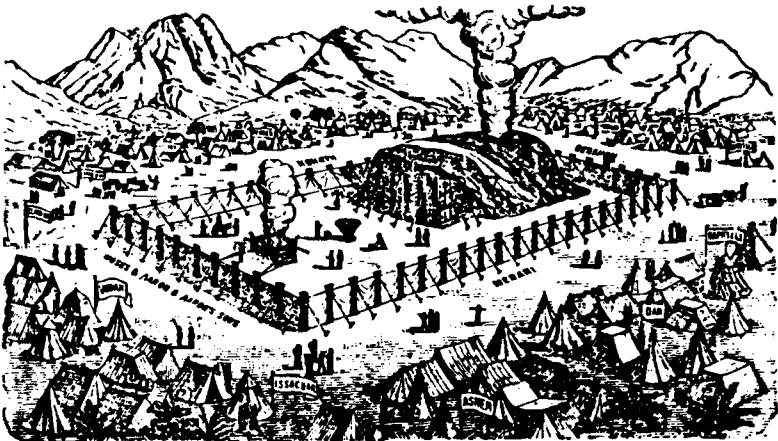


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1989

May

A.M. 5992

- A Wife's Just Claims 193
- Walking in the Light—
 Awareness of Our Relation to Sin 194
- Torn Asunder by Unity—A Paradox..... 197
- Two Adverse Statements 198
- Deviation from the Truth 200
- Women at the Podium—
 Misnomer : Sarah's Daughters..... 203
- Editorial Flyleaf 206
- Christadelphians in World War I..... 207

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Bible School Dates — 1989

Presenters of Class Material

Arkansas	June 17–25	R. Pursell, J. Stanton, D. Taggart
Canada	August 12–19	I. Finlay, S. Johnson, D. Sankey, T. Treadway, J. Walton
Kentucky	June 24–30	G. Sankey, B. Smith, J. Taggart
New England	August 19–25	E. Glass, D. Hill, L. Millay
New Mexico	July 22–30	R. Farrar, D. Lee, F. Welshman
Texas	July 15–23	T. Hamlin, Ro. Harrison, J. Horton, K. Sankey, Others

Age group

Virginia Youth Camp	June 17–24	6–9 year olds
Virginia Youth Camp	June 24–July 1	10–12 year olds
Virginia Youth Camp	July 1–8	13–17 year olds

But to the *Hallelu* YAH of our sixth verse (Rev. 19), the voice of the great multitude, and the voice of the many waters, and the voice of the mighty thunderings do not prefix “Amen.” Theirs is the utterance of the *Hallelu* YAH of the first time. There are no thunders connected with the “Amen; *Hallelu* YAH;” for all that succeeds this celebration is “Glory to the Deity in the highest, over the earth peace, and good will to men.” The *Hallelu* YAH of the first time not only celebrates the ruin of the great harlot, and the prevailing of the Omnipotent, but gives the reason why they, the “heaven, and the holy apostles, and prophets” slain by her, are able to respond to the exhortation to “rejoice over her.” They say, “we can rejoice and exult, and we have given the glory to him, for the marriage of the Lamb hath come, and his betrothed hath made herself ready. And to her it hath been given that she may have been clothed with fine linen pure and resplendent, for the fine linen is the righteous actions of the saints.” All this had been done in Teman, and before the Bride had been established upon Mount Zion.

— John Thomas
— EUREKA
— Volume III-B, page 242

The Sanctuary-Keeper

A MAGAZINE FOR THE EXPOSITION AND
DEFENSE OF THE HOLY SCRIPTURES

"Ye (Aaron and his sons) shall keep the charge of the sanctuary, and the charge of the altar"—(Num. 18:5).

"Ye (brethren of Christ) are . . . an holy priesthood to offer up spiritual sacrifices"—(I Pet. 2:5).

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

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A Wife's Just Claims

ACCORDING to the Scriptures a wife has to come first (after God) in a man's affections. Her needs, physical and spiritual, claim the primary place in all its arrangements. "Husbands, love your wives, even as Christ also loved the ecclesia" (Eph. 5:25; Col. 3:19; I Pet. 3:7). How did Christ love the ecclesia? His love was shown in his tender regard, his eagerness to comfort and enlighten, in his ever-readiness to make sacrifices for the advancement of its well-being. These are the qualities that should be exhibited by husbands in their treatment of their wives. It is not weak for a man thus to love his wife. Where a husband is faithful to God's will, the wife is not treated as a servant. She is not unnecessarily stinted in money for food. Her authority is not lowered in the presence of her children, nor her position in the eyes of strangers. A husband can be very wicked and very cruel in these matters, and yet pass as good in the eyes of onlookers. Man has no right to rob his wife of free will. He must show judgment in ruling, but his ruling must not trespass on territory which both Scripture and reason delegate to the wife. When God deputed the ruling of the house to man, it was for other reasons than his superior ability in the eating of a dinner, or in lifting a load, or in making a noise. Again, a properly minded husband will not be found here and there on pleasure, whilst the wife is solitary and miserable at home. He will not be careful concerning his own salvation and indifferent concerning hers. God's mind respecting a husband's obligations is interestingly shown in the following passages: "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken" (Deut. 24:5); "Neither shalt thou take a wife to her sister, to vex her, to uncover her

nakedness, beside the other in her lifetime" (Lev. 18:18); "Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Prov. 5:18-19); "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun" (Eccl. 9:9); "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant" (Mal. 2:14).

Preparing For Marriage, page 103

Walking in the Light Awareness of Our Relation to Sin

IN OUR consideration of this subject we come now to the nature of man. We certainly can be described as fundamentalists, or those whose beliefs are based on a literal interpretation of the Bible. This is not to say that all of our beliefs are not based upon a correct interpretation of the Bible, be it literal or figurative, but rather that when we come to a correct understanding of the nature of man, we realize just how stark and unyielding the Biblical conception of human nature really is. The Bible certainly does not tell us of any innate goodness of man or of any observable tendencies of man to improve with the passage of time. Rather, we find just the opposite being propounded by the Word of God. And we can find absolutely no Scriptural support for the idea that man in his natural state possesses any organ, attribute, essence, or any other quality which survives the death of a man. In fact, according to the Scriptures, man is destitute of immortality in every sense.

The doctrine of the immortality of the soul is one of the greatest frauds ever perpetrated upon the people of the world. Most of us are very familiar with the way it is presented as an immutable and incontrovertible fact by the majority of people around us today. It usually goes something like this: Well, you see, when you die, the real you doesn't die; it lives on; only your body dies. Your soul, or the real you, lives on and goes on to its reward, this reward being either heaven or hell, depending on whether you have been saved or not, and also depending on what kind of life you have lived here on the earth. Let's see what the Bible says. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the

serpent said unto the woman, Ye shall not surely die” (Gen. 3:1-4).

We have here the account of the serpent deceiving the woman in the Garden of Eden, and we still observe to this very day that the serpent’s lie is still deceiving great masses of people. And, unfortunately, we find that if one lie is believed, it leads to a complete breakdown in any system of truth based upon God’s Word as revealed to us in the Bible. To be truly walking in the light of Scriptural knowledge it is essential that we have a very complete and verifiable body of common knowledge of fundamental principles based upon a correct understanding of divine revelation.

We made reference to the 3rd chapter of Genesis where the serpent deceived the woman in the Garden of Eden. Let us go back to the previous chapter where we find the Lord God giving the man what we often term the Edenic law. “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17). The terms of this law are very brief and to the point, with only two possible consequences or alternatives, to die or not to die. There is really nothing complicated about what God decreed here, is there? If death was to be the result of disobedience, is it not reasonable to conclude that continued obedience would have brought continued life? We have no way of determining how long such a continuance of life would have gone on in the absence of disobedience. But is it really necessary to speculate on this point since we have been specifically told through divine revelation that disobedience did occur? The important point to consider is that since man did not keep the law which he had been given, what death or penalty did he incur for his disobedience? And, as we are specifically considering, what are the consequences of his disobedience to his descendants?

We can say very clearly and simply that man is mortal, or of a dying nature because of sin. For, “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). When Adam transgressed, all his descendants were in his loins. Accordingly, in a certain sense, they all “have sinned.” They are not morally guilty as he was, for, as we are told, those who lived from Adam to Moses “had not sinned after the similitude of Adam’s transgression” (Rom. 5:14). However, the result is the same. He became a sinner, while they are born or made sinners without any exercise of will on their part. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:19). Thus, God, by accounting all of Adam’s descendants to be in his loins when he sinned, and by defining their evil propensities to be “sin,” has constituted all of Adam’s descendants “sinners.” This requires a recognition of and a deliverance from the consequences of sin through the exercise of divine mercy, as abundantly revealed to us in God’s Word.

We are told that when Adam and Eve were created, “they were both naked, and were not ashamed” (Gen. 2:25). But immediately after they had sinned, “the eyes of them both were opened, and they knew that they were

naked" (Gen. 3:7). From that moment on, shame or disgrace for a naked condition has been an inherent characteristic of human nature, demonstrating that the evil propensity which Adam yielded to by sinning has been inherited by his posterity. Thus we find that the Scriptures often employ the use of the word "naked" as a figurative description for a state of sin. We know that Adam and Eve, after recognizing their naked condition when their eyes had been opened to the sin they had committed, tried to conceal their nakedness by fashioning garments of fig leaves. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:8-14).

So we are told that "they heard the voice of the Lord God," and "they hid themselves amongst the trees," as though they could hide from God. When Adam was questioned by the Lord God as to where he was, he said that "I was afraid because I was naked; and I hid myself." This reply by Adam contains a great amount of information which, if we will but apply a little bit of reasoning to it, will reveal to us just how far-reaching were the consequences of our first parents' disobedience and how directly the whole human family has been affected in both a moral and legal sense.

Probably the most obvious reason why Adam and Eve tried to hide from the Lord God was an attempt to escape immediate execution of the Edenic law. But why would Adam and Eve first prepare a covering for their nakedness before trying to hide from the presence of the Lord God? Would it really make any difference if they were clothed or not if they were trying to conceal themselves? The Genesis record informs us that after Adam responded to the Lord God about his nakedness, he was confronted with two questions: First, Who told thee that thou wast naked? And secondly, Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? The import of these questions is obvious. Would they not suggest that the partaking of the tree of the knowledge of good and evil would reveal to Adam and Eve the knowledge that they were "naked"? We know from Genesis 2:25 that prior to the transgression they were both naked and were not ashamed. Now they were both aware of their naked condition and felt a strong sense of shame.

ROBERT A. MILLER
No. Little Rock, Ark.

Torn Asunder by Unity

A Paradox

UNDER the "Communications" section of the February *Logos*, sub-heading "Is Australia Divided?" there is an interesting letter from one of the Amended people in California that shows how at least one person feels about the push for unity between the two fellowships there. He does not mention the Belmont Ecclesia by name, but the reference is clearly to them. For the education of our readers we reprint the letter and the editor's reply in its entirety along with our observations:

Is Australia Divided?

"Our state in California is torn asunder by the Unity Group, and I will refrain from . . . until I know we are not going to break bread with a group consisting of Amended and Unamended. They use as an answer to my question of 'Will Australia Break Bread With Us?' that Australia is as splintered as we are. Please comment." — E. Bishop (USA).

REPLY BY *Logos* EDITOR: The Ecclesias in Australia are signatories to the Unity Agreement formulated in 1958. It brought together the two fellowships then in existence, and provided for a common basis of fellowship throughout the country. Brethren and sisters agreed "that the doctrines to be believed and taught by us, without reservation, are the first principles of the One Faith as revealed in the Scripture, of which the Birmingham Amended Statement of Faith (with positive and negative clauses and the Commandments of Christ) give a true definition." The Unity Agreement then goes on to define Clauses 5 and 12 of the BASF. Fellowship in Australia is restricted to that basis, and ecclesias who refuse

to accept that are disassociated. It is not true to say that "Australia is as splintered" as is the case in USA, as only one Statement of Faith is acceptable. True, there are problems where certain ecclesias fail to maintain the proper standards of practice, and this is a matter of continuing discipline, not harmonious agreement. But, to our knowledge, no ecclesia would seek association upon the BUSF (the Unamended Statement)—that would not be acceptable.—Ed.

OBSERVATION: One of the grave errors of judgment in any unity attempt is the willingness to decree that unity exists without a thorough examination of all of the issues involved. It is not a crime to recognize that sometimes differences of a fundamental nature do exist and that unity is not possible. It is a crime of very large proportions to camouflage the disagreements to try to make it appear, particularly to the uninitiated or novices in the Truth, that unity does exist.

Australia makes it clear that they support the BASF and that the BUSF is not acceptable. They are correct in noting that these two Statements are not compatible. However, those of us who truly and unreservedly support the BUSF have the reverse conviction; the BUSF is a true statement of what must be believed and the BASF is not acceptable. It is not acceptable because it affirms that uncovenanted aliens who have been "enlightened" by the teaching of the Bible will positively be resurrected from the dead if they die before the coming of Christ, and that they will appear at the judgment seat of Christ to be judged for deeds done in the

body. Without explicitly stating in the BASF that men are NOT under the death sentence that passed upon all of Adam's posterity, they imply this and teach it in their writings. There are other areas of disagreement which plainly divide the two groups. Intelligent, sincere brethren have looked into this problem many times over the past 100 years and concluded the same—there is not a legitimate basis for common fellowship.

Therefore, as we have done in the past, we commend *Logos* or any person or periodical that tells the truth. They make no attempt to water down the differences. The differences are

real; they are definable and must be recognized by any who can read. The well-wishers who place unity above doctrinal agreement, of which the most notable are Operation Oneness, Williamsburg Foundation, Williamsburg Conference and the Belmont, California Ecclesia, are unrealistic, to put it mildly, and have caused and are continuing to cause much disturbance and unrest in the Unamended brotherhood.

From the above letter to *Logos* we are glad to see that some opposition exists among the Amended to a dual-Statement of Faith facade, and we would like to see more of the true Unamended do the same.

Two Adverse Statements

ANOTHER article appeared in the March *Logos* in the "Communications" section, headed "Can Two Statements of Faith Succeed?" This article shows again that some in the Amended are upset by the tactics employed by the California "reunion at any cost" people. These people are made up of liberals in both fellowships who obviously feel that their own personal objectives are more important than the tranquility of the ecclesias in their area. More importantly, both groups are willing to sacrifice principles of truth in order to achieve an empty reunion that will increase their numbers but decrease their integrity.

The article in the form of a letter follows: "I certainly need not direct your attention to the prevailing adverse conditions. . . I find it most appalling that nothing is being done (about the Californian Unity Proposals). I am certain that (many) in the Southern California area most ear-

nestly pray to their heavenly Father to direct their paths in combating this evil; but. . . nothing has been done to bring these kind of practices to a halt. . . I would also add a comment about the Church of God of the Abrahamic Faith (for they) do not entertain scriptural values consistent with the Christadelphians. They believe in immortal emergence; they are political candidates for public office; and many other conditions not tolerated by Christadelphians."

—Bro. P. Edwards (USA)

LOGOS RESPONSE: We share your concern about matters in North America—both in regard to the Unity Proposals and to the approach in some places by the Abrahamic Faith Church. In respect to the first, we have warned against such a proposal whenever we have had opportunity. We see it as deceptive, and cannot accept arguments that some proponents offer. It is sometimes held that Bro. Roberts followed the BUSF (be-

fore the clause was added to make it the BASF), and since we would hardly refuse fellowship to him (if we lived in those days!), we should not do so now to those who meet on a similar Statement. But Bro. Roberts met on the basis of the Birmingham Statement of Faith, not the Birmingham Unamended Statement of Faith. The "Unamended" Statement (though in words identical to the BSF) was maintained in opposition to the BASF, and therefore cannot now be considered consistent with it by merely adding an external proposal. It is no longer "unamended" if a clause is added! And, simply, if the Unamended brethren agree to the terms of the BASF, then let it be clearly and absolutely stated, and all contention will cease.

In regard to the second issue, we have a copy of the "Confession of Faith" issued by the Abrahamic Church, and find it deficient in many areas of Truth—particularly on the atonement, the resurrection, millennium and associated teachings. Members of the Church who wish to join with Christadelphians should be prepared to examine and accept our Statement of Faith and standards of conduct, and to publicly declare that conviction through baptism. If this was necessary for those of John's baptism (Acts 19:2-5), it would certainly be advisable today. Such an example has already been set by some former Church-members, who are today brethren and sisters of Christ, and whom we were especially pleased to personally meet when recently in Ohio.—Ed.

OBSERVATION: Not having any contact with the Amended we were not aware of any association or overtures to the Church of God of the Abrahamic Faith. The Unamended have been afflicted by such, notably at the Great Lakes Bible School and by the

directors of the Williamsburg Foundation. Regionally the strength of the Abrahamic Church is in the Midwest where those who approve of the Great Lakes Bible School and WCF congregate. CGAF members have been called on to teach at the Great Lakes School, and Christadelphians of the ilk we have described have broken bread with them. The mainstream of Unamended brethren have no truck with the Abrahamic Church doctrines as this magazine has often pointed out.

I believe that *Logos* confuses the California so-called Unamended who are so strenuously campaigning for reunion with the main body of Unamended who will have nothing to do with resurrection outside of covenant or the other departures in doctrine causing the separation in the two fellowships. The Unamended, exclusive of the Belmont Ecclesia and its sympathizers, have not altered or amended the Birmingham Statement of Faith, nor added any "external proposals." The members of the Belmont, California Ecclesia have done some modifying in order to effect a paper reunion, and they have been endorsed by most of the California Unamended ecclesias. The Stockton, Los Angeles and Ridgecrest Ecclesias have refused to capitulate to the change.

The *Logos* editor has brought up a good point in asking those who are gung-ho for reunion to accept the BASF and quit contending. As we have shown in previous articles, the position of the Belmont Ecclesia is more Amended in its declarations than even some Amended ecclesias, so why they decline to fully endorse the BASF is a mystery to me. I don't know what they are trying to hold on to, since other Unamended ecclesias don't want anything to do with them.

Bro. Roberts compiled the early Statement of Faith that specified the

resurrection was for saints. *Logos* argues in vain when they view the BSF and BUSF as different statements. Bro. Roberts clearly changed his position on resurrection out of Christ and this is plainly documented in his writings. So the BSF did not change—Bro. Roberts did. The *Logos* argument has no sense or credibility to it—they are clinging to a tradition.

The important thing for each of us is to make sure we know what we believe. The labels are unimportant. Individual faith is. Do we believe in a Christ who is the resurrection (John 11:25) for some people (those who have entered into covenant) along with a kindred philosophy that something other than the blood of Christ (enlightenment) also claims to give

resurrection? I hope not. Do we believe that resurrection is inextricably linked with the promises made to Abraham and his seed? I hope so. Do we believe that at the moment of baptism we acquire a title to resurrection? Romans 8:1-2 and Galatians 3:27-29 teach this and Ephesians 2:12 infers it. Do we believe that by a pathetic “church-love” we can convert Abrahamic Faith people to the gospel? It can’t be done with their clinging to immortal emergence, paid preachers, non-combatant military service and other inconsistent doctrines. We have a very short time to hold fast to the profession of our faith without wavering, so let us redeem that time.

Deviation from the Truth

There is an item of interest in the March issue of *Logos* magazine which treats of the decline of certain ones in England. In its editorial entitled “Days of Reckoning” *Logos* warns of the perils of our time, particularly the leaning to churchism. Its editorial finger is pointed at *The Endeavour* magazine “with its policy of open discussion of the difficulties that Christians face today in both thought and day-to-day living, in the hope that difficulties shared will be difficulties eased.

“In the issues which have found their way into numerous hands in Australia and America, as well as being distributed in England, contributors entertain the idea that there probably are Christ-centred communities throughout the world who are in the Way of Salvation.

“This is said against the backdrop of the Christadelphian claim to saving truth, and attempts to minimize the

need to maintain a separateness from other religious groups.

“The writer further suggests that we have largely ignored the New Testament teaching on the ethical working of the Holy Spirit, and we have relegated sisters into second-class members by forbidding them to pray and read Holy Scripture to our assemblies.

“Such a viewpoint cannot remain unanswered. It will ‘eat as doth a canker’ and turn some away from the clear teachings of the apostle Paul on this matter.

“An article on ‘God and Violence’ tends to ridicule the proper work of God amongst His creation and shows a pitiful lack of understanding about the Divine purpose. We quote: ‘Summary execution continues to be the Divine solution to what *seem to us* trivial sins. The man gathering sticks on the Sabbath day is hardly involved in a heinous offence and Uzzah was ac-

tually trying to save the ark of God from falling, but both are killed by God. . . . Elijah at Carmel and Jehu at the temple of Baal execute acts we would universally describe as massacres. This is, surely, *1 diametrically opposed to the teaching of Christ*. . . . The thing that offends against the principles Christ taught is violent death. The examples given. . . . were purposeful acts of God resulting in violent death.' Under the guise of love and mercy, the hatred which Yahweh has for sin is tempered and virtually destroyed by such statements, as God's Law is made to oppose the teaching of Christ.

"Other contents of the magazine are equally faith-destroying. The Kingdom of God is taught to be 'within us' now! The writer, a Helen Booker, claims that she has been able to 'put (her) finger on the error' of Bro. Thomas's exposition of the future kingdom, and states: 'The view that Dr. Thomas had of the millennium as the future kingdom is incorrect. The kingdom is not the future theocracy to be set up at Christ's return, but a more intangible thing that exists alongside the kingdoms of this world.' The Millennium is stated to be 'not referring to a future period of time when Christ reigns on earth. . . . but is a period stretching from Charlemagne to Napoleon.' The Millennium, it is suggested, is related to 1,000 years of Catholic rule!"

The Endeavour magazine, from what *Logos* deduces from reading just the December issue, must be considered as having departed from the Truth, if they ever held it. With the advent of Helen Booker-type women infestations have come that cause serious problems to the Truth. Worse yet, the brothers who fail to face up to their responsibilities to lead the ecclesia are more guilty than the sisters who seize the opportunity.

Following the editorial *Logos* has an

article under the heading "In Defence of Faith," in which they again attack *The Endeavour* magazine, calling it "Evidence of Deviation From the Truth." Much of the article calls on those who object to such liberality to stand fast in their concerted effort to have no part of it, and to warn brethren at every opportunity. Some extracts from this article:

"Thus, we are deeply concerned about the spiritual welfare of the writers and publishers of *The Endeavour* and those who may be influenced by the philosophies disseminated by this group.

"When 'The Endeavour Service Council Limited' was formed in April 1963, they listed amongst their objectives: 'to advance the principles of the Christadelphian faith. . . .' In this they have failed dishonourably, bringing disrepute upon our community by questioning and repudiating many of the principles which have identified the faith of Christadelphians for almost 150 years.

"We cannot understand how such views as found in *The Endeavour* could ever be published by those claiming to be Christadelphians.

"For example, from the December 1986, editorial: 'Should we go it alone with our message of a new life? Where do we differ from our fellow Christians in other denominations? The Trinity—Immortality of the Soul—Second Coming of Christ. These doctrines are all of great theological importance but the answers are by no means as simple and straightforward as fundamentalists would have us believe and we can be confident do not belong to matters of salvation.'

"The Editor does not apparently understand that Christadelphians do not have 'fellow Christians in other denominations.' The churches of Christendom are sanctuaries for apostasy, and nothing more.

"Tragically, in these last days of

Gentilism, it is evident that it is not only the apostate churches of Christendom who suffer 'delusion.' Numbers of those who claim the name of 'Christadelphian'—and do so quite falsely, have been led away from the Truth through 'great swelling words of vanity' which are the hallmark of those who are 'unlearned' and 'unstable' and who 'wrest' the Scriptures to their ultimate 'destruction' (II Pet. 2:18; 3:16).

"The same editorial cited above advises Christadelphians: 'Indeed perhaps to survive, that we should break down the walls that separate us from other Protestant denominations and be prepared to preach with them the essence of Christ's teaching...'

"How is it possible to preach 'the essence of Christ's teaching' together 'with' those who do not know, nor understand, nor believe 'the essence of Christ's teaching'?

"There is, unfortunately, ample evidence that *The Endeavour* magazine has departed from the purity of the Truth and espoused the causes and philosophies of apostate Christendom."

The article is long and, in our opinion, quite incisive. It gives a list of subversive teachings of which the following are some:

- (1) The Kingdom of God is within you.
- (2) The Millennium has been symbolically fulfilled (stretching from Charlemagne to Napoleon).
- (3) The role of sisters—that sisters be allowed to preside, exhort, read, offer prayers, etc. According to programs for a "Christadelphian Summer School" in 1985 and 1987 the exhortations at the Sunday morning memorial meetings were given by "Averil McHaffie" and "Janet Rushton." At the 1986 school the program shows that an evening session was devoted to "Counseling—Helping

People with Problems," conducted by Joan White.

(4) God's justice in sending the flood is questioned.

(5) Christ is set forth in contrast to Yahweh.

(6) Future fulfillment of Bible Prophecy is doubted.

(7) Sisters should not be restricted in ecclesial activities.

This material, taken from only one issue of *The Endeavour*, shows what depths some will delve to advance the flesh. It seems to have gone further with this group than in the Unamended community. But we are not free from some of these departures. With the advent of Operation Onemus in the 1970s, sisters were used to knock on doors and "preach the Truth." WCF has financed the South Austin Amended Ecclesia in sending out female missionaries. WCF has held hands with the Church of God of the Abrahamic Faith and entered into certain kinds of fellowship with them.

A. H. Zilmer proclaimed the same millennium period as these "Endeavour" people—from Charlemagne to Napoleon in his treatise on "The Binding of Satan," dealing with Revelation 20.

WCF offers a counseling program which they claim is designed to help people in mental distress, although it is not conducted by sisters.

Sisters held seminars in Virginia during some of the last decade. And now we have an announcement that a "Sarah's Daughters" group is making itself available to ecclesias with two named spokespersons, Virginia Brierly of the Norfolk Ecclesia and Susan Lange of the Bloomington, Illinois Ecclesia. These sisters "will address in three classes" and will conduct "discussion periods between presentations." Now isn't this a fine kettle of fish? Virginia and Susan, please wake up before it is too late.

We have little room to criticize what is going on in England when we have these same things at our doorstep. We agree with *Logos* in calling

attention to the serious dangers presented by these novel approaches which minimize the Truth and try to elevate the individuals involved.

Women at the Podium— Misnomer: Sarah's Daughters

ANOTHER "organization" has self-created, claiming to offer its fruit to the women of our community and presumably the Amended community if they will receive it, as no mention is made of any distinction. From the point of view of the new "organization" the Christadelphians now, after 140 years of holding fast to the principles of the Truth, and utilizing the order of preeminence of the male over the female in the conduct of our public speaking, need women in the pulpit to enhance our spiritual standing. We speak of the recent brochure calling itself "Sarah's Daughters." Two sisters, Virginia Brierly and Susan Lange, are offering seminars for women and young girls to help them "contradict the false teachings of our society." In order that we may not mislead any of our readers, we reluctantly quote the whole of the brochure for the benefit of those who may not have received it:

A responsibility to instruct by teaching and example: "But as for you, teach what befits sound doctrine . . . Bid the older women to be reverent in their behavior . . . they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited" (Titus 2:1-5).

We must actively contradict the false teachings of our society: Paul's words to Titus are misunderstood and disregarded by most of the people of the world today. Godly women are constantly confronted with the ungodly teachings of the world regarding how a woman should live. When we are surrounded by the world's distorted view of women, it is hard for us to maintain a right understanding of our goal before God. Our young girls are particularly susceptible to the world's teachings on this subject. Paul's advice to "train the young women" is especially important in this generation. At the same time we need to constantly remind ourselves of God's teachings about women, and we must be sure we understand the principles underlying His teachings.

" . . . as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you" (1 Peter 3:6). *Sarah's Daughters* is a one-day seminar for women and teenage girls of the Christadelphian community. It is designed for women of all ages and stages of life. The purpose of the seminar is to examine God's Word about the unique role of women as servants of God, wives and mothers. The seminar will focus on the principles underlying a woman's role so that

we will have a firm foundation on which to stand when confronted with the false teachings of the world.

Host a seminar in your ecclesia! Sister Susan Lange and Sister Virginia Brierly will be presenting the seminar. Both have done extensive study on the Biblical role of women, and they have presented sisters' workshops on a variety of subjects. Sister Virginia's classes will focus on becoming the woman God wants us to be and developing a spiritual maturity and godly example for the younger women in today's world. Sister Susan will focus on understanding woman's role in relationship to man as God has revealed in His Word. This one-day seminar will include classes, discussion groups and other activities.

A Brief Outline of the Classes: Sister Virginia Brierly will address in three classes the sister's personal responsibility: (1) Becoming the woman God wants, (2) Developing spiritual maturity, (3) Being a godly example. Sister Susan Lange will address in three classes: (1) Creation of the woman; what was God saying in Genesis? (2) Its implications for the married woman and her attitude, (3) Its implications for the unmarried woman and her behavior. There will be discussion periods between presentations. [End of brochure]

Before criticizing this brochure and the people behind it, let us say that it is admirable for anyone to endeavor to instruct and exhort the women of the household. They are saints on an equal footing with the men as far as the hope of salvation is concerned. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:27-28). It is equally admirable to endeavor to instruct the men of the household. This instruction and admonition can be effected through individual contact, or through mutual Bible study classes. But it is not the prerogative of sisters to get up at the podium and address the members. This is usurping the divinely delegated appointment of the man as the head of the woman and the head of the ecclesia. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3). This is the divine order of appointment and when women seize the opportunity to display themselves as public speakers and seminar-givers, they are blatantly wrong. Even when the men are somewhat inept or inexperienced the duty is theirs to address the ecclesia in the hopes of building it up spiritually. All well-informed sisters know this. It is the spiritually-bankrupt ones that fail to recognize the principle. The order is as follows: God, Christ, the man, the woman. The woman has a role and she should fulfill that role, but it is not public speaking. Women should have no more objection to being subservient to the man in presiding and speaking at ecclesial functions than any man should have at being subservient to Christ, his Lord and Master in all things.

The Scripture cited by the new activists to support their feminist position is Titus 2:1-5. This letter is written by the apostle Paul and addressed to Titus, "mine own son after the common faith" (Titus 1:4). It is the man Titus, not any woman or group of women, that is instructed to "speak thou the things which become sound doctrine" (Titus 2:1). Titus is commissioned by

the apostle Paul to speak sound doctrine—not necessarily public speaking—concerning the aged men, the aged women, young men and servants. One of the things that the aged women were to be instructed in by the man Titus was to teach the young women about circumspect conduct. If they would become aware of their spiritual responsibilities in the home, not on the public platform, there would be no worry about the false teachings of their society. There is no direct or indirect suggestion that it was to be done from the public platform by these aged (advanced in days; Greek, *presbutis*) women. Generations of experience have shown that mothers and grandmothers have taught their daughters “to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Titus 2:4-5). This teaching over generations has been by example and precept, not public oration. What Christadelphian young girl could possibly rejoice at or even tacitly condone her mother or any other mother or female proclaiming from the platform?

If these renegade sisters would hear the instruction of Paul to Titus they would be at home, whether domicile or ecclesia, instructing when opportunity presented itself to the sisters of their own ecclesia. Of the Norfolk Ecclesia, one sister in that ecclesia told my wife and me that due to the lack of spiritual understanding among the sisters there, she could not have a decent conversation on the Truth with them, and that in the sisters' class when she led the class she made no preparation of class material due to the meager depth of the group. So it is reasonable to ask why these innovative sisters have to go national when their own ecclesias are suffering from spiritual anemia. And of the Bloomington Ecclesia, one sister in that ecclesia that I would regard as reasonably intelligent in the Truth recommended to me that if I wanted a thorough exposition of the nature and sacrifice of Christ that I should get John Hensley's book on the subject and get away from the teaching of Brother Andrew. And these are the ambassadors that are trying to sell their program abroad so that our sisters can be spiritually improved. Something to think about, isn't it?

According to the brochure this proposed pulpit-platform presentation is aimed at “contradicting the false teachings of our society.” Would any of us realistically say that the false teachings of our society is what is undermining the faith of our sisters? Is the enemy without or within? If the Word of God is given a chance to dwell within us richly, we will see that the fleshly mind can be transformed or renewed so that we will more correctly present ourselves before God as living sacrifices. Society is going to keep promoting women's lib and equal rights to their own, no matter how much opposition we muster. Our enemy is apathy and that enemy can be defeated by the indwelling of the Word. Our faithful sisters know this, and I am sure many of them recoil in horror at this feminist departure as do I.

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls,

or costly array; But (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:9-15).

Those who have read this brochure will readily identify it with the Operation Onesimus philosophy, the WCF outreach, the Focus on Unity mentality, the absence of pioneer thought and tradition which has guided us safely to this late stage preceding the Lord's return. Are we getting better or are we getting worse as a result of the innovations and organizations? Notice the use of a non-King James translation. Notice the use of the word "focus." Notice the reference to "seminar;" all they need to add is a "y," and we'll be more like the churches around us.

Thoughtful brothers and sisters will reject this movement. Let them and all their supporters know that it is unacceptable Christadelphian doctrine or teaching or practice. Write to the sisters involved. Speak out at every opportunity. Ask the WCF if they are financially supporting it. Please read the other articles in this issue about the deviation from the Truth in England along feminist rise in the ranks as reported in the *Logos* magazine. We used to jokingly refer to the "managing sisters" of an ecclesia when some sisters became overly vocal, but we are getting closer to reality as time goes by. Keep yourself informed and steer clear of what is becoming a last-days sign of the times—the feminist preachers among the Christadelphians.

EDITOR

Editorial Flyleaf

Readers will notice that nearly half of this issue is dedicated to a continuation of the experiences of draft-age Christadelphians in World War I. Other than a possible comment in next month's Editorial Flyleaf this will conclude this subject. We hope that it will provide help to those who may in the future be involved with some type of conscientious objector stance.

While it is not totally desirable to fill our magazine with problem situ-

ations, nevertheless when things arise that threaten the integrity and stability of the household, it is a magazine's duty to sound the alarm. In fact, it is the duty of all brothers and sisters to do what they can to become aware of things that imperil the foundations of the Truth, and to take appropriate action in dealing with them. We cannot wait for a magazine to speak up before expressing our concerns when the Truth is tampered with.

Along these lines there has been a defection of one of the former members of the Hamilton, Ontario Eccle-

sia, Richard Spence, to a group calling themselves The Brethren in Messiah. Brother Spence made a broadside mailing in November, 1988 stating his new position to many of the Christadelphians and the reasons he chose to disassociate himself from us. He has aggressively pursued a course of trying to convince others of our membership that they should conform to his novel ideas.

Two of our magazines, *The Christadelphian Advocate* and *The Voice of Truth*, have given space to criticism of the views of Brother Spence, and we are not sure at this time whether or not THE SANCTUARY-KEEPER will repudiate his stand. If we choose to do so, it will be because of the danger of others being deluded.

The primary departure of Brother Spence involves the insistence that believers are not at liberty to use the names of Jesus, Christ, Lord, God, etc., in their worship or conversation. He, along with The Brethren in Messiah members, feels that we must use Yahweh, Yahshua, Yehoshua, etc.,

in order to properly associate ourselves with the Creator and His plan of salvation. We think he is blatantly wrong and has wrought much unrest and dissent among his brethren.

The two magazines that have addressed the problem of exclusive use of the sacred names in Hebrew as opposed to English or Greek have not dealt with what I deem to be the most serious aspect of the defection of Brother Spence, and that is the adoption of the Amended Statement of Faith.

While Brother Spence is in effect saying that he formerly believed in the necessity of the blood of Christ in concert with belief in the Abrahamic or everlasting covenant to be vital to a title to resurrection, he is now saying that some system of undefinable enlightenment takes precedence over the act of baptism. The Statement of Faith of the Hamilton Ecclesia is not clear on this matter and the ecclesia apparently chooses not to adopt the Unamended Statement used predominantly by us.

Christadelphians in World War I

LAST MONTH we published the first part of this series in which it was shown that the actions of the Exemption Committee were devotedly rendered on behalf of our long-standing community. We owe a deep debt of gratitude to these predecessor brethren who held valiantly to the principles of Truth regarding non-participation in war, in prohibiting the taking of human life and in prohibiting the swearing allegiance to the state. Those things that are Caesar's we leave to Caesar and place our hope and confidence in the coming government under the righteous reign of the returned Jesus Christ. Bro. Allen Mowry, who wrote this material, was a stalwart servant who gave much of his time and resources to help the brethren who were faced with the prospect of severe treatment as conscientious objectors. He also served, advising with sage counsel for the young brethren facing the draft in World War II. He was a true hero of the times. It was his brother in the flesh, Bro. Nat Mowry, who was the subject of much of the

material in the first of this series. The two Mowry sisters, Florence and Evelyn, never married and are now dead. Nat and his wife, Mabel, had no children. Allen and his wife, Nona, had two daughters, Lois and Milmah. Lois, wife of Bro. Bud Roth, died childless a few years ago, and Milmah, never married, is helpless with Alzheimers disease in a Richmond nursing home. So the Mowry clan is all but gone, but they have left us a fine example of serving and holding to the principles of the One Faith. Both Allen and Nat served on the Advocate committee.

Each sub-heading is a separate article taken from *The Christadelphian Advocate and Fellow-Labourer* in 1917-19. There has been some editing of material to shorten the article.

3 Concerning Exemption IV

February, 1918

The resolution copy which appeared in "Concerning Exemption III" was acknowledged by Mr. Newton D. Baker, Secretary of War, but no other word has been received from it to the present (January 12). There seems to be a continued delay in making any decision in the matter of the conscientious objector and the committee feels convinced that nothing will be decided upon until every one of the nine million or so questionnaires have been filled in and returned and then classified. The government is very anxious to see just what kind of a subject they have to deal with before they adopt any policy. The committee feels that something definite should be known before the next issue of this magazine, but this subject is not one in which the government is in as great haste as they are in some.

Our boys all over the country have been handling their questionnaires during the month and will shortly be busy with appeals. The committee has sent out information relative to the questionnaire and the appeals. This information by the committee is designed to be helpful to the brethren, but in individual cases all over the country questions will arise upon which the committee cannot advise, and in these cases decisions will have to be made locally. For this reason the brethren everywhere—particularly the secretaries—are urged to study this whole subject carefully and thoroughly. Thorough knowledge on this by all is desirable for another reason—the more that we have thinking upon this subject the more chance we have of doing the right thing at the right time. The committee urgently solicits help from all sources.

In connection with the last remark, we urge the brethren to be on the lookout for items in the newspapers and magazines of the country which might have a bearing on our work. Please forward any such items to the secretary. Brother Jasper of Philadelphia sent us an item of especial interest during the month, and Brother Tucker of Gillespie, Ill., has also sent us clippings.

Brethren and sisters should be very careful not to embarrass our boys in any way by any inconsistent act. Certain lines of employment are especially

bad in this connection. In England certain brethren have been denied exemption on account of being employed in munition plants. The British government has said in such cases that it is not consistent for a man to object to fighting and yet be willing to engage in the making of guns, or powder, or shot. The committee hesitates to enter into this complicated subject just at this time but it does wish to offer the above suggestions.

As near as we can learn there are seven Christadelphians at camps throughout the country at this time—some in fellowship with us and some not. Brother P. F. Brady is at Camp Bowie, Fort Worth, Texas; Brother James R. Gibson is at Camp Travis, San Antonio, Texas; Brother Oscar Cook and Brother Howard P. Brinkerhoff are both at Camp Lewis, Tacoma, Wash.; Brother Jeremiah Lisk at Camp Sherman, Ohio; Brother N. S. Mowry, Camp Devens, Ayer, Mass., and another boy is at Camp Beauregard, La., whose name has not yet been learned. Both Brother Gibson and Brother Mowry are in quarantine at this time, owing to sickness in their barracks.

At Camp Devens it has been very cold during the past month. The thermometer has been as low as 24 degrees below zero, but the objectors have all been warm and comfortable. They are having enough to eat now and everything is going along as smoothly as could be expected. The confinement, however, is extremely trying. Brother Gibson, of Camp Travis, writes of having been obliged to go without one meal on account of being obliged to refuse some duty that his officer requested of him. At Camp Travis there are some fifty to sixty objectors of one kind or another.

THE EXEMPTION COMMITTEE
Allen H. Mowry, Secretary

Concerning Exemption V

March, 1918

During the past month telegrams were sent out by the War Department to all the Draft camps asking for detailed information as to the number of Conscientious Objectors who could finally be persuaded to take up non-combatant work in the army and also the number of those who could not be so induced. This information was sought by the War Office so that a more thorough understanding of the attitude of the men might be known at the time that the War Office finally decides to adjust the case of the Conscientious Objector.

When this telegram arrived at Camp Devens the seventeen Conscientious Objectors at that camp were ordered to appear before Major Pardee, whose name has previously been mentioned in this series, and the boys were told by this officer that not a single exemption was going to be granted and that this opportunity was positively the last chance that any of the men would have in which to accept non-combatant service with the army. The officer advised the men strongly to accept some such work and he stated that the work that the President would finally decide upon for such men would not be nearly so congenial. The men were called into a room one at a time and asked if they would accept this final offer of non-combatant service in the army.

There were seventeen men and seventeen refusals of the offer.

The scene now shifts from Camp Devens, Ayer, Mass., to Camp Lee, Petersburg, Va. Ernest Packie Wells of the Berea Ecclesia, Mecklenbug, Va., was ordered to go to camp in November. He went to his local board prior to the day for entrainment and explained that he could not go voluntarily to camp on account of his conscientious convictions against becoming a soldier. He left with this Board a written statement of his reasons for his stand. The boy returned home and fully expected to be arrested and sent to camp right away. Days went by and it was not till January 15th that the Sheriff from Boydton, Va., came to Brother Wells' house, for the purpose of arresting him and taking him away to camp. At camp Brother Wells immediately made known his position and refused to sign any papers. The officers were very rough with him and immediately placed him in a guard-house, where for two days he was given nothing but bread and water. At the end of the second day he was given regular meals and has had them ever since. The brother was charged with being a deserter and was supplied with a carbon copy of the official charge which the Army made against him. This charge, of course, meant a court-martial. Day after day dragged wearily by while the boy ate, drank and slept in the one small room of the guard-house occupied by about a dozen other fellows—mostly negroes—of the usual guard-house character [we'll hear from the NAACP on this reprint]. It was not till February 11 that the court-martial was held and at this time (February 13) no decision has been rendered as to what the sentence will be. Some very severe and cruel sentences have been passed upon Conscientious Objectors by court-martial proceedings, but, owing to certain things that were established at the trial, everyone who knows of the case is very hopeful of a light sentence.

The brethren from the Richmond Ecclesia have been visiting Brother Wells regularly and the Exemption Committee have been trying all that they can to help conditions for the boy. Letters were written to the Commanding General of the camp and to the War Office explaining the case in detail, and, in addition to this, Brother Lea and Brother Zilmer came directly from the meeting of the Exemption Committee at Washington, report of which will follow, to Richmond in order that they might be present at the trial and, if permitted, speak a few words in the brother's behalf. The trial, however, took place a day ahead of the time for which it had been planned so this help could not be rendered.

The Committee has the names of some 110 to 120 brethren in the draft age (if there are any who have not reported themselves to the Secretary they should do so at once), and the Committee desires to have just as soon as possible the *FINAL* classification received by each boy.

The solution of our problem is still in the future, but with the help of our Heavenly Father we are hoping that the case will be drawing to a close very soon now. The Committee has real reasons to be hopeful.

THE EXEMPTION COMMITTEE
Allen H. Mowry, Secretary

[About a page is deleted in which the committee activities are reported and copy of a letter to a Senator who has proposed compulsory military training for all young men 19 years old. The Treasurer showed a balance of \$318.22.]

Concerning Exemption VI

April, 1918

The result of the court-martial proceedings in connection with Brother Packie Wells as reported last month came to Brother Wells in the guard house on Saturday morning, February 23rd. The original sentence of the court was twenty years at hard labor, but later this was cut to ten so the news that came to Brother Wells was ten years at hard labor at Fort Leavenworth, Kansas.

Brethren from Richmond visiting Brother Wells that afternoon learned of this cruel sentence and Sunday two members of the committee were on their way to Washington to protest in person against the execution of the court's decree.

Monday morning these members of the committee were able to see Mr. Baker himself. The trouble was outlined and Mr. Baker said that the boy would have to go to Leavenworth but that a little later on he would handle this case in connection with a number of others of a similar nature. Mr. Baker promised that the case would be settled favorably in the near future.

The committee felt very much pleased with the visit to Washington and made haste to tell the poor boy at camp the more cheerful news.

Brother Wells is to be admired by all the brethren for the firm, confident trust which he maintains towards God and towards the Truth through all this terrible experience. It is admirable and the brethren from Richmond who have been visiting him from week to week praise him highly for his continued faith and trust. It is indeed sad to see a good young man in such straits, but we hope and pray that he soon may be released. Bro. Wells is still at Camp Lee and will remain there until orders are issued from Washington to move him to Kansas.

Conditions at Camp Devens are at their worst. Owing to the departure of officers who were familiar with the case of the Conscientious Objector and the arrival of officers unacquainted with their status, things have gradually been growing harder and harder for some weeks. At the time that this was written Brother Mowry had been without food for several days. An armed guard was placed over him and nothing could be brought, mailed to him, or otherwise supplied him.

This matter was reported to Dr. Keppel of Mr. Baker's office and an immediate investigation started. The committee is now much distressed over the case but hopes for relief soon. The committee is very grateful indeed for the fairness and consideration of Mr. Baker and his assistants.

Brother Will Scott of Jersey City, N. J. (Amended basis), was arrested early in March and taken to Camp Dix, N. J. The last that was heard from him

he was getting along exceptionally well for a conscientious objector.

The Christadelphian Committee
Allen H. Mowry, Secretary

Concerning Exemption VII

May, 1918

The long-looked-for definition of what shall constitute non-combatant service, as mentioned in Section IV of the Selective Service Act, was issued by the President on the 20th of March. According to this executive order this non-combatant service is all military in its character, being in parts of the Medical Corps, Quartermaster's Department or the Engineering Corps. This arrangement is, of course, unsatisfactory to more than just the Christadelphians, but the order recognizes that such would be the case and provides for just such a contingency. Section 3 of the order reads as follows:

"On the first day of April, and thereafter monthly, each Camp shall report to the Adjutant General of the army, for the information of the chief of staff, and the Secretary of War, the names of all persons under their respective commands who profess religious scruples and who have been unwilling by reasons of such scruples to accept assignment to non-combatant military service as defined, and as to each person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will, from time to time, classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to a non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States."

Brother Packie Wells was taken on March 27 to Fort Jay, Governor's Island, N. Y. Little has been heard from him since he left Virginia. Brother Mowry's condition has improved over that reported last month, but still is quite unsatisfactory.

During the month five of the brethren have been ordered to camp. Brother Edwin Zilmer of Washington, D. C., has gone to Kelly Field, San Antonio, Texas; Brother August Link and Brother Leonard Jasper, both from Philadelphia, Pa., to Camp Meade, Admiral, Md.; Brother Robert Rogers from Portland, Ore., to Camp Lewis, Tacoma, Wash., and Brother Clarence L. Wade from Richmond, Va., to Camp Lee, Va. Reports have been received from Brothers Link, Jasper and Wade and they are taking the true Christadelphian stand. Brethren and sisters who have the least idea what these boys are going through in their service to the Master must find their eyes wet with tears many a night when they finish their prayers to the Father above.

Once more the brethren and sisters are cautioned to be careful in what they say to the outsider. As we know, "Here we have no continuing city," "we are strangers and foreigners in the earth," "we are aliens," and as such we have no right in the sight of God nor in the eyes of the government under

which we live to influence anyone against participation in the war. We should "preach the word," "be instant in season and out of season," just as we have in the past, but outside our usual preaching of the gospel we should be careful not to exert any influence over those not interested in the Truth that would tend to turn them from the war. The war is in God's plan, and to urge outsiders against it may be exactly in opposition to the plans and wishes of God. On the very same basis the true believer does not vote. In addition to the right and wrong of the thing, the committee speaks advisedly when it offers this word of caution.

The Christadelphian Committee
Allen H. Mowry, Secretary

Concerning Exemption VIII

June, 1918

Brother Wells has been transferred to the United States Disciplinary Barracks, Fort Leavenworth, Kansas. Brother Zilmer called on Brother Wells during the latter part of April. He spent an hour with him and was delighted to find how faithful and brave the boy remains.

Brother Robert Rogers, Camp Lewis, Tacoma, Wash., has now been at camp over six weeks. For some time he had little trouble, but on April 25th an officer ordered him into a uniform. Upon the brother's refusal to do so the officer ordered three soldiers to put it on him. We hope that this matter may be corrected soon.

For several weeks the conscientious objectors at Camp Devens have been in the guardhouse waiting court-martial for disobedience to certain army orders. No visitors were allowed, all mail was opened, and the quality of the food was reduced. The court-martial was started on the afternoon of May 6th. Little was done that afternoon and the court was adjourned for about two weeks. On May 8th the whole proceeding was indefinitely postponed and the boys are all at liberty again with conditions as good as they have ever been.

Brother Wade spent two days in the guardhouse at Camp Lee during the month, but the boys at Camp Meade seem to have experienced no unusual hardships.

The Christadelphian Committee
Allen H. Mowry, Secretary

To The Brethren and Sisters

July, 1918

Since our last letter the draft has laid quite a heavy hand upon us. The following boys have been affected: Brethren Herbert Vincent, Burton Richman and George Chauncey, all of Rochester, N. Y., were sent to Camp Dix, N. J.; Brethren David L. Gregory, John Gregory and Herbert Gregory of Henderson County, Ky., have gone to Camp Taylor, Ky.; Brethren Orville Rogers and Scott Huie of Choctaw, Ark., are at Camp Pike, Ark.; Brother Thomas R. Cordle, Richmond, Va., was sent to Camp Lee, Va.; Brother John Washicheck, Milwaukee, Wisc., went to Camp Grant, Ill.; Brother Binch, Philadelphia, Pa. (Amended party), to Camp Meade, Md.; and Brother T. J. Sanders, Oak Grove, La., was sent to Camp Beauregard, La. Brother Sanders was rejected for physical reasons upon reaching camp and was immediately

sent home. The rest of the boys are still at the camps to which they originally went and when this report was written (May 14th) all the boys were getting along very well under the circumstances, with the exception of Brother John Washicheck at Camp Grant. We are hoping that his case will work out all right during the month. The boys from Choctaw spent a day or so in the guard-house when they first arrived at Camp Pike, but through a visit by Brother Lea to the commander of the camp this matter was straightened out very nicely. With the boys who were already at camp things have been very quiet during the month, with the exception of troubles that have come to Brother Clarence L. Wade at Camp Lee. These troubles are all straightened out just at this time.

But the great event of the month was the appearance on the morning of June 1st of the War Department's plan for the disposal of the "Conscientious Objector" whose conscience would not permit him to accept service of any character in the army. Most of the brethren and sisters will have seen the War Department order by the time this is read, and doubtless many a brother and sister has many times stolen away to some quiet place and thanked God from the bottom of their hearts for this great, great blessing. The order does not exclude the brethren from hardships, but freedom from hardships, or even from danger, is not what the believer has been seeking. Freedom to worship God according to what He has commanded, a clear conscience in the sight of the Deity, approval at the coming of the Son of God, these are the things that we have sought, and we feel that this ruling from the Nation's Capital has given us these great big things. The boys at the camps, the brethren and sisters closely associated with those who have gone from home, the brethren who have struggled with this thing, all feel that they can see in this order and in the protection that is now going out to the boys from Washington, the visible Hand of the Great Creator of the Universe. We bow in reverence before Him, for His merciful kindness is great toward us. Never before have Paul's words had such meaning, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

The Christadelphian Committee
Allen H. Mowry, Secretary

To The Brethren and Sisters

October, 1918

The work of the draft goes steadily on and from present prospects this work is almost immediately to be greatly broadened. Probably before this is read the new age limits of 18 and 45 will have become a law. The brethren and sisters will be greatly interested in the operation of the new law.

Since our last letter these brethren have gone to camps: Bro. Herbert Turner, Auburn, N. Y., to Camp Dix, N. J.; Bro. George Watkins, Worcester, Mass., to Camp Devens, Mass.; Bro. Kenneth Roeder, Boston, Mass., to Camp Devens, Mass.; Bro. Philip Getling, Richmond, Va., to Camp Humphreys, Va.; Bro. Alfred Chiles, Richmond, Va., to Camp Lee, Va.; Bro. Allan Conaway, Spottsville, Ky., to Syracuse, N. Y.; Bro. Howard Crosby, Heber Springs, Ark., to Camp Pike, Ark.; Bro. Aloysius Washicheck, Milwaukee, Wisc., to Camp Taylor, Ky.; Bro. W. E. Gregory, Henderson, Ky., to Camp Taylor, Ky.; Bro. Carden Burd, Louisville, Ky., to Camp Taylor, Ky.

Naturally all the brethren and sisters have been vitally interested in the operation of the furlough. This matter is not wholly settled at this time, but Dr. Roswell C. McCrea, of Columbia University, has been appointed by the War Department to have charge of placing the men, and of keeping check on them after they are placed. But very few of our boys have been definitely placed, but in the next few weeks many of them will probably be away from the camps and at work. Already Bro. Leonard Jasper and Bro. Augustus Link, both of Philadelphia, have been furloughed from Camp Meade and now have permanent work about twenty miles from Baltimore. They are able to get down to the meeting in Baltimore on Sunday, which is extremely pleasant to them. Also Bro. Cordle of Richmopnd, Va., has been sent from Camp Lee to a farm near Williamsburg, Va. To date (August 13) this is all of the boys that have actually left camp but other boys are expecting to go any day now.

In this terrible time of trouble the brethren should never, never forget to thank God for the great mercy that has come to us—without breaking any law or ordinance of man we can now worship God as He has commanded. It is a blessing that we can hardly measure. Brethren, what manner of people should we be? Let us strive harder than ever not to offend in word or deed Him that has been so kind to us.

The Christadelphian Committee
Allen H. Mowry, Secretary

To The Brethren and Sisters

February, 1919

It is January 14th as we write and the beginning of the New Year has found the case of the Christadelphian "Conscientious Objector" nearly closed. The brethren and sisters cannot help but be thankful as they hear of all "their" boys returning to their homes with final discharges from the army. The majority of "our" boys are out now and at home, and before the end of January probably all, with perhaps one or two exceptions, will be at home once more. The care and the mercy of God has surrounded us, and His goodness must be seen in His guiding such men as Mr. Baker and Dr. Keppel into control of certain matters in connection with the army. Only a few of the believers will ever know what a power these men exerted in order to see that justice was done to those men who could not conscientiously serve in the army. Many of the officers of the army were very bitter and unrestrained; there would have been no limit to their cruelties even unto death itself, but they could not, they dared not go beyond those positive instructions from Washington. Occasionally officers unfamiliar with the orders inflicted punishments and cruelties on the boys, but these matters were never reported to the War Department without getting their prompt attention. Although there are scores of Conscientious Objectors at Leavenworth Prison serving long sentences, the case of the Christadelphian was made so clear and plain that no brother had any difficulty in the last few months of the war in establishing the fact that he was sincere and honest in his objections. God heard our prayers in this also and He blessed our work, for we seemed to obtain a recognition that other religious societies of larger numbers failed to receive.

To complete the list of our boys who went to camps we will mention the following who were called since our last report: Brother Wilbur Staunton,

Rochester, N. Y., to Camp Jackson, S. C.; Brother Sanford R. Tucker, Gillespie, Ill., to Camp Forrest, Ga.; Brother Clarence F. Wainwright, Worcester, Mass., to Syracuse, N. Y.; Brother Ernest Millay, Worcester, Mass., to Camp Devens, Ayer, Mass.; Brother Edgar Gelineau, Worcester, Mass., to Camp Devens, Ayer, Mass.; Brother Claire Conable, Axtell, Kas., to Fort Riley, Kas.; Brother Robert Mitchell, Philadelphia, Pa. (Other fellowship), to Camp Dix, N. J.

On November 29th orders came from Washington concerning the discharge of Conscientious Objectors whose records were clear. They were among the first to be discharged from the army. The boys were called back from their farms, given a physical examination, paid off and discharged. As we have said, most of the boys are at home now and most of the balance will be before the month runs out.

Probably we will not write many more letters on this subject, for which we are happy, and so we wish to take this time to thank you, and thank you again, for your hearty and enthusiastic cooperation in this work. Practically every brother and sister, as it seems, worked for the cause, and it is well that this was so. This was right and it was good to see. Are not we all better for having done so? "No trial for the present seems joyous but grievous, but afterwards it yields the peaceable fruit of righteousness unto them which are exercised thereby."

To the boys we have just one thing that we wish to say above any other. You have had a remarkable experience. You have been put into places where you have had to speak the Truth. You return to your homes with bigger ideas in connection with the Truth; your experience is greater, and you love the Gospel more than ever, and, therefore, your responsibilities are greater. You have done a good work, but what you have done will not save you—it is a continuation in well-doing that will reap the reward. With what you have done behind you, you can go on in the work of the Truth as never before. Now is your opportunity and in the years to come you should each become a power in the Truth. Don't, pray don't, think that your duty is done and that you have the privilege to relax and fight no longer. Many a general after a victorious battle has lost more than he has gained because he did not follow up the advantages that he has gained. You have become strong through trial; maintain that strength and grow stronger.

And to all we would like to direct attention to the bill concerning Compulsory Military Training which is almost certain to go through Congress this Spring. Here we are face to face with another problem almost as great as the one which is now ending. The brethren and sisters will at once see that we must voice our protest against such service as far as Christadelphians are concerned. We cannot enter the army nor can we rear our children with this end in view. All must remember that this continuous army in training is the fighting army of the country if the need arises. The Committee would welcome correspondence on this subject.

The Committee again wishes to thank the brethren and sisters for their practical and harmonious assistance.

Yours in Israel's Hope,
The Christadelphian Committee
Allen H. Mowry, Secretary

“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

Cannot God raise anyone, and for any purpose? No; because to do so would stultify His own word. God has chosen to regulate His action in regard to death and resurrection by law. He has decreed that death must follow sin, and that such death can only be terminated or averted by justification from the sin which caused it. The endless subjection to death of unjustified sinners is essential to the fulfillment of “the law of sin and death;” and, on the other hand, the deliverance from the grave of those who have died after being justified—whether faithful or unfaithful—is equally necessary to the fulfillment of “the law of the spirit of life.” To stop the operation of “the law of sin and death” without justification from sin for the purpose of applying a feature confined to “the law of the spirit of life” would introduce confusion, and be a violation of justice; it would also destroy the distinction between two laws of an antagonistic character.

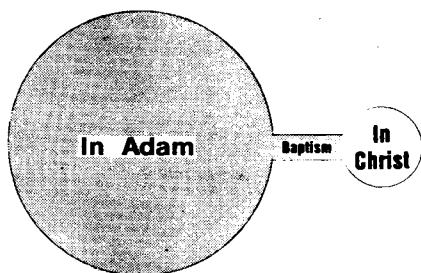
—J. J. ANDREW, *The Blood of the Covenant*, p. 42

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."

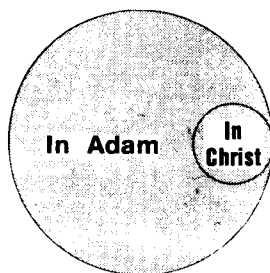
— UNAMENDED STATEMENT OF FAITH

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.

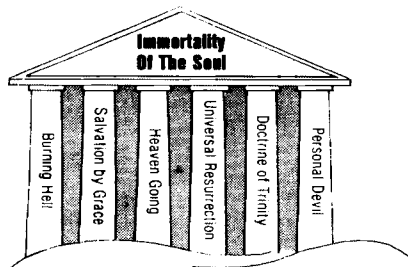
— AMENDED STATEMENT OF FAITH



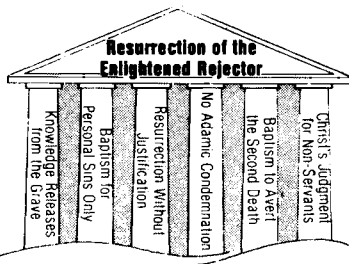
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories