

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

WEBUYE, Kenya—Sunday School 8:30 a.m, Memorial Service 10:30 a.m, Midweek classes every Friday 9:30 p.m in homes. Bro. Shawn Tyler, P.O. Box 909-50205, Webuye-Kenya. Phone: +254 711 813965; E-mail: shawntyler2@yahoo.com

DEARLY beloved brethren and sisters in the sure Hope we share. Greetings of love in Yahshua Messiah our Lord and Savior whom we all strive to serve and obey.

It has been some time now since we last had some news from this part of the Lord's Vineyard. Thank you all for the continued support to produce our "*Berean Christadelphian*" periodical which has been also (apart from its usual purpose) used here in the Gospel extension as a hand-out. Thanks also for the contribution of literature expounding the Truth as rediscovered by our beloved brother, John Thomas, your encouraging postal and electronic mails, phone calls and funds. May Yahweh bless you richly for these acts of faith.

With these efforts, we have been able to organize study weekends over the past years to present the Truth to as many as have 'ears to hear' and 'eyes to see' and making follow-ups to those showing significant interest both within Kenya and in the neighboring country, Uganda. The response has always been minimal as characterized by this 'latter day age' corresponding to Noah's times.

During the last study weekend in December 2013, five interested students of the Word who have been studying with us since 2008 and continue meeting each week for studies, voiced their need to obey the Truth through baptism and join the fellowship of believers.

With consultation and cooperation from the Houston ecclesia and the brotherhood the examination process of each individual applicant, after receiving the application letter, has been underway. JUSTUS SIEKISA and his wife SELLAH SIEKISA,

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FRATERNAL GATHERINGS *(If The Lord Will)*

LONDON, ON—Sat., & Sun., Oct. 11 & 12—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; Phone (519) 451-4063; Fax (519) 451- 9627; Email: kdclubb@rogers.com

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AARON AND CHRIST

"Thus it becometh us to fulfil all righteousness" —Jesus

JEHOVAH (that is, *I shall be, ehyeh* (Ex. 3:15) said to Moses, "See that thou make what thou wast caused to see after their pattern shewed thee in the mount" (Ex. 25:40): which things, Paul says, are only "the image and the shadow of heavenly things," as God said to Moses: and elsewhere he says that "the Jews have the model of the knowledge and of the truth in the law". From which, and any other passages that can be adduced, it is evident that the following proposition is true, namely—That *the Mosaic System of Righteousness is symbolical of the Righteousness of God in Jesus Christ.*

Definition —By "Mosaic System of Righteousness" is meant, *All that was necessary to sanctify to the purifying of THE FLESH,* but which could not free the conscience from sin. To impart this carnal purification to the worshipper a High Priest and his Household, distinct from the other classes of the Jewish nation, legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, etc., etc.

Definition — By the "*Righteousness of God*" is meant, *A justification from all past sins devised and enjoined by God*—a purification of the heart, or conscience, without the necessity of obeying the law of Moses (which since the destruction of Jerusalem cannot be kept) but attested by that law and the prophets—a justification through Jesus Christ's faith, *dia pisteos Jesou Christou,* that is, through belief of what he and his apostles preached concerning the Kingdom of God and his Name (Acts 8:12): in other words, *through belief of the Gospel TO ALL THAT SHALL PUT ON CHRIST* (Gal. 3:27)—The "*Righteousness of God*" is the *Gospel of the Kingdom*" sometimes called "*the Gospel of Christ,*" and often simply "*the Gospel,*" which Paul says—"is the power of God for salvation of every one that believeth, to the Jew first, and then to the Greek (or Gentile)" (Rom. 1:16).

Nothing can save Jew or Gentile but "the power of God". The power for that special purpose is the Gospel only; so that *saving power* and *the gospel* are but different phrases for the same thing.

Look into these sayings narrowly—"Jesus became the author of eternal salvation to ALL THEM THAT OBEY HIM" (Heb. 5:9). "*If ye love me KEEP MY COMMANDMENTS*" (Jn. 14:15). "*If a man love me he WILL keep my words*" (Jn. 14:23). "*Ye are*

my friends if ye do WHATSOEVER I command you" (Jn. 15:14). "He that rejecteth me, AND KEEPETH NOT MY WORDS . . . the word THAT I HAVE SPOKEN, the same shall judge him in the last day" (Jn. 12:48). "LOVE IS THE FULFILLING OF THE LAW" (Rom. 13:10).

Hence *love* and *obedience* in scripture language are but two words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like obedience to "*whatsoever*" he commands.

Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed; and where these are absent the spirit of love, which is, "the spirit of Christ," is wanting. "*Love suffers long and is kind; it envieth not; it boasts not itself (not full of worldly professions); is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but REJOICETH IN THE TRUTH; beareth all things, BELIEVETH ALL THINGS, HOPETH ALL THINGS, endureth all things*" (1 Cor. 13:4-7).

To persons in whom such a disposition has been created, the precepts of Jesus are, *He who believeth the Gospel of the Kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned.* Hence the Gospel is that proposed for *faith*; and baptism, the thing prescribed for *obedience*, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "*the obedience of faith*;" so that where belief of "*THE Truth*" does not exist, there can be no true obedience.

When Jesus came to John he demanded to be buried in water that he might come out of it an immersed man. With a view to this he said, "*Thus, outo (in this way), it is proper for US to fulfil all righteousness:*" and the apostle adds, "When he was baptized, he went *up* straightway *from* the water;" clearly evincing that he must first have gone *down* into it. And now, mark this well—*After he had done this*, God acknowledged him as His son, and declared Himself well pleased with him (Matt. 3:13-17).

Jesus had been God's most excellent Son for thirty years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptized. Jesus was a Jew under the

Law of Moses. When, therefore, he spoke of the “*all righteousness*” to be “*fulfilled*”, he spoke of the necessity of *doing what was signified* by the propheto-symbolic institutions of the Mosaic Law.

Jesus being the Anointed Seed long promised of God, was therefore the High Priest who was to arise after the similitude, likeness, or order of Melchizedec, and to sit upon his throne as a priest upon his throne, and to bear the glory (Zech. 6). This being so, he would have at some future time to occupy the place formerly held by Aaron; and as the Aaronic Inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same example or type, that in so doing he might antitypically fulfil the representation of the law.

Aaron was forbidden to enter into the Most Holy Place of the Tabernacle without being adorned and glorified with garments of splendour and holiness, and therefore styled, “*Holy Garments*”. Nor was he permitted to enter even when habited with these, *unless he had been previously baptized*, upon pain of death. The law said—“*He shall wash his flesh in water, and so put them on*” (Lev. 16:4).

He was not permitted to officiate as high priest in his ordinary attire. He must “*put off*” this, and “*put on*” the Holy Linen Robe; and had he put this on without bathing his flesh in water, and proceeded to officiate, this unbaptized High Priest of Israel would have been struck with death.

When legally invested and arrayed, the Aaronic High Priests were “*Holiness to Jehovah*”, and the representatives of the Holy and Just One in his character and priestly office; though oftentimes, as in the case of Caiaphas, by practice unjust and wicked men. The symbolism relative to the high priest was the “*righteousness*” to be fulfilled by Jesus before he could enter upon his functions by “*the power of an endless life*” as High Priest, first over the Household of God, and afterwards over the Twelve Tribes of Israel.

John the baptizer, a greater prophet than Moses (Lk. 7:28), but not so great as Jesus, preached and administered “*the baptism of repentance for the remission of sins.*” Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren.

But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was therefore not a fit sub-

ject for such a baptism. It is admitted without reserve, that he had no sins of his own, having never transgressed the law: nevertheless as the SIN-BEARER of the *Abrahamic Covenant* through whom it was confirmed (Rom. 15:8). Jehovah made the iniquity of all “the children of the covenant” to meet upon him, that by his bruise they might be healed (Isa. 53:5,6).

He was not the Sin-Bearer of every son of Adam that ever lived; but of the true believers from Abel to the Day of Pentecost, and of the obedient believers of the Truth constituting his Household, separated by “the obedience of faith,” from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and of that family of nations of which Abraham is the constituted father when they are made righteous; so that the sins of the whole of that world, which shall dwell upon the earth in the postmillennial eternal ages, and which will all of it have been separated from Adam’s race by “*the obedience of faith*”—will have met upon him, and been borne away into everlasting oblivion. This is the world so beloved of God, “that He gave His only begotten son . . . that through him it might be saved”.

Jesus, with the sin of the world thus defined rankling in his flesh, where it was to be condemned to death when suspended on the cross (Rom. 8:3), came to John as the “*Ram of Consecration*” that his *inwards* and his *body* might be washed according to the law (Ex. 29:17, 22).

But these representations of the law and the prophets could not have found their antitype in Jesus, if, in the days of his flesh, he had possessed a holier or purer *nature* than those for whom he was *bruised in the heel*. His *character* was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born (Job 25:4), and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, his *nature* was flesh and blood (Heb. 2:14), which Paul styles “sinful flesh” or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called “sin,” because this property of flesh became its law as the consequence of transgression—“*God made Jesus sin for us who knew no sin; that WE might be made THE RIGHTEOUSNESS OF GOD in him*” (2 Cor. 5:21).

In this view of the matter, the Sin-Bearer of the world indicated, was a fit and proper subject of John’s baptism of repent-

ance for remission of sins. The holy and undefiled disposition of Mary's Son was *granted to him for repentance* in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec.

In being baptized he commenced the development of a *character distinguished by perfect faith and obedience*. The character was his *holy raiment*, and was without spot, or wrinkle, or any such thing. This was the "*fine linen, clean and white*" with which he arrayed himself; or "*the righteousness of the (king of) saints*" (Rev. 19:8).

It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did, "by washing his flesh in water, and so putting it on." He was baptized of John into a *holiness of his own*, which *began with obedience* in the Jordan, and *ended with obedience in death* on the cross—"He was obedient unto death, even the death of the cross; **WHEREFORE** God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father" (Phil. 2:8-11).

Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a spectacle it had never seen before, nor ever will while the world stands.

But the symbolic righteousness of the Mosaic law not only required the High Priest to put on the Holy Vestments by having his body baptized, but it also commanded his Household to be baptized into theirs also. The law reads thus—"This is the thing that Jehovah commanded to be done: and **MOSES** brought Aaron and his sons and **WASHED THEM WITH WATER**. And he put upon Aaron the coat, etc.; and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Jehovah commanded" (Lev. 8:5, 6, 13; 16:4).

Here, as I have said, Moses performed the part of John the baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, *then for his household*, and lastly, for all the congregation of Israel; but admission

into the Holy and Most Holy places, was only permitted to the baptized; they must bathe their flesh in water and so put on the holy garments.

Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

Jesus the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had *believed* the Gospel of the Kingdom and Name of Jesus, and had *obeyed* it in having their bodies "washed with pure water," he says—"*Christ is a Son over his own house, WHOSE HOUSE ARE WE, if we hold fast the confidence and the rejoicing of THE HOPE (Acts 28:20; 26:7, 8), firm unto the end*" (Heb. 3:6, 14).

Now, Jesus speaking for himself and others, said, "*Thus it becometh us to fulfil all righteousness.*" It is therefore necessary for all "*his house*" to do as he did, but with this modification of the significancy of the deed, namely—He was baptized as the initiative of his own holiness, sacrificial and priestly; they must be baptized into his *and* into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well doing" that they may be holy as he was holy in the days of his flesh; as it is written, "Be ye holy because I am holy."

Jesus and his Household are the future kings and priests prepared of God to rule Israel and the nations for him. The law and the prophets which attest the righteousness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says—"*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, TILL ALL BE FILLED*" (Matt. 5:18).

Therefore he said to his apostles, "Go and preach the Gospel to every creature;" and "teach them who receive your proclamation to observe whatsoever I command you." By virtue of this saying the apostles became the depositories of his commands; so that in the words of Jesus—"*He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth him, despiseth Him that sent him*" (Lk. 10:16).

Now, Peter, who was one of these plenipotentiaries of Christ, commanded Cornelius, "*a devout man, and one that feared God with all his house; and gave much alms to the people (Israel), and*

prayed to God daily”—Peter, I say, “*commanded*” this company of pious Gentiles, who believed the word Jesus began to preach in Galilee, “to be baptized in the name of the Lord.” The apostolic style of address was—“*Children of the stock of Abraham, AND WHOSOEVER AMONG YOU FEARETH GOD, to you is the word of this salvation sent*” (Acts 13:26).

A man’s supposed piety did not exempt him from the necessity of believing and obeying the Gospel of the Kingdom, or, as Paul styles it, “the word of this salvation.” Peter went to Caesarea to tell pious, god-fearing men, “*words whereby they should be saved.*” But, however pious they may be who are ignorant of these *saving words*, they are alienated from the life of God through that ignorance (Eph. 4:18).

Piety in general has so little to do with an understanding of the word of the Kingdom and the obedience it enjoins, that it has passed into a proverb, that “ignorance is the mother of devotion.” In a certain sense this is true. *The most ignorant are for the most part the most pious, and the most intolerant of the truth and its obedience.* This is *Pharisaism*, whether it flourish in the first, or this century; and in reference to which Jesus has said—“*Except your righteousness exceed that of the Scribes and Pharisees ye shall in no case enter into the kingdom of the heavens*” (Matt. 5:20).

Pharisaists “appear to men to be righteous;” but men uninstructed in the Gospel of the Kingdom are incompetent to distinguish the counterfeit from the true. A man in this century will have no more ability to enter the Kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age.

Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of transgression, and who for thirty years had enjoyed the favour of God and man, to be immersed in a baptism of repentance for remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice? Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Jehovah in coming up out of it, it is infinitely more so that all should tread in his steps of perfect faith and obedience, who would be invested with — “*Robes washed white in the blood of the Lamb*” (Rev. 7:14).

An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the household, the necessity is imperative to fulfill all the righteousness foreshadowed in Aaron and his sons. There is no discharge from this necessity for Jew or Gentile; *For THUS it behoveth US to fulfil all righteousness*" (Matt. 3:15).—*Herald, 1855*

Voyage To Australia And New Zealand And Other Lands

(Continued)

"I cherish a comforting and loving memory of all among whom I have been. They were unknown to me twelve months ago. Australia was a mere geographical term to my imagination, and New Zealand, the last melancholy outpost of civilisation, with dreary prospect towards the realm of storm and snow environing the south pole.

"Now, both are peopled and smiling lands, in which the hope of Israel is as warmly fostered as in the Isles of Tarshish. I have a whole portrait gallery lining the inner walls of my mind, of men and women under Colonial skies, whose faith, and love, and steadfastness, and joy in God will form a powerful addition to the consolation and support derivable from fellow-servants in all part of the world.

"The only drawback to the perfect satisfaction with which I look back upon my eight months' Colonial sojourn is connected with the fact that I have become a burden instead of an easer of burdens to others. How much this is contrary to the leading bent of my mind is known to God.

"I had purposed and aimed, and laboured at helping others, and lo! I fell into a pit of woe, in which I have become a cause of only adding to already grievous burdens. This fact galls me sorely. It is the one point on which I could be hurt and humbled. Enemies smile a satirical smile, but friends know the truth of what I allege. I can but submit to the humiliation, in the thankful language of David, 'The Lord hath chastened me sore, but hath not given me over to death. I shall not die, but live, and declare the works of the Lord.'

"I acknowledge my unworthiness before God, though disclaiming utterly the things imputed to me by those who do not understand.

“Nothing but the dire experiences that befell me in England could have brought me to the Colonies. Whatever good may have come out of my visit may therefore, without presumption, be taken as pointing to a providential origin in those experiences. God knows how to involve our ways to bring about His ends with us.

“In an ‘open letter,’ which ought to appear in the July number of the *Christadelphian*, I have spoken freely of general impressions. If I appear in the attitude of a critic at all, I can sincerely say with Paul that it is only excellence of the brethren I desire to see established, and that ‘we are glad when we are weak and ye are strong.’

“I have no delight in fault-finding, but sometimes it is necessary to point to a better way.

“While the prospect of returning home is naturally a pleasant one, my departure from the Colonies would be a cause of sorrow not far short of acute, if it were not for something like an assured prospect that I will return at no very distant time if the Lord’s absence continue.

“The probability is that I will become a resident in the neighbourhood of Melbourne, as a central point at which I shall be within easy visiting distance of any part of the Colonies. This is due to the munificence of a brother who offers me a house for life if I will come. To this home I shall probably bring sister Roberts and our daughters.

“But though resident in Australia, I would not be permanently present in this part of the world. I would become a visitor to England, where I would spend every second year so long as the Lord may continue absent. I would thus divide my time between England and the Colonies. Such is the prospect developing. Some points of detail are as yet in fog, but no doubt they will clear up as time advances.

“An Australian edition of the *Christadelphian* is a thing I would try to arrange for, so that Colonial matter may have the prominence and freshness not possible at so great a distance. The *Shield* has usefully filled a gap in this respect.

“I sail with the probability of returning to Australia in 15 or 18 months’ time. You see I am not going straight home, having to make calls in Canada and the United States, which will make the first interval longer than subsequent ones would likely be.

“With these few words I say farewell for a time, ‘commending you to God and the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified.’

“With much love, always striving to be, Faithfully your brother and fellow-worker, for the Kingdom of God.—Robert Roberts.”

“P.S.—I was to have sailed on the 18th of May, but the starting of the vessel—the *Miowera*—has thrice been postponed through accident to the machinery. She is now (June 3rd) announced to sail June 10th.”

* * *

Also finished *Gathering Storm*. In the evening, there was a largely-attended and gaily-decorated tea-meeting of the ecclesia, at which I spoke twice. I should have preferred if the programme had comprised other addresses. There was an interval for conversation in the middle of the proceedings.

Animated conversation at the tea table, and two speeches were too much for a tired machine. However, the occasion passed off without anything worse than an extreme sense of fatigue, which turned down the gas, as it were, in the midst of the second speech.

* * *

Tuesday. May 26, 1896—Writing in the morning; in the evening, lecture on Britain as the Tarshish of the latter-days: immense audience: great attention and interest: brother Bell presiding.

Wednesday, May 27, 1896—Ride out, with brother Gardner and sister Bell, to the heads of Sydney Harbour: the lighthouse on the south side: called on a Jewish household on the way back: interesting but unbelieving: I held Jesus strongly before them, not as the metaphysical monstrosity of pulpit theology, but as the Messiah promised to their fathers, under whom their nation would yet attain the dominion of the world.

From there, passed to brother Bell’s, with whom, after supper, attended the week-night meeting, unless, indeed memory is correct in suggesting that I begged off on the way, on account of the need for conserving strength for next night’s lecture.

* * *

Thursday, May 28, 1896—Writing during the day, and at

night, lecture on the Jews to an immense audience in the Oddfellows Hall: a goodly number of Jews present, including the household already referred to, with whom sister Bell is a guest.

* * *

Friday, May 29th, to Sunday, May 31st—Took the 5.15 night train to Melbourne, on a flying visit to brother Firth, connected with matters on which I had seen him at Sydney. This visit was an after-thought, admitted of by the delay in the sailing of the *Miowera*.

I spent the Saturday and Sunday at brother Firth's house in North Coburg, driving in to the breaking of bread on Sunday morning.

Being a little unwell, I was afraid I would have to lecture, but consulting the paper on arrival, I saw nothing, and concluded I would escape. But when I got to the meeting in the morning, I ascertained that an advertisement had appeared in another part of the paper than I had looked at, announcing that I would lecture on the subject which another brother had chosen for that night.

I was feeling so unwell, however, that I felt justified in asking release, which the brethren kindly granted. Brother Robertson afterwards wrote me that the brother had a good audience.

* * *

Monday, June 1st to Wednesday, June 3rd—Left by an early train (6.30) for Sydney. On the way, got off at Albury: did some writing in apartments there: called on brother and sister Dinsmore, and saw sister Frew, who stood in need of comfort. The brethren saw me off by the late train on Tuesday night.

Arrived Sydney next day at 11.40. Wet day. Brother Bell and brother Jackson, who were at the station, told me with a cunning look, that the sailing of the *Miowera* was now put off to the 6th inst. These delays, it appears, were due to the vessel having to go into dry dock for repairs, in consequence of injuries sustained during a previous voyage.

The *Miowera* had fallen in with a steamer helplessly adrift on the ocean through loss of rudder. She towed the same for four days, and parted in a storm during the night. Each vessel imagined in the morning that the other had gone down. The derelict vessel afterwards turned up all right.

Attended the Bible meeting at night, and took part in the deliberations: there was a good attendance.

* * *

Thursday, June 4th, 1896—Had an interview in the evening with Captain Comte de Rossi and his lady (along with brother Bell), with reference to felt obstacles in the way of their submission to the truth: obstacles likely to be removed. The Count earnestly desirous of obeying the truth.

* * *

Friday, June 5th—Interview, at brother Bell's with Dr. Hanson, with reference to evidences of the Bible's truth. Dr. Hanson regards the truth favourably, but had doubts as to the foundation, which he is now disposed to regard as proved: indeed, he said he did not see how the evidence was to be resisted.

* * *

Saturday, June 6th—After writing, sail in a row-boat in the Harbour, with brother Gardner and sister Hooper. *Miowera* ought to have sailed today, but a further delay of four days was announced.

* * *

Sunday, June 7th, to Tuesday, June 9th—A very pleasant day at the breaking of bread with the brethren and sisters in large muster. Day very wet: dine with brother Colborne. Lecture in the evening, "Bible Religion as distinguishable from Popular Theory."

Monday—Given to writing; in the evening, business conference at brother Bell's with himself and brethren Jackson and Payne. Received several copies of a photograph of those three (in group), which I left at various points of my subsequent journey.

On Tuesday evening, there was a farewell meeting of the brethren and sisters at which I spoke at some length. I gave a *resumé* of my tour, and delivered myself of friendly criticisms of Sydney procedure (as per request).

I also spoke of the probability of my return to Australia in the course of 15 or 18 months, if circumstances in England could be brought into accommodation with that proposal. If I came, my residence would probably be at Melbourne. Great dissatisfaction had been expressed at this in Sydney: but I thought it might work out for the best.

Sydney and Melbourne were natural rivals: but this feeling had no place in the Truth: and if I stayed in Melbourne and published at Sydney (visiting as the brethren might desire), I would belong to both, and both would be one.

It was possible our arrangements might be cut short by the Lord's arrival in the earth. At the longest, it would only be a temporary arrangement. England would come in for a share of my time, and Canada and the States also, in my passage from one country to the other.

It was a farewell meeting. The brethren said I had no idea of the amount of good I had done—both as regards the public and the brethren. Our separations would have been too painful if there had been no prospect of my return. As it was, it was tears and laughter and cries for quick come back.

* * *

THE VOYAGE ACROSS THE PACIFIC

Wednesday, June 10th—The *Miowera* was due to sail at four p.m. after various postponements lasting into a whole month, in which the brethren have wickedly rejoiced. When I got down to the ship at 3.30 there was a crowd of brethren and sisters and much bustling for departure. The Count and Countess de Rossi were amongst the number.

We had a cordial half-hour together, and then said our good-byes, and all had cleared down the gangway ashore when word went round that the vessel would not sail for three hours, owing to some burst pipe having to be repaired. Then all the brethren and sisters all came on board again and the question was: what was to be done?

Brother Bell went ashore to see if he could find a room where we could have tea together, and hold a meeting. But coming back presently with the report that a convenient place could not be found, it was decided they should disperse and that I should be left in peace. So we said our good-byes over again, and I was glad to be left alone.

I went into the saloon, and wrote a letter. When I had written it I went ashore and posted it, and was sauntering quietly back in the twilight when I was caught by some of the brethren and sisters who were hanging about for the final departure of the vessel.

They went on board the vessel with me, and presently, as the hour drew near, quite a number of others came—not far

short of the whole, including the Count and Countess and a lady friend of theirs, a Mrs. McMillan, who has read *Apocalyptic Lectures* four times, and is deeply interested in the Truth.

We stood talking animatedly on deck in the dark for half-an-hour among many uncouth noises. Mrs. McMillan asked me a number of earnest questions. The Count tearfully implored me to pray for him, and asked me to write. I had many words with many others and messages of love. Then the vessel slipped her cable and all hurried ashore, after good-bye for the third time.

Slowly the vessel moved away from the wharf. There were waving of handkerchiefs and cheers in the dark. I did not know whether they were intended for me or the Governor of Polynesia, who was on board; but in case they might be for me, I did my best to respond.

The other people watched us, wondering, I daresay, what we could be so cordial about: (I could not help thinking what an interest the truth and all its exercises adds to life, in comparison with the barren dullness of mere natural life).

But we weren't off yet. I thought we were, and went below to dinner, and afterwards retired to my well-lit cabin and indulged in reverie and rest till bed-time, when I turned in. It did not seem to me the vessel was really going. And so it proved.

* * *

Thursday, June 11th—When I awoke in the morning (after a good night's rest), I found on getting on deck that the vessel was moored in the middle of the harbour in full view of Sydney. Dear me, thought I, are we really going to start? However, in half an hour, she lifted anchor, and at last, after a whole month's dallying, the *Miowera* was off to Vancouver.

We are now at the end of the first day. It has been very pleasant, except for the somewhat heavy roll on the water. I have divided my time somewhat equally between writing, walking and reading (Bible and *Daily News*).

I have had two pleasant general conversations with the doctor, a Canadian, who, I find, is of Scotch parentage, and had a Presbyterian bringing up. I have not broached the truth yet, but I have laid down lines of approach. Have slipped a copy of *Gathering Storm* into his cabin.

(*Hallo, the engines are stopped: What can the matter be?*). After rolling awhile like a dead log in the water, ship is off again. In half-an-hour, she stops again, and in half-an-hour

goes on again. There is hammering away down in the engine abyss. A third time, she stops again, then finally goes on again. Engines evidently cranky. I heard a lady afterwards remark that the stoppages nearly frightened her out of her life.

Dinner at 6.30: afterwards writing: afterwards an hour's walk on deck in the dark: on the hurricane deck all to myself, away from everybody's sight and hearing: hymns and anthems. Then bed.

* * *

Friday, June 12th, 1896—The sea heavier, and the water coming on board and rushing out again in many noisy cascades. Day bright and not much wind, but sea heavy, and motion of vessel too violent for pleasant writing.

They call this the Pacific Ocean, and I suppose taking it in its entire breadth it justifies its name, but just off the Australian coast, where we are, it is unpacific enough. However, with a stout well-appointed ship, it does not matter much, especially (*here goes another great wave rushing aboard*), especially, "as I was a saying," when every turn of the screw is sending her "home, sweet home."

The Oil Of Gladness

By BROTHER G. V. GROWCOTT

(Continued)

Who are Christ's 'fellows' here referred to? The meaning of the word seems to lead to only one answer. The basic meaning is to join. It means to share, to participate, to be joined together, to be knit together. It means, and is usually translated, 'companions,' and it is interesting that our English word 'companion' means to eat bread together, from *com*, 'together,' and *panis*, 'bread.'

It is not a derivative or competitive; it is simply a superlative. It is a harmonious supreme gladness among gladnesses. All his 'fellows' will, in their own proper order, share in his oil of gladness, but Jesus is supreme and pre-eminent above them all. The essential pre-eminence of his gladness will, in fact, consist in the joyful knowledge that his labors and sufferings are the root and source of all the gladnesses.

'Fellow,' again, turns our minds to fellowship—the most solemn and beautiful of scriptural conceptions. Fellowship is the core and nucleus of God-manifestation. Let us treat it Scrip-

turally and holily, and never degrade it to mere association for numbers or advantage.

* * *

V. 8—“*All thy garments are myrrh, aloes and cassia*” (The italic word ‘smell’ is not in the original).

These are the sweet and precious spices of anointing and of burial. It was a huge and costly store of myrrh and aloes that the suddenly courageous Nicodemus lovingly used in the burial of Christ. Somehow death and burial are always in the background of the divine picture of redemption—but not as a tragedy or a finality: only as a marvelous and beautiful means to a joyful and triumphant end.

Myrrh and cassia were ingredients of the holy anointing oil that sanctified the Levitical priests, and certainly this verse is related to the anointing oil of gladness of the preceding verse.

These precious perfumes and spices radiated a pleasing and enjoyable fragrance to all who came within their far-reaching range. Here is a perfect figure of the character and influence of Christ, and to a lesser degree of all who sincerely endeavor to pattern themselves after him. Primarily the fragrance ascends to God—a savour of a sweet smell, well-pleasing unto Him. But it also radiates to the comfort and blessing of all mankind.

His garments are these joyful, healing, preserving spices. He is clothed and beautified and glorified by the virtues they represent of character perfected under trial.

Garments are ‘for glory and beauty’ (Ex. 28:2); they are to protect; they are to cover natural nakedness and shame. Garments represent state or condition or position: royal, prisoners, widows, virgins, etc. In Isa. 59:17, Christ is clothed with righteousness, salvation, vengeance and zeal. These are the fragrant spices that identify his work and character, and which he irradiates to all who draw near to him. “*Out of ivory palaces stringed instruments have made thee glad.*” That is RV, Rotherham, etc., and appears more correct.

Ivory is a very interesting figure. It is white and smooth and beautiful and precious. It is a living substance of great durability. Solomon made an ivory throne, typical of the Great White Throne of peace and righteousness from which Christ shall rule the world, after his purifying judgments.

In the Song of Solomon, both the Bridegroom and the Bride

are likened to the beautiful rich creamy whiteness of ivory.

The word for ivory—*sben*, is exactly the same word that is usually translated ‘*teeth*.’ In the Song, the Bride is praised for the white, even, regular beauty of her teeth. Teeth give to words form and decisiveness. Teeth divide and masticate and prepare for assimilation the food that gives the body life and health and strength.

Ivory palaces are dwellings of glory, majesty and beauty. Stringed instruments, again, stir many thoughts of rejoicing, worship and praise. The basic characteristic of the Cherubim of Glory, the host of the glorified Redeemed, is intense, incessant praise. They ‘rest not day and night’ (Rev. 4:8), from crying ‘Holy, holy, holy,’ unto God. The ‘stringed instruments’ that make Christ glad are the ‘harpers harping with their harps’ (Rev. 14:2-3)—the 144,000 singing the triumphant Song of Moses and the Lamb.

* * *

V.9—“*Kings’ daughters were among thy honorable women.*”

This may refer to the submission of all the great among the Gentiles, as in v.12, and ‘kings’ (in the plural) would seem to support this. But on the other hand, its position at this point seems to indicate closer relationship to the King and Queen. That is, the individual saints who make up the Bride collectively. A possible solution that would explain and harmonize these considerations is that the ‘kings’ daughters’ are natural Israel, now restored and purified and honored and in close and special relationship with the King and Queen. The absence of Israel elsewhere in this picture of the consummation adds probability to this application.

V.9 continued—“*Upon thy right hand stands the Queen in gold of Ophir.*”

The right hand is the position of acceptance and privilege and honor and power. The ‘gold of Ophir’ was the finest, purest, most beautiful gold. Pure, refined gold is victorious tried and tested faith.

The word for ‘Queen’ is not the usual one. It is only used twice elsewhere. It does not refer to a Queen who reigns in her own right, but to the chief and special and pre-eminent wife and consort of a King. Some versions translate it ‘Bride’ here, some ‘Wife,’ some ‘Consort.’ It relates her closely and directly to the King, who is supreme.

Vs. 10 and 11 are the heart and exhortation of the Psalm—by far the most significant and practical part for us—

V. 10—“*Hearken, O daughter: consider: and incline thine ear.*”

A solemn, urgent, three-fold charge; not just to listen to this particular message but, as the words mean, to permanently and continuously meditate and ponder: Hearken, consider, incline thine ear—

“Forget thine own people, and thy father’s house”

Put out of your mind all your past natural connections. Put out of your mind everything to do with the world and natural things.

Give yourself wholly and wholeheartedly to the King. “*Let the dead bury their dead*”.

Paul says: “*I have espoused you to one husband that I should present you a chaste virgin unto Christ.*” Abraham was commanded—“*Leave thy kindred, and thy father’s house.*”

Henceforth we know no man after the flesh. The only real relationship we recognize now is that with Christ and those who are his. Truly we are kind to our relatives after the flesh. We try to do them good as we are able, and as they need. We try to manifest in love to them the more excellent way. We constantly pray they will be drawn to the Way of Life and the fellowship of Christ.

But we have left the natural world of the dead, and have entered a new, glorious, living world in Christ: and between them there is a great gulf fixed—“*Forget thine own people, and thy father’s house.*”

The family of God now need the utmost of your care and attention and love and companionship. Have we resolutely made this called-for break and transfer in the bindings of our hearts and minds, as God requires? Let us, in wisdom—“*Hearken, consider, and incline our ear*” and v. 11, “*So shall the King greatly desire thy beauty.*”

Two things are to be noted. The ‘so’ tells us that the King’s desire depends upon our faithful compliance with the previous verse. He will not desire us if we do not resolutely ‘forget’ and put behind us all the things and people of the world.

And secondly, ‘*The King shall desire thy beauty.*’ What beauty? Do we have, have we developed, are we straining every effort to develop—a beauty that he can desire? Remember Esther—

“Six months with oil of myrrh, and six months with sweet odors” (2:12).

Esther here is just a type. The real thing goes much deeper and takes much longer. It is the real inner fragrance and beauty. And the beauty had better be there when the time comes to go in unto the inspection of the King: the beauty of holiness, the beauty of character, the beauty of knowledge and wisdom in God’s Word. We haven’t any time to spare on the passing rubbish of this world.

“. . . For he is thy Lord, and worship thou him” (v. 11).

Literally, ‘Bow down to him’ as Abigail and Bathsheba bowed before David. ‘For he is thy Lord.’ This is given to emphasize and enforce the command to ‘Forget thy father’s house.’

Let us not presume. Let us never be careless or thoughtless. Truly he is a gracious, loving Bridegroom, but he is also the stern Lord, Master and Judge. To bow down is to submit completely to the Will and authority of another—*“Ye are bought with a price: ye are not your own.”*

* * *

V. 12—*“And the daughter of Tyre shall be there with a gift: the rich among the people shall entreat thy favour.”*

Here clearly is the submission of the Gentiles: the riches and glory of the nations being brought unto Christ and his Bride. Isaiah calls Tyre ‘the crowning city’ 23:8. It was the richest city of the ancient world. It was close to Israel. It helped David and Solomon prepare for and build the Temple. Tyre was the world center for industry, commerce and merchandising: the mart of the nations. All this will flow to Christ: all the earth’s power and industry and wealth such as is permitted to continue, will no longer be for the benefit of the greedy rich and powerful, but for the righteous use of the earth’s new King. Isaiah says the merchandise of Tyre shall be ‘holiness to the Lord.’

* * *

V. 13—*“The King’s daughter is all glorious within.”*

Surely this needs no searching out of the meaning. This is the beauty the King shall greatly desire. This is the beauty we must diligently devote our lives to cultivate—the all-gloriousness within. If there is any foolishness, or unfaithful stewardship of our Lord’s goods put in our trust, or worldly desire, or covetousness, or unkindness, or harshness, or gossip, or criticism,

or any other fleshly, worldly thing, then we are not “all-glorious within,” and there is no beauty for the King to be able to desire. Jesus said to the Pharisees about what was within them—“*Ye are full of dead men’s bones*” (Matt. 23:27).

How easy it is to be full of the dead men’s bones of the things of the dead world! It is the natural way. It is the automatic, inevitable way—unless we make a supreme effort, with God’s help, to be different.

“Her clothing is of wrought gold.”

“Wrought” simply means ‘worked.’ Gold is faith. Her clothing is a worked faith, a tried faith, a faith manifested and developed and strengthened by works of faith. Gold is worked first by a fierce crucible of fire; then by pounding and cutting to the final desired shape and pattern of beauty. It is interesting and thought-provoking that gold is perhaps the most universal of metals. It is in practically everything, even in living things. There are 10 billion tons of it in the waters of the oceans. But rarely is it found in useful and practical quantities, and even there it takes great effort to produce even a little. So ‘faith’ is found everywhere in microscopic quantities, but rarely is it found in sufficient amount to have power and influence on the life.

* * *

V. 14—“*She shall be brought unto the King in raiment of needlework.*”

Needlework is the slow, careful, steady, gradual creation of a pattern of beauty on a prepared and suitable surface and material. It can be seen to grow daily, if the worker is industrious and diligent. Its growth is obvious to the eye; its extent is measurable.

If the work has not been steadily done in the time allowed for it, it will not suddenly appear at the last moment, merely by wishing. In all this there are deep lessons. How is our daily needlework coming on our garment of beauty and glory? How much of the divine pattern is complete and visible? What do we have to show? And shall we have anything ready to wear for that great assembly soon to be called?

* * *

V. 15—“*They shall enter into the King’s palace.*”

That is, those who are properly clothed. Those who have faithfully wrought their gold and applied themselves to their

needlework. And the door will be shut. The King's palace is his dwelling-place, and the center from which he rules. This King is also a Priest, and his palace is a Temple: a holy, living Temple, comprised of faithful foundations, tried pillars, and living stones of the translucent beauty of the finest polished white marble. The righteous people who keep the Truth enter in with joy—with 'gladness and rejoicing' v. 15, and go no more out. They become God's eternal dwelling-place.

V. 16—*"Instead of thy fathers shall be thy children, whom thou mayest make princes in the earth."*

Verses 2-9 were addressed to the King, vs. 10-15 to or about the Queen. The final two verses seem most appropriately addressed to the King, or perhaps even more fittingly still to both combined, for now they have become One. The King and Bride are now the Multitudinous Christ.

Christ's fathers—natural Israel—rejected and crucified him: and in so doing they cut themselves off from being the Princes of the earth.

Truly natural Israel shall be cleansed and redeemed and raised to honor in the Age to Come. But the real Princes will be Christ's children by faith; those who wholly devote themselves to him in these present dark days. These are the cherished, joyful fruit of the bitter travail of his soul, when for them he poured out his life unto death—

"He shall see his seed he shall prolong his days: he shall see of the travail of his soul, and be satisfied" (Isa. 53:10-11).

V. 17—*"I will make thy Name to be remembered in all nations: therefore shall the people praise thee for ever and ever."*

There are different ways in which the memory of Christ can be contemplated. The contemplation that will be acceptable to Christ himself is the one we must aim at, and that contemplation is one which embraces all sides of him, so to speak.

We must think of him not only as the immortaliser of our bodies, but as the judge of our actions at his coming; not only as a merciful and faithful high priest, but as the inflicter of vengeance in flaming fire on all the disobedient; not only as the loving and forgiving friend, but as the zealous teacher, the denouncer of unrighteousness, the insister on holiness, the exacter of our utmost affection, and repudiator of the present evil world and all who belong to it.—R.R.

Current Events Fulfilling Prophecy

“This is the beginning of the end.
How awful, yet sublime, the events
Belonging to that end!
All the kingdoms of the world,
In a few short years, shall be o’erthrown,
And be no more. But how know we
This is a certainty and not a dream?
We see it by the light of God’s own Word.
The stranger asks “Where is the testimony,
And in what quarter are the signs
Of dissolution visible?” Daniel and John in chief
Furnish the unmistakable predictions;
While from the Holy Land, the western sky
appears o’ercast,
And peals of thunder rend the heavy clouds.
In the far north, rises a mighty host; (Eze. 38:15).
Their king obeys the Spirit’s voice.
“Prepare thyself” (verse 7), subdue the neighbouring
nations,
Unite and lead them to the East (Dan 11:41, 45).
The many days (Eze. 37:8), are fast expiring,
The glorious land receives her captive sons (36:8);
See how they dwell unguarded!
Rich in gold, and flocks, and goods (38:11, 12),
Are they not an easy prey?
Gog, the northern king, has heard the summons.
The quarrels of the nations (Rev. 2:18), weaken them,
And strengthen him.
“He ladeth himself with thick clay” (Hab. 2:6);
The fragile kingdoms of the feet and toes (Dan. 2:41–43).
He feels himself a covering, a Gog.
Scythians, Persians, Galls and Greeks,
And even Afric’s swarthy sons, compose
His bands.—(Eze. 38:2, 5, 6).
His wings are heard from far—(verse 9; Dan. 11:48).
Like an eagle darting on his prey,
He strikes the Israelitish fold—(Zec. 14:2).
This is the time of Israel’s greatest trouble (Jer. 30:7) . . .”
GOG: “A COVERING”

In the *Christadelphian* (1868, p. 20), from which this poem is extracted in part, a brief footnote points out that the word “Gog” signifies “a covering”—which, as indicated in a standard dictionary, is that which covers, protects, or conceals. It is worthy of our attention that “protection” is

precisely how Russia is justifying its movements into the Crimea and Ukraine. The stated purpose behind its aggression is to protect the Russian-speaking populations there.

This excuse has the whole world in deep anxiety. All are well aware that the same rationalization can be applied in many other countries, particularly along Russia's borders. As one analyst put it—

Russia's foreign policy has two intertwined reflexes: Bad things happen when Russia is no longer allowed to protect its neighbors, and worse things happen when those neighbors look elsewhere for protection.—*Foreign Policy*, 6/14

Now that Russia's leadership has publicly made the safeguard of ethnic Russians a core of its foreign policy, it cannot back down from this position without severe injury to its pride. It is therefore committed to 'protecting' Russians anywhere.

The U.S. has picked up on this. It knows that another large ethnic Russian population is found on the western border of Russia, right beneath Finland: these are the territories of Estonia, Latvia and Lithuania, otherwise known as the Baltic States. These countries separate Russia from northern Europe, as do Belarus and Ukraine. If (or as we know, WHEN) Russia advances against Europe, Russia will need these territories safely under its control to defend against military incursions from the Baltic Sea. However, the Baltic States are now part of NATO—

U.S. WARNS RUSSIA

Obama's message to Putin is to not "even think about messing around" with the Baltic states, the White House said.

Obama is traveling to Europe for a meeting in Wales with other NATO leaders. He'll also stop in Estonia, where he will meet with the leaders of Estonia, Latvia, and Lithuania in an attempt to reassure allies amid burgeoning Russian aggression in Ukraine.—*Bus. Insider*, 8/14

Russia's leader, an adherent of martial arts, is evidently not the kind of individual who takes challenges lightly. The pundits realize this, and with great dread are beginning to see the dark clouds of conflict that loom over the horizon—

As any parent will tell you, when an authority figure warns that "I mean what I say" it's almost always a sign that the object of such threats—in this case Putin—has good reason to doubt the truth of that statement, or at least to test whether or not it is true.

The feeble response of both Europe and America to the events in Ukraine will have given precious little comfort to those Baltic leaders, while further emboldening Mr. Putin in his belief that the West is weak.

By ordering a de facto invasion of Ukraine a week before NATO leaders meet for their summit in Wales, Mr. Putin was flaunting the fact that he well understood the limits of European and American efforts to dissuade him from action.

As any strongman would, when sentenced to recession by Washington and Brussels, Mr. Putin has taken the stinging slap without showing a trace of pain (even though his economy is hurting) and then hit back again, daring the West to go further.

This was not a gamble on the Russian president's part. As one US official despaired privately: "*If Putin is immune to economic pain and we are not willing to use military force, then he's got us in check mate, doesn't he?*"

The leaders of the Baltic States have good reason to be wary: their countries were annexed by Stalin in 1940, invaded by Hitler in 1941 and then invaded again by the Red Army at the close of WWII, and now have large populations of ethnic Russians descended from Soviet-era migrants.

It is a question that a scornful Putin no doubt asks himself: how much blood and treasure are the comfortable citizens of Europe's main powers really prepared to shed over Estonia, or Lithuania, or little Latvia?

"A lot"—indeed, "everything"—will come the resounding cry from NATO leaders when they meet in Wales, offering by way of further concrete reassurance Mr. Obama's warm words and some additional air and naval exercises around Poland and the Baltics.

And yet, even as they make their promises, most of Europe's powers will be quibbling over their obligation to spend two per cent of GDP on maintaining defence.

As Mr. Putin demonstrates almost daily, now, in his smash-and-grab raids on Ukraine, actions speak louder than words.

—*Telegraph*, 8/14

RUSSIA'S STRONGMAN RESPONDS

[On the same day the U.S. warned Russia], President Vladimir Putin said Russia's armed forces, backed by its nuclear arsenal, were ready to meet any aggression, declaring at a pro-Kremlin youth camp that foreign states should understand: "It's best not to mess with us."

Putin told the assembly, on the banks of a lake near Moscow, the Russian takeover of Crimea in March was essential to save a largely Russian-speaking population from Ukrainian government violence.

“Russia is far from being involved in any large-scale conflicts,” he said. “We don’t want that and don’t plan on it. But naturally, we should always be ready to repel any aggression towards Russia.”—*Globe&Mail*, 8/14

EUROPE SOUNDING ALARM OVER NEAR STATE OF WAR

The U.S., having publicly abandoned any God-worship, is now reduced to scrabbling to draw attention from its god Mammon by chasing after foreign banks and loosely-defined “U.S. persons” for money. It seems evident U.S. leadership knows that they cannot afford a substantial war effort without bringing down the whole economic house of cards. This is not lost on Europe, which, no longer confident in the ability of the U.S. war machine to enforce peace, is clamouring in fear of a war between Russia and Europe—

EU leaders warned Russia’s invasion of east Ukraine was at a “point of no return”, *risking a “state of war” with Europe* and instructed officials to prepare new sanctions to hit the Russian economy.

Dalia Grybauskaitė, Lithuania’s president and a staunch critic of Mr. Putin’s Russia, called on the EU to get serious as Russia’s war in the Ukraine menaced peace in Europe for the first time in decades.

“Russia is in a state of war against Ukraine and that is against a country which wants to be part of Europe. *Russia is practically in a state of war against Europe,*” she said.

[Ukraine’s] President Poroshenko, who held talks with David Cameron in the wings of the EU summit, appealed to EU leaders not to stand by while his country became “subject to foreign military aggression and terror” from Russia.

“Today we are talking about the fate of Ukraine, but *tomorrow it could be the fate of security and stability of all of Europe,*” he said.

EU leaders, meeting in Brussels, will say that they stand ready to take further steps against Russia depending on developments on the ground.

Britain is pressing for Russia to be blocked from accessing the Swift banking transaction system which is one of its main connections to the international financial system.

Francois Hollande, the French leader, said the Ukraine crisis is “the biggest crisis since the end of the Cold War”.

“It’s close to Europe. It’s on the border of Europe . . . What is happening concerns Europe directly. *Not just Europe, the whole world, but especially Europe.*”—*Telegraph*, 8/14

With a painful history as a Kremlin satellite and a Russian-speaking minority of its own, Lithuania can lay claim to a special hearing on how to handle cross-border aggression from Russia.

So when the Baltic state’s representative at the UN, declared that *the West had been as passive as the “proverbial frog” that does not know to jump out of a can of boiling water*, diplomats at the special session of the Security Council had every reason to squirm in their seats.

In fact under Putin, a former KGB operative, Russia has honed a strategy for cross-border invasions that succeed by stealth. After earlier excursions in Georgia, it has turned to a second ex-Soviet state. The Kremlin has steadily built up its presence in eastern Ukraine while using propaganda, misinformation and auxiliary activities to create confusion about its activities on the ground.—*Telegraph*, 8/14

The deep-seated anxiety over Russia is not only affecting the core of Europe, but the nations north of the main continent as well—

Finland will sign an agreement with NATO making it easier for the organization to put its troops on the Nordic country’s soil. President Niinistö and PM. Stubb decided to sign the pact on Aug. 22.

Sweden is close to striking a similar accord, Defense Ministry spokesman Henrik Hedberg said.

General Jarmo Lindberg, commander of the Finnish Defense Forces, said this month *Europe needs to be prepared for a sudden deterioration at its eastern frontier.*

Russian state aircraft have violated Finnish airspace at least four times this year.—*Bloomberg*, 8/14

WHITHER THE POWER OF NATO?

NATO, which only a short while ago was seeking a justification for its continued existence, now finds itself not mounting a significantly-sized military force, but rather making the best of an extremely uncomfortable situation by advertising a “readiness action plan” with a small complement of soldiers that can strike quickly if it’s not too surprised by Russia’s movements—

NATO's strategy in response to Russian pressure on Ukraine has been to conduct more exercises, aircraft patrols and the like. [NATO secretary general] Rasmussen suggested that the alliance now plans to augment those measures by increasing its preparedness to send more troops to Eastern European bases if necessary.

"We will adopt what we call a readiness action plan with the aim to be able to act swiftly *in this completely new security environment in Europe*," he said. "We have something already called the NATO response force, whose purpose is to be able to be deployed rapidly, if needed. Now it's *our intention to develop* what I would call a spearhead within that response force at very, very high readiness."

He continued: "In order to be able to provide such rapid reinforcements, you also need some reception facilities in host nations. The bottom line is, you will, *in the future*, see a more visible NATO presence in the east."

"The point is that any potential aggressor should know that if they were to even think of an attack against a NATO ally they will meet not only soldiers from that specific country but they will meet NATO troops," Mr. Rasmussen said. "This is what is important."

With Russia's seizure of Crimea and its support for separatists in Ukraine, the [NATO] alliance is *now struggling* to return to its earlier roots. Mr. Rasmussen said in an interview in Washington in July, "Russia doesn't consider NATO a partner; Russia considers NATO an adversary.

"It is safe to say that nobody had expected Russia to grab land by force. We also saw a remarkable change in the Russian military approach and capability since, for instance, the Georgian war in 2008. We have seen the Russians improve their ability to act swiftly. They can within a very, very, short time convert a major military exercise into an offensive military operation."—NYTimes, 8/14

This implicit statement of current weakness and being caught unprepared, together with U.S. hesitancy in getting involved with new conflicts (Libya, Syria, ISIS, Hamas, Iran, Iraq, etc.), sends a very loud message that Russia is the new power in the Eurasian space.

RUSSIAN PLOTTING

We are familiar with Russia's goals under Gog through Ezekiel's prophecy chapter 38. There are strong indications that Russia's movements today are under a strategic plan—

A series of maps—first published by the Moscow-based newspaper Express Gazeta in July 2012, well before the outbreak of the current Ukrainian crisis—has recently resurfaced, and the maps appear to reveal Moscow’s ultimate designs in Ukraine and Russia’s near abroad. By 2035, Russia will not only have annexed Crimea and the Donbass region in eastern Ukraine, currently hotly contested between forces loyal to Kiev and pro-Russian insurgents. The Kremlin will have also absorbed the tsarist-era territories of “New Russia” [Novorossiya] in southern Ukraine, linking up with Transnistria, the eastern sliver of Moldova loyal to Moscow, and thereby cutting off Kiev’s access to the Black Sea.

Some in Russia, the map seems to say, hope Europe in 2035 looks fragmented, is increasingly Islamized, and suffers under a resurgent Germany. None of this would happen, the article hints, if Russia were still the superpower it was before the 1991 Soviet collapse.

Russia sees Western Europe as morally and economically bankrupt—decadent and near collapse. Hence the breakup of almost all major European states, starting with Great Britain.

A disintegrating European Union enables Russia to wrest control of Russian-majority areas from the Baltic states. And Moscow subordinates Belarus into a region of Russia.

Like Poland, Ukraine is punished for its Western sins: Not only does Russia annex its east and south, but its west splits off as independent Galicia.

The Express Gazeta article wisely includes the caveat that “not everything” on this map will happen exactly as predicted. Of course that’s true; but it’s also a bit disingenuous. Humans are conditioned to trust maps.

Laugh if you want. However ludicrous this map might seem now, compared with the way things looked back in 2012, the situation on the ground sure seems to be moving in this direction.—*For. Policy*, 6/14

Whether Russia takes its final position through reaction or through a partial strategy developed in the minds of men, it cannot evade the course laid out for it by Yahweh in Ezekiel 38. “Russia’s career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the bridled policy of its blundering and incapable foes. It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong

direction, or that it has been going ahead too impetuously for the times and purposes of God. Its success eventually is certain: and none can finally repulse it until the sling-stone of David's son shall prostrate the giant upon the mountains of Jacob's land" (Dr. Thomas, *Christadelphian* 1878, p. 150).—T.C.

We must be constantly aware of flesh and spirit, and of the death and life distinction between them. Whatever we do naturally and thoughtlessly is of the flesh, and is not pleasing to God, even though it may be "good" in itself—for it is not of faith, nor done unto Him. All we do must be done unto Him, for spiritual purposes, and in some way contributing to His glory, and His people's eternal welfare.—G.V.G.

Seek The Honour That Comes From God Only

"He that speaketh of himself seeketh his own glory. But he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him" (Jn. 7:18).

What is Christ saying here? It is—if a man seeks only to honour his sender or teacher, sacrificing his own glory for that of another, he is shown to be a faithful witness. A man proclaiming his own message seeks his own glory, for the flesh is quick to honour itself.

Christ sought only to honour God and thus proclaimed God's message, not his own. In this he stands absolutely alone, for although he was worthy above all men to receive honour, glory and power, he took nothing to his own credit or advantage. Christ tells us this in John 5—

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come unto me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's Name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (Jn. 5:39-44).

Christ contrasts his own end with theirs. They sought only human applause and thus could not believe. He sought not the honour of men but only that of God. As he goes on to tell them—"Ye will not come to me that ye might have life—ye have not the love of God in you" (Jn. 5:40-42).—K.D.C.

Ecclesial News *(Continued from page 290)*

who have been Catholics until we started classes together in 2008, have given a good confession of their faith. EVANS ESHIWANI, who has been a Pentecostal till 2009 when he joined our studies, has also given a good confession of his faith. All these three were immersed in Yahshua Messiah on Saturday 16th of August 2014 in River Kamukuywa. ELIUD SIMIYU who before was in another group until 2008 and BONFACE MUMBWANI who before was in different group until 2009 gave good confessions of their faith.

On Sunday morning of 17th August 2014 on behalf of the Berean Christadelphian Fellowship, our new sister and our four new brothers, were given the 'right hand of fellowship' by brother Shawn Tyler, and for the first time partook of the table of the Lord in remembrance of his sacrificial work which has paved the way for all of us to have Hope of eternal life.

Lord Willing, and if the Lord extends the day of opportunity, our study weekend this year is scheduled on December 12-14, 2014. The main theme will be "*Striving Together for the Faith of the Gospel*" upon which we shall concentrate our minds on the details of apostle Paul's *Epistle to the Philippian ecclesia*. We extend our cordial welcome to all brothers and sisters who will be able to grace the occasion with their presence and share with us the fat things of the eternal Truth. Let us know your preparations to attend.

Brethren and sisters, the world around us has every indication to lull us to sleep especially for those of us who are geographically distanced from regular meetings of the other fellow believers. As is sung in our hymn 163 second stanza, let us all hearken to the "Call to each waking band, Watch, brethren, watch! *Clear is our Lord's command*, Watch, brethren, watch! Be ye as men that wait, Always at their Master's gate, E'EN THOUGH HE TARRY LATE, Watch, brethren, watch!"

On behalf of the Webuye Berean Christadelphian ecclesia,
—bro. Shawn Tyler

If we do not at least aim and strive for perfection, we have no hope of eternal life.—G.V.G.

One Hundred & Thirty Five Years Ago *(Continued from page 324)*

Feet and Legs) brass, silver and gold, ground to powder together—dahku chakhadah)—and they became like chaff of the summer threshing floor: and the wind carried them away, and no place was found for them; and The Stone which smote the Image became a great mountain and filled the earth" (Dan. 2:35).

This is a contemporaneous and most complete grinding to powder. Not a vestige of them remains—not even space to receive them were their existence possible; for the place previously occupied by them is taken possession of by the Conqueror, whose power is submitted to by all the earth.

Bro. Thomas then added to his remarks—

We would inquire of the reader—Do you know what is written in the prophets, and if you know do you understand it?

The world-rulers are wicked spirits, and so are the priests that minister unto them. (*Herald, 1852*).

* * *

IN his "Sunday Morning Exhortation, No. 111," bro. Roberts spoke on the manifold works of God. He expressed—

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy works." So exclaimed David by the Spirit, and so must every man who is enlightened to apprehend and love the God of Jacob.

On every hand we are confronted with the manifest products of divine wisdom. Our own bodies, in every part and fibre and movement; the million vegetable structures, from the tiniest fungus to the oak of the forest; the teeming world of animate life in land and ocean; the glorious arch of heaven with azure depths, and the stupendous and shining machinery of the starry host—let the mind reflect on them, and there is but one deliverance at all adequate to vent the logical issues forced on the wondering mind, and that is the exclamation of David. In wisdom—perfect wisdom and measureless power, they have all been and are continually sustained.

The Bible is distinct from all books and systems in this, that its main aim is to make man acquainted with God. It is not a book of philosophy; it is not a book of morals; it is not a book of poetry *per se*; it is a stately, majestic, pure record of what God has done among men, with the object He has plainly declared through-out—the object of making Himself known, and bringing man into adoration and subjection.

It makes nothing of man: it makes everything of God. This is according to reason; for man is but a transient form of eternal power; eternal power is intrinsically great and worthy. And of this eternal power. It tells us what we could not know but what is according to true reason.

* * *

CONTINUING his article on "The Ways of Providence, No. 12," bro. Roberts now wrote of Joshua—

Bidding adieu to Moses in the nameless but honoured spot on the summit of Nebo, which received his sleeping form at divine hands, we follow Israel across the Jordan under Joshua, and mark the further illustrations we find of the ways of Providence. No feature is more noteworthy than this, that though the whole enterprise was divine and divinely impelled and guided, the agent of its execution was constantly exhorted to sustain his part with courage—"Be strong and of good courage;" "Only be

thou strong and very courageous;" "Fear not, neither be thou dismayed."

Such were the expressions by which the Lord strove to inspire Joshua with fortitude in the performance of the part assigned to him as leader of the people in the subjugation of the Amorites. It is not difficult to see some guidance for ourselves here. It is a way of Providence to make use of man's courage in the accomplishment of even divinely-purposed results, concerning themselves or others. God could accomplish His purpose another way; but this is His way; and if a man lacks courage in the work of God, another will be found who is "strong and very courageous and fears not."

* * *

IN "Answers to Correspondents," bro. Roberts considered such subjects as these—"Perfection;" "Smoke and the Ages;" "The Healing of the Dead Sea;" "The Breaking of the Body of Christ;" "Them that were Beheaded;" "Jewish Restoration and the Adventual Judgment;" and, "Seventh Day Observation."

* * *

THE "Notes" section contained bro. Roberts' direct response to different questions or subjects—

1) D.A.—The Seventh Day crotchet would lead to disfellowship if persisted in: because it is setting up a ground of acceptance before God outside the Gospel. We shall not cease to desire the avoidance of this issue.

2) F.H.—We know of no scriptural reason why a sister should not give thanks for the bread and wine at a private and special coming together such as you describe at the bedside of a sick sister. The only interdict in the apostolic writings refers to public assemblies of the saints. Sisters are spoken of as "praying and prophesying" on other occasions (1 Cor. 11:5; Acts 21:9).

3) Anonymous—It would be a favour if you would spare yourself the expense and us the trouble of letters you sent. We heartily believe in God and the worthlessness of man; but we cannot afford time to read such incoherent and purposeless outpours. We are obliged to pass them into the waste paper basket unread. We feel some sorrow at this, and would implore you not to subject yourself and us to an objectless infliction.

4) J.R.—Some, especially such as travel and have to do their reading at irregular times and places, find the *Bible Companion* inconvenient to carry about with them. To obviate this, some have marked their Bibles through with dates at the head of the chapters. To those who cannot find time to do this, a device adopted by bro. Trussler, of Birmingham, will be welcome. He has photographed the whole *Bible Companion* on one small sheet which can be pasted on the inside of the boards of even a small Bible.

5) Bro. Thirtle wrote of a Forthcoming Analytical Concordance—I have since ordering this, read some of Mr. Young's earlier works . . . Well, he believes baptism to mean to cover, and not to immerse, and holds that the ordinance is by pouring; he is in the dark as to the Bible use of *sheol*, *nephes*, *hades*, *psuche*, and other words as well. This will of course, detract from the reliableness of his book;

and it is hoped that those using it will bear in mind that he is after all a *Presbyterian*.

6) *The Temple of Ezekiel's Prophecy*—Bro. Sulley writes: "I fear you will wonder of the long time occupied in the work. There are two reasons. One is the amount of labour required, and the other is the little time that can be spent to do it, while seeking to earn one's daily bread (a by no means easy matter in these hard times). With regard to the amount of work required to be done, you will appreciate my meaning when I tell you I am carefully examining every passage of Scripture which appears to have even a remote bearing on the subject in hand. Then every word of doubtful translation is carefully examined in connection with every passage where said word occurs throughout the Bible, besides consulting all critical information which can be obtained on the point . . ."

* * *

BIBLE Lectures (135 Years Ago)—

"The Times and Signs of the Times in Relation to the Second Coming of the Lord"

"The Thief on the Cross: His Request and Christ's Reply"

"The Everlasting Punishment of the Scriptures not that of the Creeds of Popular Belief"

"Resurrection: Why Should it be Thought a Thing Incredible that God Should Raise the Dead?"

"The Two Ways: The Broad Way of Death, and the Narrow Way of Life"

"Modern Heathenism Contrasted with Apostolic Faith and Teaching"

"Paul's Glorious Hope of a Crown of Righteousness, his Last Testimony, and his Triumphant End Scripturally Defined"

"Jesus Christ the Saviour of the World—Salvation in its Individual Aspect"

"Immortality Through Christ"

August Answers—"Connect Dress With Persons"

- | | |
|------------------------------------|---------------------------------------|
| 1. Greaves—Goliath | 21. Cut off in midst—David messengers |
| 2. Bonnets—Priests | 22. Filthy garments—Joshua |
| 3. Old shoes—Gibeonites | 23. Prison garments—Jehoiachin |
| 4. Little coat—Samuel | 24. Rent his mantle—Ezra, Job |
| 5. White robes—Souls under altar | 25. Purple & scarlet—Mystery |
| 6. Hat & hosen—Abednego | 26. Collar of my coat—Job |
| 7. Fisher's coat—Peter | 27. Covered with veil—Rebekah, Tamar |
| 8. Graveclothes—Lazarus | 28. Veil full of barley—Ruth |
| 9. Twelve pieces—Ahijah | 29. Widow's garment—Tamar |
| 10. Coats of skins—Adam & Eve | 30. Mourning apparel—Woman of Tekoah |
| 11. Golden girdle—Son of Man | 31. Coats & garments—Dorcas |
| 12. Blind & naked—Laodiceans | 32. Naked & barefoot—Isaiah |
| 13. Leather girdle—Elijah, John | 33. Clothes at his feet—Paul |
| 14. Royal apparel—Herod, Mordecai | 34. Blood in his shoes—Joab |
| 15. Curious girdle—High Priest | 35. Girded loins & ran—Elijah |
| 16. Without seam—Jesus | 36. Swaddling clothes—Jesus |
| 17. Suit of apparel—Micah's Levite | 37. Love long clothing—Scribes |
| 18. Shook raiment—Paul | 38. Put not off clothes—Nehemiah |
| 19. Veil on his face—Moses | 39. Bind on thy sandals—Peter |
| 20. Old cast clouts—Jeremiah | 40. Washed not clothes—Mephibosheth |

One Hundred & Thirty-Five Years Ago

The Christadelphian, September, 1879

ANOTHER item from the writings of bro. Thomas was put in the September *Christadelphian*. It was under the heading of "The Overthrow of the Kingdoms of Men." Bro. Thomas stated—

According to college professors and their disciples, the crushing or grinding operation which is to exterminate the kingdoms, is preaching what they call the gospel, by which all kings and potentates and peoples will come to do God's will on earth, and hell will be no longer receiving accessions of disembodied souls to the decillions already there.

But let us turn from them to the truly wise and great men of Israel. In speaking of this destruction of the Fourth Beast Kingdom and its divisions, Isaiah writes thus—

"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like thistledown before the whirlwind" (Isa. 17:13).

Again, "Then (boydayin, at the very time) were iron, clay (the

(Continued on page 320)

BIBLE PUZZLE—"Connect Things With Persons"

1. Ear	11. Sheet	21. Riddle	31. Locusts
2. Gulf	12. Noses	22. Dagger	32. Gallows
3. Gate	13. Organ	23. Javelin	33. Timbrel
4. Mice	14. Pulpit	24. Tombs	34. Conduit
5. Apes	15. Husks	25. Shrubs	35. Ox goad
6. Plow	16. Weeds	26. Amber	36. Thumbs
7. Pulse	17. Fleece	27. Ravens	37. Artillery
8. Lime	18. Coffin	28. Strakes	38. Hammer
9. Darts	19. Wedge	29. Ouches	39. Lanterns
10. Cross	20. Purple	30. Shrines	40. 70 heads
Achan	Gideon	Jonathan	Passengers
Adonibezek	Haman	Joseph	Peter
Bezaleel	Hezekiah	Jubal	Philistines
Daniel	Ishmael	Judas	Prodigal
Demetrius	Jacob	King of Edom	Rhoda
Ehud	Jael	Lazarus	Samson
Elijah	Jehu	Legion	Saul
Elisha	Joab	Lydia	Shamgar
Ezekiel	John Baptist	Malchus	Simon
Ezra	Jonah	Miriam	Solomon

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