xii. 29; 1 Cor. viii. 4-6; 2 Cor. i. 3; 1 Tim. vi. 15, 16; Ps. cxxxix. 7-12; Jer. xxiii. 24; Eph. iv. 3-6; 1 Cor. xii. 3-16; Acts iv. 24; xiv. 15; xvii. 24-28.

#### **2. Concerning the Bible.**

**THAT** the Scriptures, known as the Bible, are the only source of knowledge concerning God and His purpose available in the earth, and that the same were wholly given by inspiration of God, and are consequently

\* This epitome formed one of three booklets issued by the Compiler, and which have been circulated all over the world by hundreds of thousands. It was the last work revised by Brother Roberts before sailing for Australia. He died on his return journey, at San Francisco, a few months later. The propositions here set forth are just as they left his pen.—F. G. J.

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without error, except such as may be due to transcription or translation.

2 Tim. iii. 16; 1 Cor. ii. 13; Heb. i. 1; Luke xvi. 29-31; 2 Pet. i. 21; 1 Cor. xiv. 37; Neh. ix. 30; Jno. x. 35; xiv. 26.

### 3. Concerning Jesus.

THAT Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same Spirit without measure at His baptism.

Luke i. 26-35; Matt. i. 18-25; iii. 16, 17; Luke iv. 18; Acts x. 38; Jno. iii. 34; i. 29-34.

### 4. Concerning Need for Jesus.

THAT the appearance of Jesus was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.

1 Cor. xv. 21, 22; Rom. v. 12-19; Gen. iii. 19; 2 Cor. v. 19-21; Rom. viii. 3.

### 5. Concerning Adam.

THAT the first man was Adam, whom God created out of the dust of the ground as a living soul, "very good" in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.

1 Cor. xv. 45-49; Gen. ii. 7; i. 31; ii. 15-17.

### 6. Concerning Adam's Fall.

THAT Adam broke this law, and was sentenced to return to the ground from whence he was taken—a sentence which became a physical law of his being, and was transmitted to all his posterity.

Gen. iii. 15-19, 22, 23; Rom. vii. 18-24; vi. 12; Ps. li. 5; Job xiv. 4.

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### 7. Concerning God's Plan of Salvation.

THAT God, in His kindness, conceived a plan which, without setting aside the original sentence, should ultimately rescue the race from destruction, and people the earth with sinless immortals.

Jno. iii. 16; Rom. iii. 24-26; 2 Tim. i. 10; Jno. i. 29; Eph. i. 4-12; Rev. xxi. 4.

### 8. Concerning God's Promises.

THAT He inaugurated this plan by making promises to Adam, Abraham and David, and afterwards in detail through the prophets.

Gen. iii. 15; xxii. 17, 18; Psa. lxxxix. 34-37; Isa. xxv. 7-9; li. 1-8; Jer. xxiii. 5, 6.

### 9. Concerning the Second Adam.

THAT these promises had reference to another Adam, to be raised up in the condemned line, and who, through wearing the condemned nature, should obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself, and all who should believe and obey him.

1 Cor. xv. 45; Rom. xv. 8; Matt. i. 1; Luke i. 68-75; Gal. iii. 16; Rom. i. 8; Heb. ii. 14-17; Gal. iv. 4; Heb. v. 8, 9; Rom. viii. 1-4; v. 19-21; vi. 9, 10; Acts xiii. 38, 39.

### 10. Concerning Christ's Miraculous Birth.

THAT this plan necessitated the miraculous begettal of Christ of a human mother, enabling him to bear our condemnation, and at the same time to be a sinless bearer thereof, and therefore one who could rise after suffering the death required by the righteousness of God.

Matt. i. 18-25; Luke i. 26, 35; Gal. iv. 4; Is. vii. 14; Rom. i. 3, 4; Heb. ix. 14; 2 Cor. v. 21; Heb. ii. 17; iv. 15.



## THE CHRISTADELPHIAN TREASURY

### 11. Concerning Christ's Nature.

THAT being begotten of the Holy Spirit, and being anointed therewith at Jordan, Jesus was Emmanuel, God manifest in the flesh—yet during his natural life was of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.

Matt. i. 23; 1 Tim. iii. 16; Heb. ii. 14; Gal. iv. 4; Heb. ii. 17; 1 Tim. ii. 5; 2 Cor. v. 21; Heb. v. 7, 8; iv. 15.

### 12. Concerning Christ's Preaching.

THAT he preached repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the glad tidings that God would restore their kingdom through him.

Luke iv. 18, 19, 43; Mark i. 14, 15; Matt. iv. 23; v. 20-48; vi. 33; ix. 35; xiii. 19; xix. 28; Jno. x. 36; xviii. 37; xix. 21; Acts i. 6, 7; Luke xxiv. 44-48; ix. 1, 2; viii. 1-32.

### 13. Concerning Christ's Sacrifice.

THAT for so preaching he was put to death by the Jews and Romans, whose evil deed, however, was overruled by God for the doing of that which He had determined before should be done, viz., the condemnation of sinful flesh, through the offering of the body of Jesus once for all as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, *by a figure*, his blood cleanseth from sin.

Luke xix. 47, 48; Jno. xi. 25, 53; Acts ii. 22-24; xiii. 26-30; iv. 27, 28; Rom. viii. 3; Heb. vii. 27; x. 9, 10; 1 Pet. iii. 18; Rom. iii. 25; Acts xiii. 38, 39; Jno. xiv. 6; 1 Jno. i. 7; Luke xxii. 20; xxiv. 26, 27, 46, 47; Jno. i. 29; Heb. ix. 26; John iii. 16; Gal. i. 4; Titus ii. 14; 2 Cor. v. 21; Acts x. 43; iv. 12; Rom. v. 15, 19.

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### 14. Concerning Christ's Resurrection.

THAT on the third day God raised him from the dead, and exalted him to the heavens as priestly mediator between God and those who should be gathered from among men for salvation by the belief and obedience of the truth.

Acts xiii. 30-37; ii. 33-36; 1 Tim. ii. 5; Heb. viii. 1; Acts v. 31; xv. 7-14; Jas. ii. 14-24; Eph. i. 18-23.

### 15. Concerning Christ's Priesthood.

THAT this priestly mediatorship is limited to those who in this way become his own house, and does not embrace the world nor professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins.

Heb. iii. 1-6; Jno. xvii. 9; Heb. x. 26; 1 Jno. ii. 1; i. 9; Prov. xxviii. 18.

### 16. Concerning Salvation.

THAT he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.

Acts i. 8; Matt. xxviii. 19, 20; Acts xxvi. 16-18; iv. 12; Luke xxiv. 46-48.

### 17. Concerning Belief and Baptism.

THAT the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognised as his friends except those who do what he has commanded.

Acts xvi. 30-33; Mark xvi. 15, 16; Rom. i. 16; Acts ii. 37-42; Gal. iii. 27-29; Rom. ii. 7-11; Matt. xxviii. 20; Jno. xv. 14; Rom. vi. 3-5.

## THE CHRISTADELPHIAN TREASURY

### 18. Concerning the Gospel.

THAT the gospel consists of “ the things concerning the kingdom of God and the name of Jesus Christ ”, and that those “ things ” are the facts testified in the writings of the prophets and apostles, and definable as in the previous and following paragraphs.

Acts viii. 12; xix. 8, 10, 20; xxviii. 30, 31.

### 19. Concerning God's Kingdom.

THAT God will set up a kingdom in the earth, which will overthrow and supersede all others.

Dan. ii. 44; vii. 13, 14; Rev. xi. 15; Is. ii. 3, 4; xi. 9, 10.

### 20. Concerning Christ's Second Coming.

THAT for this purpose God will send Jesus Christ personally to the earth at the close of the time of the Gentiles.

Acts i. 9-11; iii. 20, 21; 2 Tim. iv. 1; Luke xxi. 24.

### 21. Concerning the Restored Kingdom of Israel.

THAT the kingdom to be set up will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land promised to Abraham and his seed (the Christ).

Micah iv. 6-8; Amos ix. 11-15; Ez. xxxvii. 21-22; Jer. xxiii. 3-8; Gen. xiii. 14-17; Heb. xi. 8, 9; Gal. iii. 16; Lev. xxvi. 42; Mic. vii. 20.

## THE CHRISTADELPHIAN TREASURY

### 22. Concerning the Return of the Jews to Palestine.

THAT this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers; the building again of Jerusalem to become "the throne of the Lord" and the metropolis of the whole earth.

Isa. xi. 12; Jer. xxxi. 10; Zech. viii. 7, 8; Ezek. xxxvi. 33-38; Isa. lxi. 4; Jer. iii. 17; Zech. xiv. 17; Psa. xlviii. 1; Matt. v. 35; Isa. xxiv. 23.

### 23. Concerning the Future Rulers.

THAT the governing body of the kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective "seed of Abraham", in whom all nations will be blessed, and comprising "Abraham, Isaac and Jacob, and all the prophets", and all in their age of like faithfulness.

Matt. xxv. 13-34; xix. 27, 28; Dan. xii. 2; Jno. v. 28, 29; Acts iii. 25, 26; Gal. iii. 7, 8; Luke xiii. 28, 29.

### 24. Concerning Resurrection and Judgment.

THAT at the appearance of Christ prior to the establishment of the kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment-seat "to be judged according to their works"; "and receive in body according to what they have done, whether it be good or bad".

2 Cor. v. 10; 2 Tim. iv. 1; Rom. ii. 5, 6, 16; xiv. 10, 12; 1 Cor. iv. 5; Rev. xi. 18.

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### **25. Concerning Future Punishment and Reward.**

THAT the disobedient will be consigned to shame and “the second death”, and the obedient invested with immortality, and exalted to reign with Jesus as joint heirs of the kingdom, and joint administrators of God’s authority among men.

Matt. xxv. 30; Dan. xii. 2; Gal. v. 19-21; Heb. x. 26-31; Rev. xxi. 8; 1 Cor. xv. 51-55; 2 Cor. v. 1-4; Rom. ii. 7; Matt. v. 5; Rev. v. 9, 10; Dan. vii. 27; Psa. cxlix. 5-9; Luke xxii. 29, 30; Psa. xxxvii. 9, 20, 22, 29, 38.

### **26. Concerning the Millennium.**

THAT the kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth’s subject inhabitants, though in a much milder degree than now.

Zech. viii. 3-8; Rev. xx. 4-6; Isa. lxxv. 20-22.

### **27. Concerning God’s Object with the Nations.**

THAT a law will be established, which shall go forth to the nations for their “instruction in righteousness”, resulting in the abolition of war to the ends of the earth; and the “filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea”.

Isa. ii. 2-4; xi. 1-10; xlii. 4; Micah iv. 1-4; Zech. viii. 20-23.

### **28. Concerning God’s Purpose with the Earth and Man.**

THAT the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations.

1 Cor. xv. 25, 26; Rev. xxi. 4; Isa. xxv. 6-9.

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### 29. Concerning the Close of the Millennium.

THAT, at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalisation of those who shall have established their title (under the grace of God) during the thousand years.

Rev. xx. 7-15; 1 Cor. xv. 24.

### 30. Concerning God All in All.

THAT the government will then be delivered up to the Father, who will manifest Himself as the " All in All "; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.

1 Cor. xv. 24-28.

### A Condition of Fellowship.

NOT only do Christadelphian Ecclesias, as a condition of fellowship, require assent to all the foregoing Bible truths, but it is an inviolable rule with them that any brother or sister departing from any element of the One Faith held by the Ecclesia (1 Cor. i. 10; 1 John iv. 1, 8; 2 John 9-11), or guilty of conduct for which the Scriptures command withdrawal (Matt. xviii. 15-17; 1 Cor. v. 11; Rom. xvi. 17; 2 Thess. iii. 6, 14), shall, on proof of the same to the Ecclesia, be withdrawn from.

### Faithless Ecclesias.

FOR questionable reasons, some ecclesias retain in their midst some who have let go one or more items of the One Faith, which action of the ecclesia clearly violates one of Christ's express requirements (Rev. ii. 6, 14, 15, 20; 2 John 10, 11). With such ecclesias all faithful Christadelphians will have no fellowship.

See article on Dowieites, etc.

F. G. J.

## SECTION IV.

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Concerning "Christendom", so called.

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### **Odium Theologicum.**

THE above means "hatred among theologians", and is generally used to deter people from acting in accordance with Scriptural injunctions in matters of principle in religion. Hatred has a place in this connection, however. God Himself hated the doctrine and deeds of the Nicolaitanes (Rev. ii. 6, 15). The Psalmist hated every false way (Psalm cxix. 104).

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

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

W. H. Boulton.

## THE CHRISTADELPHIAN TREASURY

### Abominations of the Earth.

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

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

### Christendom as a Whole.

THE Roman Church is "the Mother of Harlots", and the Papal dynasty, "the name of blasphemy", seated on the seven hills of Rome (Rev. xiii. 1; xvii. 9) and the paramour of the Old Mother. Their harlot-daughters answer to the state churches of Anti-Christendom, and the "abominations of the earth", to all the Dissenting names and denominations, aggregately styled "names of blasphemy", of which the European body-politic, symbolised by the eight-headed scarlet-coloured beast, is said to be "*full*" (Rev. xvii. 3).

Dr. J. Thomas.

### The Clerical Profession.

THE profession of a clergyman is mere "humbug". The reader will, we trust, excuse the word, but we know



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of no other in our mother tongue so expressive of our sense of the imposition practised on the world by the clerical profession. Only look at it for a moment.

A boy is sent to a college or seminary to learn how to preach the traditions of his father's sect so as not to offend its creed or hurt the feelings of his patrons. He is to thunder forth damnation against sins which they have no mind to; but to be exceedingly cautious, under pain and penalty of the loss of their patronage, how he questions received opinions, or rebukes sins which they approve. He goes, therefore, to the school to learn the art of trimming, or of navigating his craft between the Scylla of the Creed and the Charybdis of their peccadilloes.

Dr. J. Thomas.

### Apostolic Succession.

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

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

Dr. J. Thomas.

### College-Bred Divines.

As for a college education in divinity qualifying boys for "*preaching the word*", the absurdity of the conceit is manifest in the fact that the "college-bred

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divines " are all at variance among themselves upon its meaning.

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

Dr. J. Thomas.

### Claims of the Clergy.

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

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

Dr. J. Thomas.

### Reverend as a Clerical Title.

THE word "Reverend" only occurs once in the English Bible, and is there (Psalm cxi. 9) applied to

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God—"He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name". The word in the Hebrew has also been rendered by several other English words, such as dreadful, fearful, terrible, and used in reference to the Deity.

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

F. G. J.

### The Clergy.

THEY speak one thing, and the Eternal Spirit another; and what they speak is point-blank contradiction and denial of the words of God; so that if a man believe their dogmas, he must of necessity make God a liar, which is to blaspheme Him, His truth, and all who heartily believe it. They scoff at the idea of some poor shoemaker, or mechanic, who may be a true believer, taking a position over the nations after the lapse of a few years to govern them for God in place of the Kings of the Earth, who now possess the dominion.

They assume the position of "laughter, holding both their sides" at the very statement of so preposterous a conceit. No wonder they discourage and discountenance the study of the Apocalypse; and if any of them should venture upon an exposition of it, that they should invariably give the letters to the seven churches the go-by. The promises appended to each are anti-clerical, and find no counterpart in their systems.

Dr. J. Thomas.

### Wolves in Sheep's Clothing.

WE read the writings of the Prophets, and are quick to realise the dark and evil-mindedness of Israel's religious leaders. We do the same in regard to the New

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

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

### Human Learning.

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

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

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### **Dr. Thomas and the Clergy.**

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

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

A. T. Jannaway.

### **The Mission of the Clergy.**

It is the fashion in these times to say that every man, and woman, too, has a mission. Speaking, then, according to this notion, “ the Clergy ”, as composed of men and women, have a mission; and so have we. Their mission is to deceive, and by their deception to keep the devil in awe. This is upon the principle of “ diamond cut diamond ”. This evil world is ruled by its

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fears, operated upon through the civil magistrate and the priest, the influence of the former being sustained by sword and staff, and that of the latter by apprehension connected with the eternal unknown; which, in relation to the blind, is the more awful, as the darkness is profound.

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

Dr. J. Thomas.

### Beware of the Clergy.

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

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

A. T. Jannaway.

### Apostate Distinctions.

THE word "*clergy*", as the title of an order, is assumed by men who have no right to it. It is a word which comes from the Greek—*klēros*—a lot or por-

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tion; and is applied by the Apostle in 1 Peter v. 2, 3 to a single congregation of disciples; so that when he speaks of all the *congregations* of the flock, he styles them “the heritages”—*tōn klērōns* (verse 3). But in after years, the ministers of the heritages, or clergies, disregarded the commandment, and set themselves up as lords of the heritages, which they fleeced and oppressed for lucre’s sake. They even made the clergies of God believe that they were nothing more than mere commoners; while they themselves, the usurpers of the believers’ rights, were God’s peculiar lot or portion, as the tribe of Levi was among the Israelites. This usurpation came at length to be regarded as legitimate; and the distinction was then set up of “clergy” and “laity”, from *the multitude*!

But the distinction belongs to the Apostasy, and not to God’s oppressed and scattered sheep. When “clergy” get in among them, it is “as grievous wolves, not sparing the flock, but speaking perverse things to draw away disciples after them” for their own worldly gain (Acts xx. 29, 30). They have nothing to do with the word of reconciliation except to pervert it, and to bring it into disrepute.

Dr. J. Thomas.

### Was it a Money-making Job?

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

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

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

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

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

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

F. G. J.

### Incredible, but True.

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



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week's advertisements the inducements held out to the "Reverends" seeking vacancies to feed the "Church of God".

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

"Near the High School for Girls"! F. G. J.

### Dr. Thomas no Trader in Religion.

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

### Clerical Guides.

How much out of their element are the clerical guides of the people when they attempt the exposition of the Scriptures. So long as they keep to the elegant jargonings of academic composition they manage to make a passable figure; but when they attempt to expound the

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Scriptures they are like men using tools they don't know how to handle. It is painfully evident they are not at home, and that their work is worse than a botch . . . . Oh, Scribes and Pharisees! Ye have made void the glorious Word of God through your traditions.

But the day of world-stunning emancipation is at the door. With what a pitiful glance will ye then look back upon your man-honouring "unions", and God-dishonouring "addresses", in which ye have befouled and be-muddled one another till your senses have been reduced to a state of hopeless incapacity and blindness.

R. Roberts.

### The Clergy and the Holy Spirit.

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

Dr. J. Thomas.

### State Religion.

CLERICALISM, or clergy-craft, is a premium on crime. Virtually, it says to the people, "You may cheat, lie, steal, commit adultery, murder, and devote yourselves wholly to the world until you are so exhausted by your

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vices that you have lost all relish for it ; in other words, you may serve the devil with all your affections and lusts, and when you can serve him no more, and see that you must die, send for us and we will pray for you ; and if you feel that you have received grace, in the twinkling of an eye, it will be all right, and you may go to your God rejoicing ! ”

What is this but a premium on crime ? Who that believes it will live a life of painful self-denial that he may commend himself to God ? Who will trouble himself to work out his salvation with fear and trembling ? And what becomes of the saying that “ it is through much tribulation that we must enter into the Kingdom of God ” ?

Dr. J. Thomas.

### The High Churchmen.

“ WHAT must a man do to be saved ? ” High Churchmen reply : “ You must be sprinkled and signed with the sign of the cross, in the name of the Holy Trinity ; so that being thus ‘ born of water and the Spirit ’ you will ‘ enter the Kingdom of God ’. But if you neglect this, and die unbaptised, you will be damned to the flames of hell for ever ”.

This is substantially expressed by the Bishop of Exeter in his letter to “ His Grace of Canterbury ”, page 19, saying : “ There is one baptism of Christ’s institution—one only. One baptism for the remission of sins. If the one opportunity of their receiving that ‘ one baptism ’ to their salvation was flung away by the faithlessness or heedlessness of those to whom their infancy was confided, what on the terms of the covenant of Christ any longer remains to them ? *I shudder to answer* ”. Not a word about faith in this. The terms of the Covenant of Christ are : “ He that *believeth the gospel and is baptised* shall be saved ” (Mark xvi. 15, 16). It suits the Bishop’s Creed to mutilate the terms. He is profoundly ignorant of what they are.

Dr. J. Thomas.

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### Soul Curers.

How are we to ascertain whether the clerical ministers of grace are worthy of all devout commendation and honour, or are obnoxious to and deserving of the same regard as the world bestows on swindlers, counterfeits and quacks? We answer, by the same method by which all impostors are unveiled. If a man profess to be *au fait*, or skilled, in any art or science, you compare his words and practice with the recognised principles of the calling he professes; and if, on examination by competent persons, he is proved to know nothing of what he claims to know, he is at once, and righteously, too, denounced as “a thief and a spoiler”.

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

Dr. J. Thomas.

### The Apostasy.

ROMAN and Protestant Sectarianism is not Christianity. The aggregate of sects vaguely termed “The Church”, or the ecclesiastical system of Europe and America, is the “Mother of Harlots and Abominations of the earth”. Their abominations are “the harlots”, styled “women” in Rev. xiv. 4, with whom the Christ’s virgins are not defiled. *Every system or tradition that makes the Word of God of none effect is a harlot abomination*, and proceeds from the “carnal mind”, that is, from the *thinking of the flesh*—ignorant of the Gospel of the Kingdom and the obedience it

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requires. This is the fountain and origin of all those heretical formulæ which are incorporated in the Romish and Protestant sects, which are all of them “corrupters of the simplicity that is in Christ”. As a whole, they are “the Apostasy” foretold by Daniel and Paul. Their clerical and ministerial Orders preach “*another Jesus*”, are animated by *another Spirit*, and proclaim *another Gospel* than those ministered by the Apostles. From such a system of defilement it is imperative for every man who would be saved to separate himself, even if he stand alone (Matt. xv. 6-9; Rom. viii. 6, 7; 2 Cor. vi. 15-18; xi. 1-4; 2 Thess ii. 8; Rev. xvii. 5).

Dr. J. Thomas.

### Romish Abominations.

“**SEMPER EADEM**”—always the same—is the motto of the Papacy, and reasonably so, of a Church claiming infallibility. So we can judge of its character now from the following extracts of a work entitled “*The Tax of the Sacred Roman Chancery*”, printed in 1514 by the authority of the then Pope.

“**ABSOLUTIONS**”: “For him that stole holy things out of a consecrated place, 10/6”. “For him who lies with a woman in a church, 7/6”. “For him that killeth father, mother, brother or sister, 10/6”. “For a priest that keeps a concubine, as also his dispensation for being irregular, 10/6”. “For him that lieth with his own mother, sister, or god-mother, 7/6”. “For him that burns his neighbour’s house, 12/-”. “For him that forgeth the Pope’s hand, £1/7/-”.

“**LICENSES**”: “To eat flesh and white meats in Lent and other fasting days, 10/6”. “To marry in times prohibited, £2/5/-”.

“**DISPENSATIONS**”: “For a bastard to enter holy orders, 18/-”. “For a man or woman that is found hanged, that they may have a Christian burial, £1/7/6”.

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What matter that the Church of Rome *now* expresses abhorrence of this once Pope-blessed work—a fine proof of the infallibility of the Pope !

F. G. J.

### Catholicism.

“CATHOLIC” is but another term for Apostasy. It has always been associated with sin in all its manifestations of superstition, bigotry, hypocrisy, cruelty and crime. The best men have seceded from the Church of Rome, the vicious majority that remained had free scope for the next sixty years to mature their ambitious projects; which was by the strengthening of the Catholic influence, through the proselytising of multitudes, and the favour of infidel politicians, with whom Paganism, as Popery and Protestantism are now, were but tools that knaves do work with, to make such a revolution as would give the Catholic Clergy the loaves and fishes of the State, then monopolised by their rivals and persecutors—the priests of Jupiter and his Court.

Dr. J. Thomas.

### Papal Indulgences.

As to what the Indulgences of the Romish Church are—let the Church speak for itself: Pope Leo X. wrote: “The Roman Pontiff may for reasonable causes, by his Apostolic authority, grant indulgences, out of the superabundant merits of Christ, and the Saints, and the faithful, who are united to Christ by charity, as well for the living as the dead. All persons, whether living or dead, who really obtain any indulgences of this kind, are delivered from so much temporal punishment due, according to divine justice, for their actual sins, as is equivalent to the value of the indulgence bestowed and received”.

F. G. J.

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### Protestantism.

PROTESTANTISM is but a fashionable Demas, competing with Popery for the votes of Democracy, which at heart they both cordially despise. Soul-saving is the pretext; the loaves and fishes of the State, daily sumptuousness and power, the real end of the enlargement of their phylacteries before the people. The Protestantism of Luther, Calvin, and Wesley has doctrinally accomplished all it is capable of against Romanism in its Papal manifestation.

“The Reformers” all erred in supposing that Popery could be reformed, and in admitting that the Roman Catholic Church was ever a true Church. No independent mind, enlightened by Moses and the Prophets, Christ and the Apostles, thinks of paying any regard to Episcopalian, Presbyterian, or Methodist protest against Popery; for if the Papal Church be the “Mother of Harlots”, as they say, they are unquestionably “the daughters”—the “women” of Rev. xiv. 4.

Dr. J. Thomas.

### New Testament Christianity.

CHRISTIANITY is “*the Gospel of the Kingdom*” for *the obedience of faith, with the “all things” enjoined upon the baptized by the Apostles.* This is the best definition I can give in Bible terms to a word which does not occur in the Scriptures.

The Gospel of the Kingdom is *an invitation* to Jews and Gentiles to become heirs of God’s Kingdom and Glory, on condition of believing “the things concerning the Kingdom of God and the name of Jesus Christ”, and being immersed into the name of the Father, Son, and Holy Spirit” (Acts viii. 12). They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the Truth, this separation is effected; and though believers live under the

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schismatic conditions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for them as spiritual institutions. You may see from Acts xv. 7 to 19 that God sent the Gospel invitation to the Gentiles "*to take out of them A PEOPLE for His name*".

Dr. J. Thomas.

### Popery and Protestantism.

IF Popery judges men in meats, Protestantism doth the same in drinks, and in the Sabbath; they both judge men in holy-days and "movable feasts"; and though Protestantism repudiates the worshipping of angels, it proclaims in its "fasts", "preparations", "concerts", etc., a voluntary humility and celebration of "saints and martyrs" renowned in legendary tales for "the pride that apes humility".

Let the reader search the Scriptures from beginning to end, and he will nowhere find such systems of faith and worship as those comprehended in the Papal and Protestant systems. The Gospel of the Kingdom of God in the name of Jesus is not preached among them; they are communions which are uncircumcised of heart; theological dissertations on texts, called "sermons", are substituted for "reasoning out of the Scriptures"—for "expounding and testifying the Kingdom of God, and persuading men concerning Jesus, both out of the Law of Moses and out of the Prophets".

See Acts xxviii. 23, 31.

Dr. J. Thomas.

### History Repeats Itself.

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



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

Does some brother say: You have no right to thus speak evil of rulers (Acts xxiii. 5). Fie, brother! The "Revs." are not the rulers for whom the Scriptures demand respect; rather do they command utter disrespect, contempt and loathing and hatred, as Brother Boulton has so well shown in the first "Answer" of this section on "Odium Theologicum". Paul could, and did, address a *civil* ruler as Most Noble Festus (Acts xxvi. 25), but an *ecclesiastical* sorcerer, as every true Christadelphian knows a "Rev." to be, Paul addressed as "Thou child of the devil and enemy of all righteousness" (Acts xiii. 10).

F. G. J.

### The "Rev." Scribes and Pharisees.

WHO are such to-day? Can any true Christadelphian have any doubt as to where he can find them—the 20th Century Sorcerers?

I have before me a Temperance Hall (Birmingham) handbill, in which the "Church"—both Catholic and Dissent—is linked up with Rev. xvii. 5; xviii. 4. Every true Christadelphian will say Amen to such linking up; and only uninformed or retrograde Christadelphians will raise any objection to thus identifying the "Church" and "Nonconformity" with the Apocalyptic Abominations and the paid sorcerers thereof.

That being so, on no account can Christadelphians fraternise with the "Reverends" of any hue. They are, one and all, bitter enemies of our most precious

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possession—the Truth—for is it not a fact that they would, if they could, prevent people coming to hear the Truth? And, would they not, if they could, seduce our brethren and sisters from the Truth? The more kind, and the more morally good they be, the more dangerous they are. Dr. Thomas and Brother Roberts knew such; hence their continual warning against the Clergy. Had they adopted any half-hearted policy, there would have been no “*Herald of the Kingdom*”; no “*Ambassador of the Future Age*”; and there would have been no “*Christadelphian*” to-day. And there will be none “to-morrow” unless the same uncompromising spirit and deadly earnestness is manifested.

F. G. J.

### Churches and Chapels.

MINISTERS of the Gospel indeed!

They are as far removed from the ONE BODY as the east is from the west.

How can men minister that of which they are profoundly ignorant in letter and spirit? If ministers of anything, it is of “the wisdom from beneath; which is earthly, soulish, and demoniac”. By their fruits they are known to the One Body which alone has spiritual intelligence to discern their true character. . . . Their way is the way of death—the wide gate and the broad way leading to destruction.

These Harlot-Churches of the Court of the Gentiles are the leading novelties of modern times. They had no place in the Court four hundred years ago. Then the Court was wholly occupied by Greek and Latin Catholic idolatry; the Latin section of which they ignorantly acknowledge as the true Church, and the common “Mother of All Churches”. This is true. The State Churches are all her bastard progeny, begotten of her adulteries with the kings of the earth (Rev. xviii. 3). Hence, her Apocalyptic name, “MOTHER OF HARLOTS”.

Dr. J Thomas.

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### What is a Revival?

It is (to use a vulgar, but very expressive phrase) a pure and unmitigated humbug. There is no Christianity in it. . . . The damnation preached by the clergy, or Satan, has a restraining influence. Some sinners are beyond their reach, and for these Satan provides soldiers and *gensd'armes*, or policemen, whose staff of office is Hell and the Devil. By fear of these he makes sinners walk piously and more inoffensively in his dominions than they are naturally disposed to do. . . . But in regard to salvation the proselyte is as far removed as ever.

There is nothing saving in the clerical system. The clergy are blind, and the people are blind also; and blindness added to blindness will not cause people to see.

The clergy cannot teach the people the way of salvation. They can get up a revival, but of what is it a revival? Not of the truth, certainly; for the revived are as ignorant after the revival as they were before. It is a revival of folly and infatuation. A renewed intensification of clerical sorcery—a storm in the moral atmosphere of society which, when it has exhausted itself, subsides into equilibrium, and a calm ensues.

Dr. J. Thomas.

### Sneering at Learning.

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

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

R. Roberts.

### **Come Out from Among Them.**

THE PREPARATION OF A PEOPLE FOR THE LORD; a people whose character shall answer to Rev. iii. 18; xix. 7, 8, is the great desideratum of the age. "The churches" do not contain such a people, neither can their pulpit ministrations produce them. In fact, "the churches" are precisely what college divinity is alone competent to create. "The Truth as it is in Jesus" is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and "the droppings of the sanctuary" which their nurselings are appointed to distil, wear away the intelligence of the people and leave them irresponsible to "the testimony of God". Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit His Kingdom. Other Gospels will make other kinds of Christians than those who believe the Gospel the Apostles preached.

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

Dr. J. Thomas.

### **The Religious World.**

It was the religious world that persecuted Jesus and the Apostles unto death; and for the simple reason that they testified the truth in opposition to that which was highly esteemed among men; for Jesus said: "that which is highly esteemed among men is abomination in the sight of Deity" (Luke xvi. 15). It makes a

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great profession of piety, pretends to be extraordinarily conscientious; it strains enormously at gnats, and has a great zeal of God, but not according to knowledge.

Dr. J. Thomas.

### Another Apostasy Foretold.

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

What a mistake! What a delusion!

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

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

### First Signs of Apostasy.

A FIRST, but sure, sign of apostasy with many backsliders from the Truth has been a manifest hankering after the “potsherds of Egypt”, in other words, vulgar but expressive, a sneaking regard for, if not adoration of, clerical learning and tradition, with the ultimate result that the writings and expositions of Dr. Thomas and Brother Roberts have been given a back seat.

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Those of us whose knowledge of the history of the Truth goes back to the "Seventies", painfully remember how this was so in the cases of Robert Ashcroft and Joseph Chamberlain; and the writer has in mind particularly the case of one who obtained employment with one of the leading "weeklies" of Christendom. It was "here a little and there a little; line upon line", ending in him becoming a full-blown "Rev." and "D.D.", and now "preaching things which he ought not for filthy lucre's sake", albeit a more upright and lovable man it is not possible to meet.

The moral for us all is, Beware of the first false step, and shun the brother as a leader, no matter of how high standing he may be, who is always quoting Ecclesiastical Authorities, or recommending Orthodox Commentaries.

F. G. J.

Read "*Eureka*", "*Elpis Israel*", and "*Christendom Astray*".

### Are we Too Severe?

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

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stamp to such as we have to-day, whose sole aim appears to be to pose as social ornaments and to repeat the latest so-called scientific fad.

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

C. W. Hopper.

## SECTION V.

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### Concerning Apparent Contradictions and Difficult Texts.

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#### **“Ye are not in the Flesh”.**

WHEN Paul said, “Ye are not in the flesh” (Rom. viii. 9), he cannot have intended the statement to be understood literally. The evidence of our senses, and the “motions of sin” within us, clearly indicate to the contrary. Moreover, such an interpretation would make the Apostle contradict himself, for elsewhere he says: “Though we walk in the flesh, we do not war after the flesh” (2 Cor. x. 3). This really indicates the meaning of the passage under notice. Though physically partakers of sin’s flesh, experiencing the law of sin that is in their members (Rom. vii. 23), even obeying it from time to time (verses 15 to 20), saints are moved by the higher law, that of the Spirit. They are not carnally—i.e., fleshly—minded, but spiritually minded (Rom. viii. 6). The word “in”, when used in such connections, has degrees of meaning. Thus all men live, and move, and have their being in God (Acts xvii. 28), yet in the higher sense it is only the saints who are “in God the Father” (1 Thess. i. 1).

W. H. Boulton.

#### **Bible Variations.**

ON the face of it there would seem to be antagonism between the evidence of three witnesses who, deposing of the same time and place, said respectively that John



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was there, James and John were there, and James, John and Peter were there, whereas each of them would be saying what was infallibly true. It would be different if the first witness said there was *only* John there. A word to the wise is sufficient, but such infidels and Bible haters as Tom Paine, Charles Bradlaugh, and Colonel Ingersoll were neither wise nor honest, and it is no use catering for such. To an enlightened mind, variations in the evidence of witnesses, provided they are not contradictory, are evidences of genuineness and truthfulness.

F. G. J.

### How Many Women went to the Sepulchre?

THIS has been a stock "Bible contradiction" of every garrulous enemy of the Bible—Tom Paine, Voltaire, Ingersoll, Bradlaugh, and all the smaller fry of Stonecutter Street. They have alleged that Matthew says "Two Women", John says "One Woman", Mark says "Three Women", and that Luke says "More than Three Women" went to the sepulchre. The infidel cites as evidence Matthew xxviii. 1, John xx. 1, Mark xvi. 1, and Luke xxiv. 10.

But the alleged contradiction vanishes when we note that John does not say "only one woman"; nor does Matthew say "only two women"; nor does Mark say "only three women".

How hard up these "Freethinkers" must be for objections to the Bible to urge such silly objections. One would think they had never been to school! It is time they learnt that the greater includes the lesser, and that the lesser does not necessarily exclude the greater.

F. G. J.

Read "*Bradlaugh Debate*".

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### Before or After Sunrise?

“VERY early in the morning the first day of the week they came unto the sepulchre at the rising of the sun”, says Mark (xvi. 2); whereas John (xx. 1) says: “The first day of the week cometh Mary Magdalene, early, while it was yet dark, unto the sepulchre”.

We are told there is a contradiction here, but we fail to see it. Evidently John refers to the women setting out from their home, for in the Greek the word used by John, and rendered “cometh”, means “issuing”, “coming forth”, “arising from”, which John tells us was “before dark”; but, by the time they reached the sepulchre—when they “came” to it, as Mark says—it was “at the rising of the sun”. F. G. J.

Read “*Nazareth Revisited*”, by R. Roberts.

### One Angel or Two Angels.

IN Mark xvi. 5 we read: “And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long, white raiment”; but in John xx. 11, 12 we read: “And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white”. Which is correct?

Both are correct. The writers are referring to separate visits, as a careful reading of the two records will make manifest. F. G. J.

### The Thieves at the Crucifixion.

WE read in Matthew (xxvii. 44) that, “The thieves also which were crucified with him, cast the same in his teeth”; and Mark also (xv. 32) says, “And they that were crucified with him reviled him”. But in Luke xxiii. 39, 40 we read: “And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?”

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The contradiction in the records is only apparent, not real; for while both thieves joined in the reviling at first, evidently one repented at last, for which there was ample time, seeing they hung for over six hours on the cross. Compare Mark xv. 25 and Luke xxiii. 44.

F. G. J.

### **The Beasts' Fear of Man.**

It is quite in keeping with infidel morality that the enemies of the Word of God should mutilate texts in their zeal to discredit Bible statements, as they have done in setting Proverbs xxx. 30 against Genesis ix. 2. The latter reads that God said to Adam: "The fear of you and the dread of you shall be upon every beast of the earth", whereas the former, according to the "freethinker", says: "A lion turneth not away for any"! But the freethinker is a thief and a liar. He robs the Word of God in question of nearly half the statement, and asserts that the text says what it does not say.

The statement of Prov. xxx. 30 is: "A lion which is strongest amongst beasts, and turneth not away for any"—any what? Why beasts, of course, amongst whom it is strongest.

F. G. J.

### **Capital Punishment Unlawful.**

WHEREAS John xviii. 31 reads that the Jews said to Pilate: "It is not lawful for us to put any man to death", John xix. 7 represents them as saying to Pilate: "We have a law, and by our law he ought to die".

The apparent contradiction vanishes when we remember that from Lev. xxiv. 14-16 it is evident that the Jews had a law by which a blasphemer (and such they charged Jesus with being) was amenable to the death penalty; but that such power was no longer in their hands when the nation became a province of the

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Roman Empire. The power, it is stated, was taken from the Jews when Archelaus, king of Judea, was banished.

F. G. J.

### A Man and his Brother's Wife.

THE Law of God, through Moses, absolutely forbade a man taking his brother's wife. It reads: "If a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless" (Lev. xx. 21).

"But", says the Infidel (who, by the way, is the late Thomas Scott, one of the most prominent of Nineteenth Century scoffers), "the same Law of Moses permitted a man to marry his brother's widow, for in Deut. xxv. 5 it says, 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife'".

It requires some patience to answer such tricksters with the Word of God, for the objector is either a fool or a liar, because any intelligent man, who was honest, would not substitute "wife" for "widow". A man was forbidden to take his brother's wife, which is a very different thing from taking his brother's widow.

F. G. J.

Read "*Law of Moses*", by R. Roberts.

### No Man Ascended to Heaven.

On the face of it there does appear a discrepancy between the record that Elijah was taken "into heaven" (2 Kings ii. 11) and the statement of the Lord Jesus that "No man hath ascended into heaven" (John iii. 13). But it is evident, on a careful reading of the record in John's Gospel, that Christ was referring to the dwelling place of his Father, whereas the ascension of Elijah was to heaven in a general sense.

F. G. J.

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### **Abraham did not Inherit the Promise.**

IN Hebrews vi. 15 we are told that Abraham, "After he had patiently endured, he obtained the promise". So he did—the promise, not the fulfilment of the promise of the Land for an everlasting possession (Gen. xii. 1-3; xiii. 14-17), but the promise referred to in the preceding verse (Heb. vi. 14). F. G. J.

See Acts vii. 5; Heb. xi. 8, 9, 13, 39; Rom. xv. 8.

### **God Unchangeable.**

IN Malachi iii. 6, God says: "I am the Lord; I change not" (and, so in Num. xxiii. 19; Ezek. xxiv. 14; James i. 17). In the latter texts God says He will "not repent". Elsewhere we read: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. vi. 6; see also Jonah iii. 10).

Now no intelligent person would confound, or confuse, the two "repentings". In the first case repentance, in the way of fickleness or remorse, is implied; but in the latter cases a change of mind, in view of change of attitude on the part of others, is referred to. There is no fickleness with God; but He is ever ready to alter His mind should circumstances justly call for such. The history of Israel is full of such "repentings" on the part of God (Joel ii. 13; 1 Sam. xv. 11; Exod. xxxii. 14; Judges ii. 18, and—especially note—Psalm cvi. 43-45). F. G. J.

### **God Unity, not Trinity.**

THE many texts which proclaim the fact that "The Lord our God is one Lord" (Deut. vi. 4; Exod. xx. 3; 1 Kings viii. 60; Isaiah xlii. 8; xliii. 10; xlv. 6; Hosea xiii. 4; Mark xii. 32; 1 Cor. viii. 4, etc.), apparently count for nothing with Trinitarians. They are satis-

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fied to prove what they believe by deduction. For instance, they urge Gen. i. 26, which reads: "God said, let *us* make men in *our* own image". But they overlook the fact that the word here rendered God is, in the Hebrew, *Elohim*, rendered "gods" in Gen. iii. 5, and by the word "angels" in Psalm viii. 5.

Hence, all the plural forms of the pronouns have their explanation in the word "*Elohim*", who doubtless were the agents of God in the work of creation, etc.

F. G. J.

Read "*Phanerosis*", by Dr. J. Thomas, and "*Nottingham Debate*".

### How to answer a Fool.

THE mere fact that Solomon, in stating that a man should "Answer not a fool according to his folly" (Prov. xxvi. 4), immediately adds, "Answer a fool according to his folly" (Prov. xxvi. 5), is *prima facie* evidence that there is no contradiction.

But the critic's quotation and objection recoil upon him to his shame when one sees he has deliberately omitted the all-important reasons given by Solomon. The latter says the reason why we should not answer a fool according to his folly is "lest we also be like unto him"—that is, that we should not adopt his sophistry and foolery—and that we should answer him according to his folly—"lest he be wise in his own conceit"—that is, show from the fool's own principles or reasoning that his conclusions are wrong.

F. G. J.

### Anger—its Place.

How can we reconcile Paul's injunction, "Be ye angry and sin not" (Ephes. iv. 26), with the other injunction, "Make no friendship with an angry man" (Prov. xxii. 24), and with the command, "Be not hasty in spirit to be angry; for anger resteth in the bosom of fools" (Eccles. vii. 9)?

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It requires very little consideration to see that all these texts are harmonious, and that anger is sometimes justifiable. We read that Christ looked on the hypocritical Pharisees "with anger" (Mark iii. 5). Anger is only wrong when we allow it to "rest in our bosoms"; hence the injunction, "Let not the sun go down upon your wrath" (Eph. iv. 26). Anger is very necessary sometimes, and accomplishes good work (Prov. xxv. 23).

F. G. J.

Read "*Seasons of Comfort*", by R. Roberts.

### Baptism and its Importance.

How can we harmonise Paul's statement that "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17), and his other statement that, "I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor. i. 14), with the command of Jesus to his Apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxviii. 19)?

These texts require no harmonizing, as they are all in perfect agreement. Paul simply records the fact that he had no especial command to baptize; the whole of the chapter shows that what he is dealing with is the fact that it does not matter whether the believer was baptized by Paul, or Apollos, or Cephas.

That Paul did baptize some is certain (1 Cor. i. 14, 16); and that he believed baptism to be an absolute necessity to salvation is beyond doubt (Acts ix. 18; xvi. 30, 33; Gal. iii. 27).

F. G. J.

Read "*Christendom Astray*", by R. Roberts.

### God—the God of Truth.

"LYING lips are an abomination to the Lord" (Prov. xii. 22); "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi.

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8); therefore, "Thou shalt not bear false witness" (Exod. xx. 16). Then, how about the harlot Rahab and the lies she told the men of Jericho? (Josh. ii. 4-6); James ii. 25). And how about the midwives, with their statement about the Hebrew women? (Exod. i. 18-20).

As to the case of Rahab, nowhere are we told that God either sanctioned or approved of what she said—all that James says is, that she "was justified by works"; for what she did, not for what she said.

And, as to the midwives, it is an unwarrantable assumption to conclude they told lies; the probability is that what they said was absolute truth; especially in view of what we know concerning the natural vitality of Hebrew women.

F. G. J.

## Omnipresence of God.

MOST definitely the Holy Scriptures represent God as being everywhere present, seeing and knowing all that is going on (Prov. xv. 3; Job xxxiv. 21, 22; Psalm cxxxix. 7-10). There are, however, certain texts which apparently limit the power of God in seeing and knowing, such as where we read that He says, "I will go down", and see Sodom and Gomorrah (Gen. xviii. 20, 21; see also Gen. iii. 8; xi. 5). In all such cases, however, the difficulty vanishes when we view the incidents in the light of the context and God-manifestation (see "*Explanation*" on page 5, headed, "No man hath seen God"). For instance, Gen. xviii. 20, 21 is explained by reference to Gen. xviii. 1; xix. 1, 5, 13, 15, 16, from which it is apparent that the Angels of God are referred to. In Gen. iii. 8, too, Lord God, in the original, is *Yahweh Elohim*, and the *Elohim*, we are told, are the *Angels* of Yahweh. In Psalm viii. 5, the word *Elohim* is rendered "Angels".

F. G. J.



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### God All-Powerful.

IN Jeremiah xxxii. 27 God says, "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?" and in Matthew xix. 26 we read, "With God all things are possible". That being so, how are we to understand the statement in Judges i. 19, "And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron"?

A careful reading of the latter text will make manifest that the antecedent of the pronoun "he" is not "the Lord", but Judah. Beyond question it was Judah, and not the Lord, who could not drive out the inhabitants of the valley. It does not follow that because God enabled them to drive out the people in one place He would do so in the other. F. G. J.

### God and Human Sacrifices.

IN the Law given through Moses, God made it very plain that the heathen practice of human sacrifices was an abomination to Him (Deut. xii. 30, 31); and neither the act of David, as recorded in 2 Sam. xxi. 8-14; nor that of Jephthah, as related in Judges xi. 30-39, is evidence that God approved of such, or that what was done in either case was acceptable to Him. Besides, who will say that what David did was not judicial, or that the condemned ones were not deserving of what they got? And so with the case of Jephthah—to say the least, it is by no means an absolute certainty that he sacrificed his daughter, let alone that such a deed pleased the Lord. F. G. J.

See also Isaiah lxvi. 3.

### Does God Deceive?

THE word rendered in Jer. xx. 7 "deceived", is, in the Hebrew, "*pah-tha*", which means "to persuade"

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(see "*Gesenius' Hebrew Lexicon*", p. 875). Hence the passage can be rendered literally, "Thou hast persuaded me, and I was enticed" (in a good sense).

As to the prayer, "Lead us not into temptation" (Matt. vi. 18), I think the translation given by McKnight is better: "Abandon us not to temptation"; especially in view of the fact that "God tempteth no man" (James i. 13).

F. G. J.

Read "*Ways of Providence*", by R. Roberts.

### The Sermon on the Mount.

It is objected that whereas Matthew (v. 1) says Christ delivered his first sermon upon "a mountain", Luke says (vi. 17) it was delivered upon "the plain". Apart from the fact that there is nothing to suggest, let alone to make certain, that what Luke refers to was Christ's first Sermon, there are no grounds for concluding that the two records cited refer to one and the same discourse.

A careful reading enables us to detect differences in the discourses. Of course, we admit many similarities, but such is to be expected; for what Christ said upon the subjects dealt with was all-important, and we can quite understand even verbal repetition. I remember Dr. Hastings' invasion of London, thirty-five years ago, and how he begged the reporters of the papers not to report him verbatim, as, speaking so often, and choosing the best possible phraseology, he would be continually repeating himself to successive audiences.

F. G. J.

Read "*Nazareth Revisited*", by R. Roberts.

### Godly Providence.

JESUS CHRIST told his followers to "Consider the lilies of the field . . . the grass of the field . . . and the sparrows"—all of which God cared and provided for; and he went on to tell his disciples, "There-

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fore take no thought, saying What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? . . . . Your heavenly Father knoweth that ye have need of all these things . . . . Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi. 28-34). We are asked to reconcile those statements with 1 Tim. v. 8, where Paul commanded Timothy, saying, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel".

The *Revised Version* of Matt. vi. 34 clears away the difficulty. It reads: "Be not, therefore, *anxious* for the morrow"; which is a very different thing from "taking no thought".

F. G. J.

Read "*Ways of Providence*", by R. Roberts.

### No Shoes or Staves.

IN Matthew x. 9, 10 we read that Jesus said to his Apostles, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves"; but Mark says (vi. 8, 9) that Christ "commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals".

We are asked to reconcile the two records. There is nothing to reconcile. First, as to Matthew saying Christ forbade shoes, and Mark saying Christ sanctioned sandals: who cannot see that Christ meant that they were to go as they were, trusting entirely to God for future needs. Then, as to a staff and staves. Christ sanctioned a staff, but forbade staves. It is the same Greek word used in both passages: Matthew uses the plural, but Mark the singular.

F. G. J.

Read "*Nazareth Revisited*", by R. Roberts.

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### Value of a Good Name.

How is it that Christ says, "Woe unto you when all men shall speak well of you" (Luke vi. 26), when, in the Old Testament, the wise man tells us that "A good name is rather to be chosen than great riches" (Prov. xxii. 1)? The explanation lies in the fact that what "all men" would call "good" is a very different thing from what God regards as good, which is vividly portrayed by the Lord when he said, "If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19).

F. G. J.

### Robbery Forbidden.

THE Word of God is very emphatic on this question; it says, "Thou shalt not steal" (Exod. xx. 15); and, "Thou shalt not defraud thy neighbour, neither rob him" (Lev. xix. 18).

As against this, however, enemies of the Bible allege that God not only permitted, but commanded his people of Israel to rob the Egyptians. Their proof is Exod. iii. 21, 22, and xi. 2, which reads: "When ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. . . . And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment . . . and they spoiled the Egyptians".

The whole matter seems to turn upon the meaning of the words "borrowed" and "spoiled". As to borrow, the Hebrew word found in the text simply means "to ask, or demand"; and thus it has been rendered in Num. xxvii. 21; Joshua xix. 50, and scores of other texts.

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The word translated "spoil" has a wide range of meanings—including "recover"; and who that knows anything of the facts of the case will not agree that the Israelites had a right "to demand", and "recover", what they did from the Egyptians? F. G. J.

### Murder Forbidden.

THE command, "Thou shalt not kill" (Exod. xx. 13), was a part of the Law given through Moses; and even before the Law, God had forbidden it (Gen. ix. 5, 6), but the infidel points to Exod. xxxii. 27, where we read, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour".

The Laws of our country forbid murder; in fact, it is a capital offence. Yet the country kills the offender! Who would say the government has not the right so to kill? Who would term such killing murder? None. Surely God has a right to kill; and in the case in question we are distinctly told the killing was by order of "The Lord God of Israel". F. G. J.

### Temptation Desirable.

It sounds strange that James (i. 2) should say, "My brethren, count it all joy when ye fall into divers temptations", when the Lord had told his disciples to pray to the Father, "Lead us not into temptation" (Matt. vi. 13).

The words "tempt" and "temptation" have a wider meaning than that of leading into wrong doing, as will be seen in referring to the "*Explanation*" on page 107. The evident meaning of James is, that the man is happy whom God takes in hand as a son worthy of individual training (Psalm xciv. 12; Prov. iii. 12;

## THE CHRISTADELPHIAN TREASURY

Heb. v. 8; 1 Cor. xi. 32; Acts xiv. 22; 2 Cor. iv. 17).  
“Lead us not into temptation” must be interpreted  
in the light of 1 Cor. x. 13. F. G. J.

Read “*Seasons of Comfort*” by R. Roberts.

### Cannot Commit Sin.

IN 1 John iii. 6 and 9 the Apostle says, “Whosoever abideth in Him (Christ) sinneth not: whosoever sinneth hath not seen Him, neither known Him. . . . Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God”. How can that be harmonised with the many Bible statements that “there is no man that sinneth not”; for instance, 1 Kings viii. 46; Prov. xx. 9; Eccles. vii. 20; Rom. iii. 10, and 1 John i. 8, 9?

The whole difficulty is removed when we learn that the words “commit” and “cannot”, in the first-named texts, do not correctly reflect John’s meaning. The Greek for “commit” is “*poieō*”, and really means “continue”, which is so given in James iv. 13; and “abode” in Acts xx. 8. And as to “cannot”, such is to be understood as in Luke xi. 7 and Acts iv. 20. The “*Emphatic Diaglott*” renders it, “doth not practise sin”. F. G. J.

### To be seen of Men.

THERE is no conflict between Christ’s injunction to “Let your light so shine before men, that they may see your good works” (Matt. v. 16), and his previous warning, “Take heed that ye do not your alms before men, to be seen of them” (Matt. vi. 1). It affords another illustration of the need for looking at the context of a quotation before attempting an explanation. In this case we find that the first-named quotation is not complete; half the verse has been left out, which reads: “and glorify your Father which is in heaven”!

We are to let our good works be seen that our God

## THE CHRISTADELPHIAN TREASURY

may be exalted; but we are not to let our good deeds—not even our alms—be seen of men with the object of self-exaltation.

F. G. J.

Read “*Seasons of Comfort*” by R. Roberts.

### God Tempts no one.

JAMES is very explicit when he says, “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man” (James i. 13). But He can be *tried*, or put to the test, and this the wicked continually do. We all know the difference between being *tempted* and being *tried*; and thus we can easily see the difference between God tempting and trying anyone. The former, James says, He never does; but the latter, frequently. That is what is referred to when the Bible tells us that “God did tempt Abram” (Gen. xxii. 1). The Hebrew word (nah-sah) really means “to prove, or to try” (see *Gesenius’ Hebrew Lexicon*, p. 676). The word is rendered “prove” in Exodus xv. 25; 1 Sam. xvii. 39; Eccles. vii. 28, etc.

F. G. J.

### God no Respector of Persons.

It is true, as Peter was told by the Lord, “God is no respecter of persons” (Acts x. 34); and that there is no unrighteousness with Him (Gen. xviii. 25; Deut. xxxii. 4; Ezek. xviii. 25; Rom. ii. 11).

But, in opposition thereto, we are asked by the critics of the Bible to look at God’s respect of Jacob, and hatred of Esau (Rom. ix. 11-13). Also to such texts as Exod. xx. 5, etc. The critic, however, overlooks the fact that in every case the respect by God for the individual and nation is on account of their character and goodness.

We leave the reader to look up the details of the cases cited; the work will well repay the trouble.

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### God Never Gets Tired.

WHILE in Exod. xxxi. 17 God is said to have "rested"; and in Jer. xv. 6 to have been "weary", in Isaiah xl. 28 it is said, "He fainteth not, neither is weary". There is no contradiction. The Hebrew word rendered "rested" does not necessarily imply that the rested One was worn out, or tired; but merely that there was a cessation of the work in hand. In Isaiah xiv. 4 the word is rendered "ceased"; as also in Isaiah xxiv. 8; xxxiii. 8; Lam. v. 14, 15, and many other places in Holy Writ. As to "weary" in Jer. xv. 6, the same word is rendered "grieved" in Job iv. 2; Prov. xxvi. 15.

F. G. J.

### Paul's Conversion.

LUKE, in giving the account of Paul's journey to Damascus, and the appearing of Christ to him, says, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts ix. 7); whereas Paul himself says, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me" (Acts xxii. 9); and later on he said, "And when we were all fallen to the earth, I heard a voice" (Acts xxvi. 14). The objector urges that on the one hand we are told that Paul's companions heard the voice and stood speechless; on the other hand, that they were prostrate and did not hear the voice.

The apparent contradiction is created through failing to remember that these are two accounts made upon different occasions by different speakers; and, consequently, we must make allowance for the wide meaning of the words used; to wit, the words "hearing" and "heard", which in some cases, as in Acts xxii. 9, clearly mean "understand". And so with the word "stood", which may, and doubtless did, refer to condition as well as posture, as when we speak of "standing firm".

F. G. J.



## THE CHRISTADELPHIAN TREASURY

### Has God been Seen?

IN Genesis xxxii. 30 we read that Jacob said, "I have seen God face to face, and my life is preserved". There are other texts to the same effect—Exod. xxiv. 9, 11; xxxiii. 11; Gen. iii. 9, 10; Isaiah vi. 1. But in John i. 18 we are told, "No man hath seen God at any time"; and similarly in John v. 37; Exod. xxxiii. 20, and 1 Tim. vi. 16.

This apparent contradiction is explainable in the light of the fact that the angels of God were His representatives. That such is so is seen from Isaiah lxiii. 9, where we read, "the Angel of His presence saved" Israel, although all that was done for Israel was the work of God. So said Stephen (Acts vii. 38, 53); and so said Paul (Heb. ii. 2).

And then, too, the words "seen" and "see" have limitations. Man sees the "sun"—and yet who really has seen the sun? It is too bright to look at. How much more so He who made the sun! F. G. J.

Read "*Phanerosis*", by Dr. J. Thomas.

### The Cattle and Horses of Egypt.

It is urged by the unbeliever that, whereas in Exodus ix. 3-6 we are told all the horses and cattle of Egypt died on the pouring out of the 5th Plague, in Exodus xiv. 9 we are told that the Egyptians subsequently pursued the departing Israelites with horses.

Herein the infidel displays his utter unfitness as a fit critic. A little examination of the passage will show that there is no discrepancy. In the first quoted passage it says, "the hand of the Lord is upon thy cattle *which is in the field*, upon the horses", etc. The same will be noted in verse 25, when man and beast *in the field* were smitten by the hail. Doubtless there were men and beasts, cattle of all kinds, not in the fields, chariot horses especially. F. G. J.

Read "*Visible Hand of God*", by R. Roberts.

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### **Moses and Pharaoh.**

IN Hebrews xi. 27 Paul says, "By faith he (Moses) forsook Egypt, not fearing the wrath of the king"; but in Exodus ii. 14 it says, "Moses feared, and said, Surely this thing is known"; and (verse 15), "When Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian".

A careful reading of the record of the life of Moses will enable the reader to see that two different incidents, and times, widely apart, are referred to. In the *Exodus* record the reference is to Moses fleeing from Egypt on his discovering that it was known he had killed the Egyptian bully; whereas in *Hebrews* Paul is referring to the patriotic and godly fearlessness of the divinely appointed leader of Israel. F. G. J.

Read "*Ways of Providence*", by R. Roberts.

### **One Day's Victims of the Plague.**

IN the Mosaic account of the death of the idolaters at Shittim, we read, "Those that died of the plague were twenty and four thousand" (Num. xxv. 9); whereas Paul tells us that upon that occasion there "Fell in one day three and twenty thousand" (1 Cor. x. 8). There is no contradiction here, let alone any discrepancy. Paul does not say there were *only* twenty and three thousand; he simply says that twenty and three thousand fell in one day.

Maybe Paul did not include in his twenty and three thousand the "heads of the people" spoken of in verse 4 of Num. xxv. F. G. J.

### **God Found by Seekers after Him.**

WHEREAS in Proverbs viii. 17 we are told by God, "They that seek me early shall find me", in Proverbs i. 28 we read, "They shall seek me early, but they shall

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not find me". There is no doubt, however, that the "early" in each case is not the same period. In the first case God is referring to acceptance when mercy is offered; whereas in the latter the time is when it is "too late", as Proverbs i. 27-29 shows, which reads, "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then they shall call upon me, but I will not answer; they shall seek me early (then, but not when they had the opportunity); but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord". F. G. J.

### Who Bought the Sepulchre?

IN Joshua xxiv. 32 we are told that the bones of Joseph were "buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem"; but in Acts vii. 16 we read that Stephen said it was "In the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem". Which is correct?

Both are correct. Jacob bought the land, or "parcel of ground". Evidently the Bible critic does not know the difference between a leaseholder and a freeholder; or between a field and the house built therein.

F. G. J.

### The Purchase of the Potter's Field.

WHO purchased the Potter's Field at Jerusalem, the chief Priests or Judas Iscariot? This is an old "chestnut" of the street-corner infidel orator—and he immediately adds, "In Matthew xxvii. 6, 7 we read, 'The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potter's Field, to bury strangers in';

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but Luke, in Acts i. 18 says, ‘ Now this man (Judas) purchased a field with the reward of his iniquity ’ ”.

Both statements are correct, for while it is true the chief priests bought the Field, yet they did so with the earnings of Judas. He was the means of its being purchased by the chief priests. An action is sometimes said to be done by a person who was only the occasion of its being done (comp. Gen. xlii. 38; Rom. xiv. 15; 1 Cor. vii. 16).

F. G. J.

### **“Building the Tombs of the Prophets”.**

How did the Scribes and Pharisees in building the tombs of the prophets bear witness that they were the children of those who killed the prophets (Matt. xxiii. 29-31), and “allow”, i.e. approve, the deeds of their fathers (Luke xi. 47, 48)? The first question is answered in their words, “If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets” (Matt. xxiii. 30). Their attitude towards Christ himself (Luke xi. 53, 54) testified to their following in their fathers’ footsteps, whereby they “allowed” their deeds. Jesus knew what was in man (John ii. 25), and could therefore read the hearts of the Pharisees, and knew what they would towards him. Their “garnishing the sepulchres of the righteous” (Matt. xxiii. 29) was mere outward show; their whole attitude proved them to be the sons of their sires (Acts vii. 52).

W. H. Boulton.

### **The Transfiguration.**

How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual bodies of Moses and Elijah were seen there.

I respond that I have nothing to do but to believe Matthew’s testimony in regard to the Transfiguration

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and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms", or "souls", or "spiritual bodies" being seen there. He says, "there appeared unto Peter, James, and John, Moses and Elijah talking with Jesus". Luke testifies substantially the same thing, saying "There talked with him *two men*, who were Moses and Elijah, *who appeared in glory*, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and *when they were awake* they saw his glory, and *the two men that stood with him*" (Luke ix. 32). Now I ask any man, not crazed by spirit-worldism or "theology", when he is awake in the midst of a crowd, what does he take those living things to be which he sees around him? Would he not reply, "men, to be sure"? Suppose I were to say to him, "No; they are spirit-forms, or souls, that once inhabited human bodies; they are not men, but the ghosts of men, which became 'spiritual bodies' when the hearts of their old bodies ceased to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by the right words, styling them "two men".

Dr. J. Thomas.

### The King's Daughter.

THE King's Daughter of Psalm xlv. is, undoubtedly, the Bride, the Lamb's wife. That the King is Christ is proved by a comparison of verses 6 and 7 with Heb. i. 8 and 9. That she should be spoken of as the King's

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daughter as well as the Queen (verses 13 and 9) is only a parallel to the fact that the saints (who will comprise the Bride—Eph. v. 25-27) are referred to as “ the children ” and yet as the brethren of Christ (Heb. ii. 11-13). The raiment of needlework with which she is clothed is but another way of describing the “ fine linen clean and white ” with which the Bride is to be arrayed (Rev. xix. 8). It is “ inwrought with gold ” (verse 13, R.V.), indicating “ the faith which worked by love ” (Gal. v. 6) to produce the “ righteousness of the saints ”.

Possibly the “ virgins, her companions ”, refer to the angels who will be attendant in the day of the marriage of the Lamb.

W. H. Boulton.

### Presumptuous Sins.

As to what constituted a presumptuous sin is a very vexed question, and all the talk in the world thereon will not help us in steering clear of such. Whenever we hear the question being discussed, we are always reminded of the master employing a coachman. The former asked one applicant how near he could drive to another vehicle, and received the reply, “ Oh, just a hair’s breadth ”. The next applicant replied, “ Oh, about five or six inches ”. And when to the third he said, “ And how near do you go ? ” the reply came promptly and decidedly, “ I keep as far away as I possibly can ”. The last man got the job.

So, too, shall we be successful in the avoiding of presumptuous sins if we keep as far away as possible from sins of every kind.

F. G. J.

### Mother Eve.

EVE was styled the “ mother of all living ” (Gen. iii. 20), on the same principle as Abraham was said to be “ a father of many nations ”; that is, it was prospective as it is written, “ thou *shalt* be a father of many

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nations"; and again, "who against hope believed in hope that he *might become* the father of nations" (Gen. xvii. 4, 5; Rom. iv. 18). We know of no good reason for supposing that Eve had any family before Cain and Abel.

Compiled.

### Apostles Ignorant of the Resurrection.

THIS was not so.

No doubt their question—what the rising from the dead should mean (Mark ix. 10)—had to do with Christ's own resurrection. The Apostles knew all about the doctrine of the Resurrection in the abstract, as is evident from many New Testament references (Mark vi. 16; v. 35-43; John xi. 24; Acts xxiv. 15). They could not but have been acquainted (Job xix. 25, 26; Daniel xii. 2; Isaiah xxv. 8; xxvi. 19).

When the Lord told them, "Tell no man what things ye have seen until the Son of Man be risen from the dead", it is not strange that they should question with one another what the Son of Man rising from the dead should mean. In fact, we learn from John xx. 9 that "as yet they knew not the Scripture that he must rise again from the dead".

F. G. J.

### Sprinkled with the Blood of Christ.

WHEN is a believer sprinkled with the blood of Christ? Let us see what this sprinkling does. It is associated with the obedience that has to do with a saint's election (1 Pet. i. 2), and it purifies from an evil conscience (Heb. x. 22). Elsewhere it is stated that saints have purified their souls in obeying the Truth (1 Pet. i. 22). Thus the purification comes as a result of obedience, and the first act of obedience is baptism, which is definitely referred to as necessary for the taking away of sins (Acts xxii. 16). Moreover, baptism saves . . . by the answer of a good conscience toward God (1 Pet.

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iii. 21). A comparison of these passages will show that a believer passing through the waters of baptism is metaphorically sprinkled with the blood of Christ, the antitype of the blood sprinkled at the institution of the Passover.

W. H. Boulton.

### Paul Circumcising Timothy.

WHY did Paul circumcise Timothy? ( Acts xvi. 3 ).

Because Paul could not take Timothy into the Temple with him, as it was death for a stranger or an alien to enter.

Dr. J. Thomas.

### The Sun Standing Still.

JOSHUA and his warriors " went up from Gilgal all night " ( Josh. x. 9 ), a distance of about twenty miles : they " came unto them suddenly " before daylight, and " chased them along the way that goeth to Beth-horon the Upper ( see 2 Chron. viii. 5 ), and smote them ". At about the time they reached Beth-horon the Lower, Joshua said, " Sun, be silent ( or " cease ", the word has both meanings ) upon Gibeon ".

Gibeon is east of Beth-horon, therefore the sun was rising. Joshua desired the darkness to continue " until the people had avenged themselves upon their enemies ". God " hearkened unto the voice of a man ", and caused the light of the sun and moon to be obscured by heavy clouds, from which He " cast down great stones from heaven upon them ". Thus both the sun and moon " ceased to shine ".

The statement that " the sun hasted not to go down about a whole day " may either mean that the sun did not set before the end of the day, or that it did not shine again that day. The Hebrew covers both senses, and in either case has no reference to abnormal motions of the earth ( Comp. Luke xxiii. 45 ).

W. H. Trapp.



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### Buy a Sword.

It is certain the Lord did not mean that his followers should understand him as commanding them to buy a sword for the purpose of using it either offensively or defensively when he said what is recorded in Luke xxii. 36, 37. Such is made manifest by the fact that not many hours later he forbade Peter so using the sword even in the behalf of his Lord and Master (Matt. xxvi. 52). Evidently it was a figurative and prophetic exhortation concerning the lonely position they would find themselves in when he would leave them to fight the good fight of faith alone.

Brother Roberts has some excellent remarks hereon in his book, "*Nazareth Revisited*". F. G. J.

Read "*Without the Camp*", and "*Christadelphians and Military Service*".

### The Righteous of Matthew xxv.

WHO are the righteous of Matthew xxv. 37, nations or individuals? The invitation addressed to them is conclusive proof that the latter is the true interpretation. "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world". Who will inherit that kingdom? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). Such are the "rich in faith", "brethren", who are now heirs of that kingdom (Jas. ii. 5). They will reign on the earth, being redeemed by the blood of Christ (Rev. v. 9, 10). Then why are they spoken of in the parable as "all nations"?

The words which follow the last quotation will supply the answer. Thou "hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation". It was thus an indication to the disciples that salvation was not to be confined to the Jews, but that their mission was to be to all nations (Matt. xxviii. 19; Mark xvi. 15).

W. H. Boulton.

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### A Race Contemporary with Adam!

To admit that there was another race of men on the earth contemporary with Adam's family might account for some things that are said in the Mosaic narrative; but it is better to seek to account for them on principles that do not come into conflict with other parts of the Word; and supposing that this cannot be done, it is better not to account for them at all than to introduce explanations that are incompatible with the general tenor of the Scriptures, which are focalised in Paul's statements that "God made of *one blood* all nations of men for to dwell on all the face of the earth" (Acts xvii. 26); "By *one man* sin entered into the world" (Rom. v. 12); "The first man, Adam" (1 Cor. xv. 45); and many others.

Compiled.

### Replenish the Earth.

THAT God told Adam to "be fruitful and replenish the earth" (Gen. i. 28) in no way proves or implies anything antagonistic to what is stated in verse 2, that "the earth prior to the creation of Adam and Eve was 'without form and void'" and unsuitable for the habitation of man. The word rendered "replenish" is the same in the Hebrew as that rendered "fill" in verse 22, and also in 1 Kings xviii. 38.

F. G. J.

### The Thief on the Cross.

THE possible objection that "this day" seems a needless addition to "I say" (Luke xxiii. 43), will vanish if the circumstances be taken into account. Moreover, though it may not be common among Englishmen, it is an idiom with which the Hebrews were familiar. *Ex. gr.*—"Sell me this day thy birth-right". "Swear to me this day". "I testify against you this day". "I command thee this thing to-day".

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“ I have set before thee this day life and good”. “ Ye are witnesses this day”. “ I have made known to thee this day”. “ Even to-day do I declare”, and many other instances in the Bible.

Compiled.

### **The Third Heaven.**

WHERE was Paul caught up to when he says he was taken into the third heaven? (2 Cor. xii. 2). Where is the heaven of angels; and could Paul's body be taken to it?

Paul was not removed from earth when he saw Paradise. When he is writing about the Third Heaven and Paradise, he tells us he is treating of “ Visions and Revelations of the Lord”; that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was altogether unconscious of his present existence. He had a vision of Paradise, or a vision of the Third Heaven. He did not see Paradise or the Third Heaven, but a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years shall have passed away. The “ heaven of angels ” is their abode in some of the stars. Hence they are styled “ the Morning Stars”; but which of the heavenly bodies is not testified; therefore, I cannot tell. Paul's body could have been taken anywhere God pleased; but, as I have said, it, that is he, never left the earth. He was wrapt in vision, unconscious of where he was.

Dr. J. Thomas.

### **There Failed not Ought.**

JOSHUA, in speaking to the Children of Israel of God's protective care, told them, “ There failed not ought of any good thing which the Lord had spoken unto the

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house of Israel " (Josh. xxi. 45). The unbeliever exclaims, What a story; but it is the unbeliever who is the storyteller, for, as one writer has said, it must be remembered that God never promised to give them the Land, or to maintain them in it, except on condition of obedience; and so punctually did He fulfil this intention that there is not a single instance on record in which they were either straightened, or subjugated, while obedient and faithful to their God. See also Josh. xxiii. 15.

F. G. J.

### Angels' Food.

THE " Angels' food " referred to in Psalm lxxviii. 25, where it is also described as the " corn of heaven", was the manna which God rained down upon Israel in the wilderness. The descriptions employed suggest that angels eat as well as men. We know for a fact that they have partaken sometimes of human hospitality, as in the case when Abraham entertained three of them with fresh-cooked calf and fresh-baked cakes, and butter and milk (Gen. xviii. 6-8). Added to this, we know also that those who are to be made their equals in the possession of immortality will " eat and drink " again at the table of their immortal Head in the Kingdom of God (Luke xxii. 30). And we know also that Christ partook of refreshment during the forty days that he continued with his disciples after his resurrection (Luke xxiv. 43). What is a matter of necessity in the case of flesh and blood may be a pure social luxury in the perfected family of God.

Compiled.

### Sons of God.

THE Sons of God in the days before the flood were those who worshipped the One God, just as in these days they are those who come to the Father through Christ (1 John iii. 1). They were not confined to the

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male sex any more than the latter are so limited. The daughters of men were of the other class who had forsaken the ways of God. Mixed marriage between these two classes, as referred to in Gen. vi., have always been wrong, and necessarily dangerous to the former class. "Come out from among them and be ye separate" is a peremptory command. How can anyone who is a son or a daughter of God join in the closest possible affinity with one of the children of men, and seek to justify such an action? It cannot be justified, for the separation from the other class is an essential condition of Divine sonship (2 Cor. vi. 17, 18).

W. H. Boulton.

### Elisha, the Chariots and Horses.

WHAT did the young man with Elisha see? (2 Kings vi. 17). And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?

Elisha's servant saw on the mountain near Dothan "horses and chariots of fire", such as Elijah ascended to heaven in. They descended to Elisha, and, at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen, or because their natural sight is holden that they may not see.

Dr. J. Thomas.

### Paul's Thorn in the Flesh.

PAUL does not trouble to say *what* was the "thorn" that distressed him so (2 Cor. xii. 7). We need not trouble what it was. Let us carefully note Paul's explanation *why* it was sent: "Lest I should be *exalted* above measure", says he. Christ was preserving Paul

## THE CHRISTADELPHIAN TREASURY

from danger by this affliction. He told the Apostle, in reply to his entreaties: "My strength is made perfect in weakness" (2 Cor. xii. 9). The strength of Christ is conformity to the Father's will. This he aimed to perfect in Paul.

Exuberance of health and animal spirits might have been an obstacle to his spiritual development and preservation. For "the flesh profiteth nothing" (John vi. 63), that is, of itself. God helped Paul in this way, and Paul was saved from the fault that overcame many in Israel who "ran well" for a time (Gal. v. 7). Knowing the object in view, Paul could, as he said, even "take pleasure" in distresses for Christ's sake, for, says he, "When I am weak then am I strong" (1 Cor. xii. 10).

E. Pitt.

### He Charged His Angels with Folly.

THIS statement in Job iv. 18, like the one in Job xv. 15, where we read that God "putteth no trust in His saints", and the one in Job xxv. 5, where we read that "the stars are not pure in His sight", needs no justification. They were each made by those hypercritical "friends" of Job—Eliphaz and Bildad—who, unlike Job, did not speak the truth concerning God and His ways (Job xlii. 8).

In reading the Book of Job we need to discriminate between what came from the lips of Job and that which came from the lying lips of Eliphaz, Bildad and Zophar.

F. G. J.

### "Put off this my Tabernacle".

WHEN Peter spoke of putting off his tabernacle, he is usually supposed to mean that his immortal soul would put off its tabernacle of clay and live eternally free from such encumbrance. This is totally opposed to the truth. Man is mortal (Job iv. 17; xiv. 1; Jas. iv. 14). He returns to the dust (Gen. iii. 19).

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Moreover, it is essential for immortality that "we must be changed, in a moment, in the twinkling of an eye" (1 Cor. xv. 51 and 52); "This mortal must put on immortality" (verse 53). This is precisely the reverse process to the popular conception. Yet the figure used by Peter is an apt one.

A tabernacle is a temporary dwelling; the present life is but temporary. Human nature cannot endure; only the Divine can do this. Therefore the former must be "put off", and the latter be "put on". The putting off represents death, the putting on is in the day of Christ. "Christ the first fruits, afterward they that are Christ's at his coming" (1 Cor. xv. 23).

W. H. Boulton.

### **Will God bring with Him.**

In what sense will God bring with Jesus the dead who sleep in him? The context supplies the answer, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. iv. 16). It is expressed by Jesus: "The dead shall hear the voice of the Son of God. . . . (they) that are in the graves shall hear his voice and shall come forth" (John v. 25-28). Being thus raised from the dead by Christ "at his coming" (1 Cor. xv. 23), God will bring them with him.

Apart from the fact of resurrection, those who have fallen asleep in Christ are perished (1 Cor. xv. 18).

W. H. Boulton.

### **How did Christ Disappear?**

How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?

The sudden appearance and disappearance of the

## THE CHRISTADELPHIAN TREASURY

Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change *upon him*, but of an effect produced by him *upon the eyes of his disciples*. "Their eyes were holden that they should not know him", until he thought proper to release their sight from the restraint. Mary saw Jesus, but did not know him for the same reason. The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him". Hence to hold the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible.

When he parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but, as the margin of the texts reads, "he ceased to be seen of them"; that is, he took his departure. Just men, made perfect at the resurrection, will doubtless have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them it is testified "they shall be like him". He was never seen so as to be recognised by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore, the eyes of all men were holden, except "the witnesses chosen of God" (Acts x. 40, 41), and the Roman guard. Dr. J. Thomas.

Read "*Odology*", by Dr. Thomas.

### **Jesus with a Whip (John ii. 13-17).**

A STRANGE but striking scene here, Jesus with a whip driving cattle from the Temple.

Reference to originals shows it was not a punishment scourge of cords or thongs. Just some twisted rushes taken from the ground on which the animals rested.

Brandishing the arms is sufficient for this work; the addition of rushes would increase effectiveness.



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Greedy individuals had turned the Temple into a cattle-market and money-changing bureau, a gross violation of its purpose. The Law permitted long-distance travellers to purchase animals for sacrifice at Jerusalem; money was needful, therefore, but there was ample room elsewhere, so they did wrong in polluting the Temple. Christ forced this lesson home by driving the animals away, and then overturning the money-piled tables. No thrashing of the owners, as many endeavour to suggest; they were too busy seeking their scattered property; they probably ran from Jesus, frightened at the emphasis on his words: "Make not my Father's house a house of merchandise". The lesson, however, was fruitless. Jesus had again to expel them, just before they killed him, as recorded (Matt. xxi. 12; Mark xi. 15; Luke xix. 45).

E. W. Evans.

### Put a Knife to Thy Throat.

THE lesson of this proverb (Prov. xxiii. 2) is to beware of gluttony; under the Law (Deut. xxi. 20, 21), a rebellious and gluttonous son was stoned to death.

Excess of eating or drinking is pandering to the flesh; the Scriptures teach its subdual. The word translated "appetite" is *nephesh*, rendered elsewhere soul, self, desire; so the Spirit's exhortation is, clearly, restraint and self-control should there be opportunity of giving vent to the appetite, even as though a knife were at the throat ready to kill, if tempted to excesses.

There is also a warning of the danger in association outside our sphere, which is the Truth in its simplicity. At banquets, as outlined in verses 1-3, there is too much talking (foolish chiefly), as well as excesses of eating and drinking.

The wise will avoid such temptations to unfaithfulness; hence the striking metaphor of a knife at the throat as a warning to sternly repress the desires of the flesh.

E. W. Evans.

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### Three Agree in One (1 John v. 7, 8).

THE witness of God that Jesus was His Son was three-fold, viz., by the Scriptures (or the Word), the water, and the blood. The Scriptures foretold the Virgin-birth, the place and time thereof, and the sufferings, death, and resurrection of Christ. At Christ's baptism (the water) *God spoke audibly from heaven*, saying, "This is My Beloved Son" (Matt. iii. 17). At the Crucifixion, the darkness and earthquake and the rent veil in the Temple were God's witness to His Son whose blood was then offered in sacrifice. The resurrection completed the witness of God, who by it "declared Christ to be the Son of God with power" (Rom. i. 4).

John pointed to this combination of evidence as conclusive, establishing ONE TRUTH, viz., the divine Sonship of Jesus (Compare A.V. and R.V. on this passage—1 John v. 7, 8).

Ernest Pitt.

## SECTION VI.

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### Concerning Bible Persons, Places and Things.

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#### Cain's Wife.

THE question, "Who was Cain's wife?" is the most ancient and wearisome of the scoffer's "chestnuts". It is generally asked with some idea that discredit will be cast on the Bible whatever answer may be given. If it is said that he married his sister, the questioner holds up holy hands of horror. If it be replied that he did not marry his sister, but some other woman, then it is triumphantly claimed that Adam and Eve were not the first man and woman, since there must have been another race in existence.

As to the first answer, there was no moral objection to the marriage of brother and sister in that day; and in the vigorous youth of the race the physical objection would not be what it is now. The answer is that Cain married one of his sisters; the other answer being excluded by the statements that "Eve was the mother of all living", and that "God hath made of one blood all nations of men" (Acts xvii. 26). C. A. Ladson.

#### Daughters of men and Sons of God.

CHRIST's definition of the angelic state (Luke xx. 34-36), "Neither marrying nor giving in marriage", nullifies a prevalent superstition attached to Gen. vi. 4, that Angels married, in the accepted sense, daughters of our race, their offspring being giants; who, becoming

## THE CHRISTADELPHIAN TREASURY

very sinful, corrupted the earth, necessitating God's interference and destruction of earth's inhabitants by the Flood.

It also prohibits its use as support for the common fallacy that the Bible devil is a fallen angel.

Gen. iv. 26 affords the interpretation : At Enos' birth "Men began to call themselves by the Name of the Lord" (marginal rendering), suggesting another class of people, the descendants of Cain, who acted otherwise. Thus it is throughout the Scriptures—"The seed of the woman" and the "seed of the serpent". The "Sons of God" (1 John iii. 2) and the unchaste woman and her daughters (Rev. xvii. 1-6), always in antagonism; union means death, as illustrated at the Flood.

The popular view is a rehash of the paganism of Homer and Virgil, the gods and goddesses of Mount Olympus mating with the heroes of Greece and Rome.

E. W. Evans.

### The Two Enochs of Genesis.

THE Enoch of Gen. iv. 17 is not the same person as Enoch in Gen. v. 18. The former was the son of Cain, the eldest son of Adam, whereas the other Enoch was a descendant of Seth, a younger son of Adam.

Gen. iv. and Gen. v. give two genealogies, one Cain's and the other Seth's.

F. G. J.

### Noah drunken.

IN Gen. ix. 21, it is true, we read that this righteous worthy (Heb. xi. 7), "drank of the wine and was drunken", but we must keep in mind that until this unfortunate accident occurred Noah was most likely totally unaware of the dangerous quality of wine, or the effect it would produce. We know of similar results following the drinking of fruit juice which age had turned into wine.

"Evil be to him who evil thinks".

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### Israel in Egypt.

IN the early part of the year 1896, Professor Flinders Petrie, during his archæological researches in Egypt, discovered among the ruins of the magnificent Temple of Menephtha, at Thebes, a large granite slab, on which is engraven a hymn of victory, commemorating the defeat of invaders from Libya, who had overran Lower Egypt and the Delta. At the end of the inscription other victories of Menephtha are recorded, and it is also stated, "The Israelites are minished, they have no seed". F. G. J.

### Pharaoh.

PHARAOH was not the name of any individual monarch, but a title given to the ruling king; in Egyptian Per-âa, or Great House. It has been compared with that of the "Sublime Porte".

This fact needs to be kept in mind when reading about "Pharaoh, King of Egypt", or confusion will result. For instance, there is nearly a thousand years' difference between the "Pharaoh" mentioned in Gen. xii. 17 and the "Pharaoh" of 1 Kings vii. 8. F. G. J.

### Boaz.

WHAT a beautiful and godly example, although a mighty man of wealth. No mere pleasure seeker or time server, but an industrious worker on the land. His own foreman and manager. Thoroughly "at home" with all his employees (Ruth ii. 14). Not the lofty airs of an aristocrat or autocrat, but possessing the dignified bearing of a thoughtful and interested master (how servants appreciate such!). Religion a part of his business—his meat and drink (see Ruth ii. 4).

We behold in this book how true it is that "like master, like men", hence the servants reply in the same

## THE CHRISTADELPHIAN TREASURY

spirit—"the Lord bless thee". Boaz was no labour sweater, or oppressor of those in search of work; he knew what God had said about liberal employers (Prov. xi. 25). But Boaz was no pauperiser: Ruth must earn her bread and butter (2 Thess. iii. 10). He did not easily, or "charitably", hand over what she asked, or give her money as a beggar.

What a beautiful and holy grandparent of the "Man after God's own heart". And, from him, the Saviour of the world.

F. G. J.

### God's Covenant with David.

THE Covenant God made with David, as set out in 2 Sam. vii. 12-16, cannot possibly refer to the accession and reign of his son Solomon, for it is spoken of as unfulfilled 200 years after Solomon had passed off the scene (Amos ix. 11); 250 years after (Isa. ix. 7); 400 years after (Jer. xxxiii. 17); 500 years after (Zech. vi. 12); 1,000 years after (Luke i. 20); and Peter, under the inspiration of the Holy Spirit, says David knew the Covenant had reference to Christ (Acts ii. 30).

F. G. J.

### Daniel.

DANIEL is styled in Scripture "a man greatly beloved" of the God of heaven and earth (Dan. ix. 23, etc.). He was of the seed royal of Israel. He lived at the time of the overthrow of the Commonwealth of Judah by Nebuchadnezzar, on the occurrence of which event he—together with many other Jews, princes of the nation—was carried captive, a prisoner of war, to Babylon. Arrived in Babylon, he was lost in the undistinguished crowd of prisoners; but God soon manifested a purpose to distinguish him, and to make him the medium of some very important communications for the instruction of that generation, and all subse-

## THE CHRISTADELPHIAN TREASURY

quent generations, with references to the purposes of the Deity, and the train of events by which, through human agency, He should develop those purposes.

Dr. J. Thomas.

### Abraham's Two Calls.

THE call of Abraham, as set out in Gen. xii. 1, was evidently prior to Gen. xi. 31. There seems some point in Dr. Hale's conclusions that there were two calls, one before he removed to Charran (or Haran), and one after he got there. The second call is recorded in Gen. xii. 1. The first is omitted in the O.T., but is particularly recorded in Acts vii. 2-4.

The difference between the two calls, more carefully translated from the originals, is obvious. In the former (Acts), it is *a* land, indefinite, which was designed only for a temporary residence; in the latter it is definite, *the* land. A third condition is also annexed to the latter, that Abram shall now separate himself from his father's house, or leave his brother Nahor's family behind at Charran. This call Abram obeyed, not knowing whither he was going, but trusting implicitly in divine guidance.

Compiled.

### God's Sanctified Ones.

A CLASS of persons separated in the providence of God to execute any works for Him are His sanctified ones, irrespective of the moral relations to the Gospel. They are designated in Scripture by various names. They are styled witnesses, prophets, olive trees, candlesticks, as well as saints, because they are exercised in these several capacities. They may have to bear witness for civil and religious liberty; to preach against the lion-mouth and his clergy; to stand forth as a lamp before God to enlighten the nations of the world, etc.; they may discharge all these functions, and yet be neither be-

## THE CHRISTADELPHIAN TREASURY

lievers in the Gospel of the Kingdom, nor even “pious”, as the term is. This class of people may be found figuring largely in the history of all European nations. They are the hostile party to the Beast in all “religious wars”, and wars for liberty against the despotism of Popes, Emperors, Kings, and Priests. Dr. J. Thomas.

### Herod.

THERE were several Roman rulers of this name, some of whom are referred to in the New Testament, namely Herod the Great (Matt. ii. 1, 7, 19, etc.; Luke i. 5); Herod-Philip I. (Matt. xiv. 3; Mark vi. 17; Luke iii. 19); Herod-Philip II. (Luke iii. 1; Matt. xvi. 13; Mark viii. 27); Herod-Agrippa I. (Acts xii.); Herod-Agrippa II. (Acts xxv. 13; xxvi. 1, etc.).

From the foregoing it will be seen that Jesus Christ was born during the reign of Herod the Great, and the birth of Christ and death of Herod were within a few months of each other.

F. G. J.

### Cæsar.

CÆSAR, in the New Testament, is not a personal name, but a title of a reigning Emperor, which first became famous as the hereditary family name of Julius Cæsar, the founder of the Roman Empire.

The Imperial title is brought under our notice four times in the New Testament. First, in connection with the poll-tax question propounded to Christ by the Pharisees (Matt. xxii. 17; Mark xii. 14; Luke xx. 22). Second, in the alleged disloyalty on the part of Pilate, when he seemed disposed to release Jesus (John xix. 12). Third, in connection with Paul’s appeal to Cæsar (Acts xxv. 11). And fourth, in reference to the Christians who formed part of the Royal Household (Phil. iv. 22).

F. G. J.



## THE CHRISTADELPHIAN TREASURY

### The Six New Testament Marys.

THERE are six Marys mentioned in the New Testament. No name is given to the woman who anointed Christ in the house of Simon (Mark xiv. 3).

(1) Mary, the mother of Jesus (Luke i. 27), “blessed among women” (Luke i. 28).

(2) Mary, mother of James the Less and Joses (Matt. xxvii. 56; Mark xv. 40; Luke xxiv. 10). Called “the other Mary” (Matt. xxvii. 61; xxviii. 1), and the wife of Cleopas (John xix. 25).

(3) Mary, sister of Martha, mentioned by name only (Luke x. 39; John xi. 1; xii. 2, 3).

(4) Mary Magdalene (Matt. xxvii. 56; Mark xv. 47; Luke viii. 2; John xx. 1, etc.).

(5) Mary, the mother of John Mark (Acts xii. 12).

(6) Mary, mentioned by Paul (Rom. xvi. 6)—“Greet Mary, who bestowed much labour on us”.

“Blessed among women” will all the Marys be in the day of recompense, and blessed all men and women who have given their lives as these six Marys did, to the ministry of labour and love.

C. A. Ladson.

See “*The Christadelphian*”, 1920, p. 549.

### Pontius Pilate.

PONTIUS PILATE succeeded Valerius Gratus as Governor of Judea (Luke iii. 1), in the reign of Tiberius Cæsar, A.D. 25. The Jews disliked him as much as he disliked them. He attempted to introduce the Roman Standard into Jerusalem, to ornament the Temple with Roman trophies, and to use the sacred funds for civil purposes. Upon such innovations being introduced much blood was shed as the result of opposition. Luke xiii. 1 is interesting reading in the light of such facts.

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### **Demas.**

HE did not, perhaps, forsake Paul's theory. He may have held on to this; but he forsook Paul, doubtless because he was "rude in speech", and did not like his "plainness of speech", in which he seemed to delight. Perhaps he thought that to call *brethren* "false apostles, deceitful workers, and ministers of Satan", and to wish they were *cut off* who troubled the faithful, and to anathematise such respectable professors of astrologic science and Hebrew divinity as the Rev. Mr. Barjoses, to apostrophise him as "full of all subtilty, and of all mischief, child of the devil, and enemy of all righteousness, perverting the right ways of the Lord"—was "reviling and threatening", the language of harsh denunciation", and uttered in a "tone and gesture" which did not "manifest the compassionate spirit of Jesus", but "a spirit entirely foreign to his heart of hearts".

At all events, there was something about the Apostle Paul that brother Demas did not like, and caused him to turn his back upon him.

Dr. J. Thomas.

### **Shepherds.**

IN order to fully realise, and appreciate, what Jesus meant when he claimed to be "The Good Shepherd" (John x. 11), we need to know how carefully a good shepherd looks after his sheep.

He knows them by name (John x. 3, 14); Goes before and leads them (Psalm lxxvii. 20; lxxviii. 52; lxxx. 1); Seeks out good pasture for them (1 Chron. iv. 39-41; Psalm xxiii. 2); Numbers them (Jer. xxxiii. 13); Watches over them by night (Luke ii. 8); Scrupulously tends the ewes in lamb, and their young (Gen. xxxiii. 13, 14; Psalm lxxviii. 71); Defends them when they are attacked by wild beasts (1 Sam. xvii. 33-36; Amos iii. 12); Searches for any lost or strayed (Ezek. xxxiv. 12; Luke xv. 4, 5); and Attends to those which are sick (Ezek. xxxiv. 16).

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### Proselytes.

PROSELYTES were "devout Gentiles" (Matt. xxiii. 15; Acts ii. 10; vi. 5; xiii. 48), who had left the gods of Paganism and joined themselves to the God of Israel. They were referred to in the prayer of Solomon, at the dedication of the Temple, as the "stranger that is not of Thy people Israel, but cometh out of a far country for Thy name's sake" (1 Kings viii. 41); and for whom Josephus says a Court in the Temple was provided, known as "The Court of the Gentiles", beyond which they were not allowed to approach the Temple proper ("Antiquities" xv. xi. 5; "Wars" v. v. 2; v. xi. 4).

These converted Gentiles were known as "Proselytes of the Gate". Cornelius (Acts x. 1) was evidently one such, and what we have recorded in that chapter shows that Gentiles who believe had equal rights and privileges with the Jews (Ephes. ii. 11-16; Colos. ii. 14).

F. G. J.

### Rivers of Eden.

No direct evidence of the site of Eden can be produced, but there is much to be said for regarding it as the region lying between the Black Sea on the north, Mesopotamia to the south, the Anti-Taurus Mountains to the west, and the heights overlooking the Caspian on the east. The Euphrates and Hiddekel (or Tigris, see "*Young's Concordance*") flow south; the Pison is probably the Choruk River, which enters the Black Sea, near Batoum; and the Gihon may be the Aras River, which flows to the Caspian. The circumstantial evidence for regarding the region of the upper courses of these rivers as Eden is summarised as follows:—(1) The variety of relief-mountains and valleys ensures almost every type of climate which enables all kinds of vegetation to grow, and makes it the possible home of all kinds of animals. (2) Within this region is laid

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the scene of the overthrow of mankind by the Flood, and the re-peopling of the earth by Noah and his descendants. (3) From this region natural routes radiate in all directions, and could be traversed by the descendants of Noah. (4) Archæology indicates this region to be the home of a very early civilisation, from which all others seem to have come. W. H. Barker.

### Mesopotamia.

MESOPOTAMIA (Gk. =between the rivers) is in Hebrew styled Aram-Naharaim, i.e. Aram of the rivers. It is situated immediately east of the middle Euphrates, and though mentioned in connection with but five incidents in the Bible, it actually enters largely into the history of Israel.

Mesopotamia is situated where routes from south-east, east, and north converge to lead towards Egypt between the desert of Arabia and the Mediterranean. It is a high plain eminently suited for pasturing flocks and herds. Thither came Terah and his family; thence passed Abraham across the river (a probable derivation of "Hebrew"), leaving behind Nahor and his descendants (Acts vii. 2; Gen. xxiv. 10). From this region came Balaam of Pethor to curse Israel for Balak of Moab (Deut. xxiii. 4). Thence came the hordes of Cushan-rishathaim, seeking to check the approach of the herdsmen of Israel, actually doing God's service (Judges iii. 8, 10). Amon sought the help of the chariots and horsemen of Mesopotamia against David (1 Chron. xix. 6), while the decline of Israel and Judah was accomplished by the uprising of Powers that swept across Mesopotamia to Syria.

To Mesopotamia and beyond were the Jews carried captive, and there, too, as elsewhere in the days of the Apostles, lived the Jews of the Dispersion.

W. H. Barker.

## THE CHRISTADELPHIAN TREASURY

### Tower of Babel.

AMONG the ruins of Birs Nimrond, seven miles from Babylon, an inscription, which M. Oppert describes as Nebuchadnezzar's, of the *re-building* of the "Temple of the seven lights of the earth", contains the following:—

*"This edifice . . . the House of the seven lights of the earth, the most ancient monument of Borsippa—a former King built it, but he did not complete its head. Since a remote time people had abandoned it without order, expressing their words . . . I set my hand to finish it and to exalt its head; as it had been in former times so I founded, I made it; as it had been in ancient times so I exalted it".*

Compiled.

### "The Valley of Baca".

THIS expression occurs in Psalm lxxxiv. 6, and is expressive (1) of the writer's intense desire to appear in God's "tabernacle", "courts", or "house" "in Zion" (see verses 1, 2, 3, 4, 7). (2) The blessedness of a class whose strength is in God, and who eventually "appear in Zion". These are said to pass through the "valley of Baca", and in so doing "make it a well". Baca signifies weeping, or, as some think, "weeping trees". The expression seems to be a figure for the sorrows incidental to probation in this mortal state, which if allowed to rightly exercise us (Heb. xii. 5-11), result in those peaceful fruits of righteousness which will ensure our "appearing in Zion" when Christ returned has made Zion God's House of prayer for all nations (Isa. lvi. 7). To such "weeping may endure for a night, but joy cometh in the morning" (Ps. cxxvi. 5). "Through much tribulation we must enter the Kingdom" (Acts xiv. 22), and drink of "the water of life" (Rev. xxii. 1).

E. Pitt.

## THE CHRISTADELPHIAN TREASURY

### **Damascus.**

DAMASCUS is the oldest city in the world, having existed, without intermission, for about 4,000 years. It has been described as "The garden of the Lord", a "paradise in a wilderness". Its luxuriance, in the midst of so much desolation, is due to the river Abana, which flows through it.

From Damascus Abraham obtained his steward (Gen. xv. 2). David subdued it (2 Sam. viii. 6). It was a bone of contention between Assyria, Syria, and Israel (2 Kings xvi. 9; Isa. vii. 8). In Paul's day it was held by the Arabians (2 Cor. xi. 32). When it finally came into the hands of the Mahommedans (A.D. 634), it was one of the chief cities of the East.

At the present time it has a population of about 110,000.

See also 1 Chron. xviii. 6; 2 Kings viii. 7; xiv. 28; Acts ix. 2, 10-22; xxii. 6; Isa. xvii. 1; Jer. xlix. 23; Amos i. 8.

F. G. J.

### **High Places.**

AMONG the heathen, as well as among the worshippers of the true God, the making of stations for worship on hills and high places early became a favourite custom; perhaps with the idea of approaching nearer to heaven, and because of the spectacular effect of height and conspicuousness.

The associations of the High Places led to this description being applied to any idolatrous shrine, even though it were in the valley (Jer. vii. 31), or a city street (Ezek. xvi. 31). The custom was innocent till forbidden (Deut. xii. 11-14), and was practised by Abraham. The command was prospective, and in the interest of a central altar. In the interim, the erection of altars was occasionally commanded, as in the cases of Gideon and Manoah. This was done, too, in the times of the Kings by Samuel and Elijah, doubtless with divine

## THE CHRISTADELPHIAN TREASURY

sanction. Asa, Jehoshaphat and Hezekiah strove to suppress the idolatry of the High Places, but not till the sweeping reforms of Josiah did the custom cease.

C. A. Ladson.

### Baalbec.

THE most stupendous ruin in the world is said to be the Great Temple at Baalbec, an ancient city of Syria. It seems to have been a kind of Pantheon, and is situated on a magnificent platform, which raises it high above the level of the ground, and extends from east to west a distance of about 1,000 feet. The portico is at the east, and must have been reached by a grand flight of steps. It is 180 feet, or including the pavilions, 260 feet, from north to south. The first court is hexagonal in shape, measuring 250 feet from corner to corner. The great quadrangle is 440 feet long by 370 feet wide.

No doubt as to the Temple being connected with Baal worship, of which we read so much in the Bible.

We personally measured some of the stones—single blocks over 70 feet long and about 60 feet in circumference—solid blocks.

F. G. J.

### Tarshish.

TARSHISH comprised certain islands and coastal lands with which, in particular, the Phœnician cities of Tyre and Sidon traded. The fleet of Tarshish becomes prominent at the time of the alliance of Hiram and Solomon, and this gives the clue to the identity of the region. The maps show that the joint dominions of Hiram and Solomon formed the focus of the trade routes passing overland between the Arabian and Mediterranean seas. Fleets based on Tyre and Ezion-gaber deflected the whole of the Eastern and Western trade into Phœnician hands.

## THE CHRISTADELPHIAN TREASURY

The ships of Tarshish were "caravans" of the seas. The Fleet was named after the most distant market. Thus in the West, Phœnician vessels passed to Cyprus and Lower Egypt, past Malta and Gibraltar to Gades (c. 1100 B.C.). All voyages were kept secret, but we know that Gades was a place of departure for Britain for tin and lead—hence the picture in the Royal Exchange, London. The Red Sea Fleet, by passing the Straits of Aden, "cut into" not only the trade in spices and gold of Upper Egypt and Somaliland, but the more lucrative and ancient trade of Ceylon, India, and Malayia, which formerly had passed through Persia and the Persian Gulf.

The Tarshish routes are now British routes, terminating westwards in Britain and eastwards in British India.

W. H. Barker.

### Rome.

ROME in New Testament times was not only the capital of the great Roman Empire, but it was also the chief city in the world.

Quite a number of Jews had their home there (Acts ii. 10; xviii. 2), and Christians, too, for which reason Paul was anxious to pay the city a visit (Acts xix. 21). It was in Rome that he was imprisoned for two years, awaiting his trial (Acts xxviii. 30, 31).

The greatness of Rome in the past is evidenced by the greatness of the ruins thereof to-day. The whole place, as we can testify from no less than four visits, is a cesspool of rubbish, literally and spiritually, and we can appreciate the following from "*Eureka*" (iii. 684): "The foulness and filthiness of her abominations, and the similitude of the fate that awaits her, has caused the Great City and State to be 'spiritually called Sodom and Egypt' (Rev. xi. 8). The punishment of Sodom will be Rome's, and perhaps that also of the whole 'Patrimony of St. Peter'. This will



## THE CHRISTADELPHIAN TREASURY

consummate the plagues which begin her torment and sorrows in one and the same year after the Aion-tidings of good salutes the ears of Israel in Rome". F. G. J.

### Corinth.

THE capital of the Roman province of Achaia was situated in Southern Greece, 40 miles south-west of Athens. It is referred to by Cicero as "The Light of all Greece". The Corinthian people had the reputation of being very rich, learned, proud, and licentious. The original city was destroyed by the Romans A.D. 146, and was rebuilt about a century later by Julius Cæsar.

In Corinth, it is said, the social forces of the age met, and all the licentiousness that had been the shame or the religion of other lands. Likewise, it has been termed "The Paris of Antiquity". In its Temple, dedicated to its goddess Venus, 1,000 beautiful female "officiators" were employed.

The foregoing facts throw much light on the contents of Paul's Epistles to the Corinthian Believers.

Paul's first visit to Greece was in A.D. 52 (see Acts xvii. 15; xviii. 1). He received direct encouragement from God (Acts xviii. 9, 10), and stayed there some 18 months (Acts xviii. 11). F. G. J.

### Galatia.

GALATIA was an inland Roman province in Asia Minor, and has been known by that name since the Third Century B.C., when several tribes of Gauls (Galatians) who, attempting to invade Greece were repulsed, finally settled in this part of Asia Minor. It was in the Second Century B.C. that it became a Roman province, and that at the end of the next century Augustus added much thereto, and called the whole district Galatia.

Galatia thus included quite a number of cities and towns, in which, doubtless, were the churches or ecclesias to which Paul addressed his Epistle. F. G. J.

## THE CHRISTADELPHIAN TREASURY

### Philippi.

**PHILIPPI** was an important city of Macedonia, in the midst of a fertile district and possessing valuable mines. It formerly bore the name of Krenides ("Fountains"), but upon being restored by Philip II., of Macedonia, that monarch named it after himself. From Acts xvi. 12 we gather it was a Roman Colony, hence the Roman officers mentioned in verses 35-38 (Gk. *strategoi*)—Roman *Prætors* or Provincial magistrates.

Philippi was the first place in Europe where the Gospel was preached.

F. G. J.

### Colossæ.

**COLOSSÆ** was an important city of Phrygia, in the Roman province of Asia. The remains of the acropolis and theatre on one side of the River Lycus, on the left bank of which was the city, and an extensive burying place on the other side, testify to the importance of the city. Pliny places it among the "famous cities" of its day. It was noted for, among other things, its wool and dyed stuffs.

F. G. J.

### Thessalonica.

**THESSALONICA** was a large and important city of Macedonia, originally bearing the name of Therma, but which was renamed by its new builder Cassander, the son of Antipater, after the name of his wife, Thessalonica, the sister of Alexander the Great.

It is now known as Salonica, which, after Constantinople, is the most important city of the Turkish Empire.

F. G. J.

### Ephesus.

**THE** metropolis of Lydian Asia Minor, and one of the most glorious of cities from a worldly standpoint. It was noted for its Temple of Diana (Acts xix. 27), the

## THE CHRISTADELPHIAN TREASURY

goddess of the Ephesians. Pliny refers to it as one of the eyes of Asia, Smyrna being the other. It was visited by Paul on his second missionary journey (Acts xviii. 19); and also on his third journey, when Demetrius, the Diana shrine-maker, raised an uproar against him (Acts xix. 24-35).

All that now remains of Ephesus are ruins of the once magnificent city. The whole place is but miserable and dirty dwellings of poor farmers and herdsmen, numbering less than a hundred families.

Dr. Thomas truly remarks of this locality, where the first of the Seven Churches addressed by Christ was situated, "The light has gone out and darkness is complete".

Its Turkish name is Ajasluk.

F. G. J.

### **Smyrna.**

THIS city of Ionia, in Asia Minor, was founded by Alexander the Great, and is charmingly situated at the head of the Gulf of Smyrna, forming from the sea a most picturesque view, as the writer can testify, with Mount Papus in the background, on which eminence the Acropolis was built.

Smyrna is the only really prosperous and surviving city out of the seven referred to by Christ, where the churches were to whom he sent his Apocalyptic letters. It is about forty-five miles from Ephesus, and at the present time contains about 150,000 inhabitants.

The Turks have quite a lot of mosques there, as the Jews have synagogues.

The Turkish name of the city is Esmir.

F. G. J.

### **Pergamos.**

THE third church addressed by Christ (Rev. ii. 12-17) was located here, about 65 miles from Smyrna. It was a city of Temples, the magnificence of which is

## THE CHRISTADELPHIAN TREASURY

testified to by the fine sculptures of the great altar of Zeus, which are now to be seen in Berlin.

On the top of one of the hills are the ruins of one of the Temples, which Professor Ramsay, of Aberdeen, identifies with the "throne of Satan", of the Apocalypse (Rev. ii. 13), thus confirming the expository remarks of Dr. Thomas in "*Eureka*" (i. 267-275).

The Turkish name of the city is Bergamo, the population of which is half Turks and half Greeks. Ruins abound.

F. G. J.

### Thyatira.

THIS city, where the fourth of the Churches addressed by Christ (Rev. ii. 18-29) was, is situated about 48 miles from Pergamos. Nothing remains of its former greatness. Among the ruins have been discovered many inscriptions confirmatory of what we read in Acts xvi. 14, about the industry of dyeing.

The population is mainly made up of Turks, who have ten or a dozen mosques. The Greeks, who call themselves "Christians", are very few.

The Turks call the city Akhissar (meaning "the White Castle"), after the white marble which abounds in the district.

F. G. J.

### Sardis.

SARDIS, a city about thirty-three miles from Thyatira, was the capital of Cræsus and the other fabulously wealthy Kings of Lydia—a great and magnificent city, too. Christ addresses the "church" there in the fifth of his Apocalyptic letters (Rev. iii. 1-6), where in verse 4 he refers to the licentiousness of the Sardians.

The former magnificent city has become a heap of "magnificent ruins", and an ignoble village of low

## THE CHRISTADELPHIAN TREASURY

and wretched cottages, occupied by herdsmen and shepherds.

The Turks now call it Sart or Sard.

F. G. J.

### Philadelphia.

**PHILADELPHIA**, the home of the sixth of the seven churches addressed by Christ (Rev. iii. 7-13), was about twenty-five miles from Sardis, and at an elevation of nearly 1,000 feet above the sea-level. It has been referred to by ancient writers as "Little Athens". It has been the victim of many earthquakes, one of which, in the reign of Tiberius, partially destroyed it.

The population of the town is now mainly made up of Greeks—miserable and poor.

The Turkish name of the place is now Allah-shehr (City of God).

F. G. J.

### Laodicea.

**LAODICEA**, the seventh, and the last, of the cities to which church Christ addressed the epistle (Rev. iii. 14-22), lay south of Philadelphia, and, as Dr. Thomas remarks, "it will be found, upon an inspection of the map of Asia Minor, that the seven Ecclesias lay in a kind of circular form, so that the natural progress was from Ephesus to Smyrna, from Smyrna to Pergamos, from Pergamos to Thyatira, from Thyatira to Sardis, from Sardis to Philadelphia, from Philadelphia to Laodicea, and from Laodicea round to Ephesus again".

Through Laodicea passed the great "Eastern Highway", and it had the reputation of being one of the richest cities in Asia. The present-day ruins are a striking testimony to its former greatness and wealth. The ruins of the Circus reveal a place of entertainment with seats for more than 30,000 people.

This place is now called by the Turks Eski Hissar ("the old castle").

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### **Appii Forum and Three Taverns.**

“WHEN the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns”, is how Paul describes (in Acts xxviii. 15) his reception on his journey from Puteoli (Naples) to Rome, where he was to be tried on a capital charge.

The “Three Taverns” (Tres Tabernæ) has been identified at a spot about 11 miles from Rome, where four roads meet and continue as one road southward. It is suggested, and not without reason, that a party of Christians set out from Rome to meet Paul, who, being delayed by sea and other troubles, did not arrive as soon as the brethren expected, that their business did not permit of them getting farther than the “Three Taverns”, and so returned home. But it is thought that the wealthier and more leisured brethren continued their journey as far as the Appii Forum, about 43 miles from Rome, where they came up to Paul and his party (see Acts xxviii. 15).

F. G. J.

### **Other Worlds.**

OUR mundane system is but the pattern of things in other worlds, which may ere this have attained to that perfection which awaits the earth; and probably an illustration of what may even now obtain in other planets where the inhabitants have not yet progressed beyond the animal and probationary era of their history. *Our* angels, or Elohim, those I mean of the heavenly hosts, to whose superintendence terrestrial affairs are consigned, until the Lord Jesus shall assume the reins of government; not all the Elohim, but those of them related to us, “always behold the face of God” (Matt. xviii. 10), and minister His will towards the sons of men.

Dr. J. Thomas.

## THE CHRISTADELPHIAN TREASURY

### Bethesda Pool.

IN John v. 2-4 we read, " Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had".

The difficulty urged in this record, that is as to the angel stepping into the water, is solved by the fact that the whole of verse 4 is omitted in the Revised Version, as without warrant, not being in the original Scripture.

F. G. J.

### The Wailing Place.

THE " Wailing Place " at Jerusalem is a narrow, enclosed space near the Mosque of Omar. It has on one side a section of the ancient wall of the Haram, which includes the site of the old Temple, on Mount Moriah, and is believed to be the only part remaining of Solomon's Temple wall. To this place the Jews have for centuries come to mourn over the desolation of Israel, reciting, among other Scriptures, Psalm lxxxix. 1-6.

F. G. J.

### The Six Days of Genesis I.

THE six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the Sabbath law. " Six days shalt thou labour (O Israel) and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the sabbath day, and hallowed it".

## THE CHRISTADELPHIAN TREASURY

Would it be any fit reason that, because the Lord worked six periods of a thousand or more years each, and had ceased about two thousand until the giving of the Law, therefore the Israelites were to work six periods of twelve hours, and do no work on a seventh period or day of like duration? Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of geologists by reading the Sabbath Law? We believe not.

Six days of ordinary length were ample time for Omnipotence, with all the power of the Universe at command, to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe.

Dr. J. Thomas.

### The Two Trees in Eden.

THESE are the most remarkable trees that have ever appeared in the vegetable kingdom. They were "pleasant to the sight, and good for food" (Gen. iii. 6). This, however, is all that is said about their nature and appearance. They would seem to have been the only trees of their kind; for if they had been common, Eve's desire to taste the fruit of the Tree of Knowledge, and their inclination to eat of that of the Tree of Life could have been gratified by eating of other similar trees.

What the fruits were we cannot tell; nor is it important to know. Supposition says that the Tree of Knowledge was an apple tree; but testimony makes no deposition on the subject; therefore we can believe nothing in the case.

Dr. J. Thomas.

### The Tree of Knowledge.

NATURALLY, the Tree of Knowledge of good and evil was as good for food as any other tree; but, as soon as the Lord God laid His interdict upon it, its fruit



## THE CRISTADELPHIAN TREASURY

became death to the eater; not instant death, however, for their eyes were to be opened (Gen. iii. 5, 7), and they were to become as the gods, or elohim, being acquainted with good and evil even as they (Gen. iii. 5, 22).

The final consequences of eating of this Tree being death, it may be styled the *Tree of Death*, in contradistinction to the *Tree of Life*. Decay of body, and consequent termination of life, ending in corruption or *mortality*, was the attribute which this fatal Tree was prepared to *bestow* upon the individual who should presume to touch it.

Dr. J. Thomas.

### The Flood.

PROFESSOR PRESTWICH, F.R.S., a well-known geologist, after long years of geological research, says: "All the phenomena are only explicable upon the hypothesis of a widespread and short submergence, followed by early re-elevation, and this hypothesis satisfies all the important conditions of the problem, which force one to recognise that there had been a submergence of continental dimensions". F. G. J.

See Gen. vii. 11-24.

### Noah's Ark.

THIS actual and typical vessel of God-provided safety for Noah and his family is the subject of scoff to this day. Yet Christ scrupled not to speak of the "days of Noah", and the incident of the Ark, as realities. No theory of natural causes that leaves out God can explain the matter, but sceptics have invented more difficulties than appear in the record.

The Ark was a vessel built for buoyancy and capacity, not for speed, with proportions approaching those of the *Great Eastern*. The wood used was probably the *cupar*, or cypress, of that region, which is adapted

## THE CHRISTADELPHIAN TREASURY

for shipbuilding. The measurements given show a capacity sufficient for the purpose in view, for it is not necessary to take the ideas of modern toy-makers, and picture-book artists as to the variety of animals to be accommodated. Two very young ones of each kind inhabiting that part of the earth would be sufficient, besides those specified in sevens.

The grounding of the Ark was "upon the mountains of Ararat", not the topmost peak of Mount Ararat, as difficulty hunters are fond of declaring. Ararat was a district, not a mountain. C. A. Ladson.

### The Golden Calf.

IN 1851 Pasha Mariette read in Strabo's Geography (B.C.) of a Serapeum, in a sandy spot in Egypt, and was led to make excavations, with the result that he discovered an avenue 600 feet long, of sphinxes, at the end of which was a propylon, seventy feet below the surface, with a lion on either side. He came across huge vaults in a passage about a mile long, each a kind of tomb, wherein was a solid granite sarcophagus, weighing about 65 tons, and each of which had originally contained a royal bull worshipped by the Egyptians. He discovered 24 of these coffins; originally there had been 60. Here, doubtless, was the secret of the terrible sin of the Israelites regarding Calf worship (Exod. xxxii. 1-20; Ezek. xx. 6-10; Acts vii. 39, 40; 1 Kings xii. 28). F. G. J.

### The Cherubim.

THE Cherubim (plural of cherub) were symbolical figures of composite form carved on the Mercy Seat, and shown in the visions of Ezekiel; but when first introduced as "*the* Cherubim" (R.V.) in Gen. iii., there is a suggestion to the mind of angelic guardian-

## THE CRISTADELPHIAN TREASURY

ship of the way of the tree of life. Save that the Cherubim of the Mercy Seat and of Solomon's Temple were winged, nothing is said of their form. They appear in the Psalms and the Prophets not so much as beings, as vehicles of God's Glory.

As bearers of God's Glory, the Saints in their future manifestation are the Cherubim of that age. They are the "train that filled the Temple" in the vision of Isa. vi. Nothing can be done in a short paragraph in explanation of this beautiful symbol. Like Paul, we are not now able to speak of it particularly. Readers are referred to "*Elpis Israel*", chap. v., and "*Ministry of the Prophets*".

C. A. Ladson.

### The Pyramids.

ALTHOUGH when we read, or hear, of the Pyramids we invariably think of the three big ones at Gizeh, there are scores in the district, which is known as the Pyramid Fields.

The three largest are known as the Pyramids of Cheops, Chephren, and Menkau Ra, of which the first-named is the biggest, covering no less than 13 acres, and measuring on the slope 781 feet. That they were erected as monumental sepulchres is evident from the sarcophagi and the mummy remains found in the central chambers. It is thought that Job (iii. 14) refers to such when he spoke of "Kings and counsellors of the earth, which built desolate places for themselves".

The dates when the Pyramids were erected are variously given from 2150 B.C. to 1700 B.C. The step-like character of the big pyramids is caused by the removal of the polished casing stones, and which stones have been utilised for the erection of Mosques at Cairo and Alexandria.

Three of these casing stones are on view in the Northern Egyptian Vestibule in the British Museum.

F. G. J.

## THE CHRISTADELPHIAN TREASURY

### Leviathan.

THE creature, Leviathan, is spoken of six times in the Bible (Job. xli. 1; Psalm lxxiv. 14; civ. 26; Isa. xxvii. 1, twice).

From what is stated in those texts concerning it, the Hebraist Gesenius is doubtless right when he remarks that, "this word denotes any twisted animal, and is especially applicable to every great tenant of the waters, such as the great marine serpents and crocodiles, and, it may be added, the colossal serpents and great monitors of the desert".

F. G. J.

### Key upon the Shoulder.

IN Isaiah's prophecy, chap. xxii. 22, God says, "And the key of the house of David will I lay upon his shoulder", evidently having reference to the ancient and Eastern locks and keys which were not only made of wood, but very heavy, especially those of royal or other important buildings. In some cases the key was so heavy and cumbersome the bearer of it was compelled to carry it upon his shoulder. F. G. J.

See Matt xvi. 19; Rev. i. 18; iii. 7.

### House of Prayer for All Nations.

BOOK upon book has been written concerning the shape of the Temple, so elaborately detailed in the closing chapters of Ezekiel. With clerical commentators we are not much concerned, but the conclusions of Christadelphians who have devoted much time and thought thereto do interest us. We have such in Brethren H. Sulley (Nottingham) and W. Clifford (London). The former thinks the Temple will be circular, whereas the latter concludes it will be square, and we herewith append their views, together with

## THE CRISTADELPHIAN TREASURY

plans with the object of stimulating readers to study the matter for themselves, and take nothing for granted.

It is contended by some that the training of an architect was essential to correctly interpret the prophecy, but to our mind that is a dangerous proposition, and will play into the hands of the clergy, who claim that college training is essential to rightly understand the Bible, which was written in Hebrew and Greek. Christ and Paul teach otherwise (Matt. xi. 25; John vii. 15-17; 1 Cor. i. 19-27, etc.). Altogether apart from the Temple question, we would rather listen to a simple Bible Student than a technical expert.

The two brethren whose views we produce we personally know, and can vouch for their equal ability to deal with the subject.

F. G. J.

### **Temple of Ezekiel's Prophecy (A Square Building).**

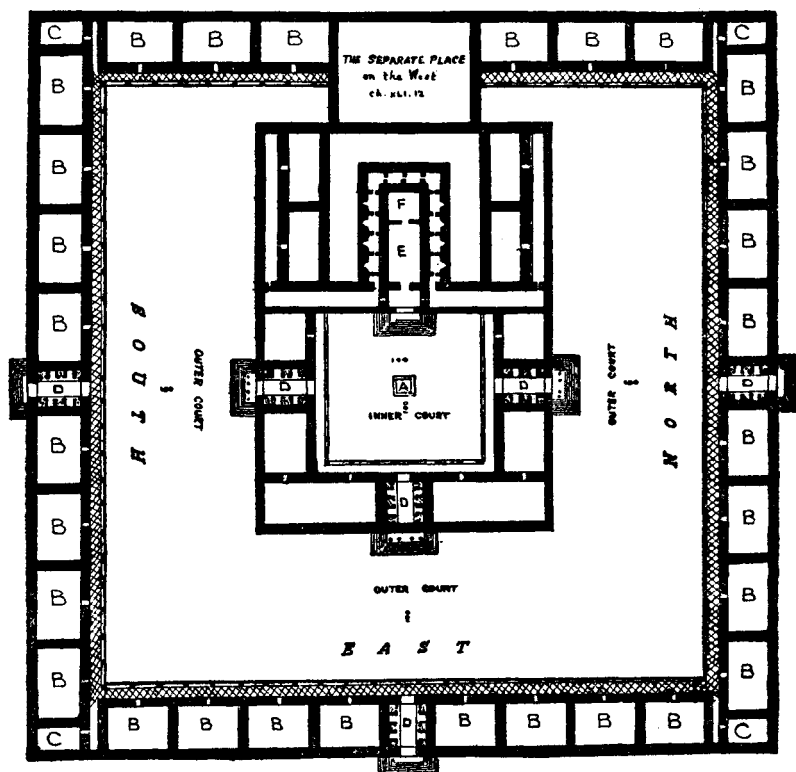
If the Mosaic Tabernacle and Solomon's Temple are taken as the basis in the study of "The Sanctuary" (Ezek. xlv. 3), the measurements can be fitted to correspond to the shape of the former Houses of God; the terms employed support this view, to wit—the Inner and Outer Courts—the Altar before the House—the Most Holy—the Temple; and the description of the "Temples" necessitates it (see 1 Kings vi. 1-10; Ezek. xli. 1-11).

The "House" and "the Courts" are surrounded by a Wall 500 reeds square (Ezek. xlii. 16-20), including "the Garden of the Lord" (Isaiah lx. 13; li. 3). A "Gate" in this Wall (Ezek. xl. 3), gives access within. From it "the Man" goes to the "East Gate of the Outer Court", and the measurements then recorded deal with the series of buildings in the "two Courts" and the "Separate Place"; every building can be fitted into

## THE CHRISTADELPHIAN TREASURY

its place, and every detail and measurement are found to be in fit proportions.

Three Gates, alike in form and measurement, lead into the Outer Court; and three into the Inner Court, with an additional Gate on the North into the Inner



EZEKIEL'S TEMPLE  
(*Alternative Plan*).

- |                                 |                               |
|---------------------------------|-------------------------------|
| A.—Altar of Burnt Offering.     | D.—Six Outer and Inner Gates. |
| B.—Thirty Outer Court Chambers. | E.—The Holy Place.            |
| C.—Four Corner Courts.          | F.—The Most Holy Place.       |

### The Square Conception.

## THE CHRISTADELPHIAN TREASURY

(Ezek. xl. 38), for the animal sacrifices which are offered on the Altar before the House (Ezek. xl. 47); waters flow from the Threshold Eastward, passing the Altar on the South side (Ezek. xlvii. 1).

"The Temple"; "Holy Chambers"; "Galleries"; "Pillars"; and "Buildings" are described in detail, revealing "The House of Prayer" for all nations by which they will be taught the form and knowledge of the Truth (Ezek. xliii. 11).

W. H. Clifford.

Read "*The Temple and The Service*", by Dr. Thomas, in "*The Christadelphian*", 1890, pp. 401, 402, 441, 442.

### **Temple of Ezekiel's Prophecy. (A Circular Building).**

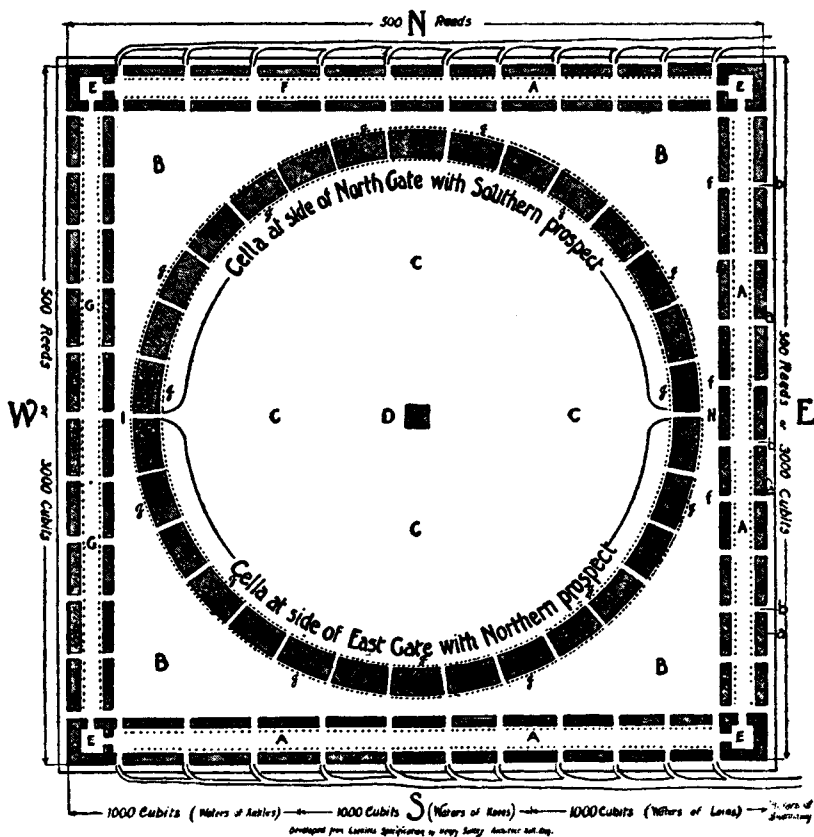
UNTIL the Nineteenth Century, all the principal expositors of Ezekiel had pictured the Temple foretold in chapters xl.-xliii. as a building 500 cubits square (about 875 feet), enclosed within a wall of 3,000 cubits (500 reeds, or about 5,250 feet); but, in the year 1885, Brother H. Sulley, of Nottingham, after about seven years of close and critical study, in which his training as an architect greatly helped him, discovered reasons for concluding that the Temple comprised a huge inner circular building, surrounded by vast four square outer courts, covering a space not less than one mile square. These outer courts alone comprised, according to his calculations, 1,776 large rooms, suitable for the reception of millions of worshippers, deftly contrived for a House of Prayer for all people, who, according to the prophecy of Zechariah (chap. xiv. 16), must assemble at Jerusalem for worship in the Age to Come.

The result of Brother Sulley's labours was the book, "*The Temple of Ezekiel's Prophecy*", now out of print, but a third edition is in hand, and may be obtained by communicating with the Editor of "*The Christadelphian*", at subscription price (before publication), or at published price afterwards.

## THE CHRISTADELPHIAN TREASURY

With the Author's permission, a block plan according to the measurements given in Ezekiel's prophecy is here reproduced.

Compiled (Revised by H. Sulley).



### PLAN OF THE SANCTUARY

(From "The Temple of Ezekiel's Prophecy").

A,A,A,A.—Outer Court.

D.—Altar.

B,B,B,B.— $\text{גִּדְזְרָא}$  (gidzrá) or "cut off" part.

E,E,E,E.—The Corner Courts.

N,N,N,N.—The Temple or Inner Sanctuary.

C,C,C,C.—The Most Holy.

Sanctuary.

### The Circular Conception.



## THE CHRISTADELPHIAN TREASURY

### Yearly Visits to Jerusalem.

AN esteemed correspondent says the "Square Temple" suggestion is too small for a "House of Prayer for all nations", but that is not so. The space covered is the same as that of circular suggestion. True, the buildings are smaller, but the "place of the Sanctuary" is correspondingly greater. The imagined need for multiplying Ezekiel's Gates, etc., is on a wrong interpretation of Zechariah xiv. 16, as is so effectively dealt with by Dr. Thomas in the following from his pen:

"It is not to be supposed that literally *all* the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to rules of right reason; for before God sent us His Word He endowed us with rational faculties to prepare us to understand it. . . .

"The prophecy of Zechariah (xiv. 16) is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled 'common sense', would suggest. It is not to be imagined that every individual will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that all mankind will go up at the same time".

Dr. J. Thomas.

### Fever.

IN the regions bordering the Mediterranean the chief fevers are those of the Typhoid group, Dysentery, and Malaria. It is probable that they were not always clearly distinguished from one another in ancient times. The "fever and dysentery" of Acts xxviii. 8 (R.V.), was most likely an acute attack of dysentery as we know it.

W. J. Young.

## THE CHRISTADELPHIAN TREASURY

### Is the Earth a Globe?

THE shape of the earth has been a subject of speculation from very early times. It was at one time regarded as a flat disc surrounded by waters.

Anaximander (580 B.C.) put forward the theory that it was a freely-floating body, and Pythagoras taught that it was a sphere, which is the most symmetrical solid body. Aristotle (384-332 B.C.) used very much the same arguments as are used to-day to prove that the earth is spherical. These are too familiar to need recapitulation here. The agreement with observation of deductions based on the spherical shape of the earth, such as those of astronomers and navigators, seems in itself sufficient proof that the idea that the earth is nearly spherical is correct.

There seems to the writer to be nothing in the Scriptures which is opposed to this view of the matter.

C. H. Grant.

### Palsy.

It is unfortunate that in most non-medical minds the word "palsy" is always associated with the idea of shaking; this, if taken to the New Testament, gives rise to false notions. "Palsy" is simply "paralysis", loss of power of voluntary movement, due to disease of or injury to the brain, spinal cord, or nerves. The "man with the withered hand" of Luke vi. 6 was most probably a case of "infantile paralysis", caused by inflammation of the spinal cord; the cases of Æneas and of the "man borne of four" were typical examples of widespread paralysis of the limbs.

W. J. Young.

### Hypnotism.

FROM Greek—*hupnos*—sleep.

In the present state of our knowledge it is not possible to give a full and accurate definition of Hypnotism; it

## THE CRISTADELPHIAN TREASURY

is a state in which, as a consequence of fixing the attention, the voluntary mental activity, the active personality, becomes suspended, and a sort of "sleep walking" condition is induced, in which the mind of the subject tends to accept and to respond without criticism to "suggestions" from the operator on whom his attention is fixed. Hence the phenomena of obedience, imitation, illusions and hallucinations, rigidity of muscles, loss or accentuation of sense of pain and of special senses, etc.

The loss of sense of pain as a result of suggestion in the hypnotic state was used for surgical purposes by Dr. Esdaile in India before the general introduction of chloroform. Its use in the treatment of diseased conditions is justly regarded with distrust, on account of our limited knowledge, and also because of the harm that may be done. Hysterical people are readily hypnotised, and in certain cases of "Anxiety Hysteria" hypnotism has been of service in clearing up the cause of the trouble.

W. J. Young.

### **Astrology.**

ASTROLOGY is the "science falsely so-called", which taught that the planets influenced the lives of men according to the position of the heavenly bodies at the hour of birth. It must not be confused with Astronomy, the advance of which gave the quack "science" of Astrology its death-blow. It was pertinently asked, in view of the repeated discovery of new planets, what value could possibly attach to the elaborate astrologic tables and horoscopes founded on but a part of the planetary system. Astrology has now deservedly fallen into general disrepute, and has passed, along with palmistry and kindred arts, into the hands of the unscrupulous, who prey upon the ignorant and credulous. In the early days of the Church, says Benham's "Dictionary of Religion", "astrologers were called

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*mathematici*, and were declared by a writer of the Fourth Century to be vain asserters of all error and wickedness ”.

C. A. Ladson.

### **Epilepsy.**

THIS well-known disease does not appear to be referred to in the Old Testament. It was known to the ancient Greek physicians as the “sacred disease”. Amongst the common people of New Testament times it was attributed, like insanity, to demoniac possession (see Luke ix. 39). Because of the more or less regular occurrence of the fits the disease was considered to be influenced by the moon; hence the term “*lunatic*” in the Authorised Version, rightly altered to “*epileptic*” in the Revised Version. By combining the details given in Matt. xvii. 14-20, Mark ix. 14-20, and Luke ix. 37-43, one gets a very perfect presentation of an extremely severe attack of “major epilepsy”.

True epilepsy is a disorder of a part of the brain, and is often associated with some defect in development, as in the dumb boy of Mark ix. 17. Another form is due to injury to the brain, and a spurious leprosy is a frequent manifestation of hysteria; of these last two the late War has given rise to many examples. W. J. Young.

## SECTION VII.

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### Concerning Christadelphian Life, Public and Private.

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#### Not reckoned among the Nations.

THIS was God's mind and determination concerning Israel after the flesh (Num. xxiii. 9); and it is His mind concerning Israel after the Spirit. This was manifest to all who had eyes to see, when He overruled the Central Tribunal, at Whitehall, London, and compelled the members thereof to give the following judgment:—

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

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### **Real Christadelphians.**

HAVING heard and learned of the Father, of His own will begotten by the word of truth, that we should be a kind of first-fruits of His creatures, to as many as have believed, to them gave He the power or privilege to become the Sons of God.

Do we realise our Calling? A people separated unto God; a chosen generation; a royal priesthood; a holy nation; a peculiar people, that we should show forth the praises of God in the earth to-day, and also in the Coming Age?

What an honour! What a responsibility!

Do men see our good works? Are we walking worthy of God? Are we striving that God in all things may be glorified? Or, Is the Way of Truth evil spoken of on our account? Are we holding forth the word of Truth in all its greatness and purity, living epistles, embodiments of that Word?

Let the whole Brotherhood stand as one man, true to our motto:

The Bible True,  
Christ versus "Christendom".

The humble, contrite, God-fearing, God-honouring man alone will be numbered amongst His jewels in the day that is at our very doors.

C. M. Handley.

### **Political Movements.**

THE Truth prevents us from taking any part in the political movements of the time, and shuts us up to the position of "strangers and pilgrims", whose energy is all required for the work of preparing for the great administration of authority that is to come on earth, in God's appointed time, of which we shall have a share, if Christ account us worthy.

Compiled.

## THE CHRISTADELPHIAN TREASURY

### Outside the Army.

It is splendid !

What further evidence is needed to convince us that our prayers were heard and that all things work together for good to them that love God? If this experience does not beget both humility and gratitude, I do not know what would. Coupled with a consistent endeavour to walk worthy of our high vocation, it should strengthen and encourage everyone. I feel sure that is the effect on all of us at Leicester, and have no doubt it is so elsewhere.

I would very much have liked to be with you in some of your visits to the War Office, etc. It almost comes into line with others who testified before Kings, etc. An honour, indeed, in these days.

Go ahead, my brother. It is a grand work, and may our Heavenly Father give you all the strength of body and mind to carry it through.

T. W. Gamble.

Read "*Without the Camp*", and "*Christadelphians and Military Service*".

### Christians refused to be Soldiers.

WE are being told by King, Statesman, and Priest that the war that is raging is a holy and a glorious war, and that for us to refrain from taking a part in it is to show ourselves unworthy. We are being coaxed, taunted, threatened. Well, brethren, we must not give way. To do so would be to violate the simple teaching of Christ, and to repeat one of the sins of the back-sliding, life-taking Christians of the early centuries. W. E. Wilson, in his "*Christ and War*", tells us (and his statements are borne out by history) that till the year A.D. 200 the Church disapproved of war, and that Christians refused to become soldiers. That from A.D. 200 to about A.D. 313, Church writers protested strongly against Christians joining the army, although

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some did join. That from A.D. 313, and onwards, the Church, having allied herself with the Empire, could no longer maintain her protest against war. Mr. Wilson says "the Church" thus at last gave way. But which Church? Not the true Church, for at this period the true Church, in order to uphold her integrity before God, had to separate herself, and in sadness and in shame (on account of the fast-growing Apostasy) flee into the Apocalyptic Wilderness. A. T. Jannaway.

### Prison rather than Military Service.

I DON'T want to go to prison one little bit. I think it far better that we should be at liberty to carry on our glorious work in the Master's Name, and so possibly help to save others.

Still, if it be His will that so severe a test should be ours—well, we will not hesitate, though we do not desire it, and would rather have the "honour" of carrying on His work in liberty, than the honour of our liberty and possibly our usefulness being restrained.

T. W. Gamble.

### Forces of the State.

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

"I am in covenant relationship with God in Christ (Psalm l. 5; Gal. iii. 16, 17, 19), through his death (Rom. xv. 8). I am therefore not my own, I am bought with a price. I must glorify God in my body (1 Cor. vi. 19, 20), and offer my body a living sacrifice to God (Rom. xii. 1). I cannot be a bond-servant to the King (1 Cor. vii. 23), as I am already bound as a soldier to another King (2 Tim. ii. 4). It is thus im-



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

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

W. H. Trapp.

### Military Service.

IN emphasising the clean and clear line of demarcation laid down in Brother Trapp's *Answer* on "*Forces of the State*", we must not lose sight of the fact that at one time the brethren were very near upon being handed over to the Army and drafted into one of its many khaki-clothed corps. We mean there were a number of weaklings in our midst claiming to represent the Brotherhood, who would have made the Government believe that the Christadelphians' only objection to Military Service was " the bearing of arms, or resisting force". We must not forget that ugly fact; for the desire to minimise the vast gulf between the true Brethren of Christ and the members of Papal and Protestant Christendom is not dead. In some quarters there are still a few who hanker after what they call commendable voluntary work in Red Cross Societies, Medical Corps, Special Constabulary, and the like. But, thank God, the vast bulk of the Brotherhood will "have none of it". God blessed and crowned with success

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the inflexible attitude of the "London Standing Committee of Christadelphians", which attitude was endorsed by every British Ecclesia. F. G. J.

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

### Who says Munitions ?

THE one black spot in the case we had to lay before the British and Colonial Authorities in claiming Total Exemption from Military Service was the ugly fact that a few Christadelphians were engaged in, and reaping no small temporal advantage from, the making of implements of warfare—guns and rifles, shot and shell.

It was not only a black spot—a "fly in the ointment", as it were—but it was altogether wrong—absolutely wrong—and those who sought to justify it did the Brotherhood a great dis-service (which we are pleased to know they now realise; and, to their credit, acknowledge the wrong).

The fact that such work was causing the work of the Truth to be evilly spoken of, and our fair name, CHRISTADELPHIAN, to be blasphemed, added to the fact that over ninety-five per cent. of the Household was against such work, ought to have made such workers change their employment.

We sincerely trust all Christadelphians, even in times of peace, will avoid such an occupation. F. G. J.

### Ecclesial Strife.

TURMOIL in an Ecclesia is inexcusable. Let no one attempt to condone or minimise its wrongness. Turmoil is a sign that the wishes of God are being disregarded. God loves peacemakers, not sowers of discord (Matt. v. 9; Prov. vi. 19).

Turmoil, however, does exist in certain ecclesias, and it behoves every right-minded brother to do his utmost

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to prevent its increase. How can this be done? Largely by good example and faithful exhortation. In this let brethren of age and experience be to the fore. Whether we be old or young, influential or non-influential, let each one of us, with a view to checking this seemingly growing evil, subject ourselves to a rigid self-examination. Let each ask himself (and let him demand an honest answer) such questions as: Am I a peace-maker, or a sower of discord? Is it my wont to pour oil on troubled waters, or do I help forward strife? Do I ever stand by Scripture counsel, and seek to enforce it, be it friend or foe who is opposing it? Am I prepared to suffer hard speeches against myself rather than allow the meeting to be thrown into a state of turmoil?

A. T. Jannaway.

### **Dangers from False Brethren.**

THE peril of false brethren is the hardest one to be endured by the saints, who having been called out by the Word of God, unerring and wholly-inspired, for separation unto God from a passing world of sin find themselves still beset with trials.

There can be no joining in conversations which would weaken our stand upon this truth; it is fixed high above discussion.

Unequally yoking with an unbeliever in marriage is not rebuked, but defended, among those who seek our fellowship. Let our trumpet-call be clear and definite for purity of faith and practice.

How easily a false brother will accuse one who has been elected to serve in an Ecclesia of having "an axe to grind" rather than by love strengthening his hands. Let every member of Christ see their own Ecclesia is alive to right doctrine and actions. It is enough that the Apostasy hands over its conscience to the keeping of its leaders.

B. R. Walker.

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### **Withdrawals Absolutely Necessary.**

NOTHING is clearer than that faithfulness requires that an ecclesia shall withdraw from any who wilfully transgress Christ's law or depart from the Truth.

The whole Bible history is an enjoinder to separation from false doctrine and practice. Failure to do this has brought disaster in every age, antediluvian, patriarchal, Mosaic and Christian. The injunctions of the Apostles are so definite as to leave no room for doubt. "From men of corrupt minds and destitute of the Truth withdraw thyself". "Now we command you, brethren, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us".

Only so long as we hold the Truth in its purity is our fellowship with God and Christ maintained. If we retain in our ecclesias those who hold error, their corrupting influence will spread like a leprous canker and ultimately destroy the Truth.

J. M. Evans.

### **Secret and other Societies.**

SHOULD Christadelphians be Freemasons?

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

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

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

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In 1598, at a meeting of Masters held in Edinburgh, statutes were compiled in order that they might be sent to all the Lodges in Scotland. No. 21 of these statutes reads: All Masters present at any meeting *shall be sworn by their great oath* not to conceal any wrong done to each other.†

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

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

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

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

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

### Freemasonry.

No faithful brother of Christ could become, or being one remain, a Mason. The reasons for this are as under. The whole institution is essentially of the world, from which a brother must come out (2 Cor. vi. 17; 1 John ii. 15). Its ritual is a survival of ancient paganism mixed with references to Scripture passages. It encourages a belief in the doctrines of the Trinity and the immortality of the soul, and yet discourages the discussion of religious beliefs; whereas a brother

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

‡ Ibid, p. 387.

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is commanded to contend earnestly for the faith once delivered to the saints (Jude 3). It necessitates the taking of oaths, which is explicitly forbidden in the Scriptures (Matt. v. 34; Jas. v. 12), and it requires its members to put the interests of fellow-members before others, a principle completely at variance with the obligations of a brother of Christ to those who are Christ's.

In view of these facts, how can it be argued that membership of such a body is consistent with the duties of a brother?

W. H. Trapp.

### Medium Size Ecclesias the Best.

THE highest interests of the Truth are usually achieved in Ecclesias of moderate numbers. The ideal Ecclesia is one in which the bulk of its members are engaged in the various activities of the Truth, each unit performing some function, however small, in the Ecclesial organism, each brother and sister realising his or her responsibility, and discharging it in the most effective manner.

In an Ecclesia of medium size which is fully alive to its duties this ideal is by no means impracticable. It is quite true that small Ecclesias may also attain this ideal, but they also suffer through lack of sufficient capable leaders, and are not such effective instruments in the propagation of the Truth as the larger assemblies.

The great drawback of unusually large Ecclesias is the decrease of personal responsibility, which becomes less and less as the members increase. That care for one another which is enjoined becomes more and more difficult as the Ecclesia Register lengthens to such an extent that there are many of the members whose names even are unknown to one. The exercise of brotherly love to all becomes impossible. There is also the tendency to allow the work of the Ecclesia to remain in the hands of a relatively small number.

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An Ecclesia of moderate size is not so likely to degenerate into the condition of a church or chapel as a very large one.

J. M. Evans.

### **Starting another Ecclesia.**

ARE we justified in withdrawing from brethren and sisters because they start another ecclesia, and are still sound in doctrine and practice?

The answer to this question is—"Where there is no law there is no transgression". There is nothing in the commandments of Christ which forbids a section of any ecclesia from forming a separate meeting should they be so disposed. It may be that they are actuated by unworthy motives. If so, Christ will judge them. They may even "preach Christ of contention", but even so a wider hearing of the Truth may be obtained.

We must be careful not to embody in our Ecclesial Constitution anything which is not authorised by Christ's law. It may be our opinion that the forming of another ecclesia in our district is detrimental, but there is no warrant for withdrawal. It is one of those things which must be left to the Judgment Seat of Christ.

It should be added that these remarks are not to encourage factious assemblies (which usually come to a premature end), but merely to show that there is no Scriptural ground for withdrawal.

J. M. Evans.

### **Secret Ballot Invaluable.**

THERE can be no question that the secret ballot is the most suitable for the selection of Serving Brethren. It enables the brother voting to make his choice entirely unfettered by any considerations except the fitness of the brother proposed for the office. If the voting were done openly he would be likely to be influenced by secondary conditions.

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Take the case of two brethren after the flesh. Brother A. is proposed for an important office. His brother feels he is not exactly suitable, but naturally feels diffidence in expressing his opinion openly. The secret ballot delivers him from this quandary, and prevents the possibility of unpleasantness. There are many of our brethren whom we love and esteem for their excellent virtues, but whom we could not conscientiously support for an office requiring certain qualifications which have been denied them. The secret ballot enables us to avoid hurting their feelings.

Some may say they should not be offended by a brother's honestly expressed opinion, but we must take human nature as it is and avoid unnecessary causes of friction. In some Ecclesias the result of a ballot is sometimes given and the number of votes is announced. This is a mistake. All that is necessary is to give the numerical order.

J. M. Evans.

### **Best Time for the Memorial Feast.**

UNDOUBTEDLY the morning is the best time, when body and mind are in the best condition.

The next best time is evening, prior to the public proclamation of the Truth, provided the same speaker is not required to take both meetings.

Afternoon is certainly the worst time, although in some places it is held then because it is the most convenient time.

Some years ago the writer visited an Ecclesia where the Memorial Feast was held at three o'clock in the afternoon. It was summer, yet the Upper Room was heated like a forcing house. The exhortation had not occupied many minutes when first one and then another in the assembly began to show signs of drowsiness. The worthy organist, with one elbow on the keyboard, gave a brief solo on the "Vox Humana". He soon had several competitors. By and bye the whole meeting



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was affected. With few exceptions—including some unrestrained children—it may be said, “ they all slumbered and slept”.

At the close of the meeting some apologies were tendered. What could one say? What! Could ye not watch one hour? The one hour in all the week when, free from distraction of every kind, with brain alert and mind receptive, the thoughts can be stayed on God and Christ and the unspeakable love which both the Father and the Son have shown toward us.

The last loving request of our Saviour and Redeemer demands the best time for its observance, even though it may not be the most convenient. S. A. Garside.

### A True Christadelphian.

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

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

### Watching our Affections.

THE guiding principle in this matter is indicated by Paul in Col. iii. 2, “ Set your affections on things above, not on things on the earth ”. The natural mind is contrary to this command, for such it is (see 1 Cor. ii. 14). The affections forbidden by the Apostle embrace all that is not of God—companions out of the Truth—worldly possessions—pleasures—and all that belongs to the present evil world. Upon such our affections are not to be set.

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Carelessness in this matter is faith-wrecking. Things with small beginnings grow; therefore let us watch the "beginnings". Especially is this necessary in the matter of companions out of the Truth; progress in the wrong way is easy—acquaintance, friendship, affection, ending, alas! how often in marriage with the alien and forsaking the Truth. Solomon's experience is recorded for our admonition: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed" (Prov. xiii. 20); "Love not the world, neither the things that are in the world; If any man love the world, the love of the Father is not in him" (1 John ii. 15).

The true Christadelphian's affections are set upon the things of God and of His Truth; his companions are those of "like precious faith"—the possessions he has set his heart upon are those of the "world to come"—and the "pleasures" he desires are "at God's right hand for evermore" (Psalm xvi. 11). W. J. White.

### Marriage is Honourable.

It is a great mistake to think that Paul discounted marriage because, upon one occasion, by reason of a certain distress, he gave exceptional advice (1 Cor. vii. 26). To the Hebrews (Ch. xiii. 4) he wrote of marriage being *honourable* in all, and the word he used has been rendered "*had in reputation*" (Acts v. 34); "*dear*" (Acts xx. 24); "*precious*" (1 Cor. iii. 12); "*most precious*" (Rev. xxi. 11); and similarly in fourteen texts.

Besides, Paul expressly commanded "the young women to marry" (1 Tim. v. 14). Who were they to marry? Surely not old brethren—or the medically unfit—or the alien young men! No; marriage is *honourable in all*.

Brother Roberts was right in concluding as he did: "*I always felt that marriage was something that lay*

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*in my path before I could enter upon the earnest work of life. And, now I see how serviceable it has been in every way for the work that has been done". How many of us who have been Christadelphians practically all our lives can say Amen to those conclusions?*

F. G. J.

### **A Partner Wanted.**

ARE you searching for a partner for life, looking for one whom God would approve—one who would serve a nobler part than the mere providing of a comfortable home, or animal existence? Then turn your eyes in the way of those only who love the Bible, and who show their love for it by a regular and faithful reading of its pages . . . . Marriage with the alien is a sin, and marriage with those who are unfaithful to Bible teaching is akin to it.

In the matter of marriage, never be in a hurry. Avoid being led into an unwise arrangement by self-deception. A man or woman is not in the Truth (whatever their claims may be) who has no fondness for it, and fondness shows itself by a desire to read and talk about it . . . . Marriage is a very serious matter—it means either help or hindrance in the fight for eternal life.

A. T. Jannaway.

Read "*Marriage*", by various writers.

### **An Excuse for Disobedience.**

"THERE is no one in the ecclesia that I care for", it may be said, and perhaps said in truth. But this would not justify union with the alien. Disobedience (which alien marriages are), is not allowable under any circumstances. Let us be careful lest we invent excuses for the purpose of evading plain and stringent commands. The one who talks as above should see that his ideal of a partner is a Scripture approved one; and, next, he should not forget to make his desire a matter of prayer. God gives husbands and wives, in

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answer to prayer, as well as daily bread. If God withhold a partner for a time it is for our good. Therefore let the one who has to wait be patient and trustful.

A. T. (& C. H.) J.

### Marriage with the Alien.

God could not have expressed His mind upon the subject of alien marriage more emphatically than by marking, as He has done, disobedience in this matter in the earth's history. And these markings are not feeble scratches, but deep and indelible imprints. To wit, the Flood, Israel's tributary position in relation to the surrounding nations, the division of Israel into two Kingdoms. These events were divine visitations resulting from the sin of alien marriage.

And what about Christ? Do his views differ from his Father's? Let us hear him through one of his Apostles: "Be ye not unequally yoked together with unbelievers". Marriage is the closest of all yokings, and those who receive not and render not obedience to Paul's Gospel are unbelievers. Wilful ignorance, said Peter, was to be the characteristic of certain ones in our wicked times. Let us see to it that we are not amongst the number.

(Sister) C. H. Jannaway.

### Unequally Yoked.

"Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14). The principle here laid down unquestionably applies to marriage. Of all yokings, marriage is the closest and most binding; it is for life. It may be contended that as the yoking Paul refers to is an endorsement of and co-operation in evil, marriage with an alien cannot fall within his prohibition. But this view overlooks the object of marriage, which is not the mere living for self-gratification, but that husband and wife may assist one another in walk-

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ing worthy of God, and showing forth His honour and glory. In this God-given object of marriage it is impossible for a believer to be equally yoked with an unbeliever—the two cannot walk harmoniously.

A. T. (& C. H.) J.

### **Polygamy.**

APPARENTLY, from Genesis iv. 19, Lamech was the inventor of Polygamy; and a nice hash he made of it. Brother R. Roberts described it as “a provisional, accidental, abnormal, and hurtful institution, tolerated without being expressly sanctioned”.

It was certainly not a divine institution, for God’s plan was one man one wife, and they two One (Gen. ii. 24).

F. G. J.

### **Wife and Family the Primary Consideration.**

GOD first, Family second, and Neighbour third is the order divinely imposed in the Law of Moses and emphasised in the New Testament. In his new-born zeal the novice is apt to overlook this fact. So anxious is he to spread the Truth to the alien that he is found running hither and thither, absenting himself from his home Sunday after Sunday, to the detriment of the highest interests of his wife and family. If a wife is unable to attend the meetings, or children are deprived of a father’s guidance and his instruction by his frequent absence from home on Sundays, then is he neglecting a primary duty. Surely love to his wife and children should make the itinerant brother reflect? Is it not his dearest wish that his loved ones should be his eternal companions in the Kingdom? If so, he will see to it that they have his first consideration, and that in his duty to family and neighbour respectively the divine order is observed by him.

J. M. Evans.

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### Home First after God.

A RIGHT view is essential to prevent our running to extremes. Home ties demand our attention as well as our prayers. We must not neglect "Home" on the plea of preaching the Gospel. Surely this idea is involved in the words of Paul (1 Tim. v. 8): "If any provide not for his own, and especially for those of his own house, he hath denied the faith". If the husband (Saxon—*husbonda*, housebond) is the natural foundation, pillar, or band of the house, holding the whole together, his presence is essential in the character building of himself and his household.

Some neglect home for public preaching of the Gospel, whilst others put home first and never preach the Word. These stand condemned (Matt. x. 37; Amos vi. 1). Our wisdom lies in realising our duty in both aspects of our calling, for just as no man can love God who hates his brother, so none neglect home who say "Come" in the true sense.

F. E. Williams.

### So ought men to please their Wives.

IF our wives wish to wander through the fields and pick poppies and cornflowers in preference to walking along the seashore searching for shells and pebbles, let us yield to their wishes. What does it matter, even if it is not quite to our taste? Surely it is wise to sacrifice a little for the sake of peace than contend and contend?

Some of us are so selfish, or so unreasonably obstinate, that we upset ourselves, our homes, our ecclesias, and all over nothing. "Ah! but I fight for principle. I'm the master". Are you sure, my brother, that you fight for principle? May it not be for self, because to give way would mean interference with your enjoyment, or, worse still, cause you to give pleasure where you would rather give pain? Men who fight for

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principle (if the fight is to count in the divine reckoning) are, as the Scriptures enjoin them to be, large-hearted and large-minded.

Read 2 Cor. xiii. 11; 1 Thess. v. 13; Rom. xiv. 19. There is no selfishness and no wicked doggedness where these precepts are allowed to rule. A. T. Jannaway.

### Having his Children in Subjection.

THIS means that a man who is so soft and effeminate in his nature or principles as to fail in the application of a wholesome degree of discipline in his own family is therefore totally disqualified to act an administrative part in the house of God. Yes, spoilt children, unmastered, and therefore unruly, self-asserting, and "disobedient to parents", are the best evidences of a brother's unfitness to lead the children of God.

A man who can tolerate a stiffnecked and unbroken state of petty rebellion to the parental will at home is just the man to apply his maudlin principles at a time when an ecclesia is up in arms against the enforcement of Apostolic discipline towards attitudes of doctrinal compromise and insubordination to the commandments of Christ.

Compiled.

### Parental Training and Influence.

ONE of the many "signs of the times" in our day is the great degeneracy existing in this matter as regards the higher things. Young people are allowed to take their own way and act for themselves very much more than used to be the case, many parents seeming to be oblivious of their responsibility.

This tendency is also apt to affect the households of the Truth, and must be guarded against, as the Scriptural injunctions on this head are as binding now as ever they were. Our stewardship, of which an account has to be given, relates to the care and up-

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bringing of our sons and daughters, as well as to other things, and we want to be able to give it "with joy and not with shame".

The parental example is more potent than is generally realised, and if this be not a worthy one, it becomes a much more difficult matter to lead the children into the love and obedience of God.

(Sister) S. J. Ladson.

### Christadelphian Fathers and Mothers.

"THE child is father to the man". A child should be encouraged or restrained always with a view to that desired in its maturity. Be all you would have the child to be—children are born imitators. Let such confidence and sympathy exist between the parent and child that it shall never through fear of punishment or uncontrolled anger stoop to lying or deceit.

Do not abstain from necessary correction, but suit the same to the child's temperament. Direct the energies of the child into useful channels. Be particular to instil correct ideas of method and thoroughness as antidotes to slovenliness and laziness. Do not overlook the necessity for recreation.

Inculcate loyalty to the name "Christadelphian" as the embodiment of true religion. Its principles rationally and consistently applied to the direction of family life will influence the young mind, with the result that Bible reading and prayer will in due course find their proper place.

G. H. Lethbridge.

### A Mother's Duty.

MOTHERS have been heard to say: "I intend to let my children see both sides", meaning that, with the view to helping them make up their minds whether they will serve God or the devil, the young ones shall be encouraged to tread the devious paths of the religious and social worlds.



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If these mothers were to apply this method to the training of their children in, say, honesty and virtue, where would they expect it to lead? Would the children choose to be honest as a result of being thrown into the company of thieves? Would they choose to be virtuous through keeping company with libertines and courtesans?

Well may Paul say: "Teach the young women . . . to love their children", and with the love that springs, not from mere animal instinct, but from God. This love says: Do not easily banish your boys and girls into doubtful company. Keep them within earshot, and talk to them diligently—yes, diligently—of God's ways "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up".

(Sister) C. H. Jannaway.

### Our Childhood.

IN the words of Irenæus to Florinus, "The instructions of our childhood grow with our growth and adhere to us most closely".

If the law of righteousness can be impressed on the mind of a child to a sufficient depth and with sufficient clearness, the impression will be clear in old age. Old people forget events of yesterday, but the instructions of childhood are still operative.

The noble work of parents, then, is to instil in the child a keen appetite for wisdom, knowledge, and the fear of the Lord. To engrave the law of God upon their heart, to impress thoughts of holiness upon the mind, and to keep these impressions until the character is fixed. Then even in old age this character will remain (Prov. xxii. 6).

All parents fail to do this work *perfectly*, but the proverb is not disproved thereby.

*Early* training is essential. Therefore "chasten thy son while there is hope" (Prov. xix. 18). It is a work

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of saving from eternal death, and of securing the gift of eternal life. "Therefore withhold not correction from the child, and deliver his soul from sheol" (Prov. xxiii. 13, 14). It is dishonouring to the high office of parentage to be negligent, because "a child left to himself bringeth shame" (Prov. xxix. 15). The constant care in training will bring unending joy; therefore "Correct thy son and he shall give delight unto thy soul" (Prov. xxix. 17).

W. J. Elston.

### Train up a Child.

"TRAIN up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). We once chatted with a good brother who refused to accept this statement literally, because, although he had trained up his boy on Scriptural lines, the boy turned out bad in the extreme. As evidence of his contention, he said that once he found the boy (of 17) had gone to bed, secretly got up, and gone out with bad companions; and such was only discovered through the father accidentally going into the lad's bedroom. He "waited his return, and thrashed him within an inch of his life"! And that he called training up the child!

Parents do well to meditate on the expressions, "His mother was his counsellor" (2 Chron. xxii. 3); and the pointed statement about "Jezebel, the daughter of Ethbaal" (1 Kings xvi. 31). Parents want to keep in mind Ezek. xvi. 44; Prov. xix. 18; Deut. vi. 7; and especially Ephes. vi. 4.

F. G. J.

Read "*Seasons of Comfort*", by R. Roberts.

### Christ before Father and Mother.

WHEN Jesus said, "He that loveth father or mother more than me is not worthy of me", he could not mean to call in question the duty of a man providing for "his own, especially those of his own house", the neglect of

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which, Paul says, makes a man "worse than an infidel" (1 Tim. v. 8). But he certainly does mean to assert that his final choice will rest with those only whose submission to him is so thorough as to set family claims aside where they conflict with his claims.

Such a conflict is possible sometimes. A man's identification with the Truth is sometimes damaging to the temporal interests of a man's family; or sometimes entirely opposed to his family's wishes. In such a case a man refusing the demands Christ makes upon him for the sake of protecting or pleasing his family would show that he loved his family more than Christ, in which case Christ says the man would not be worthy of him.

R. Roberts.

### It is Corban.

"It is corban", says the young man (and the young woman) of the world.

"It is corban", echoes public opinion. "He shall be free", and they "suffer him no more to do ought for his father or his mother".

God marks this wickedness, and will shortly punish the world for it.

But we turn away from the disobedience of these perilous and last days and look at the teaching of Scripture. How clear and beautiful is God's will concerning our duty to parents.

"Children, obey your parents"—"Honour thy father and mother"—"Let them (the children) learn first to show piety at home, and to requite their parents".

But what if the commands of parents and Christ clash? Then Christ must be obeyed. "He that loveth father or mother more than me is not worthy of me".

This does not free us from the divine command to perform faithfully to our parents that duty which is the will of God.

A. H. Jannaway.

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### Childless.

YES, it is written, "Happy is the man that hath his quiver full of them" (Psalm cxxvii. 5); but it is manifest such cannot mean "full of" children who are indifferent or non-responsive to the instruction of their parents. Children are, indeed, a blessing when they are Timothy-like (2 Tim. i. 5). Were all children of that character, parents might regret being childless; but as things are, we can but endorse the ejaculation of a certain father: "Children are not always an un-mixed blessing!" The writer, to whom that remark was made, at once realised "the skeletons" in that brother's "cupboard"; and, alas! outside his cupboard, too; for it was something known and read of all men that his children were a standing reproach to the fair name Christadelphian borne by both parents, were worldlings, whose only prospect was that of being laid in their graves "like sheep". True, the father claimed, "There is no vice in them, and they are very lovable!"—but so is my puppy, and so was my little pony—and, too, they had this advantage: they could not bring reproach on my high and holy calling.

So cheer up ye childless ones who may yearn for offspring. Read Rom. viii. 28, and emulate Paul as pictured in Phil. iv. 11.

F. G. Jannaway.

Read "*Seasons of Comfort*", by R. Roberts.

### Daily Reading of The Word.

PROBABLY the greatest difficulty a Christadelphian experiences in his endeavour to observe the commandments of Christ is to "entangle not himself with the affairs of this life" (2 Tim. ii. 4). The constant contact with the world in the performance of our daily duties naturally leads to a continual temptation to take an interest in its interests—to look at things

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from the point of view of those around us. This is the natural tendency of the mind, and outside influences increase the danger of becoming so absorbed in worldly affairs that Laodicean lukewarmness gradually takes the place of the original zealous love for the Truth.

The antidote is the daily reading of the Word. If the antidote is neglected the effect of the poison (worldly influences) will increase, with the inevitable result—spiritual death. To overcome (as the Spirit exhorts in Rev. ii. and iii.), we must read the Bible daily—not mechanically, but thoughtfully, with an earnest desire and endeavour to absorb its teaching. Only thus can we overcome the natural mind and bring it into harmony with the mind of the Spirit. C. F. Ford.

### **Something for God every day.**

Not one day should pass without our doing something for Christ—for the well-being of the Ecclesia, and the enlightenment of the stranger. Christ can be served in many ways, and by the busiest. We can materially forward his work by an exemplary discharge of the common duties of life. What better recommendation can the Truth have than for those who profess the name of Christ to be kind, courteous, upright, sober-minded, and virtuous?

But we can all do more than this. We can take steps to make ourselves strong in the Truth, so as to be in a position to impart instruction to the less enlightened, and otherwise form useful and stable members of the meeting to which we may belong. Who is there that cannot squeeze in, however busy he may be, many minutes during the day for Scripture meditation and study?

The day will come when all of us will lament we did not put forth more effort for Christ. A. T. Jannaway.

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### Why late at Meetings.

THE brother or sister who sincerely loves God will endeavour always to be punctual in the observance of His requirements and appointments. (Unavoidable lateness is exceptional, and need not here be considered.) To be late at the meetings when we could have been early is indicative of indifference and carelessness in regard to the things of God.

The meetings are of God's appointment for the benefit of His children. The late-comer not only himself loses much of this benefit, but hinders those who are punctual in receiving the good. Usually the meetings commence with collective thanksgiving to God; is it not manifestly irreverent, and consequently displeasing to Him, that the privilege should be disturbed by late-comers, who with a little thought and care could have been present to unite in prayer and thanksgiving?

Christ is our example in all things, and there is more than a suggestion of punctuality in the record that "*when the hour was come* he sat down, and the Twelve Apostles with him" (to eat the Passover) (Luke xxii. 14). "Let all things be done decently and in order" (1 Cor. xiv. 40) is contrary to "avoidable lateness". Unpunctuality at the meetings is a symptom of spiritual ill-health. God is not the Author of "Confusion"—neither should His children be.

W. J. White.

### Too tired Sunday Morning.

"I AM too tired"—"I prefer to hear the lecture"—"Brother So-and-so is the speaker, and I never get any good from his addresses". These are not justifiable excuses for absence from the Breaking of Bread. Christ's command is this: "This do in remembrance of me" (1 Cor. xi. 24), and for us to ignore the command is to imperil our salvation.

Was ever a divine appointment set aside without incurring disastrous consequences to ourselves and God's

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displeasure towards us? Those who absent themselves from the Lord's Table should think of this. To refrain wilfully from assembling together on the first day of the week is not only to display a shocking lack of appreciation of the importance and profit of the appointment, but it is a direct insult to Christ. A. T. Jannaway.

### **Giving Thanks at the Meal Table.**

DON'T mumble your thanks all to yourself at meal times, as if you were whispering out of the grave like a necromancer, but speak up in a befitting and intelligent way, so that we can all say "Amen". Compiled.

### **Sisters and Dress.**

THE Scriptures are not silent on this matter. Sisters are commanded to dress modestly and to eschew showy and costly apparel. They should be careful not to be led away by the example of the women of the world, who mostly aim at what the Bible forbids. Young sisters are especially prone to temptation in this direction, but a wise mother, whom many of them are privileged to possess, will check their natural weaknesses, and show unto them a more excellent way.

The great thing to remember is that fine clothes do not commend us to Christ (nor do they to the brethren and sisters who are of a Christ-like mind). He has told us what he looks for in his sisters—the inward adornment of "a meek and quiet spirit" and "good works". Time spent in attending to this kind of adornment is time well spent, and will procure for us beauty everlasting in the day of Christ's coming. (Sister) M. F. Grant.

### **Holy Kisses.**

WHEN Paul wrote: "Salute one another with a holy kiss" (Rom. xvi. 16), he was concluding a letter in which he expressly mentions a large number of brethren

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and sisters, and therefore it is clear that the kisses were to be as impartially bestowed as is handshaking to-day ; but our experience is that those who in our day would introduce kissing have a partiality for the opposite sex, which fact arouses suspicion that the desire is connected with the flesh and not with the spirit, although the would-be kissers may not be conscious of the fact.

As Brother Roberts has somewhere said, Paul, in referring to the subject, was simply enjoining that the custom should be performed in a " holy " manner, and not issuing a command that kissing must be performed. In Paul's day kissing was the custom, and as such was done by kissing the cheek, not the lips. Brethren who show a proneness to kiss simply on the plea of being brethren should be given a wide berth by the sisters ; so said Brother Roberts, and we agree with him.

F. G. J.

### Feet Washing.

To insist upon " Feet-washing " as an ordinance of the nature of the Breaking of Bread is to go beyond " what is written " ; or, to reduce it to a ceremony, as the Pope does once a year, is to deprive the Lord's example of its lesson.

Nowhere do we read of Feet-washing as an institution such as the " Breaking of Bread " (Matt. xxvi. 26 ; Mark xiv. 22 ; Luke xxii. 19 ; Acts ii. 42 ; xx. 7 ; 1 Cor. v. 8 ; x. 16 ; xi. 23).

Feet-washing was menial (John xiii. 6), and the Lord's lesson was that no duty is so menial that one brother should not be ready to perform it for another (1 Tim. v. 10).

Compiled.

See also Phil. ii. 3 ; Rom. xii. 10 ; Ephes. v. 21 ; Gal. vi. 2.

### Blameless—Its meaning.

THAT brethren holding office in the Ecclesia should be blameless (1 Tim. iii. 10 ; Titus i. 6, 7 ; 1 Tim. iii. 2 ; v. 7), means that they should be so in the sense illus-



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trated in the case of Zecharias and Elizabeth, who were said to be "righteous, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6).

F. G. J.

### Talebearers and Slanderers.

**THE** work of the talebearer is bad enough, but that of the slanderer is worse. To those engaged in either of these forbidden occupations we would say: Why do you do it? Is it merely to pander to an unworthy craving for news? Is it from spite? Is it from envy, from a wish to damage your brother's reputation and add to your own? Is it to minimise your own deficiencies? If not, why do you do it, when it occasions so much misunderstanding, so much ill-feeling, provokes so much evil, and causes so much distress, and so many tears?

Of the slanderer we would ask: Why, when God has attached to the sin such terrible pains and penalties? You admit that a thief is an awful person, and that a murderer or a whoremonger is worse. Are you not aware that the evil speaker is similarly classed? Are they not all labelled by God as alike? From Lev. xix. 16, Psalm xv. 3, and Ephes. iv. 31 must we not conclude that in His sight they are all equally sinful and condemned?

A. T. Jannaway.

### Thinking Evil.

"CHARITY (love) thinketh no evil" (1 Cor. xiii. 5). Evil thoughts are the seedlings of evil words and evil deeds. Whence come they? Jesus says: "From within, out of the heart of man" (Mark vii. 21). Unchecked in Noah's times, evil thoughts and their fruits led to the drowning of all souls save eight. "God saw

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the wickedness of man was great and that every imagination of the thoughts of his heart was only evil continually " (Gen. vi. 5; 1 Pet. iii. 20). The Truth can purify the heart, furnishing incentive in its glorious Hope for the mental discipline involved in bringing every thought into captivity to the obedience of Christ (2 Cor. x. 5).

The tendency to evil thinking is checked by constant Bible reading and meditation therein (Psalm i. 2). Avoid the vacant mind. Weeds grow apace on untilled ground. Whilst we must " judge not " as regards unseen motives, we must be vigilant to discriminate between good and evil, " judging righteous judgment". " The pure in heart shall see God. As a man thinketh in his heart so is he " (Heb. v. 14; Matt. v. 8; John vii. 24; Prov. xxiii. 7).

E. Pitt.

### **"Report", say they, and we will Report.**

OH! the unkindness of some men. They will search out, magnify, and publish to the four quarters of the globe the failings of their neighbours; but for their neighbours' good traits they have no eyes, no ears, no tongues. Why this unkindness? It may arise from envy, or spite, or the mere love of scandal.

But whatever the cause, the practice is utterly wrong, for God has forbidden it. " Speak not evil one of another " (Jas. iv. 11). " Thou shalt not go up and down as a tale-bearer among thy people " (Lev. xix. 16). It is wrong, for it is thoughtless and cruel. Have we not all failings? Is it not, as a rule, calling the kettle black? Who would wish their own weaknesses to be advertised to the world?

Let those who are given to the pernicious habit of scandalising break it off, for if persisted in it will unquestionably imperil our salvation. A. T. Jannaway.

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### Confirmed Grumblers.

No doubt they serve some good purpose, as do blue-bottles and flies; but they are not the more welcome for all that; in fact, they are really what the Bible terms "flies" in "the ointment" (Eccles. x. 1). "One" such "destroyeth much good" (Eccles. ix. 18).

The chronic fault-finder turns up at business meetings of the Ecclesia, with his vitriol, or axe, and destroys what he cannot improve upon; he meets us in the street, and we feel none the better, or happier, for having met him; we visit him, or he visits us, and during the whole of our interview his sole topic is himself and his own affairs; he writes us a letter, and the burden of his theme is that the hand of Providence is very heavy upon him. In brief, he seems to be spending his time in continually running counter to the command of Paul in Phil. ii. 4.

What wasted lives. How much better to wake up and try to live for others, and shed rays of cheerfulness and happiness as we walk through life; and make our brethren court our company instead of shun it. F. G. J.

See Exodus xvii. 2; Num. xiv. 2; Jude 16; and compare Num. xiii. 31-33 with Num. xiv. 36, 37.

### Bishops of the New Testament.

RESPECTING 1 Tim. iii. 1-8. The Greek word (*Episkopos*), rendered Bishop, signifies overseer, onlooker, or caretaker; hence it is rendered "looking diligently" in Heb. xii. 15, and "overseers" in Acts xx. 28, while as a participle it is rendered "oversight" in 1 Pet. v. 2. In the Apostolic Age this was a spirit-gifted function. For that reason there is nothing entirely parallel to it in our twentieth century experience. With us the nearest approach to it is the brother or brethren who both minister the word of exhortation, and exercise a managing control over ecclesial matters. Compiled.

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### **The "Bishops" at Home.**

GOD has put responsibility upon the husband "to rule well his own house" (1 Tim. iii. 4). To lead, encourage, and uphold in godly ways. Where he preserves in careful, reverent reading of the Scriptures, thanksgiving and patient, helpful, considerate ways he is likely to have willing co-operation from his wife and family. The influence of the Word and its good effect upon himself will together be effective on the whole household. He will then be its respected and beloved Head.

The self-control, patience, and experience thus practised at home will fit him to discharge Ecclesial duties, for the Ecclesia may be likened to the family on a larger scale.

Gravity is sure to characterise the man who fears God and is truly enlightened by His Word. It is no enemy to cheerfulness, but the very opposite of frivolous conduct, "jesting and foolish talking, which are not convenient" (Ephes. v. 4).

E. Pitt.

### **Not Greedy of Filthy Lucre.**

THIS means that an overseer of the flock of God was not to be one who might feel encouraged to take the oversight for the sake of carnal gain; but one who accepted of the appointment in the spirit of shepherdly solicitude, and a willing service (1 Pet. v. 2). Compiled.

### **Don't Push a Falling Man.**

WHEN a man is on a dangerous downward course, don't push him, but lay hold of him and pull him back. Like an intoxicated man he may, perchance, use wrathful language, and shake you off; but let not this deter you from trying, if possible, to save him. Brethren who occupy positions as teachers should remember this.

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Not every brother who is sliding on sin's incline is bound to reach the fatal bottom. With God wonderful things are possible. His eyes are on all "slippers", and there are different kinds of slippers. To some He comes to the rescue, and provides a way of escape. You and I may be used by God to save some such erring brothers. If so, it will not be done by our judging and condemning, but by modestly and lovingly speaking words of kindly counsel and warning. Tears of pity are more effective than tears of righteous indignation.

Let us learn to suffer long. Let us shoulder one another's burdens, and so fulfil the law of Christ.

A. T. Jannaway.

### **The Repentant Brother.**

AN Ecclesia does wrong to debar a repentant brother from all Ecclesial offices because he has committed a sin, or sins, generally known. We remember that Peter was not so treated by the Lord, but just the reverse. The Lord seems to have concluded that Peter's experience and humiliation would make him all the better fitted for strengthening his brethren. Such an one would certainly have no room for boasting.

If the repentant brother pushed himself forward on the platform, the case would be altered, but we have in mind a truly repentant brother capable of and with the opportunity to serve the Ecclesia.

F. G. J.

### **Are You Losing Faith?**

Do you begin to doubt? Are you staying away from the meetings, and drifting away from our hope? Well, beware of mere negatives. Seek out that which is true. Find some work that is noble and worthy. Discover a faith which can be the inspiration of your life.

If you no longer feel convinced that the Bible came from God, decide just where it did come from, and readjust your entire understanding of it accordingly. By

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such positive efforts your brain will continue to live; and in all probability you will come back at last chastened in mind, with a better opinion of your early teachers, and a poorer opinion of yourself. Islip Collyer.

See also Luke xvii. 5; James iv. 8.

Read "*Seasons of Comfort*", by R. Roberts.

### Unforgivable Sins.

A MAN is scarcely in a position in the present age of the world to commit the sin which forfeits forgiveness. The Spirit is not manifested in our midst; and there are no visible evidences of Spirit to reject. The only work of the Spirit is the work spoken through prophets and apostles, and "written for our learning". The matter is open to question.

It is doubtful if a man can commit a "sin unto death" in the absence of the Spirit. We refer to the following testimonies in proof that forgiveness is a privilege accessible to those who repent:—Psalm cxxx. 3, 4; Prov. xxviii. 13; Matt. xviii. 21, 22, 35; Luke xi. 4; 2 Cor. ii. 7; xii. 21; James v. 15; Rev. ii. 5, 16.

R. Roberts.

### Poverty not a Virtue.

SOCIALISTS would have us believe that Christ denounced the rich because they were rich, and praised the poor because they were poor. That is not so. Christ denounced the rich because they were unfaithful. In Christ's book some rich men have been *praised*.

By the silly way in which Socialists quote "The land is mine", one would think that God's people could not own land. They know not the Scriptures. In that Book we are told that Abraham, Lot, Job, Jeremiah, Ezekiel, and others had land. And, just so, when Christ commended the poor, it was not because they were

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poor, nor yet because they hungered and thirsted after other people's property, but because they hungered after righteousness.

Socialists quote, "Blessed be ye poor", but they omit the remainder of the verse, which shows that Christ was speaking *to his disciples*. They quote James ii. 5, "Hath not God chosen the poor of this world?" Why not finish the text? "Rich in faith". The poor who are not rich in faith are as obnoxious to God as the rich who are poor in faith. F. G. J.

Read "*A Godless Socialism*", by F. G. Jannaway.

### Hopelessly in Debt.

A BROTHER may find himself in this unhappy plight through accident, or miscalculation, or mismanagement. But whatever may be the reason, I advise such, without the slightest reservation, to at once stop payment and call together *every one* of his creditors, and frankly tell them of your unfortunate plight and place yourself *and your assets* unreservedly in their united hands. Or, what is better, if you have in your town or city a business-like brother of repute with the alien, get him to do the mediator business for you.

Call it "Bankruptcy" if you like, but it is far more honourable to pay ten or fifteen shillings in the pound by way of composition than to go on trading from bad to worse, and ultimately "let in" your last resource, namely, some good-natured brother who has trusted you, firstly, because you are a brother; and secondly, because of your one-sided and optimistical tales.

F. G. J.

### Secular Influences.

It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. Let us fear! For neither the worldly-minded

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nor the lukewarm shall inherit the kingdom of God. Let us guard against faint-heartedness. Let us strive to make our Christianity honest, straight-forward, and unblushing. We are apt to be over-ridden by the external circumstances of the time. Let it be otherwise.

Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive His approval at last.

R. Roberts.

### Christadelphian Pastimes.

WHAT would Christ approve?

That is the only question we need ask ourselves, and a correct answer is the only safe guide. No violence of any kind can be called Christlike. No form of exercise which entails violence—call it pastime, recreation, or what you will—is Christlike.

If a brother feels the need of recreation there are pastimes such as swimming, rowing, running, cricket, tennis, and, best of all, walking, which can be enjoyed without the risk of causing physical injury and pain to what the Apostle Paul terms “the temple of the Lord” (1 Cor. iii. 16). We mean such “pastimes” as boxing, and the like.

It is very easy to persuade ourselves that what we desire is right. Let us be guided by the question: “Would Christ approve?” Read James v. 13.

C. F. Ford.

### Worldly Amusements.

WHEN people desire to indulge in questionable pleasures, they usually persuade themselves that “there is no harm in it”. It should be remembered that such was the manner of argument used by the serpent, and neither Eve nor Adam saw “any harm in it”, but rather good.



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Will those determined to pursue "whatsoever things are pure, and of good report" indulge in card-playing? Will those people join dancing classes, who, like David, can say, "Examine me, O Lord, I have not sat with vain persons, I have hated the congregation of evil-doers, and will not sit with the wicked" (Psalm xxvi. 2, 5)?

Card-playing and dancing are pursuits of the children of *This World*, pursuits deplored by the more virtuous even of this world, and what is called the dancing craze can surely be pointed to as evidence that the perilous times have come, when people shall be "lovers of pleasure more than lovers of God" (2 Tim. iii. 4, 5).

The day is rapidly approaching when the children of God may praise their Creator in the dances, but meanwhile, in the fasting period, while the Bridegroom remains away, their dances with the World would be as much out of place as Israel's singing the songs of Zion in the strangers' land.

W. J. Elston.

### Fleshly Lusts.

"DEARLY Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1).

This exhortation, and it is one which needs emphasizing, is for men and women, married and unmarried, old and young. The age in which we live is exceedingly immoral, and increasingly so. This is visible from its customs, talk, amusements, literature, and advertisements. "Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the Kingdom of God". With this statement before us shall we foster thoughts which insidiously and powerfully lead us in these directions? For our own gratification, or that of others, shall we be the retailers of the world's rude, impure, lust exciting trash? Nay, rather let us follow Paul's counsel: "Whatsoever things are pure . . . think on these things".

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Are we young and single? Then let us fall in with the Apostolic injunctions to Timothy to be "pure", to "flee youthful lusts", to be an example in "purity". Let us not deceive ourselves with the argument of the world that our single state is a justification for loose conduct. Are we courting? Then let us walk circumspectly. Courtship is not marriage; and those who act as if it were are arranging for exposure and shame in the day of judgment. Are we married? Then our state gives no license for impure ways or converse.

Whatever our condition may be, the principles of our life must be those of purity and chastity, a perpetual cleansing of the mind from all filthiness with which our inherent sin defiles us.

A. T. Jannaway.

### Picture Palaces and Variety Shows.

AN explanation of our attitude to such places—is it necessary? We have to mournfully confess that it is, "for lovers of pleasure more than lovers of God", is the prophetic delineation of many among us. Now there is not an atom of proof to justify attendance at such ungodly places. On the grounds of recreation and instruction some plead for these things! What trifling—what a scale of values! Every excuse accuses. The true brother and sister can say with Paul: "We are complete in Christ", and the truth of God is life's satisfaction.

In the strongest and most definite terms we condemn the patronage of these Shows by the people of God, where the very worst in human nature is appealed to, and where goodness and nobility of life is scoffed at and ridiculed. Can we know these are the facts apart from visiting these dangerous places? Decidedly. By the conversation in our business places of those who do go, and by the corrupt and degrading advertisements on all the hoardings.

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As being in our highest interests and in harmony with the profession of holiness and purity that is ours in Christ, we plead very earnestly for the absolute repudiation of these worldly entertainments by *all* Cristadelphians.

Wm. Jackson.

### Dancing and Card-playing.

THESE are worldly pastimes. The saints have other business, namely, to "work out their salvation with fear and trembling" (Phil. ii. 12). Earnest people will not be inclined to things which even the Apostate churches are crying out upon because of their evil associations and fruits. What fellowship hath Christ or his witnesses with the degrading, flesh-enticing postures of modern dancing?

As to the dances referred to in the Word, such as Miriam or David, they were the expression of Joy in God; a very different thing.

Cards are played apart from gambling, it is true, but there is always that association cleaving to them which God's people will avoid. Card-playing is not "redeeming the time". The more one lives in the atmosphere of God's Word, the stronger becomes one's disrelish for these pursuits.

E. Pitt.

### Billiards and Cards.

THE devil's prayer-book is a description of a pack of cards; and a good billiard-player is evidence of a mis-spent youth.

There is point in these sayings, for though it may not be sinful to play a game of cards or billiards, the fact that the "world that lieth in wickedness" is mad on whist drives, bridge parties, and billiards should cause the child of God to act differently.

These pastimes fascinate greatly, gambling soon follows, for without the incitement for gain they are uninteresting; herein is the danger. All our energies

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are exerted in the lust for profit. Failure means loss. To avoid this trickery is resorted to, meaning, in plain language, thieving. Hence, indulgence shows disregard of the exhortation "To study to show ourselves approved unto God, a workman, rightly dividing the word of Truth". It necessitates mixing in objectionable places and company. It exaggerates the "lusts of the flesh", thus destroying the "fruits of the Spirit".

E. W. Evans.

### Smoking.

It is said that the habit of smoking is growing among those who hope to "see the Lord".

Brethren, this ought not to be. The overwhelming majority of our brethren and sisters disapprove of the practice. Should not that weigh with us? Did not our beloved brother Paul exhort to unity in the bonds of peace? (Ephes. iv. 3.) Did he not write: "I beseech you to be of the same mind in the Lord"? (Phil. iv. 2); the Apostle Peter also, "Be ye all of one mind" (1 Pet. iii. 8).

The prophet Zechariah tells us that in the Kingdom of God the very bells of the horses shall be engraved with the words: "Holiness to the Lord" (Zech. xiv. 20). Do you think the drivers of those horses will be men smoking clay pipes? Would it not be utterly inconsistent with holiness? And so it is to-day in those who are preparing themselves for the Coming of Christ, for it is written, "Without holiness no man shall see the Lord" (Heb. xii. 14).

C. F. Ford.

### Pork and Vegetarianism.

"EVERY creature of God is good, and nothing to be refused (swines' flesh not excepted), if it be received with thanksgiving" (1 Tim. iv. 3, 4). Here is a direct issue—God *versus* the flesh, *alias* the devil. They may go with the devil who please; we prefer God, and liberty from all yokes of bondage.

Dr. J. Thomas.

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### Spiritual Exercises.

TRUE worship, praise or prayer, must be offered in spirit and in truth. We must first hear and obey the Spirit's voice, and "The Truth will make us free"; first by uniting us to Christ by Baptism, and afterwards by "walking in truth".

A man may be pious and not enlightened in the Truth; and a man may be enlightened in the Truth and not be pious. He must be both before he can be said to worship God in spirit and in truth.

Picture, then, a united assembly with these characteristics praising God! Prefigured under the Law as incense blended after the art of the Diviner Perfumer. No ingredient more conspicuous than another. Unanimity. Those with powerful voices considerably moderating them for the sake of those with weaker voices. Hymns that are not too high for the main body of worshippers; E or F being quite high enough. Then the comfort and profit of "the many" will mean the comfort of the individual, and all will be edified.

C. F. Clements.

### Covering the Emblems with White Cloth.

THAT the "*Holy Communion Service*" of the Church of England specifies that the Bread and Wine shall be covered with a white cloth is no reason why such should not be covered at Christadelphian meetings. The proposition is ridiculous. For the same reason we should have to leave undone many other things which we do.

We have to do things decently and in order, and certainly with microbes and dust flying about common sense suggests keeping the Bread and Wine covered until the required time for dispensing them. And what more "decent" than a clean white cloth! Of course, a newspaper, or a piece of brown paper would answer the same purpose—but we have not so learned Christ.

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Let us see to it we strive to discern the Lord's Body and Blood, and examine ourselves so as not to eat and drink to our condemnation.

F. G. J.

### Ye Fathers.

THE relation of the father to his children should be in miniature what we know the divine attitude to be toward us—a blending of “goodness and severity”; the latter not prominent unless there is a refusal to walk in harmony with Him.

But though love is the basis of all, yet the truest kindness cannot exist without firmness, and if obedience is not insisted upon in early days, the child is not likely to realise the claim of God in later life.

A firm and consistent example of always “setting the Lord before us”, and considering the end, is the most powerful influence of all in turning the thoughts of the young in a wise direction. Such an attitude is strong in moulding their life-long principles, and likely to cause the desire to “follow them who, through faith and patience, inherit the promises”. (Sister) S. J. Ladson.

### Other Ecclesias' Difficulties.

THERE ought to be no interference of one Ecclesia with another. At the same time they have reciprocal rights. Ecclesial independence is a principle essential to be maintained. But it is no part of that independence to say that no Ecclesia shall consider a matter that another has decided upon, if that matter comes before the first Ecclesia, and challenges their judgment, and, in fact, requires a decision. If a brother withdrawn from by one Ecclesia applies for the fellowship of another, that other Ecclesia is bound to consider the application, and it is no infringement of the independence of the first Ecclesia that it should be so, subject to the rules and attitudes indicated. It would, in fact,

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be a renunciation of its own independence were it to refuse to do so. Respect for the first Ecclesia requires that it accept its decision until it sees grounds for a different view; and in the investigation of these grounds it ought to invite its co-operation.

But the fact of the application imposes upon it the obligation to consider and investigate the matter, if there are *prima facie* grounds for doing so. The other Ecclesia would make a mistake if it considered such a procedure an infringement of its independence.

R. Roberts.

### Ecclesial Withdrawals.

IN the majority of cases, the withdrawal of one Ecclesia is practically the withdrawal of all, since all will respect it till set aside, and since, in most cases; a concurrent investigation would lead to its ratification. But there may be cases where a reasonable doubt exists, and where a second Ecclesia will come to a different conclusion from the first. What is to be done then? Are the two Ecclesias that are agreed in the basis of fellowship to fall out because they are of a different judgment on a question of fact? This would be a lamentable result—a mistaken course every way. They have each exercised their prerogative of independent judgment: let each abide by its own decision, without interfering with each other. The one can fellowship a certain brother, the other cannot. Are they to aggravate the misery of a, perhaps, very trumpery and unworthy affair by refusing to recognise each other, because they differ in judgment about one person? What sadder spectacle can there be than to see servants of the Lord Jesus frowning at each other and denying each other the comfort of mutual friendship and help because they cannot agree about a given action or speech, or perhaps some unworthy person. The course of wisdom in such a case is to agree to differ.

R. Roberts.

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### **An Unreasonable Ecclesia's Demand.**

AN Ecclesia demanding of another Ecclesia as a condition of fellowship that they shall endorse their decision in a case that has become the business of both, is in reality infringing that principle of Ecclesial independence which they desire to have recognised in their own case. It would be to impose what might be an intolerable tyranny upon the brethren; for suppose it were to happen, as it might happen, that a deserving brother or sister were withdrawn from on insufficient grounds by an assembly that might happen to be composed of persons not remarkable for breadth of judgment, to what hopeless injustice such a brother or sister would be subjected if other Ecclesias were to be debarred from forming their own judgment in the event of application for their fellowship.

R. Roberts.



## SECTION VIII.

### Concerning Doctrinal Matters.

#### Fellowship.

FELLOWSHIP is a very important matter. The word in the Greek signifies oneness, a binding together of certain upon a common basis for a common purpose. The word is rendered in English as fellowship, communion, etc.

From a comparison of the passages where the word occurs we find that saints have fellowship with one another (1 John i. 7) in the Gospel (Phil. i. 5); they have this fellowship also with Christ (1 Cor. i. 9), and with his sufferings (Phil. iii. 10); this fact is exemplified each first day when they meet together to partake of the bread and wine as the "communion" (the same word in the Greek) of the body and blood of Christ. It includes the fellowship of the Holy Spirit (Phil. ii. 1; 2 Cor. xiii. 14) by the indwelling of the Spirit word, given as holy men of God were moved by the Holy Spirit (2 Tim. iii. 16; 2 Pet. i. 21). Above all, they are in fellowship with the Father Himself, in whom dwelleth no darkness at all (1 John i. 3-7).

A consideration of these facts will cause us to be very careful in all matters relating to fellowship. Realising that it embraces God and Christ, we must act with great circumspection in anything that may be related to fellowship, and not act so as to tacitly approve those who hold, permit, or practise false doctrines, or act in disobedience to the commandments of Christ.

W. H. Boulton.

Read "*Guide to the Formation of Ecclesias*", by R. Roberts.

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### Conservative or Liberal Christadelphianism.

“ IN all Communities there are Conservatives and Liberals”.

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

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

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

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

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

No true Christadelphian will desire to be “ broad-minded ” in relation to Doctrine and Fellowship when the Founder of the Brotherhood has said expressly—“ *Strait is the Gate and narrow is the Way that leadeth unto life, and few there be that find it* ” (Matt. vii. 14).

A. R. Mead.

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### Age Limit and Baptism.

NOWHERE in the Scriptures are we told that there is any age limit for becoming heirs of salvation; the only condition that the Lord has imposed, in order to have our sins forgiven and become God's sons and daughters, is that we understand the things concerning the Kingdom of God and the things concerning the name of the Lord Jesus Christ, and whole-heartedly believe the Good News (Mark xvi. 15, 16; Acts ii. 38; viii. 12; Gal. iii. 27-29). Such is possible at a very early age. We personally knew of a little girl thirteen years of age who, in these matters, equalled, if not surpassed, many three times her age. To refuse candidates for immersion until the age of 21 has been reached, as some have desired, is to run counter to Bible teaching. Whosoever believeth and is baptized and runs worthy of the high calling will reap salvation whatever be his or her age.

F. G. J.

### The Christadelphian Way.

CLEARLY the logical course is to ascertain the facts concerning departure from the Truth, and in the event of the offender's non-repentance, at once withdraw from the offending one. After such withdrawal, every effort should still be made to show such an one the error of his or her way in the Spirit of Christ. But withdrawal must not be delayed after the facts are made plain. The Scriptures show this principle in operation from the sin in Eden to the Apostolic precepts.

This, briefly, is the line which was followed by those who were led by the Scriptural reasoning of Brother Robert Roberts, and by those who are now spoken of as being in the "Temperance Hall" Fellowship, and to which we belong.

G. H. Denney.

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### **Applications for Re-Fellowship.**

WHENEVER an application for re-fellowship occurs, the first necessary step is to arrange an interview with two or three, or all, of the Arranging Brethren of the Ecclesia. At such interview whatever has led to dis-fellowship should be clearly considered and removed before the applicant is received again into fellowship.

This should apply to any matter at issue, whether personal or doctrinal.

If the Spirit of Christ prevails on both sides there will always be manifest that frankness and honesty of purpose which is conducive to the unity of the Faith in the bonds of peace.

J. Battersby.

### **Purity before Peace.**

THE history of confusion and war resulting from lack of purity can be seen repeated to-day in the annals of those whose aim is peace at the expense of purity. "The wisdom that is from above is first pure, then peaceable" (James iii. 17).

The warning of the Bible is thus summarised: "Behold then the goodness and severity of God: on them that fell severity; but towards thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off" (Rom. xi. 22).

It was the counterfeit wisdom of Israel that desired the peace of Egypt first; and, "behold then the severity of God". Loving not purity first, "halting between two opinions", Israel was cut off from peace, and Samaria stamped as the symbol of alloy.

God's goodness includes the companionship of persons; some good, some otherwise. If this friendship resolves itself into mere sociability, it will be a lever to undermine purity's zeal. All our associations should be based on "that form of doctrine which was delivered

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us". Impure doctrine destroyed peace in Eden. Peace first upset Lot: "he pitched his tent toward Sodom". Peace was sought by Israel, but it was not attained because they sought not purity first.

Paul taught that compromise was not right.

J. M. Thomas.

### **Men of Corrupt Minds.**

THE doctrines which are generally held are not founded upon the Word of God, but are the inventions of men of corrupt minds who have erred concerning the faith—doctrines which are destructive of "the Truth as it is in Jesus". These have so beclouded the minds of men that the light is not perceived by them; a "veil" of darkness is upon the peoples; they are under "strong delusion", believing a lie.

So deeply rooted is this departure from the Truth that all human efforts are vain to remedy it, and the outlook would be gloomy indeed if it were not for the promise of Christ's Coming (Isaiah lx. 2; xxv. 7; ii. 8; Jer. iii. 17; Zeph. iii. 9).

F. W. Porter.

### **The Time for Re-Union.**

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

G. H. Denney.

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### Partial Inspiration.

THE partial inspiration theory is a case of trimming to the results of modern alien criticism. The Bible is King of books; we acknowledge the right of none to sit in judgment upon it; to do so is the highest species of arrogance that the Truth has made the acquaintance of in our day.

Of all books, the Bible is the sole dictator of duty and destiny; it defers to none, but commands unqualified surrender to its teachings and claims on the part of every one to whom it comes, on pain of eternal extinction. It is the highest authority, the very voice of God inviting our trembling acquiescence in His Will and Word.

“The Counsel of Yahweh, that shall stand”; who is the mortal that dare to impugn or impeach it?

R. Roberts.

Read “*Inspiration*”, by R. Roberts.

### All Given by Inspiration.

Nor of man the Holy Scriptures!  
Not of man the Book Divine;  
God inspired the precious Volume;  
Beams of Heaven through men here shine,  
God the Author—each glowing line.

(Sister) E. Bramwell.

### Partial Inspirationists.

BRETHREN who have obeyed the Truth since the painful division over the Inspiration question should carefully read “*The Christadelphian*” for 1884, 1885, and 1886. These volumes chronicle both the controversy and the separation. The reading is not cheering, but it is exceedingly upbuilding. If brethren will well ponder what has been written they will be able to realise, as they may never have done before, the im-

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portance of clinging tightly to the truth of a wholly-inspired Bible. They may also learn to appreciate the splendid character of our late Brother Roberts, as exhibited in his loyal and valiant defence of the Sacred Oracles.

We must keep this destructive doctrine away from our meetings. To coquet with it will be fatal. Partial inspiration is a canker, and where it obtains a hold on the mind of a man or a meeting it soon works spiritual havoc and death.

A. T. Jannaway.

### **Partial Inspiration (1885) Division.**

THE Birmingham "Suffolk Street" Meeting came into being through a certain principle being called in question; particularly in its working in regard to certain happenings connected with the teaching of false doctrine by certain brethren in 1885.

The principle involved is quite easy to comprehend. We can only exist as a community if we are built upon a sure and certain foundation. We believe that in our "*Statement of Faith*" we have such a foundation. Both ourselves and the members of the "Suffolk Street" Meeting hold that such "*Statement of Faith*" should constitute the "Basis of our Fellowship", and should be accepted by everyone who desires to be baptized into the Name of Jesus, and then to have fellowship with us at His Memorial Feast.

The point of cleavage in the application of this principle came in 1885, and has been in evidence ever since in relation to the question: "What shall be done with the brother or sister who, after some time, longer or shorter, as the case may be, departs from some element of the Truth?"

G. H. Denney.

### **"Fraternal Visitor" Method.**

THE "*Fraternal Visitor*" Suffolk Street Meeting took up the position that withdrawal was not necessary in the case of the abandonment of some element of the

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Truth, as the offender would by and bye leave of his or her own accord. They "went out from us because they were not of us" (1 John ii. 19) is often quoted in this connection. From 1885 until the present time, the "*Fraternal Visitor*" Community have, therefore, never withdrawn from any of those who have espoused false doctrine.

As a result, all sorts of wrong views, contrary to their "*Statement of Faith*", are held by various members of their Ecclesias, i.e. Immortal Emergence; No judgment for Saints; A personal supernatural devil; Existence of Jesus in Heaven prior to his birth; Jesus, the son of Joseph in the ordinary course of nature; The Bible partially inspired; Jesus not of our nature, but possessing "clean flesh"; and so on. G. H. Denney.

### The Broad Way.

THE "*Fraternal Visitor*" and "Suffolk Street" policy was clearly set forth in a resolution which enabled them to extend fellowship to a Dowieite Meeting in Nottingham (Chaucer Street), in 1905, and which was passed at a special Ecclesial meeting, at which the present writer was present, to the effect that any brother or sister would be welcomed to the Table of the Lord who "substantially accepts our '*Statement of Faith*'". The result of all this is that to-day a brother may hold what views he likes and retain his fellowship with them; the only obligation laid upon those who espouse false doctrine being that they shall not be allowed to hold permanent office as Managing, Speaking, or Presiding Brethren. G. H. Denney.

### Unfit for us but not for you.

WE may illustrate the unsoundness of the "*Fraternal Visitor*" contention by what has actually and recently happened in the "Suffolk Street" Meeting. A brother



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holding a pernicious view has for years been in fellowship there, and was elected as a speaking brother. The Arranging Brethren deputed two of their number to interview him, with a view to ascertaining if he had altered his mind on the particular point of doctrine. Their report was that the brother still held to his old opinion, and therefore he could not be elected to office. The flimsy character of this defence is seen in the fact that this brother regularly lectures for Meetings outside Birmingham !

G. H. Denney.

### True Fellowship.

To have fellowship with the Father and His Son, Jesus the Christ, we must have fellowship with the Apostles, by believing and doing the truth promulgated by them. This is styled "walking in the light of God"—in the light by which we have fellowship one with another (1 John i. 3, 6, 7).

We might be in approved fellowship with all Christendom—*Papal and Protestant, Church and Dissenters*—and yet have no fellowship with God : "for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth"—because *Papalism and Protestantism while claiming fellowship with God, are mantled in the darkness of human tradition, and pervert and persecute the truth, teaching for doctrine the commandments of men. It is the duty, therefore, of all who would embrace the Christianity of the Bible to lay hold of the things indicated for man's faith and obedience, and to separate themselves from all Papal and Protestant sects, and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a community of witnesses, "who keep the commandments of God, and have the testimony of Jesus the Christ"* (Rev. xxii. 11-17).

Dr. J. Thomas.

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### No doubt about it.

WE know the Truth ; we don't require to discuss what it is, or to waste time in the raising and tracing of curious suggestions that lead to nowhere, while perhaps leading off the right track.

Our business is to apply the Truth in the furnishing of the inner man with ideas of God which are to be imbibed in the daily reading of the Scriptures, and in the working out of those ideas in those practical courses of service and righteous and merciful action in which our acceptance before God depends.

R. Roberts.

### Dowieism.

THE followers of Alexander Dowie were found in Scotland in the 1860's, and onward. Their doctrines and their fellowship were rejected by Dr. John Thomas and Brother Robert Roberts. Like some modern professors of the Truth, they placed sentimental pietism before purity of doctrine, and would receive in fellowship any who made a formal acceptance of certain elements of the Faith, while holding doctrines subversive of the Truth. They held, or permitted others to hold, that :—

Christ was “ a previously existing Son of God”.

There is a supernatural devil.

The dead are to be raised immortal.

Christ will not judge his people at his appearing.

And they allowed some who held the soul to be immortal to remain among them.

Unless such teaching and such practice had been resisted the brotherhood would have become undistinguishable from the sects of the Apostasy ; and that is the trend of certain in our day.

FROM SUCH TURN AWAY (2 Tim. iii. 5). G. F. Lake.

### Be Pure in the Doctrine.

YOU think that the Christadelphians err in refusing identification with those who are wrong on resurrec-

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tion and judgment; they honestly view the point differently.

If this is a good reason, why should it be confined to the subject of resurrection and judgment? Are there no other subjects on which people can "honestly view the matter differently"? There is, in fact, no element of the Truth upon which "baptized believers", so called, cannot be found who "honestly view the point differently". And if honest rejection of the Truth is to be winked at on one point, why not on all, and where then would be "The Church of the living God, the pillar and ground of the Truth"? R. Roberts.

### Knowledge and Responsibility.

It is knowledge which makes a "constituted sinner" responsible for his sins; and if responsible, therefore obnoxious to the vengeance of God, if he die unpardoned.

When men are made acquainted with God's law, they can no longer plead ignorance as an excuse, for it then becomes a matter of their own choice whether they become "constituted righteous" persons, or "*enlightened* transgressors"; for the knowledge of God's law renders it absolutely impossible for them any longer to remain merely "*constituted sinners*". It was "through the disobedience of one man (Adam) the many (his descendants, babes and adults) were *constituted sinners*"; and so it was "by the obedience of the one (Christ) the many (or true believers) are *constituted righteous*". Dr. J. Thomas.

### Resurrectional Responsibility.

THE resurrection has effect only in regard to those individuals of the human race who have been brought into such connection with revealed truth, that they incur THE RESPONSIBILITY OF ITS REJECTION OR ITS UNWORTHY PROFESSION, and that judgment upon them has

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been committed to the Son, as the Father's representative in the work of Adamic regeneration, and the **RESIDUE OF THE DEAD** remain in the dust to rise up no more.

Dr. J. Thomas.

### **The Disobedient at the Judgment.**

**THE** wicked can be made alive and not see the life associated with incorruptibility. Paul says that the reason why they all must appear before the Judgment Seat of Christ is "that every one may receive the things in body according to that he hath done, whether good or bad". To do this the receiver in coming out of the ground must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life.

Isaiah xxvi. 14 applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as He does those who know the Truth, but will not obey it; or who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

Dr. J. Thomas.

### **God, not the God of the Dead.**

**WHAT** does the Lord mean by his argument against the Sadducees? If Abraham, Isaac, and Jacob are *already risen*, the argument seems to me merely a catch and dishonest.

In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Moses' writings; and he did prove it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen". He said, "that the dead are raised even Moses has shown at the bush, *when he called the Lord the God of Abraham*", etc.; that is to say,

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“ that there is to be a resurrection of the dead, Moses teaches in calling Jehovah Abraham’s God”. How so ? Because Jehovah is not a God of dead men (Matt. xxii. 32). Abraham, Isaac, and Jacob are dead men ; therefore, for Jehovah to become their God they must become living men ; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, He is called the God of Abraham, Isaac, and Jacob, while they are actually dead, “ because they all live to him ” in the sense of *rising from the dead to live* ; for “ God, who makes alive the dead, calls (*ta me onta*) things not existing *as though they were*” (Rom. iv. 17). The Lord of glory dealt not in “ catches ” nor “ dishonesty ” ; these are the weapons of spiritmongers, and of those who have more respect for the foolishness of men than the words of the living God.

Dr. J. Thomas.

### Election and Predestination.

CALVINISM is the doctrine that we are predestined by God to be saved, or to be damned, in spite of our own efforts or conduct. It is both unscriptural and immoral.

There is, however, a Bible doctrine of Predestination, or Election. It is based upon the fact of God’s foreknowledge, which Calvinism ignores (Rom. viii. 29, 30). Paul illustrates this fact by a reference to Isaac. “ In Isaac shall thy seed be called ” (Rom. ix. 7). Isaac was selected by God as the one through whom the promises were to receive fulfilment ; Ishmael was rejected (Gen. xxi. 12). It was a divine selection based upon God’s foreknowledge of the two men. Isaac was of the right type, and therefore suitable for God’s purpose ; Ishmael was unsuitable, and consequently rejected. Similarly in the case of Pharaoh, God foreknew him to be a wicked man, and used him for a bad work.

## THE CHRISTADELPHIAN TREASURY

There is no unrighteousness with God. He never selects a good man to perform a bad work for Him, neither does His foreknowledge compel a man either to be good or bad, but it enables Him to choose suitable instruments for His work. This Divine selection is still in progress. God is now "taking out" from the nations a people (of the Abraham and Isaac type) for Himself (Acts xv. 14).

Read "*Seasons of Comfort*", chapters 86 and 87.

W. J. White.

### Predestination.

PREDESTINATION is a fact in regard to both good and bad. It is, however, something very different from that which is associated with Calvinism. This represents men and women as predestined to salvation or condemnation altogether irrespective of their own selves. The basis of predestination as taught in the Scripture is foreknowledge (1 Pet. i. 2; Rom. viii. 29).

An interesting illustration of the matter is found in the cases of Jacob and Esau. "I loved Jacob and I hated Esau" (Mal. i. 2 and 3), "the children being not yet born" (Rom. ix. 11). A recognition of the characters of the two men will indicate the reason of the choice, based on the Divine foreknowledge. Jacob learned righteousness in the school of adversity, and became a prince unto God; Esau despised his birth-right (Gen. xxv. 34), became profane (Heb. xii. 16), and lived the wild life of the man of his age. "Who-soever will" is a truth, but so is the other saying: "Whom He did *foreknow* He also did predestinate" (Rom. viii. 29).

W. H. Boulton.

### Faith and Works.

No immersed believer of the Gospel of the Kingdom, though saved from the penalty due to sins committed previous to adoption, can attain to glory, honour, in-

## THE CHRISTADELPHIAN TREASURY

corruptibility, and life in the Kingdom of God unless he deny himself of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present evil age; looking for that blessed hope, and the appearing of the glory of the Great God and of our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify for himself a *peculiar people, zealous of good works.* Dr. J. Thomas.

### Counting the Cost.

COUNT the cost (Luke xiv. 28, 29).

Christ's words have been sadly misapplied. It has been said that by them Christ taught that men could and should weigh the responsibilities which obedience to the Truth entails, and if the sacrifices be considered too great, or the requirements too difficult to be kept, the Truth could be ignored. This is utterly wrong. No such option exists. To despise God's goodness and commands in the Gospel invitation is a sin of no mean order.

Christ meant nothing, more nor less, than that a man on apprehending God's will should prepare for, and consider, with the view of successfully battling with the ups and downs of a godly life. And how wise is Christ's counsel. To be forewarned is to be forearmed. To unexpectedly experience difficulties and hardships is very unnerving, but to know beforehand that these will arise, and to realise the necessity for overcoming them is helpful, and enables us to brace ourselves to encounter them.

A. T. Jannaway.

### No-willism.

THIS term describes the theory put forward in 1875—that the Lord Jesus had no will of his own, and it was the outcome of the Renunciationist theory that he was not of Adamic nature, and did not share in those effects

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of Adam's condemnation which came upon his brethren.

"No-willism" was based upon the assumption that as Christ came to "do the will of the Father", and as "God was in Christ reconciling the world unto Himself"—that the Lord Jesus became, as it were, an automaton—a mere mechanical and helpless agent in the matter. Its advocates said that he "*could not sin*", inasmuch as he was a manifestation of Deity".

The Lord Jesus' own words are an answer to the theory:—

"Not my will, but Thine be done".

"I came *not to do my own will*, but the will of Him that sent me".

"He that overcometh—even *as I overcame*".

The Apostle's allusions to Him accord with these statements:—

"He learned obedience by the things which he suffered".

"Even Christ *pleased not himself*".

"He *humbled himself*".

Such mistakes as "No-willism" arise from too little attention to the Word and to a mistaken desire to "honour the Son" beyond what is written, without at all times reflecting that such "honour" takes away his true glory; i.e. that of an obedient Son who was exalted to the right hand of the Majesty on high, having been found perfect.

G. F. Lake.

## The Righteousness of God.

THE phrase "the righteousness of God" is expressive of that *system of means* whereby sinners who are subjected to it become righteous in *heart* and *state*. It is contained in the Gospel of the Kingdom, and makes the Gospel "the power of God for salvation to everyone that believeth". He that does as the Samaritans did is himself made the "righteousness of God in the Christ"



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“whom God hath made unto the justified wisdom, and righteousness, and sanctification and redemption” (Rom. i. 15, 17; 1 Cor. i. 30; 2 Cor. v. 21). Dr. J. Thomas.

### The Great Salvation.

THE Great Salvation exhibited in the Gospel of the Kingdom is national and individual. As a national salvation it delivers the nation from those that oppress them; suppresses vice, superstition, and crime; restrains evil, abolishes war, establishes justice and righteousness in the earth, and consummates a social regeneration of the world, which shall be “glory in the highest heavens to God, over earth, peace, and goodwill among men”.

As an individual salvation, it saves believers of the Gospel-promises, facts and mystery from sin, sins, and the wages of sin, which is death. It saves them from sins which are past, when they become the subject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, personal and relative. What possibility is there of escape if this be neglected? We know of none. The Bible reveals none; and a salvation-doctrine not inscribed in light upon its sacred page is unworthy of a wise man’s consideration.

Dr. J. Thomas.

### The object of the Gospel.

THE Gospel comes to us that we may be saved from sin and death and inherit the Kingdom of God. God asks our faith in what He has declared, and in evidence of our faith He asks obedience. “He that believeth and is baptized shall be saved” (Mark xvi. 16). If we would be partakers of the inheritance of the saints in light, here are the conditions. Manifest belief in the good news of the Kingdom of God; yield obedience to the command to be baptized for the remission of sins;

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and henceforth walk in patient continuance in well-doing (see Rom. ii. 6).

If such is our position, then the day of Christ will assuredly bring us glory and honour, association with Christ in His reign on earth, and the possession of joy unspeakable for evermore.

F. W. Porter.

### Gospel.

THE Anglo-Saxon word GOSPEL is *euangelion* in the Greek. This is a word compounded of *eu*, an adverb of quality, signifying *good*; and *anghelia*, a message delivered in the name of anyone: *euangelion*, therefore, signifies *a good message*, which becomes *good news* to those previously unacquainted with it. It is styled "the Gospel of God" (Rom. i. 1), because it is *a good message emanating from Him*. It is also called "the Gospel of the glory of the blessed God" (1 Tim. i. 11), because it is *a good message of future glory, on account of which all that partake in it will call Him blessed*. It announces a good time coming, when the knowledge of the glory of Jehovah shall fill the earth as the waters cover the sea (Hab. ii. 14); for Jehovah sware to Moses, saying: "*As truly as I live, all the earth shall be filled with the glory of Jehovah*" (Num. xiv. 21). This is good news of glory from God to everyone that believes it.

Dr. J. Thomas.

### A Heavenly Country.

THE heaven that the Gospel proclaims is a *heavenly Kingdom upon the earth*. The Kingdom is heavenly because it is created and established by the God of Heaven, and ruled by a King from Heaven and destined to rule "the heavens", or Kingdom of the world. Because it is God's Kingdom, it is sometimes styled a Theocracy—a government under the immediate direction of God.

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The Kingdom of Israel was a Theocracy, and the Gospel Kingdom is that Theocracy restored under a constitution so amended as to be styled "a new and better Covenant". Under the old Theocracy the rulers and the ruled were all flesh and blood, and therefore mortal; but under the RESTORED THEOCRACY the members of the Government and the Peers of the Realm, with the King, will be immortal, while the people, both of Israel and the Nations, will be subject to death until death shall be abolished at the end of the Thousand Years.

Dr. J. Thomas.

### Messiah's Reign.

THE doctrine of Messiah's reign with the saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets, from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation; that that nation, with Abraham and his seed, the Prophet like unto him, shall possess the Holy Land for ever; that all nations shall be blessed in them, and that the whole earth shall be full of Jehovah's glory. This is the future state which Moses preached as the Gospel to Israel, nor was the preaching confined to him.

The proclamation was amplified in all the prophets. The songs of Jehovah are full of it. Isaiah announced it in glowing terms, and tells us in vision that he saw the King upon his throne, who is to reign in righteousness on Mount Zion and in Jerusalem in the presence of his ancients or saints, whose death shall be swallowed up in victory (Isaiah vi. 1-5; xxxii. i.; xxiv. 23; xxv. 8).

Jeremiah testifies to the same effect, telling us that Jehovah will raise up to David a righteous branch, that this man shall be King of Israel, reigning and prospering and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that he shall be for the

## THE CHRISTADELPHIAN TREASURY

righteousness of the nation ; that then Jerusalem shall be called the Throne of Jehovah ; that all nations shall be concentrated to it as the throne of the Empire, and that they shall all be enlightened and blessed in their King, who shall be called the God of the whole earth (Jer. iii. 17 ; xxiii. 5, 6 ; xxxiii. 15 ; Isaiah liv. 5).

Dr. J. Thomas.

### Millennium.

THE word " Millennium " is derived from two Latin words—" *mille*", a thousand, and " *anno*", a year ; and signifies, therefore, a " thousand years". It is used to describe the belief that Jesus Christ, who is now at the right hand of God, will return to the earth for the purpose of establishing His Kingdom thereon, and in association with His immortal and glorified saints rule the world in righteousness for this period.

It expresses the glorious fact that it is the intention of God to interfere in the affairs of men ; to set on Mount Zion His Son, Jesus the Christ, as King of the World, under whose sway the evil that now covers the earth shall be removed, and the nations blessed with righteousness, peace, and every good for a thousand years.

F. W. Porter.

See Rev. xx. 2, 4, 6, 7 ; Dan. vii. 14.

### After the Millennium.

ALTHOUGH but little is revealed concerning the period subsequent to the Millennium, sufficient is shown us in the Apocalypse to fill our hearts with joy at the prospect. The Apostle John brings the picture before us. He says : " I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there

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shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 3, 4). F. W. Porter.

### The Immortality of the Soul.

THE dogma of the immortality of the soul. The Pagan poets and philosophers, the obdurate Jews and hypocritical Pharisees have been cited as believers in this immortality speculation. All the churches of the Apostasy, from the corruption by the Man of Sin to our own fanatical and degenerate age, have added their belief to the previously existing delusion! Their fruits are manifest, and history has abundantly portrayed the iniquity of the believers of this human tradition.

Dr. J. Thomas.

### Disembodied Spirits.

DISEMBODIED spirits with wings are spectral impressions, made by *odic emanations* from innate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched or crazed by the "philosophy and vain deceit" of theosophical magicians and prophets of the "spirit world"—a world of electro-magnetic spectralia. Such angels as the people's heads are filled with flourish there, and only there; and the darker the intellect, the more vividly are they seen in all *their* glory. Hence fanatics, worshippers of dead men's ghosts (called by them "saints") and angels, see more phantoms of the kind than the less intensely foolish; others on their deathbeds, when sometimes their sensoria are more than ordinarily excited, and their latent spectral impressions become vivid, have visions of such angels, and even hear, as men hear in dreams, celestial music, and invi-

## THE CHRISTADELPHIAN TREASURY

tations to depart and come to Jesus! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

Dr. J. Thomas.

### Immortality.

IMMORTALITY is an investment imposed by divine power upon certain who come forth from their graves, and who, on judicial inspection afterwards are accounted worthy of glory and honour in the Kingdom of the Deity then about to be set up. In this the resurrection-epoch and era of Israel's regeneration, the earthy bodies from the grave, to wit, the bodies of Christ's accepted brethren, together with the living of the same class who are contemporary with the crisis, are clothed with incorruption or spirit from heaven, which in the twinkling of an eye transforms them into spirit and makes them consubstantial with the corporeal nature of the Father and the Son (John v. 28, 29; Luke xx. 35, 36; Rom. xiv. 9, 12; 1 Cor. xv. 44-49, 51, 54; 2 Cor. v. 1-11; Gal. vi. 7, 8; Phil. iii. 20, 21; 1 Thess. iv. 13-18; James i. 12).

Dr. J. Thomas.

### Spiritualism and Witchcraft.

THERE can be no doubt that Spiritualism is twin-sister of, if not the same thing, as witchcraft, of which we read so much in the Old Testament Scriptures. The prophet Isaiah (viii. 19) thus speaks to Israel: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter, should not a people seek unto their God? for the living to the dead?"

Language more applicable to the dark ways of Spiritualists could not be found. Woe to those Christadelphians who tamper with such a devilish diversion, even though they may plead they do so scientifically!

## THE CHRISTADELPHIAN TREASURY

God has revealed Himself, and His will and purpose to us in His Word, and if we run counter to His wishes as expressed in Isaiah and elsewhere we must not be surprised at His dealing with us on the lines laid down in 2 Thess. ii. 11.

F. G. J.

### The Mystery.

THE Gospel of the Kingdom hath a *mystery* connected with it. By a mystery is meant a thing kept secret and hid from mankind until revealed. The Gospel was preached to Abraham, but its mystery was not preached until the day of Pentecost. The revelation made through Peter on that day was "the revelation of the mystery which", says Paul, "was kept secret since the world began" (Rom. xvi. 25).

The Apostolic preaching of Jesus Christ was the revelation of the mystery; the Old Testament exhibition of the Truth was "the Gospel of God *promised* afore by the Prophets in the Holy Scriptures" (Rom. i. 2). The Gospel is revealed there without mystery. The things of the Kingdom, and the sufferings and resurrection of its King, are plainly revealed; but the use to be made of those sufferings in their precise and especial adaptation to the consciences of Gospel believers, in giving them the answer of a good conscience towards God, was the "hidden wisdom of God in a mystery"; it was not revealed. It was "the salvation of souls".

Dr. J. Thomas.

### The Hidden Mystery.

INTO the hidden wisdom of the Old Testament both prophets and angels desired to look; but they were unable to lift the veil (1 Pet. i. 10-12). The mystery could not be successfully searched out, but was, in the wisdom of the Deity, to remain an impenetrable secret until in His own previously arranged and appointed

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times He should think proper to make it known. The fulness of times was at length reached in the last days of the Mosaic Dispensation.

In those days, now eighteen centuries past, "He commanded the light to shine out of darkness into men's hearts for illumination of the knowledge of the glory of the Deity (already extant in the prophetic writings) in the face of Jesus Christ". This Spirit-light shed its illuminating rays upon the hidden knowledge of the divine glory through the doctrine taught by Jesus Christ and His Apostles, which they delivered to the world "not in the words that man's wisdom teacheth, but which the Holy Spirit teacheth", and which, as "the Revelation of the Mystery", they afterwards reduced to writing and transmitted to posterity as "the New Testament of Jesus Christ".

Dr. J. Thomas.

### Justified by Spirit.

To be "justified by Spirit" (1 Tim. iii. 16) is the second item of the "GREAT MYSTERY OF GODLINESS". The flesh in, or through, which the Deity was manifested was, for the brief space of thirty-three years, *inferior* to the angelic-nature, which is Spirit. It had been "*purified*" by the sprinkling of its own blood upon the cross; it came forth from the tomb an earthy body, which, in order to become Spirit, and so "*equal to the Angels*", had to be "*justified*", rectified, "*made perfect*", or quickened "*by Spirit*".

The flesh of manifestation, justified by Spirit, is styled by Paul in Rom. i. 4 *pneuma hagiounes*, "Spirit of holiness", or Spirit-nature, which is essentially holy. The Jesus-body was "justified by Spirit" on being *raised* from the earthy nature to the divine, by *ascending* to the Father on the third day, and forty days afterwards was received up again in glory (John xvii. 5; iii. 13; 2 Cor. iv. 10, 11; 1 Cor. xv. 51, 52; 1 Thess. iv. 16; Heb. ii. 7, 9).

Dr. J. Thomas.



## THE CHRISTADELPHIAN TREASURY

### No Condemnation in Christ Jesus.

THOSE who contend that the righteous dead are to be raised immortal, and therefore do not have to appear at the judgment to have it decided whether they have proved worthy of eternal life, ask: "Does not Paul say that 'there is now no condemnation to those who are in Christ Jesus? How, then, can there be condemnation to any such in a judgment?'"

Such quotation, as used in this question, is "handling the Word of God deceitfully", and making the Apostle stultify himself. When the whole verse is quoted it is seen to contain two statements: *first*, that there is no condemnation to them in Christ Jesus *who walk after the Spirit*; and *second*, that there is condemnation to them in Christ Jesus *who walk after the flesh* (Rom. viii. 1).

Dr. J. Thomas.

### Believers and Adamic Sin.

If believers at baptism become new creatures in Christ Jesus, can it be said that they are still under the Adamic curse? If sins are forgiven at baptism, why are we not likewise freed from Adamic condemnation? The question indicates a failure to appreciate things that differ.

Adamic condemnation is an inherited condition for which we are in no way responsible. Baptism makes no difference to that condition (see Rom. vii.), though it is essential for prospective freedom therefrom. Believers die because they inherit the condemned sin-nature, but if they are faithful they will be redeemed therefrom "when Christ, who is their life, shall appear" (Col. iii. 4) and change the bodies of their humiliation that they may be fashioned like unto his glorious body (Phil. iii. 21, R.V.).

W. H. Boulton.

## THE CHRISTADELPHIAN TREASURY

### Doubly Condemned.

MEN are not only made, or constituted, sinners by the disobedience of Adam, but they become sinners, even as he, *by actual transgression*. Having attained the maturity of their nature, they become accountable and responsible creatures. At this crisis they may be placed by the divine arranging in a relation to His Word. It becomes to them a Tree of Life (Prov. iii. 18), inviting them to "take, and eat and live for ever". If, however, they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are thus doubly condemned. They are "condemned already" to the dust as natural born sinners; and, secondarily, condemned to a resurrection to judgment for rejecting the Gospel of the Kingdom of God, by which they become obnoxious to "the *Second Death*" (Rev. xx. 14).

Dr. J. Thomas.

### The Blood of Christ.

It is contended that the Saints are raised through connection with Christ's blood. The alien are not related to this, and therefore cannot be raised in the same way. Their resurrection, however, is possible; but for certain reasons, it is a point on which it is unwise to dogmatise. Those who allow their minds to run in this way are imbued with wrong ideas respecting Christ's sacrifice.

The blood of Christ was shed to give man eternal life (as Brother Roberts has so ably shown in "*Resurrection to Condemnation*"), not to provide a basis upon which men can be brought back from the death-state to stand before the Judgment Seat. Man has been resurrected in the past, apart from Christ's blood, and will be again. Brethren who know the Scripture doctrine regarding the amenability of enlightened rebels to Christ's Judgment Seat must uphold that doctrine,

## THE CRISTADELPHIAN TREASURY

despite the few who may be befogged by mystifying utterances. This course will be more kind to the dim-sighted in the long run.

A. T. Jannaway.

### Believers and Personal Sins.

PERSONAL sins are in a totally different category from the inherited sin-nature. We are personally responsible for them. They will effectually debar us from the Kingdom unless they are forgiven, whereas we need no forgiveness for an inherited condition. Baptism has been appointed as the means of obtaining that forgiveness (Acts xxii. 16) through the forbearance of God (Rom. iii. 25). But we may sin after baptism; what then? Thanks be to God, He has made provision in Christ Jesus, our High Priest, for this. "If we confess our sins, he is faithful and just to forgive us our sins" (1 Jno. i. 9). It is all of his mercy; "God for Christ's sake hath forgiven you" (Eph. iv. 32).

W. H. Boulton.

### The Curse of the Cross.

IF a man kept the Sabbath in the most approved manner, but neglected the sacrifices, or ate swine's flesh, he was accursed as a thief or a robber; for to one under the Law it saith, "Cursed is every one that continueth not in *all things* which are written in the book of the Law to do them"; hence, even the sinless Jesus was cursed by it, because he was crucified; for it is written, "Cursed is every one that hangeth on a tree" (Deut. xxvii. 26; Gal. iii. 10, 13).

Dr. J. Thomas.

### Christ's Offering for Himself.

(Heb. vii. 27).

JESUS, the Mediator of Covenant and Promises, "better" than the Mosaic, is the theme of the Epistle to the Hebrews.

## THE CHRISTADELPHIAN TREASURY

Whereas (verse 19) "The Law made nothing perfect", i.e. required continual (literally from day to day) offering of sacrifices for sin for everybody (Lev. ix. 7) as first portion of our verse: but (Rom. viii. 3) Christ's sacrificial death removed this necessity.

When Aaron made atonement he sprinkled the sacrificial blood on himself, the Tabernacle, the Altar, and the Mercy-seat (Lev. xvi. 6, 15, 16, 88), for (Heb. ix. 22) "almost all things are purged with blood". The Tabernacle, the shadow of Christ, was defiled by contact with Israel's uncleanness and transgressions, requiring cleansing by continual shedding of blood; so Jesus the substance, born of a woman, had the nature condemned by sin to death, and was thus enabled to actually conquer sin's flesh in Himself (verse 26); for, being obedient unto death, by shedding His own blood, He, first, obtained redemption (Heb. ix. 12, and 26 to 28; and Heb. xiii. 20), next for all related to His salvation in the appointed way; the sequence is similar as foreshadowed by Aaron, with this difference: with Christ it was "once for all", not daily; hence, Jesus' "better" priesthood, as indicated in verse in question.

E. W. Evans.

Read "The Blood of Christ", by R. Roberts.

### What is Sin?

THE word *sin* is used in two principal acceptations in the Scripture. It signifies in the first place "*the transgression of law*"; and in the next, it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh "which has the power of death"; and it is called *sin* because the development, or fixation, of this *evil* in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled "sinful flesh"; that is, "flesh full of sin"; so that *sin* in the sacred style, came to stand for the substance called man.

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In human flesh “ dwells no good thing ” (Rom. vii. 18, 17), and all the evil a man does is the result of this principle dwelling in him.

Dr. J. Thomas.

### Unclean Flesh.

SIN, I say, is a synonym for human nature. Hence the flesh is invariably regarded as *unclean*. It is therefore written : “ How can he be clean who is born of a woman ? ” (Job xxv. 4) ; “ Who can bring a clean thing out of an unclean ? Not one ” (Job xiv. 4). “ What is man that he should be clean ? And he which is born of a woman that he should be righteous ? Behold, He putteth no trust in His saints ; yea, the heavens are not clean in His sight. How much more abominable and filthy is man who drinketh iniquity like water ? ” (Job xv. 14-16). This view of sin is enlightening in the things concerning Jesus.

The Apostle says : “ God *made him to be sin* for us, who knew no sin ” (2 Cor. v. 21) ; and this he explains in another place by saying that “ He sent His own Son *in the likeness of sinful flesh* ” and for sin, condemned sin *in the flesh* ” (Rom. viii. 3) in the offering of his body once (Heb. x. 10, 12, 14).

Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died, for he was born of a woman, and “ not one ” can bring a clean body out of a defiled body ; for “ that ”, says Jesus himself, “ which is born of the flesh is flesh ” (John iii. 6).

Dr. J. Thomas.

### Sinful Flesh.

HUMAN nature, or “ sinful flesh ”, has three principal channels through which it displays its waywardness against the law of God. These are expressed by “ the lust of the flesh, the lust of the eyes, and the pride of

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life". All that is in the world stands related to these points of our nature, and there is no temptation that can be devised but what assails it in one, or more, of these three particulars. The world without is the seducer, which finds in all animal men, unsubdued by the law and testimony of God, a sympathising and friendly principle, ready at all times to eat of its forbidden fruit.

This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. Dr. J. Thomas.

### No Innate Moral Law.

THERE is no innate moral law the transgression of which is sin. The thinking of "conscientiousness", unenlightened by the Word, is essentially erroneous, being always contrary to the mind of God.

Dr. J. Thomas.

### Innate Wisdom.

It is a mere conceit of the fleshly mind that man is born into the world with light within, which requires only to be cherished to be sufficient to guide him in the right way.

God only is the source of light; He is the glorious illumination of the moral universe, and He transmits His enlightening radiance through the medium sometimes of angels, sometimes of prophets, and at other times through that of His Son and the Apostles, by His all-pervading Spirit. Hence it is that the Scripture saith: "God is light", whose truth "enlightens the eyes".

But what is truth? It is "the light of the glorious Gospel of Christ", who is the polished, incorruptible, fleshly mirror which reflects the Image of God—an image, at present, but obscurely impressed upon the

## THE CHRISTADELPHIAN TREASURY

fleshy tablets of our hearts; because we know only in part, perceiving things by the eye of faith, until hope shall disappear in the possession of the prize.

Dr. J. Thomas.

### Devil and Satan.

THE terms Satan and Devil are simply expressive of " SIN IN THE FLESH " in individual, social, and political manifestations; and that NO SUCH BEING AS AN IMMORTAL AGENT OF EVIL, wielding the powers of omnipotence and omniscience, exists in the whole creation of God, and is AN ABSOLUTE IMPOSSIBILITY, since according to the Scriptures, whosoever attains to eternal life does so through well-doing, and is vitalised by the spirit substance of the Divine Nature (which is essential life, and goodness, and truth); and such an one can therefore neither sin, nor suffer, nor die, because born of God, and consubstantial with the Father Spirit, and like the Lord Jesus the Christ himself in his perfect exaltation, a Son of God in power by spirit of holiness through a resurrection from the dead. Dr. J. Thomas.

Read "*Satan's Biography*", by F. G. Jannaway.

### Human Nature the Devil.

HUMAN Nature is the Devil; and if ignorant and uncontrolled by the Truth, will act devilishly. Nothing good is to be expected from it, for there is in it " no good thing " (Rom. vii. 18; viii. 7; Gal. v. 19; Matt. xv. 19; Phil. iii. 8).

Dr. J. Thomas.

### Human Nature.

HUMAN Nature is not noble and beautiful, as Ruskin states. It is corrupt—the abode of sin, and therefore condemned. Paul expresses the truth: " I know that

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in me, that is in my flesh, dwelleth no good thing ” (Rom. vii. 18, 20). Much essential doctrine hangs upon this truth. There is a tendency to set it aside, and we need to be on our guard.

The Scriptures tell us of the lusts of the flesh, but never of its virtues. The flesh works grave-wards—it thinks, but thinks sinfully and fatally. “The mind of the flesh is death”. “If ye live after the flesh ye must die ” (Rom. vii. 6, 13, R.V.).

Our salvation depends upon the possession of a spirit mind (a mind created by the implanting of the Spirit’s teaching), and it depends likewise upon the exercise of this mind in controlling the flesh. “They which are the children of the flesh, these are not the children of God ” (Rom. ix. 8).

A. T. Jannaway.



## SECTION IX.

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### Concerning Christadelphian Literature and Propaganda.

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#### Dr. Thomas repudiates Authority.

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

Dr. J. Thomas.

#### Dr. Thomas's Last Will and Testament.

" I JOHN THOMAS of the Parish of Bickenhill in the County of Warwick being about to sail for New York in the steamer Idaho Captain Cutting on May 4th and being of sound mind and memory do make and publish this my last will and testament hereby intending to dispose of all the estate whereof of I shall die seised or possessed or in any wise entitled to. I order and direct my executors hereinafter named to pay all my just debts and funeral expenses as soon after my death as conveniently may be. I order that being dead I myself be not deposited in so-called "consecrated ground" but in some portion of our common mother undefiled by the Episcopal or Presbyterial mummary of

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the Harlot Daughters of Rome on either side of the Tweed nor is any person popish priest or non-conformist minister ordained or unordained (all of them dealers in the merchandise of the Apostasy and traders in the "bodies and souls of men") to be permitted to read pray preach or in any way officiate in committing me myself (not a fraction or part of me) to my temporary resting or sleeping in the ground. But as some one or more must put me there I will that a Brother of Christ of good standing and repute among immersed believers of the Gospel Paul preached and commonly known among men by the name of Christadelphians read as my living representatives on the occasion so that though dead I may yet speak through him declaring to the spectators the faith in which I died and previously lived for many years and earnestly contended for either an address written by myself or in default of this Job xix. 25-29; Rom. xiv. 7-12; 2 Cor. v. 10; 1 Cor. xv.; 2 Tim. iv. 7, 8, to be read in the order quoted then cover up and without sorrowing leave me to a brief repose until I hear "the Voice of the Archangel and the trump of God" when the earth will cast me out and I shall awake to sleep the sleep of death no more. Having thus comfortably and decently disposed of me my executors are to attend to the disposition of my effects", etc.

### Remainder of Dr. Thomas's Will.

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

"All the property in trust of '*Elpis Israel*' '*Eureka*' and any other meritorious works in harmony with their exposition of 'The Word' the profits of which publications shall augment the fund which shall become the nucleus in the hands of my executors as manager and treasurer of a publication society to be styled THE CHRISTADELPHIAN SOCIETY in the organisa-

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tion and constitution of which they may add to their two selves as many known tried and earnest Christadelphians as they may deem advantageous to the enterprise the object of which is the promotion of the Truth as preached by the Apostles and the emancipation of Society from the unhallowed and demoralising and God-dishonouring traditions of the Romish and Protestant Apostasy ministered by its "priests" "clergymen" and "ministers". In execution of this my Will I do hereby nominate constitute and appoint Robert Roberts now of 64 Belgrave Road Birmingham and Thomas Bosher of 7 Bishopsgate Street Without London my executors of this my last Will and Testament".

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

### Dr. Thomas and his Work.

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

### Too much Denunciation.

IN some quarters Brother Roberts is represented as charging Dr. Thomas with using language concerning Christendom as "too much denunciation". This is unfair. The context clearly shows that all Brother Roberts meant was that it would be such if used by "a stripling of 25". Brother Roberts said: "We

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assert that the Doctor's words, if directed against pretence, error, crotchitarianism, or anything else that is unworthy—it is, perhaps, no great pity if his words create a little 'feeling'. *They prevent alliances that would be dangerous to the Truth, and break up connections which are perilous to spiritual well being.* They may be compared to the wholesome bluster of a windy day in England, as contrasted with the seductive, but banefully stagnant, tranquillity of tropical weather".

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

F. G. J.

### Brother Roberts follows Dr. Thomas.

WITH all his meekness and gentleness, Christ could address his pious and pompous antagonists as "whited sepulchres", "hypocrites", "fools", "blind guides", "blind leaders", "children of hell", "serpents", "vipers", and so on. He could describe Herod as "that fox"; and Peter, and James, and Jude, in perfect imitation of Christ's "style", could speak of the false teachers of their time as "natural brute beasts", "wandering stars", "clouds without water", "lovers of the wages of iniquity", "evil beasts and slow bellies", and a good many other terse things.

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

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

R. Roberts.

### Paul and Dr. Thomas.

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

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

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

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

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

## To Professed Christadelphian Leaders.

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

I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and

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

Dr. J. Thomas.

### Quasi-Christadelphians.

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

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

Dr. J. Thomas.

### Christ's meaning of Reviling.

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

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He has not left us to the dictionary for the definition of the word "*revile*". Matt. v. 11 clearly shows that to revile is "to say all manner of evil against a man '*falsely*'; to say evil of a man, or a body of men, *truly* is not reviling. All said against Jesus reproachfully was false, and therefore reviling; but all he said of his foes was true, and therefore not reviling, else to earnestly declare the Truth is reviling.

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

Dr. J. Thomas.

### No Christadelphian Truce.

ARE the religious leaders of to-day less enemies of the Truth than they were in the days of Dr. Thomas that Christadelphians should be more friendly with them, and cease to hate them as the man after God's heart (Acts xiii. 22), with a perfect hatred? (Psalm cxxxix. 22).

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

And yet there are "pacifist" Christadelphians, who seek to "put the Doctor right", and would "eliminate utterances from his works" not to their liking. Such would make fit company for the "Bible lover" who,

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in a recently published 16s. "*Bible and Modern Thought*", contends that "*the scathing impeachment of Judaism on the part of Paul and his modern disciples is un-Christian and untrue, to a large degree. We want both the prophetic and the priestly atmosphere, though not their shibboleths*".

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

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

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

F. G. J.

### Criticising Dr. Thomas.

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

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

The fruit of the Doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in a knowledge of the Gospel. What can his critics show as the result of their efforts? Time spent in handing on the Doctor's instruction will make both



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ourselves and others wise unto salvation. Those who thus occupy themselves are not likely to devote much time and energy to Doctor Thomas's shortcomings.

(Sister) C. H. Jannaway.

### Clipping Dr. Thomas's Wings.

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

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

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

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

Yet the suggestion is now made to *reprint* "*Eureka*", and other "works of Dr. Thomas", but "not to reproduce *verbatim et litteratim*" all the utterances of the Author! What true Christadelphian will buy "*Eureka*" or "*Elpis Israel*" mutilated by those who

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objected to the outspoken language of the Doctor which roused the Brethren to action in relation to Military Service—his language about the “ Devil’s Armies”, etc.

Footnotes, or Editorial Notes, if you like ; but a mutilated “ *Eureka* ” or a censored “ *Elpis Israel* ” no, not at any price. If any publisher thinks it right to issue such, let him plainly state on the title page : “ *Eureka* ” (or “ *Elpis Israel* ”), as amended, or abridged, by John Smith, or William Jones, as the case may be.

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

F. G. J.

### No Compromise.

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

Dr. J. Thomas.

### Robert Roberts on Dr. Thomas.

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

R. Roberts.

### What “ Might Have Been ”.

LET us be on our guard. There are those who, to exalt the living, will not hesitate to cast a slur on the memory of the dead. Even in the magazine he founded and edited for 85 years, we have recently had paraded

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alleged efforts to “*induce Brother Roberts to take the resolute stand which the situation demanded*” when a First Principle was at stake; and, it is even suggested, “*how different might have been the history of the Truth during the 20 odd years had Brother Roberts returned home to continue his labours*”!

Well, that great man is dead and not able to meet that ignoble thrust; but, as one who was in the thick of that controversy (see “*Robert Roberts’ Biography*”, p. 359), and in almost daily touch with our Brother, we place on record that no brother did more than he in making manifest the unscripturalness of the “Non-Responsibility Theory”, even to meeting in open debate one who for 30 years had been a bosom friend. Fleshly friendship for brethren, or outward appearances, never for a moment stood in Brother Roberts’ path of duty. Read the Debate, entitled “*Resurrection to Condemnation*”.

F. G. J.

### **Discussing Everything and Settling Nothing.**

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

You will only be terrible to your friends.

“Discussing everything and settling nothing” is a weakness that will never grow into strength. No good can possibly come out of it, and will cause no one to wax valiant in the fight or “to turn to flight the armies of the aliens”. Such may unprofitably occupy time, but they can edify no one. All their “discussions” and “investigations” amount to nothing. Dr. J. Thomas.

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### The Sneers of the Outsider.

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

F. G. J.

### Peace with Purity.

PEACE and purity are Bible Companions; but peace and impurity are not, nor can ever be; for enemies they are, and must remain so.

This is obvious from the statements of Christ and the Apostles.

“In vain do they worship me, teaching for doctrines the commandments of men” (Matt. xv. 9); “He that is not with me is against me” (Matt. xii. 30). Such are the words of Christ.

The Apostles speak similarly: “Charge some that they teach no other doctrine” (1 Tim. i. 3); “Earnestly contend for the faith which was once delivered unto the saints” (Jude 3); “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God” (1 John iv. 2).

This latter statement is applicable to all those who teach doctrines subversive of the Truth.

To hold and teach wrong doctrine is—not to love God—to be an enemy of Christ, and to all such our attitude must necessarily be, as the Apostle John declares:—

“Whosoever transgresseth and abideth not in the doctrine of Christ *hath not God*”.

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*“ If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds ”* (2 John 10, 11).

J. A. Bonds.

### A Christadelphian's Test.

ARE they Christ's Brethren ?

If they were Christ's Brethren they would love the zealous and disinterested advocates of Truth, and would be careful to do nothing that would embarrass them.

I have no sympathy with a yea-and-nay profession and advocacy of the Truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness.

Dr. J. Thomas.

### On the Lord's Side.

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

Dr. J. Thomas.

### Our Friends.

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

Dr. J. Thomas.

### Dr. Thomas and Tried Christadelphians.

DR. THOMAS showed by the terms of his Will that he foresaw the danger of any monopoly in the work of pro-

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

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

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

### We Want More.

THIS has been the cry of scores of correspondents concerning "*Christadelphian Answers*". "*They were all too short; we were left thinking*", says one. Well, that is just what the Compiler intended. He did not, and does not, intend to supplant "*Eureka*", "*Elpis Israel*", "*Christendom Astray*", "*The Law of Moses*", and the other standard works of Dr. Thomas and Brother Roberts. Our aim and purpose is to put readers on the right track for further research and study.

At the same time we deeply appreciate such sentiments as the following from the pen of the beloved eldest daughter of Brother Roberts:—

"I have had several 'dips' into the book, and think it will be of great service to the Brotherhood generally, and quite a valuable addition to our existing literature.

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Of course, with such a *staff* as have contributed to the contents, the subjects treated of are thoroughly well handled. The only thing that struck me was that in some cases it seemed a pity that the '*Answer*' should have had to be much curtailed; it seemed to leave a sense of incompleteness in the mind; but, perhaps I am greedy; and it seems too bad to say even that much where all is so excellent". (Sister) Eusebia Firth.

### "The Christadelphian" and its Founder.

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

"OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM."

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

We are aware that many newly-fledged Christadelphians rejoiced when those unmistakable words were hauled down, as it were, from our mast; and such commended the new editor for removing what was a cause of offence to their church and chapel friends. But surely a Christadelphian Editor—a Christadelphian leader—should not take his cue or orders from novices! That would indeed be allowing "the tail to wag the dog".

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

We speak that we do know.

F. G. J.

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### To "The Christadelphian" Editor.

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

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

Dr. J. Thomas.

### Policy of "The Christadelphian".

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

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

R. Roberts.



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### Our Magazine Policy.

WE are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Prov. xix. 27 ; 1 Tim. vi. 8-5).

R. Roberts.

### Reading "The Christadelphian".

IN our former work, "*Christadelphian Answers*", page 245, we inserted what has been taken in some quarters as an unreserved recommendation of the "*Christadelphian Magazine*", whereas, as Dr. Thomas said nearly 70 years ago, under similar circumstances, "When I said the Truth was safe in ——'s hands, I only expressed an opinion in hope that it was so; but by no means to be taken as a guarantee for all future time whatever might turn up to the contrary".

Having been taken seriously to task—and that, too, by those who have been its staunchest supporters from the very beginning, we would point out that the recommendation in question was written before any marked change in the policy of "*The Christadelphian*". We refer to the fact that instead of it being *our* (the *Christadelphian*) magazine of late—except in the Intelligence pages—very often the contributions from Christadelphians have been conspicuous by their absence, and prominence given to matter from rank outsiders and brethren withdrawn from generations ago; while, as the Editor has admitted, articles from Christadelphian stalwarts, actually "in type", have been "squeezed out" to make way for enemy matter received only "just in time".

That being so, we are compelled, in duty to the Truth, to comply with a manifold request, to caution all readers of "*The Christadelphian*" to accept nothing "on

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trust", but to read the contents with the eyeglasses specified in 1 Thess. v. 21; although we sincerely trust that its Editors will see to it that it speedily regains the Christadelphian reputation of being in every sense a Christadelphian Magazine—"our" magazine. F. G. J.

### Christadelphian Publications.

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

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

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

### True Christadelphian Magazines.

THE Truth would long ago have become extinct, but for such "pestilential" publications as the "*Herald*", whose "mission" is to agitate the waters, that stagnation may not arise. They are like the great

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Teacher, in that they “ come not to bring peace, but a sword ”. As soon as they cry “ peace ”, their mission is at an end.

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

Cry aloud and spare not.

Dr. J. Thomas.

### Shall Legal Technicalities Stop Us ?

“ To our own Master we stand or fall ”. Leaving the irresolute and undecided to settle the matter for themselves, we go to work. We cannot afford to waste time discussing such cold preliminaries. The time is too short, and the old man naturally too strong, to be taking care lest we serve Christ and the Truth too much.

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

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

### Copyright in The Truth.

IN “ *Christadelphian Answers* ” (p. 259), one of our veterans, Brother G. F. Lake, set forth the view that no one has any moral right to set up a claim of copyright in the expression of Divine truths. Although one or two publishing brethren have set up such claim, it passes our comprehension how any Christadelphian can come to any other conclusion, seeing our Lord has commanded : “ Freely ye have received, *freely give* ” (Matt.

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x. 8); and, says Paul, it is our duty to pass such on (2 Tim. ii. 2).

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

“Freely ye have received—Freely give”.

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

F. G. J.

### Brother Roberts on Copyright.

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

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

“The Glasgow brethren have my permission to do anything they may desire in the way of printing and publishing works written by me on the Truth, on the single condition that they make no alteration in the matter without my consent. . . . The only other condition I should think it necessary to ask would be

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that in case of my death, should any pecuniary advantage result from the enterprise (which I do not anticipate), a due share thereof should be allowed to Sister Roberts ”.

F. G. J.

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

### Brother Roberts Waives Copyright.

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

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

F. G. J.

### Good Works versus “Goodwill”.

IN the goodness and mercy of God, the Christadelphian Body has been conspicuously free from men seeking to make merchandise of the Truth. Its very constitution is against such. May the day never come

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for the Brotherhood to sanction preaching or writing as "A Living", like the churches of "Christendom"—"good works" turned into "goodwills", to be inherited or passed on as money-getting concerns! Imagine Paul claiming copyright in his *Epistle to the Hebrews*, or John forbidding his brethren to reprint *The Apocalypse*!

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

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

Remember Micah's condemnation of the priests who teach for hire and the prophets who divine for money (iii. 11, 12), and let "Free Trade" in the Truth, by whomsoever expressed, be the Christadelphian's Motto.

F. G. J.

### Reading.

"GIVE attendance to reading" (1 Tim. iv. 13-16). Paul's great concern was, that Timothy should be devoted to the reading and meditation upon the Holy Scriptures, through which alone he would be prepared, and qualified to exhort, and teach in the Ecclesia, and impart the Word of Life to those in darkness.

How necessary the above exhortation is in these days! We greatly fear that many among the Brotherhood are given to reading the light, trashy literature which abounds on every hand, whereas the Word of Life is

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either neglected, or else read in a careless and "indifferent spirit" of *merely doing* the Daily Readings.

If we are to profit by the Reading of the Scriptures, we must also meditate upon the things we read, and meditation is as the plough before the sower, to prepare the heart for the privilege and duty of Prayer, and the harrow to cover the seed when it is sown.

W. Collard.

### Christadelphian Bookshelves.

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

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

W. H. Boulton.

### Clerical Commentaries.

WHILE admitting that occasionally, and in isolated instances, these throw light on obscure or difficult passages, as a general rule they are of little value to the Christadelphian reader. The older commentaries reflect only too clearly the theology of an apostate

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Christendom; the up-to-date commentaries reveal too much in quotations from Wellhausen, Keunen, Ewald, and other Higher Critical "authorities".

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

F. W. Turner.

Read, and re-read, "*Christendom Astray*".

### Clerical Twaddle.

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

Read Dr. Thomas's exposition of Revelation xvi., or Bro. Roberts' chapter in "*Thirteen Lectures*". Then compare the following "comments" from a well-known, and certainly one of the best of clerical Commentaries.

The River Euphrates:

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

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

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



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Three unclean spirits like frogs :

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

Behold I come as a thief.

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

Armageddon :

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

Need further quotations be given ?

Young brethren and sisters—and old, too—desiring the “ real thing ” will not exchange Dr. Thomas and Brother Roberts, with their straight and uncompromising style, and, above all, their wonderful insight into the divine purpose, for any such “ spiritualised ” comments of clerical Commentators.

F. W. Turner.

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

### Dangerous Commentators.

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

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

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

A. T. Jannaway.

### “Reverend” Authorities.

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

R. Roberts.

### Clerical Translations.

A PHILOLOGIST who does not understand the Scriptures is not competent to translate them correctly. A man who is ignorant of what Christ's mission is may

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“speak Greek” with as much facility as “pigs squeak”, and make a speech on every line of Homer in the same tongue, and yet be baffled by a New Testament query of a single sentence.

Dr. J. Thomas.

### Modern Biblical Criticism.

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

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

R. Roberts.

### Critical Investigation.

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

In my experience, what is called “critical investigation” is a very uncertain kind of work—liable in some hands to lead to a state of intellectual pulp—in which the investigator does not know what conclusion to positively come to; or else running off with a notion positively forbidden by the whole current of Bible teaching, sensibly apprehended. It is possible in the philological treatment of even English words, to refine and accentuate them, until the actual current meaning of them is lost or perverted.

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

R. Roberts.

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### Christadelphian Bookstalls.

It is gratifying to note that clerical works are excluded from Christadelphian Bookstalls. As Brother Roberts said—*It is the inevitable misfortune of the situation to be classed with the religious confusion of this nightmare latter day*, without our increasing it by acting as agents for its publications. Brother Roberts set a worthy example, for whereas he could have added to his income by selling their books and advertising them in "*The Christadelphian* " he abstained.

Our advice is, Do not spend a penny on outside works until you have every available Christadelphian book, especially those by Dr. Thomas and Brother Roberts.

F. G. J.

### Clerical Commentaries.

ARE there not Clerical Commentaries in which there is something good, and worth noting?

Such question is frequently asked, as a rejoinder to the sound Christadelphian advice to beware of Commentaries issued from the offices of the "Mother of Harlots and Abominations of the Earth".

Our "Answer" is: Yes; undoubtedly many a good thing is to be found in Clerical Commentaries or Clerically-annotated Bibles. But so many a good thing is to be found in a den of vice. Many a lesson can be learnt, many a good truth can be heard at a theatre of varieties, but who would dream of advising our brethren and sisters to attend such a place to obtain such? There is at least one good ingredient in a "Treacle Fly-Paper", but who would dream of recommending such to children for that reason?

And so no wise or thoughtful Christadelphian Shepherd would dream of recommending the poisonous Commentaries of the Apostasy because of a few good things to be found therein.

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Much less would any Christadelphian Shepherd consent to act voluntarily as agent for such works. F. G. J.

Read "*Eureka*", "*Elpis Israel*", and "*Christendom Astray*".

### Our Duty and The Gospel.

THE Call of the Truth demands self-surrender; it means the complete subordination of the individual saint to the claims of God. Wholehearted love for God expressed in selfless service is the divine requirement enunciated by the Spirit through Moses, and reaffirmed and illustrated by Jesus. Co-operation with God through Christ is the highest privilege of the saints, whether considered in its present probationary stage, or its ultimate perfected condition. It is our duty to say "Come" (Rev. xxii. 17), to "preach the Word" (2 Tim. iv. 2). Dare we neglect this? The Truth makes propagandists of all, and whether it be public or private work, we must never allow present comfort or personal prestige to stand in the way of our duty to God. It is with us to-day, as Paul told the Corinthian Ecclesia (1 Cor. ix. 16), necessity is imposed upon us; and alas for us if we fail to preach it; but whilst we have this sacred duty to carry out, we need to remember other duties—our homes, our wives, and our little ones.

F. E. Williams.

### Preach The Word.

It is not enough to say the people have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible, it is true; but is it not a neglected book? There might as well be no Bible in the world, as far as the great body of mankind is concerned. We have thus an exalted function to perform—a noble opportunity to turn to account;

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and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration?

To put the matter in another light: Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

R. Roberts.

### **Tract and Lecture Bill Distribution.**

TRACT and lecture bill distribution is an all-important item in an ecclesia's operations. Without it no meeting can reasonably expect to make headway. It is a work that should receive every encouragement; it is arduous and trying, and calls for not a little moral courage and endeavour. Where this work is well and cheerfully performed, what pleasure it must give to God! God saves by preaching, and to place in the hands of our neighbours literature advertising or expounding the Truth is in these days one of the most efficacious forms of preaching.

This work at South London is carried on by what is called "The Lightbearers' League". The creation of this excellent institution is, perhaps, the most encouraging, if not the most important event in the Ecclesia's little history. Similar leagues have been organised in other places, with good results. Where such an institution exists it may be looked on as an index to the health of the Ecclesia—activity and no grumbling means robustness. If the League's members keep up and increase, it is a good sign, but a bad one if they diminish.

A. T. Jannaway.

### **Public Speaking (1).**

It is quite right that brethren should attempt to equip themselves for the work of proclaiming the Gospel, and

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there are many lines of study which may tend to increase their capacity.

It will be well, however, to remember that the greatest quality in any speaker is to be thoroughly in earnest over the message he is delivering. If training tends to make him artificial he would be better to remain untrained.

The best instruction in Public Speaking I have ever read states that there is no best method for everybody, but it shows the student how he may find the method which is best for him. We need a method which will help us to speak effectively while not in any way tending to make us artificial. We desire to impress the minds of the hearers with the truth and value of the message, not to make them comment on the polish of our speaking.

There are a few rules that apply to all speakers :—

Throw the voice up to the roof of the mouth, forming the sound as you do humming. If this, the proper way of speaking, is once properly mastered, even one with a weak throat can speak in public day after day without detriment.

Enunciate clearly. Many of the brethren render themselves almost useless as lecturers by slovenly pronunciation.

Islip Collyer.

### Public Speaking (2).

PREPARE well and find a method of notes or memorising which will keep you on the track you have laid out.

This can be done without elaborate notes, even by one with a poor memory. By reducing the prepared ideas to sentences, and then further reducing to single key words, it is possible to bring the notes for a lecturer into very small compass and yet guard against that aimless wandering which sometimes takes the place of exposition.

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Finally, let any speaking brother stick to his proper work. If he is exhorting, let it be exhortation. If he is lecturing for the benefit of those who have not embraced the Truth, let him expound First Principles.

If he can find a new method of presenting the elements of Truth, so much the better, but it is not desirable to wander into byways in search of new elements.

Let the speaker who chafes at the repetition of simple truths remember that it is far more difficult to make a simple exposition so good that the brethren are interested than to arouse their interest by something new. Yet all wise brethren agree that we need the Simple expositions for our lectures. It is better to lead the sheep into the old pastures even though we seem to recognise every blade of grass than to take them into an uninteresting wilderness full of picturesque but unnutritive thorns and briars.

Islip Collyer.

### Sunday Schools.

I THINK it very important to have the children of believers well instructed in the Scriptures. It greatly facilitates their progress in the Truth when they become mature enough to think for themselves and investigate on their own behalf. Some have objected to this, because it is a sectarian custom; but I cannot see that this is a valid objection. It is true sectarians know very well how to build up their systems and propagate their principles; and why may we not act as wisely? Indeed, it is our duty to do so. We are commanded to use the wisdom of the serpent, together with the harmlessness of the dove.

When we consider, too, what numbers of children would grow up in ignorance of the Word of God if some such means were not adopted, on account of the pressure of adverse circumstances upon the parents, the duty of attending to them is more manifest.

(Sister) E. Lasius.



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### Sunday Schools—Their Need and Good.

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

There is this tendency to counteract, as well as the positive instruction to be given, so that the work of the teacher is a comprehensive and responsible one; and as the late Editor of “*The Christadelphian*” used to say, worthy of all honour as involving much sacrifice and labour without very much present result.

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

(Sister) S. J. Ladson.

### Ecclesial Shepherds.

EXHORTING and lecturing brethren are, to a large extent, the nourishers of the Ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious—“meaty”, as the Americans say. How can they do this? By following the teaching and example of Christ and the Apostles. Where this is done the Scriptures will not be given a second place in the preparation of addresses, nor will the writings of Ortho-

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dox commentators be flown to for ideas and information in preference to standard Christadelphian works. . . . What is more sad than to hear a brother set forth, with a flourish of trumpets, questionable thoughts gleaned from Bishop Brown, Canon Jones, and the Rev. John Robinson, whilst displaying the grossest ignorance in regard to Bible truth?

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

A. T. Jannaway.

### Our Warfare Now.

PAUL says: "the weapons of our warfare are not carnal, but spiritual" (2 Cor. x. 4). In his letter to the Ephesians (vi. 14), he enumerates them as the girdle of truth, the breastplate of righteousness, the preparation of the Gospel of Peace for sandals, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the Word of God. This is the "whole armour of God" which "the people of the holies" are permitted to use. The two-edged sword of the Spirit is the only offensive weapon they are allowed to wield in combat with the Beast. The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with their blood, and to bruise their heads like serpents, but their Captain has said: "Vengeance is mine, I will repay". The people of the holies are forbidden to act under such impulses; but to imitate Jesus, who resisted not, but committed his cause to God. Unresisting suffering is the law of his spiritual warfare. If persecuted, they must fly; if smitten, they must not smite again; if reviled, they must bless; but, withal, "fight the good fight of faith" with the Word

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of God, without favour, affection or compromise, with anything that exalts itself against the Knowledge of God.

Dr. J. Thomas.

### A Good Report of Them Without.

THIS qualification for a minister in the Ecclesia means that he must possess an unimpeachable moral character in the estimation of the alien—a man “without rebuke”. Yes, an evil report that was not true if it were generally believed would at least be a reason for standing aside from the more public work until such times as things looked better.

F. G. J.

### Novices.

It is not wise to appoint a “novice” (one newly come to the faith) to the position of a leader, or to depute to such an one the important task of interviewing candidates for immersion. It is not wise to include among our speakers one who is uncertain in his convictions regarding the First Principles, nor one whose moral walk is questionable. No meeting can possibly prosper if sound doctrine and purity of character are lacking in its leaders. Let the brethren and sisters who have the choosing of leaders think seriously on these matters. Are we not careful and thoughtful in the engagement of an assistant or a servant as to their suitability? How much more painstaking should we be when we select for God men to fill important offices in connection with His Church.

Ecclesial business is God's business, and woe to us if we carry it on negligently. We want to do our “voting” with God in mind. We must train ourselves to act from principle, and not from sentiment or mere fancy, in our choice of brethren to exhort, to lecture, and to manage the affairs of our Ecclesias. God asks this at

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our hands, and our well-being lies in our obedience. On the eve of an election, let us make it a point to refresh our minds on this subject by reading 1 Tim. iii. and Titus i.—noting particularly Paul's comment "*must be*".

A. T. Jannaway.

### A Laodicean Ecclesia.

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

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

A. T. Jannaway.

### Exhort One Another.

THE word "exhort" is derived from a Latin term used by the Roman Centurions when their legionaries were faced with a difficult situation. It seems, therefore, a suitable translation of the original Greek.

The Truth is a warfare, and means a daily struggle with the enemy within and without. To overcome we

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need strength and encouragement. While this is obtainable mainly from prayer and meditation on the Word, an additional source is the help we receive from the exhortations of our brethren and companions in the Fight. Often do we feel cast down and dispirited, but a brother comes along with a word of cheer and exhortation, and gives us fresh strength for the contest.

Let it not be imagined that exhortation is the sole duty of the brethren appointed for the purpose. Each of us can administer words of comfort, edification, and, if necessary, warning, and very often this personal exhortation is far more effective than what is spoken from the platform. This service is not an optional one; it is a command, and if we keep our eyes and ears open we shall find ample opportunity to administer to the spiritual needs of each other.

J. M. EVANS.

### Need for Weekly Remembrance.

“THIS do in remembrance of me”, says Jesus; but as people in the far-off 20th Century, we ask—When? Surely in harmony with the Apostolic example, on the first day of the week. And what a day of remembrance it is! And as the first day is also, in the economy of God, the eighth day, with a wealth of glory attaching to it, past and present, we say again, what a day for remembrance, to be sure!

But remember Whom? Our absent Lord, “Who loved me and gave Himself for me”. Could we ever forget such love? Nothing is easier. The bustle, the cares, the whole of life’s competing interests would crowd right out of our mind the love of God, which is in Christ Jesus, and the reconciliation which is ours thereby. In the good Providence of God we are invited week by week to deliberately face these great spiritual

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and eternal realities to which we have become related.  
Call to remembrance :—

Once far off—now made nigh.

Once in darkness—now in the Light.

Once strangers—now of God's family.

Heirs of God : joint heirs of Christ. And so, around the Table of the Lord we gather to listen afresh to his gracious promises. He is still saying to us—Remember me. Dare we ever forget ?

Wm. Jackson.

### Sisters to Keep Silent.

THE silence which Paul enjoined on the sisters was "in the Churches" (1 Cor. xiv. 34) ; and when he speaks again on the same subject, but without the same express qualification, in 1 Tim. ii. 11, it is evident from the first verse that he is speaking of the assembly of saints. Beyond this, it need not be restricted. For there are many ways, outside the Ecclesial meetings, in which a " daughter of Sarah " may find scope for serving the Truth. What is interdicted is that a sister should stand up to teach in a public or official way, in which she would necessarily " usurp authority over the man". There are many fields of usefulness in the Truth for which a sister is eminently fitted—for instance, a Sisters' Bible Class, or Singing Class, or service in the Sunday School, or tract distributing, or even amongst brethren when assembled in merely conversational capacity

Compiled (F. G. J.).

### Don't Talk Shop at the Meetings.

IN the world an expostulation is used to express the dislike of people of various occupations when engaged in social intercourse for those who will persist in dragging the conversation round to their own personal business doing—" Don't talk shop !"

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There is something here which we may properly bring to bear upon our conversation in the Ecclesial Meeting. "Let your speech be always with grace, seasoned with salt" (Col. iv. 6).

Why, immediately before and after the meeting for the Breaking of Bread—that solemn remembrance of the Lord—should some brethren (and sisters) find so much pleasure in talking about their business and its vicissitudes? Why not leave it entirely alone for the occasion and concentrate on greater things? Surely six days should provide ample opportunity to "Talk Shop" or deliver parcels. Can we not make the meetings a place to contemplate the greater thing—the Divine things—and put these other matters away?

G. H. Denney.

### Starting a Separate Meeting.

SHOULD brethren be withdrawn from because they set up a separate Ecclesia in the same place, without permission of the parent Ecclesia? It depends, to some extent, on the circumstances. The Scriptures authorise withdrawal on the grounds of heresy or false doctrine (1 Tim. vi. 5; Tit. iii. 10), for causing divisions and offences (Rom. xvi. 17), disorderly conduct contrary to Apostolic injunctions (2 Thess. iii. 6), unrepented offences and trespasses (Matt. xviii. 15-17), immorality (1 Cor. v. 11-13). If none of these reasons is present, there can be no ground for withdrawal. Breach of an Ecclesial rule forbidding such a cause is not a sufficient reason; it is only man-made, and cannot be advanced in support of such an action. On the other hand, this should not lead brethren to lightly open another meeting unless there are good reasons for so doing.

W. H. Boulton.

### Doomed Ecclesias.

THAT Ecclesia which runs counter to the Apostolic counsel and puts into "office" (Rom. xii. 4; 1 Tim.

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iii. 1) brethren who do not possess the qualifications so clearly set out and defined in the New Testament Scriptures (1 Tim. iii. 1-10; Titus i. 6-9); or which elects certain ones to lead for the mere fleshly reasons that they are good speakers; or, so well-educated; or such estimable personages; or, so kind and charitable; or, so able; or, may-be, because of their relationship to other members of the Ecclesia—such an Ecclesia is doomed, for God will not be mocked—we can't deceive Him who walks in the midst of the light stands! The Ecclesia will have its light stand removed, or it will be allowed to "go to the dogs"—take on the ways of the Gentile world, become latitudinarianism, although from a social, and possibly a clerical, point of view, able to boast as did the Church at Laodicea (Rev. iii. 17).

F. G. J.



## SECTION X.

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### Final Words.

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#### Privileges and Responsibilities.

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

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

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

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

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

W. Buckler (sen.).

#### My Message.

"I HAVE been young and now am old", having attained to honourable mention in Psalm xc. 10; and although by reason of strength one is still able to "provide things honest in the sight of men", and also to call the attention of one's fellows to the inexhaustible store of "the true bread from heaven", the stern truth

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has to be recognised that the greater part of one's life is now history and cannot be recalled.

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

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

S. A. Garside.

### Our Race for Life.

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

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

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Paul says, " God is faithful, Who will not suffer us to be tempted above that we are able to bear, but will, with the temptation, also make a way to escape, that we may able to bear it " (1 Cor. x. 18). God scourgeth every son and daughter whom He receives; but do not be discouraged, for Paul says, " Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him " (1 Cor. ii. 9).

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

W. Finnemore.

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

WE, who to-day have become candidates for the Kingdom of God, are also witnesses for His Truth in these closing days of the Gentiles. Feeling the power of the Truth as a moral impulse—not a sentimental sensation—and conscious of our association with the Divine Mind, we are possessed with an overpowering sense of the goodness of God; also with the sobering conviction that the messengers must in all things be consistent with his Message.

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

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

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

G. H. Lethbridge.

### **Sister R. Roberts's Favourite Scripture Texts.**

DURING the Breaking of Bread: John xiv., xvii. Daily Comfort and Consolation: The Epistles of Paul to the Ephesians and Galatians. Psalms innumerable, but particularly the cxlv., for one.

To test my love whether it be of the right sort: John xiv. 28; 1 Cor. xiii.; 1 John iv. 10-21.

Sister Robert Roberts.

### **From Brother Roberts's Eldest Daughter.**

If loving hearts were never lonely,  
If all they wish might always be,  
Accepting what they look for only,  
They might be glad, but not in Thee.

Well may Thy own belovéd, who see  
In all their lot their Father's pleasure,  
Bear loss of all they love, save Thee,  
Their loving, everlasting Measure.

Well may Thy happy children cease  
From restless wishes, prone to sin,  
And in Thine own exceeding peace  
Yield to Thy daily discipline.

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We need as much the cross we bear,  
As air we breathe, as light we see;  
It draws us to Thy side in prayer;  
It binds us to our strength in Thee.

(Sister) Eusebia Firth.

### Is God Dead, Too, Mammy?

NEARLY forty years ago the writer was deputed to visit a little ecclesia on the South Coast. He was the guest of a sister with a large "little" family, and she related how one of them—a boy of five—whom she had taught to have absolute trust in God as a Father to the fatherless and a Husband to the widow, taught her the same truth. One Saturday evening she was bathing the little one, when, hearing a noise in the passage, she rushed to the kitchen door, only to find it slammed in her face and held fast from the outside. She called to be let out, but was met with the rejoinder that her husband had met with an accident and was being carried up to bed, and she would be let out presently. She returned to the little one in the bath, and burying her face in her hands, gave vent to her grief, and in answer to the little one's question, replied, "Your poor Daddy is dead—Your poor Daddy is dead". To which the little one queried, "And is God dead, too, Mammy?"

She assured me she felt a different woman.

How true is Psalm viii. 2 even now.

F. G. J.

### At Nearly Eighty!

CHANGE is our portion now!

Yet midst our changing lot,  
Midst withering flowers and tempests drear,  
There is that changes not.  
Unchangeable Jehovah's Word,  
"I will be with thee", saith the Lord.

C. Meakin.

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### A Real Christadelphian Standard.

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

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

Shortly with him I hope to stand, when human learning and human pride, with all its nasty paraphernalia of parchments, papers, inkmarks, books, libraries, contradictions, disputations, bewilderments, and general crase, shall have disappeared in the abyss of rottenness and eternal decay.

R. Roberts.

### To Christadelphians.

YE see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.

That no flesh should glory in His presence.—*Paul.*

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### **The Old Landmark of Christadelphians.**

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

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

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

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

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

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

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

W. Jackson.

### **Ominous Tendencies.**

MANY impressions pass through the mind when reflecting as to what will happen to ecclesias when the faithful and tried brethren are removed from their midst. How sad Moses would be when God told him the Children of Israel would turn to idolatry and forsake the “fountain of living waters”! The Scriptures pourtray the same waywardness in Israel right on to the Apostolic days. Paul declared that trouble would arise among those who professed the Truth, and that in the closing days of the Gentiles men would become lovers of themselves and of pleasures more than lovers of God.

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We do well to ponder over these things, for we have the same human nature with all its frailty and waywardness to deal with.

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

Another important feature that should be aimed at in ecclesias is the election of serving brethren, who manifest the characteristics described by Paul to Timothy and Titus; for where the love of Christ dwells richly by faith, the members of the ecclesias are influenced thereby. Therefore, beloved brethren, watch ye, stand fast in the Faith, quit you like men.

J. Battersby.

### Years That Teach Wisdom.

THOSE brethren who look with complacency upon the Truth generally, and who (notwithstanding the warnings of the Truth's veterans) would have the household believe that all is well, and that there is no need to be



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alarmed, would do well to ponder the following from the pen of a living contemporary of Dr. Thomas, and one who has been "fighting the good fight" for half a century :

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

Vicars Collyer.

### **Awful Times and Solemn Words.**

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

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

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

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

G. Creed.

### **The Work of The Truth in Danger.**

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

This time the danger comes in the form of a cry from the "other side" for "re-union". This means, so far as we are concerned, that we should abandon our stand, and "join up" with those who, on account of their

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adopting either Bible-destroying doctrines, or agreeing to tolerate or fellowship those doctrines, are separated from us.

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

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

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

A. T. Jannaway.

### **"Temperance Hall" and "The Other Side".**

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

(Sister) Eusebia Firth.

\* See Section III.

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### Losing Our Christadelphian Unity.

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

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

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

J. M. Thomas.

### The Perils Among False Brethren.

NOTHING could be more timely at the present time than the excellent, because godly, counsel given in "*The Christadelphian*" thirty-six years ago to a brother when the Inspiration Controversy was raging: "Paul was 'in perils among false brethren', to whom he did not 'give place by subjection'. 'No, not for an hour; that the truth of the Gospel might continue

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with the brethren. He even withstood Peter to the face, for the simple reason that 'he was to be blamed' for his 'dissimulation'. So likewise do you wrestle on, and for the same end, that the truth of the Gospel may continue with us, and God will bless you, and the faithful will thank God that He has not permitted to cease out of the earth, in these dark days, 'faithful men able to teach others'".

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

F. G. J.

### Neutral Christadelphians a Danger.

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

I, for one, know no man in this warfare as a brother and a friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe; the enemy, knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.

Dr. J. Thomas.

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### Slack Ecclesias.

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

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

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

Some of us have weathered many storms, both in the Household of Faith and outside, and may therefore offer a word of counsel, especially to the younger ones.

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

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

J. E. Bamford.

### Terrible Departures.

A PAMPHLET, entitled "*Christadelphian Unbelief*", emanating from a former brother, or some unnamed organisation in Canada, has been circulated in Britain. It makes some very sweeping charges against the brotherhood generally, and calls upon all right-minded brethren to "come out" from our ranks. The writer states that not only in "the faith" has the household

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apostated, but also in practice. We have, he says, departed grievously from the standard of our early history. We are addicted to theatre and concert going, card-playing, novel-reading, dance parties, and other character-destroying practices.

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

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

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

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

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

Philip E. Davies.

### Things that ought not to be.

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

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

"In the Truth" is a glib phrase.

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

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

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

Ecclesias for the most part are becoming lifeless;

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mainly formal in character and action—A Social Circle.

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

F. E. Williams.

### Christadelphians Speaking Perverse Things.

NEARLY 1900 years ago a pathetic figure stood before the elders of Ephesus for the last time. They were to be his witnesses that he was pure from the blood of all men, inasmuch as he had not shunned to declare the *whole* counsel of God.

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

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

Beware of these offerers of strange incense.

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

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

J. Bonds.

### Our Perilous Times.

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

The allurements of the world, the seductiveness of

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

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

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

What is the remedy?

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

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

THAT is the true perspective.

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

M. Adams.

## Ominous Signs.

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

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

How do I stand?

On coming out of the world at the bidding of the Gospel, did I bring my heart away with me, or did I



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only bring my intellect? Are my affections still with the fleeting things of this life?

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

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

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

A. S. Wadsworth.

### Our Present Day Dangers.

ONE of the dangers of the present day, which are the "last days" of the apostle's allusion in 2 Tim. iii., is to yield to the temptation, of which we are susceptible, and to become, along with our contemporaries, "Lovers of pleasure, more than lovers of God".

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

J. W. Smith.

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### Perils of the Last Times

(2 Tim. iii. 1-7).

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

Read the Scriptures daily—aloud, if possible. Take time to grasp the sense. Consult sound expositors, as Dr. Thomas and Brother Roberts. Persevere thus, and you will be safeguarded against the unbelief in Moses and the Prophets rampant in the world, and—shame to say—not altogether unknown among professed friends of the Truth.

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

Let neither cares nor pleasures crowd God’s Truth and Word from your mind. Prayerfully persevere thus, and you will grow in Christ and be enabled to “keep unspotted of the world”, “fruitful in every good work”, to “endure to the end”, and sweetly realise at last that “the Holy Scriptures have made you wise unto salvation” (1 Cor. x. 13; 2 Tim. ii. 15-17; Psalm cxix. 97, 180; Mark iv. 19; James i. 27; 2 Tim. iii. 15-17).

Ernest Pitt.

### Trust the Lord.

PROVIDED we do our best in the ecclesia to which we belong, we need not worry unduly about the trend of events, or to talk as though the Truth was “going to the dogs”. Our Lord has distinctly assured us that he “walketh in the midst of the candlesticks” and that the “candlesticks” are the churches or ecclesias (Rev. i. 20; ii. 1). He, moreover, assures us that “all power” has been given to him by his Father (Matt. xxviii. 18).

Then why worry, if we are really doing our best? It must be displeasing to him to see we overlook the before-

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mentioned assurances. We want more faith, and if we do but exercise such, we shall realise that "*all things work together for good to them that love God, and to those who are the called according to his purpose*" (Rom. viii. 28).

Alas, that many who ought to give words of hope and encouragement should so often be just the reverse, and talk as though the Lord was afar off and unmindful of the work of the Truth in the earth.

F. G. J.

### Contend Earnestly.

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

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

The time has been one of varied experiences. Much labour, many griefs, much experience of goodness, many errors, and a continual experience of the love and mercy of God.

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

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

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

G. F. Lake.

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### Fore-warned—Fore-armed.

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

Let us ask and answer this question : Who have been the worst corrupters of the Faith and the worst spiritual seducers of our brethren? Not bad men, or brethren of bad repute; not ambitious novices or dissatisfied upstarts. Oh, dear no! That class of corrupters would succeed in drawing after them very, very few; in fact, those members who were carried away by such would be a very good riddance to any Ecclesia.

No; nearly half a century's experience has taught us that the corrupters who have done the most " mischief " have been the kind, broad-minded, liberal-hearted leaders, who invariably have an eye to a seat on the fence—leaders, not because they possess the qualities of leaders, but because their followers are made up of non-thinkers, who, loving to be at peace with all men, choose the easiest route thereto, and therefore, needing a leader, select one after their own heart, and invariably have as their motto : " Let sleeping dogs lie ", which is the reverse of the Apostolic one of " Contend earnestly for the Faith " (Jude 8).

F. G. J.

### Hold Fast.

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

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

It is the recognition of this grim possibility that makes some of the older brethren so insistent in their exhortations to " Hold Fast ". Many of us, if we were

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dying and hardly able to speak, would make those two words our last message to the Brotherhood. We are convinced that the saving truth of the Gospel has been brought to light, and the greatest need for these days is that we should hold fast to the Faith and build up character on this true basis.

We differ in temperament, and we may differ in judgment as to the right course to pursue in time of danger, but among those who have taken an active part in the Truth's warfare during the last thirty years there will be absolute agreement as to the need of this exhortation to "Hold Fast".

Iship Collyer.

### **Robert Roberts after Obeying the Truth.**

My gratitude is unbounded. I cannot possibly give utterance to my feelings. What a great salvation has been revealed!

What a book is the Bible! What a God is Jehovah!

My heart swells with grateful emotion when I contemplate these things. R. Roberts (in letter to Dr. Thomas).

### **"Be of Good Courage".**

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

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89, 40), and those who dared to stand alone, as Phineas (Num. xxv. 7-18); Daniel (Dan. vi. 11, 22); Paul (2 Tim. iv. 16.)

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

W. Collard.

### Difficult Times.

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

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

Above all, remember the saints' duty is to be like Christ—"holy, harmless, separate from sinners".

W. H. Boulton.

### An Old Christadelphian's Message.

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

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What cause for thankfulness; how we praise the memory of those days, the many visits we had from the London brethren, and among our visitors both Brother Roberts and Dr. Thomas (who spent a week with us).

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

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

### Honour to whom Honour.

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

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

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

Philip Hall.

### A Joy in Old Age.

THE hope of seeing Jerusalem in her glory; of having the illustrious men we read of in the Holy Oracles as

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permanent companions; of an introduction to large numbers of Angels—yea, and many other pleasant surprises in addition; for we read that at God's right hand "are pleasures for evermore" (Psalm xvi. 11).

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

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

### Christadelphian's Key-note in Life.

WHAT a key-note!

"All things work together for good to them that love God, to them that are the called according to His purpose" (Rom. viii. 28).

Aye, what a key-note!

All we have to do is to make sure that we really *do* love God, and that our everyday life makes manifest that we are the called according to His purpose.

Just a few tests—let us apply them personally:

"Oh, how love I Thy law! It is my meditation all the day" (Psalm cxix. 97).

"Whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

"Always abounding in the work of the Lord" (1 Cor. xv. 58).

"Not forsaking the assembling of ourselves together" (Heb. x. 25).



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**“ As ye would that men should do to you, do ye also to them likewise ” (Luke vi. 81).**

**And, too; Remember that our elder Brother**

**“ Ever liveth to make intercession ” for us (Heb. vii. 25).**

**That he has**

**“ All power ” in Heaven and “ in Earth ” (Matt. xxviii. 18).**

**That he still**

**Walks “ in the midst ” of the churches (Rev. ii. 1).**

**Then, what matters what happens—He controls all; and hence, “ All things work together for good ”.**

**What a key-note !**

**What true Christadelphian dare fret ?**

**F. G. J.**

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

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

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

**We should rejoice to be permitted to see the rearing up of that Temple which is to be established in Judah's portion of the Holy Land, when Abraham and Christ**

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will be the reigning Sovereigns of the whole world, and will bless all the nations who are subject to their righteous rule; when the law shall go forth from Zion, and the Word of Yahweh from Jerusalem. Then will come to pass the words of the Prophet saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isaiah xl. 1, 2).

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

(Sister) Eusebia J. Lasius.

## Our Most Dangerous Enemies.

THE greatest and most dangerous enemies to Christ are those who pretend to be his friends but are not faithful to his doctrine; and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

Dr. J. Thomas.

## Christadelphians.

I HAVE borne the name of Christadelphian for forty years, and upon the significance of that title a few words may be useful. It came into existence when it was necessary to distinguish the brethren from other so-called Christians. Ever since, that name has stood for

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the One Faith and for separation from the present evil world in its Religious, Social and Political aspects.

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

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

J. M. Evans.

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