

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defense of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teaching of the papal and protestant churches of the world.

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

IMPORTANCE (bro. F. R. Shuttleworth)	38
STUDIES AND THOUGHTS (bro. John Thomas)	
Earthquakes in Scripture	39
CHRIST IN THE EARTH AGAIN PT. 3 (bro. R. Roberts)	43
NOT ASHAMED TO BE CALLED THEIR GOD (bro. G. V. Growcott)	46
HE IS AN EXTREMIST (bro. G. A. Gibson)	54
CURRENT EVENTS FULFILLING PROPHECY	
Stormy Winds; The House of God; The Winds of Anti-Semitism;	
Worldwide Agitation Over Jerusalem; Jerusalem-Centred Peace Plan;	
U.S. Acknowledges Danger to Peace Plan;	
ISIS Against Israel; Muslims with ISIS;	
The Russian Element; Harbinger of Real Peace	57
GOD IS FAITHFUL (bro. E. W. Banta)	65
January Answers: Find / Found	71
135 YEARS AGO	
Significant Notes; Supporting the Jews in Palestine;	
Bible Inspiration; Signs of the Times;	
Miscellanies; Editor's Diary; Different Bible Lectures.....	72
Bible Puzzle: Identify Other Name	72

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Importance

BY BRO. F. R. SHUTTLEWORTH

It is needful to have a care in our own day that we do not attach undue importance to that which is least, to the detriment of that which is greater and of more consequence; thus: by which is the Truth best served? by an ordinary meeting of such as are always there, or by a flood-tide created by the concurrent presence of a number of irregular or occasional attenders? There can be but one answer, viz., an unbroken, continuous, and "always-there" service of the truth is of the utmost importance, in every sense; while a fitful, uncertain, and now and then attention is comparatively unprofitable.

When the teaching of Jesus was to the effect that none could be his disciples who allowed any flesh and blood circumstance to stand in the way of service to him, he doubtless knew how liable men were to give the first consideration to their own life and present well-being; and to give in to the claims of domestic ties and social influence.

The fact that Jesus commanded men to "seek first the Kingdom of God and His righteousness," is clear evidence in itself that people naturally, and even disciples, were wont to give the first importance to other things. Wise men and women will take warning; fools will pass on unheeding, to their own destruction.

Where the service of the truth has the supreme place in a man's affections, and where it obtains the first consideration, and holds the largest claim upon the attention, everything else will easily take its proper and subordinate place.

FRATERNAL GATHERINGS (If The Lord Will)

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Studies and Thoughts

EARTHQUAKES IN SCRIPTURE

BY BROTHER JOHN THOMAS

"There were lightnings and voices and thundersings, and an EARTHQUAKE and great hail" (Rev. 11:19).

A few remarks here upon "Earthquakes," may not be misplaced or inappropriate. There are several mentioned in the Bible, and are either natural or political. The natural may be distinguished from the political, by the results attributed to each.

The earthquake in the 27th year of Uzziah, king of Judah, was natural; for the people fled from it; and Josephus says, that it divided a mountain west of Jerusalem in halves, and that these separated 500 paces apart.

The earthquake foretold by Zechariah 14:4,5; Isaiah 29:6; Ezekiel 38:19,20; Joel 3:16 — is also natural; for, it is to divide a mountain on the east of Jerusalem (Mt. Olivet) into halves, which are to separate so as to leave "a very great valley" between; and the people shall flee from it like as they fled in Uzziah's days. The land will be raised south of the city and become a plain of 50 miles extent.

But, we say, the Bible also speaks of political shakings; when the concussion is effected by one power acting upon another so as to make it tremble for its existence, the heavens are said to shake; but when the commotion originates with, and is internal among, the undistinguished multitude, it is styled an EARTHQUAKE — "the earth" being taken for those who inhabit it; as "the whole earth was of one language." Now, there are several political earthquakes predicted in the Word. We shall confine our notice of them to those in the Apocalypse. Under the Sixth Seal, there was a Great Earthquake. It originated among the Catholic Party in Gaul, headed by a Rebel against the Roman Government, and ultimated in the overthrow of the Pagan Constitution of the Empire, and the establishment of the Usurper upon the throne of the New Order of Things. The stars falling from heaven to the earth, and the rolling up the heaven as a scroll, are not the accompaniments of natural earthquakes. It can only be, therefore, political, whose tremblings, indeed, will not subside till the King of Israel shall sit on his throne.

Before the sounding of the First Trumpet against the Western division of the Roman Empire, there was "an earthquake" — Rev. 8:5 — A.D. 360-3. This was that remarkable revolution originating among the Gallic soldiery in Paris, who set up Julian as the rival of Constantius. The timely death of the latter prevented civil war; but blood flowed freely by means of the Tribunal of Chalcedon; the Imperial Court was reformed by the expulsion of thousands of barbers, cupbearers, cooks, and clouds

of eunuchs, whose cost surpassed the expense of the legions; the palace gardens were filled with statues and altars of gods; the usurper assumed the title and office of Chief Pontiff, formerly worn by the Pagan Emperors; "and every part of the world," exclaims Libanus with transport, "displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, smoking of incense, and a solemn train of priests amid prophets, without fear and without danger. The sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."

Thus, by "an earthquake," Paganism regained the Imperial Throne, 37 years after the Great Earthquake" of the Sixth Seal had "cast out the Great Dragon" from the Roman heaven. He had "but a short time." He exalted himself under Julian for three brief years, after which he fell to rise no more to Imperial rule in his pagan robes.

The next earthquake that is mentioned is in Rev. 11:13. This is styled "a Great Earthquake." It may be known not to be a natural earthquake because of the things destroyed by it. "Seven thousand (*onomata anthropoon*) TITLES of men were destroyed by it." A natural earthquake may destroy men, but cannot touch their titles. The word, names or titles, is not in the English version; why the translators omitted it, seeing that it exists in the original, cannot be told; perhaps they supposed the earthquake was natural, and were puzzled to conceive how it could destroy titles, and therefore left it out; and so "took away from the words of the prophecy."

This Great Earthquake happened the same hour The Witnesses ascended to political sovereignty. The progress of their elevation is marked by the following events:

A.D. 1789

Aug. 23 — The National Assembly decreed liberty of opinions, religious as well as political, which had been suppressed by the Revocation of the Edict of Nantes, and a bloody massacre, Aug. 24, 1685.

Oct. 1 — The Rights of Man declared.

Dec. 24 — Decree declaring Frenchmen who are not Catholics admissible to all offices, both civil and military.

The Decree of the 23rd of Aug., 1789, "set the Witnesses upon their feet." "The Great Voice from Heaven" was the Decree of Dec. 24, inviting them to all offices, civil and military, and in effect saying to them, "Come up hither!" They accepted the invitation; and as consequence of their political exaltation, there was in "that same hour" a Great Earthquake." The

following things happened in the earthquake, thereby proving them to be in the National Assembly.

A.D. 1790

Feb. 13 — Abolition of Monastic Vows. Suppression of Religious Orders.

June 19 — Abolition of Nobility.

July 10 — Decree restoring to the Heirs of the Huguenots expelled by the Revocation of the Edict of Nantes their confiscated property not yet sold.

A.D. 1791

July 30 — Suppression of decorations and orders of Knighthood.

Oct. 5 — Decree taking from the King the titles of Sire and Your Majesty.

A.D. 1792

Aug. 11 — Suspension of the King.

Aug. 13 — Imprisonment of the King and Royal Family in the Temple.

Sept. 21 — Abolition of Royalty — PROCLAMATION OF THE REPUBLIC.

By the Decrees of Feb. 13, and June 19, 1790, and July 30, and Oct. 5, 1791, all French titles of distinction were destroyed in the earthquake. By the decree of July 10, 1790, the Witnesses resumed their property confiscated by Louis XIV in 1685.

They then proceeded to retaliate upon his descendant as the perpetrator of their wrongs. By the decree of Aug. 11, 1792, they suspended him from being King; and on the 13th imprisoned him: and by their edict of Sept. 21, they threw down "*the Tenth of the City*," that is, the Tenth Kingdom of the Western Roman Empire — the Monarchy of French.

Such were the effects of this Great Earthquake so concisely expressed in less than a single verse. It was a just retribution upon the oppressors, and murders of the people. No one acquainted with the Massacres of Paris, and elsewhere in France, of 1572 and 1685, can commiserate the sufferers by the events of the Great Revolution.

ONE HUNDRED AND FIVE years had elapsed in 1790 from the Revocation of the Edict of Nantes. During all that time "the Rights of Man in Society" had been utterly abolished; and abandoned kings, profligate courts, and a spendthrift and impious aristocracy and clergy, had beastilized the people, and exhausted the nation. No wonder when society awoke to the enormity of the evil, it shook so violently, and with the madness of an infuriated beast, rent and devoured all before it.

This century and five years of political death, is three months and a half of years. A month is lunar time; that is, in this period, the Moon turns round upon her axis—a revolution accomplished

by the Earth in 24 hours, but by the Moon in 29 days, 12 hours, and 44 minutes, the interval from change to change. In this period she performs one complete circuit around the Earth. The time occupied in the revolving of a planet around its axis is the planet's Day. Hence, while 24 hours is the Earth's Day, 30 of the Earth's Days are equal to one of the Moon's Days.

Three months and a half, then, are THREE LUNAR DAYS AND A HALF; and when these days are used for a symbolic time, they are equal to 105 years. "After" these "three days and a half were accomplished, the advocates of civil and religious liberty showed themselves again in the very city of Paris where they had been slain, and the result of their resurrection and ascension was, as we have seen, the shaking of the social fabric to its foundations.

If the reader would fully comprehend the meaning of the phrase "a Great Earthquake" as used in the Apocalypse, let him acquaint himself with the appalling events of the French Revolution from 1789 to 1795. The overthrow of the French Monarchy by the Witnesses was succeeded by the execution of Louis XVI, Jan. 21, 1793; and the Institution of the Revolutionary Tribunal on the 10th of March.

On Sept. 5, it was decreed, that a revolutionary army should travel over the country with artillery and the guillotine; in consequence whereof "the Remnant was affrighted." The Reign of Terror having nearly exhausted itself, the Convention which had previously decreed the non-existence of any God but reason, acknowledged that there was a Supreme Being on May 7; and on the 8th of June proclaimed a National Festival to His honor. Thus "*they gave glory to the God of heaven,*" and the Earth's trembling ceased.

There is another "earthquake" mentioned in Rev. 11:19. It is there enumerated as the last thing but one under the sounding of the last trumpet. The same earthquake is referred to in Rev. 16:18. In this text it is styled "*a Great Earthquake, such as was not since men were upon the earth, and so Great.*" This earthquake is like that of 1789, not natural, but political; for its effect is to divide "the Great City," or empire, "into Three Parts," or political divisions.

The events of 1830, originated with government ordinances, and editorial protests. Appeals were made to the people from their superiors. They rose, fought, and conquered; but, as it proved, merely for a change of Dynasty. But in the events of Feb., 1848, there is a parallelism with those of 1789-92. The monarchy falls; nobility is abolished; the Mob reigns; and a truly mobocratic Republic is proclaimed in both cases. The insurgent canaille cries for "vengeance;" lawlessness, destructiveness, and bloodthirstiness, like demons, possess them, as evinced by the sack of the Tuilleries, the Chateau de Neuville and the demand for the Red, instead of the Tricolor flag for the Republican colors.

If the Revolution of 1789 was an earthquake, this of 1848 is emphatically so, and more rapid in its results. The Monarchy did not fall in the former time until two years had elapsed; but now it has fallen in three days, and the widest, and as it will prove, the wildest, liberty has been proclaimed. But, we apprehend, we need to say no more to convince the reader, that the existing convulsion is an earthquake and a great one too. It is admitted by all acquainted with the history of the world, that the Revolution of 1789, excelled anything of the kind a nation was ever afflicted with. The present earthquake, however, will surpass it beyond measure. It is to exceed all calamities that have visited the nations of the earth. Its phenomena in their effect upon despotic powers, together with the agency of the "*unclean spirits like frogs,*" will cause "*a rushing of the nations like the rushing of mighty water;*" and there will be "*a time of trouble among them, such as never was since there was a nation even to that same time.*"

But "*God shall rebuke them and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind*" (Isa. 17:13). Henceforth there is no peace for the world till Messiah comes. War, dreadful and demon war, will fill the nations with the slain. Instead of the current revolution being the harbinger of liberty and good government to a world like ours, lying under the wicked one, it is their death knell, and the precursor of a Colossal Despotism that will for a time bestride the earth.

The nations are becoming enraged, and ferocious as cruel beasts. But "*they shall have their dominion taken away,*" and be "*dashed in pieces as a potters' vessel*".

Let him that hath faith rejoice. Though the heaven fall, and the earth be removed out of its place, the believer, seeing all these things developing, may calmly observe the tempest, and smile upon the storm. Let those then, that are prepared, lift up their heads with hope assured, knowing that the hour of their redemption is at hand.—Herald, April, 1848

Christ In The Earth Again Pt. 3

BY BRO. R. ROBERTS

3. THE REMEDY AT CHRIST'S RETURN

The work of establishing the new order of things is the work of Christ, and, therefore, of those who belong to him, for he shares his work with them.

"The isles shall wait for his law" (Isa. 42:4). "*The law shall*

go forth from Zion, and the word of the Lord from Jerusalem," for there shall be his throne as will be proved. None but the immortal, unerring Son of God could promulgate such a law. Mortal erring man is not in the process of the service, except in so far as he may be subordinately employed as servants are employed in a great house, to deliver messages, to fetch and carry and perform; for, of course, it is never to be lost sight of that the mortal population of the earth, after subjugation and purification, is the basis of the whole operation.

And how could such a law be promulgated and administered successfully among a mortal population except in the hands of divine instruments? A mortal judge can only judge "by the sight of his eye and the hearing of the ear." Therefore mistakes are inevitable in such hands in the application of the best law that could be framed: the evidence upon which such a judge must depend may always be false, and he himself may be dim of discernment.

It is necessary that a law that is to bless all mankind should be administered by those who cannot err and cannot be deceived. That this is to be so is testified—

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor," etc. (Isa. 11:3).

If this is the case with *"the Branch"* from Jesse's roots, on whom *"the Spirit of the Lord shall rest, and shall make him of quick understanding in the fear of the Lord,"* will it not be so with his brethren who are to *"reign with him?"* It is so testified—

"Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). *"Now I know in part, but then shall I know even as also I am known"* (1 Cor. 13:12).

It must be evident to ordinary reflection, where there is any experience of the working of things among men, that the accomplishment of these things requires that the agency accomplishing them should be a visible, practically working agency: for herein lies its power, that it should be visible, proximate, and effective. God's justice and judgment exist as really now as they ever will: but because they are not brought to bear—because men for a time are allowed to do as they please, subject to each other's coercions only, the wickedness of man is great upon the earth. But let man be daily in the presence of a power brought to bear upon him through living agents that avenges injustice and punishes the guilty with swift and unerring stroke, it is easy to realize that a great change must soon be brought about.

It is not only in matters of judgment but in matters of education that the presence of such a visible living agency is required.

A thousand doubts and contradictions arise among men in the present state of things as to questions most vitally affecting their ways. There is no one to settle them. "One man's opinion is as good as another's," as the saying is. It is not quite true, but the principle is acted on. And so the human race staggers along in confusion. But let there be leaders whose word is law, and all this will be at an end, and human life will flow in peaceful harmony.

This is promised. Immortal kings and priests reigning upon the earth supply the need exactly. But if they did not show themselves and did not interfere, their existence would be of no use. They might as well be in the moon. But they will show themselves, and will interfere, and that most effectually. For this is promised to Israel, in whose benefits all nations will share—

"I will give you *pastors according to My own heart*, which shall feed you with knowledge and understanding" (Jer. 3:15). "THINE EYES SHALL SEE THY TEACHERS; and *thine ears shall hear a word behind thee, saying, 'This is the way; walk ye in it'*" (Isa. 30:20-21).

Who these teachers are, the apostolic writings reveal: the twelve apostles over the twelve tribes: all the prophets and all the saints in the Kingdom, kings and priests unto God.

The recompense of the saints in glory consists in part of the honour and supreme satisfaction of having the power to bless placed in their hands, and in having their part openly recognized. This is their "reward." The idea of reward may be foreign to some sublime philosophies; but it is an ingredient in the economy of salvation, and it is in harmony with the constitution of human nature. Even supposing it could be successfully maintained that "virtue is its own reward," there could be no objection to the addition of other rewards. The men do not live who would refuse them at the hand of divine munificence, however strong they might prate under the influences of half-sighted views.

"*My reward is with me,*" says Jesus, "*to give every one of you according as your work shall be.*"

That this, "according to," means "in the degree of," is shown by the other statement, that "*he that soweth bountifully shall reap also bountifully, and he that soweth sparingly shall reap also sparingly.*"

The nature of the Kingdom of God admits of these degrees, "*Have thou authority over ten cities;*" "*have thou authority over five cities.*" This is the fulfilment of the more general promise—

"*To him that overcometh will I grant that he sit with me on*

my throne . . . to him will I give power over the nations;” also the other promise—*“the trial of your faith (shall be) found unto praise and honour and glory at the appearing of Christ.”*

Sentimental literature has obscured these robust and glorious truths. The Kingdom will be a reality. Salvation is not a dream or a state of idle sensuous bliss. It is an affair of strong immortal men possessing the earth and ruling mankind. The head of them is Christ. In the carrying out of this affair, there must be details, and one of them is the revelation by Ezekiel: that Christ, the Prince, has an estate of his own, of immense extent, embracing thousands of square miles in the best of the land, when it is *“like Eden, like the garden of the Lord,”* and that in this royal domain—in the very presence and under the wing of the Holiness and Majesty of the whole earth, it shall be his happiness, when he chooses, to confer the happiness and high honour of a special residence and possession upon such as enjoy his special approbation. When such are his sons (that is, his immortal brethren), the inheritance is forever. When they are mortal servants, it is a revocable gift, and reverts to the fee simple in the year of jubilee.

It may seem a “gross” conception to modern spiritualisms, but it is scriptural, and it is reasonable and beautiful, and is such an arrangement as none of the most refined and sublimated spirituals of our day despise in actual life. If a well-appointed mansion, in rural seclusion, is a desirable attainment in these mortal days, why should it be a thing despised when righteousness reigns, and when there is immortal strength in the possessors to enjoy the gift without drawback? Whatever sentimental objection there may be, it is a matter of divine promise that the friends of God shall inherit the earth and reign therein with Christ; and Ezekiel’s vision is a glimpse of what this means in practical fact. The thing seen is nothing but beautiful and altogether lovely.

Not Ashamed To Be Called Their God

BY BRO. G. V. GROWCOTT

Light and shade in the life of Jacob

Genesis chapters 34 and 35 cover a portion of the life of Jacob, following his meeting with Esau when he returned to the land with his family.

First is the incident of Dinah and Shechem. Then the command to go to Bethel. He puts away the strange gods of his household, goes to Bethel, and builds an altar there; God appears

to him and renews the covenant. He journeys on, and Rachel dies while giving birth to Benjamin. Reuben defiles Jacob's concubine Bilhah. Finally he reaches Isaac, his father, at Hebron. And lastly, Isaac dies and Jacob and Esau bury him.

The account, on the surface, is in the main sordid, sad, and purposeless—just a common record of human weakness, evil, and misfortune. But these things are all recorded for a purpose. They all form part of those things which, says Paul, were “written for our admonition.” Although the surface picture is one of the natural, and apparently purposeless, heaving of troubled waters, yet beneath it there is a strong current of divine direction and control.

Jacob is working out his salvation, and learning obedience by the things which he suffers. The record is a strange mixture of the human and the divine. Between the sordid episodes of Dinah and Reuben we find the glorious events of Bethel.

There is very little recorded of happiness or peace in the lives of the patriarchs. It is mostly trouble, and friction, and danger, and sorrow, and the endless, restless journeying onward. In Abraham's picture there was the conflict of Sarah and Hagar, Isaac and Ishmael. In Isaac's that between Esau and Jacob. And Jacob's family was the scene of continual jealousy and strife.

To the patriarchs, as they struggled through their lives, the broad picture was not as clear as it is to us, for we can look back from the vantage point of a long historical fulfillment. So we find that Abraham pleaded that Ishmael might be accepted as the seed through which the Redeemer should come. And Isaac loved Esau, and sought to transmit the great treasure of the divine blessing through him.

We may wonder at this, but (though God, Who sees the end from the beginning, made choice of Jacob before their birth) there may have been aspects of Jacob's natural character that needed beautifying through trial, and of Esau's that were robust and appealing.

It takes suffering and adversity to bring out character. We know—because we have the completed record of their lives, and the verdict of the Spirit—that Jacob was a man of faith, and Esau a profane person. But a man of faith may have much to learn about love and truth and kindness and largeness of heart. Jacob, who first comes to our notice involved in a deception finds that deception stalks him throughout his life. His deception doubtless was well-meaning, and was even rooted in a misapplication of his faith, but it is a strange irony that, as he used the skin of a kid of the goats to deceive his father, so he was deceived in a much more cruel way by his own sons with the blood of a kid of the goats.

The first chapter (34) is entirely about the affair of Dinah and Shechem. It all began when, as we read in verse 1—

“Dinah went out to see the daughters of the land.”

We wonder why the events of this chapter should happen—and why they were recorded. When we look at the results, it would seem that the overall purpose in the divine plan was the breaking up of the association that was forming between the family of Jacob and these Canaanites.

Both Abraham and Isaac had shown great anxiety that the holy seed should not be joined in marriage with the people of the land. We wonder, therefore, why Jacob should buy land and plan to settle down at the gate of a Canaanite city. Abraham, Isaac, and Jacob were, by divine decree, strangers and pilgrims. Integration with the people of the land was the one thing above all others that must be avoided.

As we look over the lives of Abraham and Isaac, we see how events conspired to keep them separate and ever moving. Even the incident of representing their wives as sisters had, in each case, the result of their being sent out from among the people with whom they were dwelling.

Beside keeping separate, one other thing was very important. Until the foreordained time came for God to take them to Egypt (as foreshadowed to Abraham) they had to stay in the land—but as pilgrims, not as settlers. We remember Abraham went into Egypt because of the famine, but circumstances soon caused his return. When a similar famine came in the days of Isaac, God very significantly told him not to go to Egypt, promising to care for him in the land.

When Abraham sent back to Haran for a wife for Isaac, his most pressing instruction to his servant was that he should not—under any circumstances—ever take Isaac back to Haran. If the woman would not come to the promised land, the marriage would not be consummated. (There is a type in this).

But arising out of the complications and frictions of the deception about the blessing, Isaac—influenced by Rebekah—sent Jacob back to Haran, out of the promised land where they had been commanded to dwell. Thus, one misstep led to another, and Jacob became so enmeshed and involved at Haran that it took twenty years of hardship and oppression to drive him back to the land again.

And now he is back, he settles down at the gate of the city of Shechem. He seems to forget for the time that the divine choice of his family was founded on complete separation from the people of the world. God had said to Abraham—

“Get thee out . . . and I will bless thee.”

Just as He declares to us through the apostle Paul—
“Come ye out . . . and I will be your Father.”

See how Lot made the sad mistake of getting involved in the corrupt city life of the heathen. The plain of the Jordan was prosperous and populous—exciting and inviting—so Lot “pitched his tent toward Sodom,” just exactly as Jacob pitched his tent before Shechem—just as close as he could get without going in.

When we think of this matter of cities, we are reminded of the Rechabites, whose father commanded them not to drink wine, build houses, sow seed, nor plant vineyards, but to dwell all their days in tents. Not that there was anything wrong in these things as such, but they were to remain perpetually pilgrims, and be constantly reminded of their difference and separation from the surrounding people and their evil ways.

There is much of deep significance in these Rechabites. In the midst of general corruption, Jeremiah found that they had remained true to their covenant of separation, and because of this God pronounced a solemn blessing on their family forever. Abraham, Isaac, and Jacob were divinely appointed to possess none of the land—to have no settled life. This was to be a big point for the instruction of future generations—keeping the issues very clear concerning the time and condition of the fulfillment of the covenant. And is it no more than a meaningless coincidence that the true Heir, the long-awaited Seed, spent his life as a pilgrim on the roads of this same land—his nonpossession of it so complete that he had nowhere to lay his head, and must be buried in another’s sepulchre?

“*Lot pitched his tent toward Sodom.*” The next thing we hear about him he is right inside. True, he vexes his righteous soul from day to day because of the city’s corruption and wickedness—but he still stays there. Why? Apparently because he has become involved and cannot leave. It is always much easier to get in than to get out.

The whole picture points to the conclusion that he had taken a wife from there—a wife whose heart remained in Sodom right to the end. And his children married there. When he tried to persuade them to leave the doomed city, his sons-in-law laughed him to scorn. What an unhappy position he had gotten himself into! The angels of God tugging at him from one side, and his family ties all pulling in the opposite way!

* * *

So Jacob bought some land, and pitched his tent at the gate of Shechem, apparently with a view to permanency. As was to be expected in the circumstances, his daughter Dinah mingles with the daughters of the land. Something is necessary to bring

things to a head, and to put the chosen family back on its divinely appointed course of separation and pilgrimage. And we find that something—the Dinah-Shechem affair—does occur that has the effect of completely isolating Jacob from the Canaanites. Summing it up at the end of the chapter, Jacob says—

“Ye have troubled me to make me to stink among the inhabitants of the land.”

We are not to assume, because God used this incident, that He approved the treacherous actions of Levi and Simeon. Speaking prophetically by the Spirit at the end of his life, Jacob says—

“Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will scatter them in Israel.”

Their killing of the prince Shechem—*“more honorable than all his father’s house”*—is used as a type of their crucifixion of the Prince of Life—*“In their anger they slew a man.”*

Jacob is very distressed—fearful that all the inhabitants of the land will gather together against him. At this point God again openly intervenes in his life, and says to him—

“Arise, go up to Bethel, and dwell there, and there make an altar unto God Who appeared unto thee when thou fleddest from Esau.”

This was just what Jacob needed, and at the right time. His comfortable settling down at Shechem has been violently broken up, and he is again fleeing in fear.

First God says: *“Go and dwell at Bethel.”* This command brings into sharp contrast the associations of Bethel with those of Shechem where Jacob had planned to dwell. Bethel means *“House of God.”* It was sanctified by the vision of the ladder, the pillar Jacob had set up, and the divine covenant.

Next, the command to build an altar there focuses his mind on God’s great purpose through his family; it gives him strength and encouragement and resolve.

And finally, being reminded of God’s former assuring appearance to him when he was fleeing from danger just as he is now—would add to his renewed courage. So a new and brighter chapter opens. We turn from the sordid things of men to the glorious things of God.

“Then said Jacob unto his household, Put away the strange gods that are among you, and be clean, and change your garments” (Gen. 35:2).

Here is a new atmosphere. Jacob is reawakening. Here again we have the Jacob who wrestled all the night with the angel, and who was given the noble title of Israel—*“Prince with God.”*

So (v. 4) they gave Jacob all the strange gods that were among them. It was a general reformation of his household, in preparation for his communion with God at Bethel. We may wonder

how it could be that there were strange gods in the possession of his household, but in the type of community over which Jacob presided, and in which (judging by his sons) he was practically the only one with a living comprehension of the true God, such practices could very easily develop, unless Jacob constantly rooted them out.

In a somewhat different sense, we would find a similar condition in the modern communities of the called-out family of Israel, for "All are not Israel who are of Israel." It behoves us all, then, like Jacob, to gather up all the strange gods and all the earrings—all the flashy and fleshy baubles—and bury them under the oak which is by Shechem; leave them behind at forsaken and ill-remembered Shechem where they belong. It is surely significant that Joshua used these same words to Israel, in the same place. In Joshua 24:23-26, we find him saying—

"Now, therefore, put away the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve and His voice will we obey. So Joshua made a covenant with the people that day and set them a statute and an ordinance in Shechem."

It was on this memorable occasion that Joshua declared (Josh. 24:15)—

"Choose ye this day whom ye will serve! As for me and my house, we will serve the Lord!"

* * *

Arriving at Bethel, Jacob built the altar as commanded, and God again appeared to him, giving him assurance of the glorious promises concerning his name, his seed, and his inheritance of the land.

But the dark side of the picture turns toward us again in the next few verses. Dark, and yet strangely beautiful even in its sadness. Paul, writing to the Galatians, hinges a doctrinal argument on the figurative meaning of the relationship between Sarah and Hagar. He says—

"These are the two covenants: Hagar is Mt. Sinai—in bondage with her children."

When we study the relationship of Leah and Rachel, we have the same picture: Rachel the old Mosaic economy—Leah the new; Rachel the flesh—Leah the spirit. By the decision of her father, Leah was the first and the true wife. Paul carefully points out how the Law of Moses (Rachel), to which the natural Jew leaned with such affection, was secondary to, and later than, the original Abrahamic covenant of the Christ-seed.

Leah was "tender-eyed"—the word means soft and gentle—but Rachel was beautiful. Jacob preferred Rachel because of

outward appearances, just as the Jew loved the outward forms of the Law, but God—who looks upon the heart—ordained that both the priesthood and the throne should come through the line of the unwanted Leah.

But still Rachel has her appointed part to play. As the figure of natural Israel, it is she who gives birth to Joseph, the favorite and faithful son of his father, and the most striking type in all Scripture of the rejected Savior.

And now Rachel dies. We remember that as they fled from Laban, Rachel clung to her father's idols. When Laban pursued Jacob and charged him with this theft, Jacob says—

“With whomsoever thou findest thy gods, let him not live!”

They were not discovered, for Rachel concealed them by a deception. In her clinging to these gods of her idolatrous ancestors we can see the type of Israel's self-destructive course all down through their history.

“Whoever is found with them, let him not live.” So as they journey on again from Bethel, the covenant-sanctified House of God, Rachel dies just a little way before they reach Bethlehem. She did not quite reach Bethlehem. She was buried and left behind while Jacob and Leah went on to finish the journey together.

The significance of the introduction of Bethlehem into the picture at this point surely cannot be missed! Leah, we later learn, was buried with the patriarchs in the family burying-place of Abraham, the cave of Machpeleh, but Rachel is buried by the wayside on the journey.

She died in giving birth to Israel's last son. As she died, she named him Ben-oni—“son of my sorrow”; but his father called him Benjamin—“son of my right hand.” How clearly we see Israel in this allegory!

The nation of Israel, as constituted under the old covenant, died in giving birth to Israel's last great son—the Messiah. We recall how Matthew quotes Jeremiah's reference to Rachel weeping for her children, and applies it to the nation at this very time and occasion.

The nation called this child Ben-oni—son of my sorrow. Isaiah 53 clearly gives their view of him—

“Despised and rejected of men, a man of sorrow ... we esteemed him not.”

He was “son of their sorrow,” too, in that—even while they esteemed him smitten of God—he “bore their grief and carried their sorrows.” They called him son of their sorrow also in their rejection and abuse of him. But his father called him Benjamin—son of my right hand. David speaks of him as—

“The man of God's right hand; the son of man whom God

made strong for Himself" (Psa. 80:17).

This son of God's right hand has now, says Paul, "*Sat down on the right hand of the Majesty on high*" (Heb. 1:3).

After Rachel was buried, Jacob journeyed on. The next event (Gen. 35:22) is the relation of Reuben with Bilhah, his father's concubine. The event is passed over very briefly here, without comment, but it had very far-reaching consequences. When Jacob was about to die, he blessed his sons, and spoke prophetically of the later history of their families. Beginning with Reuben, he said (Gen. 49:3-4)—

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power."

That is what might have been, but he continues—

"Thou shalt not excel (that is, have the excellency), because thou wentest up to thy father's bed."

And so in 1st Chronicles 5:1 we read that because of this act, the birthright and pre-eminence was taken from the house of Reuben and given to the sons of Joseph. Things may often appear to be passed over without notice at the time, but God does not forget. Let us take this lesson to heart. Let us be impressed by the fact that any action of ours may have great and lasting consequences of good or evil. The Bible contains many such incidents—where the whole course of history and people's destinies are affected by a seemingly small and passed-over act.

"And Jacob came unto Isaac his father" (Gen. 35:27).

No mention is made of Rebekah. It would appear from this that she had died sometime during the long years since Jacob had fled from home in fear of Esau. Rebekah had said—

"Go to Laban, and tarry with him a few days."

It does not appear that she ever saw Jacob again. What a long train of events developed from the spur-of-the-moment deception concerning the blessing!

The final event of the chapter is the death and burial of Isaac, 180 years old. We know very little about those 180 years. It was not intended that we should know. Just a few incidents are picked out and recorded for a purpose. But we do know that those 180 years were spent in patient and faithful watching.

"By faith (says the apostle) they sojourned in the land of promise, looking for a city which hath foundations—whose Builder and Maker is God."

It was not God's intention that they should be mixed with the cities of men, but that they should dwell all their lives in tabernacles—tents—disdaining the comforts and pleasure of the world, and thereby confessing their faith that they were

strangers and pilgrims in the earth, awaiting their glorious destiny.

"Wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (Heb. 11:16).

"Not ashamed to be called their God!"

Let us so frame our lives that God will not be ashamed to be called our God, and that we, too, may be among the few taken from among men to enter that eternal city!

"He Is An Extremist"

BY BRO. G. A. GIBSON

A person who takes upon himself the task of evaluating the deportment or the writings of another person should be one who is qualified to pass critical judgment. Of course, qualifications will vary in all men because it is doubtful if any two individuals possess identical capabilities, or power of discernment. That is the reason why two judges will examine a written statement, and give judicial opinions which will vary in their text. The same principle applies to almost everything where a decision is required. It must be clearly understood, however, that if the person expressing an opinion is honest and sincere, he will do so to the best of his ability, and the result will be based upon the power of his mental capacity to discern the problem placed before him.

While it is true that some men become extreme in their views on various subjects, especially in the matter of religion, and carry them to a point of inordinacy, it is also true that the charge of "extremist" is often made against some who do not deserve it. Their love for the Truth, their zeal and faithfulness, are misunderstood and, because of that, false charges are laid against them. In the Bible we have a number of such cases which include Moses, Jeremiah, Jesus and Paul. In every case, it will be noted that the accuser is apparently sincere and believes that his charge is true. Unfortunately, however, his blunder is either caused by a weak mental apprehension, or cognition, of ideas, or it may be the result of lack of knowledge of that which forms the basis upon which the accused maintains himself.

In some cases the accuser may have had the essential knowledge of that which constitutes truth, but because he has drifted into a state of laxity and looseness he views the deportment of the accused from his own weakened position.

From the divine point of view, Moses was a man whose

faithful walk could not be questioned. Of him it was said—

“If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all Mine house.

“With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses” (Num. 12:6-8).

Shortly after this, a group of men led by Korah, laid a serious charge against Moses—

“And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and Aaron, and said to them,

“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore, then lift ye up yourselves above the congregation of the Lord?” (Num. 16:2-3).

As is usual in such cases, the truth was not put in the front. As bro. Roberts well said, *“The real grounds* are never put forward in such a case. Consciously or unconsciously men in such an attitude play the hypocrite. They are small-minded enough to aspire to headship, but not large-minded enough to be qualified to exercise it.

The experience of Jeremiah was somewhat similar to that of Moses. After the death of Gedaliah, all the leaders of the people came to Jeremiah and pleaded with him to pray for their guidance.

“The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we WILL obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.”

The Word of the Lord came, and they were warned not to go into the land of Egypt. Even as it was throughout his ministry, they would not believe him, but charged him with falsehood. Then they deliberately departed for the land of Egypt, and carried Jeremiah with them by force, where they were consumed by the sword, and by famine, as Jeremiah predicted.

As it was with Moses and Jeremiah, so it was with Jesus and his faithful servant Paul. It should be noted that the accusers were not ignorant and unlearned men. In the case of Moses they were “princes of the assembly, famous in the congregation, men of renown.” Those who came to Jeremiah were all the “leaders of the people.” In the days of Jesus and Paul it was the “Scribes

and Pharisees," a very highly educated people, well versed in the law of Moses. The charge in each case, reduced to our common vernacular, was, "You are an extremist."

"Certainly," says the accuser, "we must believe the Law and the Prophets, but we must not become narrow-minded. We must be more charitable to one another. If someone teaches doctrines that are not in harmony with the Truth, don't worry about it. If he also teaches things that are true, the truth will offset the error and no harm will be done." Ideas of that nature may satisfy those who are not rooted and grounded in the Faith or those who have lost their first love by drifting into loose worldly ways; but it will not give satisfaction to those who are giving diligence to make their calling and election sure. They know, and are firmly convinced, that if they are to attain salvation, they must obey the commandments, for the divine principle is—

"To obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22-23).

If we protest against brethren who become associated with worldly organizations, we do not judge them—they are judged by the Word, wherein it is written—

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

If we expostulate with those whose walk is not in harmony with the commandments of Christ, we do not sit in judgment, nor do we become fault-finders. We do it because we know that—

"Open rebuke is better than secret love" (Prov. 27:5).

The way to life is narrow; and if we would attain unto an entrance into the Kingdom of God, it is imperative that we keep the commandments to the very best of our ability. If any man says he is a brother of Christ, he ought to be able to satisfy others as well as himself. Proof is far better than assertion. If we wholeheartedly subscribe to the Faith as it is in Jesus, then it is our duty to adhere to the doctrines which constitute that Faith. If we do not walk "in the Truth" then our profession is a lie and we will never see the Kingdom of God.

Therefore, if one is found striving to keep the commandments, and doing his best to walk worthy of God; if he has come out of the world and is keeping himself separate from its lusts and pleasures, and doing all in his power to walk in newness of life, there will be some who will say, "he is an extremist." But if faithful walk constitutes an extremist in the eyes of those who are not particular about what they believe, or how they walk, then I want to be one.

Current Events Fulfilling Prophecy

STORMY WINDS

Over the last number of years, the world has witnessed a steady increase in the number of political clashes and rising tensions among nations. This is in accordance to the prophetic imagery of the nations' "sea and the waves roaring"—due to a rising storm that will eventually reshape the political landscape by the effect spoken of long ago: "*He (God) causeth the wind to blow, and the waters flow*"—(Ps. 147:16, 18). Thus, "*stormy wind fulfills His word*" (Psa. 148:8); "*for He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: Their soul is melted because of trouble.*"

This same trouble upon nations was spoken of by Christ in the context of the signs of his coming, when there shall be "*upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*" (Luke 21:25-28).

The return of the Son of man portends a drastic change in the political, economic, civil, ecclesiastical, and educational state of affairs now extant in the earth. This change will not occur under quiet and careful cultivation with cautious and prudent decision-making by political parties working together for the common good (the "United Nations", for example, will be 75 years old this year and has shown itself to be utterly useless). Substantial change in human affairs entails stormy violence and disruption. We see democracy embracing such tactics in marches and protests and riots to force change upon incumbent powers on nearly a weekly basis. What then shall be the order of the day when Christ returns to "*shake the heavens and the earth ... overthrow the throne of kingdoms, and ... destroy the strength of the kingdoms of the heathen*" (Hag. 2:21-22)? Surely on that basis it will be a coming storm that cannot be resisted, creating a "*time of trouble such as never was since there was a nation*" (Dan. 12:1).

When Daniel saw his vision of four great beasts, it was when "*the four winds of the heaven strove upon the great sea*" (Dan. 7:2). This was a time of violence, of roaring waves and heaving froth upon the (national) waters. The revelation of the meaning of the vision was that these four great beasts symbolized four great empires arising from the sea of nations.

Each of these empires violently overthrew that which came before, and instituted its own laws and principles for the administration of affairs and ruling of its peoples.

Did not those that were afar off from the centre of development “hear word” when these threatening empires approached? They heard word of this coming advancement from those individuals whose interests were in watching. When first word came, doubtless there was much scoffing and dismissal, and a wave of the hand as business or pleasure called with greater urgency. But faithful watchers felt compelled to keep up their diligence.

In watching the signs pertaining to Christ’s return, we hear the *Word* and see it echoed in the machinations of nations and peoples. But the Word we hear is grounded in “good news and glad tidings,” for it speaks of the overthrow of wicked and perverse systems by the hand of Yahweh and His righteous Son. For those interested in such a change, the advance ‘hearing’ and ‘seeing’ *accelerates* our preparation for the call to judgment of Christ’s own household, for soon *“the time is come that judgment must begin at the house of God”* (1 Pet. 4:17-18).

THE HOUSE OF GOD

Here we step back and enlarge our view. What is the “house of God”? Surely it is His ecclesia, in whatever corner of the earth it is found. But it also pertains to His “peculiar people,” the Jews (Deut. 14:2). And Christ was, and is, the pre-eminent Jew (Matt. 27:11), and thus all who are truly “in Christ” are “of Israel.” This is the core of Paul’s message in Eph. 2:11-12: *“ye being in time past Gentiles in the flesh ... at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”* Any person who does not hope in the “commonwealth of Israel,” nor understand the “covenants of promise,” cannot truthfully associate themselves with Christ. Israel is core to the purpose of God, and in that purpose Yahweh has invited the repentant Gentile to join (Eph. 2:13; 3:6; John 4:22).

If, then, we are looking to signs indicating the imminent Empire of Christ (for such is the covenant of promise—*“Seeing that Abraham shall surely become a great and mighty nation, and ALL the nations of the earth shall be blessed in him”*—Gen. 18:18), then we must also look to the state of the Jews. For it is certain that every empire which Daniel saw developed, greatly affected the Jews personally. As it was with the four (Babylonian-gold, Medo-Persian silver, Macedonian-brass, Roman-iron), and the anticipated *militarily*-reconstituted fourth beast (Roman-iron mixed with miry clay under Gog), so also with the Fifth empire, first

appearing as a little stone, then growing to a great mountain that fills the whole earth—the Empire of Christ, the Kingdom of God restored (Dan. 2:31-45; Luke 1:31-33).

So it behooves us to look to the state of Jewish affairs, understanding that when strengthening stormy winds affect them, the winds will affect all the world. Surely we have learned this lesson from WWII.

THE WINDS OF ANTI-SEMITISM

It is commonly accepted that the years 1899–1939 are a highpoint in anti-Semitism. Though persecution of Jews has a history of at least two millennia, the late-19th and early-20th century witnessed a high-water mark in hatred against Jews, especially in western *Christian* societies.

What made anti-Semitism different from other forms of xenophobia or dislike of minorities is that Jew hatred is more multifaceted than other kinds of prejudice. White prejudice against blacks typically embraced a racial form of dislike, while persecution of Armenians and Greeks in Bulgaria usually revolved around economic fears, and antipathy toward Irish Catholics or Italian Catholics in the USA during the 19th century largely took a form of religious hatred. Popular anti-Semitism, by contrast, incorporated religious, economic, racial, and political prejudice. Consequently, Jews were disliked and feared for their religious beliefs and attitudes, their so-called racial characteristics, perceived economic behavior and power, and their assumed leadership or support of subversive political and social movements.—*Int'l Political Science Review* (2004), Vol 25, No. 1, 35–53

Familiarity with the Scriptures shows that this situation, peculiar to the Jewish people, arose because they rejected the Law of Moses, and rejected the “prophet like unto Moses” —Jesus. This is the testimony of Hosea 4; Deut. 4:25-27; 1 Kings 14:15-16; Jer. 9:7-16; 18:15-17; Eze. 5:7-8, 14-15; Heb. 10:28-31; 2 Pet. 3:7, 10 (when Rome destroyed the Jewish political heavens, and scattered the people—per Matt. 22:7). Since the sentence was executed in the days of Rome, the Jews have been sadly persecuted and chased throughout the earth. And that persecution is rising rapidly—

Tel Aviv University researchers last year catalogued nearly 400 attacks against Jewish people in 2018, and warned that antisemitism had “mainstreamed”. Increases were most notable in western Europe and North America: France and Germany saw a more than 70% rise in reported anti-Semitic violence. Other studies have also shown knowledge of the Holocaust is fading.

Moshe Kantor, the president of the World Holocaust Forum, said *40% of European Jews were considering leaving their countries.*

Macron said the “dark shadow of antisemitism is being re-born.”—*Guardian*, 1/20

More than 100 graves at a Jewish cemetery in France have

been defaced with Nazi swastikas in the latest wave of anti-Semitic acts, officials say.

Vandals spray-painted the gravestones in the eastern town of Westhoffen, near Strasbourg, hours after a similar attack in a nearby village.

Anti-Semitic tags were daubed on the walls of the town hall in Rohr, not far from Westhoffen. Jewish officials said one of the slogans in the attack on Rohr appeared to refer to the Jewish cemetery at Westhoffen.

Another town hall was attacked in the Bas-Rhin area in April, while in February, Nazi symbols and anti-Semitic slogans were spray-painted on more than 90 graves in the Alsace village of Quatzenheim.

One tombstone was defaced with the words “Elsässischen Schwarzen Wolfe” (“Black Alsatian Wolves”), the name of a militant far-right group active in the 1970s and 1980s.—*BBC, 12/19*

A British Jewish leader who played a central role in highlighting UK Labour’s anti-Semitism crisis—a major factor in the landslide defeat of Jeremy Corbyn’s party in December’s elections—has warned that the future of world Jewry is threatened more than at any time since World War II, by a combination of “classic anti-Semitism” and anti-Zionism.

Jonathan Goldstein, London-based head of the Jewish Leadership Council, said Jewish leaders have ignored rising anti-Semitism for too long, and “lost the narrative” when it comes to Zionism.

Goldstein issued his warnings days before Anglo-Jewry released figures showing anti-Semitic incidents in the UK soaring to a record high, with 1,805 anti-Semitic hate incidents recorded nationwide in 2019—up 7% since 2018 and marking the fourth successive year of record-high figures.

“When I was in New York a month ago, at the beginning of January, New York Jewry was beginning to worry about its safety and security walking down the street. If the environment in New York, in America, was to change to such a great degree, and Jews don’t feel comfortable in America over a period of the next five to 10 years, where else are they going to feel safe outside of Israel? America has been the paragon of virtue—effectively the secondary refuge for Jews over the course of the last generation. So I think that we are at a tipping point.—*Times of Israel, 2/20*
WORLDWIDE AGITATION OVER JERUSALEM

As with the people, so with the city of the Jews—Jerusalem. When the day of Christ looms, God has said, “in that day will I make Jerusalem a burdensome stone for all people: All that burden themselves with it shall be cut in pieces, though all

the people of the earth be gathered together against it" (Zec. 12:1-3).

For over 70 years the city has been a bone of contention between Jew and Palestinian Arabs, Christians and Moslems and others. Now the city is once again the focus of international attention because of the actions of the U.S. In connection with a global ("all people") effort to make a politically expedient statement against anti-Semitism, there in the midst of it is the city itself as a key subject—

For Israel, the gathering of dozens of world leaders, kings, presidents and prime ministers in Jerusalem on Jan. 23, for the 75th anniversary of the liberation of Auschwitz-Birkenau was a larger-than-expected diplomatic event. *It also broadcast unprecedented international acceptance of Jerusalem as Israel's capital.*

Commemorating the victims of Nazi horrors, they all freely denounced racism and antisemitism in their speeches under the event's banner: To remember the holocaust and to fight anti-Semitism.

Invited to address the central event at the Yad Vashem Holocaust Memorial center were leaders of the four main Allied powers of WWII: [U.S.] Vice President Pence, President Putin of Russia, Prince Charles of Britain and President Macron of France. Germany's president, Frank-Walter Steinmeier, who has called World War II a "German crime" apologized for the Holocaust.

During the day, Putin, with [Israeli Prime Minister] Netanyahu alongside him, unveiled a monument in Jerusalem's Sacher Park to the 800,000 victims of the siege of Leningrad.

But missing from the entire occasion was a formal group declaration collectively denouncing antisemitism and solemnly pledging concrete steps for fighting it.—*Debka, 1/20*

(We take care to note whom the Russian president chose to honour during the event: fallen Russians.)

This wide acceptance of Jerusalem as Israel's capital is not as factual as this Israeli media outlet would prefer. One does not need to look far to find deep and abiding dissent. But the point is that Jerusalem has once-again collectively entered the consciousness of all nations—and this will only develop further as evil-mindedness toward the Jews increases (Eze. 38:10-12, 14-16).

JERUSALEM-CENTRED PEACE PLAN

US President Trump proposed the creation of a Palestinian state with a capital in eastern Jerusalem, dependent on Palestinians taking steps to become self-governing, in an attempt to achieve a peace breakthrough in a decades-long conflict with Israel.

Missing from the announcement, however, were Palestinians—

who pre-emptively rejected the proposal, citing pro-Israel bias.

Among [the plan's] key points: Israel would be allowed to annex the majority of Israeli settlements, which have been declared illegal under international law; the Jordan Valley, which comprises about one-third of the West Bank's territory, would be recognized as a part of Israel; Jerusalem would be seen as the "undivided" capital of Israel, while the Palestinians will have their capital in eastern Jerusalem, which includes the outer suburbs of the municipal boundaries, excluding the old city; and Palestinians would be offered a path to statehood but with no army or armed militias, and with Israeli security control on its borders.

"Today, Israel takes a big step towards peace," Trump said.

"It's a great plan for Israel. It's a great plan for peace," Netanyahu said as he stood beside the American president. "Frankly, Mr. President, given all that you have already done for Israel, I'm not surprised. You have been the greatest friend that Israel has ever had in the White House."

Palestinian President Abbas, who was not present at the announcement and did not participate in the negotiations, addressed Trump afterward: "Trump, Jerusalem is not for sale. Our rights are not for sale. Your conspiracy deal will not pass."

Abbas said that in unveiling the peace plan, "Trump and Netanyahu declared the slap of the century, not the deal. And we will respond with slaps." He stressed that the position of the Palestinian leadership has not changed. "We say a thousand times over: No, no, no."—*PRI*, 1/20

This, of course, brings us to what Paul wrote to the Thesalonians—*"When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape"* (1 Epis. 5:3). The cry for peace and safety indicates the initial lack of it. There is therefore a striving for it, which brings about the *sudden destruction*, leading up to the point of Zech. 14:2-3—*"I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity."*

With this prophetic picture in mind it is no surprise that the intelligence apparatus of the U.S. is wary of the potential repercussions of its "peace plan"—

US ACKNOWLEDGES DANGER TO PEACE PLAN

US builds up Mid-East strength against rising tension over "Deal of the Century" and Iran.

The USS Bataan strike group and the 2,400-strong 26th Marine Expeditionary Unit are being deployed to the Mid-East ready for unexpected trouble arising from spiraling tension with

Iran and potential reactions to the release of Donald Trump's "Deal of the Century"—a plan for an Israel-Palestinian peace.

On Friday, Jan. 24, the USS Bataan amphibious assault ship, escorted by two other battleships, had reached the Red Sea opposite the eastern coast of the Arabian Peninsula. They had taken part in a naval exercise with Morocco, which was interrupted for their new mission.—*Debka, 1/20*

**Indeed, it was not long before not only the Palestinian Arabs had reacted, but other violent factions had spoken up as well, centred upon Jerusalem as a burdensome stone—
ISIS AGAINST ISRAEL**

ISIS spokesman and second Caliph Abu Ibrahim al-Hashimi al-Quraishi sent a recorded message to all the organization's operatives, mainly those in Sinai and Syria, to begin conquering Israeli "settlements," referring to both West Bank settlements and Israeli cities.

In the recording, Quraishi said that despite what the US and other countries may have thought of as the end for the terrorist organization with the death of al-Baghdadi, "we are still here, and we are ready to start a 'new stage'—hitting Israeli targets."

The newly-incumbent leader of the terrorist organization called upon supporters of ISIS to attack Jews in Israel and abroad with chemical weapons, declaring a religious war.

Quraishi also called on all Muslims worldwide to thwart US President Donald Trump's peace plan, and added that "The Muslims who live in Palestine ... will be at the forefront of the fight against the Jews [and] foiling the 'Deal of the Century.'"

The message instructed the operatives to begin targeting Jewish communities and markets, and to turn the conquered territories into fields of weapons and rocket experiments.

"Today we have begun a new phase in our struggle with you. Our eyes now look towards Jerusalem."—*Jer. Post, 1/20*
MUSLIMS WITH ISIS

Jerusalem will soon become the capital of a global Caliphate, a Palestinian preacher has told a crowd of Muslim worshipers at the al-Aqsa Mosque in Jerusalem's old city, before calling on them to seek martyrdom.

Speaking at an event to mark the anniversary of the 1453 AD capture of Constantinople by the Ottoman Empire, Nidhal "Abu Ibrahim" Siam said the date brought tidings that Rome will soon be conquered in the name of Islam.

The event sparked disturbances on Temple Mount where al-Aqsa is located, forcing Israel Police to disperse the hundreds-strong crowd.

In a video, Siam can be seen telling the enthusiastic crowd

that three prophecies would soon be fulfilled: that a rightly-guided Caliphate will be established, that Jerusalem will be liberated and established as its capital, and that Islam “will throw its neighbors to the ground” and achieve world domination.

The crowd chanted “amen!” as he called repeatedly for victory “soon.”—*Jer. Post*, 1/20

THE RUSSIAN ELEMENT

Russia’s president made his appearance at the international memorial around the Holocaust, where he honoured Russians. Russia is the homeland of Gog, the leader that will bring about the mingling of the clay with the iron and the standing up of Nebuchadnezzar’s Image upon its feet. There is no doubt but that Gog’s move against Israel (Eze. 38) will be prompted by an irritation, or worse (anti-Semitism) against Israel: for anti-Semitism is very contagious as we see in its current spread, and will doubtless be accelerated through ecclesiastical efforts. But from an economic perspective, perhaps we see the beginning of its policies contrary against Russian interests now—

Greece, Cyprus, and Israel have signed an agreement to construct 1,900-kilometer under-sea pipeline to carry natural gas from the eastern Mediterranean to Europe and potentially help the Continent reduce its dependency on Russia for energy supplies. The deal comes as Russia prepares to start pumping gas this year through two new pipelines to Europe—TurkStream and Nord Stream 2.

The countries hope to reach a final investment decision by 2022 and aim to have the pipeline completed by 2025.

It is expected initially to carry 10 billion cubic meters of gas annually from Israeli and Cypriot waters to the Greek island of Crete. It would then move on to the Greek mainland and into Europe’s gas network through Italy.

The US and the European Union support the project, with Washington often stressing the need for Europe to become less dependent on Russia for natural gas supplies.

The rival TurkStream project will carry a maximum of 31.5 billion cubic meters of Russian gas annually to Turkey. Some of the gas will be exported further to Europe through Greece.

Russia expects to launch Nord Stream 2 to Germany through the Baltic Sea by the end of the year.

The U.S. Congress last month passed a bill that sets aside \$1 billion to support energy infrastructure projects in Eastern Europe with the aim to reduce the region’s dependence on Russia.—*RFE/RL*, 1/20

HARBINGER OF REAL PEACE

But along with the condemnation, there is yet a great hope for the Jews: the hope of Israel. For, saith Paul, “*Hath God*

cast away His people? God forbid ... God hath not cast away his people which he foreknew ... Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11:11-12). So the situation which sees the Jews now temporarily suffering, saw also the opening of the door of hope to the Gentiles; and those who are afflicted with them, have also the same hope as they.

If, then there is a rise in the winds of affliction, it means that important changes are looming with regards to Israel and the land promised to them, just as it was in the early half of the last century. Note how, in the first article, it identified a period of *40 years of severe trial* to the Jews before they were initially brought to their land "as a people scattered and peeled" (Isa. 18:7). We now appear to be heading into a resurgent period of similar trials that introduces the work of Elijah, and that will at last lead to the full Jewish repopulation of the land of Israel.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins" (Acts 5:30-31). The "Holy One of Israel" manifested in Christ will accomplish not only the full restitution of the Jews into Israel, it is also written that in the day of Isaiah chapter 60 all those that once afflicted them will be brought to humble themselves before them—

"Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee ... The sons also of them that afflicted thee shall come bending unto thee; And all they that despised thee shall bow themselves down at the soles of thy feet; And they shall call thee, The city of the LORD, the Zion of the Holy One of Israel."

Therefore, *"pray for the peace of Jerusalem: They shall prosper that love thee."* (Psa. 122:6).—T.D.C

God Is Faithful

BY BRO. E. W. BANTA

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised" (Heb. 10:25).

It is a source of comfort and strength to the servants of God as they struggle through the days of weakness and evil, and endeavor to lay hold with confidence on the hope set before them,

to be assured in their minds that *God is ever faithful*. God told Jacob at Bethel—

“Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen. 28:15).

In the many centuries that have passed since Jacob lay on the pillow of stone, and saw the angels of God ascending and descending on the ladder of time that extended from his day till the Kingdom, God has done all that He has promised. The divine hand has never been slack in the control and direction of the affairs of Jacob and his posterity with the final end in view—

“In thee and thy seed shall all the families of the earth be blessed” (Gen. 28:14).

In Jacob's old age, after his family had increased to seventy souls, as he then prepared to go down into Egypt, God appeared to him again, with the comforting assurance of His constant protection and care—

“Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will surely bring thee up again” (Gen. 46:3-4).

Soon after this Jacob died in Egypt, but God's faithfulness to His promise remained active on behalf of his descendants as “the land was filled with them” to the dismay of the Egyptians, and so they did become a great nation.

By means of the divine record we are permitted to view the whole course of Israel's history and note with striking force the *faithfulness of God* in all His relations with them.

Though at times it might appear God was against them rather than on their side; yet as we study the over-all picture we are able to discern His love and tender care as the forbearance of God strove with them in their waywardness to the end *that they might grasp the glorious purpose He had in mind for their future glory*.

They came out of Egypt with a high hand, following the pillar of the cloud by day and the pillar of fire by night, with the great God of Israel ever watchful over them. A good illustration of this is seen in the events transpiring while they were encamped at Rephidim (Ex. 17:8)—

“Then came Amalek, and fought with Israel at Rephidim.”

A lesson was impressed upon Israel at this time that shows for all generations of God's people how faithful He was in the execution of His purpose with the nation He had chosen, and how fruitless it was to stand in the way against Him.

“Choose out men, (Moses told Joshua) and go out and fight with Amalek: tomorrow I will stand on the top of the hill with the Rod of God in mine hand.”

This was done as Moses commanded, and the next day the battle was joined—

“And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed.”

With the Rod of God held high in his hand, imploring divine aid in their struggle against the enemy, Moses was acting on behalf of Israel as their God-given mediator. With the aid of Aaron and Hur to support him, it is said that—

“His hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.”

This occasion of victory over the enemies of God and of His people, coming at the beginning of their wilderness journey, as Israel was borne on eagles' wings, under the care of God, to their place of rest, would teach them a lesson that should have remained with them for all time; that God was always with them on every side, and in all their ways, *while their hands were lifted up in supplications and entreaty toward Him.*

It was only when they turned their faces away from Him, and sought their help from some other source that they found that God was not among them to give victory to their armies. Amalek in this case would be a type of all the evil forces and circumstances with which the people of God find themselves confronted in the days of their pilgrimage to the promised rest. God told Moses—

“I will utterly put out the remembrance of Amalek from under heaven.”

And this is what God will do with all wickedness and sin in the world; but He will do it through the anti-typical Joshua, who will “choose out men, and go out and fight with Amalek” to their utter destruction.

“The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy before thee; and shall say, Destroy them”

One Hundred & Thirty Five Years Ago *(Continued from page 72)*

had, and have, evidence): and because the fact was calculated to help many whom he had unsettled.

(As to bro. Ashcroft, we find that after turning to speculation, and antagonism to Dr. Thomas, and continuing to expound on Partial Inspirationalism, he returned briefly to orthodoxy, then dabbled in various groups and philosophies. It was a terrible tragedy, that after accepting the Truth and enduring many hardships, he departed from God's saving Truth. Oh, how we should all be wary!).

4. It is only because we have been so preoccupied with other matters that we have not united with correspondents in repudiating the extraordinary exegetical about angels falling in love and marrying women of the Adamic race. We agree with you as to the absurd and dangerous character of this and some other notions in the same quarter. Our silence has only been due to

the fact that the theory of a limited inspiration, overshadowed all other features in the magnitude of its evil.

* * *

There is a letter printed from Mr. Lawrence Oliphant concerning his work in Palestine. As a note to the letter, bro. Roberts' stated—

The brethren will perceive from the following interesting letter just received from Mr. Oliphant, that their efforts on behalf of the Jewish colonists of Palestine have been more influential for good than they could have anticipated, but are likely to have a further opportunity of an interesting character.

Our work is like a trickling springlet, helping to feed a commencing stream which we hope to see shortly attain the dimensions of a mighty river. The fifth box of clothing (larger than the previous ones) is about two-thirds full of various articles. When fully supplied, we shall dispatch to Mr. Oliphant, as before, together with a further remittance from the fund in hand. Mr. Oliphant's letter is as follows (of which we quote a part)—

"A more recently-established colony, which has been struggling on for some time, has just been brought to my notice by two of its leading members. This colony is called Tessud Hamolo, and is situated on the shore of Lake Huleh, or waters of Merom. It is composed of twelve families, numbering in all, thirty-six persons. I have advanced them 50 Napoleons (£45) from the monies still in my hands, and have given them an abundant supply of clothing from the stores you so kindly sent, and of which, after supplying the needs of many poor Jews during the past year, a sufficient quantity remained to provide for all their immediate wants. The joy and gratitude of these poor people at this unexpected relief arriving at the moment of their greatest need, was most touching."

* * *

There were fourteen pages set aside in the magazine on the subject of "Inspiration." These dealt with a few remaining questions that were presented to bro. Roberts for his consideration. As an introduction, bro. Roberts stated—

The necessity for the continuance of the controversy on this subject is nearly past. Nearly all who at first regarded favourably the doctrine of a limited inspiration, have seen reason to dismiss it as false and a dangerous thing.

* * *

Further Variations on the Subject (of inspiration)—

Some object to the publication of letters on the subject. We are sorry. What some object to, others desire. It is reasonable that in a matter affecting the brethren, and warmly engaging their sympathies, their voices should be heard. If, instead of a monthly magazine, the Christadelphian be considered for the time being a monthly meeting, the idea will be seen more clearly.

Yes, but, some say, both sides should be heard. So they are. In fact the wrong side is heard first in the setting forth of the various objections urged before publishing the approving voice. "But you strangle them as they speak." We answer them as they

speak — item by item. This is convenient and effectual.

“But it is not fair play to the other side.” The answer is that we have never professed to make the Christadelphian a prize ring. It is a publication devoted wholly to the promotion of the Truth, and not for the practice of polemics. We introduce the wrong side for the purpose of fighting it; but as for the right side, we use every help that is available. In this, we shall have the sympathy of everyone earnestly in love with the right side.

(Bro. Roberts did not mince words when he stated categorically that the Christadelphian was NOT to be an arena for debate, but a magazine devoted to the promotion of the Truth, and the defense against any error detrimental to that Truth).

* * *

In his editorial comment, bro. Roberts mentioned an earlier promise—

In fulfilment of the promise made last month, a commencement is made this month towards our normal state of contents; but only a commencement. Next month, we shall hope to get back to proper form. So far as we know, we have said all that the occasion calls for on the subject of inspiration. What may have to follow in the way of action will depend upon others.

The Exegetist has ceased to exist, only to be replaced, however, by another publication, in which there can be no confidence until the Exegetist doctrine is disavowed. The Truth, in fact, as well as name, is what is wanted. The clerical world is full of pretentious nomenclature and fine writing, of a kind that makes the Word of God of none effect.

The Truth has been recovered in our day, and, so far, preserved, by keeping very close to the Word of God. We must refuse being drawn back into the paths we have escaped—however beautiful.

To this we wholeheartedly agree. And it is worthy of note that out of this time of severe trial, the contrasting beauty of the path we have chosen was set forward in a series of articles that emerged from the pen of bro. Roberts. The first article was entitled: “To the Elect of God In a Time Of Trouble.”

* * *

THE Signs of the Times —

There have been many interesting developments since our last notice of the signs of the times. In the first place, the fierce contest between the Lords and Commons (on who should wield the power) came to a sudden and most unexpected termination. The leaders on each side met and agreed to a compromise.

Everyone wondered at the meaning of so unprecedented a political transformation. There was probably a meaning that nobody knew or suspected — not even the leaders themselves. The angels have to do with what is going on in the world at a time like this, when the purpose of God is culminating to a very distinct crisis.

The resolve (of the English parties) sent a sensation throughout Europe. There could be no mistake as to its meaning. It was an intimation to the Powers that whatever strife of parties there might be at home, England would not brook any challenge of her supremacy on the sea.

A distinct German movement has manifested itself against this

supremacy. The German papers openly say that England must no longer expect to rule the waves in the presence of the growth of more than one new maritime power. In harmony with this feeling, Germany has publically taken possession of several parts of the earth in close proximity to British colonies — Africa and the Southern Seas. The most noticeable — that of New Guinea — has been a special source of bitterness and embarrassment. Germany, Austria, and Russia have agreed upon the partition of Turkey . . . Meanwhile, Turkey has taken fright at the intrigues that are going on. She has sent to London a special ambassador (Hassan Fehmi). The editor of the Daily News says, "Hassan Fehmi, the coming Envoy, being more enlightened than his fellow-officials, would encourage enterprise to the utmost. But the bigots are too strong for him. And — why make any pretence of ignoring a fact that is patent to everybody, although everybody avoids mention of it? — the Russians will prove too strong for the bigots."

When a leading English newspaper speaks of the imminence of Turkish overthrow in this way as a thing inevitable, may we not be permitted to think that this long-looked for and long-delayed yet always growing token of the Lord's arrival, is at last about to be fully accomplished as all the others have been?

(Continually, as in our day, the believers yearned for the return of Christ to the earth. Every event that transpired in former generations brought the day of Christ even closer to the believer. The same is true today. World events are rushing to the long-awaited climax. Are we ready!)

* * *

BIRMINGHAM Miscellanies—

On Monday the usual annual treat came off for the Sunday School children. The meeting was a large one: and the usual program was observed — 1. tea; 2. singing (by the children in the gallery while the benches, etc., were being cleared away); 3. the reports and distribution of prizes; 4. exhibition of views, with an interval for oranges; 5. Close and disperse about 9.

If it be asked, what is the use of all the trouble and expense? the answer is, it stimulates and attracts the children, and gives them an association with the Truth, which they might otherwise lack. This leads to higher results afterwards, though not in all cases. At the meeting of the managing brethren, charges of dishonourable dealing and theatre going against a brother were investigated, with the result of a recommendation to the ecclesia to withdraw from the brother for three months and cancel appointments.

The usual quarterly meeting was held. The reports showed much work done and money spent, with balances in hand in all departments. The ecclesia is at the point of being asked to define its attitude on the subject of inspiration.

* * *

EDITOR'S Diary of Sunday Work —

Dec. 28: Temperance Hall, Birmingham — Bleak inhospitable morning: smallish meeting: perhaps 260. Rev. 21 was the New Testament reading. I had commented on and referred to this at

the open tea meeting, as “the reading for the day.” Now acknowledged the mistake, explaining the cause. I had that day taken a long read in the Apocalypse, including the sixteenth chapter, which had left the impression it was the day’s reading.

Some people may think the Apocalypse a strange place to go for comfort; it would not seem strange to those who knew the Truth, for in the Apocalypse we were taken away from the chafes and clouds of our vain present life, and shown the stream along which the world was being borne to the hour and issue of God’s purpose. Jan 4, 1885: At Swansea. Left Birmingham on Friday, feeling a little down and overdone. Frail man! His powers are very limited while he has them, and short-lived in the tenure of their possession.

* * *

Different Bible Lectures 135 Years Ago

“The Ingathering of the Saints”

“The Hope of the Early Ecclesia”

“The Covenant Made with David”

“Fools for Christ’s Sake”

“Lost in Eden, Found in Christ”

“Why Did Christ Die?”

“The Patriarchal Dispensation”

“The Mosaic Dispensation”

“The Christian Dispensation”

“The Intermediate State”

“The One Faith: Its Substance and Power”

“The Fountain Opened to the House of David: is it Open Now?”

“The Coming Reformation”

“The Song of the Angels”

“Revelation a Necessity, Met in the Bible and Nowhere Else in Our Day”

January Answers—Find / Found

- | | |
|----------------|----------------|
| 1. Righteous | 21. Hilkiah |
| 2. Wearied | 22. Fallen |
| 3. Straw | 23. Law |
| 4. Arrows | 24. Wanting |
| 5. Wrapped | 25. Praying |
| 6. Suddenly | 26. Tarshish |
| 7. Colt | 27. Pearl |
| 8. Few | 28. Fault |
| 9. Seek | 29. Images |
| 10. Occasion | 30. Leaves |
| 11. Acceptable | 31. Repentance |
| 12. Virtuous | 32. Philip |
| 13. Early | 33. Messiah |
| 14. Mercy | 34. Sleeping |
| 15. Law | 35. Stone |
| 16. Evil | 36. Body |
| 17. Fault | 37. Lost |
| 18. Faith | 38. Sheep |
| 19. Benjamin’s | 39. Faith |
| 20. Wisdom | 40. Worthy |

One Hundred & Thirty-Five Years Ago

The Christadelphian, February, 1885

Under the "Notes" section for the February 1885 issue of the Christadelphian, we found the following four items:

1. Further Seasons of Comfort arrived from the binders a few days after the appearance of the last Christadelphian. It is now on supply.
2. The crisis (of the Inspiration Question) is severe: but you need not be afraid of disaster to the Truth. The Truth is so strong as to be intrinsically invulnerable. When the cloud passes off, it will shine brighter than ever.
3. We referred to the report of bro. Ashcroft's withdrawal from the brotherhood, because it was true at the time (of which we

(Continued on page 67)

BIBLE PUZZLE—Identify Other Name

1. Luz		21. Belteshazzar	
2. Mark		22. Zaphnath-paaneah	
3. Saul		23. Hebron	
4. Esau		24. Mattaniah	
5. Mary		25. Jerubaal	
6. Peter		26. Barjesus	
7. Judas		27. Jedidiah	
8. Benoni		28. Barnabas	
9. Jacob		29. Tiglathpileser	
10. Javan		30. Memphis	
11. Jebus		31. Chittim	
12. Horeb		32. Calvary	
13. James & John		33. Lebbeus	
14. Tabitha		34. Didymus	
15. Pontius		35. Sirion	
16. Azariah		36. Esther	
17. Mishael		37. Mara	
18. Matthew		38. Chinnereth	
19. Eliakim		39. Sarai	
20. Hananiah		40. (future) Jerusalem	
Abednego	Gideon	Joseph	Pul
Benjamin	Golgotha	Joses	Sarah
Bethel	Greece	Kirjatharba	Sea of Galilee
Boanerges	Hadassah	Levi	Shadrach
Cephas	Herman	Magdalene	Sinai
Cyprus	Iscaiot	Meshach	Solomon
Daniel	Israel	Naomi	Thaddeus
Dorcas	Jehoiakim	Noph	The Lord is There
Edom	Jerusalem	Paul	Thomas
Elymas	John	Pilate	Zedekiah

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