

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defense of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teaching of the papal and protestant churches of the world.

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*"They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so.
Therefore many believed" – Acts 17:11*

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We are anxious to send the Berean to any desiring it. Do not hesitate to request it. If you know of any who might like it, please send their names. Anything herein may be used freely by any one in any way. No credit needed.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HOUSTON, TX—1427 Willow Rock, Sunday School, 10 am; Memorial, 11 am; Wednesday class, 6 pm (daily readings discussion); Monthly lecture every third Sunday, God willing, (lecture and evening class schedules may change, so please contact bro. Tim Calk—713-861-2263; tim.calk@mac.com).

DEAR beloved brothers and sisters of like precious faith,

Loving greetings from the Houston Berean Christadelphian Ecclesia,

It's been almost a year since our last ecclesial news posting, and like all of our brothers/sisters, we have experienced good and ill events, as we know all such are part of our probation. The good has included the various annual and quarterly gatherings in London, Ontario and Hye, Texas that we have been

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BEREAN SUBSCRIPTION RATES 2015

(God Willing)

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Studies and Thoughts

BY BROTHER JOHN THOMAS

THE OLD MAN AND THE NEW MAN IN THE COMING TRIBULATION

"By fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:16).

The disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads but have not been uprooted.

The coming storm will be a tornado of thunder, lightning, wind and hail, of burning coals that will carbonize the Old Man to the very bones. *"There shall be,"* saith Yahweh Tzvaoth, *"A time of trouble such as there never was since there was a nation to that same time"* (Dan. 12:1).

This is a trouble second only to the flood. By the flood, the whole race was hurled into perdition, except only the family of Noah.

In the coming trouble the race is not to be reduced to one family, for "many nations" after the subsidence of the storm, are to (Zech. 2:11), *"Be joined to Yahweh and to be His people."*

It will be a national tribulation, which will fall with pain upon the head of the wicked; upon kings, princes, nobles, ecclesiastics, the wealthy, and those who are concerned in their enterprises and schemes.

Nations were inaugurated at Babel (Gen. 11:9), and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration.

Fearful and great indeed will this tribulation be. Trade, manufacture and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side and none of the Old Man's adherents will escape. The disasters of this consummation of panic will overwhelm them.

The banks will be closed and sealed: Wall Street, the Bourse, and the Royal Exchange will be scattered to the winds; the courts will be shut up; the pulpits of all Christendom emptied of all incumbent hypocrites and cheats, hoodwinkers of the people. Thrones will fall and the armies that sustain them will melt the hills and mountains politic with their blood.

This will be the disaster of the vengeance in Yahweh's heart in the year of His redeemed (Isa. 63:4; 34:8).

In the coming tribulation, all ranks, orders, classes, and degrees of men will be involved in one common ruin. It will be far worse for them than the breaking up of the Western Roman Empire by the Northern Barbarians over 1200 years ago. The Old Man of the Flesh recovered from the horrors of that terrible period, and has become rich and powerful again. But from the coming overthrow, he will never recover.

He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses, the position and respectability he is now so proud of, and the paraphernalia of wisdom and sagacity he so ostentatiously exhibits, will all be stripped from his leprous carcass and his nakedness made apparent to all.

To perform this work of love and charity, for it IS love and charity to them that suffer, to unmask hypocrisy, to make the truth apparent, and to bind the oppressor in the bondage of poverty and weakness; to perform this is the mission of the Son of Mary.

Alluding thereto, she said in the rejoicing of her spirit: "He helps His servant, Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham, and to his seed for the Aion" (Luke 1).

The reader will certainly be at no loss to conceive the nature of the times when "the Son of Yahweh's handmaid" (as David styles him in Psa. 86:16 and 116:16), shall appear to establish his mother's prophecy.

Will not financiers, potentates, merchants and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them and hide them from the presence of this destroyer of the peace and successful villainy of the world?

We have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic. What then may we not expect to hear of in that coming tribulation?

The royal families of Europe, insular and continental, popes, cardinals, archbishops, and bishops, and all rulers, are to be hurled from their thrones, and probably all of them made to expiate the crimes of their houses, after the example of the kings whom Joshua slew by the halter or the sword. Their "houses" have been murderers of the saints and red with the

blood of Israel. *"Come near,"* said Joshua to the captains of Israel's hosts, *"put your feet upon the necks of these kings. Fear not, nor be dismayed; be strong and of good courage, for thus shall Yahweh do to all your enemies against whom ye fight."*

* * *

Would Yahweh thus serve the kings of Canaan, who were defending their country against invaders, and allow modern kings to go unpunished, who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely that He would bring the blood, the righteous blood of 4,000 years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem, and not visit upon all its houses the blood of His saints shed in the countries of Europe for the last 1,200 years? The supposition cannot be admitted for a moment.

The rulers of the world must be dethroned and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood.

* * *

But while the press discerns fearful disaster in the future, it has no idea of the Old Man of the earth being despoiled of all his riches, honors, profits, and powers, and a transfer being made of them to the New Man of the Spirit. The probability is that, though the Bible has circulated in England for hundreds of years, the press never heard of such a man. It is well acquainted with the Old Man; but with the New Man and his rights of inheritance and glorious destiny it is totally unacquainted.

Although the Scriptures speak so explicitly upon the subject, the Press would smile with contemptuous incredulity were it told that the banks and all the specie they contain, the courts of law, the Church temples, palaces and thrones of the world, were all to be seized and appropriated to their own use by certain men and women who have believed the glad tidings of the Kingdom, been baptized, and patiently continued in well-doing since they began to do well in being immersed (Matt. 28:19; Mark 16:15-16; Acts 8:12; 1 Cor. 1:21).

This is a grand and controlling principle of the political economy, or the disposition of times, according to the policy of Yahweh.

It is a principle, however, not recognized in the politics of

the Gentiles. Gentile politics assign heaven to the dead and earth to the living—and to these living only on condition that they will be true and faithful to the lust of the flesh, and lust of the eye, and the pride of life.

If they will not swear allegiance to these, which are the composite elements of the Old Man of the Flesh, they are not allowed to partake of national honor or rewards, not to take a seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you cannot “cut a figure” in the world; for he delighteth to honor none who do not bow and scrape to him.

But it is probable that the Press would exclaim against such an appropriation of banks, specie, thrones, honors, pulpits, etc., as mere “robbery” and “spoil.” Such conduct, it would protest, ought to meet with universal execration and severe punishment, and, were its publication then permitted, it would doubtless be filled with very eloquent and logical articles against such wholesale violation of the eighth and tenth commandments!

But, the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations: “To the victors,” say they, “belong the spoil.”

Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the Earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man, upon the Old Man’s principle, be entitled to the spoils?

The Old Man has present possession of the earth and all its riches, and intends to keep them forever.

And so he may, if he can. But then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. The Old Man became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. This condition he has violated. And yet he claims, not only the right of tenure, but refuses ejectment and affirms that he is himself the lord in perpetual right of possession.

This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejectment, but he ignores it and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction

to the position of a serf upon the manor he has so flagrantly misruled.

* * *

But the New Man of the heavens will spoil the Old Rebel, and appropriate his assets upon a higher principle than that of conquest.

"Whatsoever," said Yahweh, "is under the whole heaven is Mine" (Job 41:11). He is therefore styled by Melchizedek "Possessor of the heaven and earth" (Gen. 14:19). In another place it is written (Ex. 9:29)—"*The earth is Yahweh's.*" And (Psa. 24:1)—"*The earth is Yahweh's and the fulness thereof; the world, even those who dwell in it.*" Yahweh of Hosts saith—"The gold and the silver are Mine" (Hag. 2:8).

These testimonies are sufficient to prove that Yahweh still claims the earth and the world of mankind upon it, and all they call theirs is His. It is a claim He has never surrendered, and although the Old Man has possessed it since the Flood, and even taken forcible possession of that portion of it which Yahweh declared to Israel, saying, "*The Land is Mine*" (Lev. 25:23)—still the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

* * *

The earth being Yahweh's, its eternal possession can only be acquired by a deed from Him. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal, and a mortal man cannot acquire more than a tenant-for-life possession. "*Corruption cannot inherit incorruption.*"

A New Man must therefore appear in court with ability to show, first, that he is incorruptible and deathless, and, secondly, that Yahweh, the Possessor of heaven and earth, hath given the earth and world to him.

This Man hath appeared in the Court of Israel and his name is Jesus. He hath put in his claim and proved by witnesses and by Yahweh that he is His Son by resurrection from among the dead and alive for evermore. And, having proved this, he hath also proved that Yahweh's promises to His Son are of right his.

Now, concerning His Son, Yahweh has said in the second Psalm—"Thou art My Son; this day have I begotten thee. Ask of Me and I will give the nations for thine inheritance and the uttermost parts of the earth for thy possession."

Nothing can be plainer than this. Yahweh has promised the earth to His Son, and that Son He hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and the world.

Has he got it? Has he EVER had it? No, never!

What is the hindrance? The Old Man of the earth has possession of it and will not surrender it until a stronger than he appears to turn him out. This necessitates a conflict of the deadliest character—a time of tribulation unsurpassed.

The earth and world and all their fulness being assigned to Jesus by a Divine statute, it is competent for him, Jesus, to say who, if any, shall share with him in possession.

Will he enter into treaty with the Old Man and leave him in possession of Europe, Asia, Africa and America, if he will acknowledge him King of the Jews in Zion? Or will he demand the unconditional surrender of the whole?

Nothing less than this will be accepted. The present rulers will not be tolerated. They are a bolt upon the face of things, obstacles in the way of righteousness and truth. Jesus is Heir of all things and he has announced his willingness to share his inheritance with all who, like himself, "fulfill the righteousness of God."

This excludes the Old Man totally, but opens the door to all that will forsake him and turn to God. They are invited to "Put off the Old Man, with his deeds, and to put on the New Man."

When they have "put on" the New Man, they are a constitutional part of him, and consequently "joint heirs with Christ" of the earth and world, and of all the fulness thereof. To such Jesus says—"*I will give you power over the nations, and you shall rule them with a rod of iron; sitting with me on my Throne, as kings and priests, reigning on the earth*" (Rev. 2:26; 3:21).

When they possess this power over the nations, all that the nations and their present rulers call theirs will then be at the disposal of these joint inheritors. Paul, addressing this class at Corinth, said to them— "The world is yours, all things are yours, all things are for your sakes."

It is clear, then, that the gold and the silver, and the power and the riches extant will all be relinquished to them—"He will fill the poor with good things, and the rich He will send empty away."

Assuredly, the coming panic will be tremendous—fear and disaster on every side. Be warned, then, and trim your lamp for the time is short and the terror hasteth.

Voyage To Australia And New Zealand And Other Lands

(Continued)

Friday, June 26th—The morning opened in cloud and dullness, but as the day wore on, the sun broke through.

Before breakfast, while I was on deck, the engines stopped, and we lay like a log in the water for nearly half-an-hour—hammering in the engine room; more repairs, I suppose. We seem to be long in getting to the Sandwich Islands. This is the tenth day since we left Fiji, and the company's timetable advertises the distance as doable in eight days. It is expected we shall reach the islands tonight.

I have six Australian letters to post; I shall go ashore and post them myself, the purser advising me that this is the best course. I am told a steamer will call and take them next day. I have about half-a-dozen English letters to post, but these I must not post at Sandwich Islands, but take on with me to Victoria.

The temperature has begun to fall again. It is now 76; it was 87 for a day or two in the neighbourhood of the equator. I shall be able to wear my vest again "presently on."

Last night, there was a reading of essays written by passengers. I was invited to attend, and did so. There was nothing of real intelligence or worth in them—all either natural or nonsensical.

The knowledge of God (and oh, His precious love) spoils for "the husks that the swine do eat." You see, God is *always*: and His love a *constant need*: His worship a constant luxury and necessity.

All these quips and cranks—the peculiarities of the Fijians, the habits of people on shipboard, the ways of grumblers, the fate of hairpins in the hands of ladies—scarcely touch the surface of the mind. They provoke a languid smile like the shoot of a pale sunbeam through a wintry cloud: but leave no benefit behind.

After the reading—which was perfunctorily and spiritlessly done by a tasteless bank clerk or some such dandy, under the

presidency of a grey-headed flat-tongued Scotchman, of unctuous platitudes—we had to put down on paper which we thought best and next best. A young lady took the prize, and I have no doubt was made supremely happy for the time. Take the lid off 50 years hence!

The reading this morning was full of comfort. Is it not always so? Yes, when we have power to take it in. Ah, this weakness; that is where we come short so often. I dwelt on Samuel's words to Israel: "*It hath pleased the Lord to make you His people.*"

This is just how it is with us. Jesus said, "*Ye have not chosen me, but I have chosen you.*"

This was to his disciples, but we are included if answerable to his description of those "other sheep," who should "believe on him through their word"—"every man that hath *heard* and hath *learnt* of the Father"—through the word I have spoken"—he will "in no wise cast out."

This is our case. What if in the weakness of poor nature, we fail oftentimes in that "much fruit" which he would have us "go and bring forth?"—the constant worship of God—the constant benefiting and pleasing of men in the right sense?

We are not the first in whom these deficiencies have caused groans (Rom.7:21-24): and who have needed the comfort of 1 John 1:9.

* * *

Saturday, June 27th—At last, the Sandwich Islands! We really reached them last night. At about 7.30 (just after dinner; darkness having settled down) the engines stopped, and the steamer blew her whistle, so I knew it must be arrival. I went upstairs and found it was even so.

There was a long line of lights a little way in front of us, in the dark; and on our right, a steamer at anchor, showing beautiful illuminations from within. The day had been very stormy—the stormiest of our voyage; but now we were in comparatively smooth water, and a bright moon shed a beautiful lustre over the water.

I expected we would sail straight in. Instead of that, we stayed about an hour-and-a-half in the bay, waiting for the pilot, a very necessary functionary in entering a harbour like Honolulu, which is accessible only through a narrow channel in the reefs that encircle the island.

After very careful handling in the dark, by the guidance of floating and shore lights, we reached our moorings at a wharf where there were other ships. We could not see much in the dark, and as there was no object in landing, seeing we could have an opportunity of going ashore in the morning,

I decided to retire to my bunk. I did not sleep much for the noises, especially the thumpings of a great hammer close to my state-room (as it seemed) by a man, who seemed to be driving in thick iron bolts into plates of steel. I suppose it was engine repairs, as we had had two stoppages in mid-ocean for this purpose during the day.

However, the morning came at last. I was roused at six for bath, as breakfast was to be at seven, to give the passengers an opportunity of going ashore. At 6.30 I went on deck, with brother Walker's binos.

The scene, in the calm bright sunshine of early morn, was beautiful. Behind the town, a long range of abrupt, twisted volcanic-looking mountains, and behind that, to the left, a higher range, in the shadowy distance. In front, gentle slopes to the sea, and the houses forming Honolulu—the principal port of call in the Sandwich group.

This port is not on the principal island—Hawaii—which, I expect, we shall see in the distance, on the right. (No: it was too far off to be visible.) It is on an island called Oaho—"O-ho," as it were. Though small by comparison with Hawaii, you would not know it was an island by merely looking at it from the sea—still less when you are ashore. It looks like any large country.

All around us were ships like a busy harbour. Honolulu is a coaling place for ships trading between America, and Japan and China, as well as Canada and Australia.

After breakfast I went ashore. Most of the passengers did so in groups and in carriages, but I went on foot, considering that a walk would be better than riding after so much confinement on ship-board: and as for company, there was none. It was a bright warm morning, with just enough wind to make it pleasant.

I went first to the post-office to post six Australian letters. I had to buy Hawaiian stamps. They would not take English money, so I had to buy some Yankee "Dhoallars" (I cannot spell dollars as they sound it).

Having posted my letters, I set out for a stroll having three hours at my disposal. The streets are straight and American-looking, but (except in the central streets which are like shopping-streets everywhere) with abundance of vegetation interspersed among the houses.

The trees strike the visitor as peculiar—something like what we saw at Colombo, “only more so.” The date palm, with high truncated, big bamboo-looking stem, is a very constant feature: also cocoanut palms and the Mimosa tree. The shrubbery in the gardens is also distinctly tropical.

Observing a park, apparently, with well-kept lawns round a large building, in the centre of the town, with a soldier on guard, I asked him if I might go in. In true English he said, “Yes: I could go through the building if I liked.” I asked what it was! He said it was the Queen’s Palace: but since the revolution it had been turned into the Government Executive Building.

I went through the grounds and came upon files of soldiers going through drill. Going out at the other side, I went forward and through suburban roads.

I came back by the shop streets, and bought a trifle or two, by way of memento of Sandwich Islands. I looked at all the people with some pleasure after such a time of heezy-hozy banishment on board.

After spending three hours, I got on board the steamer again, and found her blowing her warning whistle to gather the passengers. When I got on board, one of my fellow-passengers (seems to be an elderly Russian) said he saw me ashore, and beckoned to me to join him in his carriage, but that I did not notice him. He said he envied me as I always seemed to be so happy in myself.

I said it was so: and this was the secret (producing my Bible).

He said he would show me an article that he thought would please me, and then bowed and retired. He had told me he had been for 25 years a martyr to neuralgia. I think that would be worse than some crosses we have to carry.

* * *

Sunday, June 28th—We left Honolulu yesterday at one o’clock—midday. When we got outside, it was very rough—a high wind blowing, and the ocean flecked all over with broken

waves. It was nearly a gale. It was the roughest day we have had since leaving Sydney.

It continued very rough all afternoon, and got worse as darkness came on. It was very bad during the night. The motion of the ship was very violent, and to make matters worse, the engines stopped once or twice during the night, and the steam blown off with loud noise. It quieted down a little towards morning.

At 7.30 I got up and had my bath—a somewhat difficult performance in the rocking of the vessel. After dressing, I had a walk on deck, then breakfast and reading.

No meeting today for me: “service” I suppose—a dead formality by which people feel they have taken out a licence to be “miserable sinners” for another week. Oh, for the day when all shall know the Lord from the least even unto the greatest.

(To be continued, God willing)

Let There Be Light

By BROTHER G. V. GROWCOTT

“The Word was made flesh and dwelt among us. And we beheld his glory: the glory as of the only begotten of the Father, full of Grace and Truth” (Jn. 1:14).

“The only begotten of the Father”: his glory was his God-likeness. And note the connection of thought—

“As many as received him, to them gave he power to become Sons of God” (v. 12).

“Power to become Sons of God!” That is the power we seek. What a marvellous thought that there is such a power available to the weak mortal sons of men: power to become Sons of God; power to be “filled with His Glory”; power, like Jesus, to be “full of Grace and Truth”—FULL: no room for anything else. No room for worldliness, or self-pleasing, or bitterness, or unkindness, or any kind of pettiness: just Grace and Truth.

Just conceive of the divine beauty of a society of individuals who are all full of Grace and Truth—wholly united in single-hearted mutual love of God and of one another. How dull and empty do the things of the world seem when placed beside the glory of this power to become the eternal, grace-filled Sons of God! Let this be clear: no one can be a Son or Daughter of God who just lives and spends his time in his own interests and concerns and pleasures, like the rest of the world.

Jesus said—

"I am the Light of the world" (Jn. 8:12).

To his disciples he said—

"Ye are the Light of the world" (Matt. 5:14).

By this saying, he absorbs us into himself, as parts of this divine, golden Lampstand of which he is the central stem and reservoir. The oil of the Lampstand is the pure Spirit-Word—

"Thy Word is a Lamp unto my feet, and a Light unto my path" (Psa. 119:105).

Our minds turn to Zechariah's Lampstand and Olive-tree vision. But the oil gives no light until it is kindled by the zealous flame of love. The kindling of the flame comes from God—

"We love, because He first loved us" (Jn. 4:19).

The Law, or Word, of God is the great record and manifestation of this love, from the moment that God said: "Let there be Light," to the time that the True Light said, at the close of his last message—

"I am the bright and Morning Star . . . Behold, I come quickly" (Rev. 22:16, 12).

John says—

"LIFE is Light" (Jn. 1:4); and

"He that LOVETH abideth in Light" (1 Jn. 2:10).

The whole purpose is comprehended in that first fiat of divine omnipotence: *"Let there be LIGHT"* (Gen. 1:3). Let there be LIFE. Let there be LOVE. Let living Beauty and Grace spring forth from the silent, slumbering Darkness.

The Light is not cold and abstract, but warm and personal, because it is Life and Love. Let us keep the personal aspect ever before our minds, for therein lies the power: the glorious *"Power to become Sons of God."*

We have doubtless all been deeply impressed, as we do our Daily Readings year by year, with the Glory and Beauty of God's Word as extolled in Psa. 119. Its theme is summed up in verse 97—

"O how love I Thy Law! It is my meditation all the day."

Not just law as an impersonal thing—ordinances and regulations—but living Law: the Living Word. Let us accent the personal aspect: *"O how love I THY Law!"*

It has often been pointed out that every verse of this Psalm contains some synonym for the Word: statute, judgment, precept, commandment, etc. But have we noticed that it is always

prefaced by "Thy": Thy statutes, Thy judgments, etc.?

We love the Law because it is God's Law: because it leads us to Him, reveals Him to us, draws us to Him, binds us to Him—teaches us how to dwell in Peace within the circle of His love and holiness. It is in this personal relationship created by the loving acceptance of the Law that all its power lies. The Truth is an intensely personal affair. God is personal, Jesus is personal, the brethren are personal—

"We know we have passed from death to life BECAUSE WE LOVE THE BRETHREN" (1 Jn. 3:14).

See therefore the vital importance of personal, fraternal Love!—intense, expanding, radiating Love. It marks the difference between Life and Death—*"None of us liveth to himself"* (Rom. 14:7). That is, not if we really are Christ's. Love of the brethren must be a major aspect of our lives—second only to the love of God: for on these two commandments hang all the Law and the Prophets.

And loving the brethren is not just a passive, benevolent frame of mind. It must be an active, living force: seeking their welfare, desiring their company, drawing close to them in oneness of mind and heart and purpose—lovingly seeing in them (though perhaps in present feeble measure, as they too may only see it in us) an earnest spiritual striving toward perfection: the potential glorious *Sons of God!*

The whole purpose of God is intensely personal: to surround Himself with an intimate family, a holy multitude of children, all knit inseparably together in the closest bonds of spiritual love: bound together by the knowledge that all in love have totally given their lives for each other, after the command and example of the great Elder Brother—

"Hereby perceive we love, because he laid down his life for us. And we ought to lay down our lives for the brethren" (1 Jn. 3:16).

Are we just technically "in the Truth," or are we really a part of this strange and glorious enterprise going on in the earth today: the true, select, eternal nobility of all the earth's generations? To lay down our lives for the brethren, as John says we must, does not just mean to be prepared to die for them (though that is necessarily included). But much more it means to wholly live for them, as Jesus did: to yield the whole life to the service of Christ and his Body, as the Bride yields her life to the Bridegroom.

"O how love I Thy Law! . . ." (v. 97).

The inspiring beauty of this 119th Psalm of tribute to the glories and life-giving power of the Word of God lies largely in the fact that herein we have a portrayal of the mind of Christ in his hours of meditation and prayer.

Here again is the personal, living aspect. He alone has lived and thought these thoughts in their deepest and fullest measure. And to the extent that we follow him into the inner chambers of this marvellous palace of splendour and beauty and light, to that extent—and to that alone—do we enter into his love.

" . . . it is my meditation ALL THE DAY."

Can we conceive any less of Jesus? No, we cannot. Only "all the day" fulfils the picture. Love is all or nothing: never satiated, never surfeited.

"Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me" (Psa. 119:98).

Natural wisdom and intelligence depend upon brain capacity and education. But how happy we should be that the wisdom of the Spirit is on a completely different plane, and depends on love, and character, and the way the heart is tuned to the Light of the Word of God!

"I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for so it seemed good in Thy sight" (Matt. 11:25).

We are impressed—and appalled—by the prodigious mental capacities and ingenuities of the men of the world who have so painstakingly developed such diabolical instruments of misery and desolation as rockets and jets and guided missiles and laser beams and hydrogen bombs. But the humblest saint in Christ has infinitely more true wisdom and knowledge than the wisest of the world, for—

"The fear of the Lord is the BEGINNING of wisdom (nothing is wisdom short of that), and knowledge of the Holy is understanding . . . THIS is Life Eternal, to know Thee, the Only True God" (Prov. 9:10; John 17:3).

All the rest is just perishing, animal, foolish cleverness—but these have found the power to become Sons of God! How pitifully insignificant is the puny power of the hydrogen bomb compared to that. An immortalized saint could effortlessly extinguish man's biggest bomb.

"I have more understanding than all my teachers . . ." (Psa. 119:99).

"I am the Light of the world," said Jesus. He had instruction and guidance for all the world. Was it of his own natural wisdom or philosophy? His own mental powers? Had he himself conceived the wondrous thoughts and gracious words that he spoke?—

"Never man spake like this man . . . He hath done all things well" (Jn. 7:46; Mk. 7:37).

" . . . for Thy testimonies are my meditation all the day" (vs. 99, 97).

That was his secret of wisdom, and it must be ours. By nature, we are but animal creatures, but the testimonies of God are spirit and divine life. Meditation upon them must be our joy, our hobby, our relaxation, our solace and refuge from the battle and the storm. How much this verse reveals to us of Jesus, and of the inner power that maintained the glorious radiance of the Light of the Word made flesh!

"I understand more than the ancients because I keep Thy precepts" (v. 100).

Here we go a step further and deeper. We find this vital divine principle woven throughout Scripture. We shall often be struck with it, if we are watching for it: the principle that spiritual understanding depends on the degree of endeavor to walk in holiness before God (Prov. 3:32)—

"The secret of God is WITH THE RIGHTEOUS."

David says—

"The MEEK will He guide in judgment: the MEEK will He teach His Way" (Psa. 25:9).

Daniel's "man clothed in linen" said—

"None of the wicked shall understand" (Dan. 12:10).

And Jesus himself gives the same divine rule—

"If any man will DO GOD'S WILL, he shall know of the doctrine" (Jn. 7:17).

We may be troubled and concerned by conditions in Christadelphia: by the great problem of fellowship—where and when to draw the line, and to make a stand for the standards of the Truth. Here's the answer—

"THE MEEK WILL HE GUIDE . . . THE MEEK WILL HE TEACH."

The Scriptures show unto us a more excellent way.—G.V.G.

"Thou Hidden Love Of God"

(Continued—Hymn 52)

"Tis mercy all that Thou hast brought, My heart to seek for peace in Thee."

"Tis mercy—Mercy is sympathetic forbearance towards weakness and guilt—it is unearned goodness. God's mercy is limitless but only He decides how it is supplied in harmony with His righteousness and justice. Psalm 103:17-18—

"The mercy of the Lord is from everlasting upon them that fear him . . . To such as keep his covenant, and to those that remember his commandments to do them."

We must not presume on God's mercy. But we do acknowledge it and we must put forth our greatest effort to try to put ourselves in the best position to receive it by following the light and staying on the path of righteousness, that we may be partakers of that mercy.

"All the paths of the Lord are mercy and Truth unto such as keep his covenant and his testimonies." "Hear my cry, O God, attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I . . . prepare mercy and truth, which may preserve him (the king)." (Psa. 61:1, 2, 7).

"Mercy and truth preserve the king: and his throne is upholden by mercy" (Prov. 20:28).

Those who hope to be kings and priests with Christ know that it is God's great mercy that has called them to the Truth and is ever present with them. The prophet Jeremiah, suffering much persecution and affliction, wrote in Lamentations—

"Thou hast removed my soul far off from peace . . . It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning, great is Thy faithfulness. The Lord is my portion . . . therefore will I hope in Him" (Lam. 3:17, 22-24).

* * *

"Yet while I seek, but find Thee not, No peace my wandering mind shall see."

As long as our minds wander, drift off from keeping in communion with God, we do not find peace. We must daily, hourly, continually keep close to God. Even in the midst of work, or a crowd, we must make time to lift our thoughts above the mundane things around us and get our spiritual bearings. Prayer

can be made in solitude and also in many other circumstances. By filling our minds with the Word when we have opportunity, it helps us to have a ready answer when it is needed.

We remember Christ in his temptation replying "Thus it is written;" "Have ye never read."

Also we remember Nehemiah when the king observed that he was sad (2:2)—

"The king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but sorrow of heart. Then I was sore afraid."

Nehemiah explains to the king that he is sad because Jerusalem was laid waste, the gates were consumed with fire (v. 3). Then the king asked him *"For what dost thou make request?"* At this point we notice that Nehemiah prayed—right there in the presence of the mighty king of a great empire, he sent up a silent prayer for guidance and help (v. 4)—*"So I prayed to the God of heaven."* After his silent prayer, he made his request and it was granted.

Often it is the trials and troubles of life that help us to feel the need for God more keenly and therefore gives us opportunity to seek Him more earnestly in faith and hope. In times of prosperity or when things seem to be smooth and easy, we must not relax our efforts and let our minds and interests wander.

* * *

"Is there a thing beneath the sun, that strives with Thee my heart to share?"

Without realizing it, we may be loving things of this life too much, giving too much time and energy to present passing things. Business, family, house, buying and selling, eating and drinking—all normal things that are perfectly legitimate when kept in their place—can draw us away from God if we let them consume all our time and energy. We must not let them interfere with our communion with God in prayer, our daily Bible studies, our attendance at the meetings, our contact with those of like faith, etc.

We must "Seek first the Kingdom of God" and keep it first place in our lives. Everything else must be put into subjection to that one goal. *"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."* God has given us many blessings to be used faithfully in His service. We must always

be on our guard that we are not wasting our goods, unfaithfully using them to fulfill our own lusts instead of devoting our lives in faithful stewardship to God. We must let nothing draw our hearts away from God.

* * *

"Ah! Tear it thence and reign alone, The Lord of every motion there."

Oftentimes our unrest is caused by doublemindedness. James says—

"A doubled minded man is unstable in all his ways" (1:8).

"Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded . . . Humble yourselves in the sight of the Lord, and He shall lift you up." (4:8, 10).

Our hearts must be kept pure. God alone must reign there. That is why, we must examine ourselves and purge out anything in our hearts that is interfering with our oneness with God.

"Ah! tear it thence and reign alone!" There must be self-denial; self-sacrifice as we make our way to the Kingdom of God. It is not a begrudging giving up of present things, it a joyful self-denial, a oneness with God, knowing how great is the gift that God has in store for those that love him compared to the puny things of the present evil world that will soon all pass away.

* * *

"Then shall my heart from pain be free; When it has found repose in Thee."

Perfect peace, perfect rest comes only when we are at one with God. Jesus said—

"These things, I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (Jn. 16:33).

Peace, repose, comes through Christ. He is our High Priest, our Advocate and intercessor. As we come to God through Him and cast all our cares upon him, as we release our hold on things of this life and seek God's guidance and strength, we shall have peace.

This is not a life free from trouble or trial for *"in the world ye shall have tribulation"*; but a peace, a quiet, confident assurance that we are walking with God; we are doing His will; and striving to please Him. This gives us a peace and inner joy

that the world knows nothing of. It develops within us a character that is Christlike—that manifests the beautiful fruits of the spirit—“love, joy, PEACE, longsuffering, gentleness, goodness, faith, meekness, temperance.” *“Thou wilt keep him in perfect peace, whose mind is stayed on Thee”* (Isa. 26:3).

As the Psalmist says in Psalm 46:10—*“Be still and know that I am God.”* We must let our hearts and minds be calm and settled in whatever circumstances we are in. We must not be anxious or disturbed but rest in confidence that God is in control, that all things will work together for good for them that love God. The present is only a passing shadow speeding away to the glorious promised Day of Christ. With this joy before us we sing, pray, watch and struggle to develop the right character of holiness, godliness, contentment and peace, moment by moment.

* * *

“O Lord, Thy sovereign aid import, To save me from low thoughted care.”

We sing in prayer for divine help, for God’s sovereign (absolute, supreme power) aid. God who controls the entire universe is able to come to our aid, our assistance, our help as we struggle to overcome the lust of the flesh, lust of the eyes and the pride of life; as we struggle to keep His Kingdom and Purpose the sole goal in our lives; and crucify the flesh with its affections and lusts, walking in the narrow way of keeping the commandments, testimonies and precepts of our Heavenly Father.

* * *

“Chase this self will through all my heart, Through all its latent mazes there.”

It is our heart that needs to be circumcised; that needs to be purified. The mirror there must be continually polished to reflect the glorious character of our Father manifested to us by His son. The ‘self-will’ is not selfish, fleshly will, but rather the determination, the steadfastness in keeping up the effort to purify ourselves, to keep ourselves holy, to overcome the flesh and walk in the ways of righteousness.

* * *

“Make me Thy duteous child, that I, ceaseless may Abba Father cry”

Using God’s Word as a lamp; obeying His precepts; keeping

close to Him in prayer through Christ; praising him in songs of thanksgiving. We are God's children, his sons and daughters and we may cry to Him, "Abba," which means "Father" in the original. 1 John 3:1—

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure."

Jesus impressed the lesson upon us that we must be humble as a little child. Moses, although a great leader in Israel was very meek. Of Christ too it is said—

"Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

Zephaniah also exhorts 2:3—

"Seek ye the LORD, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger" (Zeph. 2:3).

Our position before God must be as little children. Eager to learn His word and to do His will. Isaiah 29:19—

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. Christ said, "Blessed are the poor in spirit for their's is the Kingdom of Heaven. Blessed are the meek: for they shall inherit the earth. Blessed are the pure in heart for they shall see God."

We must—*"Do all things without murmurings and disputing: that ye may be blameless and harmless, THE SONS OF GOD, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"* (Phil. 2:14, 15).

"But as many as received him (Christ), to them gave he power to become the sons of God, even to them that believe on his name."

Let us then sing this hymn with much reflection, praising God for His goodness in calling us his sons and daughters, and ever searching our hearts that we be at peace in Him as we wait the coming of our Lord from heaven.

Christ will suddenly appear. We see all the signs abounding

around us that the times are ripe for His reappearing. May it be ours, brethren and sisters, when we stand before him, to receive his blessing and approval. To be among the sons and daughters of God; the bride of Christ who sing together the new song, who raise immortal voices in praise—

"Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of the saints. Let Israel rejoice in him that made him, let the children of Zion be joyful in their King." (Psa. 149:1, 2).

"They sung a new song, saying Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).—D.M.C.

Current Events Fulfilling Prophecy

PAPAL PROMINENCE

Much has been in the news recently about the activities of the current (new) pope, Francis—the first Jesuit pope. The Jesuits, of course, are known in history as "God's soldiers," "offering their services unconditionally" to the Roman "God of the earth"—the Antichrist: the power which set up itself as Christ's substitute, and is now incorporated in the chief styled "the Pope." One of their own now has become pope, and his activities are gaining significant prominence.

That the Jesuits are an implacable enemy of those who stand as antipapists is proven simply in the history of the Huguenots—

"Henry IV was assassinated in 1610, by Ravallac, a fanatic of the Jesuit order . . . Moved by the Jesuits, who flattered his pride by persuading him that for him was reserved the glory of re-establishing religious unity in his dominions, Louis XIV determined to accomplish the suppression of Huguenotism in France. The plan was arranged in the spirit of Jesuitism, and pursued with dreadful perseverance" (*Elpis Israel*, p. 347).

This is the dishonourable house from which the current pope has risen.

The Jesuits have a long history of active interference among the nations. In 1872, during the time when the pope still held out hope of reestablishing his temporal power, it was commented—

"The Jesuits are at this moment the most busy and venturesome diplomatists in the world. As has been their wont so often, they again press religion into politics. They not only endeavour to influence the internal politics of Germany for their own selfish purposes, but are striving to imperil her safety and hand her over defenceless to foreign foes" (*Christadelphian "Signs of the Times,"* p. 184).

Now that a Jesuit is pope, it is quite in character to see this individual quite active in establishing papal influence in political affairs—

The surprise deal between the U.S. and Cuba to reopen embassies and restore diplomatic relations after 53 years in the deep freeze involved no clandestine meetings in either country or participation of an aging Fidel Castro.

Instead, an unlikely outsider played a key role in closing out a final chapter of the Cold War.

Assuming a rare part in international diplomacy, Pope Francis stepped in to preserve the complex negotiations at crucial moments, then oversaw the final talks in Rome two months ago.

"Today we are all happy because we have seen how two peoples, who were far apart for many years, yesterday took a step to get closer," Francis declared at the Vatican.

The pope worked behind the scenes after Obama sought his help March 27 during a visit to the Vatican.

Early in the summer, the pope wrote letters to Obama and Cuban President Raul Castro urging them to "resolve humanitarian questions of common interest," the Vatican said.

The pope's secret role in the back-channel talks was crucial because, as a religious leader with the confidence of both sides, he was able to convince the Obama and Castro administrations that the other side would live up to the deal, analysts said.

Austen Ivereigh, a British biographer of Francis, called the pope's mediation "the clincher" that brought the two adversaries together. "Francis is a genius at breaking through and building bridges across boundaries."

The pope and his aides again urged the Cubans to go along with [a] prisoner swap. They also reviewed the steps both sides would take to normalize relations and expand business, travel and other opportunities.

The closing of the deal came off smoothly. Obama and Castro spoke by telephone for nearly an hour, the first extended con-

versation between leaders of the two nations since the 1959 revolution that eventually brought communists to power.—*LATimes*, 12/14

THE HARLOT AND HER ECCLESIASTICAL DAUGHTERS

While proving his political mettle while meddling with Cuba and the U.S., Francis is also working on various fronts to reconcile long-established factions within the religious world—

Despite continuing theological, ethical and ministerial differences between the Roman Catholic Church and the schismatic Old Catholic Conference, the two communions can continue to work together, Pope Francis [has] counseled.

“The theological and ecclesiological questions that arose during our separation are now more difficult to overcome,” lamented Pope Francis in an Oct. 30 address to the Old Catholic Bishops’ Conference of the Union of Utrecht.

However, the two Churches can continue to dialogue and cooperate in order to address spiritual crises in the world. “In the meantime, in the heart of Europe, which is so confused about its own identity and vocation, there are many areas in which Catholics and Old Catholics can collaborate,” the Pope said.

The Old Catholic Church is a group of Churches that separated from communion with the Catholic Church over the question of papal authority.

After the First Vatican Council, bishops in parts of Austria, Germany, and Switzerland formed a communion of Churches, later claiming apostolic succession from the Old Catholic Archbishop of Utrecht, in the Netherlands, who ordained the group’s first bishop.

In the early 20th century the Union of Utrecht of Old Catholic Churches was recognized as being in full communion with the Anglican Communion. The communion accepts doctrine formed before the Great Schism in 1054 and the first seven ecumenical councils, but rejects communion with the Pope and other doctrines and practices of the Catholic Church.

The Pope called both Catholics and Old Catholics “to persevere in substantive theological dialogue.”

In the meantime, he continued, the Churches ought to work to address the spiritual crises and needs of the world, particularly in Europe.

He suggested that the two communions can “support and encourage one another, especially at the level of parishes and

local communities,” in helping address the spiritual difficulties facing the continent.—CNA, 11/14

Note the topic of primary interest to Pope Francis—the push for raising the profile and influence of Catholicism in Europe to address so-called “spiritual crises”—a terrific avenue by which he may ingratiate himself and his minions into the affairs of the continent, and the opening of many things to the eyes of the Holy See.

The commentary also includes the idea of pushing reconciliation by reverting to Catholicism’s roots, dated before the Schism between Catholicism and Greek Orthodoxy in 1054. The Schism of 1054, also called the East-West Schism, precipitated the final separation between the Eastern Christian churches (led by the patriarch of Constantinople, Michael Cerularius) and the Western Church (led by Pope Leo IX).

This split echoed what had occurred previously between Constantinople and Rome—Constantinople becoming the throne of the Dragon of Rev. 13:2, which would give the Papistical beast his power under the emperor Phocas—and Rome: the throne of the Image of the Beast, now designated only a False Prophet, being no longer invested with imperial military might.

This original division between Constantinople (Istanbul) and Rome is indicative of the two iron legs of Nebuchadnezzar’s Image. The ecclesiastical division followed the same pattern. However, though separated for nearly a thousand years, each leg is still very much of the same construction and material—the one a reflection of the other, as noted—

EAST WEST RECONCILIATION

On November 30, Pope Francis and the head of a major one vowed to heal one of the church’s oldest splits.

The Great Schism of 1054 separated the Catholic and Eastern Orthodox churches. *Both profess similar doctrine and worship in similar ways*, but a millennium ago, Eastern Orthodoxy rejected the ultimate authority of the Pope.

Francis and Patriarch Bartholomew I—the spiritual leader of some 300 million Orthodox Christians worldwide—signed a declaration committing to unity between the two churches.

Neither church will submit to nor assimilate the other, the Pope said in his homily, but they will work “towards the restoration of full Communion.”

"I want to assure each one of you here that, to reach the desired goal of full unity, the Catholic Church does not intend to impose any conditions except that of the shared profession of faith," Francis said.

In his part of the call for unity, the Orthodox leader alluded to attacks by radical Islamists on Christians.

"We no longer have the luxury of isolated action," Bartholomew said. "The modern persecutors of Christians do not ask which church their victims belong to. The unity that concerns us is regrettably already occurring in certain regions of the world through the blood of martyrdom."

Over the past decade, first al Qaeda and then ISIS have forced Christians to flee Iraq and Syria.

Religion is also splitting Turkey. Opponents fear its conservative government will weaken the secular identity of the post-Ottoman Empire.

In an address given in Francis' presence, Turkish President Recep Tayyip Erdogan [said] . . . *the timing of the Pope's visit, in this period of unrest, is extremely significant, voicing hope that it would lead to an "auspicious era" of improved relations in the world.*—CNN, 12/14

These two entities of the Apostasy are the residue of the old Roman Empire—the iron long since mingled with the clay element of the feet and toes, but still existent. As published in the *Christadelphian* (1888, p. 490) (condensed)—

"Constantine founded a new Rome . . . the city was called after its founder, Constantinopolis"—The dragon of Rev. 13:4.

"Whilst the Western empire was being split up, the Eastern empire kept together."—The "legs of iron" of Dan. 2:33.

"Barbarian invasions: we now come to the time when the Roman empire began to be broken up."—The "iron mixed with clay" of Dan. 2:43.

"The Roman empire was never overthrown, but took the barbarians into itself, and so went on changing slowly till it passed away."—"They shall mingle themselves with the seed of men" (Dan. 2:43).

"Modern Europe was founded on the destruction of the Roman Empire, and the modern nations grew up under its shadow."—The "kings" represented by the ten toes of Dan. 2, and known to history as "the ten kings of Europe."

But, as Dr. Thomas noted—

"The time is at hand when the dominion, divided between the Dragon and the Beast, may be re-united; and the old Roman territory, with an immense addition of domain, again subject to one sovereign. This may be by the fall of the Two-horned Beast [*the military horn being the Austrian Empire, now dissolved—T.D.C.*], and the expulsion of the Turks from Constantinople, which will then become the throne of the dominion, represented by Nebuchadnezzar's Image, which is to be broken to pieces in "the latter-days" (*Elpis Israel*, p. 103).

Dr. Thomas's reference to the expulsion of the Turks from Constantinople is based upon the requirement for Gog, the Autocrat of Russia, to take unto himself that city as part of the iron and thick clay elements (Hab. 2:6) of the nations of Europe and the Middle East (Assyria, Persia, Togarmah—which is Turkey—etc.), and assembling to himself the territories (and ecclesiastical-Babylonish aspect) of the two legs and feet and toes, along with the gold, silver and brass territories of the Babylonian, Medo-Persian and Greek empires—which, all together under himself as the head, forms the great colossus of Nebuchadnezzar's Image.

Note, therefore, the activities of the current pope, inserting himself into the affairs of Turkey in the midst of the great agitation between Islam and 'Christianity', and the beginnings of a reconciling of the two legs of the image preparatory to Gog's emergence—

Last October [Pope Francis] said his visit to Ankara and Istanbul is "a sign of the deep bond between the See of Rome and Constantinople and desire to overcome, in love and the truth, the obstacles that still divide us."

Francis and Bartholomew I have met several times since March 19, 2013.

The trip begins with a reception by President Recep Tayyip Erdogan. The second day will be held in Istanbul, where events are planned religious and ecumenical character, which begins with a visit to the Museum of Hagia Sophia, the ancient basilica, and subsequent mosque, built by the Emperor Justinian.—*CBSport*, 12/14

The Hagia Sophia of Constantinople is that edifice which Dr. Thomas mentions in regard to the destined purpose of Gog—

"Having fulfilled the mission of his 'sacred Russia' to put down rebellion, to plant the Greek cross on the dome of St.

Sophia, and to prostrate Europe at his feet, he will next address himself to the work of establishing his dominion over the east" (*Elpis Israel*, p. 420).

When Russia unites Europe with Turkey under one dominion, its leader Gog will have succeeded in bringing into uniform purpose both legs of the old Roman and Constantino-politan domains. The colossus will then turn its attention to the Promised Land, and a small Stone will take aim at its feet.

There is no doubt that the religious element has a very significant part in all of this. The present leader of Russia is known for his association with the Greek Orthodox Patriarch Bartholomew I. That religious fervour is becoming evident in Russia's common people—

RUSSIA'S HOLY WARS

Since the start of the conflict in eastern Ukraine eight months ago, the Kremlin has denied any direct involvement, including sending Russian troops. But there are Russian fighters on the ground who are proud to announce their presence—and to discuss their ideas of "holy war."

Even when the morning sun catches the gold domes of its Orthodox churches, the Ukrainian city of Donetsk, stronghold of the pro-Russian rebels, doesn't look much like Jerusalem. But through the smoke and grime, Pavel Rasta sees a sacred city—and he's fighting for it, Kalashnikov in hand, just like the Crusaders fought for the heart of Christendom centuries ago. He may be a financial manager—most recently working in a funeral parlour—but he sees himself as the modern version of a medieval knight, dedicated to chivalrous ideas of Christian purity and defending the defenceless.

And the defenceless, for him, are the citizens of eastern Ukraine, mainly Russian-speaking, who are under attack, as he sees it, by a ruthless Ukrainian government.

Despite Kremlin denials, evidence from intelligence sources, and Russian human rights groups, suggests thousands of regular Russian troops have also been fighting there. But men like Pavel say they aren't there under orders, or for money, but only for an idea, the idea of restoring a Russian empire. It would be Orthodox, like the empire of the tsars, including Ukraine and Belarus.

"Why do I say Donetsk is Jerusalem? Because what's happening here is a holy war of the Russian people for its own future, for its own ideals, for its children and its great coun-

try that 25 years ago was divided into pieces,” Pavel says.

“The Ukrainian authorities aren’t responsible for starting this war,” says a young volunteer from Moscow. “It’s Britain, Europe and the West.”

To many outsiders this looks like paranoia. But the idea that Russia—and the wider Orthodox, Slav world—are surrounded by steadily encroaching enemies has been a powerful current in Russian thought for at least 200 years.

How do Russia’s rulers regard such volunteers? Many are ultimately monarchists who dream of turning the clock back to before the 1917 revolution. “God, Tsar, Nation” is their slogan. Putin has borrowed some of their religious imagery: in his annual address to the Russian parliament, he too uses the Jerusalem comparison about Crimea.

With their ideological zeal, the volunteers are playing their part in prolonging the war—and they believe it will rumble on for a long time. I ask Pavel, doesn’t he ever feel like giving up and going home? “I will,” he says, “but only when the job’s done.” And that means fighting all the way—creating a new Russian empire.—*BBC, 12/14*

In summary, then, in Rome we see a Jesuit pope making significant efforts to make a name for himself as peace-maker. We see him reconciling long-separated factions while displaying a determined interest in capturing the hearts and minds of Europe. We see him breaking down barriers between Catholicism and Orthodoxy—leading to the day when followers of both religions will act synchronously under the influence of their Gogian imperial head, to the point of utter downfall of the colossus upon the mountains of Israel. Subsequently, the ten toe-kings under papal influence will then fight against the Lamb to their own destruction—“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them” (Rev. 17:12). We see Turkey under increasing threat of dissolution—the last vestige of the Euphrates River-power to be dried up (Rev. 16:12), and destined to fall to the prince of Ros as the soon-to-be-possessor of the ancient Dragon throne. And we perceive Russia using the tools of religion to motivate its forces far from home and justify its aggressive actions against other nations.

Surely we stand upon the precipice of great turmoil and change. “The end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pet. 4:7)—*T.D.C.*

My Soul Thirsteth For God (Elohim) Psalms 42:2

The essence of living success is to keep the mind focused on God Himself—not merely, be it noted, on His works or purpose or service. It is possible to miserably fail by allowing the means to obscure the end—or even become the end.

It is possible to work intensely all day with great enthusiasm in the “service” of God, without even thinking of God Himself at all. That “service” is as useless as a papist’s beads, or blind Israel’s dead, wooden rituals. All that we do must be consciously centered upon and directed toward God Himself, as a Person, in intense love—just as the natural mind, amid all changing circumstances and activities, will gravitate irresistibly and obsessively toward the one person upon whom its affection is fixed.

What we think and say and do in a few moments of relaxation at the end of the day may be a much more accurate revelation of our character and personality than the whole day’s virtuous and laborious but perverted self-satisfying “service” to God. God seeks—not great works—but our simple faith in and all-absorbing love of Him. These will, if real and true, inevitably bring forth the greatest works we are capable of: but the works are the by-product—the central essence is personal, conscious, love and remembrance of God.—G.V.G.

Ecclesial News (Continued from page 2)

able to attend, the visits of several brothers/sisters, with an “especially good” event being the addition of four brothers and one sister into the Household of Faith. This glad news was described by bro. Shawn Tyler in a previous issue.

The “bad” event was the departure of bro. Don and sis. Nevillyn Newcomer in July to an assisted-living residence in Taylor, Texas, which is about 30 miles outside of Austin, Texas, and about a 2 1/2-hour drive from Houston. Their daughter felt it best that they move nearer to her for closer care and attention. Bro. Don and sis. Nevillyn would enjoy correspondence from their brothers/sisters, and their new address is—Don and Nevillyn Newcomer, SPJST Senior Living Facility, 505 East Lake Drive, Unit 418, Taylor, Texas, USA 76514.

We sorely miss their uplifting presence and sound scriptural counsel, *because the Houston ecclesia now consists of bro. Tim Calk, sis. Jeannie Willis, and sis. Cathy Goble, who, due to work travel, is able to join us via telephone conference, when it is not possible for her to be with us.* We are able to gather around the Lord’s Table with bro. Don and sis. Nevillyn every few weeks, and other brothers/sisters who live closer and are able to meet with them fairly regularly.

The short- or long-term absence of any brother or sister

with whom for many years we have been enjoying regular and comforting association is always a sad event, but it reminds us that we each must work our own salvation with fear and trembling, and not get too dependent on others, no matter how scripturally sound and deep in the Truth they may be. We will each stand before the Righteous Judge of all the earth as an individual to answer for our own successes or failures in walking that strait and narrow path to life eternal.

We have been helped along that path in the past several months by the aforementioned gatherings and the visits of brothers/and sisters of like precious faith: bro. Dan and sis. Jennifer Clubb; bro. Jim and sis. Donna Crownover; bro. Chris Stuart; bro. Jason and sis. Sandra Clubb; bro. Isaac Clubb; bro. Pat Armstrong; sis. Cathy Clubb; bro. Lyle and sis. Shirley Koyl; bro. Dayan and sis. Erin Boyce. Bre. Jim, Chris, Dan, Isaac, Dayan, and Lyle all providing the word of exhortation during their visits.

Through our classes, lectures, and discussions, we continue to expand our knowledge and love of God's Infallible Word and provide opportunity for those who have ears to hear and eyes to see. In addition to a monthly newspaper ad, we have begun to announce our public lectures on a neighborhood internet bulletin board, and have attracted a few inquiries.

Though each day brings another day of absence from our Lord and Master, we constantly renew our hope, anticipation, and joy of that blessed day when we daily drink from the fountain of living waters flowing from Yahweh's Infallible Word. May that spiritual nourishment sustain us through these evil days of Gentile darkness. And may Yahweh bless and keep you all as we await the soon return of His Only Begotten Son, Christ Jesus.

On behalf of the Houston Berean Christadelphian Ecclesia and with love in the Master's Saving Name, your brother in Christ, *Tim Calk*

One Hundred & Thirty Five Years Ago

(Continued from page 36)

with Paul the apostle of Jesus, remarking that Paul was put right himself before being sent to put others right.

This is precisely what everyone else should do—first learn, believe, and obey the Truth, and then induce others to do the same.”

Letter 2—September 22nd, 1869—“On Sunday morning, the Doctor commenced his address by saying that on the previous Sunday we had considered the character of Paul, under the old man and under the new man, intellectually and morally, and

also the spirit-man in its full manifestation, of which we were to perform a part, if accepted. He then read them the same chapter again (Col. 1), which he said, commenced by the apostle speaking of God as a Father, thereby showing that the saints occupied the position of sons; and as Jesus was also the son of God (pre-eminently so) they must of necessity be his brethren. This is so plain that the wonder was, that any in the Truth should for one moment doubt it."

Letter 3—September 29th, 1869—"On Sunday morning last, the Doctor commenced his address by reading Col. 1:9-14. In these verses, he said, Paul prayed that the saints at Colosse might be filled with the knowledge of God's will, in all wisdom and spiritual understanding. Paul was not satisfied with their beginning to take in knowledge, but was anxious that they should always be in filling their earthen vessels, in order that those vessels might ultimately become vessels of silver and gold. If we wish to become such we must respond to this prayer."

Letter 4—October 4th, 1869—

"Yesterday morning, Dr. Thomas gave us the last Sunday morning address . . . He prefaced it by reading the 8th chapter of Romans, a most interesting, valuable, and fertile portion of Scripture. It was written, he said, not to mere Roman citizens, not to Jews and proselytes of the synagogue living at Rome, nor to Pagans, but to the saints called to Christ's Kingdom and glory. They were called by Christ, not personally, but by his apostles; to hear them is the same as hearing Christ, and to hear him is the same as hearing God."

* * *

IN "The Ways of Providence, No. 16," bro. Roberts considered further the life of David. He wrote—

Our last notice brought us to David's escape into exile. His life in exile, as a hunted fugitive among the fastnesses of Israel's mountains, would be very interesting and profitable to follow. It would be inconsistent, however, with the aim of these papers to indulge in tempting pursuit. We are not dealing with the life of David in a biographical sense. We merely look at it, as at the life of others, for reliable lessons on the ways of Providence. We have already seen several.

Why was David subjected to exile at all? They were dreadful days to David. They were days of discomfort, days of hardship, days of despair. Some of the most sorrowful of the Psalms were doubtless written at this time, and owe their character doubtless in the first instance, to the circumstances of the moment.

* * *

ABOVE the heading of the initials J.W.T., a short article was printed entitled "Jerusalem." It contained interesting thoughts in relation to the meaning of the name—

What is the meaning of that most expressive name, Jerusalem? Salem comes from *shalom* and means "peace"—prosperity of every kind, How do we account for *yeru*? Does it not come from *revah*, "to pour upon in floods?" Jerusalem then is equal to

saying, "He (Jehovah) will pour peace on thee in floods;" or "He will flood thee with prosperity."

* * *

THE next "Sunday Morning Exhortation, No. 115," bro. Roberts exhorted—

Both in our reading (Heb. 3) and in our singing this morning, we are invited to contemplate Jesus in an aspect at once most exalted and most comforting.

We must take care to grow. Some do not grow. Paul speaks of these Hebrews as being shortcoming in this matter. He says, "*When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are becoming such as have need of milk, and not of strong meat*" (v. 12). If the apostolically instructed could get into this state, our own danger must be greater.

The first condition of spiritual health is indicated by Peter in the words, "Desire the sincere milk of the word *that ye may grow thereby.*"

* * *

BRO. Roberts' "Editorial" comments on the Christadelphian for 1880—

January 1880—In bidding good-bye to the 70s, people (that is enlightened people) turn their eyes in wistful expectation to the 80s. "We trusted that it had been he that should have redeemed Israel;" so said the two disciples to their unrecognised, but most illustrious fellow traveller, now so much desired.

Their brethren of the present moment can say something of the same sort. "We trusted that ere now, the Redeemer of Israel would have appeared." The expiry of the papal period was taken as the marking point of the Lord's arrival, whereas it was but the introductory to the time of it. Corrected by experience, we wait with undiminished but perhaps more patient expectation, knowing neither the day nor the hour, yet noting with gratitude the tokens of the Bridegroom's approach.

Those tokens increase every moment. The state of the nations as a whole, the condition of the Turkish Empire and the attitude of England in relation to the Asiatic portion of that empire, the sullen menace and threatening crouch of Russia, and the upspringing of Israel's interests, are among the general indications increasingly manifest from month to month.

Public events diffuse uneasiness and apprehension . . . an untold catalogue of woe make us feel that the times of the Gentiles are closing in darkness and trouble.

Happy is he that hath the God of Jacob for his refuge. Lord, arise: command deliverance for Jacob: set up the Kingdom of long-standing promise. Let the glorious day arrive: let the shadows of the night flee ever away!

Bro. Roberts' remarks for 1880 are very appropriate for our own day! The only differences is that events are more advanced. We see greater things in regard to the prominence in the news regarding Turkey, the power of Russia, the nation of Israel and the "catalogue of woes" the world is facing today. As bro. Roberts wrote: "Let the glorious day arrive; Let the shadows of night flee ever away," we most humbly pray!

IN his "Notes" section, bro. Roberts answered different questions and brought out different items of interest to the brotherhood—

- 1) Seasons of Comfort"—The prospect is that this will be ready at the end of the first month in the new year.
- 2) G. W.—The "day of the Lord" or "Lord's Day" is never employed in the Scriptures to describe either the first or the seventh day. It is always used as some general day or era connected with the Lord's purpose. As to Rev. 1:10, see *Eureka* vol. 1, pp. 158-161.
- 3) J. W.—If we were to publish the names of individual subscribers to the *Christadelphian*, we should not have sufficient space on the cover for all that would have to appear. Doing it in some cases, would lead to our being asked to do it in others, and we should find ourselves in a dilemma.

* * *

BIBLE Lectures (135 Years Ago)—

- "The False Prophets of Israel's and Gentile Times"
- "The Millennium: Is it to be Brought About by Missionary Enterprise?"
- "Who Are the Infidels of the Present Age?"
- "The Aspect of Affairs in the East, from a Bible Point of View"
- "Does the Kingdom of God Exist Anywhere?"
- "Have the Messianic Prophecies Received an Entire Fulfillment?"
- "Salvation Impossible Without a Resurrection"
- "The Holy Spirit"
- "Prophetic Times and the Signs in Relation to the Imminent Personal Re-appearance of Christ Upon Earth—the Overthrow of the Throne of the Kingdoms—and the Re-establishment of the Kingdom of God"
- "The Orthodox Doctrine of Hell Weighed in the Balances of Truth and Found Wanting"

December Answers—"Who Was?"

- | | |
|-------------------------------|--------------------------------|
| 1. Mine host—Gaius | 21. An old disciple—Mnason |
| 2. A brother—Quartus | 22. Lover of David—Hiram |
| 3. Very good—Adam | 23. Profane person—Esau |
| 4. A wild man—Ishmael | 24. Friend of God—Abraham |
| 5. Most noble—Festus | 25. Israelite indeed—Nathanael |
| 6. Son of man—Ezekiel | 26. Seventh from Adam—Enoch |
| 7. Your prince—Michael | 27. Master of Israel—Nicodemus |
| 8. A plain man—Jacob | 28. Cunning hunter—Esau |
| 9. Tender-eyed—Leah | 29. Mother in Israel—Deborah |
| 10. That woman—Jezebel | 30. Greatly beloved—Daniel |
| 11. Light of foot—Asahel | 31. Very subtle man—Jonadab |
| 12. Chosen vessel—Paul | 32. Son of perdition—Judas |
| 13. Doctor of law—Gamaliel | 33. King's cupbearer—Nehemiah |
| 14. Mighty hunter—Nimrod | 34. The Jews' enemy—Haman |
| 15. Great and noble—Asnapper | 35. Perfect and upright—Job |
| 16. Exceeding fair—Moses | 36. Child of the devil—Elymas |
| 17. Most excellent—Theophilus | 37. Saint of the Lord—Aaron |
| 18. Sweet psalmist—David | 38. Succorer of many—Phebe |
| 19. Made Israel sin—Jeroboam | 39. The chief speaker—Paul |
| 20. Highly favored—Mary | 40. Unstable as water—Reuben |

One Hundred & Thirty-Five Years Ago

The Christadelphian, January, 1880

BRO. Roberts opened the January issue of the *Christadelphian*, by printing extracts from letters of a brother who wrote on bro. Thomas' efforts in preaching the Gospel. Bro. Roberts stated first—

The following are extracts from letters written 10 years ago by a brother in London to a brother in another part of the country. They will doubtless be read with interest by everyone, as the subject does not get stale with the lapse of time.

The extracts then started—

Letter 1, September 13th, 1869—"Yesterday was quite a red-letter day in the history of the ecclesia, being the first day on which we have the pleasure of hearing the Truth from him whom God has chosen as His instrument for enlightening a few in this dark and benighted generation, and whose written expositions we have so often perused with intense pleasure.

"The Doctor commenced his address by reading the first chapter of Colossians . . . This led him to speak of Paul being called and sent as an apostle. He briefly narrated the incidents of his conversion, and contrasted Saul the bitter opponent of Jesus

(Continued on page 32)

BIBLE PUZZLE—"Birthplaces, Homes, Nationalities"

| | | | |
|--------------|------------|--------------|-------------|
| 1. Saul | 11. Pilate | 21. Lydia | 31. Ahijah |
| 2. Hiel | 12. Gaius | 22. Amos | 32. Achish |
| 3. Ittai | 13. Uriah | 23. Micah | 33. Joseph |
| 4. Jesse | 14. Sihon | 24. Heber | 34. Hushai |
| 5. Agag | 15. Elijah | 25. Ornan | 35. Tobiah |
| 6. Ruth | 16. Nabal | 26. Shuah | 36. Eliezer |
| 7. Peter | 17. Philip | 27. Hiram | 37. Haman |
| 8. Titus | 18. Cozbi | 28. Darius | 38. Zophar |
| 9. Doeg | 19. Hagar | 29. Simon | 39. Nahum |
| 10. Elihu | 20. Cyrus | 30. Bildad | 40. Gideon |
| Abiezrite | Canaanite | Jebusite | of Derbe |
| Agagite | Carmelite | Kenite | of Thyatira |
| Amalekite | Cyrenian | Mede | Persian |
| Ammonite | Edomite | Midianite | Philistine |
| Amorite | Egyptian | Moabite | Roman |
| Archite | Elkoshite | Morasthite | Shilonite |
| Benjamite | Galilean | Naamathite | Shuhite |
| Bethelite | Gittite | of Arimathea | Tekoite |
| Bethlehemite | Greek | of Bethsaida | Tishbite |
| Buzite | Hittite | of Damascus | Tyrian |

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