

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.

Please send all Berean communications to:

Bro. David Clubb, 42 Oneida Rd., London, Ont. Canada N5V 2X1

Assisted by bro. Tim Clubb, 2078 Pennyroyal St., London, Ont., Canada N5X 0E6

"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

Ecclesial News: London	254
Fraternal Gathering: London	254
STUDIES AND THOUGHTS (bro. John Thomas)	
The Perfect Man And How He Is To Be Apocalysed; Daniel's Seventy Weeks: Dan 9:24-27; The Ending Of Daniel's Seventy Weeks	255
VOYAGE TO AUSTRALIA AND NEW ZEALAND (bro. R. Roberts)	262
THE OIL OF GLADNESS (bro. G. V. Growcott)	269
CURRENT EVENTS FULFILLING PROPHECY	
Men's Hearts Failing Them For Fear; Britain Separate From Europe; Russia Putting Up Walls And Preparing For War	275
Alethia Book Supply: Books Available	284
July Answers: "Paul's Journeys: Connect Event With Place"	287
135 YEARS AGO	
Ten Kings At The Lord's Appearing; Ways Of Providence; Sunday Morning Addresses To Be Printed; Sunday Morning Exhortation No. 110; Editorial; Personal Explanation; Lectures (135 Years Ago)	288
Bible Puzzle: "Connect Dress With Persons"	288

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

LONDON, ON—Berean Christadelphian Hall, 166 Central Ave. (1 block west of Richmond St.)—S.S. and Eureka Class, 10 a.m.; Memorial 11 a.m.; Public Lecture, 3rd Sun., 1 p.m.; Wed. Class: Daily Readings and Discussion, 7 p.m. (1st and 3rd Wed.)—bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; (519) 451-4063; Email: kdclubb@rogers.com; Fax: (519) 451-9627.

Loving Greetings to the brethren and sisters.

The world is in chaos—ISIS in Syria and Iraq, Islamists in African countries committing atrocities, North Korea's threats, Iran and its attempt to develop nuclear weapons, China exerting its influence, Putin's Russian rebels in the Ukraine, Russia itself in testing the Western nations, Hamas militants indiscriminately firing rockets and missiles into Israel and Israel exercising its right to defend itself with air strikes and invasion—just to name a few.

As we write this ecclesial news, the world is further in turmoil, with its added problems and issues: murders, crime, disease, flooding, storms, forest fires, shortage of food and water and a host of other things that are reported across the globe. There is no end to these events in the time of the end.

Of the greatest significance for us is the events in regard to Russia and Israel.

Russia is making itself felt throughout the world, as it seeks to regain the power it had before. The lull in her activities has come to an end. Her voice and actions are there for all to see. And each of her moves brings us closer and closer to the day when she will have that "evil thought" and then come down upon God's chosen land with the forces she has collected out of Europe and other countries.

As Ezekiel proclaimed in his well-known 38th chapter: "*Persia, Ethiopia, and Libya with them; all of them with shield and helmet. Gomer and all his bands; and the house of Togar-*

(Continued on page 283)

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

"**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 AND HOW HE IS TO BE APOCALYPSED

The third question is *how* is the Perfect Man, who is to descend upon Babylon's powers and populations "as a thief," to be apocalysed, or brought into existence? By the power of the Eternal Spirit, or Father, operating through the Lord Jesus Christ, according to the principles laid down in Paul's epistles.

With a very few exceptions now existing among the living, the *future* constituents of the Perfect Man are nothing but *incorporeal dust and ashes* — dust without form or body. When living in the present state they were men and women, who understood, believed, obeyed, and walked, in the Truth, and thereby obtained registry in the Lamb's Book of Life (Mal. 3:16, 17; Dan. 12:1; Ex. 32:32, 33; Rev. 20:15).

In the resurrection epoch, dust is formed into bodies. They are then "*the dead who are in the graves.*" The next thing is, they are caused—"To hear the voice of the Son, who has the life in himself" (Jn. 5:25-26).

On hearing this they then "*come forth*" from the graves by the momentum communicated to them by the earth which "*casts them out.*"

After this, their consciousness of a previously developed character being impressed upon them, the angels employed in the service, gather them together from the four winds, from one end of the heaven to the other, unto the Lord Jesus Christ; so that, if I have correctly expounded the testimony of Moses, David, and Habakkuk, the angels will gather them *unto him*" in the South—in the wilderness of Sinai. At this point the reader will please refer to the following texts (Jn. 5:26-29; Isa. 26:19; Matt. 24:31; 2 Thess. 2:1).

The coming forth of the future constituents of the Perfect Man from the graves, *restores* them to an equality with the few among the living, who may attain perfection with them.

In this coequality they are intellectually, morally, and materially alike. That which is *out of the earth, ek ges*, is, and can only be, *earthy, choikos*. These coequals, who have all come from the earth directly or indirectly, are therefore "earthy;" and therefore also, until subject to a further operation of spirit, unfit to enter the Kingdom of the Deity.

Furthermore, the grave is regarded in the divine law as an unclean place, and defiling. Under Moses' law, if a man touched

a grave, or a bone, or a corpse, he contracted a defilement, from which he could not be cleansed under a week.

This was styled "filth of the flesh" (1 Pet. 3:21) and typified the real nature of all bodies coming forth from the grave.

The "flesh" of these is that peculiar constitution of their substance which forms their *earthiness*. The subject of such a *nature*, however excellent a *character* he may be, or may have been, is materially defiled, or unclean. Therefore, nothing born of a woman is clean, even though it may have been begotten in her substance by the power of the Spirit (Job 14:4; 25:4).

Now, this is a principle of the knowledge revealed to us, and is of universal application. It obtains in relation to Jesus himself. In Gal. 4:4, Paul says the Son of the Deity sent forth, "was made of a woman, made under the law." The body so made and born was therefore unclean materially and Mosaicallly; and could no more "enter heaven itself to appear in the presence of Deity for us" (Heb. 9:24) in that nature, than that flesh and blood should inherit his Kingdom (1 Cor. 15:50).

Would any one intelligent in the word affirm, that an unclean body, made yet more unclean by becoming a corpse, and therefore defiling to every one who touched it, becomes clean by being put into an unclean place, and lying there for three days, less or more? Would the simple fact of that corpse coming to life in a tomb which its presence had Mosaicallly defiled, and walking out of it, make it a clean body, or nature?

If it be replied that it would, why then was not Lazarus, whom Jesus raised, clean of nature? If it be replied, "he was;" then was not Jesus the "first out of a resurrection of dead ones" (Acts 26:23).

But passing through the grave cleanses no one. They who emerge thence, "come forth" with the same nature they carried into it; and therefore their coming is *Resurrection*. If the same kind of body did not come forth that was buried, it would not be *Resurrection*, but only *surrection*, as in the case of the first man.

Jesus "rose AGAIN" (1 Cor. 15:4); his coming forth was therefore *resurrection*. He rose again the same Jesus that was buried, only that instead of being dead, he was alive again. He was buried under the curse of the law, which "made him a curse for" our benefit (Gal. 3:13); he came forth while the same law was in force and operation.

His coming forth upon the arena of his execution did not relieve him from the curse of that law, which sentenced him to continuous and everlasting death; so that, if they could have recaptured him, the Mosaic authorities would doubtless have returned him into death.

The law regarded him as dead, and its authorities refused credence to the report, that he had come to life. After he had come forth he saw Mary, a Jewess, who mistook him for the gardener, so like other men did he appear. Having convinced her of her error, he checked the impulse of her affection by saying to her, "Touch me not!" It was defiling for Jews to touch a thing declared to be unclean by the law.

Any thing from the grave was enacted to be unclean, in reference to him who should come out of the tomb, until that he should be "revived" (Rom. 14:9) or "made a quickening spirit" (1 Cor. 15:45). Christ was "the end of the law," the substance or body of the shadow (Rom. 10:4; Col. 2:17); its lines concentrated in the things pertaining to his body.

The interdict forbidding it to be touched was indicative of its not then having been changed into spirit; and that it was still *earthy* and inferior to the substance of the Father.

He gave the reason why he forbade his body to be touched; "for," said he, "I have not yet ascended to my Father." No one might touch him until that ascent had taken place. It did not occur till after Mary left him; but it had doubtless taken place before his walk with Cleopas and another to Emmaus; for they appeared to have travelled very sociably together.

The swallowing up of every particle of the earthiness of an earthy body, is an instantaneous operation; the work of "a moment, or the twinkling of an eye" (1 Cor. 15:51,52). It was one of the events that transpired in relation to Jesus on the third day. He "rose and revived" on the third day (Rom. 14:9). He not only *rose* on the third day, but he *revived* on the same day. *Rising* is one thing, *reviving* is another; but the two different words are used by the apostle to express the different ideas.

The Father Who is spirit, had "forsaken" Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power, for "the dead know not anything" (Ecc. 9:5, 10), and—"the Lord (YAHWEH) is not

the Deity (ALL, or Power) of dead, but of living ones, for they all live by Him" (Lk. 20:38).

When this corpse, named Jesus, opened its eyes, stood upon its feet and came forth from the tomb, it "rose." At this point of time it was neither Lord nor Christ. The Father, Who had forsaken him, had not yet returned to him; for if He had returned to the corpse while in the tomb in causing it to stand and walk, that risen body after coming forth would not have said—"I have not yet ascended to my Father" (Jn. 20:17).

This was equivalent to saying: I am an earthy, or natural body just come forth from the unclean place; have not yet been "made perfect," "justified by the spirit," or "made a quickening spirit." The Father hath not yet clothed me with my house which is from heaven; so that that which constitutes me earthy and mortal is not yet "swallowed up of life;" therefore, "Touch me not" until I have been—"constituted Son of Deity in power through Spirit of Holiness, out of a resurrection of dead ones" (Rom. 1:4).

I am now simply Jesus born of the tomb, "of the earth earthy;" but when my earthiness of body is instantaneously "swallowed up of life," I shall be spirit; I shall be of equal and identical substance with the Father, and by this *anointing*, I shall become Christ, or the Anointed One, and "the Lord from Heaven" (1 Cor. 15:47).

This anointing with spirit and power was the *revival* in a greater degree of the former relations subsisting between the Father and the son. He had been "anointed with holy spirit and power" after he had been born of water. This did not change his body into spirit; it only invested the body born of unclean flesh, or "made of a woman," with the wisdom and power of the Father in heaven, who discoursed and worked through it (John 5:19, 30; 6:38, 63; 8:42, 58; 10:30; 14:10, 28).

But when the body was anointed again with holy spirit and power, or "spirit of holiness," after it was born of the second unclean place, the tomb, it was not only endued with wisdom and power as before, but it was itself transformed into an *embodiment of eternal power*, in which there is no weakness, corruption, or principle of death at all.

It was then "revived," *anezese*, as well as *risen again*, *aneste*. It became "the body of his glory," *to soma tes doxes autou* (Phil. 3:21), "raised in glory" from the earthy body which is

“without honor,” *en atimia* (1 Cor. 15:43); and forty days after, “was taken up in glory” (1 Tim. 3:16).—*Eur.* 3:589

DANIEL’S SEVENTY WEEKS: Dan. 9:24-27

Daniel’s Seventy Weeks, which are equal to 490 years, are scripturally divided into *three periods*: first, into a period of “*Seven Weeks*;” secondly, of “*Sixty Two Weeks*;” and thirdly, of “*One Week*.”

The commencement of the Seventy Weeks and of the Seven Weeks, is the same. Both periods began at “*the going forth of a commandment causing to return and to build Jerusalem*,” eighty-three years after the end of the seventy years’ Babylonish captivity.

This imperial decree of the Persian king was the official restoration of the Commonwealth of Israel, at present in abeyance “*until the times of the restitution of all things, which the Deity hath spoken by the mouth of all His holy prophets*,” from the beginning of the Mosaic Economy (Acts 3:21), and until He shall send Jesus Christ to “*raise up, or build again the Tabernacle of David*,” that is fallen, and close up the breaches thereof; and to set it up as in the days of old (Acts 15:16; Amos 9:11).

The beginning and ending of the three minor periods of the Seventy Weeks may be correctly stated as follows —

1. The Seven Weeks, or 49 years, being the first portion of the Seventy, begin the 20th year of the reign of Artaxerxes Longimanus, in the month Nisan, B.C. 457 (Neh. 2:1).

2. The Sixty Two Weeks, or 434 years, begin B.C. 408, and end A.D. 26, when “*John the immerser came preaching in the wilderness of Judea*,” (Matt. 3:1); in “*the beginning of the Gospel of Jesus Christ, Son of the Deity*,” (Mk. 1:1), in the 15th year of the (sole) reign of Tiberius Caesar.” (Lk. 3:1-2).

3. The One Week, or seven years, begins A.D. 26, and ends with the cutting off of Messiah the Prince, in whom was no fault (*we-ain-lo*). This is the week of the confirmation of the new Abrahamic Covenant for many, ending in the month Nisan, A.D. 33 (Rom. 15:8; Matt. 26:28; Heb. 10:10).

N.B.—The last of the Seventy Weeks is subdivided into *halves*. The first half of the week began A.D. 26, or 483 years after the beginning of the Seventy; and was occupied by the preaching of the voice in the wilderness preparing the way of “*the Messenger of the Covenant*” (Isa. 40:3; Mal. 3:1).

During this half, YAHWEH ELOHIM was immersed by “*His*

Messenger" in the Jordan, and thereby manifested as King of Israel and Son of the Deity (Jn. 1:31, 34, 49).

The casting of John into prison, transferred the work of confirmation from the son of Zechariah to YAHWEH ELOHIM himself, who began to preach the Great Salvation (Heb. 2:3), "*with signs, and wonders, and divers miracles and gifts of holy spirit;*" and consummated the CONFIRMATION OF THE COVENANT, AT THE END OF THE LAST HALF OF THE WEEK, by the bringing of his crucified body, in which sin had been condemned (Rom. 8:3), from the dead and justifying it by spirit on the third day (1 Tim. 3:16).

By this consummation the following things specified in Dan. 9:24, were accomplished—

1. Transgression of the Mosaic law was finished.
2. Israelites in thousands were caused to cease from sin offerings.
3. A covering for iniquity was developed.
4. The righteousness for the ages, attested by the law and the prophets, was brought in (Rom. 3:21).
5. The vision and the prophet were sealed (John 6:27).
6. The Holy One of the holies (the Most Holy of all the Saints) was anointed and perfected on the third day (Acts 2:36; Luke 13:32).

After all these were finished, and the Gospel of the Kingdom had been preached by the apostles in all the Roman habitable for a testimony to all the nations thereof, "then the end came" of Israel's Commonwealth (Matt. 24:14; Col. 1:23); but of that day and hour no man knew: no, not the angels of heaven, neither the Son but the Father only" (Matt. 24:36; Mk. 13:32).

—Ambassador, 1869

THE ENDING OF DANIEL'S SEVENTY WEEKS

A correspondent objects to our making the 70 weeks of Daniel terminate at the Crucifixion, on the ground that the prophecy teaches the cessation of the sacrifice, and the oblation, in the midst of the last or seventieth week; from which it is to be concluded that the crucifixion was at the end of 486 and a half years, and not at the end of 490, for they were virtually caused to cease by the cutting off of Messiah the Prince.

But, we would inquire if they end not at the Crucifixion, in what notable event do they terminate? And if they ended three years and a half later, in what decree did they commence?

The causing of the sacrifice and oblation to cease, must have been virtual or a matter of fact. If virtual, it must have been equivalent to “making reconciliation for iniquity, and the bringing in of everlasting righteousness,” which were effected by the death and resurrection of the Christ; but if a matter of fact, then sacrifices and oblations must have been actually suppressed, which did not occur till the time of desolation by the Romans. The virtual cessation came to pass in the seventieth week; but the actual not till 40 years after the Crucifixion.

Tracing the 490 years backward from the desolation, there is no decree for their commencement; for they were to begin “*from the going forth of the commandment to restore and build Jerusalem.*” besides that, the year of the desolation no one knew, no, not even the Son, but the Father only, which would not have been the fact if the 490 ended at that hour.

But tracing them back from the virtual cessation of the sacrifice and oblation in the cutting off of Messiah, the years do find a beginning in a commandment to restore the Jerusalem Commonwealth, issued to Nehemiah by Artaxerxes, “king of Babylon, in the month Nisan of the 20th of his reign” (Neh. 2:1, 5, 8; 5:14).

But the difficulty seems to lie in the phrase “*in the midst of the week*” arguing that if the crucifixion be the terminating point, that it was at *the end* of the last week, instead of the midst thereof. But this objection is set aside by the fact that the original word does not mean the middle year of the last seven of years.

The phrase rendered “*in the midst of the week,*” is *va-chatzi hashapua*, signifying *a part of the week*. “And he shall confirm a covenant for many one week; and a part of the week he shall cause to cease a sacrifice and an oblation;” that is from the many for whom the covenant is confirmed.

The “*covenant for many*” is that of which Jesus said, “This cup” represents “the *New Covenant in my blood* (Lk. 22:20), which is shed for *many*” (Mk. 14:24).

The covenant attested was that *berith* Jehovah had promised Israel, saying to His servant, “I will hold thine hand, and will keep thee, and give thee for a *Covenant* (or Purifier *berith*) of the people, and for a Light of the Gentiles” (Isa. 42:6; Mal. 3:3). This purifier of the people was witnessed to or attested, of Jehovah for seven years; that is from the beginning (Mk.

1:1) of John's proclamation of glad tidings concerning him until the end of his own mission to the Jews.

The ministry of John and Jesus divided the seven years into parts or *chatzim*. John's *chatz* was the first part; that of Jesus the last. The prophecy saith in the accusative of time, that *in a part of the week sacrifice and oblation should cease to be offered by the many*. This is the paraphrase of the text. The Twenty-seventh verse of the ninth of Daniel doth not say in so many words which part, or in which of the seven years, the cessation should occur; yet it is clear, the Purifier of the Covenant must continue the whole seven years, as he is the subject of Jehovah's confirming power to the end thereof.

After seven weeks, and "after" the three-score and two weeks, that is, after 69 weeks from the going forth of the commandment "*shall Messiah be cut off, but not for himself.*" How long after? When the confirmation of the covenant is finished, a process which continues seven years, and therefore in the last part of the week, when the whole 490 years shall have come to an end.

In dismissing this subject for the present, we would remark, that it is not Messiah who confirms the covenant for many, but Jehovah.—*Herald, 1852*

Voyage To Australia And New Zealand And Other Lands

(Continued)

This is not a verbatim report, of course. The conversation with Mr. Allanson lasted nearly an hour and a half, and there was no reporter present; but this is the substance of what passed.

I said to Mr. Allanson, in parting, that it would be a great relief to me to find at last the Churches were acceptable to God; but that with the Bible in hand, as the only present source of enlightenment concerning His will, I was obliged to entertain the reservations that so shocked him. And I say so to those who may read this paper.

It is a constant sorrow to me to see so many well-meaning and intelligent people surrendering themselves to mere tradition, and blindly following the leadership of a merely human authority, instead of studying the Bible for themselves, to see what are the doctrines of truth.

If they were acquainted with the Bible, then, instead of being shocked at the idea of Christendom being astray, they would see that it must be so, for its prophecies to be true.

Paul foretold that the Christians of the next generation after him would turn away from the Truth and be turned to fables (Acts 20:29-30; 2 Tim. 4:4), and that a false Church with branches would hold all the world in thralldom, and reduce the population to a state of spiritual inebriation (Rev. 17:1, 4, 15, 16),

And that the spiritual imposture would flourish till it should be destroyed with the brightness of the Lord's coming (2 Thess. 1:7-8), and that intense darkness should brood upon the earth till the very moment of the manifestation of the glory of the Lord (Isa. 60:2).

What was foretold had come to pass, and it renders the position of those who stand aloof from the foretold darkness a very onerous, a very distressing one—distressing, not only on account of the enmity felt towards them by those who remain in the darkness, but on account of the spectacle of a world deceived by spiritual falsehood and walking, as some of them think, in the way of the Lord.

The prophecy has been fulfilled, which says that God should send on the Christian community 'strong delusion that they should believe a lie' because 'they received not the love of the Truth' (2 Thess. 2:10-12).

That it is a Divinely-permitted state of things does not lessen the 'continual sorrow of heart,' that it causes as in the case of Paul with Israel's blindness (Rom. 9:2-3).

They can only do their best in all humility, but with all firmness, to call attention to the teaching of the obedience to the command, 'Let him that heareth say come' (Rev. 22:17).

The number of those whose eyes are being opened is increasing. It will increase more and more if the people begin to ask for Scripture evidence in place of priestly dogmatism at the hands of their teachers.

I heard of a young lady saying. 'I wish our clergy would get up a statement of our faith, with all the Scripture proofs set forth after each proposition, like the *Declaration* put out by the Christadelphians.'

The answer, I was told, was given by another young lady, and was more to the point than most Church people would be

disposed to allow: 'They cannot do it; their beliefs are not in the Bible: they are of Church invention.'

I believe that nothing would do so much to open the people's eyes to the unscripturalness of clerical theology as any attempt to act on the young lady's suggestion.

Any one desirous of seeing the publication referred to (the *Declaration*) may gratify their desire on application to Mr. G. W. Dinsmore, merchant tailor, Albury, N.S.W.

This is sent forth with best wishes for all concerned.

"ROBERT ROBERTS.

Beechworth, Victoria,
25th May, 1896."

* * *

The effect of the interview with Mr. Allanson was to dispel the last lingering hesitation from Miss Frew's mind; and she told her mother that whatever the consequences might be, she intended to be baptised that evening.

Her mother came to the baptism, which was performed in an empty house having a bath, next door to brother Eberle's. The mother was in a very unfriendly mood, and said if she had known in time, she would have roused the town against us. It was well she did not: we were able to hold our meeting in peace.

Being Saturday night, the brethren were unable to be present, and I had to perform the ceremony. Five sisters were present, and Mrs. Frew, who would not sit down or reciprocate a single courtesy. We held the meeting in brother Eberle's house—reading Rom. 6, with remarks, followed by thanksgiving and supplication. After the immersion, we again prayed together.

Mrs. Frew declared we had no right to baptise, and that the whole performance was an indecency. We could but bear the unpleasantness, thankful that the enemy had not been permitted to prevail to the interference of Miss Frew's obedience.

* * *

Sunday, May 3rd to Thursday, May 7th—A number of the brethren came over from Beechworth, and we had a very pleasant breaking of bread in the brethren's meeting-place: Miss Frew, now sister Frew, taking part.

Brother Collins, of Inglewood, was present. He was in Beechworth for several days, and took occasion of Mr. Allanson's

out-of-door "mission" efforts to present the truth to the same audience before their dispersal.

I lectured in the evening to a well-filled room on so-called "Brummagem Religion."

On the following morning, I accompanied the Beechworth company back to Beechworth in their wagon. This was according to promise. I had been invited several months previously to make a second visit to Beechworth, but had felt that in their divided state, there was a block in my way. I, therefore, omitted it from my programme of re-visits.

The hurried visit at the last moment for attempted reconciliation was an Albury suggestion, and when I made the visit, I promised if the reconciliation was effected, that I would come back after being at Albury—the postponement of the sailing of the *Miowera*, from May 18th to June 1st, admitting of it.

I now went back, according to the promise to have the pleasure of intercourse on the basis of agreement. "Behold how good and how pleasant a thing it is for the brethren to dwell together in unity."

The drive of 30 miles was through the picturesque hilly country before described. We had a halt half way for lunch, the same as on the former occasion, but we did not make the journey in so short a time, as it was mostly uphill. We started about ten, and arrived at five. Rain marred our drive towards the end. Much pleasant conversation beguiled the time.

When we arrived, those at home were anxious to hear how we had got on about Miss Frew. All were highly gratified with the report we had to present.

I spent two days with the brethren at Beechworth. I wrote the foregoing report of the Allanson interview in the garden booth. Two other incidents while I was there were a fully-attended reunited Bible class in brother Ladson's house; and a funeral (a baby of brother and sister Longmore's), which I attended on the principle of "weeping with those who weep."

* * *

Wednesday, May 6th—I returned to Albury on the Wednesday morning, being driven to Chiltern (perhaps 15 miles away, among the mountains) by brother Longmore, and making the rest of the journey from the railway station there. In the evening, there was a Bible class at brother Dinsmore's which sister Frew attended.

Next day, I had a long walk with sister Frew, and much pleasing intercourse on spiritual things. Her state of mind is illustrated in a letter since received, in which she says: "Who am I to go to if I leave God (as now revealed to me in His word)? Before I was in the truth, I often wondered what was the use of trying to be good. I often failed, and others who did not try to serve God seemed to get on better than I did; yet I could not leave off trying.

"It was so bound up in my life to acknowledge Him in all my ways that I could not leave Him out, so if I did fail for a little, I sought him again with tears.

"How much more now, when it is not merely feeling but solid fact and truth that I stand on. I feel as if I had been in a desert for years and had at last got into paradise with food just to my taste.

"The Truth is more glorious as I get to know it. Yet I hunger after the knowledge of God as I never did before. I do not think there is much fear of my leaving Him now, because I love Him, and wish to be with Christ for ever."

* * *

In the evening I lectured to a large audience on apostolic truth in contrast with clerical theology, after which I took my departure by the night train for Sydney.

I was introduced to the driver of the train before leaving Albury. It was interesting to be informed that he heard me lecture many years ago in Huddersfield, and was interested in the Truth which he is likely to embrace, along with his family. His name, I think, was Kaye.

* * *

FROM SYDNEY TO THE FIJI ISLANDS, ACROSS THE PACIFIC

Friday, May 8th, to Saturday, May 10th—I arrived in Sydney at 11.40 a.m.—brother Jackson, brother Bell, brother Gardner (of Newry Bar), and others waiting. The day very wet. This is winter, you see, in Australia. It is not like winter in England, but it is different from the bright and hot Australian summer. The sky is overcast: it is cool—not unpleasantly so, and there is rain-drip—no frost and snow. Even the rain-drip is intermitted with intervals of sunshine and blue sky.

The brethren put me in a cab, with my "things," for "Osborne" house, Marrickville: and went their several ways.

This was acceptable, after the fatigues of a night journey. Lectures and papers waiting me at home required my attention during the day. In the evening, there was a conference of the brethren, on matters of business arrangement.

There was an extraordinary advertisement in the papers for next day's lecture. An acrostic "Robert Roberts" down one side, and "Bible Defender" down the other; and between the two lines of letters, variations of the subject to be spoken of.

I rather think the idea was taken from the advertisement of the Melbourne lecture on the Jews. In the Melbourne advertisement, the acrostic was the letters of the alphabet up to a certain letter, with various statements and quotations about the Jews after each letter. The arrangement was ingenious and striking, and the audience immense in both cases.

The Sydney subject was, "The present attitude of the public towards the Bible, inconsistent with its admitted character, as a true record of facts and a revelation of Divine ideas."

* * *

Mon. to Sat., May 11-16, 1896—The succeeding week was much of a holiday, as regards platform work. The brethren had arranged it in view of the incessant labour of the previous seven months, and in view of the further postponement of the sailing of the *Miowera*, which was now fixed to start on the 10th of June—which would allow of a breathing time before the special lectures advertised for the finishing two weeks. A good deal of work, however, of one kind or another, was squeezed into the time.

On Monday, I met brother Firth, who was up from Melbourne, and conferred with him and brother Colborne on the legal bearings of a certain munificent proposal of the former's, in the event of my consenting to give a good part of my time to Australia in the days that may remain to me of labour.

Tuesday, I devoted to writing; Wednesday, the same, with the Bible class to finish with; Thursday, writing.

Friday, a lecture in Marrickville, with a charge of silver admission, money to be entirely given to a fund being raised to provide a local Cottage Hospital: (This was brother Jackson's idea, by way of getting respectable suburban residents within hearing of the truth).

It was not much of a success as regards this. The audience was mostly composed of brethren and sisters from various parts

of Sydney. A few strangers were present: the Hospital got the sixpences all the same, and sent an effusive vote of thanks, to which the lecturer, if they had known, was not entitled.

On Saturday I went with brethren Gardner and Killop, sister Hooper and sister Bell, to Manly beach—a pleasant resort at the mouth of the Harbour. Our intercourse was of an exceedingly agreeable and profitable character.

* * *

Sunday, May 17th, to Saturday, May 23rd—Lecture in the Oddfellows' Hall, about a thousand people present: "The Condition of the Turkish Empire as a Sign of the Approaching Maturity of God's Revealed Purpose on the Earth."

Monday: A visit to the Botanical Gardens with brother Gardner.

Tuesday: Letters and proof-reading—(I had written out the substance of the lectures given in Melbourne and Adelaide on "The Signs of the Times," in compliance with request for publication, and was getting them through the press before my departure). The printer made a slow and a poor job of it. I had to have them re-printed in Birmingham. The Australian edition was called *The Gathering Storm*; the English edition, *A Look Round the Troubled World*.

Wednesday: A visit to Fairfield, brother Barton's pleasant residence about 20 miles south-west from Sydney: a day of extremely enjoyable intercourse with him and his family: nearly all heartily and joyously in the Truth.

Thursday: Writing: evening, lecture to large audience on the frog-sign (the armed state of the nations).

Friday: Writing first part of the day: visit to the Gardens, with brother Gardner: and in the evening, the requested meeting with those who had gone out some two years ago, with brother Bayliss, and representatives of the ecclesia, with a view to reconciliation, if possible. A foundation laid: how it worked out afterwards I have not yet heard.

Saturday: Writing: wet day: went to keep appointment with brother Dulvey, who wanted to show me Sydney Museum. Did not meet said brother, through a misunderstanding as to precise point of rendezvous. Went another day and found the place closed: gave it up with resignation.

* * *

Sunday, May 24th, to Thursday, May 28th—Lecture to large

audience in Oddfellows' Hall, on the place assigned to Russia in the prophetic programme of the latter-days.

* * *

Monday, May 25th, 1896—wrote farewell to Colonial brethren, for publication in the *Shield*, as follows:

“FAREWELL”

“My Dear Brethren and Sisters, Sydney, 25th May 1896

“In a few days, I shall be setting sail for Vancouver, on my return home, and it occurs to me to write a few words of farewell before going. I depart with very different feelings from those with which I landed on the shores of Australia about eight months ago. My health is almost entirely restored, and this alone makes a great difference to one's spirits.

“Besides this, God has permitted my ideas and prospects a revival and enlargement that open before me a new world by comparison.

When I landed, it was with a feeling that my day was over and my work done. As I depart, I look back upon a busier and more effectual work for the truth than I have done during any previous eight months of my life; and forward to a wider door of utterance and a more fruitful field of ministration among the saints than I have been permitted to use at any time in the past.

“I render thanks to God for all His mercy to me, and it is impossible that I can forget the thanks that are due to His servants throughout the Colonies who have been the instruments of His goodness to me, especially those brethren in Sydney to whose organising energy and enterprise the whole development has been due. (*To be continued, God willing*)

The Oil Of Gladness

By BROTHER G. V. GROWCOTT

*“Hearken, O daughter, and consider, and incline thine ear;
forget also thine own people, and thy father's house.”*

We tend to regard the Psalms as emotional songs of worship and praise and thanksgiving, expressing the inner feelings and spiritual mind of David and of Christ. Truly they are this, but they are much more. The book of Psalms is one of the most specifically prophetic and doctrinal books of the Bible. Of the nearly 300 direct quotations from the Old Testament in the New, much more than one-third, almost one-half, are from

the Psalms alone, and they are quoted for their specific doctrinal and prophetic evidence.

Psalm 45 is very closely related to both the Song of Solomon and the closing chapters of the Revelation. It uses very similar wording and imagery. It concerns the manifestation of Christ in power as a Man of War subduing the world—*"In righteousness doth he judge and make war"* (Rev. 19:11)—and it concerns the Bride, the Lamb's Wife, and the Marriage Supper of the Lamb. The theme of this Psalm is Truth, Righteousness, Beauty, and Meekness. All the glory of Christ and the Bride is attributed to goodness and purity of character. All the purpose is righteousness and blessing—*"In thy Seed shall all nations of the earth be blessed"* (Gen. 22 :18).

The Psalm begins—*"My heart is inditing a good matter."*

"My heart"—here are the deepest inward feelings and emotions—my heart, my whole inner being.

"Is inditing"—literally, as in the margin and RV, "is bubbling overflowing—with a good matter." It is the figure of a fountain irresistibly gushing forth an abundance of waters: an eager enthusiasm that cannot be restrained or held in.

If we are to be accepted by Christ, this must become our frame of mind and basic mental condition: overflowing with interest and enthusiasm and thanksgiving for everything to do with God and His Truth and His Purpose and His People. We have known such, and they are a joy to be with. It is the characteristic of the true saint, though it will manifest itself in different forms in different people, for we vary greatly in our way and degree of expressing our inner emotions. The most demonstrative are not always the most deeply emotional.

We must—absolutely must—develop a frame of mind where we begrudge any time taken away from communion with God and study of His Word and the joyful work of His Truth. This will never come naturally of itself, though we may be 'in the Truth' for 100 years. It will come only by meditation, and prayer, and an intelligent, mature realization of the facts and realities of life in their relation to God and to eternity. But it must come if we hope for life. V. 1 continues—

"I speak: my works are for the King."

So must our works ever be: all that we do, all day, every day. All must be consciously for God in Christ. We are not our own: we are bought with a price (1 Cor. 6:19-20). We have

agreed to a complete servitude. We have no right to do anything outside the thankful service of God. If we do not realize this, and rejoice in this privileged spiritual bondage of love, we shall find at last to our sorrow that God will not be mocked (Gal 6:7), and that He—*“Hath no pleasure in fools”* (Eccl. 5:4). Let us therefore, as the Preacher there advises, wisely pay our vows.

“My tongue is the pen of a ready writer.”

This is because the heart is overflowing with joy and thanksgiving concerning the King. If the heart is devoted to the right things, it will inevitably be manifested in the conversation: silliness and emptiness of speech about meaningless present things will be eschewed; gossip and rumor and criticism of others will be abhorred. The heart and mind will rather be full of spiritual things. Kindness, love and joy will be the sweet waters of every true and godly heart's fountain.

* * *

V. 2—*“Thou art fairer—more beautiful—than the children of men.”*

So in the Song of Solomon—

“My beloved is altogether lovely” (5:16).

Literally, it is—*“Thou art made, or become, fairer than, etc. . . .”* It was a process, a development, a becoming. It is speaking of the only true beauty, the ‘beauty of holiness,’ and Jesus was—*“Made PERFECT through suffering”* (Heb. 2:10).

The beauty was the character he developed under terrible trial and affliction. We must be able to see him as the most beautiful, most attractive, most desirable object of our affections. Nothing must share that affection with him. If we love beauty and holiness, we shall love him. The love of holiness is a painstakingly learned quality of the spiritual mind: the natural fleshly mind loves fleshly things.

“Grace is poured into thy lips.”

“Poured into:” it was from without—from above. All good, even in Christ, is from without, from above. He was ‘full of grace and truth’ (Jn. 1:14), because he ‘emptied (*ekenosen*) himself’ (Phil. 2:7, RV) and submitted in love to God's filling. *“Therefore God hath blessed thee for ever.”*

Let us note the connection indicated by the ‘therefore.’ Because he manifested the beauty of holiness and was perfectly obedient and submissive to the divine filling, therefore God

has blessed him for ever. So it must be with us. God does not play favorites. There will always be a 'because' and a 'therefore' to all His ways.

The world is full of people—teeming with them—millions and millions and millions of them: all God's people in a generic sense. 100s of 1000s are born, 100s of 1000s die, every day. Why should God bless us, and not them? Only because (and if) we are entirely—in our whole life's pattern—different from them; entirely dedicated, our hearts overflowing with love for God and desire to serve Him.

* * *

V. 3—*"Gird thy sword upon thy thigh."*

Prepare for battle. Prepare to destroy all evil, and to establish worldwide righteousness and good—*"In righteousness doth he judge and make war"* (Rev. 19:11). Surely in these last evil, violent, morally corrupt days, just prior to its glorious fulfilment, this must represent our prayer more directly than the prayers of any previous generation!—

"Give Him no rest till He make Jerusalem a praise in the earth" (Isa. 62: 7).

"With thy glory and thy majesty." These are to be 'girded on' with the sword. Truly he has them now, but the Psalmist is speaking of the manifestation and exercise of these attributes openly before mankind in the earth. Put on and manifest thy power. Become world ruler. Establish thy Kingdom by the righteous sword of judgment against all evil and corruption.

* * *

V. 4—*"In thy majesty ride prosperously because of Truth and Meekness and Righteousness."*

This must be the foundation of any true power or glory, and Jesus by submission and sacrifice and suffering laid this foundation first within himself, that he might be eternally God's beloved and honored Son. These are essential qualifications for acceptance with God. All His family without exception must be thus developed by overcoming in this present probation. Jesus said—

"LEARN OF ME, for I am meek and lowly in heart" (Matt. 11:29).

The spirit of the world is pride and self-assertion. The spirit of Christ is lowliness and self-abasement. We must realize our complete helplessness and ineffectiveness in anything worth-

while and divine. A little present success and prosperity and accomplishment in the world's meaningless tinker-toy economy immediately goes to our heads and makes us think our natural folly is wisdom. But at best, we are but unprofitable servants to God, the only meaningful activity. Even Christ could do nothing of himself: all he accomplished was of and through God. Pride and self-assertion are at the root of all fleshly contention—"Only by pride cometh contention" (Prov. 13:10).

Where there is lowliness and intelligent humility, and no foolish worldly desire or ambition or covetousness or greed, there is joy and peace and happiness and satisfaction. The world has everything backwards, everything upside down. The proud and self-assertive—they who desire things—are never happy, never satisfied. They cannot be.

"Thy right hand shall teach thee terrible things."

The root of the word 'terrible' here is 'fear.' It does not necessarily mean bad things, but dreadful in the sense of being awe-inspiring, like the manifestation of God on Mt. Sinai. Of course, destructive things are involved, for the rebellious must be utterly destroyed—

"The Lord at thy right hand shall strike through kings in the Day of His wrath."

This is how Christ's 'right hand' shall 'teach him terrible things'—it is guided by God in the conquering of the nations of the earth.

* * *

V. 5—"Thine arrows are sharp in the heart of the King's enemies. The people fall under thee."

They can be sharp in two ways, and people can fall before or under Christ in two ways. When Peter preached on the day of Pentecost, his hearers were 'pierced thoroughly (*katanusso*) to the heart' (Acts 2:37), and repented. When Stephen spoke before the Council, they were 'cut to the heart' and stirred up to greater enmity, and brought on themselves final destruction. It is the same arrows and, at the root, the same enemy, but how different the result in different people!

* * *

V. 6—"Thy throne, O God, is for ever and ever."

Paul applies this to Christ in Heb. 1 to show his superiority over the angels. The angels are spoken of as 'gods,' but none is ever addressed in this special and exalted way.

The term “god” (Elohim: the word here) is applied in Scripture to all who represent or manifest God—all on whom God conferred power or rulership: angels, judges, rulers of Israel. Angels said, “*I am God,*” as at the burning bush. Christ pointed out—

“God called them gods unto whom the Word of God came”
(Jn. 10:35).

Christ was pre-eminently and without any close parallel the supreme manifestation of God of all time: the One above all “to whom the Word of God came”—“God was manifest in the flesh” (1 Tim. 3:16).

“God was in Christ, reconciling the world unto Himself”
(2 Cor. 5:19).

“The sceptre of thy Kingdom is a right sceptre.”

That is, literally, a straight sceptre: true, just, fair, undeviating. The sceptre is the rod or staff of ruling power. The word is sometimes translated ‘rod.’ It is interesting that the word here translated ‘sceptre’ is the one usually translated ‘tribe,’ apparently because each tribe was under the rod or staff of a prince, just as we use the word ‘staff’ for those under a leader.

It will be a ‘rod of iron,’ truly; but it will be absolutely just and impartial and pure and holy. This is the world’s greatest need. Today there is no holiness; and ‘justice,’ even at best, is a pitiful, foolish, bumbling affair of human ignorance and error.

* * *

V. 7—“Thou lovest righteousness and hatest wickedness: therefore God hath anointed thee with the oil of gladness above thy fellows.”

The beauty of the Bible and the purpose of God is that all is based on goodness and righteousness. We are impressed with this beauty more and more as we see the world’s morality and decency collapsing, and lust and pleasure and wealth and power increasingly becoming the objects of worship and praise.

Christ loved righteousness and hated wickedness. This is wisdom. This is understanding. This is godliness. This is the way of life and joy.

There is such a thing as righteousness and goodness, and there is such a thing as wickedness and evil, and God is the All-wise One Who defines them. And happy indeed is he who

has the sense to love the one and hate the other. Thank God for this glorious revelation that gives us an unerring compass; a true, unwavering leading star in the darkness of the ignorant, fleshly, human night.

To “*love righteousness and hate wickedness*” does not just mean to be abstractly in favor of good and against evil. All would claim that. It means to actively practice righteousness, and have absolutely nothing to do with anything or anyone wicked.

“Therefore God hath anointed thee with the oil of gladness above thy fellows.”

The anointing ‘oil of gladness’ how much we all need it! All are seeking gladness. The Scriptures tell us that there is only one hard, narrow way to it, and that one way is guaranteed infallible success—complete devotion of the heart and soul to God. This was how Jesus received the comforting oil of gladness, and this is how all his brethren and sisters must.

There are difficult times in the ecclesial world today. They sadden us, but they cannot touch our basic joy and gladness, if we are wholly at one in our hearts with God.

No outward sorrow or disappointment or problem can affect our joyful inner relationship to God, except to deepen and strengthen it, and increase its value—

“Thou WILT keep him in perfect peace whose mind is stayed on Thee” (Isa. 26:3).

There are no exceptions, no deceptive small print, in this glorious promise.

If we do not have perfect inner peace, whatever comes, the trouble is within ourselves, and curable by ourselves, by taking advantage of the guaranteed help of God. No one outside us can affect it. We have no one to blame but ourselves for its absence. *(To be continued, God willing)*

Current Events Fulfilling Prophecy

MEN'S HEARTS FAILING THEM FOR FEAR

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:25-26).

Sometimes it's the fear of rockets dropping from the sky.

Sometimes it's violent fundamentalists taking over their cities. Sometimes it's the barrel bombs stuffed with TNT and nails. Exactly what horror they face depends on which border they live within.

Syria, Iraq, Gaza, Israel and Libya.

Each with its unique crisis, but all now unified in a heightened sense of anxiety as years of conflict come to a head.

"I would argue," U.S. Sen. John McCain said this week, "that given conditions in the Middle East, this might be more dangerous than any time in the past."

SYRIA—Three years of civil war have left much of the country in shambles. While regime helicopters drop barrel bombs on opposition neighborhoods, dissidents say, the government maintains its stance that it's only fighting terrorists.

As if the civil war wasn't enough, the radical Sunni group Islamic State in Iraq and in Syria is using this opportunity to carve its own swath of territory from the Iraq border to deep inside Syria.

The United Nations says more than 150,000 people have been killed in the past three years. But at this point, many have stopped counting.

IRAQ—This month was supposed to mark Iraq's first steps toward a new government. But it's hard to tout political gains when ISIS militants keep barreling across the country, snatching entire cities and threatening to take over Baghdad.

ISIS now controls land on both sides of the Iraq-Syria border—opening the floodgates for weapons and fighters between the two countries.

LIBYA—Nearly three years after Libyan rebels overthrew a longtime dictator, the country is no closer to lasting stability.

The chaos in the capital is so dire now that officials are considering asking for international troops—even though the government is virtually powerless and has very little influence on what's happening on the ground.

Not only is its government weak, but militias actually outnumber and outgun its security forces.

GAZA AND ISRAEL—What was supposed to be a cease-fire between Israeli forces and Palestinian militant group Hamas this week now seems like a joke. Rockets fired by Hamas were quickly matched by airstrikes from Israel.

Chief Palestinian negotiator Saeb Erakat put it bluntly: "Now the region is really boiling," he said. "Failure is not an option here."—*CNN, July, 2014*

We know that Paul warned, "*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 means there will be a peace and safety cry in the latter days, necessitated by constant turmoil in the Middle East. Every peace initiative is another warning trumpet blast to the faithful that the Lord is about to return.

Some are drawing the parallel between the present circumstances in Europe with those that occurred as precursor to the outbreak of WWI—

In 1914, nobody thought a global war was about to be unleashed. There were regional conflicts and acts of terrorism, and there had just been a global financial crisis. But, politicians and bestselling books argued, the deep financial and diplomatic ties between the powers would prevent any conflict.

As we enter the centenary year of the outbreak of the First World War, journalists and historians in Britain and the United States have begun to suggest that there may be similarities with the world in our own time. "A century on," wrote *The Economist* (*before Russia's attack on the Crimea—T.C.*), "there are uncomfortable parallels with the era that led to the outbreak of the First World War." The catastrophe that overtook Europe and the world in 1914 was unleashed, says the magazine, by Germany, a rising power that challenged the supremacy of the British Empire, the global superpower of the day . . .

There is an ever more vivid fear: it could happen again.

—*Globe*, 6/14

As in the case of both WWI and WWII, there will once again be two major mountainous powers vying one against the other for supremacy. In the great conflict to come, developing to the point where Christ and the saints will enter the fray, the two principal antagonists in the Middle East will be Russia (Gog) and Britain (Tarshish)—as is indicated in Ezekiel 38:10-13:

"Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal . . . Thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey . . . Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away

silver and gold, to take away cattle and goods, to take a great spoil?" (Eze. 38:3-13).

We are seeing signs here and there of the emerging hostility—

A British frigate on exercise in the Baltic Sea was dispatched to investigate an unknown Russian warship, the Ministry of Defence said.

HMS Montrose was sent to investigate the Russian vessel in international waters off the Danish coast "after picking up the radar signature of an unidentified surface ship".

The Royal Navy type 23 frigate identified the mystery ship as the 340 ft-long corvette RFS Soobrazitelny.

As HMS Montrose tracked the Russian warship, she was circled by a [Russian] maritime patrol aircraft.

Naval sources described the June 19 incident as routine, but it came as relations between NATO and Moscow are at their worst since the end of the Cold War and the encounter is believed to be linked to the heightened tensions.

NATO has reinforced exercises in Eastern Europe since the Ukraine crisis flared, and Russia annexed Crimea. HMS Montrose is part of a fleet of vessels from 12 countries taking part in [a] multinational exercise.

British fighter jets patrolling NATO airspace over the Baltic have also been scrambled to intercept Russian aircraft in recent weeks.

Two days before the latest naval encounter, three RAF Typhoon fighter jets were scrambled to head off four separate groups of Russian aircraft spotted flying near the Baltic.

—*Telegraph*, 6/14

Dr. Thomas wrote—

"As to Tarshish, there were two countries of that name in the geography of the ancients . . . Jehoshaphat built ships at Ezion-geber, a port of the Red Sea, that they might sail thence to Tarshish. Now, it will be seen by the map that they could only sail southward towards the straits of Bab-el-Mandeb, from which they might then steer east, or north, for India . . . as the Eastern Tarshish.

"But there was also a Tarshish to the north-west of Judea. This appears in the case of Jonah, who embarked at Joppa, now Jaffa, on the Mediterranean, "to flee unto Tarshish from the presence of the Lord." It is evident he must have sailed westward . . . The merchandise of the northern Tarshish, and of the eastern, identifies Britain and India with the two countries of that name; and Sheba

and Tarshish in the prophecy of Gogue are manifestly indicative of the Lion-power of the Anglo-Indian empire" (*Elpis Israel*, p. 434).

Continuing this same train of thought regarding the rivalry between England and Russia, bro. Roberts wrote—

"In view of British and Jewish interests, it is most probable that England will step in, and taking the Jews under her wing, establish herself in the land as 'the merchants of Tarshish and all the young lions thereof.' In that position, she would evoke the certain antagonism of Russia, whose schemes are known to comprehend the subjugation of India, to accomplish which, she must sever England's communication with the East by seizing Syria. In this attempt, Russia, as Gog of the land of Magog, succeeds, and comes to a disastrous end, just as she gains the prize" (*Christadelphian* 1865, p. 245).

Now we are all familiar with the different aspects of Nebuchadnezzar's Image and its applicability to the latter days. Dr. Thomas wrote concerning the ten kingdoms signified by the toe-phase of the development of the kingdoms of men—

"I enumerate the toe-kingdoms as follows: 1, Belgium; 2, France; 3, Spain; 4, Portugal; 5, Naples; 6, Sardinia; 7, Greece; 8, Hungary; 9, Lombardy; 10, Bavaria."

We note that he does not include England in the powers that are associated with the Image. Dr. Thomas says, rather—"I have not named Britain, although the island was a part of the Roman dominion . . . The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrable from many parts of the divine testimony. Russia will command the land and Britain rule the sea. They will contend for the dominion of the East" (*Elpis Israel*, p. 326-328).

Therefore not only do we anticipate growing antagonism between Britain and Russia, we also continue to look for indications that Britain will stand apart from Europe, the base of the ten toes.

BRITAIN SEPARATE FROM EUROPE

Britain has moved a step closer to leaving the European Union after David Cameron declared "war" on Brussels over the nomination of Jean-Claude Juncker.

Keeping Britain in the EU "has got harder", the Prime Minister said, after he was outvoted in his attempt to prevent Mr.

Juncker becoming the European Commission president.

There had been speculation that the appointment of Mr. Juncker could result in Mr. Cameron campaigning to leave the EU if the new president made it impossible to reform Britain's relationship with Brussels.

The Prime Minister criticised the "cosy deals" done by European leaders including Angela Merkel, the German chancellor, who had privately backed him over his plans to stop Mr. Juncker before switching her allegiance due to domestic political concerns.

Mrs. Merkel said she hoped that British voters would not choose to leave the EU. She said: "I have a great interest in Great Britain staying a member of the European Union. In this spirit I will continue to work."

Mr. Cameron warned EU leaders that they "could live to regret" the decision to allow Mr. Juncker to be appointed.

Bernard Jenkin, the Conservative MP for Harwich and North Essex, said Mr. Juncker's appointment was the "tip of a very large federalist iceberg" and suggested that it could lead to Britain pulling out of the EU.

John Redwood, a former Conservative Cabinet minister, said, "If the rest of the EU continues to be so unsympathetic to UK requirements, more UK voters will draw their own conclusions about the desirability of our continued membership," he said.

—*Telegraph*, 6/14

RUSSIA PUTTING UP WALLS AND PREPARING FOR WAR

In the meantime, the present leader of Russia is busy consolidating his power base and taking steps to develop a strong feeling of nationalism that sets Russians against the rest of the world—

On the face of it, the story sounds familiar: Russian President Vladimir Putin's nostalgia for the greatness of the Soviet Union, his crackdowns on opponents, his defiant insistence that Russia can make its own way in the world. All these have been constants in his 14-year-long rule.

But in the few weeks since Crimea was annexed by Russia, Putin has embarked on something that has never been done before. For the first time since the fall of the Soviet Union, the Kremlin is overtly campaigning to cut Russia off from the world. Moreover, Putin is building a new state ideology based on the rejection of Western systems and values, and *the demonization of internal enemies and traitors*.

Moscow's descent into self-isolation has been precipitous.

Over the past three months, the Kremlin and its loyal legislators in the State Duma have brought the number of Russian state employees banned from leaving the country for security reasons to nearly 5 million; they have introduced criminal penalties for criticizing the state-approved version of history; they have introduced compulsory registration for citizens with dual nationality and forcibly labeled all non-governmental organizations (NGOs) with foreign funding “foreign agents”; and they have made bloggers subject to draconian “anti-extremism” laws that make promoting anti-government protests a criminal offense.

Putin has ordered his central bank to set up a Russian-based credit card processing system to rival Visa and MasterCard, and government-employed programmers have been told to create a state-run Internet search engine called Sputnik. The government has banned the U.S.-based global positioning system (GPS) from setting up stations in Russia and has boosted a Russian-made rival, GLONASS.

Putin has also vociferously denounced Western concepts of tolerance and multiculturalism, describing the West’s “so-called tolerance” as “infertile and sexless.”

Recent legislation also imposed a blanket ban on all employees of the Interior Ministry from leaving Russia—ostensibly so they would not reveal national secrets. Last month, all employees of the Prosecutor General’s Office were required to hand in their passports and seek special authorization for vacationing abroad, with travel permitted to only a handful of approved countries.

And rules preventing debtors from leaving the country could be extended to the regime’s opponents, who face draconian fines for participating in protests or speaking against the state or the church online.

Andrei Lugovoi, the ultra-nationalist deputy responsible for drafting the new rules on declaring dual citizenship, leaves no doubt that he *considers Russians with second passports a “betrayal of national interests”* and thinks the practice should be outlawed.

One of the surprising things about the strident nationalism that accompanied the Ukraine crisis and Crimean annexation is how many of the emerging middle class have gone along with it. Three years ago, up to 100,000 largely educated and Internet-literate citizens protested in the biggest challenge to the Kremlin since the end of the Soviet Union. Now polls regu-

larly show that swaths of Russia's elite support Putin's new nationalism.—*Newsweek*, 6/14

The antagonism of Russia against foreigners, and particularly the Jews, is not a surprise to students of the Biblical word. We note that at some point in the near future, the nations will be forced to "give up" those whom they despise and oppress—

"Thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel . . . Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:1-6).

Bro. Roberts wrote concerning this—

"This message to the nations is substantially identical with the proclamation mentioned in Rev. 14:7. which issues by an agency there symbolised as an angel: *"Fear God and give him glory, for the hour of his judgment is come."* Those that fear God will give him glory by hasting to deliver his people, and facilitating their transport to the Holy Land, by every means in their power; but this will not be the immediate result. The nations will not respond to the call before the hand of God's judgment is laid heavily upon them. They will ask like Pharaoh of old, 'Who is the Lord that we should obey him?' " (*Christadelphian*, 1865, p. 137).

The outcome of this is the salvation of the Jews. In the words expressed by Dr. Thomas—

"'The remnant of Jacob will' then 'be among the Gentiles in the midst of many people as a lion among the beasts of the forest as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.' By such a weapon as this, the Lord 'will execute vengeance in anger and fury upon the heathen, such as they have not heard'.

"This belligerent state of things between the King of Israel and the nations of Gogue's dominion, styled 'the goats', will continue for forty years . . .

"The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to 'give up' the Israelites among them, and to let them go and serve in 'the wilderness of the people' " (*Elpis Israel*, p. 449-450).

This is the culmination leading up to the Kingdom long anticipated by those carefully watching the signs for the Lord's advent. Surely the time is at hand!—*T.C.*

Ecclesial News *(Continued from page 254)*

mah of the north quarters, and all his bands: and many people with thee." Such a time as this is coming! The Word of Yahweh has proclaimed it. And so it will soon be!

Israel is again faced with attacks from without, based on the hatred for that small country that has been brought to the forefront by the hand of God in its creation as a latter-day nation. This is a remarkable thing, and exactly in accordance with Scriptures which has proclaimed her regathering after so many years in exile. We also know that their days of suffering are not over yet. There are greater and more terrible things to come upon Israel, as Ezekiel has mentioned.

The question is: will we see this invasion on Israel? God's Word tells us that before this happens the responsible living and dead will be gathered to Mt. Sinai for judgment. Then the accepted ones, with Christ as their Commander, will meet Gog on the mountains of Israel and the land will be cleansed, and in its place the Kingdom will begin to be formed. Our part is: to be ready for our calling away, and to be prepared to give an account in that day!

Since our last writing we have been blessed to hold our 101st annual Sunday School Program, on Sun., April 20, 2014. All of our Sunday School scholars participated, with the assistance of the brethren and sisters, in the singing of hymns, recitations and addresses that spoke of God's purpose and of His love for those who praise Him for His loving mercy.

On Sat., June 14, we had our annual Sunday School outing at the 3M park. It was an afternoon of good weather as games, directed toward Bible themes, were enjoyed by both scholars and brethren and sisters. Such occasions are very helpful, for the more often we associate one with another in the bonds of the Truth, the more we are strengthened in these evil days.

Since our last ecclesial news we have had the company and fellowship of bro. Edward and sis. Lori Williams (Waterford, Ont., ecclesia), and sis. Cathy Goble (Houston, Tex., ecclesia). Bro. Williams has helped and encouraged us on our journey Zionward, with exhortations which were appreciated.

Unless the Master has returned, which we pray will happen soon, the London ecclesia will hold its annual Fraternal Gathering, God willing, on Sat. and Sun., Oct. 11, 12, 2014. The theme will be, "*Behold I Come Quickly.*" A cordial invitation is extended to all our brethren and sisters. Please let us know of your plans.

With love in the Truth to all from the London ecclesia.

—bro. David Clubb

BOOKS AVAILABLE

BE YE TRANSFORMED Vol. 1 (bro. G. V. Growcott)	\$12.00
BE YE TRANSFORMED Vol. 2 (bro. G. V. Growcott)	\$12.00
BE YE TRANSFORMED Vol. 3 (bro. G. V. Growcott)	\$15.00
BE YE TRANSFORMED Vol. 4 (bro. G. V. Growcott)	*\$15.00
CHRISTADELPHIAN ANSWERS (bro. F. G. Jannaway)	\$4.00
CHRISTADELPHIAN FACTS (bro. F. G. Jannaway)	2.00
CHRISTADELPHIAN KEY TO THE PROPHECIES (bro. F. G. Jannaway)	4.00
CHRISTADELPHIAN TREASURY (bro. F. G. Jannaway)	4.00
CHRISTENDOM ASTRAY (small print) (bro. R. Roberts)	4.00
HYMN BOOK (older edition—can be spiral bound)	5.00
MAN MORTAL (bro. R. Roberts)	2.00
RESURRECTIONAL RESPONSIBILITY DEBATE (bro. Roberts/Andrew)	3.00
SEARCH ME O GOD (short exhortations) (bro. G. V. Growcott)	4.00
SCRIPTURAL STUDIES: THE KINGDOM OF GOD	1.00
SIN AND SACRIFICE (bro. W. Smallwood)	1.50
THE APOSTOLIC ADVOCATE VOL. I & II (bro. John Thomas)	4.00
THE PURIFYING OF THE HEAVENLY (bro. Thomas/Roberts/Growcott)	4.00
THINK ON THESE THINGS (bro. G. Gibson)	6.50
WHAT IS TRUTH? (Children's book)	3.00

*If ordering 5 copies or more, price drops to \$12.00 each

BOOKLETS

Anglo Israelism Refuted (bro. R. Roberts) .....	.25
Berean Magazines—Back copies (over the last twenty years) are available	
Catechesis (bro. J. Thomas)	20
Knowledge is the Basis of Resurrectional Responsibility (bro. G. V. Growcott) .....	.20
My Bible Friend: Graphic Verses for Children	\$1.00
Scepticism Answered (bro. R. Roberts) .....	.25
The Blood of Christ (bro. R. Roberts) .....	.30
The Christadelphian Instructor (bro. R. Roberts) .....	.75
The Diabolos (bro. G. V. Growcott) .....	.30
The Evil One (bro. R. Roberts) .....	.15
The Good Confession (bro. R. Roberts) .....	.20
The Sect Everywhere Spoken Against (bro. R. Roberts) .....	.20
The Slain Lamb (bro. R. Roberts) .....	.30
The Truth About God and the Bible (bro. R. Roberts) .....	.30
The Virtuous Woman (sis. Jane Roberts) .....	.75
There is One Baptism (bro. G. V. Growcott) .....	.30
Three Nights Discussion: Was Jesus of Nazareth the Messiah? (bro. R. Roberts) .....	.65
Two Nights Discussion: Is the Bible Against The Doctrine of the Immortality of the Soul? (bro. R. Roberts) .....	.40

One Hundred & Thirty Five Years Ago

(Continued from page 288)

division of the Fourth Kingdom than the words "in the days of these kings." The phrase *beyomayhon* signifies "in their days;" then follows *di malchayyah innun* "of those kings." We have only inserted "even" to show that "their" is explained by "those kings"—In their days—of those kings is the literal English of the text.

The Fourth Kingdom still exists, only in its divided form. Speaking in general terms, we may say that it is assumes three forms—one, in which it was a united kingdom over under head; a second, in which it was united under two heads; and a third, in which it is disunited under two heads, and ten smaller divisions.

It has not yet, however, passed through all the forms predetermined. The fourth kingdom has yet to exist in its fourth form, which will be its last. Under this, its final constitution, it will

be united under one head bearing rule over a cluster of dependent royalties.

This Fourth Kingdom, represented by the iron legs and ferro-aluminous feet and toes of Nebuchadnezzar's Image, endures symbolically from its union, or incorporation with the brazen thigh-kingdoms of the Macedonians, till the manifestation of the Stone-Kingdom which grinds it to powder.

* * *

IN a further section, No. 11, of "The Ways of Providence," bro. Roberts considered things in regard to God's hand in the affairs of Israel—

We have not exhausted the illustrations of the Ways of Providence to be found in connection with the journey of Israel to the Land of Promise under Moses and Joshua.

There is an instructive incident in the conquest of Bashan. On approaching Heshbon, God said to Moses: "Behold, I have given unto thine hand Sihon, the Amorite, the king of Heshbon, and his land" (Deut. 2:24).

On a superficial view, one might have reasoned that if this were the case—if God had given Heshbon and its king to Israel, Israel had nothing to do to obtain possession: that God would do it all. Instead of this, the intimation that God had given Heshbon and its king to Israel, is accompanied by a direction that Israel should proceed to the work of obtaining possession: "Begin to possess it, and contend with him in battle" . . .

If God gives men opportunities, He expects them to discern and enterprisingly use them. This is His way of doing His work. He could do it all Himself; but then His sons would have no share in the results. They are "labourers together with God" (1 Cor. 3:9; 2 Cor. 6:1). It is a co-partnership of divine appointment with this glorious result that at the last, "both he that soweth and he that reapeth may rejoice together" (Jn. 4:6). God will finally admit us to His joy by requiring us first to take part in the work by which the joy will be wrought out.

* * *

BRO. Roberts made the following announcement—

A desire has often been expressed to have the Sunday morning addresses published in a collective form. Our proposal is to comply with this desire . . .

The price we propose charging for a collection of fifty-two Sunday morning addresses (suitable for one year's meetings) is seven shillings and ten pence; and when we have received orders for 1,500 copies, we shall be prepared to supply subscribers with all attainable expedition—something of the expedition, we hope illustrated in the case of the Hine debate. Readers will express their consent by sending their orders (stating how many copies will be wanted) accompanied with the money. The effect of the arrangements will give the brethren a work many of them have long wanted . . .

* * *

THE Sunday Morning Exhortation, No. 110, was based on the word by Isaiah concerning Israel—

How great our privilege each time we assemble, to hear the voice of God in our midst in the reading of the Scriptures. It was a privilege esteemed even in the days of Christ when "Moses and the Prophets were read in the Synagogues every sabbath day:" a work which he was in the habit of taking part (Acts 13:27; Lk. 4:16)

In our day the voice is larger: it is the voice of "Moses, the prophets and the apostles"—a more comprehensive voice, a more abundant communication of the divine mind than Israel of the Synagogues had.

We may know more of God's will and purpose than what was in their power to know. We are less privileged than they only in the single particular that we have no contemporary inspiration . . .

Today, we have first the word of Isaiah concerning Israel. The prophet's words are good and comfortable words. They are of kindness, and blessedness, and well-being to come.

* * *

IN his "Editorial" remarks, bro. Roberts commented on the weather—

We had a dreadful winter; we have had no spring, and we are having no summer. People are asking what is the meaning of it? Disordered weather may be one of the latter-day afflictions of the Gentiles, just as the rainless skies and barren ground were among Israel's troubles, because of their sins.

But there has been disordered weather before, and it is not so profitable to dwell on a doubtful token, as on those that are explicitly revealed. These are becoming more and more manifest, and are more and more arresting the attention of men, even men who are not intelligent in the Word, or even believers in any earnest sense.

(Bro. Roberts is referring to the Signs of the Times concerning the nations in his day. In particular, he printed an article from the Melbourne Telegraph which stated that many conjectured that the last great battle-ground would be in Palestine. His scriptural thought was that this event, already coming to the attention of many, was more important than concern over changes in the weather. And certainly it is!).

* * *

THE following comments in "Personal Explanation," was in response to accusations made against bro. Roberts—

Some time ago, a Gentile acquaintance with whom we used to be in association on the press many years since, and whom we had not seen in the interval, accosted us on the street, remarking, "Well, I suppose you have made a good thing of it by this—I mean the bookselling business? You have made your fortune, of course?"

We replied, "Not as regards the present world, at all events," or words to that effect. "I am just where I was when you knew me first." The answer excited his incredulity; but he believed us of course.

Our Gentile acquaintance's idea has been entertained by others not standing so "far off" as he. Some indeed not near enough to know the facts have boldly contended that it must be the case

that a bookselling enterprise carried on for so many years must have resulted in our temporal advantage.

For a special reason, we take the present opportunity of declaring all such thoughts to be without foundation. After seventeen years' publishing of the Truth, we have the same amount of treasure laid up on earth as at the beginning: and that is, nothing.

(Very few indeed know the trials that came on bro. Roberts as he spent his life in service for the Truth. This accusation that he was making money from the books on the Truth, was not only untrue but hurtful, Nonetheless, he spoke his mind on the subject, and then got on with the work of the Truth. We are forever grateful for his labour of love, and for the many books he wrote, and the preservation of the writings of bro. Thomas and other faithful brethren and sisters. Without their works we would be poor indeed!).

* * *

BIBLE Lectures (135 Years Ago)—

“Does John 3:16, Contain the Christian Creed?

“Is Death or Resurrection the Gate of Life?”

“The Second Psalm—The Breaking Up of Human Government”

“The Future of the Wicked, and the Destiny of the Nations”

“Who Shall Abide in the Tabernacle of the Lord (Psa. 15)?”

“For Thou Wilt not Leave my Soul in Hell (Psa. 16)”

“The Parable of the Marriage of the King’s Son”

“Christ’s Advice”

“Will Christ Come, and will He Take Part in Earth’s Affairs?

When will He Come, and are there Symptoms of His Approach?”

“The Oldest Lie, When Told, by Whom and What?—The Great Truth, When Told, by Whom and What?”

“The Immortality of the Soul Considered from an Historical and Scientific Standpoint”

July Answers—“Paul’s Journeys: Connect Event with Place”

- | | |
|---------------------------------|-----------------------------------|
| 1. Viper—Melita | 21. Haven of Crete—Phenice |
| 2. Basket—Damascus | 22. John left them—Perga |
| 3. Ship of—Adramyttium | 23. 400 soldiers to—Antipatris |
| 4. Gaius of—Derbe | 24. Paul’s province—Cilicia |
| 5. On foot to—Assos | 25. Beat Sosthenes—Corinth |
| 6. Head shorn—Cenchrea | 26. Gallio governed—Achaia |
| 7. More noble—Berea | 27. Port of Antioch—Seleucia |
| 8. 4 daughters—Caesarea | 28. Called for elders—Miletus |
| 9. Hired house—Rome | 29. Withstood Peter—Antioch (S) |
| 10. Winter there—Nicomolis | 30. Paulus governed—Cyprus |
| 11. Left cloak at—Troas | 31. 4 men with vow—Jerusalem |
| 12. Left Titus at—Crete | 32. Oxen & garlands—Lystra |
| 13. Crescens to—Galatia | 33. Let those men go—Philippi |
| 14. No mean city—Tarsus | 34. Onesimus’ home—Colosse |
| 15. Expelled Paul—Antioch(P) | 35. Kneeled onshore—Tyre |
| 16. Took courage—Appii Forum | 36. Child of the devil—Paphos |
| 17. Jason security—Thessalonica | 37. Assault/ware/fled—Iconium |
| 18. Titus sent to—Dalmatia | 38. Derbe/Lystra area—Lycaonia |
| 19. Great is Diana—Ephesus | 39. Philippi/Berea area—Macedonia |
| 20. Unknown god—Athens | 40. Fetched compass to—Rhegium |

One Hundred & Thirty-Five Years Ago

The Christadelphian, August, 1879

THE lead article, again from the writings of bro. Thomas, in the August *Christadelphian* was entitled "The Ten Kings at the Lord's Appearing." Bro. Thomas wrote—

"And in their days, even of those kings, the God of heaven shall set up a Kingdom which shall never perish, and a Dominion that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever" (Daniel).

By comparing our translation of Dan 2:14, with the common version, it will be seen that it differs a little in the reading. Our rendering of the Chaldee is more literal and accordant with other parts of the same book.

The first variation is in the expression of the time. The common version is not so emphatic as the original words. "In his days (even) of these kings" points more precisely to the Toe-

(Continued on page 284)

BIBLE PUZZLE—"Connect Dress

with Persons"

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

\$15.00 U.S. per year

Australian subs (make payable to) bro. Jeff Hodges, PO Box 1999, Esperance, W. Australia 6450; phone (0890) 712894.

\$15.00 (Aust.)

Canadian subs to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Fax: (519) 451-9627.

\$15.00 (Can.)

New Zealand subs to bro. Ron Crocker, 4 Wai Place, One Tree Point, Ruakaka 0118, New Zealand; phone 64-9-432-7954

\$20.00 (N.Z.)

U.K. subs to bro. David Clubb, 42 Oneida Rd., London, Ontario, Canada N5V 2X1; phone (519) 451-4063; Fax: (519) 451-9627.

£9.00 (U.K.)

USA subs to bro. Tim Calk, 3540 Pineridge, Houston, Texas, USA 77009; phone (713) 861-2263.

\$15.00 (U.S.)