

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

To Continue The Work Begun	110
Fraternal Gatherings (God Willing): Hye, London	110
STUDIES AND THOUGHTS (bro. John Thomas)	
Finding The Truth	111
VOYAGE TO AUSTRALIA AND NEW ZEALAND (bro. R. Roberts)	117
THEY FEARED TO ASK HIM (bro. G. V. Growcott)	121
WALKING IN THE TRUTH (cont'd) (bro. E. F. Higham Sr)	125
ALL MY MEMBERS WERE WRITTEN (bro. Gil Growcott Sr)	130
CURRENT EVENTS FULFILLING PROPHECY	
Israel: Hated 'Western Colony': U.S. President Visits Israel; Israel	
Relying On The Wrong Power; Confusion Of Faces; Eventual Joy	
In Place Of Confusion	133
March Answers: "Identify The Book"	143
135 YEARS AGO	
The Turning Back Of The Russian Gog; Things New And Old From	
The Treasuries Of The Spirit; The Influence Of Words; Sunday Morning	
Exhortation No. 94; The Evolution Theory Scientifically Impossible;	
Editorial; Answers To Correspondents; Bible Lectures (135 Years Ago)	144
Bible Puzzle: "What Book Begins With . . ."	144

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

To Continue The Work Begun

By BROTHER GEORGE GIBSON

"Grievous wolves shall enter in . . . also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

On the monument that stands at the grave of brother John Thomas, the following inscription may be read—

"During a busy lifetime, by mouth and pen, he contended earnestly for the Faith once delivered to the saints, and at his death left behind him as the result of his labours, a body of people, in different parts of the world, known as CHRISTADELPHIANS, to continue the work begun."

This simple epitaph is a silent testimony to an exceptional man whose lifetime labor of love has changed the course of many men and women and introduced them to a hope that enlightens the intellect and satisfies the highest aspirations of the heart.

But the product of his pen is a far greater memorial, still serving his beloved Master.

His first great work was *Elpis Israel*, 'The Hope of Israel'—an exposition of the Kingdom of God and the development of the Divine Plan from the beginning.

His last and crowning publication was *Eureka*: an exposition of the Apocalypse, and far more than that, even a treasury of the beauty and depth of a broad range of scriptural truth—at one time highly (and rightly) valued by the Body which his faithful labors had assembled.

FRATERNAL GATHERINGS *(If The Lord Will)*

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"THE BEREAN CHRISTADELPHIAN (ISSN 0199-4131) is published monthly for \$15.00 U.S. per year by The Berean Christadelphian, 3540 Pineridge, Houston, Texas, U.S.A. 77009. Periodicals postage paid at Houston, Texas, U.S.A. 77201. **POSTMASTER:** Send address changes to **THE BEREAN CHRISTADELPHIAN**, 3540 Pineridge, Houston, Texas, U.S.A. 77009."

Studies and Thoughts

BY BROTHER JOHN THOMAS

FINDING THE TRUTH

Since 1834, the editor of this paper has published 11 or 12 volumes of periodical numbers. Six were styled the 'Apostolic Advocate,' one 'The Investigator,' and five, the 'Herald of the Future Age.' The first of these was to advocate what he then supposed to be the doctrine of the Apostles, under the impression that the New Testament, as expounded by certain writers, was a sufficient rule or measure of faith and practice. He therefore called it the 'Apostolic Advocate.'

But in process of time he perceived that this impression was not made upon his mind by the Scriptures of Truth. From the study of these, he discovered that the measure of a man's faith was exceedingly defective which did not embrace an intelligent belief of the Old Testament as well. The words of the Apostle to the Gentiles sounded in his ears, that he testified to the people and their rulers—"Saying none other things than those which the Prophets and Moses did say should come" (Acts 26:22).

It was evident, therefore, from this and numerous other passages which might be quoted, that a Christian should know and believe the things that God had spoken to the Fathers of Israel by the Prophets. Under this conviction, he applied himself to the study of them, and proceeded to call the attention of his readers to them also. Thus the interpretation of the sure Word of prophecy was superadded to the advocacy of what was supposed to be the Apostles' doctrine. This was an advance which seemed to indicate the propriety of amplifying the title; and it was accordingly named 'The Apostolic Advocate and Prophetic Interpreter.'

In 1839 the last volume of the Advocate was concluded. Having removed to the North-West [Long-grove, Illinois, near Chicago. Chicago then had 6000 inhabitants], to a country which was being filled up with raw materials from all parts of the Union and the British Isles, the editor thought that the state of things there at that time rather demanded investigation of what existed, than the especial advocacy of what he then believed, and in re-commencing his literary labors, he styled his paper 'The Investigator.'

The country, however, was too new, and its population was too much engaged in 'subduing and replenishing the earth' for examination of the high and important matters pertaining to things unseen and eternal. The editor was, therefore, removed from

this place to another [Richmond, Va.], where spiritual ideas command more attention and respect. The mission of the Investigator came to an end, but the editor still survived.

A few months after the Apostolic Advocate was commenced [1834-5], the editor was entangled in divers controversies. The principle he had set out on was to—"Prove ALL THINGS, and to hold fast that which is good" (1 Thess. 5:21).

He supposed that the spirit as well as the letter of this apostolic precept was the honest and ingenuous policy of the ecclesiastical community with which he found himself associated by the force of circumstances. Perhaps these circumstances expressed the will of God, Who had thus placed him there for his trial and preparation for some future work. He learned patience and obedience by the things he suffered, and acquired an experience which could be purchased only by endurance.

He found that he was at liberty to 'prove all things' provided he held fast only what the rulers allowed to be good. This was setting up a mere human standard of faith and practice, a substituting of their views of the truth for the truth itself.

This was certainly not the meaning of the precept, and therefore could not be submitted to by those who aspired to the liberty of the Sons of God. The manifestation of this disposition to arbitrate with despotic authority in the community—to say, 'Thus far shalt thou go, and no farther'—predisposed [this editor] to the examination of principles which might lead to a difference of faith and practice.

The principle which first turned up as the result of 'proving all things' was that the immersion of an individual whose 'faith' was not the Faith of the Gospel, was a valueless immersion: it was not Christian baptism. This principle has been a leading one—implied if not expressed—in all the editor's teaching from 1834 to 1850.

From this he has never swerved, and cannot possibly depart so long as reason holds her own. Out of this principle grew another, namely—knowledge of the Truth acquired subsequently to such an immersion did not convert it into obedience of the Gospel, or Christian baptism.

These principles were warmly opposed by the rulers [of the Campbellites]. At first, some of them reasoned. But their reasonings proving weak, and their position untenable, they changed their tactics, and resorted to denunciation, and to attacks upon

character. This only widened the breach, and rendered highly improbable a restoration of unity among the old materials of the sect.

But to return to the principles: While they were maintained by the editor and others, they were advocated under the supposition that the Faith of the Gospel consisted in believing in Jesus Christ as the Son of God, in his death for sin, his burial and resurrection, and that 'baptism was for remission of sins.'

They did not then perceive that these things did not constitute the Faith of the Gospel (although some of them are unquestionably items of the 'Mystery' of the Gospel). 'Baptism for the remission of sins' was then proclaimed throughout the land as the 'Ancient Gospel' to all who should repent, and believe Jesus was the Christ.

Many of the leaders in this proclamation had been preachers in the Baptist denomination, who, when this 'Ancient Gospel' was first propounded to them, violently and acrimoniously opposed it. It was obvious, then, that when they were immersed they were, if not ignorant, at least entirely faithless of it. But afterwards they ceased their opposition, and declared that they believed that faith in Jesus as the Christ and remission of sins by baptism were the Gospel, and so they continued to preach.

Now, the two principles stated above became to these people so many thorns in their flesh, for these principles resolved their 'immersion' into a mere introduction into the Baptist Body, instead of a putting on of Christ by union to his Name.

They therefore turned upon the editor, saying in effect, 'Forbear, for in teaching these things, thou condemnest us also!'

This, however, was a trifling consideration to him, for he had assumed the position that the truth must be spoken, maintained, and defended—though all might be condemned, including himself. This position he has consistently and perseveringly maintained for years, and is prepared to uphold it to the end.

Shortly after the controversy about the scriptural foundation of immersion commenced, the editor propounded certain questions for examination, without affirming his belief in any of them. Among these were some bearing on the subject of immortality. No sooner were these announced than the rulers sized on them as a kind of godsend. They declared that they were not simply enquiries, but bona fide articles of his Faith—a creed to which he proposed to convert their community. They raised a great dust,

hoping, doubtless, thereby to obscure the real question at issue about the Two Principles.

But good very often is educed from present evil. It was so in the case before us.

The clamor and attacks made by the rulers compelled the editor to study the subject of immortality, so that he might be able to state the truth concerning it, and to defend it from assaults on every side. The result was that he discovered for himself that: Immortality is a good thing, which—like all other ‘good things to come’—is promised to the righteous, and to them alone.

This hope of immortality raised the question: When will this hope be realized? He saw clearly that it was not at death, but at the resurrection of the righteous from among the dead. This resurrection, then, was a great epoch in the future history of the world, and the commencement of an era of wonders upon the earth.

It was introductory, in truth, to an Age and Dispensation in which the ‘exceeding great and precious Promises of God’ (2 Pt. 1:4) would be realized by all the saints.

The scripture testimony of these things created in his mind a hope which looked beyond the resurrection epoch, and contemplated a Kingdom, glory, and dominion under which all nations should be blessed. This economy is styled by the Apostle ‘THE AGE TO COME’ (Eph. 1:21), or the Future Age. Of this Age, the Lord Jesus is the Founder, and therefore he is styled by the prophet—“THE FATHER OF THE EVERLASTING AGE” (Isa. 9:6)—which, being an Age of undisturbed repose, confers upon him the honorable and glorious title of “THE PRINCE OF PEACE” (same verse).

To advocate the claims of this Age upon the faith and hope of his contemporaries, the editor re-commenced his literary labors, and bestowed upon the periodical devoted to it the name of ‘Herald of the Future Age.’ He was the more induced to designate it by this title, because he believed that the Age was at hand, or fast approaching. If he had thought that it was far off, he would not have styled it the ‘Herald’ of that Age. He believed then, as he believes now, that it was near, even at the doors.

He therefore heralded forth that announcement, though upon different principles from ‘The Cry’ that was then sounding throughout the land. That ‘Cry,’* as a question of time, has been

*Millerite publication ‘Midnight Cry’ setting Christ’s return in Mar., 1844. Herald began in 1844.

shown by events to have been discordant with the Word. The truth of the Advent, however, has not been at all affected by the mistake. The Word of the Lord lives and abides forever, and though men may err in their interpretations, the declaration of His will standeth firm, that all things here shall be subjected to His dominion, so that 'His will shall be done on earth as it is in heaven' (Matt. 6:10).

From 1834 to '46 or '47, the editor had been bringing out and advocating important truths. During this period every effort had been made by the rulers to prevent their discussion, and to turn away the ears of the people. But the editor was bound to persevere, although discouragements obtained pre-eminence on every side. He advocated the truths because he believed them to be true, and because all truth that God has condescended to reveal in His Word is worthy of being known, and when known is calculated to soften the heart, and improve the disposition, of men.

At that time, he would not have said that the knowledge and belief of them was indispensable to a participation of the everlasting blessings of the Age to Come.

He had not the testimony before his mind to justify such a conclusion, and consequently could not venture to affirm it. But in process of time he came to see that they were the Gospel in ruins—its integral parts lying as the fragments of a wreck, all around. Having made this discovery, he proceeded to rebuild the fabric—to bring the dismembered elements together, and to set them forth as one harmonious whole.

His Faith had now attained an amplitude it had not possessed before. It embraced the Hope of God's calling to His Kingdom and glory in the Name of Jesus as the future Lord and Sovereign of the world. He now perceived what the Faith of the Gospel was that was necessary to constitute an immersion Christian baptism.

It was nothing less than the Gospel of the Kingdom of God and the Name of Jesus as the Christ. And he discovered accordingly that if a man would inherit that Kingdom, he must believe with an honest and good heart the things concerning it. It was not simply a Future Age of glory; but it was a 'Kingdom, glory and dominion' in that Age, with 'honor and immortality,' that were the Glad Tidings of 'the Truth as it is in Jesus.'

To become a joint-heir with Jesus of this Kingdom, the editor

was immersed in 1847. Having thus obeyed the Gospel himself, he forthwith commenced its announcement to others in the United States, and afterwards in Britain. Thousands upon thousands have heard the joyful sound during the two years that are past. And if it be God's will that it should be still further proclaimed in these States, the editor holds himself in readiness to do it to the full extent of the means afforded him.

Having returned from Europe for this purpose, he begins this work by the issue of the 'Herald of the Kingdom and Age to Come.' As the things of the Kingdom of God and of His Anointed will be the great theme of this periodical, he has amplified the title of the former work. The 'Future Age' and the 'Age to Come' signify the same thing. He has therefore for the sake of euphony adopted the latter phrase as a substitute for the former, and inserted 'the Kingdom' before it.

This is the great fact of the Age to Come, and of the Promise made to the fathers, the Hope of Israel, and the Faith of all believing Gentiles who are not highminded and too wise in their own conceits to learn. The Kingdom has become the topic of the present age which cannot be set aside. The acceptance or rejection of the doctrine concerning it will determine the destiny of every man that hears it; for it is the subject of the Gospel by which we all must be saved.

Thus from the beginning to the present time, progress has marked the editor's career. There has been no vacillation with him. He has not professed, and recanted, and professed again, not knowing his own mind for two successive moons together. Though hampered for want of means to carry on efficiently the work he has been engaged in these 17 years, he has never sold his birthright for a mess of pottage.

He has proved his faith by his works; and when his traducers can do the same, he will cheerfully yield to them the palm of equal disinterestedness with himself.

The HERALD OF THE KINGDOM AND AGE TO COME may be considered as the organ of all those, be they many or few, whose Hope the Kingdom is. The editor is their humble servant for the Truth's sake. When they can find another who will serve them in that Truth more patiently, perseveringly, and self-denyingly, he will readily give place to such an one, and retire into that obscurity which is far more congenial to his feelings and habits than a notoriety which exposes him to the rancor and

ill-will of the rulers of the present darkness, and of those who do their will.—*Herald of the Kingdom and Age to Come*, 1851, Vol. I, No. 1, Opening Article.

(He is quoting, and answering, his critics. Shallowly viewed, he did appear to 'change,' for in his early period he always seemed to be coming out with something 'new.' But, as he points out, he was simply learning, and building truth upon truth, until he had the whole picture.

The only 'changes' were the progressive casting off of the general ecclesiastical, taken-for-granted traditions, in the increasing light of the Word. Actually, it is remarkable how little, if any at all, he did change any views formed by study. He appears to have grasped the major basics very early in his studies, and progressively built upon them till he had it all.—G.V.G.)

Voyage To Australia And New Zealand And Other Lands

(Continued)

Thursday, January 16th—Sister Blair had arranged that a party should ascend Mount Egmont on horseback today, to “view the landscape o’er.” I was to have been taken in a conveyance curiously called “The Sulky,” and put on horseback for the last two miles of the journey—(a distance of 17 miles in all, to “the moss line,” though the mountain seemed so near).

But the day proved unfavourable, so we had to be content with a sight of the mountain from a distance. But even this was difficult, for, as on several other days, the mountain was so often wrapped in cloud from peak to base as to be entirely hidden from sight—so entirely that the beholder could not at such moments tell that there was a mountain there at all.

The mountain is just double the height of the highest mountain in Britain, and is an object of great beauty seen from great distances all round. It helps to impart an invigorating character to the air over an extended district.

Instead of going up the mountain, we visited a highly finished bit of clearing some miles out, the work of a single man, who had found his happiness in subduing and tilling a small portion of “the face of the ground” with his own hands.

Years ago, it was virgin forest: now it is a flower-garden, with an artificial lake, as fair and well-kept as any gentleman’s grounds in the neighbourhood of London.

One corner of the land he has left in its original wild state, as a curiosity for visitors. There you see the giant trees of the New Zealand bush (which is much taller and more luxuriant than Australian bush), rearing their massive trunks away up into a distance lost from sight in the branches of other trees and underwood.

The whole place was very interesting; but how will it value as a life's work? There were well-kept villas and plantations in Pompeii: but "lo, they are not," and their proprietors are unknown. So it is in a thousand cities that were not overwhelmed in volcanic ash. So it is in every generation.

Human industry is good, but not sufficient by itself. A man must know, love, and serve God to fulfil a part in this universe equal to his original design and adaptability. He got away from that ideal. Christ is bringing him back where men will listen. They need not give up their gardening to listen, but they must give the listening at least an equal place.

* * *

Friday, January 17th—After writing, indulged in a long contemplative ramble through the aforesaid skeleton groves.

A certain amount of solitude is a necessity in the present state of human society. You cannot otherwise open out the mind to the realisation of the actual, the invisible, the eternal.

You cannot pray in association, with the frankness, the thoroughness, the refreshing earnestness that is possible when in the solitudes of nature. And without effectual prayer, the mind grows arid and pinched.

In the evening, lectured on "The Future State Revealed." A larger audience than before, but the comfort of the meeting was somewhat interfered with by a number of idle fellows assembled outside the door, who found pleasure in mocking my rhetorical shouts. Mr. Blair declared he would cure this for the last meeting.

* * *

Saturday, January 18th—Having occupied the first part of the day in writing, and part of the afternoon in reading, paid a promised visit to the house of sister Anderson, who is a Swede, and spelt her way into the truth with great difficulty many years ago.

Her interest in it is great proportionately. It has been her consolation in the midst of much trouble. She has done what her

limited opportunities have allowed, to call other people's attention to it—with no result as she imagined, but she is now being permitted to see that her labour has not been in vain.

In addition to fruit in other directions, her own daughter—an unusually intelligent girl of 16, expressed her desire to be assisted in putting on the name of Christ, and proved, under examination the same evening, her fitness for the step.

Miss Sherwood expressed the same wish, and had a prolonged interview with brethren Gold and Jenkins—which was succeeded by arrangements for immersion on the following morning.

* * *

Sunday, January 19th—Got up betimes, so that the immersions might take place in time to allow the new-borns to unite in the morning breaking of bread.

We repaired to a suitable spot under the high bank of an adjoining river, where the ceremony was becomingly performed by brother Gold, who first read part of Rom. 6, and then called on another brother to pray. The assistance of sisters Jenkins and Anderson was of great value.

Assembled for the breaking of bread at the meeting-room in sister Blair's premises. Mr. and Mrs. Nash were present, and regretted for the moment that they had not been included in the morning's baptisms.

An enjoyable remembrance of the Lord took place under the presidency of brother Gold.

In the evening, there was a still larger audience at the third and concluding lecture ("Prophecy Fulfilled and Fulfilling").

It had been intended to hold the meeting at 6.30, but it was suggested that if the lecture was postponed till 8, many of the people attending church and chapel would come. This required the issue of an extra bill, which the editor of the local paper not only printed, but pasted on the walls with his own hands, as an evidence of friendliness.

The result justified the change. The hall was quite full, and there was a very attentive hearing. A little attention to door-keeping protected us from the nuisance experienced on Friday night. More than one expressed an earnest interest.

Mr. Nash desired that he should be immersed before our departure, as there would be no brother to help him afterwards. He came home with us, and in conference with brother Gold and brother Jenkins, gave evidence of the faith based upon knowl-

edge, which is the Divinely-appointed qualification for a valid baptism. It was arranged his baptism should take place on the following morning.

* * *

Monday, January 20th—Before breakfast, at the same spot that witnessed the immersions of the previous day, brother Gold and Mr. Nash “went down both of them into the water,” like Philip and the eunuch, and Mr. Nash was baptised upon his intelligent confession of “the things concerning the Kingdom of God and the Name of Jesus Christ.”

Ten o’clock found us at the railway-station, accompanied by the three sisters, now become five in number.

The pain of our leave-taking was softened by the company of brother and sister Jenkins, who went in the same train as far as Hawera (20 miles distant), and sister Sherwood, who went to Patea, still 20 miles further.

These were in addition to brother Gold, who was going with me to Wanganui. At Hawera, the train stopped (or, at all events, we had to stop) nearly two hours—an interval which brother and sister Jenkins insisted we should spend in refreshment at their house—about half-a-mile from the station.

Resuming the journey, we came to Patea by the sea, in about another hour, parting there from sister Sherwood with great regret. She will be absolutely alone at Patea, but has some idea of arranging for a periodical visit to brother and sister Jenkins for the purpose of breaking bread.

How did she come into contact with the truth in the first instance? Well, this is how it was. There are two scenes in it.

Here is *Scene I*: A brother travelling in a business capacity was at her house. On the Sunday, when she got ready to “go to church,” she asked the visitor if he was going to church?

He said, No.

Wasn’t he in the habit of going?

No.

How was that?

Well, if she would read a book that he would lend her, she would understand all about it.

She would be pleased to read, for, in point of fact, some things about the Church were perplexing her. (Lends her *Christendom Astray*).

Scene II: A railway train. Sister Jenkins in one compartment,

and Miss Sherwood in another—(both strangers to each other.) Sister Jenkins hears an old lady taking Miss Sherwood to task for not attending church, and Miss Sherwood excusing herself on the score that the truth was not taught in the church. She also heard her, with still greater surprise, recommend the old lady to read *Christendom Astray*.

When the train came to Patea, and Miss Sherwood got out, sister Jenkins felt so deeply interested that she ran after her and introduced herself. In this way they became acquainted: result, Miss Sherwood's presence at Stratford, and baptism on the occasion of my visit. (*To be continued, God willing*)

They Feared To Ask Him

By BROTHER G. V. GROWCOTT

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Lk. 9:23-24).

There are some Scriptures which require time for us to adjust ourselves to them. They embody the essence of a multitude of minor precepts and require a multitude of minor adjustments. We must return to them again and again to check our course and our progress by them.

Such are these words of Christ. It requires time even to find out all that they mean—in fact, it seems that this process of fathoming their full implications is endless—and it takes further time to adjust ourselves to these implications as they unfold. No one could ever feel within himself that he had completely exhausted their meaning and satisfied their requirements.

* * *

"The Son of Man must suffer many things, and be rejected and slain" (Luke 9:22).

"Let these sayings sink down into your ears: for the Son of Man shall be delivered into the hands of men. But they understood not . . . and they feared to ask him" (vs. 44-45).

Why were they afraid to ask further light? Because these things that Jesus was saying were disturbing and did not fit in with their conception of what lay before them. They did not want to face the implications of his words. Their minds were full of his coming glory, and their respective ranks of honour

"Be followers together with me, and mark them which walk so as ye have us for an ensample (or type).

"For MANY walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ."

Turning then to the other aspect of this subject, "Our Faith Made Perfect." Faith is defined by Paul in Heb. 11:1—

"Faith is the substance (foundation) of things being hoped for . . ."

—of things being kept in memory by the believer who UNDERSTANDS the things promised, is fully persuaded of them, and lives in hope—even against hope, or present appearances—that what God has promised to Abraham and to David, He is able and will perform.

Faith is the "foundation of things being hoped for." This is the Faith to which Jesus referred in Lk. 18:8—

"When he cometh, shall he find faith—THE FAITH—on the earth?"

—or this Faith held by any on the earth. This Faith is a well-defined scriptural proposition, illustrated from Genesis to Revelation.

How then shall we understand James' words—

"By works was faith made perfect" (2:22).

If Faith is a well-defined foundation how can it be "made perfect"? As a foundation it is already perfect, as are all God's arrangements.

Our relationship and affinity and adherence to that foundation is what is being made perfect by works. This is the importance to our daily lives of what James declares.

The association he makes to Abraham in his reasoning directs us to an example of faith being made perfect; and the pattern is closely related to our lives.

Abraham was called out of the darkness of the world and made acquainted with God's purpose with the earth. He responded and became an example of righteousness for all succeeding generations. Upon the foundation, or Faith set before him, he had to build his character. His relationship to that Faith had to be established. For twenty-five years this relationship was being perfected.

The various vicissitudes which he endured illustrate an ever-increasing assurance in God. His failures indicate he was one with us in trial. And his rising up and going on illustrate that

it is possible for Faith to be made perfect in each of us by the same principle.

What do we see then as Abraham enters the Land of Promise? A famine strikes. Remember, God is in control of the elements. He controls the circumstances of our lives in the same manner. The minutest circumstance in the daily pattern we live is all clearly foreknown and directed by a loving Divine hand.

Why does God permit trial, hunger, and such circumstances to arise in our lives?

Moses declared (Deut. 8:3-5)—

"He humbled thee, and suffered thee to hunger, and fed thee with manna;

"That He might MAKE THEE KNOW that man doth not live by bread only,

"But by every word that proceedeth out of the mouth of the Lord doth man live.

"Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord chasteneth thee."

Paul, after listing many who had developed Faith, or confidence in God, tells us to lay aside every weight—(not just *part* of the weight, as we may choose, but)—**EVERY** weight and the sin which doth so easily beset us, and run with **PATIENCE** the race set before us. And for strength in so doing he tells us to "*Look unto Jesus, the Author and Finisher (or Perfecter) of our Faith.*"

Then Paul takes us back to a quotation from Moses—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Paul, in referring to Christ as the "Finisher" of our Faith, uses the same Greek root as James when he speaks of our Faith being "made perfect" by Works. Both come from *telos* or *tello*—"fulfill, accomplish, complete, consummate." Our word "telescope" is from the same base.

The idea, therefore, is to "set out for a definite point." This is exactly what we do when we start the race for life eternal. We aim our sights at a goal. We look forward as a runner. We are told that to accomplish anything—natural or spiritual--we must have a *goal*, or purpose; and we must have a *plan*, or *schedule*.

The goal is the uppermost consideration in our lives.

Everything we do is measured by it and related to it. It is the end, the finish, the accomplishment, the completion, of all our plans and energies and desires.

The *telos*, the finish, is ever kept in sight. All other circumstances intervening do not impede or obstruct our constant vision of the end.

* * *

Abraham went down into Egypt to evade the famine. He deceived Pharaoh in relation to Sarah, and he was corrected as a son of God, and directed back to the Land of Promise.

He developed in respect to faith when it became necessary to separate from Lot. He trusted and believed in God in relation to the deliverance of Lot from Sodom. He developed in faith when the issue between Sarah and Hagar arose over Ishmael—

"This shall not be thine heir."

And thus, after he had patiently endured, he received the promise, and had a son in his old age, being strengthened by God.

This joy in his household was some years later jolted by the supreme trial which brought the perfection of his faith in God—

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only (beloved) from Me."

On the basis of this deed, God swore with an oath that He would bless Abraham and his seed forever—

"Because thou hast OBEYED My voice."

Here was Faith made perfect by Works. It was this final act of Faith to which all the rest of his life was leading—

"Was not Abraham our father justified by Works, when he had offered Isaac his son upon the altar?"

"Seest thou how Faith wrought with his Works, and by Works was Faith made perfect?" (Jam. 2:21-22).

So Faith is "made perfect" by Works. Our relationship to the Faith, or Purpose, of God is made perfect by continuous Works. There is no saturation point in Works. There is no point at which we can say, "I have completed my works."

Nor is there any room for self-gratification in Works done or being done.

In the end, Works will not and cannot save us. They are

merely the instrument by which Faith is manifested, developed, and made perfect. Salvation is only by the grace of God—

“He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him”
(Heb. 11:6)

—those who search out, crave after, or seek carefully for God, as Paul says (Acts 17:27)—

“That they should seek the Lord . . . feel after Him, and find Him;

“For He is not far from every one of us.”

The apostle is saying that there is the assurance of the reward set clearly before those who earnestly seek God. It is the mark upon which their eyes must be kept at all times.

The works must be in love, to further the glory of God alone; the purpose of God is manifested in showing kindness and mercy to our fellowmen, without thought of ourselves.

It is a wholehearted, full-time dedication of ALL we do, to the furtherance of the praise of God. This is the basis of James' whole argument which leads up to the statement about “Faith made perfect.” Notice his forceful expressions—

“Do not have faith with respect to persons” (v. 1).

“God hath chosen the poor of this world, rich in faith”
(v. 5).

“Thou shalt love thy neighbor as thyself” (v. 8).

Without the operation of Works, James argues, our “Faith” is DEAD. It is exactly like a body without life. And the words of the Master give the same picture of a living, active, DOING Faith—

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40).

“Be ye therefore merciful, as your Father also is merciful”
(Lk. 6:36).

“Be ye therefore perfect, even as your Father in heaven is perfect” (Matt. 5:48).

The root Greek for “perfect” in relation to God is the same as James uses in our main quotation, “complete” or “entire” is the meaning. By following these injunctions daily, making them the code of our lives, bending everything into the compass of their meaning, we shall make our Faith perfect, complete, entire.

Abraham offered to God the BEST—his only, his beloved son, the crux or apex of all his hopes—because he trusted in

God implicitly. Said Abraham to his servant who waited—

"Tarry ye here until WE come again."

He believed that both he and Isaac would return from the sacrifice—

"Accounting that God was able to raise him up, even from the dead" (Heb. 11:19).

Our Faith will not be made perfect until we finish our course. Do we have the same patient, working Faith as Abraham, to wait for that time? Do we account that God is able to raise us up from the dead when the trumpet sounds throughout the earth?—

"And the dead in Christ shall rise first."—Berean, 1968

All My Members Were Written

By BROTHER GIL GROWCOTT SR.

"In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. 139:16).

Beloved of God; Partakers of the Heavenly Calling in Christ Jesus! Gathered around these emblems of the sacrificial work of our Lord (the Head of the Body), and preparing to partake of them, we give ourselves to serious thought.

Thought will differ with differing minds, knowledge and experience . . . but, if we follow Paul's advice—to examine ourselves—the general pattern of meditation will be the same, and according to our desire to partake worthily.

The spoken word, if it is handled faithfully, blends with that purpose of the moment, and helps us. The Living Word cannot fail to comfort and confirm. We rest on it. It imparts a sense of well-being to those whose heart is steadfast, and its total intent and effect is to encourage rather than condemn.

This must be so, and the reason is not far to seek. As we contemplate it—in any of its aspects—there is first the realization that it is the expression of mind of the one and only Deity; that each part of it has a definite relation to His purpose—that purpose which is declared in it. And, secondly, that we (if our profession have any foundation at all) are parts of that purpose. And thirdly, *"He knoweth our frame."*

* * *

We may marvel at our individual inclusion, but there it is.

May we allow ourselves to be strengthened by the reception of it as divine truth.

"Beloved, all things are for your sakes—the called of God."

And presently, the called, and chosen, and faithful, will be glorified, and be one with their head, Christ Jesus.

Meantime, there is a work to be done and a Truth to keep—a victory to be won and the brethren and sisters of the Lord have found that the comfort of this occasion is one thing they can ill afford to lose. And we remember in our prayers those who are deprived of it.

Sometimes there is added: "in this difficult age," or a similar thought. But is it worse than those of the past, and is it really so difficult—we lay our burden here?

In a sense, of course, all ages have been trying for the children of God—those who have been endeavoring (in the midst of their particular perverse generation) to keep the Ways of Jehovah. And some have found it difficult even unto death.

But the present is not quite like that. Its most subtle danger may be its very tolerance, making its friendship seem harmless—even sometimes desirable—and so rendering it difficult for the weak to see the dividing line.

If we had a Caesar in power, searching for us to throw us to the lions, the line would be sharp and clear and the body of Christ well defined.

May the same rule apply. If our "ever so nice" friends want the Truth, well and good. If not, they must not have our companionship. This seems a hard and uncharitable view to some, but it is not of our making; it is the scriptural one—

"The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4).

Notwithstanding all this, most of us, I believe, will thankfully value the present, for scriptural reasons. Especially may we feel so at this time, rejoicing as we do in unprecedented liberty, a liberty which is of the Providence of God, but one for which others have sought, and died, in the past.

The privilege of our day! We rejoice in it! The advance of knowledge! The Word in our hands!—in our own mother-tongue!

And just as wonderful (considering the past), the absence of all restriction in its use. And now, super-added, actual vision of the "latter days" of which it speaks.

Yet, how many people behave as if they had the merest vestige of a thought that it was given for us to read, study, learn! It is, of course, the most wonderful Book in the world, for it is of God—His Word to us.

Our three readings keep us in touch with three portions of it, dividing it roughly into three historical dispensations. As we read, knowledge of the Truth maintains the connection between them, as phases in the development of the One Plan.

The Unity of the Word is never in question with us. That hazy point of view which is currently prevalent, which picks out a moral here and there, and which has little time for the earlier history, is one we cannot now easily enter into. We can no longer imagine it.

And we take all to ourselves: not just as information—not merely as “interesting knowledge” of God’s ways in His dealings with men—but we take everything for all it is worth by way of instruction and guidance and comfort . . . knowing that it is actually OURS—

“All scripture is given by inspiration of God”—and is profitable to us for that purpose—“that we may be thoroughly furnished unto all good works.”

Interest is never exhausted, because there is always something to learn more perfectly. Interest, on the contrary, increases with added knowledge, as the light grows brighter and the picture stands out: more clearly.

Always there is the consciousness that this is something different from anything else that has ever been written.

There is an authority, stability and a finality about it that belongs to nothing else. There is something of edification in its every part. And, again, it was indeed written for us.

The events of the different times belonged to the people of those times, but, the reach and meaning was beyond their day, and the recording, at least, is distinctly for us—

“Written for our learning, that we, through patience and comfort of the Scriptures, might have hope.”

We can only get that hope satisfied by knowing, and understanding this book.

* * *

Regarding this abiding sense of unity acquired from the Word: it is because the Truth held is the key, and the mind immersed in it almost unconsciously uses it—“. . . comparing

spiritual things with spiritual”—mentally interpreting spiritual things in a spiritual manner . . . things learned reacting towards a better grasp, as we progress from faith to faith, always mentally building.

Our daily readings, in their very arrangement, are a wonderful help in developing this connection.

(To be continued, God willing)

Current Events Fulfilling Prophecy

ISRAEL: HATED ‘WESTERN COLONY’

One of the most striking things regarding the status of Israel today is that Israel has become so closely identified with the Western powers.

It was not always that way, as one analyst wrote—

The [political] right’s 19th- and 20th-century anti-Semitism stereotyped Jews as Orientals, Asiatics—a non-European, non-Western people, part of a backward, inferior, and threatening culture.

Today’s dominant anti-Semitism rarely accuses Jews of being too Eastern. They are, instead, commonly rejected by liberals and leftists for their Western orientation—especially when it comes to the State of Israel. Jews are too Western in the simplistic sense that the West is automatically identified as being synonymous with oppression, domination, colonialism, and racism. Israel’s “original sin” is its presumed Western colonial character, which is understood as being coterminous with trampling on a supposedly indigenous Palestinian people.

This “new” anti-Semitism has prospered for the last 45 years, ever since the crushing victory of the Six-Day War, in which Israel unexpectedly came into possession of formerly Arab-ruled territories. During these decades, there has been a gradual (and at times uneasy) convergence of “anti-imperialist” Zionophobia from the left and the Islamists’ proto-fascist Judeophobia. Both ideologies are violently anti-Western, anti-imperialist, anti-Zionist, and anti-Semitic. For these movements it is axiomatic that the creation of Israel was totally illegitimate, a diabolical imperialist conspiracy.—*Commentary*, 3/13

Both the reason for, and the consequence of, this perception of the anti-Semites, has been to draw Israel into closer relations with Western/Tarshish powers, even as other nations, including those of Europe, build up titanic resentment toward this little nation on the Great Sea—

For almost a century, Jews have been presented as one of the prime symbols of the hated West in the eyes of many Muslims—alleged representatives and agents of its rapacious, repressive, and colonialist features. The West is often depicted as being under Jewish/Zionist domination (or, in Richard Wagner’s words, as having been “jewified”). This perceived Judeo-Zionist West, embodied by a crusading America, is peculiarly repulsive to radical Muslims. During the past 45 years, they have built upon and further radicalized the earlier anti-Semitic legacy of pan-Arab nationalism whose leaders, as early as the 1930s, collaborated with Hitler (and later with the USSR) in repeated efforts to eliminate the “Zionist enemy.”

The unmistakable influence of Nazism on the language of postwar pan-Arabism and Islamism, with its constant evocation of Israel as a “cancer” in the Middle East, has been especially toxic. It was already present in the exterminationist rhetoric used by postwar Arab leaders such as Egypt’s Gamal Abdel Nasser, King Faisal of Saudi Arabia, and Libya’s Muammar Qaddafi. Even before them, genocidal jihadist rhetoric had been an integral part of the repertoire of the supreme Palestinian leader Haj Amin al-Husseini during World War II. It was integral to both the 1948 Arab war to abort Israel and the 1967 pan-Arab effort to throw the Jews into the sea. It was implicit in much of Arafat’s demagoguery and is explicit in Hamas’s “Sacred Covenant” charter of 1988.

Before 1945, anti-Semitism was more often exported from Europe to the Middle East and other parts of the world. *Since the Holocaust, it has been re-exported back to Europe*—borne on the passions flowing from the Arab-Israeli conflict and the radicalization of parts of the Muslim diaspora in the West. As a result, it has become an increasingly global problem, about which we seem to read more horrific stories everyday.

—Commentary, 3/13

U.S. PRESIDENT VISITS ISRAEL

This constant echo of hatred has finally reached the ears of the U.S. president, who chose Israel as the first of his foreign visits after his recent re-election—a significant turnaround from his initial attitude toward Israel during the first election.

In seemingly small gestures that are nevertheless immensely meaningful to Israelis, and in declarations designed to be heard throughout the region, Obama will reinforce Israel’s legitimacy

and reassure a nation facing monumental challenges. Israelis will know . . . that we are not alone.

That realization will contrast with earlier reports of Israeli skepticism about Obama and his commitment to the Jewish state. Israel is situated in a region rife with turmoil, anti-Semitism, and terror, and its survival is threatened daily. Though the Israel Defense Forces are formidable, Israelis need to feel that the leader of our greatest ally, America, always stands beside us.

Obama sought to allay these concerns, telling the U.N. General Assembly in September 2011 that “the Jewish people have forged a successful state in their historic homeland.” He repeatedly upheld the unbreakable bonds between the U.S. and Israel, and his total dedication to Israel’s security.—CNN, 3/13

This friendly aspect, of course, is as it should be, as we anticipate the alliance of young Western nations with the old Lion of Tarshish (Britain), to be collective defenders of Israel when the King of the North turns his attention southward and thinks an evil thought (Eze. 38:10-13).

ISRAEL RELYING ON THE WRONG POWER

However, note the language used by the writer, representative of natural-minded Israel: “Israel will know that we are not alone . . . Israelis need to feel that the leader of our greatest ally, America, always stands beside us.” There is a severe problem with Israel’s overt dependency on other nations, as we have seen time and again in our readings in Scripture:

“It is better to trust in the LORD than to put confidence in man.”

“The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem ... As for us, our eyes as yet failed for our vain help; In our watching we have watched for a nation that could not save us.”

“Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!” (Psa. 118:9; Lam. 4:12-17; Isa. 30:1-3).

Though Isaiah was speaking to the Jews of his day, yet

we know Egypt is still very much relevant to latter day prophecy. Egypt is indelibly linked with the King of the South, as Dr. Thomas wrote—

“The third sign [of the times] is the existence of the Egyptian power. It is written in Dan. 11:40, that “at the time of the end THE KING OF THE SOUTH shall push at the power exercising sovereignty over the Holy Land. When Daniel wrote this, he was residing in Babylon, which was situated one degree and twenty minutes, or 83 miles, north of Jerusalem. The kingdom south of these cities was that of Egypt” (*Christadelphian*, Vol. 11, p. 538).

This makes Egypt a pivotal nation in the King of the South’s arrangements (just as Syria will be with the King of the North’s), when the two brass mountains of Zechariah’s vision come to be in conflict: again as Dr. Thomas states—

“In the days of the Maccabees the two mountains were the Greek Kingdom of *Egypt*, and the Greek Kingdom of *Syria*, including Assyria and other adjacent countries; the former styled in Dan. 11 the King of the South; and the latter, the King of the North . . . At the epoch of the Four Chariots, that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map in the Time of the End; and called Gog by Ezekiel: the other, the Kingdom of Egypt.

“These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the South Mountain of Brass will “not escape” subjection to the brass dominion of the north—“the land of Egypt shall not escape” (11:42). This will be the relative position of the two mountains, with the Holy Land between them, the battleground and bone of contention between the two powers, at the going forth of the chariots” (*Eur. I*, p. 77).

Thus the powers allied with Tarshish of Ezekiel, and the powers of the King of the South of Daniel, are one and the same collective army going forth in conflict against the Northern King Gog and his host.

But shall Israel be saved by placing its trust in this shadow of Egypt, as they are doing today? Nay, for Ezekiel rejects such a conceit, saying—

“*Sheba, and Dedan, and the merchants of Tarshish, with*

all the young lions thereof, shall say unto thee [Gog], Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land” (38:13-16).

Trusting in Egypt instead of Yahweh has ever been a mistake. Rabshakeh, the representative of Sennacherib (type of Gog) had the right of it concerning Egypt, saying to Hezekiah—“*Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him*” (Isa. 36:6). Hezekiah, however, saved himself and his people by seeking Yahweh’s strength. Israel, today, is not so wise, and will suffer until their King presents himself as their Saviour.

CONFUSION OF FACES

There is no real strength in either Israel or the U.S. (presently the mightiest of the Tarshish nations), nor is there any sense of true purpose—

Normally, summits between Israel and the United States are filled with foreign policy issues on both sides, and there will be many discussed at this meeting, including Iran, Syria and Egypt. But this summit takes place in an interesting climate, because both the Americans and Israelis are less interested in foreign and security matters than they are in their respective domestic issues.

There has therefore been a very real if somewhat subtle shift in the U.S.-Israeli relationship. Israel has lost the ability, if it ever had it, to shape the behavior of countries on its frontier. *Egypt and Syria* will do what they will do. At the same time, the United States has lost the inclination to intervene militarily in the broader regional conflict and has limited political tools. Countries like Saudi Arabia, which might be inclined to align with U.S. strategy, find themselves in a position of creating their own strategy and assuming the risks.

For the United States, there are now more important issues than the Middle East, such as the domestic economy. The

United States is looking inward both because it has to and because it has not done well in trying to shape the Islamic world. From the Israeli point of view, for the moment, its national security is not at risk, and its ability to control its security environment is limited, while its ability to shape American responses in the region has deteriorated due to the shifting American focus. It will continue to get aid that it no longer needs and will continue to have military relations with the United States, particularly in developing military technology. But for reasons having little to do with Israel, Washington's attention is not focused on the region or at least not as obsessively as it had been since 2001.

Therefore Israel has turned inward by default. *Frightened by events on its border, it realizes that it has little control there and lacks clarity on what it wants.* In the broader region, Israel's ability to rely on American control has declined. Like Israel, the United States has realized the limits and costs of such a strategy, and Israel will not talk the United States out of it, as the case of Iran shows. In addition, there is no immediate threat to Israel that it must respond to. *It is, by default, in a position of watching and waiting without being clear as to what it wants to see.* Therefore it should be no surprise that Israel, like the United States, is focused on domestic affairs.

It also puts Israel in a reactive position. The question of the Palestinians is always there. Israel's policy, like most of its strategic policy, *is to watch and wait. It has no inclination to find a political solution because it cannot predict what the consequences of either a solution or an attempt to find one would be.*

Israel has turned politically inward because its strategic environment has become not so much threatening as *beyond its control*. Enemies cannot overwhelm it, nor can it control what its enemies and potential enemies might do. *Israel has lost the initiative and, more important, it now knows it has lost the initiative.* It has looked to the United States to take the initiative, but on a much broader scale Washington faces the same reality as Israel with less at stake and therefore less urgency.—*Stratfor, 3/13*

In other words, Israel is confused and at a loss as to what they are to do, and their chosen 'protector' is equally confused and stymied in its attempts to bring about peace in the Middle East.

This state of things reminds us of the prayer of Daniel, representative of spiritual Israel, who understood the truth concerning Israel's position before God—

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee" (Dan. 9:5-8).

This is natural Israel's state today, trusting in the typical Egyptian King of the South. The warning to Israel in the latter days is—*"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion"* (Isa. 30:3).

This confusion is precisely what we are seeing, and we shall not be surprised therefore when the King of the North will suddenly enter into the promised land (though we ourselves be called away to Sinai).

In the meantime Russia is certainly continuing its commitment to military preparedness, and is unflinching about maintaining its connection with Syria, the stronghold of the King of the North—

Putin orders large-scale military exercise in Black Sea region. Russian President Vladimir Putin ordered the maneuver without prior warning on his way back from an international summit in South Africa. His spokesman said 36 warships and an unspecified number of warplanes would take part in Black Sea regional exercise "to check the readiness and cohesion of the various units." The maneuver *sends a hands-off warning for Syria from Moscow to the US and NATO.*

—Debka, 3/13

EVENTUAL JOY IN PLACE OF CONFUSION

The day cannot be afar off when Israel will finally be led to recognize their true Saviour, after a time of severe trial. The end anticipated, once their true Protector rides the four chariot horses to their defence, is found in Isa. 61:7—

"They shall build the old wastes, they shall raise up the

former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."

Eagerly we ought therefore to work toward our salvation, ever ready to say with the same prophet—

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations."—T.C.

"Such is the thousand years, or Kingdom and Age to Come, the Gospel proclaims, and which we advocate as the subject-matter of the faith which God counts to men for righteousness in the name of Jesus as its priest and king. Few, we admit, believe in such a millennium as this. That, however, is one scriptural evidence of its truth; for an almost entire faithlessness in the Gospel of the Kingdom is a recorded sign of the closing up of the time of the Gentiles and the revelation of the righteous judgment of God.

NUMBERS ARE NO MARK OF TRUTH. We think nothing of numerical force; one testimony of a prophet outweighs a host, though marshalled by all the divines and philosophers of the age."—J.T.

One Hundred & Thirty Five Years Ago

(Continued from page 144)

was put forward 22 years ago in an article in the *Bible Expositor*, and answered by bro. Thomas in the *Herald of the Kingdom*.

Dr. Thomas' Answer: in which he rejects the proposed hook-of-six-teeth reading and demurs to the preliminary-turning-back interpretation—

"Ezekiel's prophecy of Gog relates solely to the invasion of the Holy Land by that power; to the antagonism presented by the

British; to the overthrow of the invader by the Lord God—*Adonai Jehovah*; and to the subsequent restoration of the whole House of Israel.

There is no evidence of two attempts of the Gog-power against the land of Israel. When it moves in that direction there will be no turning back by six nations; for the Lord says, "I will bring thee against my land that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." The invasion will be consummated, and the "first attempt" will be the last.

In the next place, there is no evidence that the hooks are the "political hooks" indicated by our friend. . . The hooks to be put into Gog's dragon-jaws, are for the purpose of bringing him forth from his place in the north parts, and all his army with him, that the power may be captured and destroyed upon the mountains of Israel. This is fishing the dragon that is in the seas (Isa. 27:1).

Adonai Jehovah is the fisher, with His hooks armed with bait that has never failed of bringing up the Leviathan family of the sea to the mountains of Israel—possession and dominion over Jerusalem and her land.

The Lord will draw him up there with His hooks, and "with His sore, and great and strong Word punish him" with a wound he will not recover for a thousand years.

* * *

IN "*Things New and Old from the Treasures of the Spirit*," the writer mentions several exhortational points—

The way to find out the exact force and essentiality of anything which we are commanded to do is to place it side by side with the Scripture which tells us what will happen if we don't do it. The following collation is arranged upon this principle.

1) *Affirmative*: He that believeth and is baptised shall be saved. *Negative*: He that believeth not shall be condemned.

2) *Affirmative*: Do this in remembrance of me. *Negative*: Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you (Jn. 6:53; Lk. 22:19).

3) *Affirmative*: Follow after righteousness. *Negative*: The unrighteous shall not inherit the Kingdom of God.

Under the heading of "*Restitution of all Things*"—

What the Spirit in Peter styles "times of restitution" and the "times of refreshing" are synonymous with what Jesus described as "the regeneration," and refer to the period which is to be introduced by the second appearing of Christ, wherein it has been appointed that certain things and institutions which have once had an existence upon the earth, are to be restored in more than pristine power and glory.

* * *

AN article appeared with the initials J.S.D., under the title, "*The Influence of Words in Relation to Popular Superstitions*." It was centered around the study of God's Word and the delivering of proper addresses in the meeting—

The ability to rightly "divide the word of truth" implies the possession of senses exercised by reason of use and constant

meditation in divine things; and surely it is not unreasonable to urge upon all who profess to be able to give "a reason for the hope that is in them," to secure, by study of the Holy Oracles, a perfect familiarity with the Scriptures, which are able to make wise unto salvation.

This is especially incumbent upon those who are sometimes described as "speaking brethren," and whose province it is to attend more especially to the enlightenment of men in the things of God. It is a duty devolving upon such when dealing with the sublime utterances of the Spirit, to clothe their expositions in fit words.

* * *

THE "Sunday Morning Exhortation, Number 94" by bro. Roberts, was based on Psalm 96. As usual, his exhortation was beneficial for his generation and ours—

In the Scripture read this morning, our thoughts are, in a special manner, directed to the contemplation of the Rock on which we stand. *Psa. 96*, like all the Psalms, fixes our minds on God. One of the statements in it has a peculiar power in this direction. I refer to verse 5: "All the gods of the nations are idols: but the Lord made the heavens."

The force lies in the statement that Jehovah "made the heavens." It is impossible to convey a more powerful idea of the greatness of Jehovah than is expressed in these few words. We realize this best, perhaps, on a starry night, when we walk abroad under the vast expanse overhead.

* * *

UNDER the heading of "The Evolution Theory Scientifically Impossible," bro. Roberts commented—

The evolution theory finds great favour among the respectable and educated people, who go as much, if not more, than the poor to make up the present evil world.

The reason for this is that it excludes God from the universe, or reduces the idea of Him to a form in harmony with their moral prejudices. They think it is more "scientific" or more accordant with the visible facts of creation.

In this they are mistaken. There are scientific obstacles to their view that they have not taken into account.

* * *

IN his "Editorial" section last month, bro. Roberts spoke of the "Petition to the Imperial Parliament of Great Britain and Ireland," for the exemption of the Christadelphians from Conscription for Military Service. He commented further this month—

Since last writing this column, doubts have been raised as to the expediency of petitioning against conscription at the present time. These doubts are shared by a considerable number of the brethren—a sufficient number to make it wise to hesitate in a course that ought not to be taken without unanimity. The duty of brethren to refuse to bear arms is admitted; but the wisdom of taking action in the absence of any proposal to compel them to do so, is called in question.

"THE Proposal to Cheapen the Hymn Book" was mentioned to the brethren and sisters—

The amount required for the purchase of the plates is nearly subscribed, either in promise or payment, at the time of this writing. More than one subscriber has directed that in the event of more being subscribed than is wanted, their contribution shall be appropriated towards supplying the poorer brethren with still further cheapened Hymn Books as far as the overplus will reach.

* * *

FOR April's *"Answers to Correspondents,"* bro. Roberts covered the subjects of *"Judgment and a Part in the First Resurrection;"* *"The Now-Resident Subjects of the Kingdom;"* and, *"The Social Intercourse of Brethren."*—

* * *

BIBLE Lectures (135 Years Ago)—

"Mount Zion"

"Conquest of Syria"

"Prophecy"

"The Life That Now is and That Which is to Come"

"The Occupation of the Redeemed in Glory"

"The Gospel an Invitation to Share the Glories of Christ's Reign"

"The Earth: the Future and Only Abode Promised in the Bible to the Saints"

"Risen with Christ; What is it Now, and What is Shall be Hereafter?"

"The Teaching of the Old and New Testament Concerning Jesus Christ, Shown to be at Variance With Popular Belief"

"The Future Rulers of the World, Who are They? Their Character and the Nature of Their Rule"

"What is Death? How Did it Enter the World, and When will it Cease?"

Mar. Answers—"Identify The Book"

1. Saul—1 Samuel
2. Walls—Nehemiah
3. Crete—Titus
4. Gaius—3 John
5. David—2 Samuel
6. Praise—Psalms
7. Purim—Esther
8. Vanity—Ecc.
9. Sorrow—Lam.
10. Temple—Ezekiel
11. Locusts—Joel
12. Wisdom—Proverbs
13. Moabite—Ruth
14. Rejoice!—Phil.
15. Patience—Job
16. Herdman—Amos
17. Sacrifices—Lev.
18. Onesimus—Phm.
19. Elect lady—2 John
20. Man of sin—2 Thess.

21. Law of sin—Romans
22. Love (OT)—S. of S.
23. Love (NT)—1 John
24. Possession—Joshua
25. Shipwreck—Acts
26. Bewitched—Galatians
27. Beginnings—Genesis
28. Tabernacle—Exodus
29. Nicodemus—John
30. Wanderings—Numbers
31. Night visions—Daniel
32. Ready scribe—Ezra
33. Armageddon—Rev.
34. Thorn in flesh—2 Cor.
35. My messenger—Malachi
36. Armor of God—Eph.
37. Spare Nineveh—Jonah
38. Judge Nineveh—Nahum
39. Plains of Moab—Deut.
40. This 2nd epistle—2 Peter

One Hundred & Thirty-Five Years Ago

The Christadelphian, April 1878

The opening article for the *Christadelphian* for April was again from bro. Thomas' writings: "*The Turning Back of the Russian Gog.*" Bro. Roberts introduced the article—

Some have concluded from the language of Eze. 38:4 and 39:2, that Russia, before her final triumph over the possessor of the Holy Land, was destined to receive a preliminary repulse that would turn her back before her coming forth with power. The supposed preliminary turning back has by this class of interpreters been recognized in the Crimean war, and by others, in the check of Plevna and in Asia. The suggestion, in its former shape,

(Continued on page 140)

BIBLE PUZZLE—"What Book Begins (B) [1st Line] or Ends (E) [Last Line]?"

1. B: Blessed	21. B: The words of the Preacher
2. B: God Who	22. E: Keep yourselves from idols
3. B: There was a man	23. B: The book of the generation
4. E: The Lord is there	24. E: Smite the earth with a curse
5. E: A coffin in Egypt	25. B: The beginning of the Gospel
6. E: Praise ye the Lord	26. E: Left hand & also much cattle
7. B: The former treatise	27. B: The elder unto the elect lady
8. B: Adam, Sheth, Enosh	28. E: Books that should be written
9. E: Right in his own eyes	29. E: Speaking peace to all his seed
10. B: In the beginning God	30. E: Upon the mountains of spices
11. E: And Jesse begat David	31. B: How doth the city sit solitary
12. E: At the end of the days	32. B: Now after the death of Moses
13. E: No man forbidding him	33. B: Now in the first year of Cyrus
14. B: The burden of Nineveh	34. B: Now after the death of Joshua
15. E: Hide a multitude of sins	35. B: In the beginning was the Word
16. B: Now king David was old	36. E: Thou art very wroth against us
17. B: Forasmuch as many have	37. E: Even unto the end of the world
18. B: In the 2nd year of Darius	38. E: The kingdom shall be the Lord's
19. E: Being old and full of days	39. E: Our fathers from the days of old
20. E: An abhorring unto all flesh	40. E: God be with him & let him go up
1 Chron. Eze.	Job Mark
1 Jn. Ezra	Job Matt.
1 Kgs. Gen.	John Matt.
2 Chron. Gen.	John Micah
2 Jn. Hag.	Jonah Nahum
Acts Heb.	Josh. Obad.
Acts Isa.	Lam. Psa.
Dan. Jam.	Lam. Psa.
Ecc. Jdgs.	Luke Ruth
Est. Jdgs.	Mal. S. of S.

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