

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence 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 teachings of the papal and protestant churches of the world.

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

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

CANTON, Ohio—2910 Second St. NW; phone 488-1356—S.S. 10 am; Memorial 11 am; Bible Class Wed. 7:30 pm in homes. Bro. Braden Edwards, 3700 Lincoln St. East, Canton, Ohio 44707.

IT is with great sorrow that we have to report that our bro. Kenneth and sis. Geneva Passwater, also sis. Nellie Parr, have left us to join another group. We pray they will see their error and return with us, for we miss them so much.

We have had a long and profitable association with one another. It is with much grief that we watch our brothers and sisters leave us with the coming of our Master so near to call us to stand together on that great judgment day.
—bro. Braden Edwards

RICHARD, Sask., Can. S0M 2P0—Memorial 10 am; S.S. classes 12 noon; Lect. last Sun of month 8 pm; Eureka Class Wed. 8 pm. Bro. Arthur Jones, Route 1.

TO the brethren and sisters scattered abroad we send greetings in Christ.

We have enjoyed the company and fellowship of quite a number of brethren and sisters and Sunday School members since the beginning of 1976.

Sis. Kay Wolfe of Houston, Texas spent a few days here in February, experiencing the cold climate of the north during winter, also being present at our memorial service on Feb. 22.

Bro. & sis. Bennett are frequent visitors here, and are always welcome. They spent over 2 weeks here in June, and were also here the weekend of Apr. 18.

Our Sunday School outing was held on July 3 at our hall, when an address was given by bro. Norman Blacker from Edmonton, Alta, on the subject, "In the World But Not of It," reminding us all of our position in these days. We had our hall full of visiting brethren and sisters and families from points stretching from the Atlantic to the Pacific, and as far south as Denver, Colo., and an enjoyable spiritual time was spent both on July 3 and Sunday, July 4, some of the visitors staying through the weekends of July 11 & 18. Our visitors were—

Sis. J. Osborne and bro. Wayne Osborne and the 4 Sunday School members of the Osborne family, from Denver, Colo.; bro. & sis. J. Blacker from Lethbridge, Alta. and bro. Norman Blacker from Edmonton, Alta., bro. & sis. J. Jackson and the 3 Sunday School members of their family, from Winnipeg, Man.; bro. & sis. Ed Sargent and 4 Sunday School members of their family from Worcester, Mass. Also bre. Randell, Sleeman and McCarty of Portland, Ore., who having previously expressed their desire to return to the Berean fellowship, were welcomed back, and they broke bread with us all here on July 4, and also on July 11 and 18. We commend them to any who may have the opportunity to fellowship them in Christ.

We thank all our visitors for the fellowship and encouragement, and also for the help given by bre. Ed Sargent, Dale Sleeman and John Randell by way of exhortation, bro. J. Jackson for the lecture, and bro. N. Blacker for the Sunday School address.

Also we were encouraged by the company of sis. Grace Punter of Flaxcombe on July 18.

The great harvest of the earth is nearing the time of decision. The labourers are few, so there is a need to encourage one another, and especially the young who may become the elders of tomorrow. Some are falling away, but blessed are they that endure to the end, when a crown of life will be given to those who have overcome.

From all of the Richard ecclesia, love in Christ.

—bro. Arthur S. Jones

PORTLAND, Ore 97220—No. 74, 9945 N. E. Sandy—bro. John T. Randell.

This is to let all brethren and sisters in the Berean fellowship know that 3 brethren—bro. Dale Sleeman, bro. Ross McCarty, and bro. John T. Randell— after an absence of 3 years in which they were on the "4 Points" of Boston, Worcester & London, have now recognized their mistake in leaving the Berean fellowship and have returned to it. We are sorry for the fact of the absence from you, and we feel very happy that we now see the necessity of remaining faithful to the position we were in for many years.

At the present time we have hopes that others here will come to see the necessity of being in fellowship with us. We would like to hear from our brethren and sisters to encourage us in this determination, —bre. Ross McCarty, Dale Sleeman, John T. Randell, rec. bro. (Bro. Randell's address is: No.74, 9945 N.E. Sandy, Portland, Ore. 97220).

I Write That Your Joy May Be Full

THE APOSTLE JOHN AND HIS LETTERS

"*He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him*"—I John 2:4

HOW do we react to searching and uncomfortable exhortation? Are we like the people in the days of Ezekiel of whom God said—

"Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they DO THEM NOT" (Ezekiel 33:32).

Or do we recognize our shortcomings and failures, our constant need for exhortation—and plead for forgiveness, and do all we can to get and keep our feet on the right path? Let us look into the Word, and see how we stand.

The motto of one large business organization is just one word: THINK. They do it for a corruptible crown, but there could be no better advice for us, who profess to strive for an incorruptible one. How few do much quiet, controlled, God-directed *thinking*! Life is so busy and pressing from morning to night. But it is essential for our salvation that we do this. The required transformation will come no other way. We must give much time to thinking and meditating on the Word of God. We must not just read the words, but we must fill our hearts and minds with the message. For example, twice a year we read John's 3 letters, which are both deeply instructive and searchingly admonitory. But do we stop to *think and learn*, or do we read them by rote, and pass quickly on to something else? Or, worse yet, with our minds full of something else even as we read them? That will never get us into the Kingdom of God. How much do we remember and practice of these letters?

If we think, we might ask ourselves some questions: *Who was John? Why did he write? What was his message? Does it interest and concern us?* Let us consider these 4 questions. First, let us see how he is introduced by Matthew (4:21)—

"And going on from thence, he (Jesus) saw other 2 brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."

And Matthew adds (v. 22)—

"They immediately left the ship and their father, and followed him."

It is interesting to note that the name Zebedee (Hebrew: Zebediah) is one of the large and varied group of names meaning "Gift of Yahweh." He was the owner of a fishing boat on the Lake of Gennesaret, also known as the Sea of Galilee. There is nothing said of his reaction when James and John abruptly left him and followed Jesus. In fact, we never hear anything about him at all.

John's mother was one of those godly women whom the Lord Jesus allowed to minister unto him of their substance. We may profess to envy her this great and unique privilege, but we have equal opportunity to do exactly the same thing, if we have the wisdom to perceive and seize upon that opportunity (Matt. 25:40). It was to John's care that Jesus entrusted his mother as he hung upon the cross—a beautiful and touching reciprocation of John's mother's loving care of Jesus. John's mother was also one of the little band of brave and faithful women who witnessed the crucifixion and resurrection of Jesus. We are not specifically told so, but her name appears to be Salome. Let us examine the record. First Matt. 27:56—

"Among which was Mary Magdalene, and Mary the mother of James and Joses, and the *mother of Zebedee's children*."

Of this same incident, Mark says (15:40)—

"Among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and *Salome*."

We find her again in the sad little group at the tomb (Mark 16:1)—

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and *Salome*, had bought sweet spices, that they might come and anoint him."

The name John comes from the Hebrew Jehohanan, and means "Yahweh's favour or gift." Jesus was particularly attached to John, as we note on John 19:26-27—

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

"Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

John does not name himself or his brother James in his Gospel. He refers to himself 5 times therein as "the disciple whom Jesus loved." He was one of the favoured 3 of the apostles Jesus chose as his companions for any special occasion. The Transfiguration—

"He took Peter and John and James and went up into a mountain to pray."

The raising of Jairus' daughter (Mark 5:37)—

"And he suffered no man to follow him, save Peter, and James, and John the brother of James."

And, at the last, in Gethsemane—

"He took with him Peter and the 2 sons of Zebedee" (Matt. 26:37).

After Jesus' ascension, John established his home in Jerusalem, where Paul met him as noted in Gal.2:9. This appears to be the occasion of the settling of the issue of the circumcision of the Gentiles (Acts 15). This was Paul's only recorded meeting with John, and the last mention of him outside of his epistles and Revelation.

* * *

In the beginning of the ministry of the apostles after Pentecost, John, in company with Peter, was very active. The healing of the lame man at the gate of the Temple is recorded in Acts 3; and in Acts 4 we read of their consequent arrest and trial for preaching in Jesus' Name. The concluding words of their defence (vs. 19-20) are worthy of note and constant remembrance—

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

This is the primary issue that faces us all, and wise indeed is he who puts his allegiance to God and His Word first and foremost in all that he does, and in every circumstance he faces.

From this point, the activities of John are not recorded in the Acts; the remainder of the book being devoted to the work of Peter and Paul. John, the greatly beloved apostle, is not prominent in the record as is Paul and Peter and James, but we can be sure he was prominent in the labour and teaching. About 20 years pass by before we meet John again, in Jerusalem in the above-mentioned meeting with Paul. After Paul's death and the destruction of Jerusalem, he appears to have laboured in Asia Minor, with Ephesus as his centre. Tradition, though never wholly dependable, is on this point strong and unanimous, and goes back to the days of those who knew John personally. It would seem to have been during his ministry in this region that he was banished by the Roman emperor Domitian to Patmos, a desolate rocky island in the Aegean Sea west of Ephesus.

As Domitian reigned only from 81 to 96 AD, and the persecution was during the latter part of his reign, it would be about this time that John was exiled. As most of the island was barren, it would be an extreme hardship for the victims of exile to obtain food, clothing and shelter. He speaks of his exile there as his "companionship in tribulation" (Rev. 1:9). It was there he experienced the glorious visions of the Apocalypse, 2000 years of history foreshadowed, as so ably expounded by bro. Thomas in the great treasure of Eureka.

In 96, Domitian was slain, and was succeeded by Nerva, who pardoned and recalled those who had been banished. This would include John, who appears to have returned to Ephesus. It is usually thought, and has been from earliest times, that his 3 letters were written about this time. They do not appear to have been written during his exile, but have every appearance of being composed at a peaceful time, such as the ecclesias had during Nerva's reign. In them, John appears to have been free to travel and visit.

* * *

So much for John personally. Now, why did he write? He states the reason very plainly in the first letter (1:4)—

"These things write we unto you, *that your joy may be full.*"

What a beautiful thought! — "that your joy may be *full.*" It expresses the same purpose as that of Jesus when, on the night he was betrayed, he said to the eleven (John 15:11)—

"These things have I spoken unto you, that my joy might remain in you, and that your joy maybe full."

How fitting that the aged John, as his closing benediction, should write what was possibly his last general message in the same strain. Is our joy *full*? It should be. It could be. We are missing something very wonderful if it is not. It is there, if we have the wisdom to lay hold upon it according to the instructions of the divine love.

The intimate association John had with the Lord Jesus must have left a deep and permanent impression on his mind and character, as it can and must upon ours. His statements are not ambiguous he comes right to the point, and

uses strong words as he exhorts the believers to purity and faithfulness. After stating his reason for writing, he says (v. 3)—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly OUR FELLOWSHIP IS WITH THE FATHER, and with His Son Jesus Christ."

The basis of true fellowship is the knowledge and belief *and obedience* of certain divine things. God and Christ form the Rock-foundation. They set the pattern of beauty and perfection, and give fellowship its meaning and purpose and glory and power.

Nothing is more certain in the teaching of the Scriptures than that belief of the Truth is the very first condition of true fellowship. Not *part* of the Truth, but ALL of those things that concern the Kingdom of God and the Name of Jesus Christ. In the prayer of Jesus on the night in which he was betrayed, he said—

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent"
(John 17:3).

It is not enough that we believe that God exists, and that Jesus appeared in the first century. We must know the revealed purpose of God in Christ: why he came, what he did while here, and what he will do when he comes again, as soon indeed he will.

In vs. 5-7, John brings us up sharply—

"This then is the message which we have heard of him, and declare unto you, that God is Light, and in Him is no darkness at all.

"If we say that we have fellowship with Him, and walk in darkness, we lie and do not the Truth.

"*But* if we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from ALL sin."

These are holy and serious things. They cannot be mixed with fleshliness or worldliness. This walking in the Light (or walking in the Truth) must be the single-minded life aim and object of every brother and sister. It can be done acceptably to God, but it takes the whole heart and undivided attention.

In his 3rd letter, we find that it was a cause of great rejoicing to John to find certain ones "walking in the Truth" (v. 4). The lifelong duty and joy of the true believer after baptism is expressed by Paul—

"We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

This glorious freedom of 'newness of life' which the true believer lays hold on with thankful enthusiasm and zeal, is made plain by Paul (2 Cor. 5 :17)—

"If any man be in Christ he is anew creature: old things are passed away: behold, all things are become new."

In 1 John 2, we find ourselves conscious of the eyes of the Lord focused upon us as we read vs. 4-6—

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk even as he walked."

How impressive are these words! How clearly they lay out the only acceptable Way of Life! How refreshingly positive and exalted and demanding! And how necessary it is that they should be as frontlets between our eyes, and written on the posts of our homes.

If there is any verse in the Bible that should cause us to examine ourselves, and to do so searchingly and seriously, then this v. 4 is the one—

"*He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him.*"

We must surely realize that our whole profession of the high calling of God in Christ Jesus is a pathetic failure if we do not *keep the commandments*—those heart—and life-transforming commandments that lead us in the pathway of becoming divine "sons of God." Do we even know them? Try writing them out from memory. Bro. Roberts lists 100 of the most outstanding and important in his very valuable little booklet.

How our hearts should burn within us as we read vs. 9-11—

"He that saith he is in the Light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the Light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Having, by God's marvellous grace, been led to the Way of Life and Light, we must be extremely careful that our eyes do not become blind again by the flesh's darkness, and we be found hating—insufficiently loving—a brother. Love, as John makes clear, is not emotion or profession, but service and self-sacrifice.

Then again, vs. 15-17 bring us to attention, and cause us to examine ourselves with intensified urgency—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

John makes the issue abundantly clear: it must be all the one, or it might as well be all the other. Have we the simple, basic wisdom, in this so short moment of our mortal existence—this brief, never-to-be-repeated flash of opportunity—to lay hold forever upon the eternal things, and cast off without regret all else? Or do we clutch foolishly and fatally at both? John says (v. 28)—

"And now, little children, abide in him, that—when he shall appear—we may have confidence, and not be ashamed before him at his coming."

Yes, it will be terrible indeed if we find ourselves ashamed before him at his coming, driven in shame from his presence because we could not or would not tear ourselves from the empty things of the present. Many will be ashamed: we need not be among them. If we abide in him by walking in the Truth, how exhilarating it will be to hear Jesus say—

"*Rise up, and COME WITH ME!*"

* * *

In ch. 3 John turns to the subject of love—not now the deadly, deceptive "love" of the world, but the marvellous, spiritual love exhibited in the Scripture of Truth (v. 1)—

"Behold—*stop and think and marvel*—what manner of love the Father hath bestowed upon us, that we should be called the *sons of God!*"

"That we should be called . . ." Who are the "we"? We must all agree that the "we" are those alone who believe the Gospel, have been baptized into Christ, *and are now walking wisely and faithfully in "newness of life!"* Sadly, not everyone claiming to bear the name Christadelphian is included, for there are some who "have a name to live, and are dead." That is what Jesus said of the ecclesia in Sardis. We must make the choice as Moses did, who—

"Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season"

(Hebrews 11:25).

It's that little, cramped, soon-over 'for a season' that gives it all away. Moses realized that. He suffered much bitterness but, like Jesus, he resolutely kept before him the *eternal* joy held in store for those who love God and keep His commandments. He—

"Endured, *as seeing Him Who is invisible.*"

That was the secret of his victory, and it must be ours.

The love of John's letters is Bible love, and comes before us in 2 John 1 —

"The elder unto the elect lady and her children whom I love *in the Truth*: and not I only but also all they that have known the Truth."

Our loves and friendships *must* be bounded by the Truth, for in Christ we are new creatures. But this does not mean that we are to have no compassion for the unbeliever. No, far from it: we are commanded to do good to all men, and to pray for all. But there is a vast difference between doing good to the unbeliever, and forming friendships with them. The love that belongs to the Household of Faith is expressed in v. 2—

"*For the Truth's sake*, which dwelleth in us, and shall be with us forever "

The Truth connects us with the realities of eternity, while the friendships of the world are only passing, and draw us down to death with them—

"The world passeth away."

How are we to define scriptural love. John does it for us (v. 6)—

"This is love, that we walk after his commandments. This is the commandment that, as ye have heard from the beginning, ye should walk in it."

To the world, "love" is a fleshly emotion: to God it is a holy, pure, beautiful way of life. If, then, we do not walk after his commandments, *we do not love him*, and if we do not love him, then we cannot expect his love, for—as John says—we would be liars.

But if our minds are truly enlightened by the things revealed in God's Word, and we *fully appreciate* the great heritage that is ours, we will do all we can to walk in the Light, as he is in the Light.

In this short 2nd letter, John deals with a subject every brother and sister should understand: the great necessity of abiding in the doctrine of Christ, and *having no association with those who do not so abide*. The Truth as brought to light by our pioneer brethren and exhibited in our Statement of Faith should be guarded carefully by each one of us. There are some using the name Christadelphian who do not wholly and wholeheartedly accept our Statement, and there are some who make light of the differences in doctrine: but we must not be deceived. To John, who spoke by inspiration, it was a serious matter, as we see from vs. 7-8—

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ.

"*Look to yourselves, that we lose not those things which we have gained, but that we receive a full reward.*"

He warns them that carelessness in this matter puts their salvation in jeopardy. Let us never forget that salvation is conditional; and the conditions are that we must *believe* certain things, and *do* certain things, faithfully to the end. And among the things required to be done is the preservation of the purity of the Faith in the Body. If we do not maintain this position, then we come within the scope of what John says in vs. 9-11 —

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine (teaching) of Christ, he hath both the Father and the Son.

"*If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.*"

There is only one Christ, and one Truth concerning him. If any teach otherwise, they preach "another Christ," even though they claim to refer to the Christ revealed in the New Testament. There are some who teach that although Jesus had a nature similar to ours, it did not contain the sin-principle that lies in ours and against which we must agonizingly struggle, as Paul so vividly describes in Rom. 7. But surely this cannot be true, for if this principle had not pervaded the flesh of Jesus as of all man, he could not have been tempted in all points like his brethren (Heb. 4:15), nor could sin have been condemned there (Rom. 8:3).

If it is a case of deciding between friends and Christ, let us remember that friends are temporal, but the Truth is eternal. Let us then hold fast to the form of sound words which we have heard, in faith and love which is in Christ Jesus.

* * *

The 3rd letter is distinctly personal, being written to Gaius whom, says John, "I love *in the Truth!*" And he adds (v.4)—

"I have no greater joy than to hear that my children walk in Truth."

But those who love to have the pre-eminence, like Diotrephes, are severely reprimanded. It is a wonderful thing to see a brother sound in the Faith, and working hard in the ecclesia, but when such a one exalts himself and attempts to take a place of dominance, he comes under the condemnation of John.

If we walk together, *in the Truth*, then God's blessing will rest upon our ecclesia, and we will experience joy and increase. Zeal and holiness will be associated with love, and we will develop preparedness for the manifestation of Jesus—

"When he shall come to be glorified in his saints."

There is no question about his coming, for Peter reminds us that—

"The Lord is not slack concerning his promise, as some men count slackness."

And we have the positive assurance of Habakkuk that (2:3)—

"The vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry [*mahar*: linger, wait], wait for it, because it will surely come, it will not tarry [*achar*: delay, be late]."

The early Christians lived on the tiptoe of expectation, daily expecting that the Lord would come to take to himself his great power and reign on earth as King of kings. This kept them separated from, and disinterested in, the things of the world soon to pass away.

But little by little, as time went on, error crept into the Body, and because he did not come as soon as they expected, the doctrine gradually faded out of sight. After the Truth's revival 100 years ago, the writings of bre. Thomas and Roberts were reflecting the same enthusiastic expectation. *What about the present?* Here is what a Dr. Bryan Wilson, an outside observer who studied the Christadelphian Body, has to say—

"Present-day Christadelphians are no longer so certain of the early advent, no longer regulate their lives entirely to its coming, and are prepared to undertake many long-term plans and engage in numerous activities the value of which will be recognized only in the remote future.

"In many ways this change reflects the change of status of a large part of the Christadelphian following: the hope of the end of this dispensation is less keen when adherents have more pleasure in the present order of things . . .

"The temporary sojourning which Mr. Roberts and his contemporaries were convinced was the destiny of the saints of the earth, has clearly ceased to be the dominant expectation, in practice if not in theory."

Brethren and sisters, it is a heart-rending tragedy that we must acknowledge the truth of this statement as it relates to the greater part of the Body. Let us each ask himself, "Does it apply to me? Do worldly pleasures and enterprises loom large in *my* scheme of things?"

But why is this condition prevalent in the once-zealous Body of Christadelphianism? The answer comes to us from Jesus (Matt. 24:12):

"Because lawlessness shall abound, the love of the many will grow cold."

The pursuit of affluence and pleasure which Mr. Wilson sees eroding the once zealous and virile Christadelphian Body is partly the result of the falseness and emptiness of our times. Commenting on this many years ago, a brother said—

"The love of the many shall wax cold because the shadows grow thicker—the sadness and instability of natural things deepens.

"All things today—industrial, economic, national and international—are at a constant crisis, a constant tension.

"No one today is happy, no one is satisfied: and we are in great danger of absorbing this atmosphere of troubled tension and stress."

These letters of John—as all Scripture—are a perfect, complete, and all-sufficient antidote to the darkness and sorrow and emptiness of the world. If we read them, and *think as we read*, we will realize the depth of meaning of those lovely words (1 John 5:1)—

"These things I write unto you that your joy may be full!"

—Editor

FRATERNAL GATHERINGS

If the Lord will

WORCESTER: Saturday & Sunday, October 9-10

Bro. Edgar Sargent, 8 Proctor St., Ashburnham, MA 01430, Ph. (617) 827-5890

"Work out your salvation with fear and trembling, for it is GOD WHICH WORKETH IN YOU, both to will and to do of His good pleasure"—Phil. 2:12-13.

He That Scattered Israel Will Gather Him

"Thou art My battleaxe and weapons of war, for with thee will I break in pieces the nations; and with thee will I destroy kingdoms: with thee will I break in pieces captains and rulers"—Jer. 51:20-23.

BY BROTHER JOHN THOMAS IN 1848

THE work of grafting Israel into their own olive belongs to God, Who, as the Scripture saith—
"Is able to graft them in again" (Rom. 11:23).

He has assigned the work of restoration to the Lord Jesus, who will graft them in again upon a principle of faith. He will bring their unbelief to an end in a way peculiar to the emergency of the case. When the fulness of the Gentiles is come in, then Israel's blindness will be done away. The restoration of the Jews is a work of time, and will require between 50 and 60 years to accomplish.

When Gog comes to be lord of Europe, like Pharaoh of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must therefore be broken before the north will obey the command to "Give up," and the south to "Keep not back." And even then Israel must fight their way back to Palestine as in the days of old.

There are 2 stages in the restoration of the Jews: the first before the battle of Armageddon, the 2nd after it; but both pre-millennial. God has said—

"I will save the tents of Judah *first*" (Zech. 12:7).

This is the first stage of restoration. Jesus has already been "a stone of stumbling and rock of offence" to Judah and his companions for 40 years, that is, from the day of Pentecost to the destruction of the Temple, so they need not be subjected to alike process any more. But the Word saith (Isa. 8:14)—

"He shall be a stone of stumbling and rock of offence to *both* houses of Israel."

Now it is well known that this has not been fulfilled in relation to the 10 Tribes. They did not inhabit Canaan at the time Jesus sojourned and ministered there. The Gospel of the Kingdom has never been preached to them in his Name . .

There is a partial and primary restoration of Jews before the manifestation [of Christ], which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the Tribes after he has appeared in the Kingdom. The pre-adventual colonization of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the Truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their Commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. And this their expectation will not be deceived for, before Gog invades their country, it is described by the prophet as (Ezek. 38:11-13)—

"A land of unwalled villages, whose inhabitants are at rest and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods."

Now any person acquainted with the present (1848) insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony that some other power friendly to Israel must then have become paramount over the land, which is able to guarantee protection to them, and to put the surrounding tribes in fear.

But to what part of the world shall we look for a power whose interests will make it willing as it is able to plant the ensign of civilization upon the mountains of Israel?

I know not whether the men who at present contrive the foreign policy of Britain entertain the idea of assuming the sovereignty of the Holy Land and of promoting its colonization by the Jews: their present intentions are of no importance one way or the other, because they will be compelled—by events soon to happen—to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of statesmen are destitute of stability. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.

The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews. Upwards of 1000 years before the British were a nation, the prophet addresses them as the power that at "*evening-tide*" should interest themselves in behalf of Israel. In view of this—the "time of the end"—he says (Isa. 17:12)—

"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Or as it is expressed by another (Dan.2:3 5)—

"They became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them."

"Behold," says the former (Isa.17:13), concerning Israel at this time—

"At evening-tide trouble: and before the morning *he* is not. This is the portion of them that *spoil us*, and the lot of them that rob us."

—referring, doubtless, to the overthrow and destruction of Gog. Now the invasion of their country by a spoiler at "evening-tide" who robs them, *implies their previous return*. This finished colonization Isaiah styles—

"A present to the Lord of hosts of a people scattered and peeled."

—for, speaking of the "time of the end," he says (18:7)—

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled . . . to the place of the Name of the Lord, the Mount Zion."

But then, the question returns upon us: *By whom* is the present to be made? The prophet answers this question in v. 1, saying—

"Ho! to the land shadowing with wings, which is beyond the river of Khush: that sendeth ambassadors by sea, and on vessels of papyrus upon the waters.

"Go ye swift messengers, to a nation scattered and peeled, to a people *terrible from this and onward*: a nation meted out and trodden down, whose land the rivers (invading armies: Isa. 8:7) have spoiled."

The geography of this passage points to the Lion-power of Tarshish as "the land shadowing with wings."

But, from the subjugation of the Jews for a short time, *after* they have been colonized, the protection of the shadowing power would seem to have been inefficient. So it will be, as far as the mountainous parts of the land are concerned: but it is testified that—

"Edom and Moab and the chief of the children of Ammon shall escape out of the hand of the king of the north" (Dan. 11:41).

These countries will be a place of refuge for those who fly from the face of the spoiler. The Lion-power of Tarshish being in military occupation * of the countries that escape, is enabled to continue their protection efficiently. Hence the prophet addresses it—

"Take counsel, execute judgment; make thy shadows as the night in the midst of the noonday. Hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler" (Isa. 16:3-4).

*(Recognizing, by the subsequent development of events, that U.S. is clearly an aspect of the 'young lion' Tarshish power (and young lions do, with the passage of time, become the dominant family factor), something of this nature is very probable. In spite of the tremendous and unforeseeable world changes of the past 125 years, the picture bro. Thomas presents from the prophets has worked out so marvellously, in its broad outline and in most of its details, that we must give great weight to what he saw as yet to come.)

The context shows that this has reference to a future time; for, having shadowed them from the spoiler (who, during their coverture in Moab, has met with his overthrow at the hand of Michael, the great Prince of Israel), the prophet goes on to announce the good news, saying—

"The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (v.4).

This cannot be said of any period of Jewish history since the prophecy was delivered: nor can it be said of the land in its present state, for the extortioner and oppressor still keep it in subjection. But what follows shows conclusively that the time referred to is yet future; for as soon as the deliverance of the land is declared and the spoiler is no more, the prophet directs the reader's attention to the setting up of the Kingdom as the next event to come to pass (v. 5)—

"In mercy shall the throne be established: *and HE shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness*" (See also Jer. 23:5; 33:14-15).

But Moab's population is vanished, and the country a mere wilderness whose solitude is only disturbed by the howl of beasts or the occasional tramp of Bedouins. For Moab, therefore, to respond to the prophetic exhortation, a power must take possession of the country capable of outstretching its wings for the defence of a people—

"Whose land the rivers have spoiled."

—and that power, I believe, is Britain's, the Moab of the latter days.

The Lion-power will not interest itself in behalf of the subjects of God's Kingdom from pure generosity, piety towards God, or love of Israel; but on the principles which actuate all the governments of the world—lust of dominion, self-preservation, and self-aggrandizement. # God, Who rules the world and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances probably, to take possession of. *They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia,* for (Dan. 11:42-43)—

"The King of the North shall stretch forth his hand upon the land of Egypt, which shall not escape: and the Libyans and Ethiopians shall be at his steps."

(How clearly this has been exposed, in the miserable course that a craven Britain has recently pursued toward Israel! How clear were bro. Thomas' perceptions! How wrong those who saw a glorified Britain as something basically better than the usual run of beast-nations! Let us not romantically deceive ourselves about U.S. As it suits His purpose, nations are often moved by God to do strange and sometimes wonderful things, and He rewards them, but basically the flesh is still the flesh: proud, selfish, godless, unclean.)

Hence, these will become the battleground for a time, until the seat of war is removed to the mountains of Israel where, by the Autocrat's discomfiture, the war is brought to an end between the Image-Giant and the Lion of the north and east.

The possession, or ascendancy, of Britain in Egypt, Ethiopia and Seba will naturally lead to the colonization of Palestine by the Jews. Though generations of Jews have been "stiff-necked and perverse," yet their nation is a "holy nation," which other nations are not, inasmuch as Israel is the only nation God has separated to Himself for a peculiar people. Jehovah saith to them (Isa.43:1-7)—

"Fear not, O Israel, for I have redeemed thee. I have called thee by thy name: thou art Mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.

"For I am the Lord thy God, the Holy One of Israel thy Saviour. *I gave Egypt for thy ransom, Ethiopia and Seba for thee.* Since thou wast precious in My sight, thou hast been honourable, and I have loved thee. *Therefore I will give men for thee, and people for thy life.*

"Fear not, for I am with thee. I will bring thy seed from the East, and gather thee from the West. I will say to the North, Give up! And to the South, Keep not back! Bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My Name. For *I have created Israel for My glory,* I have formed him; yea, I have made him."

* * *

When the Lord has 'broken to pieces together' all the parts of Nebuchadnezzar's Image—that is, destroyed that power that bound them all together as one dominion—the work *next* to be accomplished in relation to them is to subdue the gold, silver, brass, iron and clay, (in other words, the powers represented by them), that they may become—

"Like the chaff of the summer threshing-floors."

—so that, being carried away by the tempest of war, 'no place may be found for them,' and the subjugating power become as a 'great mountain and fill the whole earth' (Dan. 2:35).

But a question arises here: *By what means* are the—

"Kingdoms of the world to become the kingdoms of our Lord and His Christ."

—after He has dissolved the imperial bond of union among them by the glorious victory of Armageddon? *The nations will be subdued to the sceptre of Shiloh by the sword, and the tribes of Israel will be his soldiers in the war.*

Besides punishing them for their idolatry and subsequent unbelief of the Gospel of the Kingdom preached to Judah in the Name of Jesus, Israel has been also scattered among the nations that they may be ready for the work assigned them in the 'time of trouble' which intervenes between the battle of Armageddon and their final and complete

restoration at the end of 40 years. Though the dominion of Gog be broken, the kingdom and states which acknowledged him as their imperial chief will not voluntarily surrender.

The Lord Jesus Christ at his appearing in his Kingdom finds Judah inhabiting the land: not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the elders of the people which as their Deliverer he has right to do. Thus—

"They look upon him whom they have pierced" . . . "And one shall say unto him, *What are these wounds in thy hands?* Then shall he answer, *Those with which I was wounded in the house of my friends.*"

The effect of this information upon the people is to cause a national lamentation. They will then discover that he to whom they owe their deliverance from Gog is Jesus of Nazareth whom their fathers crucified. They will, therefore (Zech. 12:10-14)—

"Mourn for him as one mourneth for his only son, and will be in bitterness for him as one that is in bitterness for his firstborn. In that day there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo."

Two-thirds of the people will have been cut off by the war against Gog, and the third which survives will have passed through a fiery ordeal (Zech. 13:8-9). It will have been a refining process in which they will have been refined like silver, and tried as gold is tried. Thus prepared, 'a spirit of grace and of supplications' will be poured on them, and they will—

"Call on the Name of the Lord, and He will hear them."

—and open for them a fountain for sin and uncleanness. He will say—

"It is my people. And they shall say, The Lord is my God" (Zech. 12:10; 13:1,9).

Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and confess that—

"He is Lord, to the glory of God the Father" (Phil. 2:11).

The New Covenant being made with the house of Judah, the Kingdom is established: not, however, to its full extent. It is but the Kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the 10 Tribes and the nations generally to acknowledge him as King of Israel and Lord of the whole earth.

When the Lord appears in his little Kingdom of Judah, he will undertake to deliver every Israelite in bondage, establish David's Kingdom to its full extent, overturn all kingdoms & dominions among the Gentiles, abolish all their superstitions, enlighten them in the Truth, and bring them to submit to him joyfully as their Lawgiver, High Priest and King. He will begin this mighty enterprise with Judah, for:

"He hath made them as his goodly horse in the battle. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle. And they shall fight *because the Lord is with them*, and the riders on horses shall be confounded" (Zech. 10:3-5).

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day [saith the Lord] I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left" (Zech. 12:5-6).

Such is the illustration of their prowess. The nations will be as wood, or as sheaves, subjected to the action of fire. They may resist, but they are certain to be subdued without further power of resistance—

"They shall tread down the wicked, for they shall be ashes under the soles of their feet" (Mal. 4:3).

Their conquests will begin with the countries contiguous to Judea; for when the Assyrian shall invade their land, the Judge of Israel having caused him to fall (Mic. 4:1-7)—

"Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof. Thus shall he . . . that is to be ruler in Israel . . . deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And *the remnant* of Jacob shall be in the midst of many people as a dew from the Lord."

Having thus conquered the land which God promised to Abraham and his Seed for an everlasting possession, and made Judah as a bent bow in the hand of the King, the next thing is for the Lord to fill it with Ephraim as his arrow-headed weapon of war—

In other words—

"The Lord will seek to destroy all the nations that came against Jerusalem" (Zech. 12:9).

—under the banner of Gog. And to accomplish this so as at the same time to bring back the 10 Tribes to the land of Canaan, he will cause Judah to make war upon Greece, and blow the trumpet to war against the 10 Kingdoms of the habitable and the populations of the West, among whom 'the remnant of Jacob' is dispersed. These scattered Tribes will have been 'hissed for' (Zech. 10:8), or invited to leave the lands of their oppressors and to make common cause with Judah. They will respond to the invitation and —

"The arrow of the Lord, they will go forth as lightning; and they shall devour and subdue" (Zech. 9:14-15).

"And they shall be like a mighty man; and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also *out of the land of Egypt*, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon:

"And Ephraim shall *pass through the sea with affliction*, and shall smite the waves in the sea; and all the deeps of the river shall dry up. And the pride of Assyria shall be brought down, and *the sceptre of Egypt shall depart away*" (Zech. 10:7-11).

Let us, then, attend more particularly now to the relation subsisting between the King of Israel and his 10 Tribes, designated as "*Ephraim*" and "*the remnant of Jacob*" in the Word. Addressing them, the Lord says by His prophet (Jer. 51:20-23)—

"Thou art My battleaxe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. With thee will I break in pieces captains and rulers."

This has never been the case since the prophecy was delivered. It remains therefore to be fulfilled. With Judah as His goodly warhorse and well-strung bow, filled with the *Ephraim*-arrow, and wielding the *Israel*—battleaxe—

"The Lord will go forth with the whirlwinds of the South."

The "remnant of Jacob" will then (Mic. 5:8)—

"Be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

By such a weapon as this, the Lord will (Mic. 5:15)—

"Execute vengeance in fury on the heathen such as they have not heard."

This belligerent state of things between the King of Israel and the nations of Gog's dominion, styled "*the goats*" will continue for 40 years. The subjugation will be gradual, as Israel is made to 'go through' from kingdom to kingdom. The prophet saith (Mic. 7:14)—

"Feed Thy people with Thy rod, the flock of Thy heritage, which dwell solitary in the wood; let them feed in Bashan and Gilead as in the days of old."

In answer to this petition, the Lord replies (v. 15)—

"According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvellous things."

This is 40 years, for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord's harbinger to the 10 Tribes. The 'marvellous things' to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt, for (vs. 16-17)—

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth. They shall be afraid of the Lord the God of Israel, and shall fear because of thee."

The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the North, which will have been thus compelled to "*Give up*" the Israelites among them, and to let them go and serve in 'the wilderness of the people.' They will not march directly into the Holy Land, because the generation of Israelites who leave the North will be no more fit for immediate settlement there than their fathers were who left Egypt under

Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom—

"Jehovah sware in His wrath that they should not enter into His rest" (Psalm 95:11).

They must, therefore, be subject to discipline, and trained up under the divine admonition. But, notwithstanding all the 'marvellous things' they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God; so that they will not be permitted to enter into the land of Israel. Their children, however, will come thither 'from the land of the enemy,' and attain to their own border (Jer. 31:15-17). Upon what ground do I affirm these things? Turn to the prophet Ezekiel, where it is written (20:30-36)—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . .

"And I will bring you into the wilderness of the people, and *there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you*, saith the Lord God. And I will cause you to pass under the rod, and will bring you into a *delivering of the Covenant*.

"And I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and *they shall not enter into the land of Israel*. And ye shall know that I am the Lord."

It is while they are in this wilderness that the Lord Jesus becomes 'a stone of stumbling and rock of offense to the house of Israel' as he had before been to the Judah, and the consequence is that the 'rebels among them' are excluded from the blessings of Shiloh's government, and eternal life and glory in the then world to come.

Nothing can be plainer than Ezekiel's testimony. If the reader know how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the Tribes to qualify them for admission into the Holy Land. The Lord's power and the angel were with them in the wilderness of Arabia, but they saw not His person.

So, I judge, will the Lord Jesus and some of the saints be with Israel in their Second Exodus: seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders, and by Joshua; but not visible to the multitude of the people, who must walk by faith and not by sight. For though God is able to graft them in again, He can do it only upon a *principle of faith*; for the condition of their restoration laid down in His Word is (Rom. 11:23)—

"IF they *abide not in unbelief*, they shall be grafted in again."

It would seem from the testimony of Malachi, who prophesied concerning the 10 Tribes, that while they are in the wilderness of the people they will be disciplined by the Law of Moses as their national code, while things concerning Jesus will be propounded to them as matter of faith; for it is testified by Hosea (8:10) that they shall be gathered, and—

"Shall sorrow a little for the burden of the King of princes."

The person with whom they will have more immediately to do in their Second Exodus is Elijah. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the Law of Moses, Elijah was the person whose ministerial life was occupied in endeavouring to 'restore all things.' Though he did much to vindicate the Name and Law of Jehovah, he was taken away in the midst of his labours. For what purpose? That he might at a future period resume his work, and perfect it by restoring all things among the 10 Tribes according to the Law of Moses, preparatory to their being planted in their land under a New Covenant to be made with them there

(Mal.4:4-6; Jer.31:31).

But it may be objected that Elijah has come already, and that John the Baptist was he. True, in a certain sense, he was. John was Elijah to the house of Judah in the sense of his having come—

"In the spirit and power of Elijah" (Luke 1:17).

But John was not the Elijah who talked with Moses on the Mount of Transfiguration. The latter is Elijah to the house of Israel. The scribes taught that Elijah must precede Christ; which Jesus approved, saying—

"Elijah truly shall first come, *and restore all things*" (Matt. 17:11).

He said this *after* John was put to death. John did not 'restore all things.' But Elijah will: and that, too, before the Lord Jesus makes himself known to the 10 Tribes, whom he will meet in Egypt.

The period of Israel's probation drawing to a close, they will have advanced as far as Egypt on their return to Canaan, as it is written—

"They shall return to Egypt" (Hosea 8:13).

This is necessary, for it is written also in more senses than one—

"Out of Egypt have I called My Son" (Hosea 11:1).

As they are to be gathered from the west, north and east, they will have gone through the countries by a circuitous route to Egypt. They are to be gathered from Assyria, or the countries of Gog's dominion, but I have not yet discovered in the Word the line of march they are to follow in arriving at Egypt. But that they are to be assembled there is certain, for it is written—

"I will bring them *again* also out of the land of Egypt" (Zech. 10:10).

This was spoken some 200 years after the overthrow of Samaria; and it is indisputable that neither Israel nor Judah have been again brought out of Egypt to inhabit their land. The exodus from Egypt is therefore still in the future.

But in coming out of Egypt they will have to cross the Nile and the Red Sea. And although their march thither will have been one of conquest, it will not have been unattended with defeat, because of their own rebelliousness. The hearts of their enemies will be hardened to their own destruction to the last conflict. The South will still be disposed to "Keep back" Israel from their country. Therefore, in leaving Egypt—

"Ephraim shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:11-12).

The combined forces of Egypt and Assyria shall be broken as the hosts of Pharaoh, and the horse and the rider be drowned in the depths of the sea, for (Isa. 11:15-16)—

"The Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the 7 streams, and make (Israel) go over dry shod . . . like as it was to Israel in the day he came up out of the land of Egypt."

They will now sing the Song of Moses and the Song of the Lamb, who will have given them such a mighty deliverance from all their enemies. Being now—

"The ransomed of the Lord, they shall return and come to Zion with songs and everlasting joy upon their heads."

The Prophet 'like unto Moses,' mightier than Joshua, and 'greater than Solomon,' will conduct them into the Holy Land, and having delivered to them the New Covenant, will—

"Settle them after their old estates."

Having 'wrought with them for His Own Name's sake,' and by them as His 'battleaxe and weapons of war' subdued the nations, and (Ezek. 20:40) brought them to His 'holy mountain,' He will 'accept them there,' and—

"There shall all the house of Israel, *ALL of them* in the land,"

—as one nation and one Kingdom under Shiloh 'serve the Lord God.'

Thus the little Kingdom of Judea will become 'a great mountain' or empire, 'filling the whole earth.' The 'Economy of the Fulness of Times' (Eph. 1:10) will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness will have opened in all its blessedness upon the nations of the earth. The Gospel preached to Abraham, Saying—

"In thee shall all the families of the earth be blessed" (Gal. 3:8).

—will be a reality. The Lord, with Judah as his bended bow and Israel for his arrow, having subdued the nations, and (Ps. 149:8)—

"Bound their kings with chains and their nobles with fetters of iron."

—as his conquests progressed, will have transferred their much-abused power to his saints, who shall rule them with a rod of iron which cannot be broken (Rev. 2:26-27).

Having received his law, and experienced the justice of his administration—

"All nations will call him blessed . . . and daily will he be praised" (Psa. 72:15-17).

A universal Jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with wars' alarms for 1000 years; and among the highest there will be glory to God; on the earth there will be peace, and good-will among men (Luke 2:14). The mission of the Lord's Christ will have been gloriously fulfilled. He will have raised up the Tribes of Jacob, restored the preserved of Israel, and been the salvation of Jehovah to the end of the earth (Isa.49:6). In his days there will be abundance of peace, for the nations will beat their swords into plowshares and their spears into scythes, and practice war no more (Isa. 2:4).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the Name of the Lord, to Jerusalem"—*as the metropolis of the world*—"neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

The things they now delight in will be an abomination to them, for—

"The Gentiles shall come unto the Lord from the ends of the earth, and shall say, *Surely our fathers have inherited lies, vanity, and things in which there is no profit*" (Jer. 16:19).

When enlightened by the Lord, this will be their judgment of the 'names and denominations,' Pagan, Mohammedan, Papal, and Protestant, which now—as a covering veil spread over all the nations darken their understandings and alienate them from the life of God. But when the King of Israel and his Saints shall rule the world, all these superstitions will forever be abolished, and mankind will be of one faith and practice. They will speak one religious language, and serve Jehovah with unanimity, for, says He —

"Then will I turn to the people a pure language, that they may all call upon the Name of the Lord with one consent" (Zeph. 3:9).

This must, indeed, be 'the Lord's doing,' for who among men has the wisdom, knowledge and power to bring the nations to speak intelligibly on religious subjects, and to be of one religion? The sword only can prepare the way for this. Mankind must be made to 'lick the dust like the serpent,' before they will consent to change their creeds for eternal truth. Judgment will bring them to reason, and they will say at length (Mic. 4:2)—

"Come, let us go up to the mountain of the Lord, to the Temple of the God of Jacob; and HE will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Under such teaching as this, the work will be accomplished.

As to Israel, the Lord will have gotten them praise & fame in every land where they have been put to shame (Zeph. 3:19); and will have made them a name and a praise among all the people of the earth—

"All nations shall call them blessed, for they shall be a delightsome land, saith the Lord of hosts" (Mal. 3:12).

Instead of being a byword and a reproach, as at this day, the Gentiles will glory in their patronage, for (Zech. 8:23)—

"In those days it shall come to pass that 10 men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that *GOD IS WITH YOU.*"

Yes, the Kingdom and throne of David will then be in their midst again, and Christ the Holy One of Israel sitting upon it in power and great glory. The Gospel of the Kingdom will be no longer a matter of hope, but a reality. And those who have *believed* it, and submitted cheerfully and lovingly to the law of faith in the obedience it requires, and have perfected their faith by works meet for repentance, will be shining—

"As the brightness of the firmament, and as the stars forever and ever" (Dan. 12:3).

This is the Hope of Israel which is set before men in the Gospel, and for which Paul was bound with a chain (Acts 28:20). It is a very different one to that exhibited in pulpit-theology, yet it is that which must be embraced as the soul's anchorage, if a man would be saved, and inherit the Kingdom of God.

—1848

Questions		WORDS USED IN 1 BOOK ONLY: WHICH BOOK?			
1. Gay	9. Flute	17. Amber	25. Lamb's	33. Redness	43. Plumblin
2. Mile	10. Snout	18. Shrubs	26. Lapped	34. Ox-goad	44. Behemoth
				35. Quarries	45. Unspotted
				36. Allegory	46. Bishoprick

3. Haft	11. Pestle	19. Tanner	27. Voyage	37. Stripling	47. Immutable
4. Pole	12. Pulpit	20. Sundry	28. Tenons	38. Garlands	48. Slow-bellies
5. Hats	13. Blains	21. Itching	29. Theatre	39. Penknife	49. Quicksands
6. Mice	14 Weeds	22. Firkins	30. Gallows	40. Rainbow	50. Parchments
7. Ants	15. Beetle	23. Empire	31. Inkhorn	41. Daysman	51. Freewoman
8. Ague	16. Wench	24 Merrily	32. Heinous	42. Entertain	52. Peacemakers

Gen.	Jdg.	Esth.	Prov.	Dan.	Acts	Tit.
Exo.	Jdg.	Esth.	Prov.	Amos	Acts	Heb.
Exo.	Jdg.	Esth.	Prov.	Jonah	Acts	Heb.
Lev.	1 Sam.	Job	Jer.	Matt.	Acts	Heb.
Lev.	1 Sam.	Job	Ezek.	Matt.	Gal.	James
Num.	2 Sam.	Job	Ezek.	John	Gal.	James
Jdg.	Neh.	Prov.	Dan.	Acts	2 Tim.	Rev.
				Acts	2 Tim.	Rev.

Tale-bearers ought to be kept down. They ought not to be listened to. It is their duty to go to the person themselves. This is Christ's rule, and there are a lot of little rules, which, if they were observed, would cause a much better state of things to prevail. —**Bro. Roberts.**

Resurrectional Responsibility

BRO. ROBERTS' FELLOWSHIP STAND IN 1898

THE matter of Resurrectional Responsibility was of increasing concern in the Brotherhood from 1894 on, due to the teachings of bro. J. J. Andrew. There is much on it in the magazines from 1894 to bro. Roberts' death in 1898.

The basic issue was that light (knowledge) brings resurrectional responsibility to Christ's judgment seat. As to those who held the Truth, there was never any doubt on this from the beginning. It was generally accepted in the Body. The works of bre. Thomas and Roberts confirm this absolutely. It is very specifically stated in many early writings. Bro. Thomas wrote in Anastasis(1866):

"He that understands the Truth, but declines the obedience it commands, will be held accountable for its rejection; for 'he that believeth not shall be condemned' 'in a day of judgment' 'when the Deity shall judge the secrets of men by Jesus Christ, according to the Gospel Paul preached' (Rom. 2:16; Mark 16:16) . . .

"An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class flatter themselves that they would not be called forth to judgment, but would perish as the beasts if they did not come under the law to Christ. Such reasoning, however, is simply 'the deceitfulness of sin'."

Clearly, therefore, this was an old crotchet in the religious world, firmly rejected by the Brotherhood from the beginning, but not a major issue until the teachings of bro. Andrew brought it into great prominence and controversy in 1894. There was a very strong reaction in the Brotherhood. Bro. Andrew's position was extreme, and led (as usual) to counter-extremes. Many wanted to go too far in the opposite direction, both in the specific application of the principle of Resurrectional Responsibility (how much or little knowledge created responsibility, just who individually was responsible, etc.), and also in fellowship requirements.

The Andrew faction was extreme (teaching that God could not raise any for judgment from Adamic 'eternal' death who were not in the Covenant by the blood of Christ). In Britain, this faction seems to have soon separated itself, but the issue did not subside, as a great range of views remained in the Body, short of the Andrew extreme. From 1894 to 1898, bro. Roberts wrote much in exposition of the truth of the matter, and in pleading with the extremists not to force the uncertain details or to insist upon the specific application of the agreed basic principle to specific amounts of knowledge or opportunity, or to specific individuals. Some felt that having access to a Bible would make a man responsible to Christ's judgment seat, and that all should agree to this. Some felt it would take the occurrence of an open manifestation of the power of the Spirit to be able to be sure we could say there was resurrectional responsibility in any particular case.

It is clear from the record of the time that over-reaction to the error (as concerns fellowship requirements) was the problem, rather than under-reaction. This was bro. Roberts' major concern, and that is apparently why some have gotten the impression that bro. Roberts did not consider it a matter of fellowship.

But there is not the slightest room for doubt or question that on the basic issue of light bringing resurrectional responsibility, bro. Roberts was adamant that this was an essential First Principle of Fellowship, and was included—and intended to be included—in the original Statement of Faith, though time indicated that the original wording left room for quibble, and had to be clarified. We shall demonstrate this beyond any possibility of denial.

Many ecclesias passed resolutions of fellowship on the issue. SOME BRO. ROBERTS PRINTED, AND SOME HE WOULD NOT. And when he did not print them, he explained that it was because he could not go in fellowship requirement as far as they went. This is a very important and significant point: HE WOULD NOT PRINT AS ECCLESIAL NEWS A FELLOWSHIP STAND HE COULD NOT CONSCIENTIOUSLY SUPPORT.

In proof of this, here are extracts from 3 replies he makes on the inside front cover of the Feb., 1898 issue. They are by bro. Roberts himself. Though in Australia, he was in direct control of the magazine and its contents right up till his death. Ecclesial news of any doubt as to its soundness or publishability was referred directly to him—not published. Proof of this will be given below.

Whatever appeared in the magazine up till his death was with his direct approval and in harmony with his views. (For complete accuracy, a very minor exception to this must be mentioned: very occasionally, if someone felt misrepresented, he would publish a rebuttal or explanation from them on the cover, with or without comment). But in the body of the magazine, and in the Ecclesial News, bro. Roberts did not print what he did not agree with, except with a very specific disclaimer, or with a direct answer to it by himself.

The following are from Feb., 1898 inside front cover, by bro. Roberts—

To B.S.D. "While you are pushing for division on responsibility, another party is pushing for indiscriminate union. *Of the 2, we'd rather be with you than them*, but we fear it will not be in our power to run with either "

To W.M. "Your action in withdrawing from the brethren in your neighbourhood is an action affecting the brethren everywhere else, *therefore you could not expect us to publish it unless we were prepared to join it*, which we are not, for the reason briefly indicated in the [following] note to V.C."

To V.C. "We regret our inability to share the extreme attitude which some are taking on the Responsibility Question. . . Though the *rule* of responsibility is clear enough, its *application* is impossible for man, because no man can say where knowledge and privilege exist to a sufficient degree to bring a man within its operation. *"We should therefore be content, AS HERETOFORE, with the recognition of LIGHT AS THE GROUND OF CONDEMNATION.*

"If a man come, openly denying, as some have recently done, that knowing rebels against the light will be brought to judgment, and insisting upon their view as a condition of fellowship, there is no alternative but to accept the breach which he creates. But there is no need for the retaliation implied in *extreme action* on the other side.

"We ought not to insist upon *uncertain details* as a question of fellowship. Who can tell which of the rebels and unbelievers will be raised to judgment? . . . In the present case there is no principle at stake, but mere questions of detail as to which it is impossible for any wise man to be certain . . .

"Where God's untrammelled prerogative to deal with the enlightened rejecter is admitted, and the CERTAINTY OF THE RESURRECTION OF SOME AMONG THEM TO PUNISHMENT IS RECOGNIZED . . . men in *this position* . . . are men entitled to our fellowship."

It will be apparent from the above that—

1. Bro. Roberts was in full charge of the magazine.
2. He would not publish matters affecting fellowship he did not agree with.
3. He insisted on the principle of light as ground of resurrectional condemnation.
4. He was battling those who wanted division—not on the basic principle—but on uncertain details.

If anyone feels any stated point is not amply proven, plenty more evidence can be given. The material is voluminous.

Here is further evidence that bro. Roberts would not publish fellowship decisions he did not agree with—

July 1898 inside front cover (to W.M. and W.E.G.): "If we *do not publish your Intelligence*, it is not that we differ from you in doctrine, but because we cannot share what we consider the unrighteous action of rejecting righteous men who believe and obey the Gospel, but who are not as clear as you as to the extent of the operation of the law of responsibility in an age lacking some of the grounds of it. If they denied and opposed it, like those with bro. Andrew, it would be a different thing."

Aug. 1898, p. 357. "Reported resolutions in reference to the responsibility of rejecters have recently been omitted from Intelligence communications appearing from various places: Barrmill, Southampton, Newbury, Heckmondwike, etc. They were forwarded to the Editor in Australia, who cannot (for reasons already given) join in refusing the fellowship of obedient believers who may happen to be unclear as to the amount of punishment God will mete out to those who refuse submission in these times of darkness, **SO LONG AS THEY ARE PREPARED TO ADMIT THAT THE GROUND OF RESURRECTIONAL RESPONSIBILITY IS THE LIGHT OF KNOWLEDGE . . .**

"If there are to be resolutions, let them be . . . such as—

*"That we reject the doctrine recently introduced to the effect that men must be baptized before they can come under the condemnation of the Gospel at the resurrection. We believe that the ground of condemnation is—not a partial submission in baptism—but a refusal to submit to the claims of the Gospel at all, where there is sufficiency of discernment as to the Divine character of those claims. Of this sufficiency of discernment, God alone can be judge. **WE CANNOT INVITE THE FELLOWSHIP OF THOSE WHO ADVOCATE THE NEW DOCTRINE, but we cannot refuse the fellowship of those who recognize that KNOWLEDGE IS THE GROUND OF RESPONSIBILITY, though they may not be clear as to how the principle will work out in an age of darkness like our own.**"*

Note how bro. Roberts rigidly insists, **FOR FELLOWSHIP**, on acceptance of the principle that light brings resurrectional responsibility. But the problem he faced during the years 1894-1898 was not the acceptance of this basic principle, but the variety of extremes of many who wanted to make fellowship rules far beyond it, into realms impossible for man to judge.

Bro. Roberts sympathized with their concern and motives, but he could see that the welter of varying extremes would fragment the Body unless they were resolutely opposed.

In May, 1898, p. 185, he states the **GENERAL PRINCIPLES** he considered **ESSENTIAL TO FELLOWSHIP**, as against many of the applications of that principle—some possibly true, some obviously irrational—that were being pressed as issues of fellowship—

"**RESPONSIBILITY: GENERAL PRINCIPLE**—That men are responsible to the resurrection of condemnation who refuse subjection to the will of God when their circumstances are such as to leave them no excuse for such refusal.

"**UNCERTAIN DETAIL**—But when, in our age, are men in such circumstances? Who can tell but God alone? Some think it is enough if a man have a Bible. Some think that it is not enough unless the Bible is explained to him. Some think even that is not enough unless the hand of God is openly shown in certification of the divinity of the Bible, as in the apostolic age . . .

"Where men admit that rebels and unbelievers who deserve punishment **WILL RISE AT THE RESURRECTION** to receive that punishment without reference to the question whether they are baptized or not, they admit all that can be righteously exacted of them."

Reams more could be quoted to show that bro. Roberts **ALWAYS INSISTED ON THE FIRST PRINCIPLE STATED IN THE PRESENT CLAUSE 24 OF THE STATEMENT OF FAITH**, and that what he was objecting to and battling against was unjustified extremes beyond that clause. To try to use him to justify looseness in fellowship on basics, or to imply that the stand in fellowship taken in Clause 24 was after his time and not in harmony with his views, is **ABSOLUTELY, PROVABLY INCORRECT**.

Here is another proof that bro Roberts personally checked all doubtful Ecclesial News, and did not publish any that took a fellowship stand he could not support—

Apr. 1898 inside front cover: "Intelligence communications from Partick, Barrmill, Beith, Heckmondwike, Newbury and Radstock are referred to the Editor in Australia, the cause being embarrassments created by the Responsibility Question."

This note is specifically identified as being by bro. Walker. All cover notes not so distinguished are by bro. Roberts himself. In reading these magazines back and forth from month to month in 1898, one can only marvel at the close touch and supervision bro. Roberts had of the magazine, though he was in Australia. He says (May 1898 inside front cover)—

"Australia is not so far off as some think. The editor is only behind the door."

We tend to forget that steamships crossed the Atlantic in 7 days as early as 1867, and in 5 days as early as 1888. In England in those days, mail within a city was regularly delivered in the afternoon if posted in the morning. Appointments for the same day were regularly made by postcard.

The magazine, right up to the time of his death, was wholly bro. Roberts, and he was very much in touch. That brings us to perhaps the basic and primary point: the fellowship stand taken (more correctly: clarified and reaffirmed) in January 1898 by the Birmingham Ecclesia, as reported in the Feb. issue. In Dec. 1897, p. 506, in the Birmingham ecclesia notes, the following appeared:

"The continuation of controversy concerning the Responsibility Question, and the widespread circulation of grave charges against the Birmingham ecclesia, of sheltering error and suppressing or hindering the truth, have induced the arranging brethren to recommend the ecclesia to define its position on the matter. Their recommendation will come before the ecclesia at the quarterly meeting. It has never ceased to warn men to flee from the wrath to come: and there is no cause for the fears of some and the censure of others."

In Feb. 1898, p. 79, the following appeared in the Birmingham notes—

"The usual quarterly business meeting of the ecclesia took place on Jan. 6. On the question of the Responsibility to Resurrection and Condemnation of Enlightened Rejecters of the Truth, the ecclesia adopted the recommendation of the arranging brethren, which ran as follows:

"Seeing that this doctrine is contained in the Statement of Faith, which forms our Basis of Fellowship, and that organized and active denial of it, in London and elsewhere, has taken place, also that the matter has been thoroughly discussed in our literature for more than 3 years past; and seeing further that controversy concerning it resulting in division in certain ecclesias is still current, and that it is widely and publicly alleged that we are fellowshipping or sheltering error on the matter, it is

RESOLVED

That we reaffirm Proposition XXIV of the Statement of Faith in the following amplified terms, and that we fellowship those only who hold the same doctrine:—

PROPOSITION XXIV

"That at the appearance of Christ prior to the kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment seat 'to be judged according to their works'; and 'receive in body according to what they have done, whether it be good or bad'."

It will be noted that this was not a new stand, but a restatement and clarification of a First Principle belief held from the beginning, which had been called in question by the propagation of error. It will be noted that until this clarification was made ruling out the newly introduced error, the Body was in violent agitation for several years, the faithful increasingly concerned and increasingly convinced that something must be done to clear the picture and preserve the Truth. It was a time of great sorrow and struggle, but the Truth was preserved, and when the correct position was taken, the turmoil ceased.

As has clearly been shown, bro. Roberts was in full and direct charge of the magazine, and he did not publish decisions affecting fellowship with which he could not concur. In this same Feb. issue, he specifically refused to publish some Ecclesial News on the matter, as we have quoted earlier. But he did publish this, from his own home ecclesia, to which he expected to return in a few months, without a word of demur or reservation, either then or later.

And this was not just another item of ecclesial news affecting one ecclesia. This was an amendment of the basic Statement of Faith he had been primarily instrumental in drawing up 10 years earlier, and which was the accepted standard of fellowship for the ecclesial world.

And this professed to be a clarification and reaffirmation of the true intended meaning of the original Statement that he himself had been a party to. He certainly would not have published it if this were not true, and if he did not consider this a vital First Principle. **THERE CAN BE ABSOLUTELY NO QUESTION THAT BRO. ROBERTS WAS IN FULL AND ACTIVE ACCORD WITH THIS AMENDMENT TO THE STATEMENT OF FAITH.**

This is further confirmed by the fact that while, as we have seen, he withheld many fellowship resolutions on the Responsibility Question which he believed went too far, he on the other hand did publish many others—all in harmony with this Amendment. We will later quote some of these, and list others.

Here are a few more links showing that bro. Roberts was in agreement with, and actively in support of, this Amendment as a necessary Basis of Fellowship.

Feb. 1898, p. 89, Tamworth Ecclesial News: "I think the time has come when a stand should be taken in regard to the Responsibility Question. This is another error captivating the minds of the brethren. What a number of errors there have been in these last 20 years! . . . All I can say is, if bro. Roberts had not worked well and battled with the errors, and *taken steps to expel them from our midst*, the Truth would have been lost."

Note that this was in the same issue as the above Amendment.

Apr. 1898, p. 176, Ystrad Ecclesial News: "The distressing effect of the Resurrectional Responsibility trouble has made its appearance among us, preventing the hearty cooperation so necessary among the brethren . . . Bre. Jones, Fox and Green, having adopted the 'extremist' view, have seceded from us, their attitude on this matter appearing to be one of denying the possibility of salvation to those who know the Lord's will and do it, unless they can define the degree of knowledge necessary . . . We hope now to resume our duty to the Truth in its application to ourselves and others, *fully endorsing the position HELD BY BRO. ROBERTS and that of the Temperance Hall ecclesia, as reported in the Christadelphian of last * month.*"

* Written in March, referring to the Feb. issue containing the Amendment.

July 1898, inside back cover, to Y.R. *by bro. Roberts*: "There is a difference between those who are uncertain as to the application of the rule of responsibility, and those who deny it altogether. You are in the latter position . . . Under this contention, it follows that the way for a sinner to keep clear of judgment would be to disobey God entirely from the start, and set Him at defiance by keeping out of the water. *This would reduce the moral procedure of God to a monstrosity FOR WHICH WE CANNOT MAKE OURSELVES RESPONSIBLE IN FELLOWSHIP.*"

Oct. 1898, inside front cover, *by bro. Roberts*: "We cannot publish the rescindment of OUR resolution on responsibility, on the understanding that it means the fellowshipping of those who deny that disobedient knowledge of the will of God renders a man liable to resurrectional condemnation. **THIS IS A FIRST PRINCIPLE OF THE REVEALED SYSTEM OF TRUTH.** Its rejection places a man in a totally different position from those who recognize perceived light as the ground of responsibility, but are uncertain only as to its *application.*"

This is absolutely conclusive as to bro. Roberts' active and wholehearted identification with the Amendment of Clause 24 as an essential Basis of Fellowship. This was in the same issue as the notice of bro. Roberts' death.

There is not a shred of justification for the claim that bro. Roberts was not a party to, and in full agreement with, the Amendment of Clause 24 as a Basis of Fellowship. The evidence that he was is irrefutable and overwhelming.

In conclusion, here are 2 sample ecclesial resolutions that bro. Roberts *did* permit to be published, remembering that by his own statement he excluded any which he did not and could not support—

Jan. 1898, p. 40, Milnsbridge: "It is our earnest conviction that a knowledge of God's revealed will (irrespective of submission to it) is the ground of responsibility to the judgment seat of Christ at his 2nd appearing, as taught by Christ and his apostles. This being so, we feel it to be our duty to withhold fellowship from any who believe the contrary. *Neither can we fellowship any who are in doubt on the matter, and who therefore have not arrived at the same conviction as ourselves.* We shall also feel it to be our duty to refrain from fellowshipping any who, while believing as we do, yet, by their fellowship, tolerate those who believe otherwise."

Jan. 1898, p. 41, Swansea: "We believe that the Gospel has claims upon those who hear and understand it, and that knowledge of the Gospel, even though not followed by baptism, makes a man responsible to the resurrection and judgment of the last day. We believe this to be a truth taught in the Scriptures, and we consequently refuse our fellowship to any who are unable to assent to it; or to any ecclesia which, while assenting to it itself, tolerates in its fellowship any who do not believe this truth. We repudiate any desire to pronounce arbitrarily where the needful knowledge exists in individual cases, that being a matter beyond our jurisdiction, and one that must be left for the Judge himself to determine."

Similar ecclesial resolutions of a fellowship stand on the matter occur throughout 1898, as on pgs. 85,87,88,89,130,131,134,174,176,221,222,313, etc.

It was a sad and troublous time. The Brotherhood, under the faithful leadership of bro. Roberts, went through much struggle and heartbreak. But the Truth was defended and preserved. Those who are wise will maintain the strong and sound position that was won and established at such cost by the faithful of a past generation.

"Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. Let patience have her perfect work."—James 1:2-4.

A Piece of Bread and a Cup of Wine

"Greater love hath no man than this, that a man lay down his life for his friends"—John 15:13

A PIECE of bread and a cup of wine: how insignificant of themselves! Yet for nearly 2000 years, like the rise and fall of the sea tide, a humble few, strong in faith, have arisen through those years to partake of this bread and wine each first day of the week. Why? Because Jesus of Nazareth, the Son of God, shortly before his crucifixion, said of the bread (Luke 22:19)—

"This is my body which is given for you: this do in remembrance of me."

And of the wine (v. 20)—

"This cup is the new testament (or covenant) in my blood, which is shed for you."

The apostle Paul also said of the bread and wine—

"As often as ye eat this bread and drink this cup, ye do show the Lord's death until he come" (1 Cor. 11:26).

In symbolism, this bread and wine portray, not only the scourged figure of Jesus Christ, suspended in crucifixion by 3 spikes driven through hands and feet, with mortal life ebbing slowly away till suffering gives place to death; but we see many aspects symbolized. These emblems remind us of the reason why all mankind are mortal, dying creatures that return to dust. They also point to immortality and the means whereby life eternal may be granted. They emphasize the immutability of God's laws, and the righteous justice of those laws. They portray perfect faith; they remind of the time when the Kingdom of God shall be set up on earth, to be ruled over by the greater Son of David; of the promise to Abraham that—

"In his seed all nations of the earth shall be blessed."

And shining through and transcending all these aspects, with the brilliance of a precious jewel, is love.

A piece of bread and a cup of wine. What a wonderful vista of truth and hope they convey to eyes that have been opened to the Gospel of the Kingdom of God! And before partaking of this bread and wine as appointed by our Lord in remembrance of him, we pause briefly to reflect on those things we must have in mind, ere we can really remember him. Our mind's eye goes back to Calvary and sees, lifted up on the tree, that crucified body proclaiming the scriptural truth—

"Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50).

Dying on the cross for all to behold was the man Christ Jesus, portraying—in the Adamic nature he inherited—mortality. Here was being enacted the literal reminder that by one man's disobedience came death; teaching that the wages of sin is death. Beholding these emblems, we realize how sin binds each one of us to death, for none of us can conquer this flesh-and-blood body with its propensity to sin—this flesh in which "dwelleth no good thing" (Rom. 7:18-23).

But the scene enacted at Calvary taught more. The suffering figure had previously said—

"Which of you convinceth (convicteth) me of sin?"

None had or could. Here then was the lamb without spot or blemish, fashioned in the Adamic nature of us all, being born of a Jewish maiden, of the seed of David, of the seed of Abraham, of the seed of Adam. But the influence of the Holy Spirit of God, overshadowing Mary, created in the son so born that strong bond of love for his Father, as exemplified in a perfect faith, manifested by obedience. Here was the perfect sacrifice to which the Mosaic sacrifices pointed. Here, outside the city, was the fulfilment of Heb. 2:14-18—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil;

"And deliver them who through fear of death were all their lifetime subject to bondage.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

We are familiar with these verses: we understand them, realizing that Christ, coming in the flesh-and-blood mortality of Adamic flesh, could be, and was, tempted in all points like unto his brethren. But he was always the victor; the wages of sin could not be laid against him: yet he laid down his life, knowing Adamic flesh and blood could not inherit the Kingdom of God. In surrendering his life, he gave the great and final manifestation of faith in God's righteous justice, that as the wages of sin is death, so eternal life would be the reward for obedience: believing God could and would raise him to eternal life, a body energized by spirit and not blood.

Christ laid down his life, not only for himself, but that in so doing he might also give hope and life to others—

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

These emblems of Christ's death demonstrate the inexorable justice of God. Recall the intense, praying figure in Gethsemane—

"O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt"

(Matt. 26:39).

These emblems speak of that justice that shall rule the world in righteousness when the greater Son of David reigns on earth. We are made to realize that God's laws are steadfast: no wavering, not open to manipulation, not subject to coercion in any form. They remain the same yesterday, today, and forever; they never deviate from true justice. The wages of sin is death: in justice, obedience was rewarded with life eternal.

This bread-and-wine symbol, directing our eyes and minds to the crucified Christ, reminds us of the obedience God required. It must impress us of the necessity of a constant striving by each to manifest obedience to God's laws in our lives. It is essential that each be familiar with the Truth—its requirements, its ultimate goal—through daily contact with God's Word; that our thoughts and actions may be influenced thereby, daily, constantly, continually.

Although realizing the vital necessity of obedience, we are also very conscious of our many, many failures, and our eyes lift again to him we remember, and hope rises within us as we behold the perfect sacrifice that taketh away the sin of the world, the sacrifice whereby we can gain remission of sins.

But remission of sins cannot be taken for granted: ours must be a daily striving to walk in the footsteps of him we remember today. We cannot broaden the path. *His* footsteps will be found only in the path defined by the Gospel of the Kingdom, and narrow is that way.

We show our appreciation of this fact by examination before baptism. We will not baptize a candidate who does not believe and confess to all first principle doctrines. Yet strangely enough, among some using the name Christadelphian, it does happen that when one departs from a first principle doctrine, such a one continues to be fellowshipped, the only proviso being that such cannot speak from the ecclesial platform. If this person had confessed an erroneous belief prior to baptism, surely baptism would not have been performed, or the right hand of fellowship extended. Can the fellowship of an errorist be justified by a debarring only from the ecclesial platform? Shall error and truth sit side by side to partake of these emblems? Surely the correct way to handle the errorist is by prayer and a humble patient striving to seek that which has gone astray, rejoicing greatly if the lost is brought back again to the fold. But if there is no response, if the lost will not be led back in a reasonable time, surely then the words of Paul in Gal. 1:8-10 must be applied—

"But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

"For do I now persuade men, or God? Or do I seek to please men? *For if I yet pleased men*, I should not be the servant of Christ."

Compassion and mercy must loom large in the life of a Christadelphian, but it is not our prerogative to broaden the narrow pathway of Truth in the name of compassion and mercy for men, and still be the servants of Christ.

Raising our eyes again to him symbolized by the emblems, we see compassion and mercy as ingredients in that aspect portrayed so vividly at Golgotha: the aspect of *love*—

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Can we begin to grasp the depth of this love?—a love that gave His Son in sacrifice, that not only the Son, but we also might live with the Son eternally, in the atmosphere where all attributes are beautiful, joyous, righteous, and add up to perfect love in the Kingdom God has prepared for them that love and obey Him.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

So spoke our Lord, and we are reminded today that he himself did this very thing. What depth of feeling: what loving concern! We should keep this in mind when we read his plea to us—

"*IF ye love me, KEEP MY COMMANDMENTS*" (John 14:15).

—for this is not a cold, flat instruction bereft of feeling and anxiety; it is a plea by one who gave his life for us—a plea for us to take steps of wisdom so that his sacrifice of love for us is not in vain. How saddened, how cast down we are when a brother or sister turns from the Truth to the way of death! How much more saddened *our Lord* by such cases!

Cannot we hear him on a like occasion (Matt. 23:37)—

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Let us not, by carelessness, thoughtlessness, self will or neglect, spurn him who gave his life for us, closing our eyes to his love.

If our appreciation of this love of God and Christ is such that we tend to weigh—

"By doing this I stand to gain this" or "If I refrain from this I improve my chances of gaining this . . ."

—then ours is a sterile "love," a cold, calculated business-type of approach: covetousness is the basis, not the warm, selfless spontaneous love born from appreciation of all the love and goodness with which God has so freely enveloped us; our hearts have not truly responded in full measure to the love symbolized on the table; we have not come to the open, uncalculating *willingness* of meeting the sacrifice of—

"*Greater love hath no man than this, that a man lay down his life for his friends*" (John 15:13).

If such is the case, our life, our character, has not developed childlike spontaneous action, unadulterated by calculated, self-interested thought. If as Christadelphians our daily striving is only motivated by the desire for immortality, to be among those of power in the Kingdom, we have not learned the lesson of the request of Zebedee's wife for her sons. Our daily striving to follow the Master's footsteps must stem from hearts that love our Heavenly Father because of all those beautiful and wonderful wise characteristics and love He has shown us in His Son.

In Christ we behold the manifestation of God's love and goodness. Each first day of the week these emblems should impress upon our minds the great love bestowed on us by the Father and His Son, building up in each a reciprocal love that will influence our hearts and thoughts to the extent that we will *earnestly desire*, more than anything else, to walk in truth to please them. This will be the motive that strengthens and influences us in daily life, offering our widow's-mite of service in humble, loving appreciation of the love and mercy so bountifully bestowed on us—

"We love (Him) because He *first* loved us" (1 John 4:19).

As we well know, it is not our righteous acts that will assure the victory over death, but the forgiving of our sins by love, the love of God and Christ, a love that arises above technicalities, as demonstrated by our Lord when on earth. Remember how often the Pharisees and Sadducees strove to condemn Christ by technicalities of interpretation of the Law, failing to see that One greater than the Law stood in their midst: failing to see that that which they claimed to uphold so verbally chained them to death, and that in misguided zeal they spurned the perfect sacrifice, which was perfect love manifested in perfect obedience—the only means whereby sins could be forgiven, death abolished in return for eternal life.

Love, then, is the essential of any sacrifice; love is the true motive for any righteousness or service to God. It was the great love of Christ for his Father that was the cornerstone of his perfect faith, a faith so strong that he submitted without hesitation to death, confident of resurrection to immortality.

As children of God, as brethren and sisters of Jesus Christ, love must be our uniting bond. As realization and appreciation grows for the love, mercy and care bestowed daily on us by our Heavenly Father, and as daily failings bring home to us how weak and bound thereby to mortality we are, our comprehension of God's love grows. We marvel that He would provide that Son of whom He said—

"This is My beloved Son in whom I am well pleased."

—and yet allow a self-righteous people to stain their hands with the blood of this Son—

"Let his blood be upon us and our children!"

So they cried, as they clamoured for that crucifixion. The Father in love, in mercy, and for the righteous justice of His ways, beheld as His Son was mocked and crucified. He allowed it that you and I might live. Paul reminds us—

"ALL THINGS are for your sakes."

This sacrifice was the first of the many blessings of love and mercy we receive at the hands of Yahweh; let us fully appreciate this fact. And, against the background of our own individual lives, is there anyone who dares to think they deserve such love? None is worthy of it, we are all unprofitable servants; but surely within the heart of each is the sincere desire to try to fashion our characters by the example Christ set. We must go beyond talk: remember our Master became the first-fruits from the dead *because he practised both in thought and action the things he taught of God*. And he did it to perfection by a faith born of love: love for his Father, and love for those who would honour his Father in faith and service. Have we learned this love, of which Paul reminded the Thessalonian brethren—

"But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another" (1 Thess.4:9).

We shall not be "taught of God" this beauty of divine love if we do not set ourselves diligently to constantly study His Word, and sad indeed is our case if we learn it not.

The lesson of love is presented in this bread and wine: how do we measure up to it? How concerned are we for our brethren and sisters? Are they precious to us, even though distance may separate? Are we willing to make even small sacrifices for each other? Do we yearn and joy for the companionship of each other, by any means open to us, and so gain stimulus and encouragement? Does our contemplation of the marriage supper envision with joy the presence of our brethren and sisters?

How great is our responsibility to each other!—more so for us older ones, for the pattern of example rests upon us. In this mortal state it can be heavy, but we must remember that true example is far more powerful and convincing to others than mere words. James counsels:

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom" (3:13).

But all must also remember that while perfection is the goal we strive for, none is able to manifest it in the present flesh-and-blood mortality, for as James also states—

"For in many things we offend all" (3:2).

In love we must help each other, ever willing if we have knowingly offended a brother or sister to acknowledge the fault. Again, if a brother or sister has been offended by the action of another, let them approach the offender in the gentleness of spiritual love and say, "*I know you can do better for Christ.*" Our desire must be to help, strengthen and encourage each other. As brethren and sisters of Christ, there can be no bitterness in our heart. Sorrow and disappointment, yes; as when a brother or sister leaves the Truth. But love for each other must fill our hearts, so when in fleshly weakness one may stumble, our hand will be readily extended to help.

Look again at these emblems and behold him who after that long night of mocking, and the wild cries of 'Crucify him! Crucify him!' ringing in his ears, and after submitting to the torture and agony of scourging, wearily and painfully trudging toward Golgotha and crucifixion, women crying at the sight, and his compassion arises above it all he stops and speaks (Luke 23:28)—

"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children" (Luke 23:28)

And that wonderful, unselfish prayer, even in his agony—

"FATHER, FORGIVE THEM!"

"Let his blood be upon us *and upon our children!*" had been the cry. How great was their need of compassion, and they knew it not. Brethren and sisters, we must constantly appreciate the possibility of his blood being upon us. Paul emphasized this when he said—

"He that despised Moses' Law died without mercy under 2 or 3 witnesses. Of how much SORER punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace . . .

Let us ever remember, with solemn, humble, trembling reverence—

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:28-31).

Each first day of the week we gather for this privileged hour, an hour we must prize and cherish; also an hour of self-examination, made searching by applying the words—

"Where your treasure is, there will your heart be also."

Can there be ears so dull, hearts so cold, that they cannot respond to the voice of a dying friend—

"Do this in remembrance of me!"

A piece of bread and a cup of wine. What depth of love they portray; what a glorious hope they remind us of; what demands on our lives and characters they make us aware of! May the familiar words of Hymn 84 strengthen our zeal and love—

"By Christ redeemed, in Christ restored, we keep the memory adored,

And show the death of our dear Lord . . . Until he come.

"His body broken as he said, we see in this memorial bread,

And so our feeble love is fed . . . Until he come.

"His fearful drops of agony, his life blood shed for us we see,

The wine shall tell the mystery . . . Until he come.

"Until the trump of God be heard, until the ancient graves be stirred,

And with the great commanding word . . . The Lord shall come.

"O blessed hope, with this elate: let not our hearts be desolate,

But strong in faith, in patience wait. . . UNTIL HE COME!"

We all know these words well: we have sung them so often we know them by heart, and we can at any time easily recall them to mind. And their rhyme and rhythm help the memory. They beautifully express the essence of the things we have been considering. Let us, then, with deep love and thanksgiving, go over them often in our minds, to purge us from the seeping contamination of the world around us, and to deepen and strengthen our inner determination and joy.

—R.H.

One Hundred Years Ago

From the Christadelphian Magazine, July, 1876

THERE are 2 especially interesting items in this issue. The 6-night debate with the famous rabble-rousing atheistic orator Bradlaugh had just taken place, and he had not proved as formidable an opponent as had been expected. It was the judgment of neutrals that bro. Roberts had gotten the best of the battle. Bradlaugh, while not conceding victory to bro. Roberts, said that neither could he claim it for himself. The debate, which was held before good-sized audiences, 2 nights in Leicester and 4 nights in Birmingham, was later printed.

Bradlaugh was a national figure, and a practised and accomplished debater, especially in the lower forms of debate which attempt to score by sharp wit and ridicule. Bro. Roberts was 37 at the time, with an already great overload of work and problems. He never shunned an encounter for the Truth. We constantly marvel how he accomplished so much, especially as his health was never robust. In a private letter at this time, he said of his health—

"I require to be careful much more so than one would judge from my appearance. God hath made choice of weak things. Personally, I could wish it were otherwise. It would make the work a full delight, whereas it is full of burden and weariness to me."

The other item of great interest this month was the acceptance of the Truth by a clergyman who later became well-known to the Brotherhood as brother Robert Ashcroft. There are 16 pages of the magazine devoted to the details

and correspondence of this event. Bro. Roberts felt it was a divinely-provided uplift to fortify him for the extreme rigors and unpleasantness of a public debate before a largely hostile audience with a popular blaspheming buffoon.

In retrospect, the whole glowing account makes sad reading, for the man who was received into the Body with such thankful and joyful welcome just a few years later proved to be an adversary of the Truth and a source of great sorrow and harm to the Brotherhood, but doubtless there was a divine purpose.

Robert Ashcroft was then 34, an extremely able speaker both as to matter and delivery. And he was a very attractive and likable man. There seems not the slightest doubt that he was completely and intensely sincere in his acceptance of the Truth. Bro. Roberts was deeply attracted to him from the beginning.

He was a popular and rising young minister in a handsome new church with a large and fashionable congregation, at £400 a year, a princely income those days. This he completely gave up, vowing he'd never again preach for hire.

He had first come into contact with the Truth by reading *Christendom Astray*, given to him by one of his parishioners whose brother had acquired it among a batch of used books from a street hawker in Calcutta, India. He increasingly introduced the Truth into his sermons, and had himself baptized. This brought him into collision with the authorities of his Church, but the majority of his congregation offered to build him a new building and allow him to preach anything he wished. This was a great temptation, but he resolutely left it all. He had 5 small children, and he was completely unprepared to earn a living outside the field he had spent his life in. He had a bitter struggle for the next few years, tuning pianos among other things. The Brotherhood were mostly poor, and could do little to help.

From 1877 to 1884 his articles appeared in the magazine, some very enlightening on the struggles of a sincere clergyman to reconcile pulpit theology and the Bible. In 1882 he made an extensive lecturing tour in U.S. and Canada. In Jan. 1883 he became the Asst. Editor of the magazine. Bro. Roberts wrote—

"They seem poor words when we say that we feel truly thankful for the Providence of God which has placed bro. Ashcroft at the disposal of the *Christadelphian* as Asst. Editor. . . It is 6 years since he laid down an occupation of honour and comfort for the Truth's sake. . . Dark and anxious for bro. Ashcroft have been the 6 years now past . . . of a rigor to pierce the soul and take the flesh off the bones . . . We are thankful for bro. Ashcroft's assistance because of his qualifications for the work. Pre-eminent among these we place his pure affection for spiritual things . . . The *Christadelphian*—br.. Ashcroft shoulder to shoulder—will continue, if God permit, to be what it has been, only perhaps with a little increase in intensity of glow."

This continued till June 1884, when bro. Ashcroft asked to be relieved, giving his health as the reason. Bro. Roberts mentions in confirmation that though bro. Ashcroft did so well in writing and speaking, it was a tremendous personal strain and burden upon him. It was a great nervous strain upon him, as it is on many who appear to do it so easily. An employment opportunity had opened which promised to fill his needs. (This soon unhappily evaporated).

The bombshell exploded in Nov. 1884. Bro. Roberts says (Dec. cover)—

"Our disclaimers some months back about anything being amiss were perfectly sincere. We have to confess there was more amiss than we knew. We had cause for uneasiness for some time, but recognizing the duty to believe the best, we shut our eyes to all unfavourable indications. Nothing but bro. Ashcroft's own hand could have opened our eyes to the developing antagonism . . . We sincerely wished the *Exigetist* well, and we gave bro. Ashcroft access to every name and address we have. Those who insinuate unfriendliness do it in ignorance."

The *Exigetist* (of which only one issue appeared) was bro. Ashcroft's new magazine, adopting the then modern and increasingly fashionable theory of a partially inspired Bible. Bro. Ashcroft ridiculed bro. Thomas and turned bitterly against bro. Roberts. Bro. Chamberlin, another "Rev." who had accepted the Truth after bro. Ashcroft, immediately and enthusiastically took sides with the latter in a publication he started. In Oct. issue bro. Roberts had written:

"Bro. Ashcroft's publication will doubtless be of a character to minister to the brethren's edification in a department which bro. Ashcroft is specially fitted to occupy. We wish the project God-speed."

The first 6 months of 1885 were turmoil. The matter dominated the magazine. Bro. Roberts waged a valiant fight, issuing reams of cogent answers to every variety of specious quibble about Inspiration. It was apparently a very popular hobbyhorse, and many supposed 'brethren' seized the opportunity to belabour and berate bro. Roberts with it. Some of the arguments used are most pitifully puerile, but bro. Roberts patiently answered them all. Anyone reading

the records of the time will realize it was a very real issue, and that many, many arguments against total and infallible inspiration of the Bible were raised by supposed Christadelphians, and that if the issue had not been both competently answered and resolutely dealt with, the Truth would have been lost. Most, if not all, of the dissidents claimed to believe the Bible was inspired, but their definition of what they meant, and the arguments they threw up against the true doctrine of inspiration, prove those claims useless.

A large part of the *apparent* Brotherhood clearly had been chafing under the narrow perimeters of the Way of Life as constantly proclaimed by bro. Roberts. One correspondent puts his finger on part at least of the trouble—

"I think 1 Pet. 2:8 supplies the key to so many giving up belief in the Scriptures: 'They stumble at the Word, *being disobedient*.' I have noticed that ALL who have gone from us in that direction have been of those who stand out for self-defence against those who attempt to 'take your cloak.' They 'cannot see how business is to be conducted without appeals to the Court'." (Dec.'84, p. 559).

Those whose jealousy for the Word of God was weak, and who did not share bro. Roberts' robust convictions of the vital necessity of preserving among us a clear, sound dedication on this First Principle issue, condemned bro. Roberts for "bitterness" and "harshness" and "dictatorialness," and peppered him from all sides with the most absurd quibbles purporting to discredit the full and infallible inspiration of the Word of God.

The matter was brought to a head in May and June, 1885 through resolute action by bro. Roberts. Those who were sound in the Faith separated themselves, and an introductory clause was added to the Statement of Faith proclaiming belief in full, unerring inspiration of the Word: and peace returned.

Bro. Ashcroft, though for a while the lion and idol of the Partial Inspiration group, later drifted to the Baptists, and later still into Spiritualism. It is a sad story: at the beginning he gave up all for the sake of the Truth.

June Answers	445—Nehemiah	395—1st Trpt/Alaric/Goths
4000—Adam	400—Malachi	429—2nd Trpt/Genseric/Vandals
3000—Enoch	330—Alexander	450—3rd Trpt/Atilla/Huns
2400—Flood	275—Septuagint	476—4th Trpt/Goths/Fall Rome
2000—Abraham	170—Antiochus	533—Justinian/Rm. bishop 1st
1500—Exodus	165—Temple cleansed	608—Phocas—Pope supreme
1050—David	60—Rome annex Palestine	637—Arabs take Jerusalem
1000—Solomon	40—Herod made king	630-930—5th Trpt/Arabs
900—Asa	-----	1062—6th Trpt/Turks
850—Jehoshaphat	30—Crucifixion	1453—Fall Constantinople
750—Tiglath-pileser	55—Nero	1572—St. Barthol. massacre
721—Fall Samaria	70—Jerusalem destroyed	1685—Revoke Edict Nantes
612—Fall Nineveh	96—1st Seal/White Horse	1789—French Revolution
600—Judah to Babylon	130—Hadrian Edict	1793-1815—1st 5 Vials/Napoleon
586—Jerusalem destroyed	180—2nd Seal/Red Horse	1821—6th Vial/Dry Turkey
538—Cyrus proclamation	210—3rd Seal/Black Horse	1870—End Pope Temp. Power
480—Ahasuerus/Esther	235—4th Seal/Pale Horse	1897—1st Zionist Congress
460—Ezra	303—5th Seal/Diocletian	1917—Allenby free Jerusalem
	324—Constantine	1948—Proclaim Jewish State

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