

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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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Our Call To Holiness

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—2 Pet. 3:11.

If we constantly realized, as we often sing, that God's eye commands, with piercing view, our rising and our resting hours, what manner of persons we would be! Our walk in the Truth would be more in keeping with our profession of faith, for we would be constantly on the alert to "consider one another to provoke unto love and to good works."

We talk of the glory to be manifested in the Kingdom of God, and sometimes speak with confidence, as though we were certain that we would be there, forgetting at times that there are objects connected with our calling that must be accomplished during the period of our probation.

Our calling is a high and lofty one, and there are many features associated with it. If we would be in the Kingdom, these features must be observed and form a definite part of our lives to such an extent that our method of living would characterize us as being entirely different from those by whom we are surrounded.

Our calling comprehends the act of witnessing for the Truth. Therefore, said Jesus—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These gracious words of Jesus were intended to make an impression upon our minds—an impression that would result in ACTION.—G.A.G.

FRATERNAL GATHERINGS *(If The Lord Will)*

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Studies and Thoughts

BY BROTHER JOHN THOMAS

THE SECOND EXODUS *(Continued)*

Such will be the order of things for a thousand years. But though truth and righteousness will have gained the ascendancy and will have prevailed for so long a period, sin will still exist in the flesh, and in some instances reveal itself in overt acts of disobedience. This is implied by the sayings: "The sinner shall die accursed" (Isa. 65:20), and—"*Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain*" (Zech. 14:16-19).

There will be no occasion to march an army into a country to put down rebellion; it will be quite effectual to bring it back to its allegiance to withhold from it the fruits of the earth. This spirit of insubordination will, however, smoulder among the nations until at the end of the thousand years the "*enmity*" against the Woman's Seed bursts forth again into flame.

If the apostle felt the workings of "the law of sin" within him, though obedient to "the law of the spirit of life;" need we wonder that the same "law of nature" should gather force in the hearts of the nations subdued by fire and sword to the sovereignty of Israel's King?

Man, unrenewed man, is essentially ungrateful and rebellious. The whole history of his race attests it. A thousand years of peace and blessedness will fail to bind him, by the bonds of love and a willing fealty, to the glorious and benevolent, yet just and powerful, emancipator and enlightener of the world.

Some new demon, who would rather reign as Satan than serve in heaven, will arise among the nations, and unfurl the old satanic standard of the Dragon empire, which will be known to the generation of that remote future as the past existence of the Assyrian, Persian, Macedonian, and Roman Empires is known to us; that is, historically. A giant will this rebel be in presumption and crime, and surpassing in hardihood the pre-Millennial Autocrat, whom Michael bound with a great chain and cast into the abyss.

But what will not a man adventure inspired with the pride of life! Enchanted thus, he becomes the *Adversary* (Satan) of the King of Glory; and goes forth to the remotest nations, to Gogue's Magogian people, and falsely accuses his administra-

tion, by which means he succeeds in detaching them from their allegiance, and in *deceiving* them into a vain attempt to recover their ancient dominion (Rev. 20:7-10).

The King, instead of nipping the insurrection in the bud, permits the Adversary and Seducer (the Satan and the Devil) to mature his plans, marshal his hosts, and lead them on to an invasion of the land of Israel.

The King permits him to come up on "the breadth of the land," and to "compass the camp of the saints about, and the beloved city." Having enclosed the Governor of the world and his ancients in the metropolis, and so hemmed them in as to prevent any escape, with no army in the rear to raise the siege, the sceptre of universal dominion would seem once more to be within the grasp of the Head of the Old Serpent empire.

Like our contemporaries, professing to believe the past, but denying that its scenes will ever be repeated, he remembers the overthrow of the former Gogue, as the Autocrat of Russia now remembers that of Sennacherib in the days of Hezekiah, but believes not in the repetition of so terrible a destruction.

He will know, doubtless, and who after that the knowledge of the Lord shall have covered the earth for a thousand years will not know, that "He must reign till he have put all his enemies under his feet?" but he will no more believe that it will be so than the Old Serpent, the founder of his dominion, believe that God would subject Adam to death in the day of transgression though He had declared it. He will persuade the nations that the King of Israel shall not reign forever, and that the overthrow of his government is possible.

Thus deceived, we find them enrolled under Satan, or the Adversary, and "encompassing the camp of the saints, and the beloved city," full of savage exultation at the expected destruction of the best of kings. But fallacious will be the hopes of the rebel multitude, and dreadful the vengeance to burst upon them.

The trembling earth and blackening heavens warn them of a coming tempest. The dark vapours and thick clouds of the sky, curling in dense and lowering masses, suddenly hiss forth the forked lightning, and the heaven is rent by the deafening roar of the voice of God. Hail, and fire mingled with hail, pour down upon them, and they are destroyed from the face of the land. Thus God will deliver His King; for "fire shall come down

from God out of heaven, and shall devour them.”

Thus, though corruption of the flesh, *nationally expressed*, was restrained by the overthrow of Gogue, the Dragon-chief, at the pre-millennial advent of the King of Israel, it is finally subdued, only when the head of the Serpent-power is crushed at the end of the thousand years.

After this victory, another enemy remains to be destroyed to perfect the work of the Son of Man. Death is the last enemy. The power of death is the corruption of the flesh, which is the consequence of sin. But, the wicked all being destroyed by fire, there remain upon the earth only the faithful and true, who are rewarded for their fidelity with the inheritance of the ages.

The “law of sin,” or law of the flesh, is abolished in the change they undergo from corruption to incorruptibility and life. This is the abolishing of death from the earth, so that its inhabitants can die no more. This being brought to pass, the saying will be fulfilled, and the work accomplished, that “the son of God was manifest that he might destroy the works of the Devil;” and “him that hath the power of death, that is the Devil.”

Such is “the end, when the Son shall deliver up the Kingdom to the Father that God may be all and in all” (1 Cor. 15:24-28; Rev. 21:3). The separation between God and Man began with the transgression of the first Adam; it continues to the end of the 7,000 years, when sin and death are utterly eradicated, and harmony again established in this orb of His glorious universe.

Earth would have been delivered from moral and physical evil by His power administered and displayed through the Lord Jesus Christ, who, though “subjected to the Father,” will have the pre-eminence over all “his brethren” through the endless duration of ages. The last resurrection, which is employed in the development of “the end” (Rev. 20:6), will bring up from the dust the sleeping dead of the previous thousand years. Those who are accounted worthy of eternal life will receive it, and be added to the saints of the “first resurrection.”

Thus a population will have been provided for the earth, which, instead of being destroyed, will be renovated, and all things belonging to it be made new (Rev. 21:5). The earth and its inhabitants will be incorruptible, undefiled and unfading. God, according to His word, will have made a “full end of all

nations," except that of Israel; which will be the sole occupant of the globe, and every Israelite, "an Israelite indeed," "equal to the Elohim," and crowned with glory and honour throughout all ages.

During the thousand years their nation will consist of three classes, Christ and the saints, righteous Israelites in the flesh and those who die "accursed," but when perfection comes there will be but one class, and all will be immortal. The purpose of God, in the formation of the earth will be accomplished; and "the headstone of the creation will be brought forth with shoutings, crying Grace, grace unto it."—*Elpis Israel*

Voyage To Australia And New Zealand

And Other Lands

(Continued)

Next day, the traveller finds the country much wilder and more picturesque. The train is always within sight of a wide, rapid river; and now there are rugged hills in all directions. As the day advances, the river grows to a rushing rapid of stern aspect. The hills grow to mountains, rearing snow-capped heads in all directions; and the railway track runs tortuously through narrow valleys, and along steep mountain sides, and by brawling waters.

* * *

On the third day we are in the apparently inextricable labyrinth of the Rocky Mountains. The great mountains reach upwards to a height that we cannot follow with the eye from the carriage-seat, unless we happen to be in the "observation car"—a roofless carriage, with seats expressly constructed to allow the passengers to see the magnificent scenery.

The river is now a dashing, roaring cataract, of great breadth and violence. This is perhaps the grandest feature of the scenery. For some hundreds of miles, there is a constant Niagara outside the carriage windows, forced into all kinds of abrupt turns and twists as the enraged waters force their way down the ravines and gorges on their way to the sea.

Sometimes the railway runs along a dizzy mountainside,

with the waters foaming far below. At one point, towards the centre of the mountain range, the railway gradually rises by steep gradients to avoid the enormous tunnelling that would otherwise have been necessary. In doing this, it winds round the mountains for several miles, almost in the form of a figure 8; so that the passenger at the upper part of the ascent looks down upon the part of the line that he has travelled, in the opposite direction, far below.

Not far from this, viz., at Banff Springs, where we stopped for lunch, the scene was one of great beauty. The railway line was at a great altitude above the valley. The hotel stood a little above the line and in front yawned a wide depression in the hills, backed and surrounded on all sides by towering masses of mountains, scarred and frowning.

The hotel and its well-kept lawns and fountains looked like a bit of paradise in the midst of Nature's grandest desolation.

At one spot, at a great height, the train stops and lets the passengers out on to a platform, from which they look down into an abyss of foaming water.

"Very grand," I afterwards observed to a fellow-traveller of the high and mighty order, who deprave their senses with narcotics and stimulants, and sear their consciences by the habitual outrage of the noblest susceptibilities of man, and wither up their moral and intellectual faculties by the feverish and engrossing chase of business and "pleasure," and the cultivation of a chronic attitude of scoff and scorn.

"Ya-es," he drawled in a hesitating and scornful manner: "ve-ry gr-and"—in a tone that seemed to say, "There is nothing grand but a glass of grog: only women and fools think mountains grand."

That was my first and last communication with him. He was evidently a fast "commercial." I could not help thinking what an abortion human nature becomes under the action of habits, occupations, styles, and readings, in which some blind respectable people see "no harm."

At one place, the railway crossed a wide river on a bridge, which for a long way on either side was a solid bank. Looking over the side of the bridge, I saw a strange commotion in

the water which on closer inspection I found to be due to thousands upon thousands of large fish, which had apparently come down the wide river, and were obstructed by the railway bank. Towards the middle, they were escaping by the central trestle work.

Salmon abound in these parts, to an extraordinary extent. There are large works in the neighbourhood of Vancouver, devoted exclusively to the canning and export of them.

A grand feature at night was noticeable at various points—the conflagration of the woods on the mountain-sides. In the dry summer season the woods get as combustible as tinder wood under the hot sun, and a spark from the engine or other accidental cause, is sufficient to set them off.

The fires where they occur are, of course, visible during the day, but then mostly as masses of smoke. At night, there is the glare of masses of burning forest, high upon the mountain-side, the effect of which at night is very grand.

At various points on the journey the native Indians were visible, either at the stations offering buffalo horns for sale or at fishing places on the river. They were once the sole occupants of these magnificent regions and indeed of the whole American continent. Now, they are a dwindling race, driven into corners and likely soon to become extinct. They are a little like the Maoris of new Zealand, only of a warmer bronze in colour.

The only drawback in the long ride was the mosquitos at a certain point. We seemed to pass through a mosquito belt about a day from Vancouver. The creatures infested the train for a good many hours. Slender and gauzy, they do not seem as if they could be able to do any mischief. But they soon show you what they can do.

They carry an invisible case of surgical instruments and a poison injector which they use with aggravating effect. They light on any exposed part of the skin, and quickly get the apparatus to work, especially if it is a British skin. You feel the gentlest pin-prick: you look and find the flimsy long-legged speck in position. You squelch it with lightning speed: you are too late, the deed is done when you feel the prick, though you may not think so for a few hours.

You will discover the fact next day, in the hard, white, itchy swelling, that you feel you could almost tear out of your flesh. In three days the effect is exhausted, but for the time being it is irritating, especially if there are a number of bites, which is highly probable.

I put on gloves, and covered my neck with a scarf, and thought I had escaped, but inflamed swellings next day, on the tips of my ears and at the openings of the gloves on the wrists and on my face told me my success was by no means complete.

* * *

On the fourth day, we were in the prairies—wide sweeps of level grass country where no mountains were visible. This lasted for hundreds of miles. On the fifth day the land grew undulating again and we passed through picturesque woods and lakes. The “lake of the wood” was particularly beautiful—an extensive lake broken up into wood-clad islands. “Extensive” in America has a larger meaning than in England. The scenery I am speaking of lasted for two or three hundred miles.

Wasn't it very fatiguing riding in the train day after day for so long a time? It was. The principal drawback is the lack of opportunity for exercise. This could be supplied on a railway conducted on ideal principles, as will be the case in the age to come. But it is considered unnecessary to provide for it in an age when it is thought sufficient to get a thing done in the cheapest way, at no matter how much cost in human comfort and well-being.

The only thing to be done in the way of exercise I did: I got off the train when it stopped and walked up and down outside: on the platform if there was one, and on the railway-track if there was not.

It was a little dangerous, as no one gives a starting signal, and you are expected very much to look after yourself. A bell on the engine rings, but when it begins to ring, the train begins to move: slowly, to be sure, and you have to scramble in by the steps at the end of each car. There is a hand-rail to enable you to do so, and you get accustomed to it at last.

Night time is the least fatiguing part of the day (but how can *night* be part of *day*?). Though the first night is rather wakeful with the noise and jolts of the train, you get accustomed to it, and sleep fairly well.

You miss the morning bath. You cannot even substitute a rub-down in a toilet chamber at the end of the car open to all the wakening occupants of the car, unless you make bold to do as I did, regardless of the surprised glances of the slaves to conventionality. Dip your towel bodily into the water, retire into another place, disrobe, and do the rest.

Oh, shocking! Truly so, but it secured a very necessary luxury. You have to look at tangible results sometimes, rather than appearances. It is agony to force yourself at the moment, but you are the gainer in the long run.

This is how it is in the general battle of life. If you govern yourself by the opinion of the common run, you will do and say the things that are foolish and rarely—perhaps never—do the thing that is wise.

Meals were a fairly-managed item. You either got them in a dining car, forming part of the train, or you got off at a half-hour stoppage and were provided at a wayside hotel, furnished by the company.

You had to pay, of course; either in cash or coupons, bought at the commencement of the journey. If man or woman were unable to pay, they could get nothing but the dry provision of bread and cheese, or what not, that they might have in their basket or bundle.

This is a barbarity that will be abolished when the railways, with everything else, change hands in the Kingdom of God. The widows and the poor ought to be specially looked after, instead of being neglected because they are poor. The lordly, haughty, arrogant bulls of Bashan, that push with their horns, have the fat of the earth, and the first of everybody's mercenary obsequious attentions just now.

Oh, miserable kingdom of the devil, your days are numbered, and will not last much longer under this glorious sun.

Towards the end of the journey, I got into communication with an educated young Englishman, who had been trav-

elling in China and Japan. He was troubled at the state of international politics. I soon got the truth under his attention, and he became greatly interested. We exchanged addresses before parting, with a view to future correspondence. I gave him a copy of the *Declaration* and the *Gathering Storm in Europe*.

When we got to North Bay (an inlet of Lake Huron) we had to change for Toronto. This was on the morning of the last day.

In nine more hours, as we were approaching Toronto, on Lake Ontario, having stopped at the last station before reaching that city, brother Edwin Hill, of Toronto, originally of Birmingham, came aboard the train, and soon found me out. He had been on the outlook for some days, but received a telegram at last informing him of the day of arrival.

Arrived at Toronto Station (revolutionised since my last visit) we found brother Smallwood—become a husband and a father since I last saw him and brother McNeillie's daughter.

After getting possession of the baggage (on which I was not charged "excess," as I was afterwards in the States), brother Hill drove me to his secluded house in Deer Park, where I had a warm welcome from sister Hill (also originally of Birmingham), and her interesting family of five sons and daughters. There was a host of letters and papers awaiting me, which it was a pleasure to go through after a season of complete insulation. (*To be continued, God willing*)

Could Ye Not Watch One Hour?

BY BROTHER G. V. GROWCOTT

*"Watch and pray, that ye enter not into temptation:
the spirit indeed is willing, but the flesh
is weak" (Matthew 26:41).*

Our daily readings have brought us around again to a very wonderful chapter—Matthew 26. It contains many incidents, and many people are involved. We are herein given, by the all-wise and infallible inspiration of the Spirit of God, the inner background of the most important event of all history. We are shown the inward relationship of these people to one another

and to the strange and tragic and glorious course of events in which each played a part.

There is much mortal failure—much human weakness—much fleshly evil. It is the same old story of common, small, meaningless, human vileness and intrigue—repeated over and over in history—except for one man—one man who gives the whole picture meaning and power and beauty.

Here is the turning point in history: the faithfulness, and the courage, and the victory, of this one man.

We see the rulers of the Jews, the Romans, Pilate, the common Jewish multitude, the one woman who understood, and anointed Jesus for burial, the disciples, Judas, Peter, John.

And, above all, Christ himself—the one pure, solid, godly element throughout all this interplay of fleshly strife and human weakness.

* * *

“When Jesus had finished all these sayings” (v. 1).

This was the end of his public ministry—just as in Matt. 5:7 we see its beginning. How did it end? What were “all these sayings”?

We glance back to the previous chapter (25)—the Parable of the Ten Virgins—oil, light, knowledge, understanding, separation, spirituality.

The Parable of the Talents—labor, service, devotion, dedication—*“always abounding in the work of the Lord.”*

The Parable of the Judgment Seat — the sheep and the goats—*“Come, ye blessed”*—*“Depart ye cursed!”* ON WHAT BASIS?—*on what we have or have not done for others.*

* * *

“The Son of Man is betrayed to be crucified” (v. 2).

He spoke very plainly — they heard and they answered, but they never really comprehended. Like children, they heard the words, but saw no depth of significance. He was very much alone—this was part of the terrible ordeal.

* * *

“Then assembled together the chief priests and the scribes and the elders;

“And consulted that they might take Jesus by subtilty and kill him” (vs. 3-4).

They thought they were serving God. They thought they were protecting the nation. They said—

“It is better that one man die, than that the whole nation perish.”

They were hypocrites, but to a large extent unconsciously and blindly. How easy this is for the flesh! They would lead their cattle to water on the Sabbath, or lift them from a pit, but a man could not be healed on the Sabbath—that was wickedness!

It is so easy to self-righteously serve the flesh and think we are serving God. What is the solution? How can we avoid this error?

Study and prayer—constant self-examination by the light of the Spirit-Word. The answer, the guidance, the safety, is there, if we seek it humbly and constantly as the first thing in our lives. There is no other way.

* * *

“But they said, Not on the feast day, lest there be an uproar among the people” (v. 5).

But it had to be on the feast day. It was so ordained from the foundation of the world—the Passover Lamb—the blood on the doorposts. So their hand was forced, and what they tried to avoid was thrust upon them.

* * *

Verse 6 is a complete change of scene—but a basic part of the picture. Bethany—Mary—the precious ointment—the preparation for his burial. Mary, who had sat at his feet, seemed to be the only one who realized what was happening.

The Psalms reveal the heart and mind of Christ through all this ordeal. Psalm 69 is clearly a crucifixion Psalm—it speaks of the gall and vinegar (v. 20)—

“Reproach hath broken my heart. I am full of heaviness. I looked for some to take pity, but there was none; and for comforters, but I found none.”

Mary’s loving and understanding ministrations supplied a vital need at this point, like the angels later in the Garden—*“There came to him a woman”*—Mary, the sister of Martha (see John 12:3)—

“... having an alabaster box of very precious ointment, and poured it on his head” (v. 7).

The men failed completely to comprehend, but a few women felt the deep current of events—this Mary, and his mother Mary, and Mary Magdalene.

But immediately there was a sour note (v. 8)—

“When his disciples saw it, they had indignation, saying, To what purpose is this waste?”

Judas was the spokesman and ringleader, because he was a thief and bare the bag (Jn. 12:6). But clearly the other disciples, too, were carried away with small-minded, self-righteous condemnation.

How easy and natural and satisfying to the flesh to condemn others who are doing far more for Christ than we are!

They may even be doing it unsoundly and misguidedly in ignorance. Our knowledge may be greater, but what hypocrisy to do less than they, and still to criticize!

Christ turned her condemnation to an everlasting memorial of praise (v. 13)—

“Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.”

* * *

“Then Judas went unto the chief priests” (v. 14).

The incident of the anointing seems to have brought things to a head in Judas. It would powerfully affect him in two ways—

1. The 300 pence—he was a thief;
2. The rebuke—the setback—the reference to the burial.

Judas was much more astute than the other simple disciples. He appears to have had the greatest natural ability and capacity and maturity. A man who, in such intimate contact, could maintain such perfect deception for three years was not an ordinary man.

Ahithophel was the Old Testament type of Judas. He was to David as Judas to Christ. Ahithophel was a man of great natural wisdom. We learn much about Judas from the Psalms and the story of Ahithophel.

When the turning-point came, Ahithophel perceived it immediately. He saw the hand-writing on the wall—and went and hanged himself. Doubtless the anointing incident told Judas the same thing—Christ was not going to be a king but a sacrifice.

Why did Judas follow Christ? And why did Christ choose Judas? Christ said long before that Judas was a devil. He knew from the beginning Judas would betray him (Jn. 6:64).

The picture we get in the Psalms tells us Judas was consistently, deliberately, evil and calculating. This was no sudden weakness or mere fleshly stumbling.

This was callous, premeditated self-interest. Judas clearly followed Christ for what he could get. He could see Christ as the Messiah and himself a ruler in Israel, when this long-awaited Messiah asserted his divine claim. He had the general Jewish expectation of what the Messiah would do.

He was prudent, competent, discerning, but selfish and worldly. He sought a crown, but not a cross.

We, too, can be Christ's for the same reason—selfish, personal advantage. If we are not Christ's for just pure love of Christ, we are but Judases, and if someone offered us more we would switch. We must be Christ's for Christ's sake alone, without thought of self.

Judas was a hardened criminal. Psalms 69 and 109 reveal this. He was a thief. He was a practiced and accomplished hypocrite. He brazenly asked, "Is it I?" at the table. What cool, unfeeling, heartless self-possession!

And then the kiss in the Garden. A man with the slightest grain of goodness or decency would surely have chosen a less vicious and hypocritical method of betrayal.

But why did Christ choose such a man for a close companion?—and so treat him for three years that none of the disciples suspected him, even when told there was a traitor in their midst?

Two purposes were served. Jesus said (Jn. 13:18)—

"I know whom I have chosen, but that the scripture may be fulfilled. He that eateth bread with me hath lifted up his heel against me."

A traitor was needed, so a traitor—a vessel of dishonor—was chosen. Secondly, it was part of the trial and perfecting of Christ's character. He was "made perfect through suffering." Jesus said (Matt. 5:44)—

"Love your enemies—bless them that curse you—do good to them that hate you."

Surely there could be no more striking example than Christ's treating of Judas for three years; giving him every opportunity, every consideration, every manifestation of affection. The mind of Christ in Psalm 109 records, v. 4 and 5—

"For my love they are my adversaries, but I gave myself unto prayer. They have rewarded me evil for good, and hatred for my love."

Vs. 8-16 of this Psalm, quoted by Peter in Acts 1:20, shows that it applies to these very circumstances of Jesus and Judas.

“And they covenanted with me for thirty pieces of silver.”

The paltriness of the reward adds to the despicableness of the crime. It shows his value of God’s most precious and valuable gift to man—like Esau, the “profane person,” who sold his birthright for a mess of pottage.

* * *

“And they made ready the Passover” (v. 19).

Luke records that Jesus said—

“With desire I have desired to eat this passover with you before I suffer” (Luke 22:15).

And John says of the same occasion (John 13:1)—

“Having loved his own, which were in the world, he loved them to the end.”

Even in his agony he did not forget or neglect his infinite love for them.

* * *

“And as they did eat, he said, Verily I say unto you that one of you shall betray me” (v. 21).

And everyone said, “Is it I?”—Judas along with the rest. Was there nothing in all those three years that Judas had done that would cause them to suspect, nor in all Jesus’ relationships with Judas? What a marvelous testimony to the impartial love Jesus had shown to his secret enemy among them! Psa. 41:9 says—

“Yea, mine own familiar friend in whom I trusted hath lifted up his heel against me!”

How could Jesus *trust* him if he *knew* from the beginning he would betray him? Clearly it means that he treated him with the same trust that he treated the others. He made no distinction, though he knew what he would do. There is a great lesson for us here in our treatment of others.

There is another reason why the disciples did not suspect Judas. The outward difference between him and them was not as great as we might suppose.

Truly they were basically sincere and he was not. But they were very childish and fleshly and self-centered and uncomprehending—until the shock and sorrow of the cross made them men. In the Temple on one of those last terrible days, Jesus had been speaking of many deep and beautiful things. And as they walked out together, his disciples said, in simple, uncomprehending, childlike wonder (Mark 13:1)—

“Look at these great big stones, and beautiful buildings!”

How would Jesus feel?

And we find in Luke that right after he tells them that one of them will betray him, they are quarreling among themselves who shall be greatest in the Kingdom—right at the last supper, when Jesus was in his agony of love and sorrow.

They sorrowed, like sympathetic but unrealizing children, when he spoke of betrayal and death, but they were soon too preoccupied with their own selfish rivalry to remember what he had said.

It was then that Jesus girded himself with a towel, and washed their feet. *“Having loved his own, he loved them to the end”*—not for what they were, but in faith for what they would be when they grew up.

* * *

“All ye shall be offended because of me this night” (v. 31).

Peter said, with the infinite assurance of immaturity and inexperience (v. 33)—*“Though all shall be offended, yet will I never be!”*

And Jesus answered (v. 34) —

“This night, before the cock crow, thou shalt deny me thrice.”

And Peter said, in vehement denial (v. 35)—

“Though I should die with thee, yet will I not deny thee!”

And so said they all.

How sure they were of themselves! How little need they saw for preparation and prayer! Yet how pitifully soon they failed!

Then (v. 36) they came to Gethsemane, and leaving the rest of the disciples he took Peter, James and John a little further. And he asked them (v. 38), to watch while he prayed. And he went a little from them, and prayed—

“O my Father, if it be possible, let this cup pass from me.

Nevertheless, not as I will, but as Thou wilt” (v. 39).

Did he not know that the cup must be drunk? That—as he himself had said—for this purpose, all that he had done previously was but the preparing?

Why then would he ask it to be removed? Was this weakness? Rebellion? Lack of faith? Why did he not accept what he knew must be? And not once, but three times over, he so prayed.

The answer is that he was *“made perfect”*—complete—whole—prepared—ready—*“by suffering.”* He *“learned obedience by the things he suffered”* (Heb. 5:8-9).

(To be continued, God willing)

“The Days Are Quickly Flying”

A FRATERNAL GATHERING ADDRESS ON HYMN 182

(Continued)

So, contrary to what popular Christianity thinks, we *do* have righteousness; we have put on the cleanest, whitest, finest garment that has ever existed.

If our righteousness is in Christ, then we must somehow put him on, we must clothe ourselves in him as a garment, as Job says—

“I put on righteousness, and it clothed me . . .” (Job 29:14).

Let thy priests be clothed with righteousness; and let thy saints shout for joy” (Psalm 132:9).

We have put on the garment—the righteousness—of Jesus Christ—

“For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:27)

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8:1).

There is *no condemnation to them which are in Christ Jesus*. Here is a very liberating condition! We are in Christ through baptism, so we must be home free! There is no condemnation for us. But not so fast. Let us not fall into the comfortable deathtrap of “once saved always saved” and “unconditional salvation” that is so popular with today’s so-called Christianity.

The verse reads *“no condemnation to them . . . who walk not after the flesh but after the spirit.”* True, we have put on the cleanest, whitest, finest garment of righteousness ever known. But once we have put it on, we must then walk in it, and depending upon where we walk and how well we care for it determines how clean and white it will remain.

If we fight the good fight, if we conduct ourselves in accordance with God’s will, if we crucify the flesh daily, if we *work* to keep our garments clean, then we will be able to proclaim—

W. . . O Day of exaltation!

O Day of God’s elect!

“Humble yourselves therefore under the mighty hand of God, that he may EXALT you in due time” (1 Pet. 5:6).

It is indeed a humbling thought to consider that the Creator of Heaven and Earth will exalt us if we comply with what He has commanded. As we reap, so shall we sow; if we obey, we will be

given a crown of righteousness, and then *“Who shall lay any thing to the charge of God’s elect? It is God that justifieth (Rom. 8:33). It will surely be a—*

*♪♪ . . . Sweet day of consummation,
That longing hearts expect.*

David said—

“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Psa. 119:103).

He anticipated and longed for the glorious Kingdom that God would establish *on* the earth and *under* the reign of one of his descendants, when, Isa. 11—

V. 1—*“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.”*

V. 2—*“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*

V. 3—*“And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

V. 4—*“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and . . . shall he slay the wicked . . .*

V. 6—*“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

V. 10—*“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious” (Isa. 11).*

♪♪ . . . When every conflict ended,

For those who are found watching, there is coming a time when war will be no more, when—

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4).

♪♪ . . . And every sorrow past,

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither

shall there be any more pain: for the former things are passed away” (Rev. 21:4).

♪♪ . . . A cry goes up triumphant,

The Lord has come at last.

“ . . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Thess. 4:16).

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem” (Zeph. 3:14)

“Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee” (Isa. 26:8).

“O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble” (Isa. 33:2).

“But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee” (Psa. 5:11).

♪♪ . . . Lord come then in thy Kingdom,

Set up on earth thy throne,

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on HIS THRONE” (Acts 2:29-30).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:” (Matt. 25:3).

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom” (Heb. 1:8).

“ . . . the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever . . .” (Lk. 1:32-33).

♪♪ . . . And lest thy sheep grow weary,

Come take them for thine own.

Jesus said –

“I am the good shepherd: the good shepherd giveth his life for the sheep . . . I . . . know my sheep, and am known of mine” (John 10:11).

“How think ye? if a man have an hundred sheep, and one of

them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray” (Matt. 18:12-13).

♪♪ . . . **Now when the night seems darkest,**

Come in Thy glory bright:

Jesus said—*“Behold, I come as a thief. . .”*

A thief comes in the darkness of night—quietly, secretively, stealthily, unknown to the victim. Jesus comes *as a thief* upon the Gentile world, those in darkness, and like a thief, he chooses a time when he supposes all the occupants are asleep, and off their guard, and gets into the house as quietly as possible. All his preparations for this are done with great caution and carefulness, so as not to awake the victims.

But we are not victims. We are children of the light, as Paul told the Ephesians and the Thessalonians—

“For ye were sometimes darkness, but NOW are ye light in the Lord: walk as children of light” (Eph. 5:8).

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. (1Thess. 5:5).

And as Jesus himself said—

“While ye have light, believe in the light, that ye may be the children of light. . .” (Jn. 12:36).

We will witness the dazzling bright glory of Christ’s return. In fact we hope to be part of that glorious multitude, because we see with the eye of faith, which has encouraged, guided, and prepared us to expect his return. We have been anticipating it. We have been longing for it. Of course, we will suffer the darkness of trials and tribulations in our probation, which are for our benefit, but woe unto us if we are taken unawares by his return. We recall Peter’s warning—

“For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them” (2 Pet. 2:21).

But if we remain “stedfast, unmoveable” in our most holy faith, “. . . always abounding in the work of the Lord, then our . . . labor is not in vain in the Lord” (1 Cor. 15:58).

Therefore, we must not be discouraged or distressed when the night seems darkest, because *“the day of the Lord so cometh as a thief in the night: for when THEY shall say, Peace and safety; then sudden destruction cometh upon THEM. . . and THEY shall not escape.”*

But, YE brethren,” Paul assures us, “are not in darkness, that that day should overtake you as a thief” (1 Thess. 5:3, 4).

The Lord Jesus does not come as a thief to us, *IF* we are patiently waiting and earnestly watching for his return, knowing that he comes “*in the Time of the End,*” and *before* gathering the nations in the field of Armageddon.

But, just as the return of Christ is the hope of every believer, so is the establishment of the Kingdom of God on earth and the restoration of Israel, and so we sing—

♪♪ . . . Come to redeem thy Israel,

Here is a plea that has been made throughout the centuries by Israel’s kings, prophets, and priests. We know the checkered history of Israel, God’s chosen people. Their ups/downs—mostly downs—we know of their short-lived faith and their long-term apostasy, of their many evil kings and few righteous kings, of their early glory and power and their ultimate defeat, destruction, and dispersion. Eventually, their disobedience to God’s Word led to the withdrawal of His Spirit from them, leaving them to their idols and ignorance—

“Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

“Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God” (Mic. 3:6-7).

But they were still his special people (Deut. 7:6, 9)—

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth . . . the LORD loved you, and because he would KEEP THE OATH which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and REDEEMED you out of the house of bondmen . . .

“Know therefore that the LORD thy God, he is God, THE FAITHFUL GOD, WHICH KEEPETH COVENANT and mercy with them that love him and keep his commandments to a thousand generations.”

And in spite of all the condemnations, judgments, and burdens God placed upon Israel—

“. . . thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all THE

GOOD that I have promised them” (Jer. 32:42).

And what is *the good* God has promised? (Jer. 33:14, 16)—
“Behold, the days come, saith the LORD, that I will perform that GOOD THING WHICH I HAVE PROMISED UNTO THE HOUSE OF ISRAEL and to the house of Judah.

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely.”

Here is the promise of a king, a son of David, to execute judgment and righteousness in the land—

“And I say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

“And I will make them one nation in the land upon the mountains of Israel; and ONE KING SHALL BE KING TO THEM ALL . . . but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

“And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

“And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.

“Moreover I will make a covenant of peace with them; it shall be an EVERLASTING COVENANT with them: and I will . . . set my sanctuary in the midst of them for evermore . . . I will be their God, and they shall be my people . . .” (Eze. 37:21-28).

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zech. 9:9).

♪♪ . . . And turn our faith to sight.

Since Jesus’ departure from the earth almost 2000 years ago, and the passing of the first-century apostles, who had the gifts of the Holy Spirit, all believers have walked by faith and not by sight. We do not witness miracles of healing, of raising the dead,

or supernatural acts such walking on water or turning water into wine.

But what we do have is just as persuasive, just as remarkable, and just as real to us as anything we can see, touch, hear, and smell. We have in our hands God's Infallible Word that tells of all these wonderful acts. And as Paul tells us—

“Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen” (Heb. 11:1).

The things *hoped for* and the *things not seen* are thoroughly described in God's Word. All we must do is sincerely, diligently, and prayerfully read of them.

Although we may not literally see such miracles, there is a blessing, there is still joy and comfort, to those who have not seen, as Jesus told Thomas—

“. . . because thou hast seen me, thou hast believed: blessed are they that have NOT SEEN, AND YET HAVE BELIEVED” (Jn. 20:29).

But, there is a time soon coming when our faith will be turned to sight—

“Beloved, now are we 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” (1 Jn. 3:2).

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And . . . in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another . . .” (Job 19:25-27).

Brothers and sisters, may it be our unspeakable joy to stand with Job and as our eyes behold the King of Kings and Lord of Lords, sing the song of the Lamb—

“. . . Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev 15:3-4).

And Psa. 72—

“Give the king thy judgments, O God, and thy righteousness unto the king's son.

“He shall judge thy people with righteousness, and thy poor with judgment . . .

“He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor . . .

“He shall come down like rain upon the mown grass: as showers that water the earth.

“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust . . .

“Yea, all kings shall fall down before him: all nations shall serve him . . .

“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

“Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

“And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.”—T.M.C.

Current Events Fulfilling Prophecy

EUROPE NO LONGER SAFE FOR THE JEWS

The situation of the Jews in Europe over the last several years has been steadily growing worse. Emboldened by the pointed barbs and spears of Iran and the Islamists, others are now raising their voices against the unwelcome people in their midst across Europe and the Middle East.

We are familiar with the reason for the difficulty of the Jew. It is succinctly supplied by Amos (chapter 3:2)—“You only,” saith Yahweh, “have I known of all the families of the earth. Therefore will I punish you for all your iniquities.” This clearly delineates a special relationship between God and the Hebrews, and testifies to the depth of the offense that Israel has generated against the great covenant Maker.

But though He may punish them severely, God has not cast away his people (Rom. 11:1-2; Jer. 30:11). He intends to do a great work with them yet, and will raise them to the highest degree among mankind when the new Kingdom Age will dawn (Zech. 8:22-23). But to develop the mind of the chosen race (Deut. 14:2) to the point of acceptability to Himself, God will first try the Jew severely at the hands of Russia and its accompanying troops (Eze. 38; Zech. 14:2).

Believers of the Gospel have long expected that an initial regathering of the Jews to their promised land will

have occurred preparatory to this time of severe tribulation. Great difficulties for the Jews in WWII led at last to the establishment of their nation in the Middle East immediately afterward. Now, conditions are developing that once again have them seeking shelter from their enemies, with echoes of WWII echoing across the European continent—

Many Jews do not consider themselves safe in Europe. A 2013 survey of Jewish communities in eight European Union states (Belgium, France, Germany, Hungary, Italy, Latvia, Sweden and the U.K.) carried out by the E.U.'s Fundamental Rights Agency found that over three-quarters of respondents believed anti-Semitism had increased in their country over the past five years. Nearly a third had considered emigrating from Europe because they did not feel safe as a Jew, with the figure reaching between 40% and 48% in Hungary, France and Belgium.

Those concerns can be felt throughout the E.U.'s population of 1.1 million Jews. "I would say that it is very hard for Jews to live in Europe today," says Arie Zuckerman, special advisor to the president of the European Jewish Congress. "I would not be so extreme as to say it's starting to be impossible, but it is very hard. Jews are thinking twice before going to the synagogue. Jews don't feel comfortable to be identified as Jews in the streets."

Israeli Prime Minister Benjamin Netanyahu took advantage of those fears to address Europe's Jews in a statement on the Copenhagen attacks. "This wave of terror attacks can be expected to continue, including anti-Semitic and murderous attacks. We say to the Jews, to our brothers and sisters, Israel is your home and that of every Jew. Israel is waiting for you with open arms."

More and more, Jews in other countries are weighing their options. In 2014, 7,000 of France's roughly 500,000 Jews moved to Israel, double the number of the previous year. According to the Jewish Agency, immigration to Israel from Western Europe as a whole is up 88%. 620 of those immigrants came from the United Kingdom, a 20% increase.—*Time*, 2/15

It may not be 1941, but Hitler's dream of a "Jew-free Europe" is taking shape, and it's time for the world to take notice, say human rights advocates.

A "virulent, open, and increasingly violent anti-Semitism" is rearing its ugly head across the European continent, accord-

ing to Dr. Katrina Lantos Swett, president and CEO of the Lantos Foundation for Human Rights and Justice and chair of the U.S. Commission on International Religious Freedom.

Europe has long been seen as a haven for democracy and human rights, but that face is changing rapidly for Jews there, many of whom question if their children will even be able to live there.

“Jews are being physically threatened. Their institutions are being physically attacked. They are being killed because they’re Jews,” Ms. Swett told CNA. “And the only reason many, many more haven’t been killed is because of security measures.”

Emigration from the continent is rising and will likely continue, with popular destinations being Israel, the United States and Canada.

Anti-Semitism has a centuries-old tradition on the continent, but it went underground after World War II, and for decades Jews lived there peacefully, Ms. Swett said.

“You now have things that would have been almost inconceivable,” she said, referencing “thousands of people marching down boulevards in main streets of major European capitals with signs saying ‘Hitler was right’,” as well as vandalism and destruction of Jewish synagogues and businesses.

The attacks have gotten so bad that the French government is providing security for Jewish schools, synagogues and community centers.

Earlier this year, 10,000 military personnel were deployed to protect potentially sensitive locations. —*Wash. Times*, 3/15

Knowing the close relationship God has with the Jews, we understand that the increasing outpour of anti-Semitic hatred must form a significant sign of Christ’s return. The conflict over the Jew will form the centre of WWII (Joel 3:2; Zech.14:2). Certainly all nations are feeling the heat of their presence, with France, for example, having to incur the enormous cost of allocating 10,000 soldiers to guard this internal population from harm.

POLITICAL PARTIES PROMOTING ANTI-SEMITISM

While the French government is willing for a time to do this, other nations feel no such obligation. For many nations in Europe are seeing the rise of extremist parties that are willing to make anti-Semitism part of their platform—

The French government may be actively protecting Jews, but political parties in other countries are openly hostile and

anti-Semitic. In Hungary and Greece in particular far-right parties with an anti-Semitic agenda have gained a political foothold.

“You find in both virulently anti-Semitic rhetoric being spouted by their members and their leaders,” said Tad Stahnke of the organization Human Rights First.

He explained to CNA how the rise of such far-right parties is a recent and troubling phenomenon, and that “anti-Semitic rhetoric has become a part of the political mainstream.”

The Jobbik party is the second-biggest “political force” in Hungary, Mr. Stahnke said. He recorded in his report instances of party officials promoting bigotry, authoritarianism and Holocaust denial, adding that some have already “told Jews to start looking for a place to hide.”

Meanwhile, Greece’s Golden Dawn party has deep Nazi roots.

“Most of their leadership is under indictment, so they seem to be a stubbornly resistant force in Greek politics, despite the fact that there’s a major criminal case being brought against them for engaging in violent activity, mostly targeting dark-skinned migrants in Greece,” Mr. Stahnke explained.

In some cases, Europe’s Jews are also publicly being pressured to criticize the state of Israel – something they are extremely reticent to do even if they may disagree with the country’s policies.

“With a growing open hostility towards the state of Israel, many Jews also find themselves in the extremely awkward position of sort of only being able to pass muster as a ‘good Jew’ if they are themselves openly hostile or highly critical of Israel,” Ms. Swett said.—*Wash. Times*, 3/15

The fact that these parties are growing in strength indicates the growing evil-mindedness and tendency to violence of the earth’s population. Governments may stem the tide for a time, but tired of oppression by corrupt officials, of mismanaged national finances and tales of institutional greed, and of enemies at the gate such as ISIS, the people are increasingly focusing their anger upon that ancient scapegoat: the Jew.

POLITICAL TIES TO RUSSIA

Of great interest to us is the fact that these rising political anti-Semitic forces have strong ties to Russia—

It’s not just Greece’s economy that’s keeping the country’s neo-Nazi party afloat. Russia may also have a hand in the party’s continued relevance.

The Golden Dawn, otherwise known as Chrysi Avgi, rose from obscurity in 2012. The party's anti-immigrant, anti-austerity platform has kept the Golden Dawn from slinking back into the shadows.

As if the Golden Dawn's political persuasion wasn't enough to keep lawmakers up at night, the party's "pivot" to Russia should be.

From the party's presence at an annual conference of right-wing extremists in St. Petersburg to Putin's growing support for Europe's far-right, the Golden Dawn is proving to be just one of many "powder kegs" that Europe has failed to effectively neutralize. *It could prove to be a critical asset for Putin and his allies as he seeks to destabilize Europe from within.*

Putin has courted Europe's far-right for some time, and his crackdown on gay rights, push for closer ties between church and state, and embrace of ethno-nationalism have made him appealing to these groups.

Today, Putin can also claim support from far-right parties in France, Austria, Denmark and, of course, Greece.

"The relationship between Russia and Western Europe's far right may be a marriage of convenience, but it also shows signs of genuine affection," Alina Polyakova of the Woodrow Wilson International Center for Scholars noted in World Affairs.

"Closer ties with rising political parties in the EU will give Putin more leverage against NATO. For its part, the European right sees the Russian leader as a staunch defender of national sovereignty and conservative values who has challenged US influence and the idea of 'Europe' in a way that mirrors their own convictions."

That romance was on display at the International Russian Conservative Forum. Organized by Russia's Rodina (Motherland) party—which was previously banned from participating in elections due to its overtly racist advertisements—the conference featured a number of European far-right and neo-Nazi groups, including Forza Nuova (Italy), National Democratic Party (Germany), the Alliance for Peace and Freedom and the Freedom Party of Austria (FPO), and, again, the Golden Dawn.

As the Wall Street Journal notes, the forum had some clear ties to the Kremlin.

Rodina, led by Aleksei Zhuravlyov, saw its election ban lifted after it threw its support behind Putin a few years ago. Some

of former Rodina members found their way into Putin's administration, including the founder of the party, Dmitry Rogozin, who is now Russia's deputy prime minister.

But the real connections are even shadier than that. Christopher Lawrence noted in Truthout:

"Golden Dawn has strong connections to the ultra-nationalist group Russky Obraz, which in turn has shadowy connections to Russian secret police and Putin's political party, United Russia. It is entirely likely, even probable, *that Russia sees Golden Dawn as an important element in its strategy to expand influence in the Eastern Mediterranean*, especially in light of the threat to its bases in Syria."—*Bus. Insider*, 3/15

RUSSIA SETTING FOOTING FOR WAR

Lest any presume that this affinity between Russia's leadership and European right-wing parties is merely academic, we do well to acknowledge that Russia is continuing to firm up its military posture as an enemy of the West, which strongly favours Israel. Thus we see the two camps (two brass mountains of Zech. 6:1) in formulation: the King of the North with the anti-Semites; the King of the South the Jews' protector (Eze. 38:13).

Every day that passes seems to reveal more and more rapid developments in this polarization between Russia and the flag-bearer of the Western powers—NATO—

Significantly, both NATO and the Russians are conducting exercises around the Baltics. Armies exercise all the time, but context is everything. Before the Russo-Georgian war of 2008, the United States was exercising with Georgian forces while the Russians were conducting exercises just north of Georgia. The Americans went home when the exercise ended. The Russians stayed put: The exercise was the preface for the Russian move into Georgia.

The atmosphere has become increasingly toxic. Under the circumstances, every military exercise must be taken seriously for its implications. U.S. exercises in Ukraine and the Black Sea can be viewed as the dress rehearsal for naval action and larger forces. On the American side, the emphasis on air defenses raises the possibility of a Russian move to the west.

It is difficult to see how either side backs off its position; *this has become an American-Russian confrontation*. Both are increasingly locking themselves into a hostile posture. We expected a new Cold War between the United States and Russia, *but we are surprised at the speed and venom that is framing this confrontation—Stratfor*, 3/15

Russia's latest military exercises have taken on a threatening posture. While the most recent installment is not the largest exercise Russia has conducted, the areas involved and the forces included seem to have been deliberately chosen to send a warning to NATO; *the exercise itself seems to simulate a full-scale confrontation with NATO* through the forward deployment of nuclear armed submarines, theater ballistic missiles and strategic bomber aircraft. Strategic weapon systems, including assets that are part of Russia's nuclear capabilities, have also been deployed to locations near NATO's borders.

According to Russian statements, the snap exercise will involve some 45,000 servicemen, around 3,000 vehicles, more than 40 surface vessels, 15 submarines and 110 aircraft.

Moscow's initial statement on the exercise focused on the role of the Northern Fleet, saying the main purpose of the drill was to test deployment times to Russian positions in Novaya Zemlya and Franz Josef Land.

However, though the stated focus of the exercises is in the Arctic, operations have expanded to include military activities along the Finnish border, the deployment of strategic weapons systems to Kaliningrad and Crimea, and positions across the Baltic Fleet, Black Sea Fleet, and in the western and southern military districts.

The forward deployment of theater ballistic missiles and bomber aircraft are provocative indicators of possible pre-emptive action against NATO and Eastern Europe.

The exercises are cause for alarm in Europe. —Stratfor, 3/15
MOBILIZATION TO WAR IN EUROPE

The U.S. Army says it will send armored Stryker vehicles on a convoy through six European countries to show solidarity with them. The convoy is a demonstration of U.S. commitment to NATO allies and of NATO's ability to move freely across allied borders in light of Russian actions in Ukraine, U.S. Army Europe spokesman Lt. Col. Craig Childs said. The convoy will reportedly move from training exercises in Estonia, Lithuania and Poland through Latvia and the Czech Republic to arrive in Germany.—Stratfor, 3/15

Polish Prime Minister Ewa Kopacz signed an executive order that would allow drafting of men with no military experience for military exercises, Radio Poland reported. Lithuanian lawmakers are also expected to vote soon on a bill to re-introduce compulsory military service. Both countries, which underwent military reforms to join NATO after the fall of the

Soviet Union, aim to build a closer military alliance with Ukraine and strengthen the Ukrainian military's Western orientation.—*Stratfor*, 3/15

It is worth our consideration that the analysts who make their living watching the geopolitical machinations of many countries could be surprised at the speed at which all this is unfolding.

How different it is for us, who have waited with long patience for these very developments signifying Christ's return to the earth. With the time growing short, now is the time to be diligent, faithful observers of the Word, of prophecy, and of Scriptural exhortation—"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

"Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:2-6)—*T.D.C.*

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

Are we small or big? Do we naturally tend to scatter or to hoard?—to give or to take?—to serve or to require service? It is natural to be small and grasping and fearful. It is considered wisdom by the world—"Men will praise thee when thou doest well to thyself" (Psalm 49:18). One of the greatest beauties of the Truth is that—when truly understood and accepted—it frees men from the pettiness and limitations of the present. It gives them a nobler, larger and healthier outlook. It relates them, and the range of their thinking and planning, to the boundlessness of eternity. It delivers them from the frenzied scrabbling for present gain and advantage.

How small and cheap the average man will make himself for present gain! How he will stifle all feeling of kindness and principle and conscience when his possessions are at stake! When he feels secure, he gets a cheap satisfaction from superficial and well-advertised charity, but appear to menace his security and advantage and all the ugliness and evil comes to the surface!

But the Scriptures show unto us a more excellent way. "There is that scattereth and yet increaseth."—G.V.G.

One Hundred & Thirty Five Years Ago *(Continued from page 144)*

presided over by a schoolmaster who has freed himself from the trammels of orthodoxy by throwing overboard immortal soulism, but unfortunately he is getting entangled with universalism.

In his opening remarks he took the opportunity of saying that he did not agree with all Dr. Thomas' views, but he was willing to listen to what he had to advance in support of his opinions. This annoyed the Dr. very much, and in getting up to speak he said in a very energetic manner that opinions were of no use, they were mere matters of doubt: the world was full of them, for they were the basis of all the sects of Christendom.

November 3, 1869—The third lecture by Dr. Thomas . . . was delivered . . . After reading the first chapter of Hebrews, he said that the heavens therein described as being folded up as a vesture, were not the literal, but the Mosaic, heavens.

The institution called "the adoption," pertains, not to all men, but the Jewish nation only. Hence, Jesus said, "Salvation is of the Jews." God saves the Jews first, and afterwards the Gentile. So he punishes the Jew first and then the Gentiles.

* * *

IN "The Ways of Providence, No. 19," bro. Roberts considered the times after Solomon. He wrote—

In the history of the two sections into the which the Kingdom of Solomon was divided at the beginning of the reign of Rehoboam (as alluded to in our last paper), the house of Israel and the house of Judah—there are many scattered illustrations of the Ways of Providence, on which we may rely as implicitly as on any, because of their occurrence in a divinely authorised record of events.

We propose to gather the principal of the scattered illustrations referred to, taking first the history of the Kingdom of the Ten Tribes, and secondly that of the Two. The latter history is the larger, and brings us down to the days of the crucifixion.

This looks like a yet extensive program. It will be found, however, that the materials will not spread over a large ground, and that in a very few more articles, we may hope to reach the end of the subject as far as these articles are concerned.

Then bro. Roberts commented on Jeroboam, Nadab, Baasha, God's message to Abijah, Pekah, Hoshea, Elijah, Ahab, Jehu. Bro. Roberts concluded this section by mentioning the work of the angels in regard to the Providence of God—

The angels, by disposing of circumstances, can influence men to act in a certain way without interfering with their volitions, Such a mode of carrying out the work entrusted to them makes their work a delicate and interesting one, and provides scope for the possibility of that kind of human antagonism which requires careful and persistent arrangement to overcome as in the case of the Persian emperor, who unwittingly was fighting against an angel in the particular policy pursued.

THERE is an interesting article by a bro. O. C. Holder on the subject of "*Britain in Relation To Tyre, Tarshish and Chittim.*" He wrote—

No Kingdom of old was more closely connected with Israel than Tyre. Historically we do not find much beyond the incidents connected with Hiram's reign; those incidents, however, are of vast importance and significance. Prophetically we have much. Isaiah, Ezekiel, Joel, Amos and Zechariah, all take up a burden against them.

Ezekiel gives us a long description of Tyre—wealth, position, exaltation, merchandise, prosperity, greatness and fame are its characteristics. But she is also proud and haughty, and possessed so-called wisdom—"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom, because of thy brightness" (Eze. 28:17).

In summarizing the kingdom of Tyre in its original state, we may say of it that it was a wealthy, world-renown, maritime power, and yet an adulterous abomination, a doomed kingdom of limited existence, having no right to its position, yet at this time favourable to, and in league with the Kingdom of God.

But we find further prophetic utterances with which Tyre is involved, under different names, having a highly important bearing upon the time of the end.

The connection between Britain and Tyre has long been discerned by the light of the Truth. The chief element in ancient Tyre's position was of a maritime nature; this alone gives it a special connection and points to a great maritime power of the future.

* * *

IN bro. Roberts' "*Sunday Morning Exhortation, No. 118,*" he wrote much in regard to Proverbs 1 as well as John 14—

No readings are appointed for today in the *Bible Companion* on account of the peculiar position of the day in the calendar. In the absence of an appointed reading, we have a special selection (Prov. 1 and Jn. 14): in this we suffer no detriment.

The book of Proverbs is particularly easy of digestion and rich in its nourishment of the new man. It is a book possessing a higher character than what is usually allowed it for our day.

It is a book of moral maxims truly, but it is much more; it is a book of revelation—it is a book in which the mind of God is unveiled.

(In John) we have Christ in close and living intercourse with his disciples. What is the theme of his discourse? Does he indulge in abstract moralizings of the modern "Philosophic" order? Far from it. He goes to the root of the matter, of all matters, in exhibiting the Father to our attention.

* * *

BRO. Roberts wrote in his "*Editorial*" comments—

It is not only the style of teaching popular today that is at fault: it is what people are taught. It is not only that they are taught immortal soulism instead of the glorious faith of Christ: on this, there is a possibility of their being put to rights, in the case of

the clear-sighted and the good-hearted, where the Bible retains its place as the source of Truth. It is where the Bible is deposed from its supremacy that the people are hopelessly led to the ditch.

* * *

IN his "Answers to Correspondents," bro. Roberts responded to such subjects as "The Hymn Book," "Inspiration," "Parliamentary Institutions" and "Marriage."

* * *

BIBLE Lectures (135 Years Ago)—

- "Infant Baptism a Human Invention"
- "The Predicted Falling-Away from the Truth"
- "Charity: False and True"
- "Jerusalem: The City of the Great King"
- "Infidelity: Its Cause and Cure"
- "Earth or Heaven? Which is the Everlasting Inheritance of the Righteous?"
- "The Trinity: A Dogma of Rome, Subversive of Bible Teaching"
- "The Christadelphian: Their Origin and Mission"
- "The Exodus from Egypt"
- "The Prophetic Scriptures"
- "Religious Teaching—False and True—as Exemplified in Ancient Israel and Modern Christendom"
- "The Second Coming of Christ"
- "Jesus Christ—the Sinless One and Sin Bearer"
- "Modern Heresy, in its Religious and Political Aspects"

THE SUBSTANCE OF THINGS HOPED FOR

The Gospel of Christ exactly supplies our need. It gives us hope and joy in our need. It gives us hope and joy in heaven and earth. It enables us to feel even now in the Father's house.—R.R.

March Answers—"Pairs"

- | | |
|----------------------|-----------------------|
| 1. Bel—Nebo | 21. Stoics—Epicureans |
| 2. Dan—Beersheba | 22. Medes—Persians |
| 3. Paul—Silvanus | 23. Annas—Caiaphas |
| 4. Ebal—Gerizim | 24. James—John |
| 5. Tyre—Sidon | 25. Zebah—Zalmunna |
| 6. Oreb—Zeeb | 26. Orpah—Ruth |
| 7. Mary—Martha | 27. Castor—Pollux |
| 8. Felix—Drusilla | 28. Bilhah—Zilpah |
| 9. India—Ethiopia | 29. Jachin—Boaz |
| 10. Peter—Andrew | 30. Zadok—Abiathar |
| 11. Peleg—Joktan | 31. Pharez—Zarah |
| 12. Adah—Zillah | 32. Michal—Merab |
| 13. Jubal—Tubal-cain | 33. Haggai—Zechariah |
| 14. Zimri—Cozbi | 34. Jannes—Jambres |
| 15. Moab—Ammon | 35. Joshua—Caleb |
| 16. David—Goliath | 36. Jupiter—Mercurius |
| 17. Rezin—Pekah | 37. Aholah—Aholibah |
| 18. Prisca—Aquila | 38. Balaam—Balak |
| 19. Eldad—Medad | 39. Shebna—Eliakim |
| 20. Sheba—Dedan | 40. Eleazar—Ithamar |

One Hundred & Thirty-Five Years Ago

The Christadelphian, April, 1880

THE last section on the speaking-labours of bro. Thomas while in London, England, were concluded. We quote some of this interesting account—

October 20, 1869—Dr. Thomas gave the first of three lectures on “Apostolic Christianity *versus* the Great Apostacy.” He commenced by reading Hebrews 2:1-5 . . .

“The word spoken by angels” was the law given through Moses to the children of Israel, who, as stated by Stephen, “received the law by a disposition of angels.” That was a yoke which the Jews were not able to bear.

People think that God’s character has changed since then, and that Christianity is a very mild affair, allowing men to be saved if they believe what they think is true—that sincerity will save men, or the will will be taken for the deed. This is a great mistake.

Oct 26, 1869—Dr. Thomas gave his second lecture . . . It was

(Continued on page 141)

BIBLE PUZZLE—“Sicknesses and Injuries”

- | | | |
|--------------------|---------------------------|---------------------------|
| 1. Blind | 14. Fever left her | 27. Diseased in feet |
| 2. Lame | 15. Weak and sickly | 28. Eaten of worms |
| 3. Smite me | 16. Leprous hand | 29. Leprosy forever |
| 4. Neck brake | 17. Hand dried up | 30. Sick at Miletum |
| 5. Boil healed | 18. Thorn in flesh | 31. Devils long time |
| 6. Sick of love | 19. He thou lovest | 32. Leprous white as snow |
| 7. Gat no heat | 20. Eyes were dim | 33. Healed in Jezreel |
| 8. Bloody flux | 21. Brake his skull | 34. Sick certain days |
| 9. Seven devils | 22. Died by plague | 35. Thy father is sick |
| 10. Sick, and died | 23. Bowels fell out | 36. Leprous in forehead |
| 11. Arm broken | 24. Evil spirit from Lord | 37. Boils head to foot |
| 12. Full of sores | 25. Shall I recover? | 38. Became as a stone |
| 13. Son fell sick | 26. Fell thru lattice | 39. Halted upon thigh |
| | | 40. Sick nigh to death |

A prophet	Eli	Jeroboam	Nabal
Abimelech	Epaphroditus	Jeroboam’s son	Paul
Ahaziah	Gehazi	Job	Peter’s wife’s mother
Asa	Herod	Lazarus	Pharaoh
Bartimeus	Hezekiah	Lazarus	Publius’ father
Benhadad	Isaac	Legion	Saul
Corinthians	Jacob	Magdalene	Shulamite
Daniel	Jacob	Mephibosheth	Ten spies
David	Jehoram (I)	Miriam	Trophimus
Doreas	Jehoram (J)	Moses	Uzziah

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