

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

LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S.S. 10 am; Memorial 11 am; Lecture 1st & 3rd Suns. 7 pm; Class every other Wed. 8pm—Bro. David Clubb, 42 Oneida Rd., London N5V2X1; phone (519) 451-4063.

LOVING Greetings to all those of the Household of Faith.

As we observe world events in the light of Biblical prophecy, we are assured that we are fast approaching the long-awaited-for Day when the Master will return. Meanwhile, as we await his coming, we have been spiritually upbuilt and encouraged since our last ecclesial news by the visits of many of like Faith: bro. & sis. R. Philip (Burlington); bro. Gibson (Toronto); sis. Doris Blacker (Lethbridge); bro. & sis. Art Jones and bro. & sis. Ed Truelove (Richard); bro. & sis. Braden Edwards, bro. & sis. Wm. Phillips and bre. Billy and John Phillips (Canton); bro. & sis. Ed Sargent and sis. Mabel Sargent (Worcester); sis. Ruth Connell (Sussex, NB); bro. & sis. V. Gilbert (Buffalo); bro. & sis. J. Jackson (Winnipeg); sis. M. Caldwell (Houston); sis. C. Thompson (Evansville); sisters Margaret, Mary and Becky Sommerville (Wanaque); bro. & sis. F. Higham Sr. and bre. Fabris and Growcott (Detroit). We especially appreciate this help and comfort of visiting brethren and sisters, and also of the brethren who administered to us in words of exhortation and public lectures.

We have been saddened by the withdrawal from fellowship of bro. Bob Martin, and pray that he will be guided to reconsider his present position.

We are also sad to report that after a sojourn of over 51 years in the Truth, our brother Andrew S. Hall fell asleep in Christ. Bro. Stan Howard took the service, reminding us not to sorrow as do others who have no hope, and that our brother now awaits the resurrection morn.

With love in the Truth on behalf of the London ecclesia,

—bro. David Clubb

October Answers

WHAT DID CHRIST

SAY TO?—

1. Paul: My grace is sufficient
2. Peter: Then are the children
3. Thief: Thou shalt be with me
4. Pilate: To this end was I
5. Judas: That thou doest
6. Philip: Have I been so long
7. Jairus: Fear not, believe only
8. Herod: I do cures
9. Simon: Seest thou this woman
10. Legion: Show how great things
11. Martha: I am the resurrection
12. The sea: Peace, be still
13. Fig tree: No man eat
14. Cleopas: What things?
15. Lazarus: Come forth
16. Ananias: He is a chosen
17. Andrew: Come and see
18. Thomas: Reach hither
19. A scribe: Thou art not far
20. Lawyers: Woe unto you also
21. Tempter: Get thee hence
22. Caiaphas: I spake openly
23. Pharisees: For the hardness
24. Zaccheus: Come down
25. The leper: Offer the gift

26. Jerusalem: Ye shall not see me
27. Bartimeus: Receive thy sight
28. Centurion: I will come and heal him
29. Nathanael: Thou shalt see greater things
30. Nazarenes: Many widows were in Israel
31. Nobleman: Thy son liveth
32. Sadducees: Ye do err, not knowing
33. Magdalene: Woman, why weepest thou?
34. His mother: Woman, behold thy son
35. Deaf man: Ephphatha
36. Nicodemus: Art thou a master in Israel
37. His parents: Wist ye not I must be
38. Capernaum: Thou shalt be brought down
39. Palsied man: Take up thy bed and walk
40. The women: All hail!
41. The seventy: Salute no man by the way
42. Widow's son: Young man, I say unto thee
43. His brethren: Go ye up unto this feast
44. John Baptist: Suffer it to be so now
45. Syrophenician: Woman, great is thy faith
46. Moneychangers: My house shall be called
47. Jairus' daughter: Talitha cumi
48. Disciples rowing: It is I: be not afraid
49. Rich young man: One thing thou lackest
50. Epileptic's father: O faithless generation
51. Judas not Iscariot: If a man love me
52. Samaritan woman: Woman, believe me, the
53. Woman in adultery: Woman, where are
54. Goodman of house: My time is at hand

"JESTING AND FOOLISH TALKING"

If a man know God, that man is purified and sanctified. "Gravity and sincerity" become habit of speech with him. The Truth has brought us out of a world—not only of cant and ignorance—but of levity and corruption.

Light talk and foul is the order of the day. From this the Truth calls upon us to purify ourselves. Even "jesting and foolish talking" are among the things Paul says are "not to be named among brethren as becometh saints"—R.R.

The Morning Cometh

BLESSED IS HE THAT WATCHETH

"*He shall be as the light of the morning when the sun riseth, even a morning without clouds*"—2 Samuel 23:4

The phrase "The Morning Cometh" indicates a period of time relating to night or darkness that has almost elapsed, and daylight is about to appear. It can be applied in either the literal or figurative sense. It will be evident to all that our subject relates to the period in a figurative or symbolic bearing. However, as the symbolic takes its basis from the literal, it will be well for us to look briefly at certain examples of the literal, that we may strengthen our knowledge of the symbolical.

The first to attract our attention is the great night or period of darkness that preceded God's creative work. It is stated that—

"The earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:2).

Everything was covered with water, so that the earth became void, and empty, and no living creature could be found. This intense darkness prevailed until God formed the light which dispelled the darkness, and brought the day. The time between the darkness and the day constituted the morning, and so we read (v. 3)—

"The evening and the morning were the first day."

There are numerous places where darkness is used figuratively, but in Isa. 60:2 we have a very impressive one—

"The darkness shall cover the earth, and gross darkness the people."

Here is a dismal darkness both deep and widespread, which was to remain until it should be dispelled by a light of great brilliance. The prophet Micah explains the nature of this darkness—

"Therefore *night* shall be unto you, that ye shall not have a vision, and it shall be *dark* unto you that ye shall not divine. And the *sun* shall go down over the prophets, and the day shall be *dark* over them" (3:6).

Malachi was the last of the prophets, and then for 400 years the people stumbled in the darkness when there was no answer from God. But a bright and glorious morning was to come to Israel, when the glory of the Lord should rise upon them. It did come, and it shone forth as the glory of the sun. Matthew tells us (4:16)—

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

This was a morning indeed! But how few had watched and waited during the long night. Most were too busy with their merchandising and seeking after the pleasures and honours of this life. Therefore the morning of God interfered with their plans.

Among the few that waited was one named Simeon. He was—

"Just and devout, and *waiting for the consolation of Israel*" (Luke 2:25).

And when he came into the Temple, he took up the child Jesus in his arms, and said (Luke 2:29-32)—

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people: a *Light* to lighten the Gentiles, and the *Glory* of Thy people."

Another night—of an entirely different character—that had a prodigious influence on the nation of Israel, was the night in which the passover was instituted, and all the firstborn in Egypt died. They were to eat the passover lamb early in the evening, and make all preparations to hurry off on a journey, for they were to be thrust out of the land of Egypt in great haste.

This was a literal institution in a literal night, which resulted in the freedom of Israel from literal Egyptian bondage. But it meant much more than that. It was both literal and figurative, and pointed forward to supreme events which were to be connected with later generations of Israel. The period to which we refer is, of course, the one in which Jesus appeared. John says—

"He came unto his own, and his own received him not" (1:11).

The day that followed was a short one for Israel. They rejected the heir and killed him, and cast him out of the vineyard. In a few short years, just as he said, the Roman armies came and destroyed their city. The people suffered terribly, and fell by the sword in 1000s, and the remainder were led away captive into all nations.

Darkness fell upon Israel—a darkness that could be felt, and one that has remained to this day (Romans 11:25)—

"Blindness in part is happened to Israel, till the fulness of the Gentiles be come in."

This fulfilled the warning of the Spirit through Isaiah (6:10)—

"Make the heart of this people fat, make their ears heavy, and shut their eyes."

In the meantime God has granted to the Gentiles repentance unto life, and Paul was appointed their special apostle (Romans 11:13)—

"I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles."

To the Ephesians he speaks further of this mystery in Christ—

". . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same Body, and partakers of His promise in Christ by the Gospel" (3:5-6).

As they are not all Israel which are of Israel; so all Gentiles are not fellow-heirs, but those only who should come within the required conditions, in the belief and obedience of the Gospel. What God has done for the Gentiles is well expressed by Peter (Acts 15:14)—

"God hath visited the Gentiles to *take out of them* a people for His Name."

And that is why we are here today. Before our entry into Christ by our belief and obedience of the Gospel, we were "without hope"; we were "strangers and foreigners"—but now we have been *brought nigh* to God by the blood of Jesus—Ephesians 2:12-13. However, we are still surrounded by darkness, for the morning has not yet come: therefore it is our duty to WATCH. For, said Jesus—

"If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (Matt. 24:43).

Taking this statement out of its context, we might be puzzled to as what he intended, but when we read the next verse, we soon realize that he means—

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

"*The Morning Cometh!*" If then it is still future, why did we refer to the appearance of Jesus as a morning to Israel? The answer is because of his 2 advents. And this is what Israel could not understand. They thought the Kingdom was to appear immediately after the arrival of their Messiah. The morning to which the prophets refer is the period when Jesus appears in power and great glory. David speaks of it in this way—

"He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. 23:4).

This agrees with Jesus' words—

"I am the bright and morning Star" (Rev.22:16).

As this morning has not yet appeared, we are still living in the time of darkness or night, and therefore must still be faithfully watching. But *what are we to watch for?* Are we only to look outward, watching the Signs of the Times? Or are there other things that require our attention? It is our firm conviction that we are expected to watch *everything that relates to our lives* as brethren and sisters of Christ. This we believe is what he meant. That means we must watch our speech, our general conduct, our habits, what we read, the kind of company we keep, and how profitably and holily we use every minute of our precious, God-given time. If we watch all these things, we will not be too concerned about the Signs of the Times—though of course keenly interested in them—for we shall be prepared, and ready for the sunrise.

If we will stop and think for a moment, we will realize that the foundation of all these things rests upon the *Word of God*. Therein we will find instruction to guide us, help to strengthen us, consolation to comfort us—no matter what our problem or need may be. David in his trials and weaknesses realized this, and he said—

"Mine eyes prevent (that is, anticipate) the night watches, that I might meditate in Thy Word" (Psalm 119:148).

Night time is a period of sorrow and weeping. It was night when Jesus was betrayed, and he said—
"This is your hour, and the *power of darkness*" (Luke 22:53).

But David reminds us—

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

You will recall that when Israel fled from Egypt, they were protected from the Egyptian army at night by a pillar of fire that hovered over the camp and gave them light. But there was something remarkable about this pillar of fire, for Moses says—

"It was a cloud and *darkness* to the Egyptians, but it gave *light* by the night to Israel" (Exodus 14:20).

How are we to explain this? It was a miracle, of course, for by it God went before them to guide them on their way. It was therefore a means of *leadership by light* that was made necessary by the circumstances relating to the Exodus. Is it possible for us to find a counterpart in our own lives, as we meditate in the night watches. We believe it is, and David makes reference to it in saying —

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

Rev. 11:8 speaks of a Great City spiritually called *Sodom and Egypt*: corruption and dark bondage. This is the great House of Bondage in which a small remnant, the "Israel of the Deity," are sojourning and waiting for deliverance. Its superstition, its ignorance of Yahweh, its hardness of heart, sorcery, darkness that may be felt, transcend the infamy of cruel Pharaoh and his hosts.

Its doctrines have spread throughout all the earth: therefore gross darkness has covered the people. The only light available in all this darkness is the Word of God; and like the pillar of fire was to Israel, so to us it is a bright light and means of leadership and safety, but to all in earth styled Christendom it is a cloud and darkness.

We become so accustomed, by long and close familiarity, to the things that surround us in our daily lives, it is just possible we fail to recognize the sharp contrast there must be between us and Christendom in all things. The dividing line—the great gulf—is there, and it will be clearly visible *if we permit the Word of God to dwell in us richly*. There are no halfway measures in the Truth. At the judgment seat it is either "Come ye blessed" or "Depart ye cursed." We are either living in that brilliant flaming Light, or we are stumbling in the surrounding Egyptian darkness. Paul says of the coming morning—

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of *Light*, and the children of day: we are not of the night, nor of darkness.

"Therefore let us not sleep as do others: but let us watch and be sober. We who are of the day should be vigilant, putting on the breastplate of faith and love; and for an helmet the hope of salvation" (1 Thess. 5:4-9).

The Morning Cometh: or, as David said (Psa. 119:147)—

"I anticipated the *dawning of the morning*, and cried: I hoped in Thy Word."

Paul speaks again in a similar turn of mind, in Rom. 13:12-14—

"The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, *and make not provision for the flesh to fulfil the lusts thereof*."

This is not guesswork on the part of Paul, or his own reasonings. He speaks with spiritual authority, and this is one of the many messages he gives us to show how we should walk and watch in these last hours of the long Gentile night. Watching in the night, while all others are asleep, requires a great effort and determination, especially as the time drags on and on. Jesus was mindful to impress this upon the minds of the disciples, as he did in the Garden. Matthew says—

"He cometh unto the disciples and findeth them asleep, and saith unto Peter: What, *could ye not watch with me one hour?*

"Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak"

(26:40-41).

We observe here one of the strong reasons why we should constantly watch and pray: "*that we enter not into temptation*." Do we like Peter fail to realize how very real this danger is?—that only continual vigilance and study can prevent it? Jesus emphasizes this thought in the Parable of the Sower—

"They on the rock are they who, when they hear, receive the Word with joy: and these have no root, which for a while believe and in time of *temptation* fall away" (Luke 8:13).

The idea presented in the word "temptation" signifies "to try or test in order to prove faith or obedience." Therefore James says (1:2-3)—

"My brethren, count it ALL JOY when ye fall into various trials, knowing this, that the trying of your faith worketh patience."

And then he assures us of the joyful outcome of faithful endurance—

"Blessed (or spiritually happy) is the man that *endureth* temptation (or trial); for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him" (James 1:12).

But the continual watching in the night, without any visible sign of approbation, is a great trial. Therefore Solomon says—

"Hope deferred maketh the heart sick" (Prov. 13:12).

This is painfully true: but we *must not* become discouraged and forget the great reward set before us. The eye of faith must remain bright and strong, by reason of use. We must set our faces as flint, regardless of any sorrow or disappointment, any failure or departure of what have been loved and faithful companions, and we must keep the remainder of this verse before us, for Solomon continues—

". . . but when the desire is come, it is a *Tree of Life*."

The Tree of Life in the midst of the Garden is what we strive toward.

If our watching involves our moral conduct, the subjects of our conversations, our habits, our daily reading of God's Word, our diligent cultivation of the fruits of the Spirit, and everything that relates to a faithful servant of Christ, what are we to understand by Jesus' words—

"*Blessed* is he that watcheth."

In the N.T. there are 4 words rendered "blessed"; the 2 principal ones being *eulogeo* and *makarios*. *Eulogeo* means "to speak well of," and occurs about 40 times, as—

"He lifted up his hands and blessed them."

Makarios means divinely favoured, supremely, spiritually happy. It is used about 50 times, especially by Jesus on the Mountain, as in—

"Blessed are they that mourn . . . Blessed are ye when men shall persecute you."

And in the case of our title—

"Blessed is he that watcheth."

Or as Jesus said when speaking of his coming—

"Blessed are those servants whom the Lord when he cometh shall find watching."

It is a fact well known to all of us that if we *truly walk in the way of the Truth without concealment or compromise*, we are bound to suffer persecutions and abuses of various kinds. To really walk in newness of life and in harmony with God, we must completely separate ourselves from the social life of the world. We must be very unique and peculiar, taking no part or interest in the world's activities. This marks us off as a strange and alien people; and if we are true to, and open with, our Faith, our former friends and the rest of the world, will shun our company.

We shall become social outcasts, and that is as it should be; for we cannot keep our garments pure and unspotted, and at the same time associate with the world's pleasures and practices. It is a pilgrimage, a wilderness journey. If we foolishly try to see how close we can get to the world's ways while still trying to hold to the Truth, we will discover that in a short time our love for the Truth will weaken, our faith will dim, and we will become more and more attached to worldly things alone. Paul says of the narrow, lonely Way of Life—

"I beseech you that you present your bodies a LIVING SACRIFICE, holy and acceptable to God"

(Rom. 12:1).

To the flesh which we must crucify, this is a wearisome and drawn-out form of suffering and self-denial. It is a patient waiting for the promised morning to appear as we live in the midst of a crooked and perverse generation. To do this we must submit to a trial that is not joyous, but grievous, knowing it is needed for our cleansing.

How then can we be blessed, or "happy," while we maintain our lonely watching vigil under these conditions? Can there be blessedness in this present probation? Yes, and it is not only possible but it is essential—a vital part of the Way of Life in Christ. Does not Paul exemplify and command—

"Rejoice in the Lord always: and *again* I say, Rejoice!" (Phil. 4:4).

The divinely-assured blessedness or happiness of the children of God involves a state of inner contentment and joy—the "peace of God"—knowing that though the present is darkness, the *end* is glorious day, and "All things work together for good" toward that day. Therefore we have a *habitual and unshakable satisfaction or mental ease and quietude* that nothing but the Truth of God can give. This is blessedness—

"*Godliness with contentment*" which is "great gain" (1 Tim. 6:6).

So says Paul. Peter too gives beautiful expression to the present blessedness of those who watch and wait, and shows its foundation to be in love and goodness of God (2 Pet. 1:3-8)—

"*Blessed* be the God and Father of our Lord Jesus Christ, which according to His *abundant* mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us who are *kept by the power of God* through faith unto salvation ready to be revealed in the last time.

"Wherein ye GREATLY REJOICE, though now for a season if need be ye are in heaviness through *manifold temptations*:

"That the *trial of your faith*, being much more precious than of gold that perisheth though it be tried with fire, might be found unto *praise and honour and glory* at the appearing of Jesus Christ:

"Whom having not seen ye love; in whom though now ye see him not yet believing, ye REJOICE WITH JOY UNSPEAKABLE and full of glory, receiving the end of your faith, even your salvation."

This is our blessedness, even "joy unspeakable." But still this present blessedness is limited, great as it is. The greatest happiness lies in the future, as it did for Jesus. Isaiah, speaking prophetically of him, says—

"He is despised and rejected of men: a man of sorrows, and acquainted with grief. He was wounded for our transgressions; he was bruised for our iniquities. He was oppressed and he was afflicted" (Isa. 53:3-7).

And much more could be added to this list. Then too think how he must have suffered mentally as he listened to the wicked leaders of his beloved and misguided people, when they tried to entangle him in his talk, in order to destroy him. *How could Jesus suffer so, and still have peace?* How was he able to so calmly endure such terrible trials, even unto the most awful death he experienced, maintaining his perfect love and self-control unto the end? He kept his mind rigidly fixed on the glorious end, the infinite, eternal blessedness of the race toward which he single-mindedly laboured, as Paul says—

"For the JOY that was set before him, he endured the cross and despised the shame" (Hebrews 12:2).

This statement of the apostle is in complete agreement with what Jesus himself said to the disciples on the road to Emmaus (Luke 24:26):

"Ought not Christ to have suffered these things, and to *enter into his glory*?"

This is the holy principle on which God operates; for, says Paul—

"*If we suffer*, we shall also reign with him" (2 Tim. 2:12).

And again in Rom. 8:16-18 Paul says—

"We are the children of God: and if children, then heirs—heirs of God and joint-heirs with Christ, *if so be that we suffer with him*."

Now this cannot be just ordinary suffering, for millions of people suffer who know not God, nor have anything to do with His beloved Son Jesus. It is a partaking of, a fellowship with, his sufferings—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But *rejoice* inasmuch as ye are *partakers of Christ's sufferings*; that, when his glory shall be revealed, ye may be glad also with EXCEEDING JOY" (1 Pet.4:12-13).

One of the great lessons we learn from our association with the things of the Truth, as we enter the purified, spiritually-minded Body of Christ and have our eyes opened to the mind of God, is that *the world by which we are surrounded, and of which we were recently apart, is an evil, fleshly, godless one*. And as we begin our walk in newness of life, our flesh soon feels the pull of the association of worldly affairs, and a sense of loneliness and estrangement comes upon us, and we realize we are pilgrims in a foreign environment. The fleshly mind rules the

world, the Gentile night depresses, and we long for Christ's morning to come. It makes us think of Jacob after he had come to the ford Jabbok, and lodged there that night.

After he had sent all his family and household over the ford, he was left alone. What loneliness must have fallen upon him as he watched through the night! Suddenly a stranger appears, and the oppressive loneliness gives way to an anxious fear, as Jacob grapples with him. There in the darkness of the lonely night, Jacob struggles with this unknown man until the ascending of the morning.

At last the long weary night of struggling was over, and the dawn of the morning brought joy, as Jacob's name was changed to Israel: "Prince or Prevailer with God." *He had wrestled and prevailed.*

Our position is very similar, and we pray the end may be the same. The night is long, and sometimes our loneliness gives way to fear as we struggle against what appears to be unknown and overwhelming odds, but we are exhorted by Paul how to gain the victory—

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the *darkness* of this world, against spiritual wickedness in high places. Wherefore take unto you *the whole armour of God*, that ye may be able to withstand in the evil day, and having overcome all, to stand" (Eph. 6:12-13).

Paul associates the armour of God with the struggle in the darkness. We will have noted the same association in 2 statements by him referred to earlier—1 Thess. 5:4-9 & Rom. 13:12-14. Therefore, as we watch and wrestle in the night, let us be sure we wear that divine armour—

"Loins girt with TRUTH; breastplate of RIGHTEOUSNESS; feet shod with the preparation (readiness to run) of the GOSPEL of peace; shield of FAITH; helmet of SALVATION; sword of the SPIRIT."

The whole armour of God! What a difference between the unprotected nakedness of our natural ignorance, and the joy and confidence of this glorious defence! This is the kind of equipment that gives us the courage and strength to—

"Walk worthy of the Lord unto all pleasing, being fruitful in EVERY GOOD WORK, and increasing in the knowledge of God: strengthened with all might, according to *His glorious power*, unto all patience and longsuffering with joyfulness . . ." (Col. 1:10-11).

"Longsuffering *with joyfulness*"—there is that wonderful spiritual principle of 'blessedness,' or divine joyfulness in the midst of suffering, again. Even as we walk patiently in the dark valley amidst longsuffering, we will experience joyfulness, happiness, serene contentment, being brought into the class who are blessed as they watch—

". . . giving thanks unto the Father, Who hath made us meet to be partakers of the inheritance of the saints *in light*:

"Who hath delivered us from the power of *darkness*, and hath translated us (or changed us) for the Kingdom of the Son of His love" (vs. 12-13).

This shows us that if we are clothed with the whole armour of God, and watch patiently through the night, we *will* be delivered from the power of darkness, and *will* share in the glory to be revealed when the morning cometh and the Sun rises in all his strength.

But the expression "*Blessed is he that watcheth*" is an uncompleted sentence. The full sentence is—

"Blessed is he that watcheth and keepeth his garments."

What kind of garments does he speak of? Not ordinary clothing, surely. We get our first clue in the parable of the Marriage of the King's Son. When the King came in to see His guests, He found one without a wedding garment. There must have been something implied in the wedding invitations that does not appear on the surface. In other words, the guests were expected to appear *properly clothed* for the occasion. The explanation is revealed in the Apocalypse: not only the garment, but the wedding also (19:7-8)—

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his Wife hath *made herself ready*. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the *righteousness of saints*."

The righteousness of the saints is therefore the qualification by which they become a constituent of the Lamb's Wife: for, said Jesus—

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom" (Matt. 5:20).

So they must have a righteousness, and it must exceed a certain measure which was then thought quite adequate—the "righteousness" of the scribes and Pharisees. The righteousness the saints must possess (to constitute them "saints"—*holy ones*) is the "RIGHTEOUSNESS OF FAITH," even as Abraham believed God and it was accounted to him for righteousness—Rom. 4:3. God graciously covered him with the garment of righteousness. But James has a very necessary caution for us here—

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by works was faith made perfect?*" (James 2:21-22).

Therefore it is very evident that there is something required for us to do after we have come to the knowledge of the Truth, and have put on the righteousness of Christ by baptism into him. Paul makes this emphatically plain in Rom. 6:4—

"Therefore 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.**"

He is stressing in this chapter the absolute necessity of a complete change of life from serving sin to serving righteousness. This entirely new way of living is also expressed in such terms as—

"A new creature "	"Walking by faith"	"Walking in the Spirit"
"Walking in the light"	"Walking in love"	"Walking worthy of God "

Therefore while we are watching and waiting, we shall also be walking. Being industriously occupied in his service until he comes, we will bring forth the fruits of the Spirit, which Paul says are—

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance" (Galatians 5:22-23).

It is good and necessary that we meditate long and often upon these qualities. They are not natural: they are the very *opposite* of natural. They are spiritual, and if we diligently make their development our primary object in life, we shall manifest characters of great beauty.

If we carefully follow the writing of the apostles, we will observe how incessantly, and how emphatically, they seek to impress us with the necessity of being on guard against conformity to the world, lest we be hardened through the deceitfulness of sin. Apparently this is a much greater danger than we generally realize. And this being on guard is not a mere part time job, for as Paul warned the brethren and sisters in Ephesus "*night and day* with tears," so God declares—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace *day nor night*. Ye that make mention of the Lord: *keep not silence*, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7).

Why are we commanded to constantly, repeatedly pray to God to do something He certainly intends to do, at a certain fixed time—no sooner and no later, prayer or no prayer? That is not exactly the case. The fervent prayers of the saints are a vital, influential factor in the purposes of God, foreseen from the beginning. This way He graciously and marvellously allows us to be "workers together with Him"—

"The effectual, fervent prayer of a righteous man *availeth MUCH*" (James 5:16).

When watchmen served upon the walls of a city, they were part of the king's army, and were arrayed and armed. In like manner, we stand watch as part of the King's army, ready to defend his City. We therefore must be clothed in the whole armour of God, which must be kept clean and white; for, as Paul points out, we fight a spiritual warfare and this therefore is a special kind of armour whose efficacy depends upon its purity. To the ecclesia at Laodicea Jesus said—

"I counsel thee to buy of me *white raiment*, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev.3:18).

Similarly he says to the ecclesia at Sardis—

"Thou hast a few names which have not defiled their garments; and they shall *walk with me in white*, for they are worthy" (Rev. 3:4)

The DIVINE STANDARDS set before us in the Scriptures of Truth, by which we may attain unto the blessedness of those who watch and wait for the morning, are high and lofty: they are also exacting and rigorous. And that is as it should be, for it is the law of life and death. The reward to the victor is infinitely precious: therefore it is

only fitting and reasonable that complete dedication and lifelong preparation are required. If we really value and desire the great prize, we can obtain it only by *complying with the terms laid down in the Word*.

We may memorize our Statement of Faith; we may understand all the first principles of the Truth; we may have the ability to lecture fluently on all Bible subjects; we may have the power to give an exhortation that will bring tears to the eyes—but if we do not diligently set *ourselves* to walk in the purity of the Light, we may as well give up and go back to the world; for, says Peter—

"If after we have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, we are entangled again therein, and overcome, the latter end is worse with us than the beginning" (2:2:20).

Therefore he urgently exhorts (2 Pet.3:17)—

"Beloved, seeing ye *know* these things, beware lest ye be led away with the error of the wicked, and fall from your own stedfastness."

The disciples needed this constant warning in the apostles' day: are we to assume we need it any less?—that our flesh and natural mind are any less deceptive than theirs? We shall soon be reading again through the Law of Moses—holy, just and good—and we shall witness the punishments administered to those who transgressed that divine law. Will it be just so much reading to get through, or shall we let it *sink down into our minds* with a heart-searching beam of divine light? Will it cause us to think of Paul's warning words (Heb.2:2)—

"Every transgression and disobedience received a just recompense of reward."

And now, as we watch and wait, can we not hear Jesus' words?—

"Behold I come suddenly; and my reward is with me, to give every man according as his works shall be" (Rev. 22:12).

Brethren and sisters, that time cannot be far in the future. It is now over 1900 years since Jesus said—

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

What have we seen during the past 125 years?—

1. *The Truth of the Gospel rediscovered and made known.*
2. *The rise of Zionism: the awakening of the long-dead dry bones.*
3. *The land of Israel freed from the desolating heel of the Turk.*
4. *The people of Israel returning at last to their ancient homeland.*
5. *The establishment of the State of Israel, and freedom of Jerusalem.*
6. *The rise and development of the mighty world power of Russia.*
7. *But—a very sad thing has taken place. The love of the Truth among many has grown cold, and now it appears that to them it does not matter much what is taught and believed. As one brother very typically said, "We are living under a period of grace, so why worry so much about so many things?"*

The Laodicean state has overtaken Christadelphia like a great plague sweeping over the earth. This is grievous to behold. Our pioneers and their works have been cast aside, and each month seems to see some strange new theory that ignores the old foundations that stabilized the purer days of the Body. Can you see it, my brother and sister? Do you care what you believe and associate with? Think of the words of Jesus, sevenfold repeated: "I KNOW THY WORKS."

"He that OVERCOMETH shall be *clothed in white raiment*" (Rev. 3:5).

Yes, *only those who overcome*. And overcoming is a full-time, lifetime undertaking. We earthen clods are called to an inconceivably high spiritual destiny, and we haven't a minute to waste in endeavouring to prepare ourselves for it. Let us not forget that while many are called by the Gospel into the Body, only a few will be chosen. As we see the morning about to dawn upon a wicked and perverse generation, we wish we had the power to arouse the whole Body to greater watchfulness and severer self-examination. We would thunder our words upon the ears of our brethren and sisters, and stamp them upon their minds and hearts with an impression that would burn continually. Can we not hear Wisdom's words peeling forth from the heavens—

"Unto you, O men, I call! My voice is to the sons of men. O ye simple, understand wisdom! And ye foolish ones, be ye of an understanding heart!

"Hear: for I will speak of excellent things; and the opening of my lips shall be right things" (Prov. 8:4-6).

Those who respond wholeheartedly to this call will understand more fully the deep significance of Jesus' words —

"*BLESSED is he that WATCHETH, and KEEPETH HIS GARMENTS.*"

While there is today great blessing, happiness and joyousness as we watch and wait in eager anticipation of the coming of the Lord Jesus, there will be far greater joy in store for us if we learn obedience by the things we suffer, even as our Master did, for (Rev. 22:14)—

"Blessed are they that *do his commandments*, that they may have right to the Tree of Life, and may enter in through the gates into the city."

Let us therefore, with all the strength and courage and determination we can muster, do everything possible to develop a plane of thought that will lift our minds high above the things of this life—

"That Christ may *dwell in our hearts* by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to *know* the love of Christ, which passeth knowledge, that we might be FILLED WITH ALL THE FULNESS OF GOD."

O what rapturous joy—what boundless happiness—will greet those who watch and keep their garments till the morning at last appears, and the Sun of Righteousness rises to fill the world with light and glory!—Editor

WHAT CONSTITUTES A SAINT OF GOD?

"*To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word*" — Isa. 66:2.

This is the state of mind which makes a man a saint in the present mortal state. It is this that qualifies him for the future rulership of the world. It is not creature strength or excellence; it is not human culture or attainment.

It is the faith that receives the Kingdom of God as a little child, and as a consequence, rejoices in it as the supreme good and excellence of existence. —R. R.

Yahweh Our Righteousness

"*A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is his Name whereby he shall be called, Yahweh Our Righteousness*"

—Jer. 23:5-6

BY BROTHER JOHN THOMAS

An impromptu address at a meeting to which Jews had been invited by a Jew converted to Christianity. An eloquent Jew took strong issue with his would-be converter, and made much of the variety and discord of the multitudinous factions of "Christianity," demanding an answer to "What is the Christianity to which Jews are invited?" It was an open meeting, and bro. Thomas asked to speak, seeing an excellent opportunity to present the Truth.

The question asked is of primary importance, and quite in place and to the point on the part of a Jew whose conversion was desired. It is a question that should be answered in the terms of the New Testament itself. The question of all-absorbing interest to us ought to be: "*What does the New Testament teach, and is that teaching true?*"

I sympathize with the tantalizing and unhappy position of Israelites in this matter. Societies are instituted and efforts made for their conversion by the clergy of the Gentiles, yet they cannot obtain from them a scriptural definition of New Testament Christianity.

"Believe," they say, "Believe, or you will be damned!" "How can I believe," exclaims the Jew, "except I hear, and what I hear is *proved* to be the truth?"

We will state a rule by which we work in ascertaining the truth of the facts and teaching of the New Testament: *If the facts and teachings of the book be in accordance with the Mosaic pattern of things in the Law, and with the predictions of the Prophets, then we admit that the facts and teachings are true: otherwise not.*

Our experience satisfies us that this rule places the Nazarene interpretation of the Old Testament Christianity beyond a doubt. The rule is not mine. It is the rule of interpretation of Jesus and Paul—

"I am not come (says Jesus) to destroy the Law and the Prophets, but to *fulfil*: for verily I say to you, until the heaven may have passed away, and the earth, one iota, or one point, may in no wise have passed from the Law until that everything be accomplished" (Matt. 5:17-18).

And or Paul it is written that he said—

"I testify both to small and great, saying none other things than those which the Prophets and Moses did say should come" (Acts 26:22).

And when at Rome he worked by this rule —

"Expounding and testifying the KINGDOM OF GOD, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening" (Acts 28:23).

In this way he "declared the testimony of God" concerning the Christ, and that—be he whom he might—he *must* be a *crucified* person—1 Cor. 15:3.

A very considerable part of the New Testament consists of Paul's writing. It is a relevant question therefore to ask, Was Paul a reliable witness? We answer, Yes, he was the best kind of witness. He was a bitter, murderous, ignorant rabbinist, doing all he could to suppress and exterminate the Nazarenes and their doctrine. This is the account he gives of himself while an unbeliever. He was exceedingly mad against all Christians, and conscientiously thought to do God service in destroying them. The loaves and fishes, too, were all on the side of unbelief. Honour, riches and power were all against the Nazarenes.

Paul not only declared that he had seen Jesus after his resurrection, and that he believed he was indeed the Christ of God; but he was immersed into him by Ananias, and *he exposed himself to persecution, imprisonment and death* in the work of planting the Faith he had sought to destroy. Such a man is a most reliable witness, and is at least equal—if not superior—to any that can be produced.

Furthermore, we maintain that he was not only a true witness, but a man inspired by the Spirit of God, by which he could teach without mistake. If it be admitted that he is reliable, then this is true; for he testifies that his speech and preaching were in demonstration of spirit and power, that the faith of his hearers might stand—or be based upon—the power of God—1 Cor. 2:4-5.

But apart from his own testimony to the fact, his writings prove he was inspired of God. We require no stronger evidence of his inspiration than the existence of those very things against which the questioner has been objecting, and which we protest as earnestly as he. The "Names and Denominations" which constitute the "Church" against whose "Christianity" Israelites object with so much force, are nothing more nor less than the APOSTASY Paul predicted would arise in later times. His words are —

"The Spirit speaketh expressly that in later times some will *apostatize* from the Faith, giving heed to seducing spirits, and to teachings of *Divines* * speaking lies in hypocrisy, having their own conscience cauterized; forbidding to marry and commanding to abstain from meats" (1 Tim.4: 1).

* So we render 'daimonion' in this place. "Every demon," says Plato, "is a middle being between a god and a mortal." Hence, a 'divine.' An ecclesiastical daimonion is a clergyman who officiates as the middle man between the clerical god and the people—J.T.

Here is the prediction: look abroad into the "religious world" and behold the fact. When the Spirit spoke expressly by Paul, these things did not exist, yet he declared with certainty that they would—

"The time will come (said he) when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the Truth, and shall be turned to fables" (2 Tim. 4: 3-4).

This is Christendom to the life, and the 'fables' are its Christianities from which our Israelitish friends are at a loss which to select as true! Our advice is, have nothing to do with any of them, but study the Old and New Testaments for yourselves. They will not deceive you. They speak the same thing. They will seduce you only from error and sin. The New Testament doctrine is attested by the Law and the Prophets, for whose testimonies all its writers were zealous unto death.

The Prophets declare: —

1. That the Messiah's Name was to be called *Yahweh**, with the adjunct *Tzidkainu*, which is expressed in Greek by the word *Jesus*, and in English by *I shall be—the Saviour*; which is equivalent to YAHWEH OUR RIGHTEOUSNESS (Jer. 23:6). "I, I Yahweh: and beside Me there is no Saviour" (Isa. 43:11).

* We have used Yahweh for Jehovah throughout, in keeping with bro. Thomas' later usage.

2. That Messiah was to be named JESUS while he was still in the womb of his mother (Isa. 49:1).
3. That Yahweh was to give him that name (Isa. 49:1).
4. That Messiah was to be Yahweh's servant (Isa. 49:5-6; 42:1; 52:13; 53:2-1).
5. That the service appointed for Messiah to do is the political and moral regeneration of the 12 Tribes of Israel; the transformation of Palestine into Paradise; the enlightenment of the nations, and the salvation of them from all the evils they endure in all the earth. (Isa. 49:5-8; 41:18-19; 51:3; Ezek. 36:35).
6. That Messiah was to fail in the performance of the required service for a time; but that he would not despair of final success (Isa. 49:4)
7. That during *the period of failure* he would, nevertheless, be glorious in Yahweh's sight; and that the period of failure would be characterized by the continued dispersion of Israel (Isa. 49:5).
8. That Messiah would be abhorred by his own nation, and would be a servant of its rulers (Isa. 49:7).
9. That Messiah would be a *berith*, or covenant; and therefore, from the nature of the thing, a sacrifice (Isa. 49:8; 42:6; Gen. 17:13; 15:17-18; Zech. 11:10; 9:11. *Berith*, "covenant," from *barah*, "to cut asunder, to eat."

Having shown that these items were revealed concerning Messiah many centuries before the time of Jesus of Nazareth, we remark that they all found their accomplishment in him, and consequently he was the Messiah. He had indeed failed to restore the Kingdom again to Israel, and Israel is still dispersed. Nevertheless, he is at the right hand of power, and glorious in the sight of Him Who raised him from the dead.

But because "*the Son of Yahweh's handmaid*"—Psa.86:16; 116: 16 has—

"Laboured in vain, and spent his strength for nought" (Isa. 49:4).

—as was predicted of him, will he therefore *never* accomplish the service indicated in our 5th item? If the traditions of the schools and colleges of the "Denominations" prophesy the truth, he never will. They tell us that Jesus is to come and escort the re-embodied elect to trans-solar regions beyond the bounds of time and space; and to reduce the residue of the world, and the great globe itself, to ashes. This is the mission of the Jesus they preach, one styled by Paul—

"Another Jesus, whom he had not preached" (2 Cor. 11:4).

How can Israel honestly receive such a Jesus as that? *Only by denying the testimonies of Moses and the Prophets*, in whom was the Spirit of Christ. We say to Jews, Reject the clerical Jesus, the world burning destroyer of the Law and the Prophets; and heartily embrace the crucified Son of David's daughter, who came not to destroy but to fulfil them. Let *him* be your hope; for he has declared that he will return, and build again the tabernacle of David, and set up its ruins, that it may be as in the days of old; that he will come in power and great glory, and establish the Kingdom he has promised to his friends.

"Christ" is a Greek word anglicized by cutting off the last syllable. The Greek is *christos*, from *chrío*, to anoint, consecrate. Hence *christos* signifies anointed. A christ is *an anointed one*. All kings and priests therefore who are made such by *chrisma*, or that with which the anointing is performed, are *christs*. They are, however, not therefore Yahweh's christs. They only are *His* who are anointed by His appointment for His purposes. All others are the christs of the Devil-Power, and are styled his "angels"—Matt.25:41.

The *chrism*, or anointing matter, may be oil or spirit. The kings and priests of the houses of David and Aaron, and the prophets of the Hebrew nation, were anointed with oil. They were therefore, all of them irrespective of moral considerations, Yahweh's christs. Abraham, Moses, Joshua, and the prophets were anointed with Holy Spirit. This was the *chrism* which dwelt in them, and is referred to by Peter when he said—

"The Spirit of Christ was in them" (1 Pet. 1:11).

—the same Spirit that quickened the Son of Heli's daughter when he rose from the dead—1 Pet.3:18 and styled by Nehemiah in his prayer to Yahweh—

"Thy Spirit in Thy prophets" (9:30).

Christ (Greek) and Anointed (English) are represented in the Hebrew by Meshiach, commonly written Messiah.

To affirm, then, that A, B and C are Yahweh's christs is to declare they have been anointed with oil or Spirit as His prophets, priests & kings. To say to A, "Thou art a christ" might be to declare a truth; but to say, "Thou art *the Christ*" implies that A is some particular christ who had somewhere been the subject of special discourse.

Now this we find to have been the case when we read, mark and inwardly digest those ancient writings styled "Moses and the Prophets." Moses taught that a Prophet was to arise in Israel like unto himself—Deut. 18:14 to whom they were to hearken; that the Yahweh-Spirit would put His words into his mouth; and that whosoever would not

hearken unto those words, it should be required of him. He taught that this Prophet was to speak in the Name of Yahweh; that is, he was to be the medium through whom the Spirit would discourse to the Hebrew nation; and that when the Spirit should so speak, the Spirit would be the person or manifestation to whom He referred when He said to Moses "*I will be who I shall be*"—

"This is My Name, and this is My Memorial (or Remembrancer) for the Aion, and for a generation's generation" (Exodus 3:15).

Hence Moses taught that this Prophet should bear "the glory" of the Spirit—Zech. 6:13, which is "*The Name*" He proclaimed to Moses—

"The august and glorious Name: *I Shall Be Thy Mighty Ones*" (Ex. 33:18-19; 34:5-7; Deut. 28:58).

Here, then, the nation was taught to expect the appearance in its midst of a person who should be at once an Israelite and the Eternal Spirit—2 beings in combination: the Spirit manifested in and through flesh. Moses also taught that this Spirit-manifestation, or Prophet, whom he styles *Shiloh*—Gen. 49: 10 should be a sceptre in Judah; and, the Judah's Seed, yet in a peculiar sense "the Seed of the *Woman*— Gen. 3: 15: the Destroyer of the serpent-power. Moses had such faith in this personage of whom he wrote that—

"He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God (who had the same hope) than to have the enjoyment of sin for a season, esteeming the reproach of the Christ greater wealth than the treasures of Egypt" (Heb. 11:24-26).

The Prophets are copious in their references to this Spirit-anointed Seed of Abraham. Even Balaam son of Bosor had a glimpse of him in his regal and military glory. Balaam, who was compelled to bless Israel against his will, discerned a time in the then far-distant future which he styled "*the latter days*" when he should himself have been raised from the dead, that he should "behold him, but not nigh," for—

"A *Star* (said he) shall come out of Jacob, and a *Sceptre* shall arise out of Israel, and shall smite the princes of Moab, and he shall destroy all the sons of Sheth. And Edom shall be a possession, Seir also, his enemies, shall be a possession, and Israel shall do valiantly. And from Jacob shall he descend, and he shall cause to destroy the remnant from the city" (Num. 24:17).

Samuel, David, Isaiah, Jeremiah, Daniel, etc., all testify of the Christ, "*the pleasant theme of Israel's songs.*" It is testified that he should be Son of God and Son of David; that he should bow down, being chastened by the sceptre of men, but that he should rise up to sit upon the throne of David's Kingdom during the Aion subsequently to David's resurrection, for, says the Spirit (2 Sam. 7:12-16)—

"Thy Kingdom shall be established *before thy face* (that is, in thy presence)."

David says, in his last words, that the accomplishment of the promises covenanted to him concerning the Christ was "all his salvation and all his desire"—2 Sam: 23:5. He sings of his crucifixion, resurrection, ascension, conquests, sovereignty, etc., and proclaims the joyful sound in Spirit-inspired verse. To speak in detail would be to quote nearly all he has penned.

Isaiah, Yahweh's prophet to the House of David, describes his Kingdom and glory in glowing terms—"the joy set before him" as recompense of suffering and obedience unto death. He styles him the Son of a virgin who should name him "God with us"—7: 13-14; says that he should be a stone of stumbling and rock of offense to both houses of Israel, a gin and a snare to the inhabitants of Jerusalem—8: 14; that the government of Israel should be on his shoulders, as mighty God of the whole earth and Founder of the Aion and reign of peace—9: 6; 54: 5.

Jeremiah testifies that he shall execute judgment and righteousness in Palestine; and that in his days Judah shall be saved and Israel shall dwell safely 23:5-6, 33:14-18.

Daniel declares that he shall destroy all the power of the Gentiles, civil and ecclesiastical; and transfer the government of the world to himself and friends throughout all the earth.

Now, the issue that has been formed and debated between Jews and Christians during the past 1800 years is this: *Is Jesus of Nazareth the personage of whom Moses and the Prophets speak, or is some other individual he?*

This question may be affirmed *traditionally* or *scripturally*. The multitude affirm it traditionally. A few affirm scripturally that Jesus is that person because, having examined the Christianity of Moses and the Prophets, they are convinced that it is *germinantly inaugurated* in Jesus, but not yet fully developed in him.

A Jew intelligent in Moses and the Prophets is not content to receive Jesus as the Christ as he is traditionally confessed. We do not blame him for this. Indeed we do not see how such a Jew can honestly confess the Messiahship of the character styled Jesus by the Pope, the kings, the clergy, and the people of 'Christendom.' An intelligent and honest-hearted Jew says, and we say also, to the sectarians—

"You affirm that God has cast Israel away; that Jesus has nothing to do with them in the future but to punish them in the flames of hell for rejecting him, and that he will only return to the earth to withdraw his elect and then to reduce it to ashes in a final conflagration!"

If that be true, then Jesus is not the Christ who is styled in Isaiah—

"Yahweh's servant to raise up the tribes of Jacob and to restore the desolations of Israel . . . a covenant of the people to raise up the land and to cause to inherit the desolate estates" (Isa. 49:6-8).

This is a Christ who has no good things for Israel; who is not the Repairer of their breaches and Restorer of the paths to dwell in—Isa 58:12; he is not the Christ for Israel; neither is he the Christ of Moses and the Prophets; nor of the New Testament. The New Testament Jesus is to return hither and do all that is written concerning Christ which may not have been already fulfilled in him.

Read Acts 15:13-18 in connection with Amos 9:11-15, and you will see that the crucified Nazarene is to 'return' and set up David's Kingdom as it was in David's time; and to possess himself of all the enemies of Israel; and to plant the Jews in Palestine, *from which they shall thenceforth be "pulled up no more."*—SEPTEMBER, 1857

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THE DANGER AND UNWISDOM OF ALIEN COURTSHIP

Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for, the Truth is of a low order.

Another and very serious evil which is being manifested to an increasing and very distressing extent is the cultivation of friendly associations with aliens of the other sex *with marriage as its ultimate object*. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to or marrying so-and-so unless he or she was immersed!" The *obedience* to the Truth is not the *first* object in these cases, but the marriage. The Truth is used as a bait, and degraded. It is an abomination to make the blood boil, that the *Gospel of the grace of God* should be used in order to entice a stranger into the association of the brethren, when he or she become marriageable!

—*Christadelphian*, 1911:308.

"THE WHOLE WORLD LIETH IN WICKEDNESS"

The world is without God. They are very busy, most of them, and tolerably honest and neighbourly, but "God is not in all their thoughts." They therefore "be in wickedness" according to the *scriptural* standard, which is the *only* standard in vogue with spiritual men.

—*Bro. Roberts*

That God May in All Things Be Glorified

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—Hebrews 1:1

BY BROTHER ROBERT ROBERTS

GOD is speaking in both cases, and to the same nation, and for the same purpose. There was doubtless a higher aspect to the work of Christ. "To him," as the climax of God's work with man, "*gave all the prophets witness.*" In him was to be accomplished the mystery hid from ages, how God was to be just and yet the Justifier of transgressors of Adam's race unto life eternal, and the way thus to be opened for the reconciliation of Jew and Gentile.

In him was to be accomplished the solution to the problem how condemned men were to be saved by obedience, and yet the glory of it should be alone to Jehovah.

In him was to be historically illustrated the Name *Emmanuel*—God with Israel reconciling them to Himself and not imputing their trespasses unto them: giving us in one man the glory of the Father, and the headship, brotherhood and obedience of the Firstborn among many brethren.

Nevertheless, it was the same God speaking by him Who spoke through the prophets, and the object of the speaking was the same in both cases: to induce men to turn from their evil ways and be reconciled to God. The *form* merely was different; the *essence* of the forms was identical. Israel were summoned by the prophets to turn to God with all their hearts, and to obey the commandments given by the hand of Moses. They were summoned by Jesus to turn to God with all their hearts, and obey the commandments delivered by him. In both cases, the object of the summons (as far as Israel was concerned) was the same—

"That it might be well with them."

We Gentiles have been brought into the channel of this blessing through Israel's rejection of it at first. Christ, and afterwards Paul, confined his attention to his kinsmen according to the flesh. But Israel treating the offered goodness with scorn, the same salvation was offered to the Gentiles. Through this circumstance we are assembled here this morning, worshiping God through Christ, in hope of the Promises made of God unto the fathers. We who were once Gentiles in the flesh, without hope, have become fellow-citizens with all the saints of all past times. We have been adopted into the family. We have been lopped from the wild olive tree, and grafted contrary to nature on the good olive tree; and with the obedient natural branches partake of the fatness of the good Abrahamic olive tree.

This is a position which, fairly realized, is calculated to inspire gladness. We are exhorted to rejoice in it. Frequent is this exhortation:

"Be glad in the Lord! Rejoice, ye righteous! Shout for joy, ye upright!" (Ps. 32:11).

It is well to give free rein to our joy. It is true that joy is not an act of the will: we cannot *force* ourselves to be glad. Still, we can review again and again the *reasons* we have for gladness; and by this our gladness will take new life, though sorrow will not take final flight till the Lord come. We shall realize in ourselves the words of Peter—

"Wherein (in the Promises of God) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ" (1 Pet. 1:6-7).

"*Sorrowful, yet always rejoicing*" is Paul's description of his own case; and it is a description that will be found applicable to the experience of every true saint of God. There is much on the surface, and—so far as this world is concerned—deep down as well, to cause continual sorrow of heart. But underneath all, there is a constant current of joy in God, a satisfaction at the bottom that comes from leaning on Him, and trusting in Him, and hoping in Him—as well regarding the life that now is as that which is to come.

Therefore, while avoiding the unseemly ecstasies of unenlightened sectaries who mistake the electric combustion of the brain for a scriptural joy in God, it is good to remember the *reasons* we have for being glad; and to indulge, in the midst of our many sorrows, in the joy which springs from a present confidence in God and in the hope of that morning of brightness He has promised.

For another class, this exhortation has to be turned the other way round. There are those who *presume* on their standing in the Truth, and who forget that they have been called to *obedience* in the many things required of them; and

that their continuance in that Gospel obedience is essential to their continuance in the position of favour to which they have been called by the Gospel. This class have none of the sorrows of the Truth, and rejoice after the flesh in their connection with it. They look at others with disdain, and glory in their own enlightenment. They say like Israel—

"The people of the Lord, the people of the Lord, the people of the Lord are we!"

—but, like them, they fail to sustain the character and position becoming the people of the Lord. Israel spoke the truth in a certain way when they said they were the people of the Lord. But they were cut off for all that, because while with their mouth they drew near to God, with their heart they were far from Him.

So men may speak the truth in a technical sense in claiming to be the brethren of Christ, because they believe and have obeyed the Gospel; and at the same time they may be walking in utter unworthiness of the position, and may be in as great danger of being cut off, like the natural branches of the good olive tree were. Such have need to remember Paul's exhortation —

"Be not high-minded, but fear. If God spared not the natural branches, take heed that He spare not thee"

(Rom. 11:21).

To such the exhortation has to be changed to a call to weeping—

"Be afflicted, and mourn, and weep. Let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord" (James 4:9-10).

For what *purpose* are men grafted into Christ as branches into the living tree? It is that they may *grow* and *bring forth fruit* unto God—fruit that God will have pleasure in. So Christ plainly tells us—

"Every branch in me that beareth not fruit, He (my Father) TAKETH AWAY . . . Herein is my Father glorified, that ye bear *much fruit*" (John 15:2-8).

And what is the fruit looked for? We have the answer in Paul's wish that the Colossians might be—

"Fruitful in *every good work*" (1:10).

And what are "good works"? Those only that God has required in His Word. There are none good but One—that is, God. And there is no righteousness but that which has been constituted such by His Word. Hence, to be fruitful branches in the Christ-tree, men must do those things that Christ has commanded for his servants; otherwise they are unfruitful branches.

Of what advantage is it for a man to know the Truth, and to profess the Name of Christ, if at the same time he think and speak and act in accordance with the grovelling instincts of the natural man, which are opposed to what Christ has required? How can a man *hope* to please Christ who is conformed to the present evil world to which Christ did not belong, instead of being transformed by the renewing of his mind after the image of the New Man, Christ?

To such a man the Truth is of no advantage whatever; but contrariwise, it is a positive calamity, as he will find in the day—near at the door—when Christ will say to all such—

"I know you not, ye workers of iniquity" (Matt. 7:23).

It is better not to know the Way of Truth at all than knowing it to continue in the ways, works and maxims of the flesh. The saintship that is disfigured by a conformity to this God-forgetting, man-fearing, self-seeking, money-making, poor-neglecting, unmercy-showing, proud, unjust, impure, drunken, tobacco-stupefied age—is a saintship that will not be recognized by Christ, for Christ will recognize only the saintship of his own pattern, abundantly exhibited in the Word.

That saintship is a saintship of zeal for God, independence of man, faithfulness to truth, purity (both of body and mind), righteousness, mercy, faith in God, love, meekness, gentleness, unselfishness, submission to evil, kindness to the unfortunate even if they are erring, fruitfulness in every good work, always abounding therein with thanksgiving—in the *inextinguishable hope of the heavenly calling*.

This is the portrait drawn by the hand of the Spirit: the "image" exhibited for us to try to become conformed to. We become conformed to it in "the renewing of our minds" which is effected by the Word abiding in us, and the Word abides in us *by being continually implanted in the reading and study of it*.

The mind is made of plastic material and is being modified every day, for good or evil, according to the influences that play upon it. It is more easily affected for evil than good, because its natural bent is in the direction of evil. Hence the battle is a hard one, and must be maintained to the last. Let us never surrender. Let us hold on to all the helps God has given us. Let us avoid all the hindrances and weights which so easily impede the journey and sink the

steps in the mire of the devil's morass that spreads far and wide on all sides around us. The day of victory will repay all exertion, for thus saith the Spirit—

"*He that OVERCOMETH, and keepeth my WORKS unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron.*"

Of one principle, running through the whole of the divine economy, *we must never lose sight*. It is expressed by Peter thus—

"THAT GOD IN ALL THINGS MAY BE GLORIFIED" (1 Pet.4: 11).

We may not meet with many who rise to this lesson of wisdom. It is a lesson that has become weakened and dimmed and marred by the hypocrisies and shallownesses with which it has become associated in the apostasy of Christendom. The words have come millions of times from heartless lips, on which they almost die for want of sincerity as they are uttered. Or they have been shot like sparks of fire from the throats of tempestuous votaries of superstition, wrought into mesmeric excitement at "revival meetings." Or they have come with a glib, hollow sound from mouths that have never truly glorified God. They have come to be hackneyed and cant; but they represent a great reality nevertheless—a reality which is the very heart and glory of the whole system of divine truth.

That God may be exalted; that He may be had in highest reverence; that His unsearchable greatness may be recognized; that His great power and goodness and *underived and absolute prerogative* may be apparent to the sons of men in their deepest affections and profoundest adorations; that His great Name may be magnified and extolled—is the great object of all His recorded dealings, including that widest and greatest of them all, the permission of sin to reign unto death.

Apart from this, His ways are not to be understood. It is no wonder that men do not understand the Bible; I mean the intellectual, talented men of literature. They ignore or do not appreciate its first principle—the honour of God. They look at it through the medium of the conceptions they have formed from the study of nature, which can give them no information of the ultimate reason of things. They interpret it in the light of mere philanthropy. They assume that creation exists for man alone, and that all things are to be judged good or bad according as they affect him.

This philosophy stands between them and the Bible as a veil; for the Bible exhibits a system of truth at variance with this philosophy in many points. The Bible shows us *all things for God*, and for man only insofar as man fulfils his part toward God. The chapter read from Ezekiel (20) is an illustration of this. How frequent is the expression in it, in recounting and explaining His dealings with Israel—

"I wrought *for My Name's sake*, that it should not be polluted among the heathen,"

His very choice and manipulation of the house of Israel are declared to have had for their object that they might be to Him—

"*For a Name, and for a praise, and for a glory*" (Jer. 13:11).

And by Isaiah He says—

"This people have I formed for Myself; they *shall show forth My praise*" (Isa. 43:21).

The same object is associated with the work of the Gospel —

"God hath visited the Gentiles to take out a people *for His Name*" (Acts 15:14).

And this people, when taken out, are taken out—

"That they should *show forth the praises of Him Who hath called them* out of darkness into His marvellous Light" (1 Peter 2:9).

This is a very different idea from the idea current among the churches of Christendom, which is that the great purpose connected with the Gospel is the *salvation of men*, in the humanitarian sense; that a single soul is of priceless worth, and that its rescue from a condition of suffering is the utmost good of the divine operations.

Bible teaching (which is the teaching of eternal truth—and no other teaching is true) is the *reverse* of all this. It is that all flesh is as grass; that all nations have gone out of the way and are become unprofitable and vain; that they are of *no value* in the sight of God; but that, nevertheless, God in His wisdom and kindness will save such of them as will turn to Him with all their heart, abase themselves before Him, exalt His Name, and do His commandments in reverence and fear.

The Gospel is an invitation to men to come into this attitude that they may live; and such in His sight are precious in that they—

"Offer the sacrifice of praise to God *continually*, that is, the fruit of their lips giving thanks to His Name"
(Heb.13:15).

This is the scriptural standard of saintship, and *none other will avail*. Men deceive themselves if they imagine they will be saved merely because they have come to know that man is mortal and that the Kingdom of David will be re-established under Christ at his coming. It is well for them to know the Truth; but the Truth will only be to their condemnation if they fail to bring forth the fruit God looks for from the communication of the Truth.

Israel, to whom Ezekiel was sent, were acquainted with the Truth so far as then revealed. "Certain of the elders," we are told —

"Came to enquire of the Lord, and sat before Ezekiel" (20:1).

What was the Lord's answer?—

"*I will not be enquired of by you*" (v. 3).

There are circumstances in which God will not receive men's advances, and in which He will even lay stumbling-blocks before them to turn them out of the way—Ezek. 3:20. Both Israel and the Gentiles are illustrations. After long patience, God poured the spirit of slumber upon the mental faculties of the Jews, because they took no delight in His appointments and honoured not His Name. And on the Gentiles also, to whom He sent His messengers in the 1st century armed with the gifts of the Spirit, He finally (2 Thess. 2:10-11)—

"Sent a strong delusion, because they received not the Truth in the love of it."

These illustrations are of individual service to us. They show us that our knowledge will be no advantage to us unless we carry that knowledge to its legitimate results. If our hearts are not set on things above instead of on things on earth; if the fear of God is not before our eyes *all day long*, and praise of His Name on our lips, and thanksgiving and supplication in our hearts; if our deeds are not framed in accordance with His law in holy and trembling regard for His Word, and in true and contrite humility before Him, then we fail to present the features that will characterize the family that will be gathered together in glorious unity in the day of Christ, to ascribe—

"*Blessing, and glory, and honour, and power to Him that sitteth upon the throne, and to the Lamb for ever.*"

1876:499

Jehovah Jireh

IN THE MOUNT OF YAHWEH IT SHALL BE SEEN

"*Great is Yahweh, and greatly to be praised in the City of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the great King*"—Psa. 48:1-2

MOUNTAINS IN SCRIPTURE

THE word *mountain* or *mount* occurs in Scripture approximately 570 times. It is the same word for both in the original: always *bar* in Hebrew and *oros* in Greek. It refers to an individual eminence, as Tabor; to a range of mountains, as Sinai or Ararat; or to a mountainous region or country, as the land of Moriah or Mount Seir—the land in such cases being named after the most prominent mountain.

To Noah, a mountain was a harbinger of hope, and a signal that his great faith was rewarded —

"The ark rested in the 7th month, on the 17th day of the month, upon the mountains of Ararat" (Gen. 8:4).

Peter likens the time of the end to the days of Noah, and along that line of thought we are reminded of the promise that when the judgments of God are once again poured out upon the earth, all the faithful will be in a typical "ark of safety" with Christ, which will come to rest at last on the Mount Zion in the House of God.

Many have scoffed at the idea of a literal Flood ever having occurred upon the earth, and at the idea of a literal ark ever having been built to weather such a deluge of destruction. Such critics are in danger of now having to eat their words, as one of the great peaks of the Ararat range seems beginning to yield evidence of just such an ark, complete and intact, kept in trust these 4000 years in a deep freeze of ice and snow. Very interesting may be the discoveries of the next few years as archaeologists continue their diggings. Their reward for their labour may be one of the greatest proofs of the divine record ever produced. Ararat continues to give cause for faith and rejoicing.

* * *

To Abraham, a mountain was instrumental in providing perhaps the most important and singular occasion in his entire lifetime; an occasion which put a seal upon his faith once and for all—

"And God said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

The redemptive work of Christ is displayed throughout the scene depicted here on Mt. Moriah. Moriah signifies *Seen of Yah* or *Vision of Yah*. It refers to that particular land, and the special part of that land, which comes under the scrutiny of God's eye more than any place in the world—Deut.11:12. Mt. Moriah, in more recent terms, is the hill on which Jerusalem is situated: Mt. Zion.

A mountain is a high and lofty topographical edifice: the most prominent and impressive of geographical phenomena. Abraham's offering was not to be hidden, but to be made on a high, exposed area. Christ's offering was similar: it was made publicly on the elevation of Calvary, for all to see. It was to be in full view of all mankind. In v. 5 Abraham's great faith and conviction is manifest—

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son. And he took the fire in his hand, and a knife; and they went both of them together.

"And Isaac spake unto Abraham his father; and he said, Here I am, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a Lamb for a burnt offering."

At no point does it appear that Abraham felt only one of them would return. Abraham together with Isaac and the ram are a type of God and Christ. At no point in time is God communicating His intentions to us without Christ in view. Even the death of Christ was never conveyed to us by God or Christ as a finality, but as a necessary step in the overall scheme. Consider the beautiful promise of Isa. 53:10-12, immediately following the death of vs. 8-9.

The details of this event in Abraham's life are significant, and give us additional cause for thankful and wondering reflection—

V. 6: "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son."

The wood for the offering laid upon Isaac reminds us of Christ bearing his own cross, and of the whole burden laid upon him that represents. They went "both of them together" v-6—a cooperative picture showing the offering of Christ as a cooperative work of the Father and Son. Christ, contemplating the cross, said—

"I am not alone, because *the Father is with me*" (John 16:32).

That comfort and assurance was his tower of strength: it must be ours.

V. 9: "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

Isaac did not resist being bound and laid on the altar, even though he must have known by this time the journey's purpose. We think of Christ as a "lamb to slaughter led"—a willing obedience even to death.

V. 10 presents a terribly pathetic picture, and yet there is something about it which is grand. How deeply we sympathize with Abraham's feeling at that moment—

"And Abraham stretched forth his hand, and took the knife to slay his son."

We can mentally put ourselves in his place. At the same time we might be tempted to be critical of God for placing him under such torment and distress. But we forget that God has feelings too, and that all He does to His children is done in love and wisdom. The offering of His only begotten Son represented great suffering on the Son's part, suffering in which the Father shared. This is part of the tremendous cost of our redemption: dare we offer less than our best?

Vs. 11-13: "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! And he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns. And Abraham took the ram and offered him up for a burnt offering in the stead of his son."

Both Isaac and the ram typify Christ in different particulars. Abraham saw his son saved out of death by the offering he made. Likewise Christ died, first for himself and then for us. He was saved by the offering which he made—his own sacrifice—Heb.9:12, 23; 13:20.

V. 14: "And Abraham called the name of that place Jehovah-Jireh, as it is said to this day, In the mount of the Lord it shall be seen."

Whether or not Abraham actually understood all these significances we cannot tell. There is little doubt that he would be aware that the entire transaction was a very auspicious and significant occasion in his life, *and in the record of God's dealings with man*. Christ's words suggest he perhaps understood more than we might at first suppose—

"Abraham rejoiced to see my day: and *he saw it*, and was glad" (John 8:56).

One thing is certain: the events enacted upon this mountain would never be forgotten by Abraham, nor by Isaac. He named it Jehovah-Jireh: *In the mount of the Lord it shall be seen*. And so it was—and shall be: David's great offering to save the Holy City—2 Sam. 24:25; Solomon's Temple—2 Chron. 3: 1; the coming of Jesus, first as a Lamb, then as a Lion victorious, a sovereign ruler. It will be seen by all the world as Mt. Zion, the place of God's glory. It was therefore a fitting place for the confirmation of the Promises, which Abraham then received:

Vs. 16-18: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore.

"And thy Seed shall possess the gate of his enemies; and in thy Seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."

Paul comments in Hebrews—

"Because He could swear by no greater, He sware by Himself" (Heb. 6:13).

* * *

Moving on, we find mountains playing a significant role in the life of Moses and the people of Israel. When Moses was confronted with the glory of God in the burning bush, he was in a mountain—

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the *mountain of God*, even to Horeb" (Exo.3: 1).

Perhaps he had been at this place many times before in his 40 year sojourn in Midian, but this incident marked the beginning of a journey that would take the rest of his life to complete, and which would be centred around this mountain and the wonderful events there. Horeb is located in the Sinaitic range. It answers to all the qualifications of what is termed Mt. Sinai in Exodus.

From here God spoke to the assembly of Israel gathered in the plain below, delivering to them the Ten Commandments. There are references in Scripture which indicate that Christ will return to this same location to set up his judgment seat. It is significant and fitting that we should be judged in the place where the Law was given, upon what use we have made of it, concerning the application of its basic principles in our lives. Here natural Israel was constituted a nation, and set out from here to conquer and possess the inheritance. Surely the antitype of spiritual Israel is both obvious and beautiful.

* * *

Two other notable mountains in Israel's history are Ebal and Gerizim. They are close together, separated by a valley which forms an important pass for the east-west road to Shechem. They are just about in the centre of the land, both from east to west and north to south. When Israel first entered the land, they were to erect an altar on Mt. Ebal, and line up against the 2 facing mountains, on each side of the valley, 6 tribes on one side and 6 on the other. The Levites with the Ark of the Testimony were to be in the valley between. The Levites were to solemnly pronounce the blessings and cursings which would come upon the people dependent upon their obedience or rebellion. Facing east, Gerizim was to the right hand, and Ebal to the left. Gerizim was the side of obedience and consequent blessing; Ebal was the side of disobedience and the resulting curses. Hence the necessity for the symbolic altar on Mt. Ebal. The entire record is in Deut. 27 & 28, and its fulfilment in Joshua 8:30-35.

The 2 sides of blessing and cursing, with the Ark and the priests between, is significant. We are reminded of our own natural position on the side of Ebal, upon a mountain of sin and its consequences. On the other side is righteousness absolute, with all its attendant blessings, but hopelessly removed, *except for the way provided*.

In the valley between the two there emanates a divine guide, the law of God showing right from wrong, and the promise of divine condescension portrayed by the Ark with its Mercy Seat. God is exalted far above all, in majesty and might, but He has promised to condescend to all those who will likewise do *their* part and humble themselves and meet with Him there in the valley over the Christ-Altar. Both nationally and spiritually, God's purpose shines forth clearly and beautifully in the scene depicted on those two mountains.

* * *

During the ministry of Jesus, mountains were used frequently and significantly. We many times read of Jesus using a mountain as a retreat, a place of worship—like many of the Old Testament faithful. Perhaps it is profitable at this point to ask why. Why was a mountain so often appointed as a place of worship? Why was a mountain so often used by God as a meeting place, from which vantage point He would further communicate His purpose to man? Three considerations suggest themselves to contemplation—

1. Mountains, generally, are grand and awe-inspiring. To be in the proximity of a great mountain is a humbling experience, for we are impressed with our puniness, and the vastness of God's works. As such they are a fitting commentary, in their silent majesty, on the greatness and glory of Almighty God.

2. Mountains are solitary. They have a quiet beauty, beginning at the base with much foliage and greenery and teeming with wildlife, rising up and up, gradually more wild and lonely, to lofty heights of rugged granite. (Not all Palestine mountains of course are like this. Many are not much more than large hills. But all, in their own individual way, are beautiful, silent commentaries on the glories of God's Creation, defying man's meddling hand. As such, they are calculated to naturally draw one closer to God).

3. A mountain as a place of worship requires effort on man's part. Climbing a mountain is never easy; depending on the type of mountain, it can be even fraught with danger. It is time-consuming. It usually requires patience, keen attention to the terrain, an alert mind, and much careful planning. This too is a fitting manner of approach to God. It would be an unequalled method of mental preparation to communicate with God.

We all have our mountains to climb; our hurdles, obstacles and difficulties to overcome. The path through life to the Kingdom of God is a narrow, precipitous, uphill trek all the way. Sometimes we reach a peak where, like Christ, we can view "all the kingdoms of the world"—all the good and tempting things the world has to offer. We have to realize, again like Christ, that that is not our destination: it is only but another step along the way, which we must quickly put far behind us. The spiritual peak of Mt. Zion is much higher, much better, and has much more to offer to the persevering climber.

Jesus, we will recall, exhorted his disciples to the kind of faith that could move mountains—

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

Sometimes we come to a point in our journey where we are confronted by an insurmountable obstacle. Unbelief, mistrust, lack of confidence, is just such an obstacle or mountain. There is no way around it, over it, or through it. But Jesus said it could be *put to one side* by faith. However, we must never think that we can just *wait* for it to happen; that it will be automatic and natural. Naturally, we are prone to unbelief and mistrust. We are *not* naturally inclined to faith. It has to be worked at through much study, meditation and prayer—

"This kind goeth not out but by prayer and fasting" (Matt. 17:21).

Jesus used a mountain many times as a vantage point from which he could teach the people. We read, for example (Matt. 5:1)—

"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them."

And from that elevated place proceeded forth those glorious principles which we depend on and look to as a guide to the Kingdom.

It was in a mountain that the transfiguration with Moses and Elijah took place: a vision of the glory that would be his when the suffering and the labour were past. The disciples that were with him never forgot it. It became a surety which strengthened unflinching faith and trust in later times. Peter says of that great occasion—

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses of his majesty*.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is My beloved Son in whom I am well-pleased. And this voice which came from heaven we heard, when we were with him in the *holy mount*" (2 Pet. 1:16).

The most oft named mountain in Jesus' ministry is the Mt. of Olives. It is located in a range just outside of Jerusalem to the east. Though we are told that Jesus had nowhere to lay his head, it would seem that if any place could be called home by Jesus, it was the Mt. of Olives. We are told (Luke 21:37)—

"In the day time he was teaching in the Temple; and at night he went out and abode in the mount that is called the Mt. of Olives."

The Mt. of Olives was also the scene of his great agony prior to the trial and crucifixion. And it is destined to be the scene and witness of his power and glory. It is named in the prophet Zechariah as the inaugural radiating point of a vast and sweeping topographical upheaval that is to take place in the earth at his triumphant return—

"The Mt. of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a *very great valley*. And half of the mountain shall remove toward the north and half of it toward the south.

"And it shall be in that day that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea. In summer and in winter it shall be" (Zech. 14:4-8).

These great physical changes in the land will shake the whole world, and result in the elevation of Mt. Zion on which the Temple envisioned by Ezekiel is to be built. At the same time the Mt. of Olives will divide to the north and south, and thus a great valley will be formed through it which will become a passage for a new waterway: a waterway for the living waters which are to issue out of Mt. Zion and flow east to the Dead Sea and west to the Mediterranean.

* * *

Mt. Sinai and Mt. Zion are also used symbolically, representing the Old and New Covenants, as in Paul's bond- and free-woman allegory:

"These are the 2 covenants: the one from Mt. Sinai, which gendereth to bondage ... and answereth to Jerusalem which *now* is . . . But Jerusalem which is above (Mt. Zion) is free, which is the mother of us all" (Gal.4:24-26).

Paul follows this thought through in Heb. 12:22-24 where, after having described the terrible fear instilled into Israel by the foreboding sight of Sinai with its fire and blackness and mighty thunderings, and unapproachability, which symbolized the effects of the Law, he says—

"But ye are come unto Mt. Zion, and unto the City of the living God, the heavenly Jerusalem ... and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel."

It speaks, not of vengeance like the blood of Abel spoke, but of deliverance, like the blood of the ram spoke to Abraham upon Mt. Moriah.

The 3 mountains —Moriah, Sinai and Zion —also help to explain and visually illustrate what might *appear* to be 3 phases of covenant relationship between God and man. Throughout Hebrews, Paul refers to the Law of Moses as the *first* covenant, and the Law of Christ as the *second*: whereas in Galatians he speaks of the *New Covenant* in Christ as existing *before* Moses, with the Law of Moses as merely a temporary intermission—

"Until the Seed should come to whom the Promise was made" (Gal. 3:19).

—referring to the Promise to Abraham. This is true. Mt. Moriah, where Abraham received the confirmation of the Promise, is interchangeable and synonymous with Mt. Zion, literally and figuratively. Like-wise the Covenant to Abraham is synonymous with the "New Covenant." The hope contained in the symbolic references to Mt. Zion began with Abraham on Moriah or Zion, and was interrupted only by Sinai until the coming of the Seed.

Finally, as we think upon the glorious and interesting mountains of Scripture, and the events upon them, let us contemplate the very comforting thoughts and lovely word picture of Psalm 48—

1. "Great is the Lord, and greatly to be praised in the City of our God, in the *mountain of His holiness*."
2. "Beautiful for situation, the joy of the whole earth, is Mt. Zion on the sides of the north, the City of the Great King."
11. "Let Mt. Zion rejoice, let the daughters of Judah be glad, because of Thy judgments."
12. "Walk about Zion, and go round about her: tell the towers thereof."
13. "Mark ye well her bulwarks, and consider her palaces, that ye may tell it to the generation following."
14. "*For this God is our God for ever and ever: He will be our Guide even unto death.*" —E.T.

Current Events Fulfilling Prophecy

NATO: WEAKNESS, CONFUSION & POVERTY. After a recent inspection, a delegation of US Senators said Russian forces could now mount a surprise attack & blitz thru NATO defences to the Rhine in 48 hours. They declared, "If NATO fails to improve its capabilities, Russia soon may be invited by NATO weakness to launch a major invasion of W. Europe." Many military men agree. In case of a sudden military threat, NATO could not mount a credible deterrent with present forces and present economic & political weaknesses of many West govts. NATO is outmanned, out-gunned, out-tanked & out-planed. This is primarily the result of the massive Russian build-up that began 10 years ago & has not begun to slacken. Russia turns out a new sub every 5 weeks. This yr. it added 2000 tanks, while US only added 400.

Beside having far less armament than Russia, NATO wastes up to 30% of the effectiveness of what it has through duplication. It uses 31 different anti-tank missiles, 6 kinds of rifles, 41 kinds of naval guns. Radios of one nation's aircraft are unable to communicate with another's. In contrast, the Communist armies are standardized, as Russia designs and produces nearly all the weaponry. Much of US's arms stockpile in Europe was shipped to Vietnam or Israel & not replaced. Trend for past 10 years has been defence cutbacks in nearly all NATO states.

Real danger is not so much invasion but political intimidation. As West govts. conclude NATO could not stop invasion, leaders will be increasingly reluctant to follow policies that would antagonize Russia. (Tm 12:13)

* * *

For nearly 3 centuries, Britain's military exploits dazzled world. Royal Navy ruled the waves, & British arms carried the day at Plassey, Waterloo, Somme & El Alamein. But as Britain's political & economic power has waned, so has its military might. RAF now has only 450 combat planes: half as many as Poland. British Army is less than 1/2 of Israel's mobilized strength.

Most NATO military establishments are in similar fix. Inflation, recession & widespread popular feeling that Russia is no longer a serious military threat to W. Europe have put strains on military budgets throughout the Alliance.

RAF has only 110 interceptors based in Britain, with 150 in Germany. RAF is short on weapons, ground crews & ammunition. Royal Navy, which once had fleets in all parts of the world, is down to 76 major surface combat vessels, 28 attack subs & 4 nuclear-missile subs, & only 1 major aircraft carrier which is due to be scrapped in '78. The "cod war" with Iceland was a comic opera to rest of world, but it strained Britain's naval capability painfully.

Newest version of Britain's Chieftain tank is regarded as best in the world, but British Army cannot afford to buy it. The well-heeled Shah of Iran has ordered 1200 of them. (Nwk 12:13).

THE NATO powers have double the industrial capacity & nearly double the population of the Red alliance, & if they had the will & unity they could effortlessly out-produce Russia 5 to 1 militarily. Practically every member has been, in its day, the world's greatest power, but they are hobbled by 'democratic' dissention & corruption & individual self-interest & greed, while Russia is fearfully unified by a ruthless iron dictatorship that tolerates no private views & which directs everything to one end: world conquest. This should be obvious to all, but West like decadent Rome prefers its dreams & schemes of luxury & pleasure. Averill Harriman, a revered "elder statesman" & supposed expert advisor to Jimmy Carter, says (according to USN 12:20) that the huge Russian military build-up is because it is afraid of its satellites & China. So they are divinely self-blinded to the looming shadow of disaster.

AFRICA: REIGNS OF TERROR. For years the world's attention has been focused on way Whites in southern Africa mistreat Blacks. But only recently have Black leaders begun to talk about oppression by Blacks. Last month Tanzania's Nyerere said that when Blacks were clamouring for freedom in '50s, "We spoke and acted as if we would quickly create Utopias. Instead tyranny is rampant." Few days later a Nigerian political leader charged that some of Black Africa's govts. are far more oppressive than the colonial regimes they replaced. He said, "The apparent calm that pervades Africa today has been induced by fear, not by any kind of voluntary acquiescence." (Nwk 12:20).

Both Tanzania & Nigeria are themselves dictatorships, brooking no opposition, tho they appear to be among the less oppressive & brutal ones.

Africa's record on human rights: millions on the run. If you're on the losing side in Africa, there's only one thing to do: find asylum somewhere else. Africa has one of worst refugee problems in world. Millions, Black & White, have been forced to flee to other countries or seek safety in the jungle. In Africa it's dangerous to belong to the "wrong" race, tribe, political party or religion.

Africans have not found a way to change govts. except by coup. In 20 yrs., not 1 leader has been replaced as head of govt. by the electoral process. Many African refugees live in constant fear, knowing that relatives or friends have been jailed, tortured or slain. African politicians in general draw support by appealing to tribal & other inflammatory sentiments. Human rights are regularly violated in many African countries. Discrimination against foreigners, black markets in sweat labour and naked exploitation are rife in many countries: 100s of 1000s of refugees barely survive under abject conditions. They are the flotsam of a continent adrift on a sea of troubles. (USN 11:8).

Black leaders often promise too much in the drive for independence—the jobs, land, homes, autos, privileges enjoyed by Whites. But promises are seldom fulfilled. Instead, frustrated Blacks sometimes find they have exchanged White colonial masters for Black dictators or Black elites who soon get rich at the expense of the poor. Most Whites have fled from Black Africa. (USN 12:13)

IT IS a terribly sad picture, but it is the way it always has been, and always will be, under man's wicked rule. It is a tragedy that Blacks, freed from a long history of White exploitation, should now be crushed under a worse Black one. Most of the world, of every colour, is under dictatorship & oppression. We should be very thankful that in God's providence most of us still live in these shrinking islands of relative freedom. But even

where that relative freedom exists, it is increasingly abused & threatened by corruption, immorality, violence, crime, & wild, obsessive lust for pleasure. Mankind is never happy. Instead of being thankful for what it has, it is always lustful & envious for what it has not, under constant pressure & tension & competition. This is how they are schooled & incited by all the news media. It must be so, for "There is no peace, saith my God, to the wicked." But to the very few who stand aside from it all in wisdom, "Godliness with contentment is great gain."

US CRIME & IMMORALITY. The elderly: prisoners of fear. The elderly who live in the slums of US's major cities, White or Black, share a common fear that they will be attacked, tortured or murdered by the teen-age hoodlums who have coolly singled out old people as the easiest marks in town. They break into apartments, & if threats do not produce valuables, they beat the victim. The attacker is often under 16 and thus a "juvenile." The rights of juveniles are so well protected that it is next to impossible to imprison them for any length of time: 75% of juveniles arrested in the Bronx have been arrested before & let go, often many times over. Knowing how weak the laws are, elderly victims refuse to prosecute, fearing the hoodlums will soon be free to pay a more vicious call. As a result, old people live like prisoners, rarely going out, with doors heavily barred, ordering food sent in, and paying by check. (Tm 11:29)

* * *

Golden years of terror. The victims are old people, often very old. One woman who is 103 was inching her way down a Brooklyn street with the aid of her walker when she was knocked to the ground & robbed of her groceries worth less than \$2. The assailants are sometimes as young as 7. Fear of criminal attacks is now the major concern of the elderly in US. The youthful criminals who stalk the aged are becoming more sadistic. If caught, they are usually given only brief detention sentences, if that. One boy accused of beating & robbing an 82-yr.-old woman was released on bail: the law prevented the judge from being told he had a record of 67 previous arrests, including a charge of murder. Those who survive attacks are increasingly reclusive. "We find some of them almost starved to death, afraid to go out even for food," says a detective.(Nk 11:29)

* * *

For over a year, San Francisco has endured a frightening run of random, vicious crime—up 25% over last year."We have a state of fear & anxiety that is unparalleled in my experience," says the President of the Board of Supervisors. Mayor Moscone, elected last January has the philosophy that crime can best be fought by jobs, education & housing. He scorns the traditional view that a police crackdown will do the job. (Nwk 12:20)

* * *

Over half the babies born in Washington, DC, last year were illegitimate first time this has occurred in a major US city. (Nwk 11:22)

* * *

Unprecedented rise in broken marriages among older men & women. In '74 the number of divorced & separated Americans over 45 was 4½ million: nearly double in 10 years. Society is now less critical of dissolved unions, now accepting them as a matter of course. Most signs point to an acceleration of the trend. Experts predict another tripling in next 10 years, affecting 1 of every 2 marriages that survive to the spouses' 45th birthdays. (USN 12:20)

US could be a paradise, with all its wealth & ability & natural advantages. But clearly because of its wickedness & utter immorality God has decreed otherwise: "He turneth wise men backward & maketh their knowledge foolish" (Isa. 44:25). The jails are vastly overcrowded, & hardened criminals are routinely put back on the streets to attack & murder repeatedly. We hear so much about the violence in such places as North Ireland, Argentina, etc., but there are regularly, day in and day out, more murders in any one of US's major cities than in these whole countries. Detroit contends with several others for the distinction of "murder capital of the world." The Black-White antagonism is part of the picture that plagues US. Most (but far from all) of the violence is by Blacks. There are now (by local election) many Black judges who, with the heavy consciousness of the long history of Black suffering & oppression, tend to regard the police as the criminals, and the murderers as the victims, often turning them free after long & dangerous police labour in apprehending them. The crime picture in US would be a terrifying one even if it were stable at present levels, but the most ominous factor is its constant rapid increase. There is bound to come a point at which the whole social fabric will break down in jungle chaos. There will just be more criminals & a greater avalanche of crime & violence than the authorities can possibly cope with. It seems to be rapidly approaching that point.

ARAB OIL & US FOLLY. By night, New York, Las Vegas, Tokyo & other cities across the industrialized world are a carnival of wastefully blazing lights. Thermostats are set at stifling levels. Families pile into cars for weekend and pleasure jaunts, clogging highways & creating traffic jams. Just 3 years after the Arab oil embargo that shook consuming nations & threatened economic disaster, most of world's consumers seem to have forgotten energy crisis ever existed.

In the long run, the world is going to run out of oil. Known reserves may well be nearing depletion before the end of the century, sending production on an irreversible decline—and before that point is reached, demand pressure will push oil prices to confiscatory levels, threatening economic chaos. The longer govts. put off taking rigorous steps to conserve oil and increase the supply of energy from other sources, as coal & nuclear, the more devastating the final crunch will be.

This week, OPEC is expected to push prices up another notch. Each percentage point of increase means higher inflation, slower economic growth, & fewer jobs in industrialized world. For US, a 10% increase would add \$3½ billion a year to trade deficit: effect on other major industrial countries would be worse.

For non-oil producers of developing world, any increase presents enormous problems. Most Third World states managed to pay their oil bills for past 3 yrs. by borrowing \$100 billion: their total indebtedness is now \$170 billion.

Despite the dangers, industrial world has continued to fiddle while fuel burns. Of all major industrial nations, only France has adopted a tough conservation policy. US is an especially glaring offender. The brave conservation measures of '73 & '74 have been replaced by a so-what spirit. (Tm 12:20)

* * *

This year, US oil imports cost \$33 billion, 40% of US's oil needs & 28% of total US imports. Will push US trade balance \$5 billion in red. If cost goes up 10%, & use increases 3 to 5%, could add another \$7 billion to US imports in '77. Oil import costs have risen 1346% in just 10 years. (USN 11:8)

* * *

Asked to hold price line, OPEC says, "We froze prices for 2 yrs. to allow consumer nations a transition period to adjust economies & take adequate measures to conserve energy. This has not been done. On contrary, consumption rose 4% annually, & expected to go to 5%. Where are measures to save energy? In absence of serious efforts by consuming nations to conserve, oil prices will be used to balance supply & demand." (Nwk 11:22)

* * *

Since '74, Mid-easterners have bought over 400 mansions, castles & country estates in Britain. One Arab recently spent \$1.2 million on a remodelling job. When oil prices quadrupled in '73-74, Mideast suddenly acquired undreamed of riches to spend. Europe has seen big spenders before—Americans with greenbacks & Japs with yen—but nothing in the past approaches the spendthrift standards being now set by Arabs with petro-dollars. (USN 12:13).

TWO grim facts: money is power, & money continually makes more money, reinforcing the power. The Arabs are draining the world of well over \$100 billion a year, & lending much of it back to them, which means endless interest payments from now forward, repaying the principal over & over but still leaving the debt.

The Arabs have the power to wreck the economies of the industrial world, by raising prices or withholding oil. Already they have demonstrated their awesome power in the recent world recession for, as pointed out above, every percentage point of oil price increase means more inflation & more unemployment everywhere. Being human, & acting on natural human principles, they will only stop where their self-interest dictates—to avoid diminishing returns, or killing the goose, or provoking armed reprisals by their desperate victims.

Kaddafi of Libya, the fanatical anti-Israel madman, with a \$12-billion a year oil income, has just invested \$½-billion in Italy's once-proud Fiat, Europe's largest auto maker, now in need of cash because of Italy's oil-price-induced recession. Time (12:13) calls it "a devastatingly ironic example of petro-power." Libyans will be on both the Board of Directors & the Executive Committee. Time further says—

"Kaddafi is an activist who is unlikely to be a silent partner. Radical Arabs—including terrorists whom Kaddafi finances—could have some levers to pull."

But as the Arabs point out, and the newsmagazine recognize, the fault is in the stupidity of the West, which must have its uninterrupted & undiminished luxuries, & which takes no care & makes no provision for the inevitable looming disaster. The poor nations are in even direr straits, & not for luxury but for the barest of bare necessities of life. For 3 yrs. they have borrowed heavily to pay for oil, & are now a total of \$170-billion in hopeless debt, saddled with endless interest payments, & with no hope of getting free of the burden but rather faced with its constant increase. For this is just the result of 3 years of high oil prices. They must have oil to operate their economies & grow their food.

The Shah of Iran says petroleum is a precious, irreplaceable, God-given natural treasure from which a 1000 valuable substances can be produced & developed, & that it is sheer selfish wickedness against future generation to ruthlessly burn it up as mere fuel—especially wastefully & for foolish purposes. There is much truth in this. No former age has been so criminally plunderous of the world's natural resources, & no country compares with US which accounts for 30 to 40% of most of the minerals the world consumes. And far the greater part is not for necessity or even practical usefulness beyond necessity, but sheer self-indulgence & folly, with everyone continually demanding more to squander & waste—most of them deeply in debt to cater to their lusts.

One Hundred Years Ago

FROM THE CHRISTADELPHIAN MAGAZINE, NOVEMBER, 1876

THE Signs were very exciting. War between Russia & Turkey, with the consequent breaking up of the Turkish Empire and Russian occupation of Constantinople, seemed imminent. Servia & Montenegro, openly aided & officered by Russia, had stopped the Turkish advance. The British govt. had planned to enter the war on the side of Turkey, (as it had in 1854, stopping Russia & preserving Turkey), but a tremendous outburst of British public opinion—marked by great agitation and many large public meetings—against Turkish barbarities & atrocities against non-combatant "Christians" in her European provinces, caused the govt. to change its mind, realizing it lacked popular support. The outburst greatly encouraged Russia to press ahead with its plans of war on Turkey: declaration of war was momentarily expected. Britain, fearful for India, was faced with the dilemma of either a very unpopular war to support the barbarous Turk, or standing helplessly by & seeing Russia established herself at Constantinople & threaten Britain's eastern Empire. To increase the brethren's excitement, Persia was preparing for war on Russia's side. The Signs started—

"The probability is that, before this reaches the eye of the reader, Russia will have thrown off the mask and openly commenced that southward movement on Bible lands which has been so long looked for by those who have desired the execution of the divine program among the nations, as revealed to the prophets of Israel. The political situation, which has undergone such mighty changes in 5 years, is remarkably favourable to Russian schemes.

"France's hands are tied. Tho possessed of a larger army than she ever had, she is held in check by Germany, who watches her military development with jealous anxiety & fear. She dare not take part in the Eastern complications. She has done her work in developing the immense armaments of Europe, and now she is paralyzed by Germany.

"Germany is in the same position. She dare not move for fear of France. She finds it to her interest to be in quiet league with Russia, to whose neutrality she owed some of her success in the Franco-German War; so that Russia has all the advantages of a German defence on her south-west frontiers.

"Austria also is not only powerless to hinder Russia, but is compelled for self-preservation to sanction her designs, for fear of Italy who is in the Russian interest, and from hope of advantage in the distribution of the spoil.

"By one circumstance and another, therefore, in the wonder-working providence of God, Russia has her way open, with no power on earth to hinder but England, and England is held back by the opposition of the nation to any farther support of Turkey, and has to be content with defensive operations, which are said to include the military occupation of Egypt."

The brethren were expecting the introduction of conscription, which Britain—unlike the Continent—had never before used, relying on her wealth & on volunteers & mercenaries. An article by Bro. Thomas appears on the subject of the brethren's relation to war.

* * *

Bro. Roberts has several interesting cover notes to correspondents. Among them—

L.P.C.—We are to "do good unto all men as we have opportunity." This does not exclude "those whom God has appointed to destruction" until the time for their destruction arrives; for Christ says we are to do good "to the unthankful & evil." Consequently it would not be improper to contribute to those who suffer by God's judgments on Turkey. The only doubt is whether we should contribute separately or in concert with bodies around us. The former course is at least free from objection."

H.H.H.—The delay cannot be much prolonged. The Jewish settlement of the land must reach a much more advanced stage than at present, but not necessarily before the Lord come to judge his house. This may precede the Gogian catastrophe a considerable time. The dry Euphrates & the frog-embroiled world are our 2 signs, & nearly complete. Finally, Jewish regeneration will be a very rapid affair when Syria is delivered from the Turkish yoke, probably very soon.

B.M.—Your objection is a Renunciationist objection, however much you may repudiate Renunciationism by name. You object to the proposition that our hereditary mortality is a physical law of decay in our nature tending to sin. In defence, you refer to what we wrote in 1869. If you read what we then wrote in its entirety, you will find that we recognized then, as we do now and always have done, that our condemnation is a thing "running in the blood."

The "change" against which the remark you quote was directed was a completer change than you associate with the term. It was a change of nature such as orthodoxy understands, that I supposed the correspondent in question to have before his mind. My words in opposing this view have been laid hold of to destroy the fact which I contend for in the very same article—that tho still a "living soul," Adam condemned was a living soul with condemnation in his nature. Considering the diligence with which our words have been wrested, we are not surprised that you should have been beguiled into this mistake.

* * *

George Smith, one of the foremost discoverers & decipherers of the Assyrian & Babylonian cuneiform inscriptions, had just died of fever in Turkey at age 36, at the height of his career. He had been on an archaeological expedition. A newspaper says of him—

"A quarter of a century ago an intense curiosity was awakened by the discoveries of Botta & Layard, who found the splendid palaces of Shalmanezzer & Sennacherib under huge sand-crowned mounds on the banks of the Tigris. But after gazing for a while at the great man-headed lions and bulls which were transported to our national museum, the public interest began to flag, only, however, to be rekindled by the triumphs of our Rawlinsons, Hinckses, Birches, Smiths, etc., in another department of the same fascinating field. At first little heed was taken—except of course by the genuine archaeologist—of the multitude of mysterious inscriptions in arrow-headed characters incised on marble slabs & earthen tablets, which were found scattered thru the various mounds. But as the work of decipherment proceeded, many of these proved to be rich beyond expectation in Chaldean lore, so as both to elucidate & confirm the accounts of many of the most important events recorded in the pages of Holy Writ."

Smith's first notable achievement was the decipherment of an Assyrian text concerning the payment of tribute by Jehu to Shalmanezzer.

Bible Questions

**PAUL'S JOURNEYS:
Connect event with place**

- | | | | |
|-------------------|---------------------|-------------------------|----------------------------------|
| 1. Viper | 14. No mean city | 27. Port of Antioch | 40. Fetched compass to |
| 2. Basket | 15. Expelled Paul | 28. Called for elders | 41. Passed thru to Thess. |
| 3. Ship of | 16. Took courage | 29. Withstood Peter | 42. 1st stop, 1st journey |
| 4. Gaius of | 17. Jason security | 30. Paulus governed | 43. Neither sun nor stars |
| 5. On foot to | 18. Titus sent to— | 31. 4 men with vow | 44. Spirit suffered not go |
| 6. Head shorn | 19. Great is Diana | 32. Oxen & garlands | 45. 1st landing in Europe |
| 7. More noble | 20. Unknown god | 33. Let those men go | 46. When I journey into— |
| 8. 4 daughters | 21. Haven of Crete | 34. Onesimus' home | 47. Paul advised stay here |
| 9. Hired house | 22. John left them | 35. Kneeled on shore | 48. Salute bre., abode 1 day |
| 10. Winter there | 23. 400 soldiers to | 36. Child of the devil | 49. Went to from Damascus |
| 11. Left cloke at | 24. Paul's province | 37. Assault/ware/fled | 50. Changed ships for Rome |
| 12. Left Titus at | 25. Beat Sosthenes | 38. Derbe/Lystra area | 51. Scarce come over against |
| 13. Crescens to— | 26. Gallio governed | 39. Philippi/Berea area | 52. Change ship for Phenicia |
| | | | 53. Julius courteously entreated |

Answers

Troas	Arabia	Colosse	Bithynia	Damascus
Tyre	Cnidus	Philippi	Dalmatia	Macedonia
Myra	Achaia	Corinth	Rhegium	Amphipolis
Perga	Paphos	Phenice	Lycaonia	Antioch (S)
Crete	Athens	Seleucia	Cenchrea	Antioch (P)
Spain	Galatia	Ephesus	Nicopolis	Fair Havens
Adria	Cyprus	Iconium	Ptolemais	Thessalonica
Berea	Miletus	Neapolis	Antipatris	Appii Forum
Assos	Salamis	Caesarea	Jerusalem	Adramyttium

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