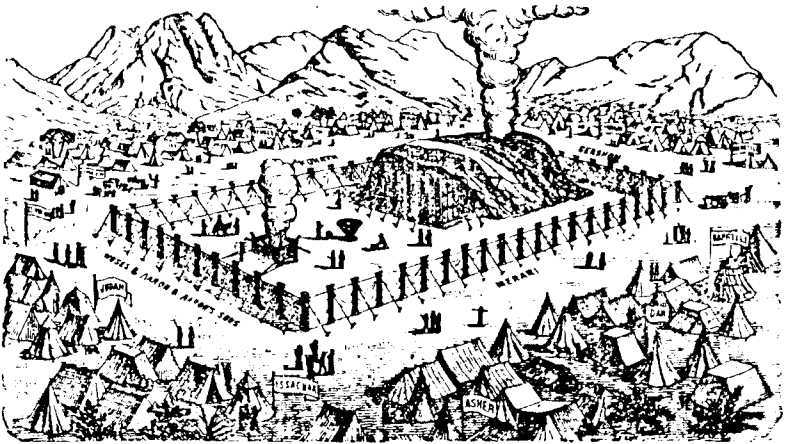


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1988

July

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- Rest From Their Labours..... 241
- Sarah's Daughters..... 243
- Hold That Fast Which Thou Hast, That No Man
Take Thy Crown – Part IV..... 244
- For Ever and Ever..... 248
- The Need for Apocalyptic Truth..... 249
- Letter from Belmont Ecclesia..... 252
- Response to Belmont Letter..... 254
- Richmond in 1861..... 257
- Be Ye Ready..... 259
- Questions and Answers..... 260
- Editorial Flyleaf..... 263

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“The KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to THOSE WHOM THE BLOOD OF THE COVENANT BRINGS before his tribunal.”

JOHN THOMAS, *Eureka*, Vol IIIB, p. 189

The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were TWO CLASSES of saints in Christ Jesus constitutionally. . . . The constitution and destiny of these TWO CLASSES, though originally built upon the same foundation, is widely divergent. . . . The judicial inspection of his household, having separated the refuse and the vile from those “accounted worthy to obtain of the *aion*, and the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they go away into *aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

JOHN THOMAS, *Eureka*, Vol. IIIB, p. 256

“Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone himself on earth, and in so doing, to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood” (cf. I Cor. 15:28).

JOHN THOMAS, *Herald of the Kingdom*, 1858

The Sanctuary-Keeper

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"Ye [Aaron and his sons] shall keep the charge of the sanctuary, and the charge of the altar" -- (Numbers 18:5).

"Ye [brethren of Christ] are an holy priesthood to offer up spiritual sacrifices" -- (I Peter 2:5).

"Thou hast kept My Word and hast not denied My Name" -- (Rev. 3:8).

VOLUME 11

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Rest from Their Labours

"And I heard a voice from the heaven, saying to me, Write! Blessed the dead dying in the Lord from this time. Yea, saith the Spirit, in order that they may take rest from their labours; and their works be goeth in aid of with them" (Rev. 14:13).

THE LABOURS of the Saints are world-wide. Mankind have no conception of them. They are labours whereby "every island shall flee away, and the mountains shall not be found" (Apoc. 16:20). These are the islands and mountains of the political earth—the kingdoms and empires of the world. All these are to become the kingdoms of the Eternal Spirit and of his Anointed Body consisting of Jesus and his Brethren (Apoc. 11:15). Let the reader figure out for himself the work to be performed in rendering them powerless and bringing them into absolute subjection to "the King of the Jews," and he will be enabled to form a faint idea of "the works and labours of the Saints," to be performed before they take rest in the kingdom of the Deity.

These islands and mountains, of which Great Britain, Russia, France, and such like, are examples, are maintained in political existence by vast naval and military power and resources; and the Continental Powers are so constituted that they can conscript "the last man" for conflict in "the last ditch," before they will yield to temporal and spiritual annihilation. But the decree has gone forth, and is here apocalyptically recorded against them. They must succumb and "wait for his law." Their fleets must be surrendered and their armies routed, slaughtered and dispersed. Their hearts will be

hardened like the heart of Pharaoh. "Yahweh hath made all things for himself; yea, even the wicked for the day of evil" (Prov. 16:4).

Hence, he hath made the Powers that be for the day of evil as "vessels of wrath fitted to destruction," in which he will make his power known (Rom. 9:22). Their hardened hearts will cause them to stand and resist till they are broken to shivers as the vessels of a potter (Apoc. 2:27). It is Jesus and his Brethren who have the glory of giving them this terrific overthrow, in the execution of their judicial labours upon Babylon, and the world-wide worshippers of the beast and his image. To reduce these islands and mountains to a submarine level—to overflow them with an unruffled and glassy sea; to make them as "a plain before Zerubbabel," and to develop "a great mountain thereon that shall fill the whole earth" (Dan. 2:35), these are the labours of the Saints which will leave their mark upon the world for a thousand years; nor will they ever be forgotten, as long as the sun and moon shall shine upon the earth.

But their prowess is not exclusively of themselves. "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise;" "The Father that dwelleth in me, he doeth the works" (John 5:19; 14:10). Upon this principle "their works" are performed likewise. The Saints can do nothing of themselves; for it is "not by might nor by power" originating from men; "but by my Spirit, saith Yahweh Tz'vaoth." The prowess of the Saints is all attributable to the Spirit, which they will have become in being "justified by Spirit" after their appearance at "the tribunal of Christ"—that which hath been born of spirit is spirit" (John 3:6).

The antithesis in Zechariah 4:6 is between flesh and spirit. The "great mountain" which before Zerubbabel is to "become a plain," is the power of the old Adam, organized and concentrated in the powers represented in Nebuchadnezzar's Image. This is to be broken to pieces and scattered as chaff, "not by the might and power" of mortal men, however effectively armed and disciplined; but by the Spirit incorporate in the Saints; and energizing the armies of Israel under their command; so that five Israelites, as so many Samsons, may chase a hundred, and a hundred put ten thousand to flight (Lev. 26:8).

In this exposition the reader will see in what sense it is said, "their works He goeth in aid of with them;" and he will also perceive who it is that goeth in aid with them, and what noun likewise is the singular nominative to the verb *akoluthei*, in the third person singular of the present indicative. The Spirit goeth with them in aid of their works. Without the Spirit they could do nothing; but aided by the Spirit there is nothing too difficult for them to accomplish. The Spirit is their *akolouthos*, or "attendant," in whatever capacity the circumstances of the situation may require them to act.

"He goeth with them," *akoluthei met auton*, so that, as Ezekiel saw in his visions of the Elohim, "whithersoever the Spirit was to go, they went"

without being turned aside from the execution of their purpose (chap. 1:12,20). Thus it is not the works of piety and "supererogation" performed by "professors of religion," and the charitable of no profession, which "follow them up to joy and bliss for ever," and obtain for them "a speedy recognition and reward." This is a vain conceit of the carnal mind, which, in all its thinkings is at variance with the truth. Nor does it mean that they who die in the Lord in the Millenium are blessed in an especial sense, as compared with those who die in the Lord in the times of the Gentiles. Such is not the fact. More blessed are they who die in the Lord during his absence from earth; for though their tribulations are greater while living, the glory and honour will be greater in the kingdom; when their post-resurrectional labours, aided by the Spirit, shall have conquered for them therein, "the rest that remaineth for the people of God."

JOHN THOMAS

EUREKA, vol. IIIB, pp. 48-49

Sarah's Daughters

Respected Brother.—Is it lawful for those who have been sanctified by the New or Abrahamic Covenant, dedicated by the inestimably precious blood of Jesus, to decorate their "vile bodies" with gold and silver earrings and finger-rings, and so forth? I do not inquire for myself; for I neither do nor intend to wear them; but for the benefit of those professing godliness who do.

I remain yours in the One Hope of the Gospel and of the not far distant appearing of Christ.

SARAH POTTER

Chicksaw Co., Iowa, Aug. 22, 1859.

In relation to Sarah's daughters wearing metal trinkets, or bedazzening themselves with flashy ornaments, the best reply that can be given is in the words of the apostle, that "women adorn themselves in modest apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godli-

ness) with good works" (I Tim. 2:9); "whose adorning," says Peter, "let it not be that outward of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves" (I Pet. 3:3).

Nothing looks so indicative of a vulgar mind and groveling instincts as a load of flash jewelry dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside.

The lower we descend in the scale of civilization the more pleased do we find the natural man with exterior ornamentation. The more empty his head, the more childish his delights.

The savage paints his face, sticks

feathers in his hair, and is in ecstasies with colored cut glass in the form of beads, or sparkling in brass, or copper washed in gold. All this becomes him well, because he is an uncultivated barbarian, and a mere creature of fleshly instincts.

But for men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon her neck, or a pecil case hanging from a chain where it is rendered utterly useless for writing, and upon divers fingers of her hands ring piled upon ring in gross profusion, we are not reminded of any latent godliness within.

On the contrary, we are rather prompted to inquire, Of what dark age of the world is this jeweler's show-block in crinoline the type? A sensible man despises such sham; how much more contemptible then must it appear to God! He looks to the jewelry of the hidden man of the heart, and if He find that well and highly adorned, He counts that daughter of His family a jewel of His

heart.

It is truly nonsensical for women professing godliness to follow the fashions of the daughters of Belial. It is all very well for those whose instincts are groveling, and their brains addled by trashy literature, to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. It finds employment for the industrious and ingenious mechanic and artisan. But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought, therefore, to be the subjects of too divine a consciousness to trick themselves out in the glittering peddlery of a wandering Jew. Then let them put the trash away, and they will fulfill the exhortations of the apostles; and if they care at all to do so, in so doing they will commend themselves to the approval of the

EDITOR
JOHN THOMAS

March 13, 1860.

Hold That Fast Which Thou Hast, That No Man Take Thy Crown Revelation 3:11—Part IV (Conclusion)

D ID THE first century brethren see "the day" approaching? What "day" is being referred to? Obviously, it is the day they most desired — the day of their Lord's return. Isaiah 2:12 treats of this "day of the Lord of Hosts," as do numerous other references. Do you think those early believers expected the early return of that Priest-King who had ascended into the heavens from Oliver's windswept brow? Without qualification, Yes! Emphatically, they did. Their conduct and conversation on many occasions lead us to this conclusion. The last, prayerful request of the apostle John, on Patmos, was, "Even so, come, Lord Jesus" (Rev. 22:20).

Instead, John dies. All the apostles and disciples de cease, followed by generations of the followers of the Master. Time laps upon itself. The pro-

phesied future unfolds leaf by leaf as history proceeds. Which brings us to the 20th century—and to ourselves. To ourselves, who dedicatedly and consistently assemble from week to week to memorialize and venerate that same absent Priest-King; to give him glory and honor, thanksgiving and blessing. To bring his holy sacrifice to the forefront of our consciences. To remember him. To remember him.

If those exhortations, which are actually commandments, were important to the first century brethren, they are at least as important to ourselves today. At least as important to us who, from a vantage point of nineteen centuries beyond the letter to the Hebrews, really do sense “the day” as it approaches, who see it approaching; for its flags and markers are everywhere today, in extreme contrast with their day. The signs of the end times are crowding in on us like a tidal wave. They surge into our consciousness almost hourly as we witness with great interest and concentration the fierce struggle of Esau and Jacob—of Jew with Arab—right in the land of Israel, right now.

Although we probably aren't stronger in faith than those of the first century, we do have the advantage of having observed the fulfillment of 1900 years of prophetic predictions—to such an extent that we find it difficult to discover any others which seem to require fulfillment, before we, along with the covenanted people of all past ages, are gathered to the great judgment arena to stand before the secretly-returned Lord Jesus Christ, to “receive those things done in our bodies, according to that we have done, whether it be good or bad” (II Cor. 5:10), there either to perish as a result of our own folly (our own sins and transgressions, unrepented and unforgiven) or to enter into the state of immortality and life everlasting as joyous, thankful citizens of that spirit realm prepared for us so many ages ago, at the foundation of the world.

The intensity of the writer of the book of Hebrews is, therefore, perhaps more meaningful today than in those yesteryears, if for no other reason than that the actual time of his appearance is palpably nearer. Historically, prophetically, it is at the door. We tremble with anticipation, with sheer excitement, with mixed dread and joy, as we perceive that the heavens are poised, imminently to split asunder and admit the passage of his glorious personage through the literal atmosphere, bringing him back to us as he promised every believer—and as did those angels who bore testimony to his plan when he lifted up toward the heavens from that windswept, barren cap of the Mount of Olives in 29 A.D.

My brothers and sisters, we are on the brink of the most astonishing event, the most disruptive event in the natural progression of mankind, which will be the supernatural, literal, personal rendezvous of Jesus the Christ with his Beloved of all ages—the living and the dead, the righteous and the unrighteous, ready or not, desire it or not. And the forces of mammon cannot stay the event nor even gainsay it. For he comes in power, and he comes in glory, “to do thy will, O God,” yet once again—and that eternally. Ready or not, like it or not.

Our deceased brethren of Philadelphia and Smyrna, of Ephesus and Corinth, those faithful Christadelphians of Colosse and Rome, as well as those of more contemporary places such as Richmond and Hamilton, of Los Angeles, San Antonio, Arlington and Orlando, and the faithful of Norfolk and Berea and Conway and Boston—all these and multitudes more, lie in marked graves—memorial tombs, even—which he cannot and shall not overlook, for they are his, whether living or deceased, we are his.

These sleeping ones lie quietly awaiting that same, spectacular event, though they aren't aware in any wise that the resurrectional epoch is finally about to occur. Unlike sleeping at the natural levels of nighttime rest, these beloved ones are locked in the deep, delta-level sleep of surgical anesthesia, where literally there is no thought (no dream) and no knowledge (Eccl. 9:10) of the ponderous passage of time at all.

These are about to awaken. And, unlike sleeping through one night and awakening with vague (or realistic) memory of cold or heat or pain or heartache or joy, during the dark hours—unlike awakening from sleep in the morning, those sleeping ones in Christ come forth from the dead on that morning with no consciousness of their death-sleep—with no sense of any time-lapse or time-loss. We can imagine their perception (perhaps their startled perception) of having literally been propelled instantly at their moment of death to the resurrection. Their perception of the Master will be, I believe, that he came to them instantly.

The urgency, then, of those exhortations, in the light of this consideration, is extremely appropriate, for the day of salvation can quickly speed away from us, just as it did from them. My brothers and sisters, that realization is one of the bases for the urgency of our individual obedience to the gospel—not only by knowledgeable, valid baptism into Christ, but by a considered, circumspect, calculated and faithful probationary walk throughout our subsequent lives, when the risk is high, when the danger is greatest; “and so much the more, as ye see the day approaching.”

So, what of ourselves, who, in 1988, are living reasonably happy and expectant lives—perhaps eagerly anticipating the very events we have been discussing—the second advent of our Lord from heaven? Or, perhaps, not much expecting that event, but beginning to come to the realization of its unrelenting certainty? Or, even sitting here hoping against hope that it isn't inevitable and near-term—not desiring to see it until we've “lived” a little more and accomplished more of our worldly goals? Are the wishes of our God and His Son of import to all the foregoing persons?

Well, it would seem to our reasoned thinking that the wishes of God and His Son are important; are of the utmost importance—to all three groups, as well as to any others not described, because, from the Scriptural viewpoint, we really have no alternative to choosing life—which is our choice when we perceive our Father's purpose with the earth's inhabitants and accept what we've learned without reservation. At that point we are extreme-

ly foolish if we don't commit our lives and our destinies to Christ and The Plan. We know that Plan. He means to save out of this constitution of death every man and woman who will permit him to do so. And he will allow all others to perish. Plain and simply, like it or not, ready or not.

When he repeats the promise at least three times in the divinely inspired *logos*, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," we can believe that he means to accomplish just that. Like it or not, ready or not. So, Yes, these commandments, these exhortations are urgent. Well, then, why don't we obey them post-haste? Or, rather, since we do obey some of them, why do we not obey all his commandments?

May I attempt to answer that question, too? The reason is simple. All of us understand it well. We don't obey them in full because we collectively share the human condition—which consists, in this context, of weakness, sinfulness, lack of resolve, selfishness, slothfulness—basic Adamic imperfection. Because that "war in the flesh" rages within our members, just as it did in the Apostle Paul (through whom our understanding of that warfare has been considerably enhanced), who put it in such poignant, distressing and perplexing terms, saying, "For that which I do, I allow not [or, approve not], for what I would [do] that do I not; but what I hate, that do I" (Rom. 7:15). He pursues this line of exploration through the remainder of the chapter, where, in verses 24 and 25, he reveals the only portal of escape from sin's firm grip: "O wretched man that I am! who shall deliver me from the body of this death [this body of sin]? I thank God, through Jesus Christ our Lord" (which is an elliptical declaration meaning, "I thank God who will deliver me through Jesus Christ our Lord").

From the weakest to the strongest in the Spirit, that great human enemy styled "the flesh" flays and whips and pommels the man of the Spirit—and often defeats him soundly. Deliverance can come only through him, who in every respect is our Saviour, thanks and praise be to God. "So then faith cometh by hearing, and hearing by the word of God," says the Spirit through Paul (Rom. 10:17). Thus the case for our being active in the race, and for our hearing the commandments found so richly and fluently given in His word.

We start our lives, brethren, as raw, Adamic humankind—or, rather, infant-kind. If, as we grow in stature, we make no effort to grow up learning also of our Creator, and making no covenant with Him, and strive not to follow His commandments through Christ, we remain in that sorry state of carnality—refined and mannered and polished though it may become in the ways of society, it never becomes refined and mannered in the spirit of Christ. Finally, the flesh is reaped—and stacked in the grave—by death, and "mangoeth to his long home" as Solomon so truly states in Ecclesiastes 12:5.

Of those who remain in the alienated condition of natural mankind, Solomon also was inspired to write this: "I perceive that there is nothing

better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" That's one question which has a clear, concise, ringing, positive answer: Nobody! God isn't prepared to do it, and no man can do it. The soul is lost. The life is ultimately wasted. "Mourners go about the streets." Parents and siblings and offspring weep and howl in anguish, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

The Spirit hath well commanded us, "Hold that fast which thou hast, that no man take thy crown."

HAROLD LAFFERTY
Bolingbrook, Illinois

For Ever and Ever

In response to the salutation from the Deity manifested by spirit in Jesus Anointed, John, as the representative of earth's future kings, ascribes to him as their Prince, "the glory and the supremacy *during the Aions of the Aions*." In the English version these words *in italics* are rendered "*for ever and ever*," and represent to the Anglo-Saxon mind the idea of *unlimited futurity*, commonly styled ETERNITY.

This acceptance of the phrase leads to the conclusion that the supremacy of Jesus as Prince-Priest and King of a priestly dominion on earth is to be eternal; a notion which implies that sin and death are destined to obtain on this planet eternally.

But this conclusion is altogether set aside by the teaching of the New Testament. In I Corinthians 15:23, Paul lays down a certain order of future development; as, *first*, "they who are Christ's, made alive in his presence;" *second*, "the End." Between these two epochs there is a *long interval*, the duration of which Paul does not define; but, having notified the arrival of "the end," he tells us what is to come to pass.

He says that the kingdom that had

been existing during said interval is to be "*delivered up*" to the Divine Father; and that this delivering up is consequent upon "all rule, authority and power" having been "put down;" for the reign of the Son of man is decreed of Heaven to continue till this result shall be consummated.

"He must reign TILL he [the Father] have put all enemies under his feet" (Psa. 8:6; 110:1). "The last enemy that shall be destroyed is death." The Son, then, is to reign as the Father's kings and priests, until death shall be abolished from the earth. This implies the previous extermination of sin; for death is the wages of sin; and wages are not paid where services are not rendered.

We see, then, that the Son of man is not to reign as the majesty of a priestly kingdom after sin and death are rooted out; and be it remembered that the kingdom the apocalypse exhibits is the dominion of the Father's kings and priests. It contains but few hints of what is to be the order of things upon the earth after "the End" indicated by Paul.

The Melchizedec Kingdom of the Deity, subduing and reconciling ter-

restrial things to him, is the great theme of its visions and descriptions. When the end for which it will be established is accomplished, it will be delivered up, and then "the supremacy" of THE SON, both in respect of "the Head" and "the Body," in other words, of Jesus and his Brethren, will cease.

An end will be put to it. During the long interval of a thousand years, the supremacy of the saints is decreed. For all that time two classes will exist contemporaneously upon earth—the world-rulers, incorruptible and deathless; and the subject-world of nations, peccable and mortal. Flesh and blood cannot possess this Melchizedec or priestly kingdom.

Jesus and the Saints alone can have it; so that while it continues, their supremacy must and will be upheld against all aspirations of the flesh. But when the time arrives for flesh and blood, or "corruption," to be abolished from the earth, and for all its future inhabitants to become *Elohim*, or incorruptible and deathless

beings, consubstantial with Deity, the ELOHIM of the previous thousand years will no longer be priests offering gifts and sacrifices for them to the Deity. The priestly supremacy will terminate with the cessation of the necessity which originated it, and the Deity by spirit will be the all things in them all.

Thus, "when all things shall be subdued unto him [the Son], then shall the Son also himself BE SUBJECT unto him [the Father] that put all things under him, that the Deity may be the all things in all."

Hence, John, who was in accord with Paul, did not ascribe an eternal supremacy to the Son, as taught by Anglo-Saxonism. He was not contemplating the position of Jesus in a postmillennial order of things; but his position in relation to the Millennial Dominion. In reference to this, he said, "to Him the glory and supremacy during the Aions of the Aions."

*Herald of the Kingdom
and Age to Come
February, 1861*

The Need for Apocalyptic Truth Detailed Criticisms of the Futurist Interpretation

LAST MONTH we examined some of the futurist views as set forth in *Apocalypse for Everyman* by A. D. Norris along with the refutation of these views by Graham Pearce in his book, *The Revelation—Which Interpretation?*, particularly when compared to the continuous historical interpretation presented by Dr. Thomas in *Eureka*. All Christadelphians, all fellowships of them, have agreed with Dr. Thomas on the continuous historical interpretation of the Apocalypse up until this last decade when a pair of English writers felt they had "further insight." Actually, they have reverted to some long-held ideas propagated by the Roman Catholic Church in the 16th century. Alcazar, a Spanish Jesuit, started the idea of a first century fulfillment of the Apocalypse involving the Jewish nation; Riberia, another Spanish Jesuit, presented his futurist theory in 1580. Lacunza, a Jesuit writing

under the false name of "Rabbi Ben Ezra" in the 19th century, was influential in turning away the Protestants and Non-conformists from the historical interpretation which placed the Roman Catholic system in an unfavorable light. So the futurist ideas were popular in the time of Dr. Thomas, as were the brethren of the last century.

We reprinted the summary of A. D. Norris's theories of the various chapters of the Apocalypse in the last issue, but did not have space for detailed criticism. Graham Pearce, in his book, presents a detailed criticism, some of which we will now present in condensed form.

(1) In Revelation 6 the events of the 6th Seal have traditionally been associated with the time of Constantine's rise to power and the overthrow of Paganism in 312 A.D. Pseudo-christianity was "born" at this time, 280 gestative day-years after the true ecclesia, in the time after Christ's ascension, had been impregnated with false doctrine. This was part of the "mystery of iniquity" that Paul said "doth already work." A. D. Norris insists that the 6th Seal belongs to the time of the coming of Christ. If the Norris view is accepted, then the great earthquake and the heaven passing away, etc., signify the ending of the present order at the time of the 6th Seal. Likewise the universal panic—kings, great men, rich men, every bondman, every free man—all fleeing from the wrath of the Lamb and the one sitting on the throne, indicates Christ is here. But on the basis of Norris's sequential unfolding of the Apocalypse, this puts the end of the present order out of place. It takes place before the opening of the 7th Seal, and the pouring out of the Trumpet judgments; before the great events of the Vials. Clearly A. D. Norris is in difficulty; for he wants the appearing of Christ to be near the end of the Revelation, in chapter 19. By applying the 6th Seal to the time of Christ's coming and not to Constantine, Christ is on the scene too early. In an endeavor to escape this difficulty, Norris calls the events under the 6th Seal "portents"—*signs and warnings of Christ's coming*. But the events set out in the 6th Seal are not "portents" of Christ's coming—events heralding his coming. Under this Seal the ruling Gentile "heavens" pass away; a great political earthquake occurs—not "*is going to occur in the future*"; universal panic happens—not "*is something for the future*". The only way out of the difficulty is to apply the 6th Seal to the appropriate time in history, the time of Constantine.

(2) A. D. Norris speculates on a future army of the order of 200 million men from the "Euphratean" region (Revelation 9). He has, however, no substantial interpretation of the extensive detail of this Trumpet. The very precise period of time in which the armies operate—"an hour, and a day, and a month, and a year"—is vaguely seen as "*the thought of the 'very instant' which God has determined for this development.*" The breastplates of fire, and of jacinth, and brimstone; the horses heads as lions, their mouths issuing fire, smoke and brimstone; their tails like serpents with which they hurt—all these details are passed over. There is a very real danger that such loose treatment of Scripture could undermine our basic Christadelphian approach to interpretation. Let the reader see how accurately all the symbols of this chapter fit

the continuous historical interpretation for the time of the Turkish invasions, and the use of gunpowder.

(3) The rainbowed angel is interpreted by A. D. Norris as *a messenger who will come from Jesus to prepare Christadelphians for their witnessing work (as in chapter 11) after the terrible judgments of Chapters 8 and 9*. How can this be an adequate interpretation of the language used here—a mighty angel standing on the sea and the land, face as the sun, feet as pillars of fire, roaring as a lion, uttering seven thunders? This is a manifestation of great power. In this 10th chapter John is told he has to carry out preaching, and this preaching according to A. D. Norris is detailed in the 11th chapter. But, to A. D. Norris the resurrection does not take place until many events after this. How can John do his witnessing if he is dead? Clearly the witnessing of chapter 10 cannot be the witnessing of chapter 11. In Dr. Thomas's exposition the rainbowed angel is a symbol for Christ and his glorified saints descending on the European territory of the enemy.

(4) A. D. Norris has the witnessing of chapter 11 as a sequel to chapter 10. The witnesses are mortal Christadelphians—*faithful witnesses to God's word who will display His gospel in adversity*. They support their witness with war and destruction. "*That 'fire proceeds out of their mouths' means, no doubt, that at their word the fire comes down from heaven to destroy as it did at the word of Elijah. . .*" At this time Jesus has not returned to the earth. Do we as a community genuinely believe in this aggressive role for brethren in their future missionary work? What will the tribunals say to such an idea?

(5) Relative to chapter 11, A. D. Norris further believes that "*these Christadelphians, their witness finished, are dead in Jerusalem for 3½ days, and then they ascend up to heaven—that is, to the Judgment Seat!*" Can one seriously interpret heaven as the Judgment Seat? Are verses 11 and 12 a description of going to the Judgment Seat? Verse 12 reads: "And they [the witnesses] heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Will the world behold the saints assembled at the Judgment Seat? Does not Jesus say he comes as a thief? The events of the French Revolution accurately fit these words and the rest of what we read in verses 13 and 14.

(6) In *Apocalypse for Everyman* the woman in chapter 12 is Israel; Michael and the Man-child are Jesus Christ; the dragon is Sin revealed in the Roman authorities; "caught up unto God and to this throne" is Jesus going to heaven. A. D. Norris has a problem here, in that the Dragon is also in heaven, and there is war in heaven between Jesus (Michael) and the Dragon. There is no difficulty here with the continuous historical interpretation: "heaven" is the place of rulership; and in this Roman rulership there was indeed great warfare—between Constantine and the pagan rulers, i.e., between Michael and the Dragon.

(7) A. D. Norris takes a page or more in trying to establish that the woman that entered the wilderness in chapter 12 is the same woman that

appears as the harlot in the wilderness in chapter 17. This would mean that *Israel is to become the embodiment of ancient Babylon's myths and mystery religion, that she will deceive and "intoxicate" the whole world with her teaching, or "wine," that she will be fabulously rich and powerful as presented by the great city Babylon in chapter 18, and that she will disappear as a millstone dropped into the sea.* An alternative is proposed that *somehow the woman of chapter 12, Israel, has become apostate christianity in chapter 17;* and it is further proposed that *perhaps the symbols represent both.* Such speculation needs no further comment.

EDITOR'S COMPILATION

Letter from Belmont Ecclesia

P. O. Box 188
Menlo Park, CA 94026
May 16, 1988

Dear Brother Stanton,

As the Serving Brethren (Arranging Brethren) of the Christadelphian Ecclesia in Belmont, California, we are writing to you now in a desire to correct some erroneous statements conveyed to your readers by the publication of a letter from the Ripon Ecclesia in the December, 1987 issue of THE SANCTUARY-KEEPER magazine.

We wrote to the brethren of the Ripon Ecclesia in January about our concerns and have subsequently discussed the matter with several of their brethren with a desire to rectify the false impressions created by their letter. We would appreciate your publication of the following points in your magazine as a means of setting the matter right and clearing away any misunderstandings your readers may have had.

(1) To our knowledge, the Ripon Ecclesia has never informed the ecclesia in Belmont that they do not consider us "brethren" and "desire no more association" with us.

(2) The brethren of the ecclesia in Ripon are right to be concerned about any abdication of the One Faith in favor of the errors of nominal Christianity. We, too, would be concerned if that were indeed the case. However, we were shocked to hear the unfounded assertion second hand (through the pages of THE SANCTUARY-KEEPER) that Belmont's "beliefs take them back to Christianity astray." The ecclesia presently located in Belmont (formerly in San Francisco) has from its beginnings in the 1870s maintained an ardent conviction in, and proclamation of, the Biblical truths recovered and so well expounded by such brethren as John Thomas and Robert Roberts and set forward in the BUSF.

(3) We do not believe that men are guilty for the sin which Adam committed. However we have always believed and taught that men are born in a condition that is inherently evil and prone to sin. We are subject to the sentence that was passed upon Adam, which, "in effect defiled and became a physical law of his being, and was transmitted to all his posterity" (BUSF-#5). Men are by nature "without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12).

(4) We continue to believe that the Lord Jesus had to offer for himself and was a benefactor of that offering, being "brought again from the dead . . . through the blood of the everlasting covenant" (Heb. 13:20). He was born, according to the flesh, of Adam's condemned race, partook of its condemned nature, and was subject with it to the consequences of Adam's transgression. His death was a public exhibition that the flesh in which the impulses to sin exist is something fit only for death and God was thereby shown to be just in involving all the human race in death.

(5) We believe that Brother John Andrew went beyond the clear teaching of Scripture in his assertion that God would not judge enlightened, but uncovenanted men who refuse to submit to His will when their circumstances (in God's sight) leave them without excuse. In this area we share the moderate perspective expressed in the writings of our earlier brethren John Thomas and Robert Roberts.

(6) Division in the brotherhood is a sin. We continue to work for a sound and united body on sound Biblical principles. This should not be viewed as a betrayal of the Truth in favor of the smooth things of the world. It is the plain teaching and example of our Lord Jesus Christ.

Again, we request that you publish these points as a clarification of our attitude on these matters. Any questions may be referred to the brethren listed below.

Your brethren in Israel's Hope,
 the Serving Brethren of the Ecclesia in Belmont,
 Art Kirsch Robert Sleeper
 Jerry Hirst Ted Sleeper
 Don Robinson John Warner
 Jan Sleeper

The question of making resurrection of Gentiles out of Christ a test of fellowship depends upon the way it is held. If it be recognized that Adam brought death upon the entire race by his sin, that baptism into Christ frees men from the permanent power of death, and that such of the baptized as die will rise through their relationship to Christ, but that it is possible God may, by His independent power, raise some others, I should not consider it a barrier to fellowship. But if it be contended that some Gentile out of Christ will be raised on the same basis as those in Christ, this contention would be a barrier to fellowship.

—J. J. ANDREW, 1899

Response to Belmont Letter

May 24, 1988

The Serving Brethren of the Ecclesia at Belmont,
Dear Brethren,

We have complied with your request to publish your letter in which you "desire to correct some erroneous statements" allegedly sent forth in our December, 1987 issue. We have reviewed the Ripon letter along with our subsequent commentary on it, and do not see where you have been misrepresented. Have you not agreed to use the Amended Statement of Faith? Have you not agreed to endorse, not merely acquiesce to, the theory of resurrection of the uncovenanted? Really, there is no necessity for your public response to this, the response has been made by your actions. The up-and-be-doing brethren in the Unamended community are alert to your capitulation to the Amended on the West Coast and to your meetings which resulted in the endorsement of the editors of *The Christadelphian* magazine. Your statements which we have published touch on some of the issues, but do not get at the heart of the matter. After commenting on these statements, we will pose some questions which we ask that you publicly and honestly answer.

(1) Whether or not the Ripon Ecclesia informed the ecclesia in Belmont that they do not consider you "brethren" and "desire no more association" with you, is begging the question. The letter in the December issue said that was their feeling. It must be; I have the original and it was not edited in any way. I can dislike a person or his position without informing him. The truth of the matter does not hinge on whether he has an official announcement. Can you honestly say that there is warm fellowship between your meeting and the Ripon meeting? Will you honestly say that you have agreement with Ripon on the matter of Adamic condemnation? Will you honestly say that the blood of Christ as imputed in the obedient faith demonstrated in baptism is the essential element in accomplishing THE resurrection to Christ's judgment seat? That would seem to be the crux of the matter. This is what is bothering Ripon, and not only Ripon, but other meetings around the country. The use of the term "brethren" does not constitute anyone a brother or a non-brother. It is a title of respect, not of judgment. There are erring brethren and there are sound brethren, and their status is not determined by how we may address them.

Your item #2 announcing your shock at "the unfounded assertion" linking you with Christianity astray may have been too strongly stated. If someone told me that I had capitulated to the apostasy, I would ask them on what specific points I had done so. To express disbelief that anyone would see my position as anything but pure and right does not explain what my

position may be. You infer, and I think this is a real curve, that your fidelity is to the BUSF. We know it is not—you merely tolerate it. I have a copy of the resolution of your ecclesia on resurrectional responsibility from about 1980 which, after I read it, my observation was, “It sounds more Amended to me than the Amended.” So please do not deceive people into thinking that your firm and unyielding allegiance is to the BUSF. It has been emphatically proven over the last few years in dealing with CFU and its propagators that the differences between the Amended and the Unamended are black and white. There are no shades except in the eyes of those who choose not to read. The Amended Statement says that it is a matter of first principle to associate the enlightened rejectors with baptized believers, not merely in some divine judicial operation, but at the judgment seat (*bema*) of Christ. Now either that is acceptable to you or it is unacceptable. It is unacceptable to me and I think this is the position of Ripon.

Your item #3 is unnecessary. Nobody, nobody of any Christadelphian persuasion believes that men are guilty for Adam’s sin. Each individual must answer for his own sin or sins. Adam answered for his in a satisfactory way, indicating that he acknowledged his sin, the necessity for blood-shedding in atoning for the sin, and believed in the redemptive work of the seed of the woman. So must all men, or they receive the result of the condemnation under which they were born. Symbolically, and importantly, it can be said that we were all in the loins of Adam when he sinned and thereby partook racially of his transgression, but we were not guilty of any act of sin. The Amended have long accused the Unamended of believing that we are guilty of Adam’s sin and so people keep denying it. The denials do not satisfy them, so what else can one do? The balance of your item #3 is well put, but you carefully avoided any mention of inherited condemnation or baptism. Now is it necessary to affirm that at baptism we put off BOTH the old man and his deeds? Or do we tone it down for the sake of pseudo-unity and declare that we are merely new creatures? It is either baptism for personal sins ONLY, or it is baptism for racial alienation (Adamic condemnation) along with (in addition to) personal sins. Would you say that the BUSF and BASF dual-fellowship people are agreed on the matter of baptism? I recognize that the Statements of Faith are woefully lacking in clarity on this subject. What does baptism do for us? Why are we baptized? Would you say that the men described in the quotation you give from Ephesians 2:12 as being “without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world,” have a hope for resurrection, or not? Do you feel that the covenants of promise are inextricably linked with the resurrection? Do you think that Paul is telling the Ephesians that those in this estranged, without hope position, might in some cases be amenable to resurrection?

Your item #4 deals with the nature and sacrifice of Christ about which the following questions might be raised. If it required the blood of the everlasting covenant, as you have quoted, to bring again the Lord Jesus from

the death state, are some of us to be brought again from the dead by some other means? Was Jesus declared to be "the" (meaning only) resurrection and "the" life, or was he merely "a" (meaning one of several) resurrection and "a" life? Your expression that Christ's death was "a public exhibition" that the flesh was fit for death, could better be described, to define the differences between BUSF and BASF, as "necessity." He was under the common condemnation which calls for death and there was no way of avoiding it. If anything proves Adamic condemnation, it is the actual death of Christ, who had no other relation to death. If he had not offered blood there would have been no salvation for himself or others. Are we agreed on this?

There are several things that could be said about your item #5. First of all, Brother Andrew did not believe in the resurrection of the uncovenanted. Neither did Brother Thomas Williams, whose name somehow escapes your analysis. And Brother John Thomas, in the later volumes of *Eureka*, demonstrably noted only two classes at the judgment seat. At one point in the heat of the controversy of the 1890s Brother Andrew expressed himself as not objecting to one's belief in resurrection out of Christ as long as other vital doctrines were kept in proper view. In the 1900s Brother Andrew took a firmer position on fellowship and would not accept those who believed in third-class resurrection. Brother Thomas Williams, for whom the Belmont Ecclesia should have great and laudatory respect, since they date back to the 1870s, tolerated the fellowshipping of those who believed in third-class resurrection, although he adamantly preached against it. I suspect that Belmont, due to its close ties with the Amended community, cannot ally itself too closely with Brother Williams. This is taboo by the Amended. You state that Brother Andrew "went beyond the clear teaching of Scripture." I respectfully ask you to lay out for me the clear teaching on resurrection of the uncovenanted as taught in the Scripture. Clear teaching!!! If you will review the front inside cover of our magazine you will see the quotes from Dr. Thomas on two-class resurrection. We stand by these without reservation. Now let me quote you what Brother Roberts says. Many Unamended, particularly the pseudo-Unamended, like to align themselves with Brother Roberts to make the Amended think we are in agreement with them. These quotes are all from *The Christadelphian* in 1894 when Robert Roberts was the editor.

"The idea of imputing the sin of Adam to helpless babes is one of the old monstrosities of Papalized theology." "We have been made sinners by Adam, but are not sinners till we transgress." "The theory of 'legal guilt' through Adam is subversive of every principle of Divine justice." "The contention that those who have been baptized are free from Adamic condemnation is absurd." "Baptism is never proposed to us as the means of getting rid of Adam's sentence." "As for the righteousness of Christ, that is the righteousness of Christ, and nobody else's." "The word *saint* . . . applies only to those who will finally attain to immortality." "The saints are those whom God preserves, not those whom He destroys." "Jesus was not a sinner in Adam." "Christ was not alienated from God . . . nor an object of God's displeasure."

“The death of Christ was not a punishment.” “Christ’s death was purely a matter of choice.” “The Scriptures never use the word cleanse in reference to Christ’s own sin-nature; blood-shedding is never spoken of except in connection with actual sin” (this quote from the Debate).

Read also the first page or two of “The Slain Lamb” and the weak defense of Robert Roberts on questions involving infants in the Andrew-Roberts Debate. No Adamic condemnation, no personal sin by infants, what causes their death? This is the “moderate perspective” of Brother Roberts which you claim to share in your area. Let those who hide behind Brother Roberts’s skirts take their chances, but he flinched in the day of battle.

Division in the brotherhood. What a shame. Can we force the Truth on anyone? If someone departs with false doctrines, is the brotherhood to be blamed for this? Division can arise from being too picky, we grant. Division can also arise from defense of principles. Earnest contention for the one faith can result in division. The choice becomes one of mute toleration or defense of saving truth. With some Christadelphians it is permissible to divide from Catholicism or Protestantism once the Truth is learned, but there is never a reason to divide from someone in the Truth who espouses error. The cases of Demas, Hymenaeus or Philetus could only happen in the first century. Present-day believers are immune to departing from the Truth. Also, characteristically those who endeavor to hold fast to sound teaching are criticized for being narrow-minded and pharisaical and unloving. The decision is ours, do we tolerate false doctrine, of which compulsory resurrection of the enlightened rejector is only one, or do we stand apart? I still think I see what Ripon is talking about. If Belmont would get off their reunion kick and defend the Unamended beliefs, I’m sure Ripon would support them enthusiastically.

I would appreciate more specifics than your May 16 letter gives on the vital principles of Adamic condemnation, baptism, covenant relationship and the basis for resurrection.

Sincerely,
JAMES STANTON

Richmond in 1861

A Visit by Brother Thomas

On the morning of July 24 we arrived at Lynchburg, Virginia.

While waiting for the starting of the Richmond train, six men were

carrying a wounded soldier to his quarters from the train that had come up from Manassas Junction, about one hundred and twelve miles dis-

tant. We also conveyed another to his home below Lynchburg.

At 9 A.M. we started for the Confederate Capital, distant about ninety miles, but did not arrive there till about 4 P.M., having been detained at the Junction about three hours waiting for the Danville and Richmond train which had been delayed by running off the track.

At said Junction we felt at home, being known for many years to Colonel Burke, after whom the station is named Burkeville; also to the station master, both of whom recognized us in the crowd. Beside that, we were within three miles of Brother T. Hamlin, a real friend and one of the worthiest men in all that section of country.

Thus, had any cheap patriots taken it into their heads to consider us a "suspicious character," we should have been well protected against violence by these gentlemen, who are well known in all that country side; but no one attempted to molest us, nor was a single impertinent question put to us from Henderson to Richmond with a view to any disagreeable result.

We found Richmond a sort of general encampment for Confederates. Carey Street, usually, in times before the war, a very busy street, was almost deserted, while the harbor at Rockets to which it leads, was keeping a sabbatism to Mammon. The few vessels were laid up for more propitious times, and the warehouses were closed against all comers; for the tenants had shut the doors and gone off with the keys to parts unknown; unknown at least to the reporter.

The main street, however, was in notable contrast to Carey Street. Its thoroughfare was crowded with a transient population, nearly all of whom seemed to be connected in some way with the army.

Around Richmond were the camps, and batteries for saluting "the abolition Goths and Vandals" when they shall have accomplished their excursion "on to Richmond." There are camps at the old and new fairgrounds and at the harbor end of the city, others with batteries commanding the James River, and the York River Railroad.

The Baptist factory for teaching juveniles how to shoot theologically is more effectively employed as barracks for the accommodation of men who were being trained to the use of cannon for the defence of the church militant of the south. Indeed schools, colleges and religion seem generally pretty much in abeyance there. The youth are gone or going to the war, and money is too much in demand for its purposes, to bestow on the "liberal arts" for the softening of the manners of the rising race.

The tobacco market is good, as we learned from Brother Maddux, who is an assistant inspector of the weed, and thereby exempted from service in the militia. The agents of the French Government are buying, as usual, with a view of course, to its exportation when the blockade shall have been raised by the recognition of southern independence, or by the subjugation of the south, or by foreign interference—by which of these the future will show when its events shall have come to pass.

Richmond in some departments of its trade no doubt feels seriously the effects of the present revolution; but in relation to all pursuits connected with war it is highly prosperous at the expense of the Confederacy. Groceries are dear because the stock on hand is sensibly diminishing. Coffee was 45 cents per pound; ham 30 cents; salt \$6 a sack; leather \$4.50 a side; ice 8 cents a pound.

The crops were generally very fine, and starvation the remotest from

their thoughts. Indeed, southerners cannot starve while the ground brings forth corn abundantly. It is the staff of life to man and beast. The living may be dry; but still it is a living, and not to be despised by any.

If things continue long as at present, it will become a virtue to abandon luxuries. The people will pride themselves in plain and shabby attire, and eat the most ordinary viands with a relish, because the thing the world calls patriotism demands it.

While in the city we visited the artillery barracks before mentioned. We found several of our King William friends in the company. They were not a little astonished at our presence in their midst, and many were their inquiries of how we got to Richmond, whence we came, what was the news from Kentucky, what

from the North, and how we should return, and so forth.

To these inquiries we replied to the extent of our information. We told them that we had come in at the back door, and hoped by a little management to go out at the front; that our news from the North was old, not having been there since June 19; that Kentucky was in a doubtful state, and that while there were many Unionists in the North, in southern and western Kentucky, sympathy with the Confederacy seemed to prevail.

The hour for drill having arrived, they bid us adieu and fell into line preliminary to the working of the four pieces of artillery and their caissons with which they were exercised.

*Herald of the Kingdom
and Age to Come
September, 1861*

Be Ye Ready

A Sunday Morning Address

DEAR BRETHREN and sisters: As time rolls on and day by day we are brought nearer to the time when we shall stand before the judge of the whole earth, it behooves us to take the more earnest heed to the things which we have heard (Heb. 2:1), and to examine ourselves whether we be in the faith (II Cor. 13:5). As we meet together week after week to "show the Lord's death till he come" (I Cor. 11:26), the injunction, "Watch, therefore," should be ever present with us, so that at his coming we may be able "to stand before the Son of man" (Luke 21:36).

In order to do this it is necessary to apply the searchlight of Divine truth to our every thought and action. Every loophole and corner should be

minutely examined for traces of the enemy that may be lurking there or endeavoring to gain an entrance so as to divert our attention to things present and from things future.

One searching glance is not sufficient, though it lay bare the inmost recess of the heart; then should we be like "unto a man beholding his natural face in a glass. For he beholdeth himself . . . and straightway forgetteth what manner of man he was" (James. 1:23-24). "Know this, if the goodman of the house had known what hour the thief would come he would have watched" (Luke 12:39). Not knowing he doubtless fancied himself and his property secure; but the thief came and his house was "broken through."

As the thief without warning creeps stealthily upon and carries away his plunder, "so the Son of man cometh at an hour when ye think not." How important, then, the admonition, "Be ye therefore ready also" (Luke 12:40).

Notwithstanding the distracting thoughts which sometimes take possession of us—the cares and worries of everyday life—this thought should ever be with us, Am I ready? Am I a child of light or of darkness? We "know perfectly that the day of the Lord cometh as a thief in the night" (I Thess. 5:2); therefore "let us watch and be sober" (vs. 6). If that day overtakes us as a thief, of what value think you will our knowledge be to us?

Undoubtedly knowledge is power, but unless the power be applied it remains unproductive; and, as "without faith it is impossible to please God," so also "faith"—the result of knowledge—"without works"—the result of applied power—"is dead" (James 2:17, 20, 26). This does not imply that we can by our works purchase or give an equivalent for the Divine favor; for "When ye shall have done all those things which are commanded" (which we have not and cannot), you say, "We are unprofitable ser-

vants; we have done that which was our duty to do" (Luke 17:10).

Having faith in the declaration of God as to His accomplishments in the past and his promises of future glory to his obedient children, the resultant works is a manifestation of our appreciation of His goodness and mercy towards us; and just in proportion as this appreciation increases or decreases so will we be prepared or unprepared, watching for or forgetful of the coming of him who, to the watching and waiting, will be the Lamb of God, but to the careless and indifferent the Lion of the tribe of Judah. To the one he brings joy and peace, life and incorruptibility and a place in his kingdom; to the other punishment, weeping and wailing, followed by death, oblivion.

Where do we stand? Is our house built upon a rock? If not, whose fault is it? Not God's. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9). "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand" (Eph. 6:13).

THE CHRISTADELPHIAN ADVOCATE
May, 1894

Questions and Answers

A correspondent from Pomona, California, L. C. White, under date of February 8, 1901, asks the editor of THE CHRISTADELPHIAN ADVOCATE, Thomas Williams, a few questions concerning certain verses relating to the responsibility question which was raging at that time. The verses, quoted in full in the editor's response, are Luke 14:28; Mark 16:16; John 12:47-48; Proverbs 21:16; and Psalm 49:20.

Due to the length of the response, 11½ pages, which also indicates that the editor considered it important to speak out on this matter, we cull excerpts for this article.

Now what had the editor of THE ADVOCATE better do with questions such as the foregoing? Ignore them? If they were asked as catches, they could be ignored; but while some

may ask in the spirit of the Sadducees on the seven-husband question, others sincerely desire help to see the truth, and while the editor does not claim to be able to infallibly answer all questions, he believes it his duty to answer the best he can—a duty not confined to editors, but one which devolves upon every lover of truth.

... the gospel is not a revolver; it is an olive branch. It is an invitation—“Come,” and “no man cometh unto me except the Father which hath sent me draw him.”

Now as to Mark 16:16, first, what does it *not* teach? It does not teach the resurrection and post-resurrectional condemnation of those *who believe*. It says that “he that *believeth not* shall be damned [condemned].”

If this text proves resurrectional damnation at all it proves it, not for enlightened *believers*, but for unbelievers, or those who “believe *not*.” To quote “he that *believeth not* shall be damned” is a most singular way of proving the resurrection and judgment of those who it is claimed do believe but will not be baptized.

Some may gratuitously say that the Saviour means those who are wilfully blind, but that is to put a witness on the stand and then refuse to accept what he *says* and invent a *meaning* which he does not state.

Whoever the words refer to they are non-believers, not disobedient, enlightened believers. So the text, if it proves resurrection at all, fails to prove it for enlightened, unbaptized believers, and proves the resurrection of those who are not enlightened believers, which is to prove too much and therefore prove nothing at all as to resurrection.

Now for the question, What *does* the passage teach? Since land and sea is compassed by some to make me appear at variance with Dr. Thomas, I will here give his answer on the text. It is in *Revealed Mystery*, page 26, last paragraph, as follows:

“And here it is manifest that the proclamation promises deliverance to obedient believers only. It is ‘he who shall believe,’ etc., nor does it stop here, for it declares, that he who *shall not believe the gospel shall suffer condemnation*”—now mark—“THAT IS, THE SENTENCE OF ETERNAL DEATH UNDER WHICH HE LIES SHALL BE CARRIED INTO EFFECT.”

This ought to be sufficient for those who so strenuously strive to make themselves appear to be in agreement with the doctor. There are his words and there is the text. His explanation shows that he did not see proof of post-resurrectional condemnation in the words “he that *believeth not* shall be damned.” I do not see it; and to him who does, I will give the palm for an ability to run and read between the lines what I am utterly unable to read in the lines. The lines read, “he that *believeth not* shall be damned”; but to make them state resurrectional judgment they would have to be changed to read something like this: “He that *does* believe but will not be baptized shall be raised and then be condemned,” a change which would be doing violence quite similar to what is necessary in order to make the words, “The meek shall inherit the earth” teach that they shall inherit heaven.

... While we are dealing with this subject we will refer to the means some employ to create prejudice. They say we teach that men “can mock God with impunity,” basing this cruel charge (cruel, for the very mention of such a thing makes one shudder) upon the claims that we say that a man can defy God to raise him from the dead to punish him and thus go “scot free.” This way of putting it intimidates some and genders in them a horror of those so misrepresented.

The question is, Does it require enlightenment in the gospel to enable a man to mock God? Why, the world is full of those who mock Him.

Thousands know that the Bible is His book by which men may learn and do His will, yet they lead the most sinful lives, their consciences all the while smiting them. Do they not mock God just as much and in most cases a thousand times more than those called "rejecters." Yet it is admitted that their mocking is not punished by resurrectional punishment.

What did Bradlaugh do when he presumptuously took his chances and stood upon the platform and defied God to strike him dead as a proof of His existence? Would a knowledge of the gospel on the part of a man who, from indifference, or love of pleasure neglected baptism make him a greater mocker of God than such a dreadful blood-curdling act as that of Bradlaugh's?

The wonder to us is that God did not there and then strike the man dead. Some may say Bradlaugh did not know any better. True, he did not rightly know God, but he did know what was claimed for His existence, and he did not *know* but it was true, yet presumptuously he took his chances and defied, and yet it is not claimed that God's ways of justice are not satisfied in his case and cannot be without resurrection.

If we could even suppose an "enlightened rejecter" mocking God by saying or thinking, "You cannot raise me to punish me, because you have tied your hands," it would be a wonder to us if God did not there and then strike him dead. And I am sure I would not say that God could not or would not show such a presumptuous person his mistake by doing that which he mockingly said He could not do.

But in all this are we not supposing "mockers" which do not exist? Did ever a man who was a candidate for baptism thus mock God? Never, surely. The reason for not being baptized in the cases which come under

our observation arises from that weakness of the flesh which is often to be found in those who have taken on the Name; and the cruel charge of "mockery" is not laid at the doors of the latter. A man to charge me with believing and teaching the people that "they can mock God with impunity," thrusts a sword into my heart as cruelly as were the nails driven into the tender hands and feet of our Redeemer. Let my tongue cleave to the roof of my mouth before I ever think of saying such a thing. God grant that those who have made and repeated the charge may awake to its heinousness, and remember the words "inasmuch as ye do it unto the least of these my brethren ye have done it unto me." Let God raise the "rejecter" and put him to death a thousand times before I will say he can mock Him with impunity.

A case which requires such a far-fetched, cruel charge must feel that nothing but quicksand is under its feet, and, then, too, the flippant manner in which it is taken up and repeated by some makes one feel that they can prate the most fearful charges as if they were nothing more than the jokes of a giddy fool. Alas! alas! God be merciful to us all, is my humble and earnest prayer. I can, as Paul of old, "call Him to witness," that my aim in this matter has been to be governed by what His word reveals. I confess I cannot fully explain His ways among wicked men of the world and I wonder sometimes how His forbearance can withhold the hand of sudden destruction; but He is infinite and I am finite.

What He clearly reveals I can understand sufficiently clear for the present evil times; but with what is not so clearly revealed what can I do when differences exist? What can any of us do? Can we not bear with each other and await the time when the light from heaven shall make all as clear as the noon-day sun? I cannot

bring myself to believe that a God whose tender mercies are manifest in so many ways, will consign one single child of His to the oblivion of death because he could or could not see from His Oracles whether an enlightened, unbaptized Gentile would receive all the punishment God's justice demands this side the grave or the other.

If it is so then the "way" is more strait than I can suppose; for I verily believe that such an inability falls far short of a thousand other shortcomings in the lives of God's people: and if for such an inability "shame and everlasting contempt" await us, then the case is so overwhelming that no wonder if many hang their heads in

woeful despair. But I cannot believe that God's judgment will ever say "Depart ye" (as many of our brethren have already done and are striving to continue to do) because you could not see that His Word taught that enlightened Gentiles will be classed with the household in the matter of resurrection and judgment. No, no, a thousand times no. Men are simple and small and their tender mercies are often very cruel; but God is great and good.

In the love of God, in the bonds of His Truth, I am your fellow traveler through a dreary wilderness to Canaan's happy land.

THOMAS WILLIAMS

Editorial Flyleaf

Renewals

This issue, being number 11 of volume 11, marks the next to last issue of our subscription year. We are mailing renewal forms for the next year's subscription with both the July and August issues. We do this because some forget or mislay the form. Our year runs from September through August. If there are those who have subscribed for a calendar year, they can save their notices and renew in December.

We appreciate very much those who send in subscriptions for someone other than themselves. We want to maintain a level distribution so that our cost per copy does not burden us, so extra subscriptions are as meaningful, if not more so, than contributions of money. Our financial position is good, and we thank those who have seen fit to lend their support to the publishing of THE SANC-

TUARY-KEEPER.

We have given consideration to terminating this publication due to the time it takes to organize it, prepare it, get it printed, mailing it and keeping up with the subscription list. But we have decided to continue for another year in hopes that good can be done in the way of keeping the brotherhood informed, publishing articles of an expository as well as an exhortative nature, and speaking out when the One Faith comes under attack from its opponents. We have received sufficient encouragement that THE SANCTUARY-KEEPER is providing a needed service to the segment of the brotherhood that is concerned about dilution of standards.

Next Month

We are not usually in a position to announce what will be presented in next month's issue, as we work on a

very limited material budget. However, thanks to those who have contributed articles, we can state that we have typeset articles on "The Early and Latter Rains," "Types and Antitypes," two articles on a study of the book of Hebrews delivered at the Study Weekend, May 28-29 at the Virginia Youth Camp, and one on "The Aion of Sin and Death, 7,000 Years," to which the article in this issue on page 248 is a sort of introduction.

Conclusion of "Hold Fast"

The fourth and final installment of the articles on "Hold Fast" by Brother Harold Lafferty is presented in this issue. We have had compliments on this series, and we sincerely thank our brother for his contribution. As with a previous series on "Biblical Jurisprudence" this series is suitable for small ecclesias to read aloud at their Sunday meetings if they are short of speakers.

Belmont Statement

We stated in our response to the Belmont, California Serving Brethren that we had access to an official document issued by them in about 1980 that states their stand on resurrectional responsibility. We hope to uncover this paper and publish it in the next month or so. It would be a simple matter for Belmont to unreservedly affirm that their basis of faith is the Unamended Statement of Faith and that they have no intention of compromising, which in effect is denying by modification, this Statement by joining in fellowship with the Amended. But the facts seem to indicate that they choose the modification.

Pamphlet by J. J. Andrew

We have received the pamphlet from D. Hilsden in England about which we commented in a previous issue. The title is "Christ's Death,

Resurrection & Intercession, When, and How does it Affect the Believer?" by J. J. Andrew, written in 1905. Due to the time we forego in attending Bible Schools the next two months, we will not be able to publish this before about September. The pamphlet is 28 pages, the section heads are (1) Resurrection of Christ, (2) Life Everlasting, (3) Born From Above, (4) Christ's Priesthood, (5) Questions of a Correspondent, and (6) Unleavened Bread. There are summary questions at the end of the topics, making it suitable for class study. We propose to mail each subscriber a copy without further cost.

Ecclesial Autonomy

What is an ecclesia to do when a baptismal candidate comes from another state applying for examination and immersion? If it involves a case of absolute isolation, some justification could be given. But if the candidate is from an area where there is an ecclesia, and if the candidate intends to identify with that ecclesia, there seems to be a problem. Why is it that application is not made at the local ecclesia instead of going afar?

It seems to me that any ecclesia receiving such application should forthwith recommend that the applicant go back home and become reconciled with whatever problems have arisen which have precluded a local application.

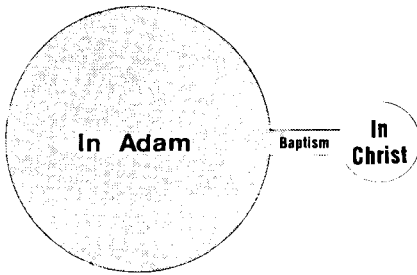
Recognizing local exceptions, it has been the practice of Bible School Committees to recommend that candidates for baptism return to their local ecclesias for examination and baptism. This is a good rule. First, there are instances where a candidate is under an emotional influence that may not be realistic, and second, the committees at a Bible School may not be aware of circumstances, lifestyle and attitudes of candidates from afar. It is a time for caution.

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible [his servants, 1877 edition], faithful and unfaithful, dead and living of both classes, 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.”

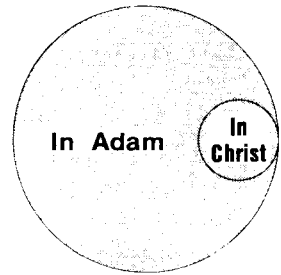
—UNAMENDED STATEMENT OF FAITH

That at the appearing 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 the judgment seat to be judged according to their works; and receive in body according to what they have done, whether good or bad.

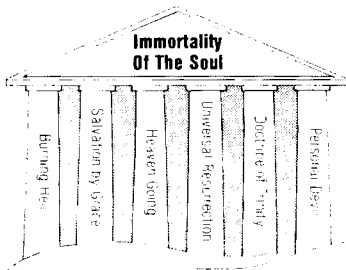
—AMENDED STATEMENT OF FAITH



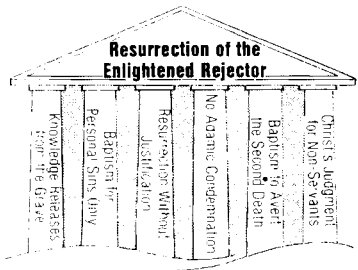
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Is There Agreement in Christadelphia ?

Unamended

1. **Nature of man:** Adam disobeyed God, was guilty and was sentenced to death. He fell from a very good state to a mortal state and the sin tendency became a part of his being. All men descend from Adam and inherit from him a mortal nature, the federal sentence of death and the proclivity to sin, without any personal guilt at birth. Man is alienated from God primarily by legal condemnation and secondarily by personal transgression.

2. **Nature and sacrifice of Christ:** The sentence of death was upon Christ as it was all other men and he needed atonement the same as other men. By living a life of perfect obedience coupled with the shedding of his blood in sacrificial death, he met God's requirements and delivered himself from the hold of death and provided a way for others to benefit from his sacrifice.

3. **Baptism:** Baptism removes inherited condemnation as well as personal sins committed before baptism. At baptism one legally passes out of Adam and the attendant sentence to eternal death and passes into Christ as his only federal head. Future judgment which inures at baptism will be based solely on obedience to the law of the Spirit of Life in Christ Jesus.

4. **Resurrectional responsibility:** The act which relates or entitles one to resurrection is baptism at which time one enters the Everlasting Covenant—the God-devised instrument providing resurrection. Resurrection means “a standing again in renewed corporeal existence” as a mortal being. Jesus—meaning covenant affiliation with him (not the personal power of Jesus)—is THE resurrection as well as the life. Christ's sacrifice ratified the Everlasting Covenant. The shedding of his blood was required in order for him to be resurrected—he was the first beneficiary. Though there have been restorations to life in the past, these are not the resurrection at the last day—that includes only just and unjust saints—and there is no evidence in Scripture that any others will be raised before, when, or after Christ returns.

Amended

1. **Nature of man:** The disobedience of Adam affected him in separating him from God's favor and condemning him personally to death. His descendants inherit a condition of mortality and a proneness to sin from him, but no legal condemnation. Personal transgressions rather than legal condemnation alienate a person from God.

2. **Nature and sacrifice of Christ:** There was no alienation of Christ from God. His sacrifice was a matter of obedience and since he was without personal sin he needed no atonement or covering for sin. His sacrifice made redemption possible for others, but he could have been redeemed by God without shedding his blood.

3. **Baptism:** Baptism is for the removal of personal sins. No inherited alienation or law of sin and death is removed. One is still in Adam after baptism as well as being in Christ, not putting off Adam until passing the judgment seat of Christ. Baptism is not the means of acquiring title to resurrection.

4. **Resurrectional responsibility:** The act which relates one to resurrection is knowledge or enlightenment which necessarily precedes baptism. The act of baptism has no resurrection-relating efficacy. The entering into the Everlasting Covenant does not link one to resurrection. Since it not determinable who has sufficient knowledge to qualify for resurrection, it is unknown who will be ultimately raised. The use of resurrection in Scripture refers to the complete process of coming forth from the dead and receiving immortality. The shedding of Christ's blood was not required for his own resurrection or for others. Since enlightenment is the basis for resurrection, there will be universal resurrection at the end of the millenium for those dying during the millenium.