

# 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.*

---

*Please send all Berean communications to:*

**Bro. David Clubb, 42 Onelda Rd., London, Ont. Canada N5V 2X1**

**Assisted by bro. Tim Clubb, 202 Millbank Dr., London, Ont., Canada N6C 4W1**

---

*"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*

---

2017 BEREAN SUBSCRIPTIONS .....	398
STUDIES AND THOUGHTS (bro. John Thomas)	
The Throne Of David .....	399
SECOND VOYAGE TO AUSTRALIA (cont'd) (bro. R. Roberts) .....	405
THE MIND OF CHRIST (cont'd) (bro. G. V. Growcott) .....	407
THOU NUMBEREST MY STEPS .....	413
CURRENT EVENTS FULFILLING PROPHECY	
A More Troubled World; Russian Successes;	
Liberal Democracies Weakening; Object Of Especial Hatred .....	418
FIRSTFRUITS UNTO GOD (bro. E. W. Banta).....	426
2016 Berean Index .....	431
November Answers: "Commandments Of Christ" .....	431
135 YEARS AGO	
Shall He Find Faith In The Earth; Beware Of Whited Sepulchres;	
A Wild And Frantic Speculation; Various Questions; Criticisms;	
A Visit To Scotland; Usefulness Of The Christadelphian Magazine;	
Signs Of The Times; Ecclesial News .....	432
Bible Puzzle: "Proverbs" .....	432

---

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

---

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## BEREAN SUBSCRIPTION RATES 2017

(God Willing)

*Please send to ANY of the following (as you choose) —*

**Australia: \$15.00 (Aust.)**—(please make payable to): bro. Jeff Hodges, 2 Emily St., Esperance, W. Australia 6450; phone (0890) 712894.

**Canada: \$15.00 (Can.)**—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Fax: (519) 451-9627; Email: kdclubb@rogers.com

**New Zealand: \$20.00 (N.Z.)**—bro. Ron Crocker, 4 Wai Place, One Tree Point, Ruakaka 0118, New Zealand

**U.K.: £9.00 (U.K.)**—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Fax: (519) 451-9627; Email: kdclubb@rogers.com

**USA: \$15.00 (U.S.)**—bro. Tim Calk, 3540 Pineridge, Houston, Texas, USS 77009; phone (713) 861-2263; Email: tim.calk@mac.com

---

### Errata

The answers to the October 2016 BIBLE PUZZLE were not provided in full last month. The answers are as follows:

#### October Answers—“The Number 3”

- |                       |                  |
|-----------------------|------------------|
| 1. Abraham            | 21. Days         |
| 2. Frogs              | 22. Jonathan     |
| 3. Saul               | 23. Jehoiakim    |
| 4. Ass                | 24. Daniel       |
| 5. Rehoboam           | 25. Penny        |
| 6. Daniel & 3 friends | 26. Heifer       |
| 7. Jesus              | 27. Spies        |
| 8. Baskets            | 28. Man of Egypt |
| 9. Ezra               | 29. Nehemiah     |
| 10. Peter             | 30. Peter        |
| 11. Nineveh           | 31. Paul         |
| 12. Gibeonites        | 32. Moses        |
| 13. Joab              | 33. Ark of God   |
| 14. Publius           | 34. Esther       |
| 15. Fifty men         | 35. Ananias      |
| 16. Hireling          | 36. Sixth Year   |
| 17. Loaves            | 37. Samaritan    |
| 18. Leah              | 38. Isaiah       |
| 19. Hannah            | 39. Mary         |
| 20. Paul              | 40. Balak        |
- 

“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

## "THE THRONE OF DAVID"

(Bro. Thomas is herein answering the errors of Alexander Campbell).

The first allusion to the throne *in connection* with David is in 1 Sam. 13:14. "*Thy kingdom,*" said Samuel to Saul, "*shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be Captain over his people.*" And again in chapter 15:28, "*The Lord hath rent the Kingdom of Israel from thee, Saul, this day, and hath given IT to a neighbour of thine who is better than thou.*"

In the next chapter the Lord said to Samuel, "*I have rejected Saul from reigning over Israel; and have provided me a king among the sons of Jesse.*" He then sent Samuel to anoint one of them as king elect to succeed Saul. When David came into his presence, the Lord said, "*Arise, anoint him: this is he.*"

After this, David slew Goliath, and received the acclamations of the people. Saul's envy was excited, for they had placed David before him in feats of arms. He was very angry, and said, "*What can he have more but the kingdom?*" (1 Sam. 18:8).

This transfer of the Kingdom of Israel from Saul's heirs to David was well known in Saul's family; and was the ground of all their animosity to the son of Jesse. When Saul and Jonathan were slain, Saul's son Ishbosheth was made king over the Israelites, except Judah, by Abner, Saul's uncle. Being offended with Ishbosheth, Abner vowed that he would transfer his allegiance to David, and swear to him, "*as the Lord had sworn to David.*"

What had the Lord sworn? "*To translate the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah from Dan to Beersheba.*"

Ishbosheth was assassinated after reigning two years, and David henceforth acknowledged as king in fact, and Jehovah's anointed over the whole kingdom. From this, then, it is evident:

1. That David was *king elect* for several years before he became *king in fact*;

2. That he was *divinely elected and anointed* to be king over Saul's kingdom, whose throne was to become his throne;

3. That Saul's and David's throne and Kingdom were identical *with the throne of the House of Israel*, and the Kingdom of Israel;

4. That when David became *king in fact* over Israel, the Lord had fulfilled His promise to him as far as his being Saul's successor was concerned, but no more;

5. That 'we are' not 'introduced to the throne of David' in 2 Sam. 3:9, 10.

The question now presenting itself is: Seeing that the throne and kingdom of Saul were transferred to David, was the dominion over all Israel, that is, over the twelve tribes in one united nation, to be established in his family forever, or was it taken away as it was from Saul, and given to someone else of another tribe, family or nation?

This question is answered in 2 Sam. 7:12-15. In this passage is recorded the covenant of Jehovah with David concerning the everlasting possession of the throne and kingdom of Israel. The things of this covenant are styled in Isa. 55:3 and Acts 13:34, the sure mercies of—or gracious promises made to—David; to an inheritance, or possession of which, all who thirst for the honor and glory of the kingdom, are invited as joint-partakers in "the joy of their Lord."

David, in his last words, styles these promises "*all his salvation and all his desire, though he made it not to grow,*" that is, although the Lord had made no move towards its present accomplishment.

The covenant has relation to David individually; to David's House; to David's throne and kingdom; and to David's son, who should sit upon his throne forever. As to David, he was to sleep with his fathers and secondly, "*his house and his kingdom are to be established for ever BEFORE HIM.*"

Now, seeing that "*David is both dead and buried,*" and "*is not ascended into the heavens,*" it is certain, that his house and kingdom are not now established before him, that is in his presence. Again, they are to be established where he is, and as he is not in the heavens, his house, kingdom and throne are therefore not there; but, as they are to be "*established forever before him,*" David must be raised from the dead and be made immortal, that he may be co-existent with his son's everlasting throne and kingdom, which is to "*break in pieces, and consume all kingdoms, and stand itself forever.*" In this way the covenant contained a promise of everlasting life to David; he might therefore well say, "*it is all my salvation and all my desire.*"

But who is the Son of David spoken of in the covenant? 'Solomon' says Mr. Campbell!! And so say all the professors and disciples of College Divinity! "*I will set up thy seed after thee,*" saith the Lord—"even Solomon", add those who make void the Word of God by their traditions. But the apostles did not say so. They tell us plainly that the seed spoken of in the covenant before

us is Christ even Jesus, the greater than Solomon. Referring to this, Peter says—

David knew “*that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would RAISE UP the Christ to sit on his throne*”—Acts 2:30.

This was the purpose among other things for which he was raised from the dead—that sitting on that throne he might “*judge the world in righteousness*” as the ordained of God (Acts 2:30; 17:31).

Did Jehovah ‘raise up’ Solomon to succeed David? The seed referred to was to be ‘raised up.’ This was David’s and Peter’s understanding of the words ‘set up’—to be raised from the dead to sit on the throne of Israel, when “the kingdom shall be restored again to them.” Our question is answered by the facts in the case. Solomon has not been raised from the dead; therefore he is not the son referred to in this place.

But the matter is triumphantly settled by Paul; for he quotes from the very passage applied by ‘divines’ to Solomon, and applies it to Jesus. Reasoning about the superiority of the resurrected Jesus over the angels, he says—

“*To which of the angels said he at any time, Thou art my son, this day have I begotten thee?*” (Heb. 1:5).

And again, “*I will be to him a Father and he shall be my Son.*”

Both these quotations were applied to the same person, who at the close of the argument was declared to be Jesus (Heb. 1:5-9). God swore that the Christ would possess David’s throne forever; and David swore that Solomon should succeed him; but more than this he could not say.

Mr. Campbell quotes about seventeen relevant and irrelevant passages from Samuel, Kings, Chronicles, Jeremiah, Psalms, and a solitary one from Isaiah, and occupying a few comments not quite two columns of the *British Millennial Harbinger*, and then winds up by saying, ‘Such is a *full* induction of all the allusions in the Old Testament to the throne of David bearing on the covenant concerning David and his seed as sitting on that throne.’ This statement will be immediately recognized as utterly erroneous by those who have possessed themselves of *Elpis Israel*.

He adds one more text from Luke, and then inquires, ‘*Did or did not, the Lord Jesus Christ obtain a throne in heaven, on his ascension, and if so, what throne is it?*’ After putting this, he goes on to say, ‘I presume’ that every Bible student will admit that ‘he did on entering the heavens, ascend to a throne, a crown and a kingdom.’ He says that Jesus was ‘born to be a king, but not on earth.’ and adds that David foretold that his son would be king,

and sit upon his throne—not on earth, but in the heavens; which he regards as ‘the heavenly Zion the proper antitype of the city and throne of David.’ He then finishes a paragraph by asking, ‘Now, according to the angelic annunciation (Luke 1:32), did not Jehovah, the God of Israel, at this time—his ascension—give to him the throne of his father David?’ He has not adduced any proof, having mistaken a prophecy for a history.

He quotes the second Psalm which has been only partially fulfilled. His comment upon ‘yet have I set my king upon Zion the hill of my holiness’ is, that, ‘despite Caesar, Jehovah placed his king upon the holy hill of Zion.’ This construction of the text turns upon a piece of theological alchemy; such as, Zion does not mean Zion; but somewhere called ‘the right hand of the majesty in the heavens.’ Then the 3,000 did not come to Mount Zion on the day of Pentecost, when they believed the Gospel of the Kingdom which sets forth to the eye of faith, Zion on which they stood, under a heavenly constitution, when God shall have made the horn of David to bud (Psa. 132:13, 11); but they were come to the right hand of God!

The right hand of God where Jesus is, is nowhere called Zion in the sacred writings. This proper name belongs only to the Mount on which David dwelt within the walls of Jerusalem; and to that community of the faithful in their resurrected state, which stands related to the things to be revealed there, when David is raised up to witness them. When Jesus dwells and reigns on Zion—

*“He will abundantly bless her provision, satisfy HER POOR with bread, clothe HER PRIESTS with salvation; make her saints shout aloud with joy; and be the lamp of David’s house. His enemies will be clothed with shame; but upon himself shall the crown flourish”* (Psa. 132:15-18).

Mr. Campbell next quotes Psa. 110 to sustain his interpretation; but this is singularly against his transethereal Zion. Jehovah says to Christ, *“Sit thou at my right hand TILL I make thy foes thy footstool.”* Then, as a proof that this is accomplished at the time contemplated, it is added, *“Jehovah shall send the sceptre of thy power out of Zion; rule thou in the midst of thine enemies.”* If he be now in Zion, he is ruling in the midst of his enemies; and consequently, no longer at the right hand of God; for he is only to sit there, until he shall be established in the midst of his enemies, which is coeval with their being made his footstool.

All Mr. Campbell claims is granted in regard to Jesus being already constituted Lord, King, and High Priest, after the or-

der of Melchisedec. These things are part of his Name. But it is one thing to be *constituted* Lord of all, and another thing to be in actual possession of lordship, to be *king in fact*, etc. David, when he was anointed, was constituted by an oath King, many years before he became king in fact, by the removal of Saul and Ishbosheth. Jesus and all his brethren are "kings and priests," but they are only kings and priests elected for the Kingdom, to be established in the Age to Come.

Melchisedec reigned in Jerusalem; and Jesus being a High Priest upon his throne after his order, must reign there also; for as Aaron and his race were High Priests of the nation, under the Law of Moses, so Jesus is to be Israel's High Priest under a law yet to go forth from Zion, combining in himself, like Melchisedec, the kingly and priestly offices, contemporarily with the continuance of sin upon the earth. See *Elpis Israel* under the head of the '*Priesthood of Shiloh*.' Suffice it to say, that when Jesus is "King of kings, and Lord of lords," in fact as well as by constitution or election, there will be no other kingdom or empire, imperial, regal, or sacerdotal, upon the earth, but his. The nations will be "blessed" in him, and Abraham; and the tyrants that now harass and destroy them, will be themselves destroyed from among mankind.

Mr. Campbell affirms that David's throne continued till the birth of David's Son and Lord, as implied in the fact that it was "established forever." But to this I object, that David's throne and kingdom did neither of them continue till the birth of Jesus. He confounds Judah's sceptre, or sovereignty, with David's. *David's throne has had no existence since the Babylonish captivity.*

One of Mr. Campbell's texts, namely, "*David shall never want a man to sit upon the throne of the house of Israel*" is one of his strong arguments for the translation of David's throne to heaven; because if it were not so, then David has been without a son upon his throne for eighteen hundred years! Aye, but what becomes of his strong argument in the face of the fact, that between the Babylonish captivity and the birth of Jesus, about 583 years, no son of David wore a crown as King of Judah or Israel?

Judah had no king until after Judas Maccabaeus, and then for only one hundred and twenty-nine years; and these were not sons of David, but Asmoneans of the tribe of Levi. They were suppressed by the Romans, and a Gentile became their king, even Herod the Idumean. Previous to the Maccabees, Judah was governed by the kings of Persia and Macedon. What will Mr. Campbell do with this? While he is ruminating upon the

matter, I will explain the text, the misconception of which has led him so far astray.

Has the promise of God failed or has the time not yet arrived to fulfil it? To answer this question, let us hear what God said by Ezekiel to Zedekiah, the last son of David that ever sat on the throne.

*"Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown (of David which he wore). THIS (man) SHALL NOT BE THE SAME (spoken of in the covenant with David) EXALT him that shall be LOW (the coming Shiloh) ABASE him (Zedekiah) that is HIGH"* (Eze. 21:25-26).

But, then, when he is dethroned, what shall become of David's kingdom and throne?

*"I will overturn, overturn, overturn it; and it shall be no more UNTIL HE COME whose right it is; and I will give it him"* (Eze. 21:27).

But when, Lord? When the time comes that the saints should possess the kingdom, *"there shall be given him dominion, glory and a kingdom, that all peoples, nations, and languages should serve him."* *"It shall stand forever;"* and from that time *"shall David never want a man to sit upon the throne of the house of Israel, before him."* (Eze. 21:25, 27; Dan. 2:44; 7:14, 22).

Here, then, with this paraphrase, I may dismiss Mr. Campbell's tradition of the translation of David's throne to Heaven beyond the atmosphere! A person skilled in the "Law and Testimony" will know how to appreciate his refutation of our 'neophyte assumption, so baseless in its character,' as he affirms. His light is proved to be darkness; for he speaks not according to the Word, which declares emphatically, that having received the Kingdom, Jesus will return in like manner as he ascended; and will build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up AS IN THE DAYS OF OLD.

And if it be asked, 'for what purpose will he return to do this?' it answers, *"That the residue of men may seek after the Lord, and all the Gentiles upon whom his name is called"* (Lk. 19:15; Acts 1:11; Amos 9:11).

Having written upwards of 400 pages about this kingdom and its relations, I could, of course, in these few lines give only a few thoughts upon this subject. Those who wish to go into the matter more deeply, are referred to *Elpis Israel*. Let this be digested, and the reader will be effectually cured of all credence in a throne and kingdom of David beyond the skies!

(*Herald, 1851; March-April Berean, 1985*)

## Second Voyage To Australia

(Continued)

*TUESDAY, August 24, 1897*—A dull day, with comparatively smooth sea. The flying fish have disappeared, except an occasional one or two. An albatross followed us for some time. There was nothing of occurrence among the passengers, except the discussion among some friendly to us as to how long we ought to endure the rudeness of Eglon and his band. I told Mr. K. that the Bible was an entire guide to us in the matter. We had as much natural resentment as any of them, but it was a matter of command to keep it at bay—to hold in—to restrain. We were forbidden to retaliate: we were commanded even to return good for evil. “It is contrary to nature!” exclaimed Mr. K. “No doubt of it,” said I, “that is where the pinch comes in. God has promised to revenge the injuries of His people; and it is their duty to wait for Him, as he says.” “It is very hard,” said Mr. K. Eusebia answered, “It is a discipline in preparation.”

*WEDNESDAY, August 25, 1897*—After breakfast, a squall burst upon us from the north, accompanied by a tropical downpour of rain. The rain continued more or less all day, and aggravated the sense of misery arising from other conditions. We are well into our fourth week, and are experiencing the effects of tropical heat, with the want of usual food and exercise, and the want of usual sleep—body limp, a violent rash all over, and neuralgic pains from constant perspiration. I managed however, to write some letters to post at Colombo.

*THURSDAY, August 26, 1897*—Another squall from the north, but not so violent as yesterday. “Muggy” is the correct description of the state of things above and below. We thoroughly enjoyed our readings. We expect to reach Colombo tonight.

*FRIDAY, August 27, 1897*—When we got up this morning, we were anchored in Colombo harbour. We were called early to breakfast, to allow the passengers to land while the vessel was receiving a fresh supply of coal. Landing was a pleasant prospect after so many days at sea, but the process of getting ashore was almost distracting from a variety of circumstances which might be amusing to relate but which are not worth the trouble. I would not have gone ashore for my own sake, but I was desirous of showing a genuine bit of India and Indian life to sister Roberts and the daughters, and the other sister whom the passenger list called our “beindenung.”

I bargained with a native who came aboard early to show us round for a fixed sum. This was the beginning of trouble. But I will not enlarge. Suffice it that when we got down the gangway

by the side of the ship, we had to make a supreme effort to avoid being pitched into the water, and then found ourselves in a hot oily steam tug in the midst of coal barges and many small boats being pulled about by jabbering natives. It would not have mattered much if, as we had been given to understand, we had gone straight away, but we sat and sat in the midst of the steam and the jabber till our steam tug, or “launch” as she was soothingly styled, should get a sufficient number of passengers to justify her “master and owner” in making the trip to shore. By-and-bye, there came bundling down the riff-raff of whom we had managed to keep clear in the vessel, but with whom we had now to pack almost in herring-barrel proximity. But there, I am entering into particulars. I said I wouldn’t. It isn’t worthwhile.

After a prolonged trial of patience (all the more difficult in the limp state into which the confinement of a hot voyage reduces the most robust land constitution), our “launch” snorted her way through the moored vessels to the landing place in the harbour. Here we were encountered by a confusing crowd of vehicles and importunate drivers—amongst whom we threaded our way under the guidance of our would-be guide—only to discover we were being drawn into a trap—which we averted by paying off our guide at once.

Then we hired a street vehicle on our own account. In this there was a difficulty, as the vehicle would only hold four, and we were five. It was suggested we should engage a single-passenger conveyance—something in the nature of a Bath chair, drawn by a native runner. In this, one could ride alone before or behind, the other four in the carriage. But then came the question, who should this be? All shrank from the grotesque prominence of heading a procession in a Bath chair. As it was out of the question for any of the others if they were to have any enjoyment of the visit, I volunteered, and rode, sometimes before, sometimes behind, and sometimes by the side of the horse conveyance.

We were taken all through the beautiful suburbs of Colombo, along the recently-finished esplanade fronting the sea (called Queen Street in plain English), through some crowded streets. The spectacle of hurrying black and brown people, lithe, spare and nimble, many nearly naked, and all in bright clothing of some sort, was very interesting to my fellow-travellers.

When they had had enough, we paid off our conveyance, had a cup of tea at a Kiosk, and then a walk through the streets to the fruit market to get something (watermelon, I think) for which one of our company longed. Here we were laid siege to by a crowd of vendors with an importunateness of gesticulating solicitation that could not

be realised from any amount of description. Gladly making our escape from the bewildering din, we made our way to the landing place.

On the way, we stood still for a quarter-of-an-hour or so in one of the roads, and watched and were watched by the hurrying stream of dusky people, some of whom stood stock still and pondered us as curiosities. When we got on board the steamboat (between three and four in the afternoon) the coaling was finished, and we were in hopes of resuming our voyage immediately, but hour after hour dropped by, and the natives from the boats went all over the vessel, pestering the passengers to buy their wares. When the hour for bed arrived we were still at our moorings.

Bed brought no peace, for the donkey engines were at work lading cargo, to a chorus of unearthly noises that requires to be heard to be appreciated. At last, in the midst of the nightmare turmoil, we dozed off, and when we awoke, we were far out to sea, on our way to Australia. *(To be continued, God willing)*

---

## The Mind Of Christ

By BRO. G. V. GROWCOTT

*(Continued)*

Then, beginning ch. 12, he brings the whole weight and force of this magnificent divine revelation to bear directly upon you and upon me—*“I beseech you THEREFORE, by the mercies of God, that ye present your bodies a living sacrifice.”*

This word “beseech” is a strong one. In 2 Cor. 8:4 it is translated *“with much entreaty.”* It carries the sense of great urgency—intense pleading and persuasion. It expresses Paul’s deep conviction that this is the only POSSIBLE way of pleasing God, the only possible way that gratitude can respond to such divine love and wisdom. *“I beseech you therefore by the mercies of God.”*

He does not command, by the *judgment* of God, but beseeches by His *mercy*. We too must maintain this approach. The deeper we go into the responsibilities and obligations of the Truth, the more we must present them as a beseeching because of mercy, rather than a commanding because of judgment.

In view of the infinite mercies of God, His love, His forbearing, His kindness toward man in providing such a glorious destiny, I beseech you to present your bodies a living sacrifice.

\* \* \*

This, too, is a familiar passage with Christadelphians. It has a powerful, stirring ring, and adds life to any exhortation.

*But do we know what it MEANS? Have we DONE—are we*

*DOING—what he so dispassionately pleads with us to do?*

*“That ye present your BODIES a living sacrifice.”*

Why our bodies? Why does he not say our hearts, our minds, our lives? Because he wants to drive it home in as practical and powerful way as possible.

Most people prefer to keep their religion indefinite and ethereal—feelings and emotions—sensations and experiences.

But Paul says, Present your BODIES, your hands and feet, your eyes and ears and mouth, you, yourself, in all your daily activity—your attention, your abilities, your strength.

*“A living sacrifice”*—a life of sacrifice. Sacrifice is a yielding up—an offering—a total devotion to a purpose. Sacrifice is a joyful thing—a privilege and an opportunity. The sacrifices of the Mosaic Law were for reconciliation, for thanksgiving, for fellowship and communion with God—a joyful seeking of His presence, a thankful recognition of His goodness, an expression of participation in the greatness of His purpose.

*“Holy.”* This is an essential part of the mind of Christ—*“Be ye holy, for I am holy.” “Be ye holy in all manner of conversation.” “Without holiness no man shall see God.”*

Holiness is separation, both mental and physical, from all that is unclean and defiling. The world is unholy, fleshly, carnal. All its actions are unholy—for they are natural and animal. “The whole world,” says John, “lieth in wickedness.”

Mankind is defiled because of sin. ALL natural thinking, ALL natural activity, is sin. It is part of the sin constitution; it is un-sanctified. Ungodliness, unholiness, is our natural atmosphere and condition as sons of Adam.

*Holiness is a repudiation of all that is natural, and a prayerful endeavor to think and act in harmony with all that is spiritual. It is a day-to-day and moment-to-moment subduing of the flesh.*

Holiness in its deepest aspect is a purifying of the mind from natural thoughts and desires and reactions, and filling the mind continually with spiritual thoughts—thoughts of God and His goodness and His glorious purpose and revelation.

Holiness is feeding deeply on the Word of God—striving to fill the mind with its beauties—to expand the mind from the natural pettiness of the flesh to largeness and breadth of comprehension. Paul says—*“The natural man cannot know the things of the Spirit of God . . . but he that is spiritual discerneth all things . . . We have the mind of Christ.”*

Holiness is cleansing the heart by the washing of the Word, recognizing that the natural motions of the flesh are evil, selfish, impatient, unkind, harsh, proud, unclean—realizing that only by

constant prayer and study and effort can the natural man be put to death within us, and the new man be created and nourished into newness of life.

The fruit of the Spirit—the mind of the Spirit—is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control.

\* \* \*

The fruit of the Spirit—the mind of Christ—is *love*—a spirit of sympathy and kindness and compassion and mercy—a God-like, Christlike outlook toward others—not condoning sin, but sincerely desirous of helping others out of the way of sin into the way of life—a deep fellow-feeling for all the victims of this death-tending body of sin.

This was the mind of Christ—*“I came not to destroy men’s lives, but to save them.”* This must be our mind too.

Holiness forbids us from associating with sin and error, but it is not ours to condemn, only to exhort and persuade.

The flesh is quick to criticize and condemn, to find fault, to talk of the sins and weaknesses of others. The flesh is very quick to impute motives, to pass judgment.

Truly we must preach righteousness, as Christ did, clearly and fearlessly; we must preach holiness; we must preach perfection. Truly we must condemn sin.

*But we must do it as a doctor, seeking to heal and make strong, rather than as an eager executioner, zealous to destroy.*

We must point out with crystal clarity, and to the best of our ability, what is wrong and what is right, what leads to life and what leads to death, what is of the flesh and what is of the Spirit.

But how sad—how unutterably tragic—when our condemnation of the flesh is made in the spirit of the flesh! And this we find is usually the case, for the loving, forgiving, reconciling, spiritual mind of Christ is so rare among men, even among men called brethren.

How quick we are to call down fire from heaven! How we like to feed our pride and self-esteem with what we like to call “righteous indignation” and “zeal for the Lord”!

Christ led a life of patience, and gentleness, and submission to evil, praying for his enemies, doing good to them that hated him, even as he taught his followers.

But on rare occasions, by the direct authority and inspiration of God, he spoke in burning condemnation of stubborn, entrenched wickedness and self-righteous hypocrisy which had seen the Spirit manifested in mighty power, and had presumptuously rejected it.

Because our flesh is evil, we would much rather copy him in the latter than in the former—much rather ape his special divine authority than follow his self-crucifying example.

*“Love suffereth long, and is kind; love seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things; love covereth a multitude of sins.”*

\* \* \*

The fruit of the Spirit—the mind of Christ—is *joy*. This must be our basic frame of mind—joy in God, joy in His infinite goodness and mercy—joy in the assurance that all things work together for good, joy that—regardless of the trial and discouragements of the passing present—we are on the winning side, the eternal side, the side of righteousness and power, the side that is guaranteed the eternal victory.

Joy that we have been shown the meaning and purpose of the present groaning travail of creation—that it is merely the brief birthpangs of a glorious eternal creation of righteousness—a new heaven and earth of eternal beauty.

These are the things to which God’s love has called us, and all our frustrations and struggles and problems are stepping stones to that glorious destiny.

If we have the mind of Christ, we shall be filled with an un-earthly joy and thankfulness that radiates to all around us. They will perceive, as men did of the apostles, that we have been with Jesus. We shall seek to communicate our joy to all, and embrace them in its transforming power.

We shall joyfully forgive seventy times seven.

We shall fervently pray for those who oppose and abuse us.

We shall eagerly return good for evil, thanking God for the opportunity that opposition gives us of manifesting the living power and beauty of goodness.

*And we shall do this with joy and kindness and thankful humility that God has entrusted us with just a little bit of His divine wisdom to manifest to men the beauty of holiness.*

\* \* \*

The fruit of the Spirit—the mind of Christ—is *peace*. Peace is harmony with God—*“Great peace have they that love Thy Law, and nothing shall offend them.”* We can never have peace while our heart is divided, or interested in worldly things. Peace can only come through single-minded devotion to spiritual things. Paul says to the Philippians (4:4-7), giving four sure, divinely-at-tested steps guaranteeing peace—

1. “Rejoice in the Lord.”

2. “Let your gentleness be manifest to all men.”

3. “Do not worry about anything.”

4. “But in everything”—(there is the key word)—“in everything by prayer and supplication with thanksgiving let your request be made known to God”—and the promised result is positive and inevitable—“*The peace of God, which passeth all understanding, SHALL keep your hearts and minds in Jesus Christ.*”

Do we have this peace of God which he describes in such marvelous terms? Do we experience this quiet, unassailable, joyful tranquility of which the world has no comprehension? We are invited to partake of it. The way is clearly shown—

1. *Rejoice in the Lord.*

In view of God’s infinite goodness, there is no other possible frame of mind for His children.

2. *Be gentle, loving, and forbearing toward all men.*

In view of man’s pitiful frailty and weakness, there is no other possible attitude for God’s children.

Gentleness is the key to all worthwhile relationships. It is self-control and spirituality—beauty and dignity and maturity of character. The flesh is naturally rough and crude, and if we have the mere facts of the Gospel without its gentle spirit, our zeal for God will be but fleshly self-assertion and rudeness.

3. *Do not worry about anything.*

Worry is distrust, fear, unfaith, disbelief, lack of trust in God.

4. *Draw near to God in everything and for everything—in thankfulness and prayer.*

Drawing near to God does not mean merely pious supplication. It means a quiet and consistent effort to approach unto the likeness of His glorious character and holiness.

This is peace. This is the mind of Christ. This is the mind of the Spirit—the overcoming of the flesh and of the world. This is the way of life—the only POSSIBLE way of life—“*To be fleshly minded is death; but to be spiritually minded is life and peace.*” “*If any man have not the Spirit of Christ he is none of his*” (Rom. 8:6, 9).

Paul commands (Rom. 12:10)—“*Be kindly-affectioned one to another, with brotherly love.*” This clearly does not refer to times and circumstances when this comes naturally, for then we have no need of the exhortation.

Its significant bearing is upon times when circumstances would provoke us to be otherwise. Brethren are always brethren, no matter how they act. They must some day answer for it as brethren. Our kindness and affection may be the one needful thing in winning a brother back to the way of life, so in failing to manifest them we may have a brother’s blood upon our hands

at the judgment seat of Christ. We are our brother's keeper, and it is the erring ones that most need our love.

\* \* \*

*In chapter 14 (of Romans) Paul expounds and manifests by example one of the deepest and most powerful aspects of the mind of Christ—a divine principle of conduct that can solve easily and simply nearly all problems among brethren.*

Paul is speaking of cases where the action of one brother, though perfectly legitimate in itself, causes concern or offence or distress to another. HERE is the great test of the mind of Christ—“*Let no man judge his brother, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. If thy brother be grieved with thy meat*”—or anything you may do that is not essential to be done—“*now walkest thou not in love. Destroy not him with thy meat for whom Christ died.*”

Christ gladly died for him, even while he was yet a sinner, in the hope of his redemption, but we willfully distress others and cause them to stumble by persisting in things which they do not believe are right.

*“It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak”* (v. 21).

If we persist in anything that troubles another brother or sister, we create tension and estrangement that gradually erodes ecclesial unity and frays the bonds of affection that are essential to sound ecclesial life. “*No man,*” says Paul in this chapter, “*lives to himself.*”

Our every act has an eternal, unchangeable effect, for good or ill. A small evil may have everlasting reverberations. Speaking on the same subject to the Corinthians (1 Cor. 8:13). Paul sums up his own mind, and the mind of Christ—

*“Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”*

The pre-eminent motive of love is the welfare of and the forbearing of one's own desires and advantage for the common good.

Whoever is not deeply imbued with this sentiment as the mainspring of their lives is NOT A BROTHER OF CHRIST and need expect no welcome from him when he returns. “*If any man have not the spirit of Christ, he is none of his.*”

*“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.”*

*“Let every one of us please his neighbor for his good to edification.*

*“For even Christ pleased not himself but as it is written, The reproaches of them that reproached thee fell on me.”*

Christ himself, the Son of God, the King of kings, the heir of the universe, pleased not himself, but chose the path of reproach and suffering and self-denial for the sake of others.

Paul again stresses this essential principle of godliness in writing to the Philippians (2:1-5)—

*“Fulfill ye my joy; be likeminded; have the same love; let nothing be done through strife or pride . . .*

*“Look not every man on his own things, but every man also on the things of others.*

*“Let this mind be in you, which was also in Christ Jesus. . .”*

—1986 Berean

---

## “Thou Numberest My Steps”

JOB 14-17

Once again, through God’s love and mercy, we are gathered around the Lord’s Table to do as he has commanded, *“This do in remembrance of me.”*

One more year has now almost ended and another is at the door. As we stop and look over the past year, many thoughts come to our minds. We remember our first meeting this year for the breaking of bread and how we with great desire looked forward in hope, that the ensuing year would bring the return of our Lord and Saviour.

As each Sunday has come and gone, we became all the more aware that the time for the Master’s return is near. Throughout this year many burdens have been borne and many things have happened in various ways. And yet these, with the Signs in the Times, surely indicate our Lord’s return is much closer then when we believed.

Waiting for his return, we are told to endure, and with patience, work out our salvation with fear and trembling. For us in these latter days, the key word “patience” stands out in our minds, for it is only through faithful patience—a patient waiting, working and struggling—that we may be able to gain that eternal perfect peace and rest in the Kingdom of God.

James says in chapter 1:4—

*“Let patience have her perfect work, that ye may be perfect and complete.”*

And in Rom. 12:12—

*“Rejoicing in hope; patient in tribulation; continuing instant in prayer.”*

In relation to Paul’s words, bro. Roberts wrote—

“It is God’s method of perfecting character and laying the

foundation of lasting joy. We may be quite sure, there is no mistake about it; God's way is the best.

"We may be quite sure that goodness will be all the sweeter and salvation all the more precious and the glory to God all the more fervent, for the prelude of suffering and weariness and waiting that goes before."

Trouble, if there be the right material to work on, removes the dross of the character, subdues and purifies and refines and ennobles and makes fit for the Kingdom of God. Therefore it is that the community of the glorified saints, as a whole, is described in the Apocalypse as—"Those who have come out of great tribulation."

\* \* \*

Now this is where the Book of Job comes in. It is interesting that we are able to read it at the end of each year. The purpose for this is for us to recognize that though suffering and enduring continues, the end will finally come with blessings far beyond what we can comprehend in our day of probation.

As we know, Job had many adversaries through his trials. We are in the same situation—adversaries surround us from day to day. It can take any form—turmoil in our lives, sickness, and sadness as we view this evil world, troubles which abound on every side, including adversaries that try our patience. Although the form of adversary may vary, we are no different than Job in his bitter trials. And since we suffer as he did, according to what the Father designates for us, yet in the end, if we hold fast, our blessing will come at the return of Christ. And how great a reward that will be!

There have been many exhortations given on Job by past and current brethren. And each exhortation has brought out many things that can help encourage us toward the Kingdom. That is the purpose of God's Word—to help us, to strengthen us, to see how others have borne their tribulations, and to know that in the day of account, the promised blessing will come. As Paul wrote in 2 Tim. 4:7-8—

*"I have fought a good fight, I have finished my course, I have kept the faith:*

*"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING."*

The "all them" is an application to us—if we have fought to keep the faith, there is a crown in store for us—if we love his appearing!

\* \* \*

After the onset of his trial and testing, Job is visited by his

three friends. Chapters 4-31 contain the arguments against Job and his replies to each. Eliphaz, Bildad and Zophar contended more and more strenuously, that Job's sufferings were for his many sins. Job agonizingly refuted these and maintained his integrity. Although he could not see clearly the reason for his trials, he nonetheless justified God in His dealings with men.

\* \* \*

In the next chapters, we will see the deepness of the attack that Job in his misery had to endure. As with the case of Christ, we are overwhelmed by the bitterness that came on them. In the light of what they endured, our trials and tribulations sink into insignificance, truly!

Eliphaz's first words, chapters 4-5, started the attack on Job. Here was a man suffering a terrible disease and now his friend was adding to his trial. Eliphaz said in chapter 4:7—*"who ever perished being innocent?"*—and later added that Job had neglected God (5:8). And in verse 17 he counseled Job—*"despise not thou the chastening of the Almighty"*—excellent words but wrongly directed to this righteous man of whom we are told—*"that man was perfect and upright, and one that feared God, and eschewed evil."*

Job's reply (chapters. 6-7) shows Job's grief amidst his pain and anguish—*"Oh that it would please God to destroy me, that he would let loose his hand upon me"* (6:9). Even in his deep pain he could not submit to Eliphaz's reproof. He knew he was not wicked, although he did not recognize the object of his trial.

\* \* \*

Bildad's first words came next (ch. 8). He reproached Job for his reply. He said—*"if thou wert pure and upright, surely now he would awake for thee . . ."* (v. 6). *"Behold, God will not cast away a perfect man, neither will he help the evil doers"* (v. 20). Bildad could not see far enough. God DID "awake," for Job's latter end was *"greatly increased"* (v. 6-7).

Job responded in chapters 9-10—he admitted the general principles of Bildad but denied his application of them. *"If I say, I am perfect; it shall also prove me perverse"* (v. 20). *"If I be wicked, why labour I in vain?"* (v. 29). *"My soul is weary of my life"* (10:1), he said in the throes of his pain, and now—*"Cease then and let me alone"* (v. 20).

\* \* \*

Zophar's first remarks came next in chapter 11 and they were bitter toward this man of God. He accused Job of being *"full of talk,"* and *"lies"* (v. 2-3). He even went as far as to say *"Know therefore that God exacteth of thee less than thine iniquity deserveth"* (v. 6). And added—*"If iniquity be in thine hand put it*

far away, and let not wickedness dwell in thy tabernacles" (v. 14). These words make us wonder how Zophar could make these statements as Job's friend—he certainly would have known the faithfulness of Job!

Job's reply to Zophar is in Chapters 12-14. His straight-forward words were for instruction to his three friends; and for the instruction of all God's children in their days of pain, sorrow and trials. He told his three friends—"Ye are forgers of lies, ye are all physicians of no value" (13:4). They made up reasons why Job suffered but they were as good for nothing physicians, unable to help, encourage or heal.

Job, still full of faith states in chapter 13:15—"Though he slay me, yet will I trust in him, but I will maintain mine own ways before him." And then he asks God—"How many are mine iniquities and sins? Make me to know my transgression and my sin" (v. 23). In this Job was afterwards answered by the Almighty (chapters 38-41), and after first being humbled to the dust, he was then exalted.

Then Job speaks the marvelous words of chapter 14, on the frailty of mortal life; of the responsible to God's purpose; of the wonder and power of God that will be shown in regard to His children who would fall asleep while waiting the day of deliverance from all evil and trials. He said of natural life—

*"Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (v. 4-5).*

*"There is hope of a tree, if it be cut down. That it will sprout again . . ."*

*"But man dieth, and wasteth away: yea, man giveth up the spirit (expires), and where is he?" (v. 7-10).*

*"So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (v. 12).*

This is the outcome of the law of sin and death—to be no more—evidence of God's righteous judgments on wicked men.

BUT, for the righteous there is this gracious promise as expressed by Job in verses 13-15—

*"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time [definite, time appointed], and remember me!*

*"If a man die, shall he live [again?] all the days of my appointed time will I wait, till my change come.*

*"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."*

And Job further added in chapter 19:25-27--

*"For I know that my redeemer liveth, and that he shall stand at*

*the latter day upon the earth: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."*

But for the moment, Job includes chapter 14:16—"*FOR NOW thou numberest my steps*"—proof that God was with him and would ultimately bless him. In God's mercy in calling us to the Truth chapters 14:13-15 and 19:25-27 have now become our hope and our greatest desire, as it was Job's!

\* \* \*

The second conversation now starts between Job and Eliphaz in chapter 15. Eliphaz charges Job with uttering "*vain knowledge,*" and reasoning with "*unprofitable talk*" (v. 2-3). "*Yea, thou casteth off fear, and restrainest prayer before God*" (v. 4). Then he uses the age and experience of the three against Job's comparative youth—"*With us are both the gray-headed and very aged men, much older than thy father*" (v. 10).

Job's reply to these things in chapter 16 is to the point—"*Miserable comforters are ye all*" (v. 2). He says that if he was in their place, he would strengthen the afflicted (v. 5), and not torment them. How much of a greater example is Job as we consider him and his words, even today thousands of years later!

\* \* \*

In all these things that we have seen from our reading in Job, we can also see in him whom we are here to remember this morning—the Lord Jesus. And in considering Job we can see further types and examples. Is it not remarkable how the Word of God from Genesis through to Revelation is one Book for all intents and purposes? Let us rejoice in that we see the following beautiful types in the purpose of God—

1) Job, like the Patriarchs, Prophets, David, Solomon and many others, was a type of Christ.

2) Job means "Hatred, Persecuted," and his name fits his experience—So Jesus was "despised and rejected of men" and "abhorred" by his nation. They open wide their mouths against Job (16:10), as they did against Christ, as David also prophetically wrote of him in Psa. 22:13. As with Job (17:6), of Christ it is also stated in Psa. 44, "*he was also a byword.*"

3) Job was also termed the "greatest of the men of the East," and greater still at the end—Jesus, in the days of his flesh, was great, and at his second coming will be the greatest Prince of "the Kings of the East."

4) Job prayed and offered sacrifices—Jesus did and does the same. He prays for those whom the Father had given him, and for those who would after believe on him (Jn. 17:20). He was the "great offering." He is a priest over God's House; a greater than Job.

5) An adversary was found among the Sons of God and further adversaries persecuted Job—The same occurred with Jesus—Judas betrayed him for 30 pieces of silver; the Scribes and Pharisees taunted him; he was delivered up to be crucified by his nation, who refused to accept him as a “*man of God*”—again, like Job.

6) Job looked to the latter days for the resurrection of the dead and for his immortalized Redeemer standing in the earth—Jesus is the “*resurrection and the life*,” and through him will Job and those faithful ones like him gain life eternal.

7) God turned away the captivity of Job (42:10) when he prayed for his “*friends*.” Jesus having prayed for his enemies—“*Father, forgive them for they know not what they do*,” God “*turned his captivity*,” so that he “*led captivity captive*.” He is the “*Heir of all things*.” When Jesus does return, a new and happy family will yet gather around him, as Job’s new family were around him (42:13-17). To have a part in that future day of glory and joy, we must be like Job and “*endure*” patiently that we might be accounted worthy of a place in the Kingdom.

\* \* \*

And to end our remarks this morning, we quote from Habakuk’s exhortation in chapter 2—

*“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov’d.”*

*“And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.”*

*“For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, IT WILL NOT TARRY.”—K.D.C.*

---

## Current Events Fulfilling Prophecy

### A MORE TROUBLED WORLD

In his final overseas trip before exiting the White House next January, Mr. Obama stood alongside his German counterpart Angela Merkel at a press conference in Berlin, warning against a “*meaner, harsher, more troubled world*.”

The winds of change are sweeping through the West, challenging decades of conventional wisdom, overturning the dominant liberal consensus, and reviving a greater sense of national identity and self-determination. Without a doubt, the extraordinary victory by the Vote Leave campaign in Britain’s EU referendum was a precursor to the November presidential election in the US,

with an emphatic humbling of the political establishment against all odds and all expectations. Though the Brexit campaign was in many respects different to that of Mr. Trump in both style and messaging, both succeeded in delivering a political earthquake that shook the global political order.

Above all, the Brexit victory was a huge blow to the European Project and the idea of supranationalism. Europe's ruling elites, from Brussels to Paris and Berlin, fear its impact, with the potential unraveling of the entire EU over the next couple of decades. If Brexit is a success, as seems increasingly likely, others will follow. And the US will now likely play an important role in helping to ensure that Brexit works, with the new President and a Republican-dominated Congress in favor of a US-UK free trade deal.

Britain's vote to leave the EU was not only a defeat for the Eurocrats, it was also a slap in the face for President Obama himself, who had invested heavily in supporting the Remain campaign, with his menacing threat of Britain being at the "back of the queue" for a trade deal if it voted for Brexit spectacularly misfiring.

The Brexit win demonstrated that sovereignty matters, and that attempts to suppress it will fail in the long term. It is hard to believe that the European Union will survive in its current form, with increasing tensions over the refugee influx, a mounting eurozone debt crisis, and a growing Islamist terror threat assisted by gravely inadequate border controls.

Supranationalism goes against the grain of history and human instinct, and will surely go the way of the dinosaur. But it must not be replaced by isolationism or protectionism, and to their credit the leaders of the Brexit movement presented a vision for Britain that revolved around free trade, free markets and assertive leadership on the world stage, centered upon core alliances. Those alliances include the Anglo-American Special Relationship and the North Atlantic Treaty Organization.

Against the backdrop of an increasingly dangerous world, with the rise of ISIS, a resurgent imperial Russia, and the prospect of a nuclear-armed Iran, the US and Great Britain must be prepared to lead—*CNN, 11/16*.

**It is evident from the developments over the last few years that the world is on the cusp of a political earthquake and fragmentation of severe proportions. The age of liberalism, which under the guise of generosity and tolerance has only generated an upsurge in the worst characteristics of human self-gratification and pleasure-seeking, seems to be giving**

way to a new era of autocrats and far-right nationalism that is steadily driving the nations to a war-footing unseen in decades.

The great sociological and economic experiments developing out of WWII—the UN, the European Union, and the Eurozone—are showing severe cracks under the strain of an onslaught of refugees, the rise of militant Islam, and Russian interference. Europe, faced with economic turmoil from a myriad of challenges ranging from massive refugee camps to Brexit to U.S. demands to start funding more of its own military, is losing its collective will to enforce sanctions against Russia.

All of this is to be gladly received, because it is the purpose of Deity to submit Europe to a powerful autocrat, who will look on the great European Union experiment and subsequent weakness as an indication that modern Europe can be united under one capital, but only successfully if someone strong enough, like a Napoleon, were to appear on the scene. The Scriptures designate this individual as a Russian, under the appellation of “Gogue” in Ezekiel 38.

#### RUSSIAN SUCCESSES

**Certainly Russia’s current leader is enjoying seeing the effects of the tremors now being felt by the EU—**

For Vladimir Putin, the wins just keep on coming. For those who believe in the idea of “the West”—a bloc of countries that has stood opposed to Mr. Putin for the past two years—it’s shock after shock.

Less than a week after Donald Trump’s stunning triumph in the United States—a victory the president-elect’s opponents claim was half-made in Moscow—two European countries looked set to vote in their own pro-Kremlin presidents.

Bulgaria has been a member of NATO since 2004 and the European Union since 2007, but it elected a leader who used to fly a fighter jet for his country when it was a member of the Moscow-led Warsaw Pact (he later also flew for NATO), and who believes the EU should drop its sanctions targeting Russia over the 2014 annexation of the Crimean Peninsula from Ukraine.

Meanwhile, tiny Moldova, once the smallest republic in the Soviet empire, threw its hands up after nearly a quarter century of conflict with its former masters in Moscow. The country elected a pro-Kremlin candidate who campaigned on ending a long war against Russian-backed separatists in the east of the country and applying for membership in a Moscow-led trading bloc.

Both results were bad news for Ukraine, which is locked in its own conflict with Moscow-backed militias. Unable to challenge Russia militarily, Kiev had hoped Western sanctions would even-

tually force Moscow to end its meddling, and to return Crimea. That ending seems far less likely today than it did [even] a week [previous].

And there were more signs that “the West”—as it has existed since the end of the Second World War—is fragmenting fast.

Bulgaria’s president-elect, General Rumen Radev, joins a growing club of EU leaders who have questioned whether two-plus years of economic sanctions against Russia have done anything but make both sides poorer. The argument helped Gen. Radev win the support of voters.

“We should not look on Russia as an enemy,” Gen. Radev said during the campaign. While he said he has no intention of taking Bulgaria out of either NATO or the EU, he has referred to Crimea as a “de facto” part of Russia.

Hearing those words from an incoming EU leader will be music to Mr. Putin’s ears. Just as welcome to the Russian President will be the early signs that Moldovans also voted in a pro-Moscow leader. Socialist leader Igor Dodon used photographs of himself meeting with Mr. Putin as campaign billboards. Mr. Dodon’s key election promise was to end the 25-year-old conflict over the eastern region of Trans-Dniester, which is controlled by pro-Moscow separatists and patrolled by Russian peacekeepers. Mr. Dodon has also said he plans to end Moldova’s long effort to join the EU, and to focus instead on joining the Moscow-led Eurasian Union.

“We don’t need destabilization and we don’t need confrontation, which somebody is trying to make,” Mr. Dodon said. Though Romanian is by far the most widely spoken language in Moldova, Mr. Dodon made his remarks in Russian—*Globe&Mail*, 11/16.

**What was not mentioned by the Western media is that as much as Putin is delighted, Turkey’s President Erdogan will be equally troubled by these same advances. Russian influence continues to spread along both eastern and western shores of the Black Sea, slowly but surely forming a noose around Turkey.**

#### LIBERAL DEMOCRACIES WEAKENING

**Western powers are beginning to recognise that their efforts to create a ‘tolerant society,’ while preaching peace through democratic multiculturalism, have developed nothing but a frightened society with no coherent identity. The world sees this disintegration and perceives that the democratic powers are weakening—especially when the most militarily powerful democracy begins to turn inward, and the most influential European democracy decides to cut ties with the mainland. Autocratic rulers, therefore, are emboldened to take power. The following analysis is quite telling—**

Yascha Mounk, a lecturer in government at Harvard, has spent the past few years challenging one of the bedrock assumptions of Western politics: that once a country becomes a liberal democracy, it will stay that way.

His research suggests something quite different: that liberal democracies around the world may be at serious risk of decline.

Mr. Mounk teamed up with Roberto Stefan Foa, a political scientist at the University of Melbourne in Australia. They have since gathered and crunched data on the strength of liberal democracies.

Their conclusion is that democracies are not as secure as people may think. Right now, Mr. Mounk said in an interview, “the warning signs are flashing red.”

Political scientists have a theory called “democratic consolidation,” which holds that once countries develop democratic institutions, a robust civil society and a certain level of wealth, their democracy is secure.

For decades, global events seemed to support that idea. Data from Freedom House, a watchdog organization that measures democracy and freedom around the world, shows that the number of countries classified as “free” rose steadily from the mid-1970s to the early 2000s. Many Latin American countries transitioned from military rule to democracy; after the end of the Cold War, much of Eastern Europe followed suit. And longstanding liberal democracies in North America, Western Europe and Australia seemed more secure than ever.

But since 2005, Freedom House’s index has shown a decline in global freedom each year.

According to the Mounk-Foa early-warning system, signs of democratic deconsolidation in the United States and many other liberal democracies are now similar to those in Venezuela before its crisis.

Across numerous countries, including Australia, Britain, the Netherlands, New Zealand, Sweden and the United States, the percentage of people who say it is “essential” to live in a democracy has plummeted, and it is especially low among younger generations.

Support for autocratic alternatives is rising, too. Drawing on data from the European and World Values Surveys, the researchers found that the share of Americans who say that army rule would be a “good” or “very good” thing had risen to 1 in 6 in 2014, compared with 1 in 16 in 1995.

That trend is particularly strong among young people. For instance, in a previously published paper, the researchers calcu-

lated that 43% of older Americans believed it was illegitimate for the military to take over if the government were incompetent or failing to do its job, but only 19% of millennials agreed. The same generational divide showed up in Europe, where 53% of older people thought a military takeover would be illegitimate, while only 36% of millennials agreed—*NYTimes*, 11/16.

We note the qualifier made early in the above article—liberal democracies. Democracy as a principle still has an agitating role to play, as the people continue to elect officials to represent them, which are styled in the Scriptures as “demons” in Rev. 16:13-14—

*“I saw three unclean spirits like frogs . . . they are the spirits of demons, working miracles.”*

Dr. Thomas wrote—“The dæmons of this prophecy are official personages engaged in doing or working out, signs, wonders, or remarkable events; all tending, in their combined operation, to the development of the situation termed ‘the war of that great day of the Deity who is Almighty’ . . . Thus, the governments of the world and their high agents and officials, are a system of power, ordered, or arranged, by the Deity. They occupy a position in “the Air” (ch. 16:17), or political firmament, intermediate between Him and mankind in general. They are therefore Dæmons, a superior order of agents to the common herd” (*Eureka*, Vol. 3, p. 554) .

In a democracy, the political will of an individual (autocrat/dictator/king) gives way to the political will of the people, by proxy. Representatives are elected and put into power to reflect the people’s will, and these are the “demons.” Under a liberal democracy, the people’s will is reflected in a spirit of liberality, high tolerance, and lax permissiveness leading to depravity. But now, the people are angry. They have voted to sever Britain from the EU and slain the political life of British PM David Cameron. They have voted to put an anti-liberal into power in the U.S., Bulgaria, and Moldova. They threaten to put into authority those that have close ties to Nazism, white supremacy, and so forth. Liberality is under siege.

Distinct from the particular demons of Rev. 16:13, which worked (and continue to work) from Vienna, Constantinople, and Rome, the demons of the world’s democracies are reflecting a general and unmistakable tendency to war in the minds of the populace, from the largest military power to the smallest. And angry people are much more inclined to seek out militaristic and autocratic leaders who may very well lead them to war.

*“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them*

*come up: Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong*" (Joel 3:9-10).

*"And the nations were ANGRY, and thy wrath is come, and the time of the dead, that they should be judged"* (Rev. 11:18).

*"Woe to the multitude of many people, which make a noise like the noise of the seas; And to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters"* (Isa. 17:12-13).

*Thus the world slowly but surely prepares for the day of war, and the culmination of the purpose of God—"to gather them to the battle of that great day of God Almighty . . . into a place called in the Hebrew tongue Armageddon"* (Rev. 16:14-16).

#### OBJECT OF ESPECIAL HATRED

This anger of the nations is manifesting itself in a number of ways, most notably in supporting hardline figures over the 'soft liberal' of previous years. But note the especial object of the rising displeasure in Europe: The Jew—

To be Jewish and European today is to wonder just who can be trusted. If you're one of the 1.5 million Jews of Europe, you're still coming to terms with the string of shocking terrorist attacks on Jewish primary schools, museums and markets over the past five years; many have come to distrust their Muslim neighbours.

*Yet there's a growing sense now that, as terrifying as this threat is, it may be the lesser of their worries. This year's dramatic political shifts have led many to worry about a far larger, non-minority group, a surprising number of whom seem to be returning to anti-democratic, anti-minority politics aimed at Jewish populations.*

Until recently, far more attention was focused on the first threat. That's because the far-right parties, such as France's National Front, Britain's UKIP and the Alternative for Germany, have in recent years tried to gain mainstream democratic credibility by attempting to kick out their overtly anti-Semitic officials, claiming to be tolerant of Jews and making supportive noises about Israel.

The problem, though, is that citizens who support these parties have not all gone along on this symbolic ride. If Europe's far-right parties have stopped talking about "devious Jews" and instead use euphemisms such as "globalists" and "cosmopolitan elites," their supporters are translating it back. It has become acceptable for many to speak openly against Jews, Muslims and even democracy itself.

To understand this, it's worth following the work of Yascha Mounk, a Harvard University scholar. Two years ago, he published *Stranger in My Own Country*, a memoir of his life as a young German Jew. It noted that the Christian Europeans around him,

while *professing liberal tolerance*, were continuing to treat Jews such as himself as different, other or outside. In an essay titled “Europe’s Jewish Problem,” he linked these observations to the rise of the new right-wing populist movements.

“Europe’s political climate is more hostile to Jews now than at any time since the second intifada,” he wrote. But he concluded that it wasn’t Muslim anti-Semitism leading the trend; rather, *it was the far larger populations of Christians*. As he noted, the number of Spanish citizens who express unfavourable views of Jews is almost 50%; Muslims make up less than 3% of Spain’s population. So “*a European anti-Semite remains far more likely to be Christian than Muslim.*”

A recent large-scale survey of *French* attitudes toward Jews by political scientist Dominique Reynié found that . . . the many people who support Marine Le Pen’s National Front party were even more likely than Muslims to agree with Jewish-conspiracy claims such as “Jews use their status as victims of the Nazi genocide for their own interest” or “the Jews are responsible for the current economic crisis.” And they were almost equally likely to support statements such as “there is a Zionist conspiracy on a global scale,” at rates twice as high as the general population. Muslims make up only 7% of the population of France, but Ms. Le Pen commands at least one-fifth of the population, and her support is rising fast—*Globe&Mail*, 12/16.

This state of affairs for the Jews demonstrates before our eyes the validity and truth of the Scriptural passage that has Israel as the centre of the purpose of Yahweh. Jacob’s troubles are for a time only, and Yahweh will surely use rising national anger and common animosity against the Jews to gather all nations to the land of Israel for punishment; there at last to send forth his army for the defense of his people.

***“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel . . . Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about . . . The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake.***

***“But the LORD will be the hope of his people, and the strength of the children of Israel” (Joel 3:1–16).—T.D.C.***

## “Firstfruits Unto God”

BY BROTHER E.W. BANTA

IN Lev. 23 we read of the three annual feasts that Israel were commanded to observe after they settled in their land. The FIRST of these was the Passover in the month Abib, the first month of their sacred calendar, which was so designated when the Passover was instituted in the land of Egypt (Ex. 12:2). The Passover lamb was killed in the evening of the 14th day, and then followed 7 days in which unleavened bread must be eaten. But on the eighth day, a special wave offering was required—“*Ye shall bring a sheaf of the firstfruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you. On the morrow after the Sabbath the priest shall wave it*” (Lev. 23:10-11).

The SECOND feast came 50 days later—“*And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number 50 days ... ye shall bring out of your habitations two wave loaves . . . they are the firstfruits unto the Lord . . . And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord*” (vs. 15-20).

The THIRD feast came in the 7th month, called the Feast of Tabernacles, or—“*The Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labor out of the field.*” This began on the 15th day, for 7 days, during which Israel dwelt in booths of—“*The boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.*” At this Feast of Tabernacles there was also a special observance on the 8th day—“*It is a solemn assembly: ye shall do no servile work.*”

\* \* \*

FOR the careful student of the Word, these things are full of meaning, and as we look into them we see the richness and depth of the wisdom and knowledge of God. We will not fail to remember that all of the first-born, both of man and animals, belonged to God, and in addition they had the command—“*The first of the firstfruits of thy land shalt thou bring into the House of the Lord thy God*” (Ex. 23:19). Thus the first and best of everything that came to hand in Israel must be given to God, as a constant reminder that God demanded first place in their lives.

We are able, too, by reference to the later revelations as contained in the New Testament, to find the meaning of the ordinances connected with the 3 annual Feasts. Paul says (1 Cor. 15:20)—“*Now is Christ risen from the dead, and become the firstfruits of them that slept.*” Now we remember that the record says that he rose on the “morrow after the Sabbath,” on the first day of the week, after the Passover which he ate with his apostles on the night in which he was betrayed. He was, then, the antitypical barley sheaf that Israel was commanded to wave on the first day of the week at the end of the Passover, and his resurrection coincided exactly with this annual ordinance.

Pentecost (50 days later) was also called the “Feast of Firstfruits,” because two loaves of the first ripe grain were waved on that day (an

8th day also). Paul connects this with the resurrection of the saints at the coming of Christ—“Every man in his own order: Christ the firstfruits, afterward they that are Christ’s at his coming.” These are again referred to as the firstfruits in Rev. 14:4—“These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Also in James 1:18—“Of His Own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures.”

The resurrection of the firstfruits is called the “first resurrection,” not with reference so much to the time of its occurrence but because it is the resurrection of the firstfruits—“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a 1000 years.” (Rev. 20:6). The word “resurrection” in this passage refers only to those who are the subjects of a resurrection unto LIFE (John 5:29), as is evident from the words, “on these the second death hath no power.” The wicked and rejected die the second death.

The Feast of Ingathering (Tabernacles) was typical of that great number both from the dead and living of the Millennium that will be brought into the fold at the end of the 1000 years’ reign of Christ and the Firstfruits who reign with him. This comprises the “rest of the dead” (and living) who make up the full number of those the Father hath given Christ. Together with the Firstfruits, they constitute the New Heavens and New Earth that John saw (Rev. 21:1)—“AND GOD HIMSELF SHALL BE WITH THEM, AND BE THEIR GOD.”

---

### One Hundred & Thirty Five Years Ago (Continued from page 432)

THE second article, again by bro. Thomas, was “Beware of Whited Sepulchers”—

“Woe unto you, scribes, Pharisees, hypocrites, for ye key up the kingdom of the heavens against men; for ye neither go in yourselves, neither suffer ye those that are entering to go in.” These men resisted the preaching of Jesus, whom the common people heard gladly, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom. Now, how perfectly parallel is this with the conduct of the scribes and Pharisees of our own times. The ecclesiastics, however divided among themselves they may be, are well agreed in this, to oppose with all their might us who preach the Gospel of the Kingdom.

—Herald of the Kingdom, 1861

\* \* \*

A third article by Bro. Thomas was added to the magazine entitled “A Wild And Frantic Speculation.”—

This false morality, and false religion, the Scribes and Pharisees had brought to such perfection that the people seem to have given with great liberality . . . also that the moral guilt attached to these gifts, was a chief cause of the downfall of the Temple and Jerusalem is manifest from Luke 21:5.

There is in the working of the great religious system extant, a vanity, an ostentation, an avarice, an idolatry of gold and sil-

ver, which is as great now as ever was the abomination of the Pharisaical system in Judea, or the mendicant system in old Rome. But the time is at hand when there will not be one stone of the system left upon another.—*Herald of the Kingdom, 1861*

\* \* \*

**NOTES: On the inside cover, bro. Roberts in answering various questions, touches on interesting subjects which are as important today as then—**

1. There are several passages that plainly declare that the Mosaic law is no longer in force: 2 Cor. 3:11-14; also verse 7; Gal. 5:1-4; Col. 2:14-17; Heb. 9:9-10; 10:1-4; also Acts 15:24 has a bearing.

2. We have no fellowship with those who hold the detestable doctrine that betrothed persons may act as husband and wife. It is a subject on which we will hold no parley, whoever is concerned, or whatever may be the consequences springing from our utter intolerance of this evil. It is one of the questions on which our colours are nailed to the mast, and our motto 'No surrender' if we sink.

\* \* \*

**BRO. Roberts, because of his constant efforts for purity and holiness in the Truth, was oftentimes subject to unfair and unjustified criticisms—**

It is reported to us that a certain adversary of the Truth 'says many hard things of Dr. Thomas, and says bro. Roberts has brethren as servants, and won't allow them to dine with him; and that bro. Roberts lives in a fine house, and has carriages and teams—more than one—and is worth some fifteen or twenty thousand dollars.'

Those who know the facts will only smile at such extraordinary statements. The *Editor* lives in the house now that he has rented for 17 years past; and as to its being a fine one, that is a question of comparison. Compared with a log hut in the backwoods, it would probably be considered fine. We do not complain. We are thankful to God for a comfortable shelter from the humid skies of Great Britain; but, compared to what is usual in such cases, the house is so fine that a brother, when he visited us, said he felt ashamed that the *Editor* of the *Christadelphian* should be in such a house.

'Manservants and carriages!' It is the first that we have heard of them. Another brother helps at the office, and sits at the same table as often as occasion may call; a handcart—a basket on wheels—conveys parcels to the post office. This is probably the origin of the tale. As for teams, we are at a loss to account for the fancy, unless it be that occasionally we have ridden in a brother's conveyance. As for 'estate,' our readers have but to read the prospectus of *Seasons of Comfort* in the *Christadelphian* for Sept. 1879, to learn the truth—modified only by the changes involved in the paragraph on renewal in the *Christadelphian* for last October.

**Bro. Roberts, after stating these things, said—**

We notice the fables merely because they are being made use of to prejudice the minds of brethren where argument fails to

make its intended impression. If people will be poisoned by lies and slander, they must be left to themselves. But sometimes people are poisoned without knowing the false nature of the poison. For their sakes, we notice and contradict the statements referred to.

\* \* \*

**DURING a visit to Scotland, bro. Roberts gives an account of some of the things that had occurred and his observations in relation to them—**

A night's restoring rest at my brother's house (David Roberts), brought Sunday morning and the assembly of the brethren for the breaking of bread at the Oddfellows' Hall, Forest Road. (He then comments generally)—The brethren meet in the most miscellaneous places throughout the world—mostly holes and corners; not quite so bad as the dens and caves of prophetic acquaintance. But whatever sort they be, they will all shortly be forsaken, and exchanged for places of glorious habitation and assembly, when the government of the whole earth shall have been transferred to Jesus and the saints.

**On Dundee—**

The brethren are few, poor, and struggling here, numbering about 20. There is a larger meeting of the quasi brethren, known as Dowieites; but they are a hindrance instead of a help, holding what elements of the truth they possess in a faltering, uncertain, indefinite sort of way, while mixing therewith corrupting doctrines held by the apostacy.

*(The Dowieites, were separated from by bro. Roberts and the brotherhood because of their false teaching in relation to man's nature. They taught a form of immortal-soulism.)*

**On relations and friends not in the Truth—**

In Aberdeen, there were several to claim acquaintance and kin with the Editor on the score of place of nativity. Claims on this ground never had any strength with him, because he was early taught by the Word to know no man after the flesh. If they had little strength at the beginning, they have none now when nearly 43 years acquaintance with the ways of man have enabled him to see how futile and ignoble is human life divorced from God and His glorious purpose. But friends in the flesh cannot understand this, and they peep around the corner on the strength of their claims. However, the cases were wonderfully few: for from the circumstance that at 13 years of age, the Editor's heart was smitten by the Hope of Israel, it came to pass first, that at no time has his life run in the channel of flesh relationship, and secondly, that most of his friends in the flesh are likewise professed fellow-citizens of the commonwealth of Israel.

**On visiting in Irvine, Scotland—**

The reason of the present visit so early, was the giving of a promise on the last occasion. (*Promises are of sacred obligation with all the sons of God*). The last visit was a very hurried one—lasting only 5 hours; this visit extended over two days. The *Editor* intended to rest the first evening, having travelled all the way from Aberdeen after a lecture on the previous eve—

ning in that city; and to lecture on the second.

However, he had failed to make intimation to this effect, and he was somewhat appalled to discover that the brethren had advertised the lecture for the first evening. He was tired out and unfit to lecture . . . There was nothing to be done but get through it the best way possible. This he did, but not without effects from which he has not yet recovered.

The old internal weakness that felled him for six weeks nine years ago is ever ready to come to surface with overstrain; otherwise, he is well and looks well, and friends cannot reconcile appearances with the need for careful driving. However, it was no one's fault but his own in this case. An audience of about 100 persons—a good audience—assembled to hear what the Scriptures had to say on immortality.

\* \* \*

#### **ON the usefulness of the *Christadelphian* Magazine:**

We have received many encouraging letters touching the usefulness of the *Christadelphian*. The writers will please accept acknowledgement in this form, as it is impossible to do so privately in so large a number of cases.

\* \* \*

#### **THE Signs of the Times: On the Jews and the Holy Land—**

The persecution of the Jews is doubtless destined to play an important part in accelerating the already begun appointed partial return to the land of their fathers.

*(Another encouraging sign that things were truly starting to move in the direction of the Jewish restoration. We can well imagine the excitement of the bre. and sis. as they saw these things beginning to happen)*

\* \* \*

#### **INTERESTING thoughts from the Ecclesial News section: On re-immersion—**

A sister, upon mature consideration, and on account of heretical doctrines taught at the Renunciationist meeting, and an unsatisfactory knowledge of the things of the Name and the doctrine of the devil, was re-immersed, and has been reunited with us in full fellowship; Lake Ontario being the typical grave out of which she arose to newness of life, by faith in Christ Jesus. At the examination we followed the 'Birmingham Statement of Faith,' item by item. If brethren everywhere would adopt the 'Statement of Faith,' each new brother and sister would have it as a reference for their faith and belief when immersed, which might save many doubts and re-immersions.

*(In the 1870s, brethren arose who renounced and assailed the Truth on the nature of Christ. These Renunciationists, as they were called, taught that the death of Jesus was not in any sense necessary for his own salvation; that he offered an 'unforfeited' life in payment of the penalty incurred by Adam. Bro. Roberts' two pamphlets, "The Blood of Christ" and "The Slain Lamb" were written in answer to these errors. These booklets are worthy of our study at any time, especially so today when the Truth is being attacked from various quarters. The Statement of Faith is another one of the blessings we have received from our faithful brethren of the past. The suggestion of all having a copy at baptism is a good idea. This way, all are made aware of the foundation points and the reason for them; and have a reference for the faith and belief they have accepted).*

## 2016 BEREAN INDEX

### TITLE—PAGE NUMBER

A Brother Beloved 228  
A Living Sacrifice 51  
Books Available 215  
Firstfruits Unto God 426  
Grace, Mercy and Truth from God 14  
Hath God Cast Away His People 268  
Holiness and Peace with God 87, 123  
Holy, Holy, Holy, Lord God Almighty 74  
Hymn: God Cares 96  
I Do Rejoice and Will Rejoice 158, 196  
Let Your Loins Be Girt About 254  
Preface to Bible Companion 60  
Seal Not the Saying of the Prophecy  
201, 238  
The Bond of Perfectness 299, 335  
The Father of Lights 129  
The Hand of Our God Is Upon Us 264  
The Kingdom of God 20  
The Lightstand 110  
The Man Christ Jesus 163  
The Mind of Christ 371, 407  
The Morning Cometh 338, 377  
The Need for Prayer 309  
Thou Numberest My Steps 413  
Thy Kingdom Come 326  
Watch Ye Therefore 93

### SECOND VOYAGE TO AUSTRALIA

7, 46, 82, 116, 151, 188, 222, 258,  
294, 328, 368, 405

### CURRENT EVENTS

22, 61, 97, 133, 169, 203, 242, 277,  
312, 360, 381, 418

### 135 YEARS AGO

36, 72, 108, 144, 180, 216, 252, 288,  
324, 360, 396, 432

## STUDIES AND THOUGHTS

Daniel's Little Horn And the 70 Weeks 39  
Daniel's Visions—A Divine Unveiling of  
the Future 183, 219, 255, 291  
Elijah In Heaven 111  
Messiah the Prince Cut Off by Little Horn 39  
Spirits in Prison 111  
The Common Versus the Scriptural Idea  
of Religion 111  
The Glory of Christ At His Coming 75  
The Gospel of the Kingdom 147  
The Key to the Understanding of the Bible 147  
The Little Horn Broken by Messiah 39  
The Rest of the Dead 327  
The Sign of the Son Of Man Indicative of  
his Power and Great Glory 3  
The Slaying of the Beast 363  
The Sufferings of Jesus 111  
The Throne of David 399  
Who Baptized the Apostles? 75

### BIBLE PUZZLES

Buying, Selling, Payment, Cost 252, 287  
Children 35  
Colours 288, 323  
Commandments of Christ 396, 431  
Expressions 180, 215  
Fathers and Sons 324, 359  
Parts of Persons Bodies 216, 251  
Possessives 144, 179  
Proverbs 432  
Singing, Dancing, Rejoicing 108, 143  
The Number 3, 360, 398  
Until 36, 71  
Weeping, Crying, Mourning 72, 107

### ECCLESIAL NEWS

London, Ont. 2, 362  
Webuye, Kenya 182  
Whangarei, N.Z. 290

---

## November Answers—“Commandments of Christ”

1. Doers
2. Swear
3. Commandments
4. Enemies
5. Scriptures
6. God's words
7. Example
8. Faith
9. Forgive
10. Deceive
11. Submit
12. Love
13. Obey
14. Thanks
15. Patient
16. Forbearing
17. Heartily
18. Honest
19. Pray
20. Fellowship
21. Glory
22. Covetousness
23. Murmuring
24. Well doing
25. Blame
26. Renewed
27. Kind
28. Psalms
29. Redeem
30. Wait
31. Suffer
32. Constraining
33. Sight
34. Disorderly
35. Ready
36. Watch
37. Harden
38. Humility
39. Care
40. Readeth

# One Hundred & Thirty-Five Years Ago

*The Christadelphian, December, 1881*

**BRO. Roberts** opened the *Christadelphian* with an article by bro. Thomas. It was on the subject of *"Shall He Find Faith in the Earth?"*—

The time of the coming of the Son of man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find "the Faith" upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of Man; but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of "Names and blasphemy" which fills the world.

*(Continued on page 427)*

## BIBLE PUZZLE—"Proverbs"

- |                                      |                                           |
|--------------------------------------|-------------------------------------------|
| 1. Incline ear unto ...              | 21. It is not for kings O ...             |
| 2. Path of just as ...               | 22. Remove not ...                        |
| 3. ... despise wisdom ...            | 23. Soft tongue breaketh the ...          |
| 4. Cold water to thirsty so ...      | 24. ... causeth contentions to cease      |
| 5. Way of wicked is as ...           | 25. Righteous never be ...                |
| 6. Earring of gold so wise ...       | 26. Withhold not correction from ...      |
| 7. Lips of strange woman drop as ... | 27. Fool uttereth all his ...             |
| 8. (God's) secret is with the ...    | 28. Who can find ...                      |
| 9. Poverty cometh as one that ...    | 29. ... and destruction never full        |
| 10. Deliver thyself as roe from ...  | 30. Confidence in unfaithful man like ... |
| 11. Wisdom is better than ...        | 31. He that trusteth own heart is ...     |
| 12. Wine is a ...                    | 32. Every fool will be ...                |
| 13. Buy the ... sell it not          | 33. Merry heart doeth good like ...       |
| 14. Wisdom hewn out ...              | 34. ... and honor are her clothing.       |
| 15. Keep my ... as apple of eye      | 35. Despise not ... when she is old       |
| 16. He that refraineth ... is wise   | 36. A gift is as precious ...             |
| 17. As smoke to eyes so is ...       | 37. King's wrath as roaring of ...        |
| 18. Where no ... strife ceaseth      | 38. Binding a stone in ...                |
| 19. Boast not thyself of ...         | 39. Favor is ...                          |
| 20. Even ... known by his doings     | 40. He that tilleth land have ...         |

Bone	Hell	Mind	Sling
Bread	Honeycomb	Mocker	Sluggard
Broken tooth	Hunter	Mother	Stone
Child	Law	Old landmark	Strength
Child	Lemuel	Removed	Talebearer
Darkness	Lion	Reprover	Tomorrow
Deceitful	Lips	Righteous	Travelleth
Fool	Lot	Rubies	Truth
Fools	Meddling	Seven Pillars	Virtuous Woman
Good news	Medicine	Shining Light	Wisdom

**\$15.00 U.S. per year**

Printed in the USA

**Australian subs** (make payable to) bro. Jeff Hodges, PO Box 1999, Esperance, W. Australia 6450; phone (0890) 712894. **\$15.00 (Aust.)**

**Canadian subs** to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Email: kdclubb@rogers.com **\$15.00 (Can.)**

**New Zealand subs** to bro. Ron Crocker, 4 Wai Place, One Tree Point, Ruakaka 0118, New Zealand; phone 64-9-432-7954 **\$20.00 (N.Z.)**

**U.K. subs** to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Email: kdclubb@rogers.com **£9.00 (U.K.)**

**USA subs** to bro. Tim Calk, 3540 Pineridge, Houston, Texas, USA 77009; phone (713) 861-2263. **\$15.00 (U.S.)**