

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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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

God Is A Sun And A Shield

It is profitable to let the mind rest in the contemplation of what God has revealed concerning His goodness. It is a stay and a comfort and a defence in the present time of evil. It is a star of hope in the midnight sky, a great uplifting power in the present depressing animal state of existence. It acts with the mighty influence of well-founded hope, purifying and ennobling the mental man, and saving us from the slavery of petty temporal life.

It is a soothing balm and a stimulating cordial. It comes even closer than hope; it gives faith in a present beneficence. It is a pledge of present goodness. God is a sun and a shield even now. It is to the present time peculiarly that these same words apply. They were written concerning those who walk uprightly in a time of evil; in the ages to come there will be no evil to be protected from. It is NOW, when the wicked walk on every side, and when "snares through all our way are strewn," that the Lord God is a sun and a shield. What an expressive figure it is! How cheerless and gloomy is the earth without the sun! Let the sun arise, and what a change! There is healing and joy in his beams.—R.R.

Any circumstance or experience—no matter how tiresome or humdrum, no matter how disappointing or saddening—that enables us to humbly and patiently "work out our salvation," and increase our understanding, and develop our character and the mind of Christ within us, are all, by that fact, transformed to joyful ingredients of glorious eternal success: and we MUST view them so.—G.V.G.

FRATERNAL GATHERINGS *(If The Lord Will)*

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"THE BEREAN CHRISTADELPHIAN (ISSN 0199-4131) is published monthly for \$15.00 U.S. per year by The Berean Christadelphian, 3540 Pineridge, Houston, Texas, U.S.A. 77009. Periodicals postage paid at Houston, Texas, U.S.A. 77201. **POSTMASTER:** Send address changes to **THE BEREAN CHRISTADELPHIAN**, 3540 Pineridge, Houston, Texas, U.S.A. 77009."

Studies and Thoughts

BY BROTHER JOHN THOMAS

THE PERFECT MAN IN HIS MANIFESTATION

Such was the model, or "Heavenly Man," whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief.

I have been rather particular in the exposition of the things connected with the body of Jesus, which being made subjectively to know *orach chayim*, "the way of lives," became "the Way" (John 14:6) illustrative of the manner in which all his brethren will experimentally pass from the humiliation of death to the exaltation of eternal life and glory.

They, as he, come forth from the unclean house of death earthy, and, therefore unclean bodies. As such, they are gathered together by angelic agency into the presence of the Judge, who awaits them in the wilderness of the South. There they pass their examination as candidates for companionship with him in the Kingdom and glory about to be established and developed by the Eternal Spirit through the Perfect Man.

The examination is *the scrutiny of the character made flesh*. If the characters of the candidates for divine honours be approved, then their "mortal flesh" as Paul terms it in 2 Cor. 4:11, becomes the subject of a spiritual operation which, "in the twinkling of an eye," justifies, or perfects it, and thereby causes it to ascend from flesh to spirit, which is equivalent to ascending from the low origin and level of an earthborn, to the Heavenly Father Who is Spirit.

These transactions being finished whereby "they who have done good" are "made manifest," and separated from the refuse and the vile, like their model was, are "made higher than the heavens" (Heb. 7:26).

They are the Perfect Man, whose constituents are all kings and priests—the Yahweh Elohim omnipotent; the Wife of the Lamb with Seven Horns and Seven Eyes, married, or inseparably united to the spirit. Being spirit, whatsoever they do the Spirit doth; so that all their great and glorious deeds in the subjugation and regeneration of the world, will be wrought in Deity.

Such, then, is the Spirit who saith—"*Behold I come as a thief*" (Rev. 16:15).

He comes from the far country, "the right hand of the Maj-

esty in the heavens," *in the time of the end, veaith kaitz*: that is, after the ending of the 2400 years, or, as the English Version has it, 2300. Whichever number may be adopted, it is a satisfaction to be assured on good evidence, that the longer and the shorter periods are both in the past.

The Time of the End consists of the years occupied in justifying or vindicating all that constitutes "the holy"—rectifying, or making it all right and straight, after so long a period of injury and violence—*wenitzdak kodesh*, "then the holy shall be justified," vindicated or avenged (Dan. 8:14).

The Eternal Spirit incorporated in the Saints, to whom judgment is given, is the justifier, rectifier, vindicator, and redeemer of the holy land and nation. Habakkuk, in his vision of this time, saith—"*Thou wentest forth for the salvation of thy people, for salvation with thine anointed*" (Hab. 3:13).

This Anointed One is *the Christ in fulness*—the One Body consisting of the Lord Jesus and his brethren "glorified together." Developed in the South as a *body of kings*, laying special claim to the land of Israel, and to the world in general, and commencing their enterprise for the conquest of their rights from Teman, they constitute a power, styled in Dan. 11:40, *melech hannegev* "king of the south."

Zechariah says—"*Adonai Yahweh shall blow with trumpet, and shall go forth with whirlwinds of Teman*" (Zech. 9:14). He goes forth thence for the salvation of his people "in the time of the end." In going forth thus, he "pushes at him," the Little Horn of the Goat, or power of Constantinople, "which distributes the land for a price" (Dan. 11:39).

It is immaterial whether that power be then Turco-Greek, or Russo-Greek: the raised up Sons of Zion, as the sword of a mighty man, will operate against the Sons of Greece (Zech. 9:13). This sudden and unexpected attack of a hitherto unheard of power, will come upon the Dragon, the Beast, the False Prophet, the kings of the earth, and of the whole habitable "as a thief."

The situation will be an astounding novelty in the "balance of power." The Christ in fulness in the Great City Babylon, and none suspecting even that the Lord Jesus had individually descended from heaven! Could any surprise be more complete! Here then is the Eastern Question in a phase not dreamt of in the philosophy of the worshippers of the Beast.—*Eur. 3:589*

THE DAY OF ATONEMENT

(This article appears to be based on Jewish tradition.

Bro. Thomas has accepted it as factual)

The Day of Atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which will shortly come to pass.

By the Jews, it is called emphatically THE DAY. It is the day of condemning, *avenging*, and coverings of Sin, *yom hakhiphurim*—a day of Coverings: on it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only, he entered the Holy of Holies, or the most holy chamber, or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required.

The High Priest performed all those services appointed for the Tabernacle—the daily, the sabbatical, and the festival services, as well as those peculiar to this day, and he finished by reading to the people.

Tisri was the first month of the Civil Year, and the seventh of the Ecclesiastical Year, and the 10th of *Tisri* was the Day of Coverings, termed in the English Version, “the Day of Atonement.” From the first to the seventh are called *days of conversion*; because in them they turned to Yahweh in preparation for the 10th.

The 8th and 9th were styled *terrible days*. On these they clothed themselves with sackcloth, and began to afflict their souls. At sunset on the 9th *Tisri*, the fast began. Seven days before the fast, the High Priest took up his abode in the temple, purifying himself, and practising those various sacrifices, and other offices which he would have to perform on the 10th.

On the 9th he fed sparingly, concluding before sunset; during the night he was attended by the younger priests, who read to him, and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn, they aroused the High Priest to the ardu-

ous duties of the day. There were fifteen victims which he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. *He must wash his whole body five times*; wash his hands and feet ten times; and change his garments six times during the day; and the fast must be as strictly observed by him as by the rest of the people. He went into the Holy of Holies four times during the day—

1. With the incense
2. With the Blood of the Bullock;
3. With the Blood of the Goat;
4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Coverings dawned, the High Priest *put off* his ordinary garments, immersed his whole body, and five times washed his hands and feet; he then *put on the holy golden garments*, and addressed himself to the service of the day.

He first slew the daily sacrifice, a lamb; burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the *linen garments* appropriate to the day (Lev. 16:4); and now began the service peculiar to it.

He first went to his own bullock (Lev. 16:6), which was between the temple and the altar, and putting both hands upon his head, confessed his sins. Leaving the bullock in the hands of a keeper, he went to cast lots for the two goats in the north-east quarter of the Court below the altar. The lots were inscribed, the one "*For Yahweh*;" the other, "*For Scapegoat*." After drawing them, he tied a scarlet fillet on the horns of the Scapegoat, when it was taken to the east gate of the temple, which looked towards the Mount of Olives, whence it was to be sent into the wilderness in due time, the victim-goat remaining where it was.

He returned to his bullock, and confessing again over him his own sins, and those of the sons of Aaron and of the holy people, he slew the bullock, and gave the blood to a priest, who stirred it up to prevent coagulation.

He now took the censer, filled it with burning coals from the Brazen Altar; then took a *handful* of incense from a vessel

which was brought to him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the *first* time into the Holy of Holies through the Veil, placed the burning censer in front of the Ark of the Covenant, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face being towards the Ark.

On reaching the court of the Priests, he took the blood of the bullock, which had been kept stirred, and sprinkled it upon the Mercy Seat, eastward; and before it seven times. Coming out again from the Most Holy, he left the remaining blood *in the Holy Place*.

He now went out, and slew the victim-goat, and going with his blood into the Holy of Holies, a *third time*, sprinkled it also before the Mercy Seat. Coming out, he set it down in *the Holy Place*, and sprinkled the blood of the bullock *before the Veil*, then the blood of the goat also. He then *mingled both bloods* in one vessel, and sprinkled the Golden Altar, and vessels of the sanctuary; and going out, poured the remaining blood *under the Brazen Altar*.

These things transacted, he next sent away the Scapegoat, having laid his hands on his head, and confessed the sins of the people. While the Scapegoat was being conveyed away, the High Priest went on with the service of the day. He divided the bullock and goat he had slain, and whose blood he had taken within the Veil: he burnt their fat and inwards on the Brazen Altar, but sent their carcasses to be burnt *without the camp* or city. By this time the Scapegoat had reached the wilderness, which event, they say, was known by the whitening of the scarlet fillet on the door-post.

The High Priest then read certain sections of the Law, recited eight prayers, washed his hands and feet, *put off the linen garment*, bathed, *put on his golden garments*, and washed his hands and feet. He then offered a Ram for himself, another for the people, and seven lambs as extra oblations for this day. At length he offered the daily evening sacrifice, washed his hands and feet, *put off the golden garments*, bathed, *put on the linen garments*, washed his hands and feet, and going a *fourth time* into the Holy of Holies, brought out the censer and the dish, which he had left there at the beginning of the service of the day.

Washing his hands and feet, he *put off the linen garments*, bathed, *put on the golden garments*, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he *put off the golden garments*, resumed his ordinary dress, and went home, followed by the people, and congratulated by his friends.

In solving the enigma of this Mosaic Day of Coverings, it should be remembered, that Christ's person, Christ's office, Christ's sacrifice, and one time of offering it, the Eternal Spirit in Flesh, or *Christ alone* could fill—to show forth any *one* of these, several types combined; and as each type requires its own time, there must be for each one of Christ's offices several times in the types.

The Christ, in his single person, embodies, the paschal lamb and its blood of sprinkling; the victims of the Day of Coverings and their blood of sprinkling; the bodies burnt without the camp; and the High Priest who entered the Holy of Holies. All the types center in the Eternal Spirit Incarnate—the Christ; and therefore in applying them *to him*, we are under the necessity of giving our whole attention to the meaning of the emblem, not to its circumstances.

We must stop, in our application of the types to Christ, at the point where they foreshow his person or offices, and not apply to THE GREAT ANTITYPE the various times, places, and circumstances which are only meant to give necessary locality to the several types. But when the finished work of the Christ comes to be applied to the faithful, or to successive generations; or when we endeavour to trace out the course of his future manifestations, the time and order observed in the type become important features in our inquiry, and an attention to this distinction removes some difficulty in the case.

The Day of Coverings was a day of sacrifice in a pre-eminent degree—a day of death, of burning, and of blood—"A day of blood, and fire, and cloud of smoke." It was a day also of confession of sin, tribulation, and pardon; so that it became "a time of acceptance and a day of salvation." This was the character of the Mosaic Pattern; of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character—a "Now," which, Paul says, is the time of acceptance and the day of salvation (2 Cor. 6:2).

This Antitypical Day of Coverings has already continued for

many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (John 2:21) when He descended on Jesus in the form of a dove; the slaying of the bullock and the goat; the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies—has been fulfilled in the death and resurrection, and ascension of Jesus, who, like the Scapegoat is absent from the camp of Israel.

The *handful* of incense, the prayers of the little flock, still smokes before the Ark. The censer remains there; yea, and must remain there till the day is terminated, and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or sanctuary of the Eternal Spirit reconciled; but all its members have not yet been brought in. When these are complete, “the Hour of Judgment,” the last hour of the day of atonement will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments.

The Jubilee trumpet will sound, and Israel shall return. In this terrible crisis, Babylon falls, the harvest is reaped, the vintage gathered, the winepress trodden, and the times of the Gentiles fulfilled. Their kingdoms become the Kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all the earth.—*Herald, 1861*

Voyage To Australia And New Zealand And Other Lands

(Continued)

FROM THE FIJI TO THE SANDWICH ISLANDS AND THE WEST COAST OF AMERICA

Thursday, June 18th—Not exactly “out at sea.” When I get up (7.15), we are in harbour still (Suva, Fiji Islands), but not for long. I have not completed my toilet, when I hear the screw begin to work, and peeping through a lavatory port-hole, perceive we are sailing out. By breakfast we are quite out, and sailing along the eastern side of the greater island of Fiji.

Soon the island is a misty mountain range on our left horizon, and now this has vanished and we are once again out on

the wide ocean, with nothing but sea and sky everywhere. The day is fine and the sea comparatively smooth.

I think with pleasure that every turn of the screw is lessening the distance between me and home. We are only 20 degrees from the equator so we shall be having it hot by-and-by, but not so hot as in the Red Sea, because of a wide sea and tempering breezes. Still, it is warmer already and I have had to take to a lighter coat—not lighter in colour.

The other people are in white and pumps—pretty, but I am not provided, and on the whole would not be at my ease if habited like them. I would seem to proclaim that I belonged to them—which I don't.

They talk heady, and slangey, and foolishly. I cannot talk in that way. I can talk sincerely and rationally. The other people fall silent when that is the style. They are at home in chaffing each other. "Chaff" is falsehood if you think: people say what they don't mean for the purpose of stinging or raising a laugh.

We cannot imagine Christ chaffing anybody. We are his lovers and disciples. We grow like those we love. The very idea of love in this line is scoffed at by those children of pride, and as for "sin," "fools make a mock at sin."

Yet sin is the great dividing line between those whom God esteems and those whom He despises—"Whosoever abideth in Him sinneth not: Whosoever sinneth hath not seen Him or known Him . . . In this the children of God are manifest and the children of the devil."

Love and sin are tender points with the true children of God. What joy when a multitude so characterised are introduced to each other—as they will be at the resurrection: every one a lover, every one fearing to transgress: every one in the fullness of strength and beauty. This and nothing less—along with a multitude of other good things—waits for those who love Him.

Some of our passengers landed at Fiji, and only one or two joined us from that island. Consequently our company is reduced and my meal table, I regret to say, disestablished. I have now to sit at a long central table with fine ladies and gentlemen, who would prefer my empty chair.

I must be thankful for the easy time I have had, and try to make the best of my embarrassing table performance. We cannot have it roses all the time—not yet—the time will come.

The very desert shall rejoice and blossom as the rose. How delightful then to find on every saloon on every sea a company of men and women who all know the Lord, speaking in cheerful gravity and sincerity, and no longer afflicting each other with the pompous inanities of this barren civilisation.

Human intercourse will then be a healer and a joy. At present it is a withering oven. Well, ovens are for baking bread. All right: God is using the present state of things as a preparation. We shall see the bread of life in all the earth yet: and what we shall see, we shall perceive it in large measure the outcome of these dreary ages of vanity.

It is a fine ship and fine officers and fine passengers, but a wearisome emptiness in it all because of the absence of wisdom. But there is hope: so courage, my soul.

I have had my reading on deck, away in the topmost part, out of everybody's way. Shall I sample some of the good things I met with? "*My word shall not return unto me void.*"

This is usually taken to mean its enlightening effect on an audience. It has evidently a much larger meaning than this, which would, in fact, be a very poor meaning by itself—in view of experiences. Here is God's application—

"It shall prosper in the thing whereunto I sent it: for ye shall go out with joy and be led forth in peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands" (Isa. 4:12-13).

In reality, it means this, that God's promise of salvation for His people *will not—cannot* fail: that his word will *accomplish* its intended purport, so that it may be said concerning the heirs of salvation, as concerning Israel as a nation—

"Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

What cause of true joy is here! Rejoice in the Lord, ye righteous! It is a very different thing that is meant from the application we hear it receive in mechanical prayers. Not the possible stirring of a dry bone in a lifeless audience listening perfunctorily to a believer reasoning out of the Scriptures: but a whole out-bursting harvest of paradisaic fruitfulness and joy in the presence of the Lord when he cometh.

This is the great and precious promise contained in the hackneyed, but in themselves unsullied, because unsulliable words, "*My word shall not return unto me void.*"

A thought has occurred to me this voyage of writing a series of articles, *Great and Precious Promises*. The idea of that Scripture phrase is lost in mountains of chaff.

I found it a pleasant exercise, this morning to make responses to God for our invitations, in the style exemplified by David, where he says, "When thou saidst, seek ye my face, my heart said, Thy face, O Lord, will I seek." When I read this morning, "Oh everyone that thirsteth," I said, "*Lord, I thirst.*"

When I read "Come ye to the waters," I said, "*O Lord I come.*" When the Word said, "Hearken diligently unto me," I rejoined, "*O Lord, with all my heart I hearken*"—and so to the end of the chapter.

I thought it would be profitable to carry out this system in many other private readings, and if we could have an unmixed and sincere company to whom these things were realities, and not hypocritical clap-trap, a multitude would not be too great to join with edification in such a true communion with the Word.

That we cannot have yet. But in the desert, and in the corners, and amongst kindred souls when we may, it would be a delightful exercitation—a sort of refreshing splash in the water of life for dreary thirsting pilgrims.

In John, I pondered this: "Whosoever abideth in Him, sinneth not: whosoever sinneth, have not seen Him, or known Him . . . In this, the children of God are manifest, and the children of the devil."

How much more serious and holy is the high calling than religious people in general have any idea of? The study of the Mosaic tabernacle and the Law might show them this.

By the way, some are shouting "Why are you giving us the Diary instead of the articles on the Law?" They imagine the Diary pushes out the Law by occupying space. This is not so.

It is easy to produce the Diary. It is not possible—or scarcely so—to write the articles on the Law while I am on the wing. It requires something of a "continuing city" for the production of these—and of this, for a year, I have had none.

As soon as I can, I will get back to these, and a few other things I have been thinking of. If I could only have a few shorthand secretaries—but what is the use? God lets out the rope the length He wants. I must make the best of what I have—in true gratitude—which I daily seek to do.

Friday, June 19th—350 miles nearer the equator than when I last wrote, but no glassy seas yet. The temperature is higher—the sun hotter; but the wind is strong. The water as rough as at any time since we started.

It is difficult to walk or stand, and difficult to write, but not difficult to think. The mind's incessant action cannot be quenched by the blustering wind, the rushing seas, or the throbbing, creaking labour of the vessel in the chopping sea.

There are many streaks and hues in the mental prism as it turns and twists. I am reminded of David's words: "*In the multitude of my thoughts within me, Thy comforts delight my soul.*"

Though it is written, "*He that increaseth knowledge increaseth sorrow,*" it is also written in one of those apparent contradictions that stumble the scorner and charm the wise, "*That the soul be without knowledge is not good,*" and the ways of understanding are "*ways of pleasantness, and all her paths peace.*"

The truth of these sayings, as experienced in the multitude of thoughts that chase each other in the Bible-supplied phantasmagoria of the mind, mixed with the pleasant images of distant precious friends, who are part of His mercies, I am hastening to them at the rate of 17 miles an hour.

Yesterday we passed two islands—one on each side of the vessel, but not exactly opposite. There are many of these in our present course as you will see by looking at the map of Australasia, and imagine a straight line from Sydney to Fiji and from Fiji to Sandwich Islands.

I am surprised the steamboat manages so well to miss them in the dark. They are too small many of them to be visible on the map—mere dots—the sort of thing we imagine when we talk of islands, yet of considerable size—one, two, three or four miles long, say.

Many of them are inhabited by coloured men, whose ancestors probably came in canoes from the Asiatic continent but these are dying out wherever the white man appears. The white man takes possession, and the coloured man, deprived of his usual modes of life—hunting and fishing and warring at large—cannot adapt himself to the new ways, and so ceases.

Few of these islands are large enough to be visited by the steamboat. They look very lonely and desolate as we pass.

How different it would be if they were inhabited by immortal sons and daughters of the Lord God Almighty.

How pleasant then to go round visiting them in a yacht, say—not as I am—a moping solitary stranger in the midst of the oppressive children of pride—but in joyous groups of light and love. This is one of the many delights in store in the happy ages beyond, when Christ is head over all.

* * *

Saturday, June 20th—Weather as rough as ever—rougher, I think. The wind is higher, and the sea more agitated, causing the vessel to lurch and labour, and roll heavily. The sky is blue and nearly cloudless, and the sun shines brightly, but the ocean has a broken, angry look.

The temperature is higher; a single sheet is now enough for bed-clothing at night, and even that seems too much. It would be nice enough if it were not for the fatigue caused by the sharp lurching of the vessel. But if there were not so much wind, it would likely be too hot to be comfortable, so, “There you are.”

The reading this morning has been delicious: when is it not so? When we are weak, then may we say with David: “*This is mine infirmity.*” Or when we are low from mental depression, and then we say: “*Why art thou cast down, O my soul? And why art thou disquieted within me? Still trust in God, for thou shalt yet praise him who is the health of my countenance.*”

If we are distressed at our incompetence in those spiritual directions to which we aspire, we may say with Paul: “*No more I, but sin that dwelleth in me*”: and with David: “*He knoweth our frame: He remembereth that we are dust. Like as a father pitieth his children, so the Lord pitieth them that fear him.*”

But the readings? Well, Ruth. What a delightful peep at the right way of life prescribed by God’s beautiful law (Deut.24:19-21). Here are no “thrifty” scrapings to the last straw, but an open-handed liberality that leaves handfuls for the poor.

No one could starve under such a system: no one sink to the despairing depths we see yawning around us in modern times. Of course, it cannot be—now. But it ought to be, and it will be, when we have God’s Kingdom back among us, to “*judge for the poor and the needy, and break in pieces the oppressors.*”

We wait God’s hand in the matter: and He says: “*They shall not be ashamed that wait for me.*”

Isaiah: nothing less than overpowering in its magnificence. Look at the graphic description of the present evil, which, though primarily applicable to Israel, is a true picture of those who consider themselves “now the people of God.”

“Your lips have spoken lies: your tongues have muttered perverseness. None calleth for justice, nor any pleadeth for truth . . . judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter.

Yea, truth faileth, and he that departeth from evil maketh himself a prey . . . We wait for light, but behold obscurity; for brightness, but we walk in darkness.”

But now, the other side—

“The Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . The Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous . . . I, the Lord, will hasten it in His time.”

Men love darkness rather than light. These great and precious promises fall dead upon unbelieving ears. *“O Lord, awake to the judgment that thou hast commanded. Put the nations in fear, that they may know themselves to be but men.”*

And what about John? Well, the glory, power and beauty of the truth as a present thing—shining with light, glowing with love in righteousness—

“Whom I love in the truth, and not I only but also they that have known the truth, for the truth’s sake, which dwelleth in us, and shall be in us for ever.”

“Now I beseech thee, lady, let us love one another. And this is love, that we walk after His commandments.”

How pleasant it is to obey the commandments of those we love. The love of Christ is at the root of victory, and this love is founded on faith, and faith is founded on evidence.

How could we love where we doubted? And how could we doubt in the presence of truth? And how can we be in the presence of truth if we stand apart from it as the multitude do who neglect the Bible and the facts connected with it. *“This is (truly) the victory that overcometh the world, even our faith.”*

But, then, “faith cometh by hearing,” and they do not hear, who “turn away their ear from hearing the law,” or (which is

the same thing) allow other sounds and voices to come between.

It is getting too hot now to write without brow-drips rolling occasionally on the paper. I must away on deck to my walk (very difficult in this "reeling to and fro like a drunken man"): and to the wind, which, while it cools, ruffles the feathers, and makes a harmless man look like a bandit: and to Gibbon, who has his turn.

A fellow-passenger came to me from a group of gentlemen, who had been consulting in a corner of the saloon for some time, to ask if I knew what was the name of the new "order" just constituted by Her Majesty in London? He enquired of me in a manner that seemed to say, "You ought to know." I had to confess my ignorance.

He said it had appeared in the papers. I said I did not keep the track of such things. I wish these people would ask me about something important. Oreb and Zeeb had their court etiquettes and ordinances, no doubt, but what did they matter, when "The sword of the Lord and of Gideon" took the wind out of their foolish pomposities in "the day of Midian"? It is written that "*the Lord of Hosts hath purposed to stain the pride of all the glory*" of the heathen, "*as in the day of Midian*"

A believer in this Word cannot be deeply interested enough in the devices of their pride to follow their kaleidoscopic developments in the courtly gazettes and gossipy papers. Christ is all and eclipses all. This will not seem an extreme application of the fact when he is here. (*To be continued, God willing*)

Through Much Tribulation

By BROTHER G. V. GROWCOTT

"But the Jews raised persecution against Paul and Barnabas . . . and the disciples were filled with joy and the Holy Spirit"
(Acts 13:50-52).

ACTS CHAPTER 15

How often it is that adversity dulls the cravings for worldly things and sharpens the pleasures of divine joy! We are many times told how the disciples found this unearthly joy in the midst of trouble and distress.

Those things which naturally seem to be blessings—ease, luxury, comfort, prosperity, and men speaking well of us—usually prove the greatest dangers and pitfalls and yield a large harvest of sorrow; while those things that are shunned and

despised by men—toil, distress, persecution, necessity, and the opposition of the world—are rich, fruitful soil for the seeds of divine joy and peace.

Why is it so? Why is prosperity degenerating to us? Why are times of luxury always times of laxity? Why does it take tribulation, as Paul says, to work patience and godliness (Rom. 5:3)? Why must we “*through much tribulation*” enter the Kingdom of God” as we read in verse 22 of the 14th chapter of Acts?

The answer lies in our very constitution. That which *gratifies* the flesh *stifles* the spirit. The more the flesh, with its lusts and ambitions and pleasures, is catered to, the more *sickly* the spirit becomes. In proportion as the eye of lust is satiated, the eye of faith is dimmed. The *more* we have, the harder it is to regard it as *nothing*, which we must do.

Therefore Christ said on one occasion, as he sorrowfully watched the rich young ruler depart—

“*How hardly shall a man that hath riches enter the kingdom!*” (Mk. 10:23).

Christ was not angry or bitter—rather he *loved* the young man (we are told) and was *sorry*, intensely sorry, for him. Only *one* thing he lacked! He had faith; he had an earnest desire to follow Christ; he tried to be righteous in all he did (Mk. 10:20); he had enthusiasm and zeal. All this is clearly shown by the narrative.

A poor man with the same qualities would have had no difficulty in deciding. We are distinctly told that it was his *possessions* that stood in his way and were the basis of his only shortcoming. Therefore Christ was sorry for him.

The young man was no worse than many others. Doubtless he was far more earnest and honest than most, but his trial was great and he yielded to it. The flesh offered so much, so easily, and without delay—the present was so bright that the future was dimmed and obscured.

Therefore, says Paul, we must through much tribulation enter the Kingdom. It takes tribulation to wrench us out of spiritual indolence—to give us clear perceptions of the flesh and spirit—to turn our minds and hopes and aspirations to a higher, firmer level—to teach us the vanity and insecurity of present satisfactions. So we read, as the chapter closes—

“*But the Jews stirred up the chief men of the city, and raised PERSECUTION against them . . . and the disciples were*

FILLED WITH JOY and the Holy Spirit" (Acts 13:50-52).

* * *

Acts 14:1—*"and it came to pass in Iconium that they went BOTH together into the synagogue . . ."*

Why is *"both together"* inserted here? Clearly our attention is deliberately drawn to the fact, and our thoughts are directed to the tremendous value of *companionship*; and conversely, the tremendously added burden of standing alone.

The Master, we recall, sent out his disciples *two* and *two* (Lk. 10:1; Mk. 6:7) and this is the usual course in Scripture.

Of course, many of God's servants have labored alone, as necessity has required. *"I, even I only, am left"* said the prophet Elijah (1 Kgs. 19:10), *"and they seek my life to take it away"*—and the prospect appalled him. Not solely the imminent danger, for that was not new, but the feeling of utter isolation and desertedness.

Paul was often reduced to this condition, or close to it—

"All they which are in Asia be turned away from me . . . Demas hath forsaken me, having loved this present world. Only Luke is with me" (2 Tim. 1:15; 4:10-11).

Today all Christendom would be glad of the distinction of Paul's recognition, but during the period of his labors, many so-called "brethren" were ashamed or disdainful of his poverty, his unpretentious speech and demeanor, and his humiliating chains.

Doubtless they said he was a fool to be so outspoken when a little worldly wisdom and discretion would have so often eased his situation. *But a few there were who perceived the true values*, and for these Paul fervently thanked God. Without such, even he might have found the effort too great to sustain.

Jesus, too, during his supreme trial, was entirely alone—and not merely alone but forsaken by those he should have been able to count upon, but it was the will of God and he found God all-sufficient for his needs.

We can see, however, the value of the disciples to him during his ministry. True they were at times weak, often disappointing and sometimes quarrelsome. True too, there was no comparison between his and their mental level and perception. These things must have often tried his patience sorely, but their earnest, intense, though dimly-perceiving devotion and companionship filled a void that might otherwise have been insufferable.

With the wise, the learned, the great men of his day, he had nothing in common. No fellow-feeling—no bond of communion. How often one looks, and looks in vain, for spiritual strength and help from those whose mental powers, it would seem, most qualify them to give it!

But we discover that it is the lowly, simple, earnest individual that seems to perceive things most clearly and who strikes a responsive chord within us. Why is it that those most capable and best informed in *worldly* matters speak with such limited perception about the things of God? The Scriptures tell us the answer—*no one can advance very far along two divergent paths.*

“The wisdom of this world is foolishness with God” (1 Cor. 3:19).

Paul was not superhuman. He was no mental wizard—no intellectual giant. That was not his secret. We are given no reason to suppose he was exceptional in this respect. Rather the reverse, for it is he who repeatedly emphasizes the fact that God chooses the *weak* things of the world to confound the things that are mighty (1 Cor. 1:27). His secret lay in his *singleness of purpose*—a burning and fanatical singleness of purpose.

“This ONE THING I do: forgetting that which is behind . . .”

—casting aside every other interest and consideration—counting all else but worthless rubbish—

“. . . I PRESS FORWARD to the mark of the high calling of God in Christ Jesus” (Phil. 3:13-14).

Burning earnestness and enthusiasm in spiritual things, that is what we must pray for and ceaselessly pursue! It is not easy to awaken in our sluggish pleasure-loving natures. It will not come of itself. It is contrary to our natural inclinations. It must be carefully grafted in and diligently cultivated.

It will not seize us and transform us as we go our normal course, so *very, very* busy with passing worldly things. There is no magic carpet to effortlessly transfer our interests to the things that will endure, and sweep us serenely through the gates of the Holy City. We all have the flesh to contend with every day of our lives, right up until the end.

We must be careful that our faith is not a spare time, easy-going compliance grounded on flesh with its roots in our own desires and inclinations . . . just a pleasant religious hobby.

What happens in a time of trial to a shallow faith based on personal convenience and vague emotion? The parable of the seed tells us plainly enough. It is a fair-weather faith. It has no staying power. It gives no strength or comfort in time of need. The glare of the sun scorches and withers it because *IT NEVER TOOK THE TROUBLE TO DEVELOP ROOTS*.

It is all on the *surface*. We know what is represented by the *roots*. It means the knowledge, the perception, the grasp and insight and stability that is the result of constant study and application. We may deceive ourselves for a while and have no feeling of need for effort in this direction, but *there comes a time to each brother and sister when the roots are tried to the limit of their strength, with disastrous results to those which have been neglected*.

The importance of a firm foundation is illustrated very clearly in Acts 15. We sometimes ask ourselves why so much importance is attached to matters of belief and doctrine, which do not *seem* to have any bearing on conduct. The natural view is to regard discussions about points of creed and doctrine as bickering and dogmatism, at the expense of the far more important principle of the spirit of love, but that is not the apostolic *view*.

Paul views matters of belief in a very serious light, and he urges his hearers and readers to cling fast to what they have learned and contend earnestly for the faith as delivered to them. We cannot escape the fact that the Scriptures place very great stress on TRUTH—true belief, true hope, true doctrine, and we do not have to go very far to see why.

Without a concrete foundation of fact and truth we are at the mercy of every whim and fancy of the mind of man—every wild superstition that may be concocted or imagined. We would have no defense against “*being tossed to and fro, and carried about with every wind of doctrine*” (Eph. 4:14). We would have nothing sure or certain. We would be veered and turned from day to day as our emotions and imaginations buffeted us.

We must have a clear and well-defined platform of fact and hold tenaciously to it. True, such an attitude is regarded as narrow-minded and bigoted by the wise of this world. To say that a man has no chance of salvation unless he believes

just certain things may seem unreasonable to many pious and broadminded people, but a careful consideration should show that there is *no other way*. Truth is truth. Facts are facts. If we do not act in agreement with them we suffer.

A false belief, a false viewpoint, a false conception is valueless and destructive. We know we can accomplish nothing in this life unless our opinions about how to do it are in accord with the facts.

Divine things are no different. If a man does not see the necessity of believing that the rising tide will drown him unless he gets out of its way, that won't help him any. If he persists in his disbelief of truth in the face of facts he will surely drown.

(To be continued God willing)

“Lord Thou Hast Searched And Seen Us Through”

(Continued)

“*Such knowledge,*” David says in Psalm 139:6 “*is too wonderful for me. It is high, I cannot attain unto it.*”

In Psalm 8 we read—

“O Yahweh, my ruler, how excellent is Thy name in all the earth, who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger; When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou art mindful of him?”

David recognizes all the wonderful majesty, glory and knowledge of the Father in this 139th Psalm; and says “*such knowledge is too wonderful for me. It is high, I cannot attain unto it. What is man that thou art mindful of him?*”

David is right. We are nothing in the sight of the Father, for He cannot look upon flesh, but we have partaken of the mercy of the greater than David, the Lord Jesus Christ, and as our hymn says, “*Within Thy circling power we stand. On every side we find Thy hand. Awake asleep, at home abroad, we are surrounded still with God.*”

We are told that we are continually in the presence of the Angels. The Father is not interested in human salvation, but rather God manifestation. David prays for the destruction of the wicked man. He says in Psalm 140:2—

“They gather together for war. They have sharpened their tongues like a serpent, adders’ poison is under their lips” (v. 3).

“Let burning coals fall upon them” (v. 10).

They will never stand in the presence of Yahweh.

But in verse 13 He adds, *“Surely the righteous shall give thanks unto Thy name: the upright shall dwell in Thy presence.”* So like we have already said, we must walk in the steps of the Master and do our best to stay in those steps, for we must pray that we all will be acceptable when we stand before him.

I was told by a brother a while ago, ‘when you feel down and depressed, read a couple of Psalms a day in between your daily readings.’ I did it, brethren and sisters and it really worked. They seem to have the power to make anyone feel so good that they are in the Truth, and what is there other than the Truth? And you come to the conclusion that all is filth and muck outside of God’s Word and purpose.

* * *

How wonderful it is that the first Psalm starts off with an exhortation to us all—

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

This shows how deceitful and enticing the world can be. It is a steady downward progression.

1. Walking in the council of the ungodly;
2. Stopping and standing in the way of sinners;
3. Then sitting in the seat of the scornful.

These are the things to avoid; we must be of the type in verse 2 whose *“delight is in the law of Yahweh; and in His law doth he meditate day and night,”* and God willing we shall be of those in verse 3, *“like trees planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”*

Again in Rev. 22:1—

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.”

That’s what we must be aiming for. That is our goal—to be

the trees on either side of the river, with the leaves for the healing of the nations. Therefore, we can have nothing to do with the world, with its cheating, lying, cursing and blaspheming God and His Word. They are the council of the ungodly. David is continually asking the Father to destroy them. As He says in Psa. 139:19—

“Surely Thou wilt slay the wicked. Depart from me therefore ye men of bloodshed, for they speak against thee wickedly. I hate them with perfect hatred. I count them mine enemies.”

* * *

If we look further at our hymn 41 and at verse 3, we read, *“Within Thy circling power we stand on every side we find thy hand.”* It’s a perfect circle that we must remain in, and if we do, then his love is continual and His hand is upon us.

David says in Psa 139:17, 18, *“How precious also are thy thoughts unto me O God! How great is the sum of them. If I should count them they are more in number than the sand.”*

It’s no wonder that it says in verse 6, *“Such knowledge is too wonderful for me; it is high, I cannot attain unto it,”* and these are the words of our hymn 41: *“Amazing knowledge vast and great; What large extent; what lofty height; Our souls, with all the powers we boast, Are in the boundless prospect lost.”*

In these words we can see we have no powers except it were for Yahweh. When we look at the world today, the poverty, the violence everywhere; we have so much to thank the Father for in that He has placed us all in places that are safe, and away from the troubles that many have to live in. His providential Hand is continually upon us. But we have to be within that circling power that we have sung about.

It is so easy to just step out of it. We must keep the Truth in its purity, and obey the commandments of the Messiah. Yes, we sometimes fail, but He is always there, and providing we come to Him in sincerity and in truth, we know that He will forgive us.

But David knew that there were those that would not be forgiven. He wanted them destroyed from the earth and we could feel the same today, when we see some of the disgusting behavior of people. The apostle Paul felt the same as David (Rom. 1:24)—*“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;”* v. 28, *“And even as they did not like to retain God in*

knowledge;” v. 29, “*Being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers;*” and it goes on to the end of the chapter (v. 32), “*They that commit such things are worthy of death.*”

The Apostle Paul in Rom. 2:3 condemns those that do such evil and then warns the Romans, “*And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*” He says that they, whether Jew or Gentile, also cannot escape if they do what the world does, for God will render to every man according to his deeds (v. 6).

Both Paul and David, in their time, were wonderful ensamples and remain so to us today. We are lifted to great heights by both of them.

David, the sweet Psalmist, truly was a man after God’s own heart. We recall when David took food to his brethren when Israel faced the Philistines—“*Who is this uncircumcised Philistine, that he should defy the armies of the living God.*” His brothers were angry with him. “*I know thy pride and the naughtiness of thine heart.*”

But David was concerned that Goliath had defied God. No pride, just a love for the Father.

Faith, Oh he had that! In the 49th Psalm, talking about those that trust in their wealth, those that think that they shall live forever; they think that their houses shall continue forever. He says (v. 14), “*Like sheep they are laid in the ground; death shall feed on them.*”

But David believed firmly in the resurrection, for in verse 15 he states, “*But God shall redeem my soul from the power of the grave: for He shall receive me.*”

Brethren and sisters we are coming to the conclusion of our remarks, but before we do, I would like to read a few lines from a hymn written by a brother in 1876—

“*Shall we behold the promised land with its streams and long down trodden dust, Delivered from the alien hand and given to the just?*”

Last verse—

“*We know the end, we know the way, and some with life he will endow. Shall we be with him in that day? We make the answer now.*”—*J.P.A.*

Current Events Fulfilling Prophecy

RUSSIA IN THE MIDDLE EAST: THE PEACE AND SAFETY CRY

Russia is planning to take a more active role in efforts to advance the Palestinian issue at the United Nations, diplomatic sources in New York estimate, following a recent speech by Russian President Putin.

“The humiliation and the oppression that the Palestinian people are going through are a source of danger and destabilization, and every step must be taken to eliminate the humiliation and oppression,” Putin said before an annual gathering of experts in Moscow.

In contrast to the U.S. and other western nations, Russia has thus far consistently avoided direct involvement in the open and back channel diplomatic efforts to advance a solution to the Israeli-Palestinian conflict.

Putin's comments and attacks on Israel's settlement policy, sources believe, signify a desire in Moscow to become an active presence in the efforts to renew the Middle East peace process.—*Jer. Post*, 10/14

Russia is now openly entering the efforts for brokering peace in the Middle East. One of the prominent statements in Scriptures regarding the end time of the Gentiles was that given by the Apostle Paul to the Thessalonians—“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thess. 5:2-3).

This alludes to the important lesson that peace movements within and among the institutions and governments of the wicked (Eph. 2:2) are not according to the wisdom from above (“the wisdom that is from above is . . . peaceable”—James 3:17), but is rather based on momentary self-advantage.

In the time of the Gentiles, peace is merely a tool in the arsenal of the children of disobedience, and is deemed good so long as they are advantaged by it. But should circumstances change, and greater gain is to be found by war, then peace is cast quickly aside. The hearts of men are naturally against peace—witness the barbarity of ISIS in the East, which is not far from the increasing violence of current video games and television enjoyed by so many in the West. It is therefore within the realm of wisdom to realize that when men speak of peace, war is not far from

their hearts. David speaks to the Truth of this in his plea—“Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief (“evil”—Strong’s) is in their hearts” (Psa. 28:3).

Therefore, it is no surprise to the children of light that when there is a peace and safety cry, sudden destruction should not be far behind. This is in the character of the times of which Christ spake—“There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Luke 21:25); which follows upon the principle of which Isaiah spake—“The wicked are like the troubled sea when it cannot rest, whose waters cast up mire dirt. There is no peace, saith my God, to the wicked” (Isa. 57:20).

A troubled sea is, by definition, a picture of instability. It is worthy to note that James said, “a double-minded man is unstable in all his ways” (1:8). When we hear and see the words and actions of a double-minded man—saying one thing and doing another—we see hypocrisy and an inherent tendency toward creating instability; and if the man is influential enough, we know the resulting effect on the sea of nations: trouble—

RUSSIAN HYPOCRISY OVER ISRAEL’S LAND GRAB FOR SETTLEMENTS

In a speech delivered at the Valdai Club, an annual gathering of Russian experts, Putin blamed the [Israeli] settlement construction for increased tension in the Middle East and beyond.

Considering the source, this position is more than a little rich. Throughout Putin’s lengthy tenure as the country’s de facto leader, Moscow has shown little reluctance in claiming territory it views as sovereign, most recently by annexing the former Ukrainian-held territory of Crimea in March.

Moscow consistently supports Palestinian interests in the United Nations, and has retained ties to regimes implacably opposed to Israel. Russia supports Iran’s nuclear program, which Israel regards as an existential threat, and has sold arms to both Tehran and to Bashar Assad’s embattled regime in Syria. And earlier this year, Moscow invited Khaled Meshaal, a key Hamas official, to Russia to meet with Putin Administration officials. Israel, the United States, and Europe regard Hamas as a terrorist organization.—*Atlantic*, 10/14

Peace would seem to be the objective of Russia’s leadership, at least according to Russia’s public pronounce-

ments. But motives aren't always what they seem, and some in Russia advocate an advantage that should be seized in supporting the Palestinians—

Maksim Shevchenko writes that depriving the Palestinians of the right to their own land was one of the greatest acts of injustice of the 20th century and that Russia has a moral obligation to assist in correcting this injustice.

[The] Russian political analyst writes that the Russian authorities should not follow Israel's line in the long lasting Middle East conflict. "Israel has agents of influence targeting Russian public opinion . . . they seek to drag Russia into the fight on Israel's side by promoting the "common destiny" narrative, and by pitting Russians against Muslims," the journalist writes.

Assisting Palestinian independence would restore Russia's spiritual presence in the Holy Land, Shevchenko writes. This task alone would justify insisting on a vote in the United Nations.—*RT, 9/14*

Thus, a "peace and safety cry" involving Russia can ultimately land Russian forces in the Holy Land.

In any case, regardless of the motivation, Russia's presence there is, in fact, prophetically foretold and cannot be circumvented—"The king of the north . . . shall enter also into the glorious land . . . he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (Dan. 11:40-45).

RUSSIAN ANTI-SEMITISM

Despite the politically-correct approach and seeming friendliness with Israel, which has the U.S. superpower at its back, there are strong hints that Russians share no love for the Jews—

A local politician from the party of Russian President Vladimir Putin has accused Jews of destroying Russia.

The accusation by Oleg Bolychev, a legislator from the ruling United Russia party at the regional parliament in Kaliningrad, was made in the parliament on Feb. 6.

During a debate, Bolychev called his detractors "Jews, mired in opposition," adding: "You destroyed our country in 1917 and you destroyed our country in 1991."—*Jer. Post, 2/14*

Indeed, some who monitor social trends and events in Russia are increasingly concerned over Russia's leanings toward nationalism, which by nature takes a very dim view of foreign influence. And who seems more foreign than the Jew?—

It is especially poignant to remember what danger authoritarian nationalist regimes pose to people who do not fit onto their Procrustean bed*—especially the Jews. [*a scheme or pattern into which someone or something is arbitrarily forced.]

In 2003, I became convinced that Russia stood on the verge of a nationalist explosion. To be sure, back then, in the early years of President Vladimir Putin's rule, there was still hope that Russia could be a democratic, modern nation.

When I came to New York, I went to work for Hebrew Immigrant Aid Society, a Jewish charity which since its inception in 1881 had been saving Jews who fled Czarist pogroms in Russia, Nazi genocide across Europe and anti-Semitism elsewhere. In the 1970s, HIAS was instrumental in forcing the Soviet government to let its Jewish people go, and it helped hundreds of thousands of us to resettle in the United States.

I felt that the Russian-speaking community needed to organize and stand ready in case Jews still living in Russia—some 200,000 of them by official count—had to be urgently assisted. For a time, my apprehension seemed groundless. In the early years of this century Russia was suddenly awash in petrodollars and some of the oil wealth trickled down to ordinary citizens.

But the newfound material well-being not only failed to placate the rising sense of nationalist resentment but, in a strange way, exacerbated it. Many Russians pined for the Soviet imperial span and for what they saw as national greatness, blaming the West—and especially Americans—for keeping Russia down.

The success of the Sochi Winter Olympics, in which Russia won most gold medals, and the annexation of Crimea were the catalysts thrusting this Soviet hysteria into the open. Many writers and politicians now openly call for the revival of the Soviet Union and threaten to put Mikhail Gorbachev, the last Soviet leader, on trial for allowing its breakup.

The pining for the Soviet past has not had a significant anti-Semitic component—at least not yet. There are many Jews among Russian business elites, and even some in Putin's inner circle.

But Russia is playing a dangerous game. Stalin, who defeated Hitler and whose soldiers liberated Auschwitz, began a campaign against “rootless cosmopolites” almost immediately after the end of the war. His Soviet Union was swept by Soviet nationalism and leader worship, and in that environment even loyal Jews among Soviet intelligentsia promptly became the enemy.

When Stalin died, plans had been laid for collective punishment for all Soviet Jews. They were to be deported to the Far East.

[Now,] unabashed Jew-haters appear on Russia's state-owned television.

The Jewish origins of some vocal members of the domestic opposition and political leaders in Ukraine have been deliberately pointed out in a series of political exposes.

If Putin's Russia continues on the same nationalistic, xenophobic, insular and imperial course—in other words, moving away from the 21st century and back to the 19th—it will inevitably end up accusing Jews of disloyalty and perfidy.

—*Jer. Post*, 4/14

Note the observation about Russians looking backward and the echoes of Stalin's thinking about the Jews. This trend toward reflecting on the past is quite strong in Russia, as reported by various sources—

Hundreds of Russians lined up outside Moscow's former KGB headquarters on October 29 for an annual ritual commemorating the tens of thousands of people executed during the Great Terror of Soviet leader Josef Stalin.

The daylong commemoration, organized by the Memorial human rights organization, comes as a new public survey shows many Russians expect to see a fresh wave of similar repressions in the future.

The poll, conducted by the pro-Kremlin Public Opinion Foundation ("FOM") indicates that 48% of Russians surveyed said there was a chance they would live to see a repetition of Soviet-style repressions.

Such a response might seem to reflect growing wariness about President Putin's authoritarian rule.

But sociologist Leonty Byzov said that many Russians welcome repressions as "not only possible, but necessary. People favor the hard suppression of 'enemies'."—*RFE/RL*, 10/14
ECHOES OF STALIN

In the face of this, it is significant that young Russians are being indoctrinated with stories of the successes of old Russia and the USSR, and that a huge amount of effort is being expended to ensure the next generation grows up supporting the increasingly authoritarian regime now in place, especially after the young people's protests against Putin a few years ago—

Over the past 18 months, Putin has been quietly bringing a

new cadre of officials to Moscow, reshaping the rank-and-file bureaucracy in his own image.

“The most interesting and exciting process unfolding today is in the lower and middle levels of the power vertical,” historian and Kremlin-watcher Vladimir Pastukhov wrote. “There is a massive and rapid rejuvenation of personnel.”

According to Pastukhov, this fledgling new nomenklatura [the elite class during Soviet times] is between 25 and 35 years old, hails mostly from the regions, and comes from relatively poor backgrounds. Their recruitment, he adds, has been connected “either directly or indirectly” to the [Russian] security services.

They were recruited and selected based on their loyalty to the regime and for being “psychologically closer to Putin” than their predecessors. They are also “people without deep roots” who are “ready for anything” that facilitates their advancement.

“So far, their political consciousness is [one] on which you can draw anything,” Pastukhov wrote. “In these brains, you can download any ideology.”

Veteran Kremlin-watcher Paul Goble wrote that the “new generation of officials . . . are more like the Soviet-era nomenklatura than like the people they are replacing.”

This stealthy, managed generational shift in the nomenklatura is somewhat reminiscent of Josef Stalin’s vaunted “Class of 1938,” the cadre of officials who were also brought to Moscow from the provinces in the wake of the purges—and ruled the Soviet Union from the death of Stalin to the rise of Mikhail Gorbachev.

The analogy may be apt if Putin faces a revolt among the technocratic wing of the elite, which is becoming increasingly jittery about the economic impact of Russia’s confrontation with—and increased isolation from—the West.

If the current elite balks at Russia’s moves, Putin may have “no choice but to wage an authoritarian and populist revolution from above,” veteran journalist Ivan Sukhov wrote recently in “The Moscow Times.”

In such a case, he added, “following Stalin’s example looks increasingly attractive if Putin wants to stay in the game.”

And in the event of such an elite purge, Putin’s “Class of 2014,” now filling the lower and middle ranks of the bureaucracy, will be poised to fill the void—just as Stalin’s “Class of 1938” did more than seven decades ago.—*RFE/RL*, 10/14

Putin is evidently modeling his strategy for consolidating his power on the Russian leaders of the past. In all of this, the seeds of anti-Semitism remain in the great kingdom to the north, and will develop into fruition much as it did in Egypt after the death of Joseph. The day is not far when Russia will have no compunction against marching into the Holy Land to take Jerusalem, as says Zechariah (14:2), and the Jews there subjected to horrendous oppression, while those still scattered will meet great resistance from the northern power.

THE NORTH WILL BE FORCED TO 'GIVE UP' THE JEWS

Dr. Thomas wrote—

“The Ten are often spoken of as the Lost Tribes of Israel. We do not, however, regard this as appropriate. We believe that the multitudes of Israelites in Russia, Poland, etc., are the descendants of a migration from Assyria, whose communities have grown up to maturity, with the growth of the Muscovite nation. The greater part of the Ten Tribes are evidently regarded by the prophets as being in the country north from the Holy Land, for they make the exodus of Israel from the north, in their redemption by Messiah, as greatly transcending in celebrity the exodus of the whole nation from Egypt under Moses. “Go, and proclaim these words toward the north,” saith the prophet, “and say, Return, thou back-sliding Israel, saith Jehovah.” “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.”—(Jer. 3:12, 18) . . .

‘Again, “I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth—that is “I will say to Russia, give up; and to Egypt, keep not back; bring my sons from Afghanistan, etc., and my daughters from the farthest east.”

‘In another place, “Behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth who brought up the children of Israel out of the land of Egypt: but Jehovah liveth who brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them: and they shall dwell in their own land.”—(Jer. 23:7, 8) . . .

‘The north will not be disposed to give them any more than Pharaoh was in the days of old. The King of the North, by *ukase* [edict] in 1843, ordered all Jews to move from the

frontiers of Poland into the interior, under pretense of preventing smuggling. But it will be all to no purpose. The *ukase* of Israel's King has been long since proclaimed, that "they shall come again from the land of the enemy to their own border," for "there is hope in their end, saith Jehovah."—(Jer. 31:15-17)' (*Christadelphian* 1877, p. 150).

In summary then, the course laid out by the Deity concerning Russia and the Jews is unfolding and developing before our very eyes. Peace may be on the lips of national leaders, but war is not far from their hearts.

Dr. Thomas wrote—

"The world of nations will be in an uproarious and tumultuous condition. It is to this the Lord Jesus refers in saying, "There shall be upon the earth disquietude of the nations in perplexity, the sea roaring and rolling from fear and anticipation of the things coming upon the Habitable; for the powers of the heavens shall be shaken. And afterwards they shall see the Son of Man coming with a cloud (of warriors) with power and much glory. And these things beginning to come to pass, LOOK UP AND LIFT UP YOUR HEADS, FOR THE DAY OF YOUR REDEMPTION DRAWETH NIGH" ' (*Christadelphian* 1874, p. 543).—T.D.C.

SOME people are always more or less regretting the dearth of the time in which their lot is cast. They feel like David when he says, "As the hart panteth for the water brooks, so my soul panteth for Thee. My flesh longs in a dry and thirsty land wherein there are no waters." This is a natural and legitimate sentiment, but the situation is not purely a misfortune. There is another side to the question. These evil times bring with them our opportunity. If there were no unthankful people, if we were not placed in relation to evil people, and if all things around were spiritually prosperous and refreshing, what opportunity should we have of carrying out the commandments of Christ, which expressly pre-suppose the existence of surrounding evil conditions?—R.R.

One Hundred & Thirty Five Years Ago

(Continued from page 396)

This uniting of them, by at best brittle union, will be, we conceive, the result of the King of the North's overthrowing many countries (Dan. 11:40,41), and so establishing his dominion over "Gomer and his bands" who now possess the territory of the Ten Toes.

This is smiting the toes; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of the later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the toes to one imperial chief is necessary to the bringing of all the nations to battle against Jerusalem (Zec. 14:2), and to the encampment in the Valley of Jehoshaphat (Joel 3:12).

Bro. Thomas then added these important points—

What could induce ten independent and antagonistic powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves one head or they could effect nothing.

No. The necessity of the case is that they should all be united as kingdoms of one imperality, that one policy may actuate them all; so that if “things come into the mind” of their Emperor, “and he conceive a mischievous purpose” (Eze. 38:10), they may cooperate with him to carry his will into effect.

This concert of action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon’s when he invaded Russia. He marches them against Israel, and their protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hands of Jehovah’s Anointed, the Shepherd and Stone of Israel (Gen. 49:24).

What a remarkable understanding bro. Thomas had of prophecy! And how wonderful it is to see the things he saw clearly in the Scriptures of Truth being gradually fulfilled in our day and age! We live in exciting times. The day of the Master’s return is certainly nigh at hand.

* * *

IN his writings on “*The Ways of Providence, No. 14,*” bro. Roberts covered the records of some others found in the Scriptures of the Truth—

As we follow the history of Israel from the time of the Judges along the times of the kings, we do not find the illustrations of the ways of Providence grow fainter; on the contrary, they are more distinct and perhaps more numerous. We shall not however, follow them all, first, because such a process would be too prolonged, and secondly, because the lessons yielded are in many cases the same and would lead to repetition.

Indeed we already feel that the subject is practically exhausted, since all phases of the subject have in some form or other been exemplified in the illustration passed under review. The only encouragement to proceed in view of this lies in the fact that “line upon line, and precept upon precept, here a little and there a little” is a characteristic of the Divine method of instruction, upon which improvement is impossible.

Then bro. Roberts wrote of Eli, Samuel, Saul, and David, and drew out lessons from their lives. In all these individuals we see many lessons that will help "us" toward the Kingdom.

* * *

IN bro. Roberts' "Sunday Morning Exhortation, No. 113," he exhorted on Ezekiel 17 and provided valuable instruction from God's Word—

Our reading this morning (Eze. 17) brings before us four prominent men, important in their day, from whom we may learn something of valuable application to ourselves . . .

Were not these men very real in their day? Was not Nebuchadnezzar a mighty ruler, as picturesquely and impressively surrounded with the accessories of authority as the Emperor of Germany or Queen Victoria? Did he not enjoy the sweets of gratified ambition and the satisfaction of unchallenged supremacy with all the zest of any modern incumbent of imperialism . . . Was his name not a power in the land of the living? Yes, yes: Nebuchadnezzar was just as human and practical, and to himself real and precious as any living soul now enjoying the breath of life.

And Pharaoh, was he a whit behind him? Was he not Nebuchadnezzar's compeer and rival, as fervently interested in all human things as any man now alive?

The king of Judah, also, was a man, and interested, anxious, scheming man, like all the other wearers of crowns. And where are they and all their surroundings so important in their day? Moulded into nameless dust. They are gone as completely as if they had never been . . .

The fourth was a prophet of the Lord, of whose end we have no record. He may have died in peace and come to his grave with honour: but it is more likely, a great deal, that he shared the fate of the company in which he belonged, of whom it is testified, "They were stoned, they were sawn asunder, they were destitute, tormented, afflicted (of whom the world was not worthy) . . .

Ezekiel, who, buried with whatever dishonour, will stand in glorious acceptance among the chosen of the Lord in the day of Christ's manifestation.

* * *

THERE is an article by "a daughter of Sarah" on the subject of "Sabbath Keeping." She clearly wrote—

When the brethren and sisters of the Lord Jesus come together on the first day of the week, it is not to observe the day as a Sabbath, but to remember their absent Lord according to his appointment.

The keeping of the Sabbath day is nowhere enjoined upon them; but on the contrary they are counselled by the apostle of the Gentiles to beware of observing days (Gal. 4:10-11; Col. 2:16-17).

* * *

IN his "Editorial" comments, bro. Roberts mentioned different things—

1) The readers of the *Christadelphian* will not forget that if the *Christadelphian* is to be published during the coming year, assuming the Lord's absence to continue, it will be necessary

for them, in all parts of the world, to remit the subscription price.

2) Pharaoh's Bones—We read of a certain "learned French Abbe who asks the whole Christian world, since the spot is now known where the Egyptians were swallowed up, with the horse and his rider, chariot and everything, to subscribe the requisite funds to enable excavations to be made and the relics of the army overcome by the Almighty Himself to be brought to light." As to this, one can only remember the words of Christ in reference to the more startling proposal: "If they believe not Moses or the Prophets, neither will they believe though one rose from the dead." If men are not persuaded by the thousand "powerful reasons" already patent to the logical faculty, that the Scriptures are divine, it is certain that Pharaoh's bones would not carry conviction even if they could be found.

* * *

BIBLE Lectures (135 Years Ago)—

"The Coming Golden Age of Peace and Prosperity"

"How Can a Man be Born When He is Old?"

"Abraham, the Friend of God"

"Fatal Mistakes, Made by Apparently Good Men, in Regard to the Way of Salvation"

"The Wiles of the Devil"

"Adam's Transgression, and Redemption from its Consequences"

"The Life of all Flesh is in the Blood"

"Death in the Pot"

"Universalism: the Growing Contention for Liberty to Proclaim this Mischievous Dogma"

"Demonology"

October Answers—"Living Things"

- | | |
|---------------------------|-------------------------------|
| 1. Red heifer | 21. Notable horn—Goat |
| 2. Deaf adder | 22. To moles & bats |
| 3. No king—Locusts | 23. Five golden mice |
| 4. Fallow deer | 24. Spread abroad—Quails |
| 5. Am I a dog? | 25. Not muzzle ox |
| 6. Wise as serpents | 26. Thou worm Jacob |
| 7. 2000 died—Swine | 27. Goodly wings—Peacock |
| 8. Evening wolves | 28. Lamb on Mt. Sion |
| 9. Two she bears | 29. Change spots?—Leopard |
| 10. Mourn as doves | 30. Spoil the vines—Foxes |
| 11. Bulls of Bashan | 31. Badger skins dyed red |
| 12. Go to the ant | 32. Torment of a scorpion |
| 13. Feeble folk—Coneys | 33. Lion in the streets |
| 14. Third plague—Lice | 34. Grasshopper be burden |
| 15. To moles & bats | 35. Locks black as raven |
| 16. Says, Ha ha!—Horse | 36. Spider hold with hands |
| 17. Nest on altar—Swallow | 37. Two for farthing—Sparrows |
| 18. Swallow a camel | 38. Am not I thine ass? |
| 19. Strain at a gnat | 39. Play on hole of asp |
| 20. A court for owls | 40. Viper fastened on hand |

One Hundred & Thirty-Five Years Ago

The Christadelphian, November, 1879

BRO. Thomas' article on "Nebuchadnezzar's Image Interpreted" was continued. He presented more thoughts in regard to Nebuchadnezzar's dream. His in-depth exposition was forthright—

When Nebuchadnezzar saw the Stone smite the Image on the Feet, he beheld an action symbolical of the blow that overthrows the Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The unity of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten on the feet, the members by which a union is established between the toes and the body of the statue. At present the toes are indeed in being; but they are not yet conjoined to the feet. They require it be daubed with some "miry potter's clay" to connect them to the iron.

(Continued on page 392)

BIBLE PUZZLE—"Who Said?"

- | | | |
|---------------------|------------------------|--------------------------|
| 1. No whither | 14. I coveted them | 27. Skin of my teeth |
| 2. I see four men | 15. I am with child | 28. Had Zimri peace? |
| 3. I was naked | 16. She is my sister | 29. Me and my house |
| 4. I am thy son | 17. The child is not | 30. Blessed be Abram |
| 5. I am a child | 18. Take them alive | 31. Our life for yours |
| 6. Not so, Lord | 19. I am an Hebrew | 32. Not so, my father |
| 7. Here is water | 20. Tarry at Jericho | 33. Do nothing rashly |
| 8. Beside thyself | 21. Top of the rocks | 34. Thou bloody man |
| 9. What is truth? | 22. He is my brother | 35. How shall this be? |
| 10. Fast ye for me | 23. I was no prophet | 36. Take thee ten pieces |
| 11. They are lively | 24. He is thy brother | 37. Messiah the Prince |
| 12. My sentence is | 25. Bring me a sword | 38. Art thou in health? |
| 13. Bring me word | 26. I will be no judge | 39. Here am I; send me |
| | | 40. Bring me a minstrel |

Abraham	David	Isaiah	Melchizedek
Absalom	Elisha	James	Midwives
Achan	Esau	Jeremiah	Nebuchadnezzar
Adam	Esther	Jezebel	Peter
Ahab	Eunuch	Joab	Pilate
Ahijah	Festus	Job	Reuben
Amos	Gabriel	Jonah	Shimei
Balaam	Gallio	Joseph	Solomon
Bathsheba	Gehazi	Joshua	Spies
Benhadad	Herod	Mary	Townclerk

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