

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

My Soul Thirsteth For God (Elohim)

Psa. 42:2)

The essence of living success is to keep the mind focused on God Himself—not merely, be it noted, on His works or purpose or service. It is possible to miserably fail by allowing the means to obscure the end—or even become the end.

It is possible to work intensely all day with great enthusiasm in the “service” of God, without even thinking of God Himself at all. That “service” is as useless as a papist’s beads, or blind Israel’s dead, wooden rituals. All that we do must be consciously centered upon and directed toward God Himself, as a Person, in intense love—just as the natural mind, amid all changing circumstances and activities, will gravitate irresistibly and obsessively toward the one person upon whom its affection is fixed.

What we think and say and do in a few moments of relaxation at the end of the day may be a much more accurate revelation of our character and personality than the whole day’s virtuous and laborious but perverted self-satisfying “service” to God.

God seeks—not great works—but our simple faith in and all-absorbing love of Him. These will, if real and true, inevitably bring forth the greatest works we are capable of: but the works are the by-product—the central essence is personal, conscious, love and remembrance of God.—G.V.G.

Boaz

What a beautiful and godly example, although a mighty man of wealth! No mere pleasure-seeker or time-server, but an industrious worker on the land. His own foreman and manager. Thoroughly “at home” with all his employees (Ruth 2:14). Not the lofty airs of an aristocrat, but possessing the dignified bearing of a thoughtful and interested master. Religion a part of his business—his meat and drink (see Ruth 2:4).—F.G.J.

“**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.”

MESSIAH THE PRINCE

“At that time shall Michael stand up, the great Prince which standeth for the children of thy people” (Dan. 12:1).

It is profitable to consider the titles given to the chieftain in the prophecy of Daniel who is to deliver Judah, and break the adversary in pieces. In chapter eight he is designated by two titles; the one, Sar-hatz-zavah, Commander of the army (v. 11); and the other, Sar-sahrim, Commander of commanders, or Commander-in-Chief of the army (v. 25).

In chapter 7, the Son of Man and the holy ones, and their people, are introduced upon the arena of the Dragon-power, with judgment given to them for its destruction; but the military relation they were to sustain towards one another in the work, though it might be inferred, was not expressed.

In the chapter (8) before us, however, this deficiency is supplied: the Son of Man is styled Commander-in-Chief; the holy ones, Commanders; and their people, the army of the heavens. Thus, a military power is prospectively prepared for the work of destroying the armies of the Gentiles when, as in Joshua's day, Israel shall be commissioned to go and possess the Holy Land, and subdue the kingdoms of the west.

The Bible is full of testimony to this effect, which in the New Testament is pictorially illustrated. There the Commander-in-Chief is represented as a King and General riding a white horse, clothed with a vesture dipped in blood, and a sharp sword going out of his mouth, that with it he should smite the nations. This symbol is declared to be representative of the King of kings, and Lord of lords, who judges and makes war in righteousness, and treads the winepress of the fierceness and wrath of Almighty God (Rev. 19:11-16).

In another chapter, he is styled “The Lamb.” Speaking of the papal kings of the west, the Spirit says—*“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings”* (Rev. 17:14).

As to the person represented by the Lamb, he is defined as one that had been slain, and had redeemed his companion kings and lords from among Israel and the nations (Rev. 5: 6-10). No person intelligent in the Scriptures can deny that *these symbols are representative of Jesus Christ in the character of a Royal*

Military Commander in active service against the armies of the Gentiles.

The white horse that bears the Conquering Hero is Judah; and the “sword going forth from his mouth’ is Ephraim, or the Ten Tribes of Israel; as is proved by the following—“*Yahweh of armies hath visited the house of Judah, and hath made them as His GOODLY HORSE in the battle: and they shall be as mighty men who tread down their enemies in the mire of the streets in the battle; and they shall fight, because Yahweh is with them*” (Zech. 10:3-5).

Israel is Yahweh’s inheritance, therefore thus saith Yahweh—“*Thou art My BATTLE-AXE and WEAPONS OF WAR; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers*” (Jer. 51:19-23).

“*Behold, I will make thee a new sharp THRESHING INSTRUMENT having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.*

“*Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel*” (Isa. 41:15-16).

“*I will render double unto thee when I have bent Judah for Me, filled the (Judah) BOW with Ephraim (as the arrow), and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Zion) as the SWORD of a mighty man.*

“*And Yahweh shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning: and Adonai Yahweh shall blow the trumpet, and shall go forth as whirlwinds of the south*” (Zech. 9:13-14).

In these testimonies things are affirmed that *have never come to pass since they were written*. Judah has never been since then Yahweh’s goodly horse in the battle, fighting because He was with them, and seen over them. Instead of Israel breaking in pieces the nations, destroying kingdoms, and reducing the empires of the Gentiles to chaff, they have been themselves the broken and destroyed.

What is here testified remains to be accomplished in the simultaneous breaking to pieces of the gold, the silver, the brass, the iron, and the clay of Nebuchadnezzar’s Image; and the reducing them to the likeness of the chaff of the summer

threshingfloors: and in the overcoming of the armies of the Beast and the kings of the Latino-Greek dominion. In this war, which will be the last on the Babylonian earth for a thousand years, "Israel will do valiantly" (Num. 24:18), as the goodly horse and sword of the Mighty One, as represented in the Apocalypse of John.

The commanders of whom the Lord Jesus is the royal chief, are represented as his body-guards, or staff, in the apocalyptic vision. They are there styled *ta strateumata*, the body-guards in the heaven that—"*Follow him upon white horses, clothed in fine linen, white and clean*" (Rev. 19:14).

As they are his associate commanders of Judah, their king's goodly horse, they are fitly represented as all riding horses similar to his. The Commander-in-Chief's vesture is dipped in human blood; because before the things represented in the nineteenth chapter, he had trodden the winepress alone, and stained all his raiment at Bozrah (Isa. 63: 1-4), when he shatters the Russo-Gogian Image into fragmental parts, previous to "breaking them to pieces together."

After the overthrow at Bozrah, he prepares to subdue the West; and in this preparation he summons his soldiery to the conflict under his companions in arms his joint-commanders of Israel. Until the battle of Bozrah, their vestments are unstained with the blood of the enemy, and therefore represented simply as emblematic of their character. To be clothed in "fine linen, white and clean," is significant of the wearer's righteousness. This is the interpretation put upon the symbolic raiment in the eighth verse of this chapter; for, speaking of these holy ones as constituents of the Bride ready for union with the Lamb, it is there written—"*To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is (or represents) the righteousness of the holy ones.*"

They therefore who are represented as clothed with this figurative raiment are the holy ones spoken of in Daniel; and prepared to go forth with Jesus as the One Yahweh, to judge and make war in righteousness. They are the lords, and kings of whom he is the Lord and King—"*the called, and chosen, and faithful that are with him*" (Rev. 17:14); the—"*Redeemed from among men, who follow him whithersoever he goeth*" (Rev. 14:1-5).

In Daniel 9, as we have seen, this great Commander of

heaven's forces against the Russianized Graeco-Latin confederacy occupying the Holy Land, is styled the Holy One of holy ones, which is equivalent to the Most Holy of them.

He was to be anointed by the Spirit of Yahweh, which was done at his baptism in the Jordan. He was therefore the Anointed Most Holy One of the Father, Who had constituted him the heir of the throne of His Kingdom of Israel.

For this cause he is styled *mahshiach nahgid*, the anointed prince royal; or as in the common version, MESSIAH THE PRINCE. In the twenty-sixth verse in one sentence he is termed the Anointed One; and in another simply *nahgid*, or prince royal. In the Syriac version, "the anointed prince royal" is expressed by "the Anointed One the King," as though it were *melekh* instead of *nahgid*. But, I conceive, that there is all the difference between *melekh* and *nahgid* as that existing between the heir-apparent and the king upon his throne.

Till the Anointed One ascends the throne of his father David he is Prince Royal, or king expectant, not king in fact. It must be so; for a *melekh*, or king, is *one who reigns*, and not one who expects to reign. This distinction is maintained by Jesus himself in the twenty-fifth of Matthew. In verse 35 of that chapter, when speaking of his appearing in glory to sit upon the throne of his glory, he styles himself simply "the Son of Man"; but when he possesses that throne, and invites the blessed of the Father to occupy the kingdom in verse 34, he terms himself "the King."

But, if *Sar* mean "prince," in the sense in which the Son of Man is a prince royal (as the common version renders *nahgid* and *nahsi*, as well as *sar*), why is he not styled the "anointed *Sar*"? If the revelator did not intend to convey distinct ideas concerning the Son of Man, I do not see why these *three words* should be all applied to him. King James' translators discerned no reason for the employment of these various words; so they rendered them all by the one word, "prince."

But I see no reason to follow their example. I take it rather that there was design in the variety; each word being adapted to the Son of Man in the part he was represented as enacting at the time; thus, while breaking the Russo-Gogian confederacy he is called *Sar* ("Head Captain, General"—Dan. 8:11,25); when making expiation for iniquity his military character is veiled, and he is styled the anointed most holy one, or *nahgid*

(“Anointed Leader”—Dan. 9:25-26); and when elevated to the throne in Israel, he is termed *nahsi* (“Exalted”—Eze. 37:25, and chs. 44 to 48). So that a *sar* anointed becomes a *nahgid*; and a *nahgid* elevated to his throne a *nahsi*.

This verbal criticism is in harmony with after developments. At the end of the sixty-nine heptades, or 483 years, John the immerser heralded the approaching manifestation of a royal personage, a *nahgid*; not of a military commander, or *Sar*, but of the future majesty of the kingdom of the heavens. The Son of Man was to appear as the rightful claimant of David’s throne and the Holy Land; that is, to establish his right to it; not to gather Israel to his standard at that time for a contest with the Latino-Greek Little Horn, then “waxed exceeding great.”

The time had not come for that, as he told Pontius Pilate. He came, not only to prove his claim, but to *bring the Abrahamic Covenant into force by his death and resurrection*; that by virtue of *it* he might afterwards rightfully lay hold of the sovereignty of Israel and the nations, and compel the latter by the edge of the sword to recognize him as king of all the earth.

No other conqueror by whom he will have been preceded since the days of Nimrod will have been able to prove his right to universal dominion by virtue of a legal instrument divinely attested and confirmed. Their right has been derived from their own swords; and they have reigned on the principle that “might is right; therefore keep who can.”

Israel’s Commander-in-Chief claims all existing dominions *by right derived from the Deity*; and proclaims his intention to meet them upon their own principle, and laying hold upon them with a strong arm, to wrest from them their thrones, and to keep them by his might.

Had Gabriel told Daniel that it should be 483 years to the Anointed *Sar*; he would perhaps have expected him in the capacity of a military chieftain within the 490 years.

And then, if Gabriel had added, the Anointed One shall be cut off, or “slain,” as the Syriac has it, he might have inferred, that he would be slain in battle.

But when he heard that he was to be put to death as prince royal, he would understand that it was in connection with the question of his right to the royalty, as we learn it really was from the testimony of Matthew, Mark, Luke, and John. He was put to death as prince royal (*nahgid*), not as *Sar*—as heir

of David, and therefore Israel and Judah's king.

Speaking of the prince, Gabriel said—*“The people of the prince that shall come shall destroy the city and the holy.”*

This refers to the “days of vengeance,” or “judgment to come,” preached by the apostles; and referred to by Jesus when he apostrophized the hypocritical Scribes and Pharisees—*“Ye are the children of them who killed the prophets. Fill up then the measure of your fathers. Serpents, generation of vipers, how can ye escape from the judgment of Hinnom's Vale?”* (Matt. 23:29-33).

Many of those who very properly reject the notion of the book of Daniel revealing nothing beyond the reign of Antiochus Epiphanes, as erroneously imagine that “the prince” was Titus the Roman general, whose troops destroyed the holy, and took away the daily, and cast down the truth, Mosaically typified, to the ground.

But Titus was certainly not the prince. He was *Sar* of the Gentile forces, not a *nahgid*; and no reason exists why this should be applied to any other person than the *Anointed Prince Royal* referred to in the context.

This was the prince, and the Romans were his people in the same sense in which Nebuchadnezzar and the Chaldees were the Deity's. When Yahweh sent Nebuchadnezzar and his forces against Judah and other nations to destroy them for their wickedness, they were the sword of Yahweh.

Speaking of this conqueror, He styles him—*“Nebuchadnezzar the king of Babylon, My servant.”* And in overthrowing Tyre, Yahweh says—*“The Chaldeans wrought for Me.”* And in their operations says—*“I will strengthen the arms of the king of Babylon, and put MY SWORD in his hands.”*

It was so with the Romans, although they knew it not. They wrought for the Prince Royal of Israel against rebellious Judah, who refused to acknowledge him as their king.

See the parable comparing the kingdom of the heavens to a certain king who makes a marriage for his son. After he is raised from the dead, messengers are sent to invite Judah to the marriage; but they took his servants and slew them—*“But when the king heard thereof he was wroth; and he sent forth HIS armies, and destroyed those murders, and burned their city”* (Matt. 22:7).

What armies were these which Jesus styles the king's armies?

There is but one answer that can be given—they were the Royal Father's, and therefore also the Prince Royal, his Son's; or in the words of Gabriel, "the people of the Prince."

This explains the meaning of "an army being *given* to the Little Horn of the Goat against the evening-morning sacrifice."

The Prince put them in commission for that work; and no doubt, though invisible, superintended the operations of the siege. Hence the coming of the Roman eagles against Judah's carcass (Deut. 28:26), as Moses had predicted (Matt. 24: 27-28; Deut. 28:50), was also the *coming* (Matt. 10:23), though not the *appearing*, of the Son of Man. If the Prince had not given the army against the city, the Roman eagles would have been stripped of all their feathers; and have met with a fate not less disastrous than the Assyrians of old.

The last place in which Messiah is mentioned in Daniel is where he is styled, "*Michael the great prince*" (Dan. 12:1).

Here the word is *Sar* not *nahgid*, as might be expected, seeing that the passage speaks of the time when the Russianized-Latino-Greek confederacy is to be broken on the mountains of Israel by Judah's king. The phrase would have been better rendered "Michael the great Commander," whose name well expresses his omnipotence, signifying, "Who like to POWER?"

Because Gabriel in Daniel 10 speaks of a contemporary angel whom he calls Michael, some there are who think that Michael the great commander is he. But the identity of name is no proof that the same person is referred to in both places. Michael who aided Gabriel against the Angel-Prince of the kingdom of Persia was no doubt the *angel-sar* Yahweh appointed over Israel in the days of Moses, of whom He said—"Beware of him, and obey his voice; for My Name (or divine power) is in him" (Ex. 23:20-21).

But in the time of trouble this angel is superseded by Jesus, who is the great power of Deity, and therefore styled "Michael the great commander."—1960 Berean

"How much of the Truth may I give up without imperiling my salvation?" NOT ANY. The Truth is our city of refuge: in it we are safe. Immediately we wander outside of it, our life is in danger. A few hours spent on Paul's writings, provided we are open to conviction, will assure us upon this point.—R.R.

Voyage To Australia And New Zealand

And Other Lands

(Continued)

I have exceedingly enjoyed my reading this morning, especially Isaiah. It is ravishing to hear our own God speak such loving things to Israel, though mixed with reproof.

Though we are not Israel after the flesh, yet having been adopted through Christ, we are as much Israel as Moses or Joseph, or any other of the obedient sons (*here plunges in another great wave, flooding the deck and rushing out at the scuppers*), sons of Jacob. Therefore all these glorious messages are to us.

What a treat it would be to read them with friends of God on board, notwithstanding the rush of many waters. The day is coming when, without weakness, weariness, obstruction, or fear, we shall feast on boundless love, for God is love.

No talk with anybody on board yet, except the doctor. In fact, there scarcely is anybody. The company is small, and most of them are victims of Neptune, so that I have the ship nearly all to myself, which is very nice.

(You selfish man! No, It is because of what people usually are. I would enjoy godly company: but here are the children of the devil. I heard one salute another this morning. It was like the clack of a crocodile's jaws—no music, no soul, no grace, no kindness. What an impoverishing service is the service of the devil).

The only other person than the doctor with whom I have exchanged words is the sailor in charge of the quarter-deck. He saw paint on my coat—patches of white paint—the hull of the vessel is painted white: I got it I expect while leaning over the rail, waving farewells. The said sailor volunteered to rub it off, also from vest, with kerosene: but in some inexplicable way, it has come on again.

As some of the sisters said, I want sister Roberts to look after me. True: in due time I shall have that privilege again, if the Lord will; am rather helpless in some matters by myself.

* * *

Saturday, June 13th, 1896—The sea was uncomfortably rough yesterday, the boat pitching too violently to make walking a pleasure. There was very little wind, which made it seem strange there should be so much commotion in the water.

Today it is not much better, rather worse if anything. The sky is angry-looking: inky-black, between lightish clouds, with pale-greenish blue streaks here and there. This aspect of the sky is principally behind us. Ahead, also, it is troubled-looking, but not so much so.

During the night, a great sea came tumbling aboard with a noise of thunder, and swilled into my cabin, soaking many of my things. I wondered how the water managed to get in, and found it came through an open ventilator at the top of the wall. My cabin is at the forward end, looking upon the main deck, not far away from the bow, so that it is liable to get the benefit of every sea that is properly shipped.

It was just midnight, and I had begun to dose off. The rush of the imprisoned waters, backwards and forwards, as the vessel heaved up and down, was not quite delicious. It was what we have come to understand as “a state of things.”

After a while the water got away through the scupper-holes, and there was no serious renewal. One never knows at the moment how serious matters may become, so that it is more gruesome than it looks after you have got through it. I think we must have gone through a storm during the night, from the look of those clouds behind us.

Things are a little bit quieter now, but my cabin is uncomfortably wet, with soaked articles hanging about. Several articles of needful attire are *hors de combat*—among others a tie that had the recommendation of being easily put on, but had the drawback of making me look clerical, covering all my shirt breast. To be mistaken for a clergyman was not at all agreeable.

There is a return of white breasts and pin-sticking affliction. Well, we cannot escape tribulation while the present state lasts. It only changes shape.

I have just been having my reading on deck, and having enjoyed it so very, very much—I cannot say which part the most.

Peter is most comforting as to the afflictions we are called on to endure. There is a difference between us and the persons to whom he wrote. They had to do with open persecutors, who “blasphemed that worthy name by which we are called.”

We have to do with the scowls and avoidances of men who acknowledge Christ according to their light. In some respects

this makes it worse to bear. We have the misfortune or happiness (according as we reckon it) to live in an age of corrupt Christianity, when there is neither the bracing vigour that comes with open persecution, nor the helping comfort that ought to come with a universal profession of the name of Christ.

The whole community, while professing to be Christian, are away from God's own book, which they either do not heed at all, or make void by the commandments and traditions of men.

We are helpless in the matter. We could accept reprobation if it would bring the world to God. It is not we who have appointed the Gospel of the Kingdom as the power of God unto salvation, or who have denounced a curse on those preaching any other. It is not our invention at all. We simply believe and submit, and sorrowfully recognise the position of Christendom. But we may be of good cheer. We are on God's side, and His words to us by our reading today are, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that *when his glory shall be revealed, ye may be glad also with exceeding joy.*"

I have got a step further with the ship's doctor. Last night we got distinctly into the stream of Scriptural things. I told him much. He wants to read *Christendom Astray*, which I have handed him.

* * *

Sunday, June 14th, 1896—A little like yesterday: dull, foggy, with occasional rain, but the sea is smoother, and the forward horizon brighter, as if we were sailing to sunny lands: the state of the case spiritually also.

After breakfast, I went on the hurricane deck (all to myself), and had my reading, and such a free and pleasant exercise in singing and prayer. I observed several glistening pearls in the reading—

1) "*I have chosen thee in the furnace of affliction.*" How helpful in our deepest miseries to think that God is not angry with us, or forsaking us, but only putting us through exercises necessary to make us more pleasing to Himself.

2) "*Be clothed with humility.*" How beautiful and healing for others is the modest deportment of a son or daughter of God: how ugly, distressful, and blighting is the pride of the merely natural man. The world is full of it. But the world will shortly be destroyed, while he that doeth the will of God shall endure for ever.

3) "*Casting all your care upon Him, for He careth for you.*" If we could remember this at all times, we should never be distressed.

"Underneath (out of sight, but *there*), are the everlasting arms." Yet it is needful that we be distressed sometimes that He may work in us His work of enlightenment and humiliation. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." He lifts the cloud sometimes even now, and we see His smiling face.

4) "*The God of all grace hath called you to His eternal glory, by Christ Jesus.*" Oh, if we could have our minds always open to this brightness through all darkneses beyond. It is there, though concealed often from our vision by the fogs and clouds of human weakness.

It will yet burst, like the long-concealed sun through the clouds, and fill the rejoicing earth as the waters cover the sea. This is God's own voice. His children hear and are glad. But they have to "suffer awhile," to which they are resigned in hope.

* * *

Monday, June 15th, 1896—Today is brighter. Though there are clouds in the sky, the sun is out which makes it cheery. It is a pleasant change from the fog and the rain of the last few days. Nevertheless, there is a high wind and the water is rough, but I think not so rough as it was. The sea is not coming on board.

Last night, at dinner, I had another long talk with the doctor, who, I think, is beginning to be impressed. We became so absorbed, that "I forgot to eat my bread," to the doctor's amusement and of waiters and fellow-passengers (the few within hearing reach) the same. I know not if it will come to anything, but I do my duty.

There was no "service" during yesterday. I suppose it was considered the company was too small. There is a cleric on board to whom I was introduced by Count de Rossi before we commenced the voyage, but I have not sought or accepted his company. What is there in common between a priest of Baal and an obedient believer of Moses and the prophets?

I begin to experience a little of the limpness that comes with unaccustomed meals and ways on board ship: but this wears off when I get ashore, and brings a certain reaction of health.

I am not so bad as usual, and will no doubt be all right when I return to England.

I have just had my reading on deck. How delightful! Here are a few gems—

1) "*They shall not be ashamed that wait for me.*" Why? "Kings shall bow down to Thee with their faces towards the earth, and shall lick the dust of Thy feet . . . *All flesh* shall know that I am thy Saviour."

Though this is spoken of national Israel, it applies in its first force to those who are the kernel of that national Israel—viz., the King of Israel and His brethren and sisters, and therefore to us, if the Lord be pleased to accept of us. Unspeakable exaltation awaits if we patiently continue to suffer with him, "humbling ourselves under the mighty hand of God that He may exalt us in due time."

2) "*That ye may be able after my decease to have these things always in remembrance.*" In this we differ from the so-called Christian people round us, who not only do not have these things always in remembrance, but do not have them in their *knowledge*. It may be a denial sometimes to live always on manna, but it is only while we are in the wilderness, and it has a purpose (Deut. 8:3). When we reach the land of promise, God will bestow every good thing.

3) "*Sure word of prophecy whereunto ye do well that ye take heed.*" How foolish the clergy would appear if Peter were to reappear and utter this sentiment. His absence makes no difference. The wise have become fools, and the children are not to be deceived by them.

4) "*Add . . . virtue, knowledge, temperance, patience, godliness, brotherly-kindness, love.*" What a string of pearls! How lovely would all brethren and sisters be if all came up to the standard of the calling to which they are called. Yet it is written: "If any man have not the spirit of Christ, he is none of his."

* * *

Tuesday, June 16th, 1896—Another bright day, but wind high and sea rough, and the salt spray dashing over the vessel. Am better today than yesterday. I think I am going to escape the disorder that I feared.

The days are nicely divided. I have a *Daily News* in the afternoon: Gibbon before dinner. Writing forenoon and night,

and walks on deck three or four times a day. Bath every morning: pleasant talks at the table and any time the pure privacy of my large state room, if I wish.

So you see the voyage is turning out according to anticipation, except as to the smooth seas, which, as yet, are a matter of hope.

Tomorrow we are due at the Fiji Islands, where I am told (by brother Payne, before leaving Sydney) a coffee-planter, of the name of Swanston, is likely to come on board in search of me to be baptised. In some way, our literature has got into the island. Brother Payne had application from the island for *Christendom Astray*. Perhaps it is *Review of Reviews* advertisement. I shall ascertain if said coffee-planter turns up.

I have been applied to this morning to have my name put on the programme for a concert, readings, etc, tomorrow night, but I told them I would prove a wet blanket, which they did not understand. If they press me hard, I may give them a reading from "*Gathering Storm*."

A gem from today's reading:—Samson "*wist not that the Lord was departed from him,*" and so fell into the power of the enemy. When the Lord is with a man, he is invulnerable, except as the Lord permits for his own ends.

Now in same day's reading (not perhaps strictly according to *Companion*, as having had to give mine away to one needing, I have been reading by guess) we have the Lord's invitation to those who may be walking in darkness: "Let him *trust in the name of the Lord and stay himself* in his God." "The Lord is with us while we are with him," shall we not "be with him."

I trust fully? Yes, but this means insulation from many of the ways of man which lead far, far away from Him.

* * *

Wednesday, June 17th, 1896—Morning bright, windy and rough. The jerky motion of the vessel is disagreeable as she tears her way through the tumultuous waters.

After breakfast I had my reading on deck. Among other gems, secured this: "Hereby we do know that we know Him if *we keep his commandments*."

This rule condemns the world and that part of the world that is called the church. "His commandments" are—"Believe the Gospel; be baptised: break bread in remembrance: love

one another: resist not evil: do good to them that hate you: do all things whatsoever I have commanded."

Trying the people around us by this rule enables us to be sure they are out of the way. Does it not, on the other hand enable us to say: "We know him?" If so it is not wrong to glory in this: God Himself has given us the warrant, "Let him that glorieth glory in this, that he understandeth and knoweth me."

We are due at Fiji today. When I had got thus far, the engines stopped, so I thought we must be there, and folded my things and went on deck. But there was no land in sight. There was hammering in the abysmal depths of the engine-room. So it was evidently a case of further repairs. In a few minutes, the engines started again, and on we went.

I had a delightful read of some home letters. One of Eusebia's made me laugh outright. Till lunch I read Gibbon on deck, after that rested, during which the steamer whistled, from which I knew we must be drawing near Fiji.

I went on deck with brother Walker's binos, and so it was. But it was different from expectation. When we talk of the Fiji Islands, we think of little clumps of palm-covered land in the glassy ocean and clear sky of the tropics.

Instead of this, the sea was rough, the wind high, the sky dull, the land nearly concealed in fog, and instead of manifest islands, a long mountainous coast like any continent, stretching right and left as far as the eye could see.

No wonder. The island-in-chief, which we were now approaching, is 90 miles long, and 50 miles broad, with ranges of tree-covered mountains in all directions. The mountains are very high, dark, jagged and volcanic-looking. In another half hour or so, we drew near to land.

The fog dispersed as the evening advanced, and the sun shone out, and sent broad shafts of light down through dark and threatening cloud masses that rested on the mountain peaks, with a very striking effect.

We sailed straight into Suva harbour—Suva being the capital of the island. The harbour is a very shallow and primitive affair. We had to go round a long sandbank to the left, and into a small estuary, apparently formed by the mouth of a river. The land was wooded to the water's edge, and the hills behind clothed with trees to their very tops. Among the trees near the shore line were straggling lines of one-storeyed houses.

This was Suva, the capital. There were no wharves, to which ships could draw up but merely a wide sheet of smooth water in which they could come to anchor. Outside in the distance, at our skyline, we could see a long line of surf breaking against an elevated breach.

In the Harbour was a British gun-boat, also a passenger steamer, decked with flags in honour of the Governor's arrival on board the *Miowera*. These ships fired salutes as we passed in, and the red-jackets on board the gun-boat presented arms.

When we came to anchor, we were quickly attended by boats, which took off the Governor and other passengers amid cheers. The boats were manned by natives—fine, brawny, bronzed-coloured men, nearly naked—with bushy heads of hair brushed up into a great size, and evidently dyed.

The *Miowera* was to stay eight hours, which would have given me an opportunity of going ashore, but I was blocked by expecting the coffee-planter, spoken of before. Some strangers came aboard as soon as we arrived, but no enquirer for me. Still, as the arrival of the *Miowera* would take some time to be known, I could not be sure that he would not come at any moment during our stay: so I decided to stay on board. (The planter did not come).

The captain and most of the people were ashore, and the rest of us were left with stewards, sailors, and natives, jabbering and shouting, and making noises as they unloaded cargo. We expect to sail during the night: so I will go to bed in port, and awake out at sea. (*To be continued, God willing*)

The Way Of Peace They Know Not

By BROTHER G. V. GROWCOTT

"In the day when I cried, Thou answeredst me, and strengthened me with strength in my soul" (Psa. 138:3).

There are many sordid and unlovely chapters of Israel's history recorded for our guidance, and as illustrations of the depths of which unlicensed human nature is capable, but there are few more miserable and uselessly evil than the career of Jehoram recorded in 2 Chronicles 21.

His first act was the murder of his own brothers in order to remove any possible rivals for his throne. He then set himself purposely to work evil, after the example of Ahab whose daughter he had married.

Soon Edom revolted against him and broke away, and then Libnah. He compelled Judah to practice the abominations of idolatry, and brought thereby a great plague upon the people. The Philistines and Arabians broke in upon him and took away his wives and his sons and all his treasures.

Before he was forty, God smote him with a loathsome and incurable disease which two years later brought him to a miserable death. The customary memorial rites of respect were pointedly omitted in his burial, and the final words recorded of him are that he *“departed without being desired.”*

An eloquent commentary upon the hopelessness and purposelessness of fighting against God and of laying out a course in opposition to Him.

Such a career can lead to nothing but final unhappiness and frustration. This is so well illustrated by this short life-sketch of Jehoram. A picture without a single bright or wholesome ray. A dismal, meaningless life, and nothing to mark his departure but relief.

Much of his wickedness is attributed to the influence of his wife. This woman, Athaliah, was the daughter of Jezebel, who exercised such malignant control over the weak Ahab—Jezebel, the symbol of wickedness and ungodliness. Verse 6—

“And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had Ahab’s daughter to wife.”

The influence of a woman over a man may be tremendous, either for good or evil. It is a power that is unique. Applied in the right direction it can work wonders of transformation, and the quiet, patient operation of this power for good may be many a woman’s crown of salvation. But it is a two-edged sword, and Athaliah portrays the other edge. How important, then, is marriage *“in the Lord”!*

They were a well-matched pair—miserable, vicious and inhuman. Athaliah comes into unsavory prominence after her husband Jehoram’s death—

“Forty-two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem.

“His mother’s name also was Athaliah the daughter (granddaughter) of Omri.

“He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly” (2 Chr. 22:2-3).

The miserable and untimely end of Jehoram had no sobering effect upon Athaliah. She had gone too far.

Again she appears in the story when Ahaziah is slain by Jehu, whom God raised up to execute judgment upon the wicked rulers of both Israel and Judah. Ahab, her father, has already been slain in battle at Ramoth-Gilead, but the avenging hand of Jehu falls upon her son Ahaziah, her brother Jehoram the king of Israel, and her mother Jezebel. Then (22:10)—

“When Athaliah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.”

These would be her own children and grandchildren. There are no limits to a course of evil, once the restraints of justice and wisdom have been cast away.

For six years she ruled alone over the house of Judah, the sole survivor, with one exception, of her house and family. Then she comes before us for the last time.

One infant son of Ahaziah had been hidden from her murderous designs by Jehoiada the high priest. Feeling that the time is ripe to end Athaliah’s wicked usurpation of David’s throne, Jehoiada brings the child Joash out of concealment and crowns him king.

Athaliah, taken by surprise, rends her clothes and cries, “Treason” But the uprising had been well-planned, and she finds herself betrayed. “Then”—

“Jehoiada the priest brought out the captains that were set over the host, and said,

“Have her forth of the ranges: and whoso followeth her, let him be slain.

“So they laid hands on her, and when she was come to the entering of the horse gate by the king’s house, they slew her there” (2 Chr. 23:14, 15).

* * *

Jehoram and Athaliah—unhappy, lamentable failures, and tragic ends. What would lead them to such a course of life, bringing neither happiness nor peace to themselves or others? Isaiah says (59:7-8)—

“Their feet run to evil, and they make haste to shed innocent blood:

“Their thoughts are iniquity; wasting and destruction are in their paths. The way of peace THEY KNOW NOT.”

The answer lies in the last phrase, *“The way of peace they know not.”* Apart from the knowledge and application of the way of peace, such is all human kind. These extreme examples

of viciousness and depravity confront us vividly with the statement of the Spirit through Jeremiah (17:9)—

“The heart is deceitful above all things, and desperately wicked: who can know it?”

This pronouncement may seem rather harsh as we casually view the life of an orderly, “civilized” community. But in such a community there are many restraints that preserve a misleading surface appearance of tranquility.

Remove the artificial restraints of law, custom and the fear of consequences, and irritate the passions a little, and the animal that is in all human beings is immediately apparent, and once it has tasted blood it will go on to incredible excesses of violence and viciousness.

Human nature is basically selfish and vile: until this is realized and confessed, it cannot be combated or controlled. As long as it is glorified, defended or excused, or its evil effects minimized, there’s little hope.

Paul fully realized the vital importance of an unreserved acceptance of this basic truth, and the first three chapters of his principal epistle, Romans, are devoted to relentlessly driving this point home, both to Jew and Gentile. His analysis of the flesh is piercing and unvarnished (Rom. 7:18)—

“For I know that in me (that is, in my flesh) dwelleth no good thing.”

This is the Deceiver of whom he constantly warns us to beware. Of himself he said (1 Cor. 9:27)—

“I keep under my body, and bring it into subjection: lest I should be a castaway.”

If he hadn’t kept it under, he would have been a castaway. The promise is always *“To him that overcometh,”* and *him only*. Paul did not plead weakness as an excuse for failure. He knew he was weak, and could of himself do nothing, but he knew too that adequate strength had been promised if his faith would reach out and take hold of it (Phil. 4:13)—

“I can do ALL things through Christ which strengtheneth me.”

That was his secret, and that has always been the secret. The faithful men whom Paul lists in his epistle to the Hebrews were not supermen, but they knew the secret of POWER THROUGH FAITH. And so—

“Out of weakness they were made strong” (Heb. 11:34).

Isaiah records (40:29)—
*“He giveth power to the faint; to them that have no might
He increaseth strength.”*

David says (Psa. 105:4)—
“Seek the Lord and HIS strength.”
“Blessed is the man whose strength is in Thee” (Psa. 84:5).
*“The God of Israel is He that giveth strength unto His peo-
ple”* (Psa. 68:35).

*“In the day when I cried Thou answeredst me, and strength-
ened me with strength in my soul”* (Psa. 138:3).

This task of subduing the flesh by the power of God is the principal task of life.

*Preaching to others must rest upon the foundation of evi-
dence within ourselves.* Our primary witness for God is action,
not proclamation. It is notable that Jesus chose a light rather
than a trumpet as the symbol of our witnessing to the world—

“Ye are the light of the world” (Matt. 5:14).

*“Let your light so shine before men that they may see your
good works, and glorify your Father in heaven”* (verse 16).

He is concerned, we notice, that men should *see* our good
works, rather than that they should *hear* our good words. The
latter is necessary, but its whole power for good depends upon
the former.

These characters, Jehoram and Athaliah, are not recorded
because they are exceptional, but because they are typical.
They are ordinary human nature operating without restraint
and in positions of Power. They illustrate the results of the
reactions of the flesh if allowed to dominate the life.

Little sins logically demand bigger ones. If the course of life
is in the direction of the flesh, then the degree of evil is but a
matter of opportunity and circumstance. If we deceive, we
might just as well murder, and we would if we were not afraid
of the consequences.

Unkindness, selfishness, inconsiderateness, ill-temper, irri-
tability are merely undeveloped buds on the selfsame tree
that brings forth murders and adulteries and all manner of
violence. The one points logically to the other, and only fear
draws the line. Paul says—

*“Look diligently lest any man fail of the grace of God; lest
any root of bitterness springing up trouble you, and thereby
many be defiled; lest there be any fornicator or profane per-
son as Esau who for one morsel of meat sold his birthright.*

“For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (Heb. 12:15-17).

That is the point. If any “*root of bitterness*” be permitted to spring up and grow unchecked, we may, like Esau, come to a time when it is found to be too late to change, though we seek it carefully with tears.

We have several examples of God stepping in at a certain point and hardening a man’s heart in a course of evil so that he can no longer return and chastening him with a whip fabricated out of his own sins.

Very often it is those forbidden morsels of meat which men toy with which are found, strangely but quite logically, to be made the very means of punishment.

Israel tempted God and murmured for meat, and they were surfeited with meat until it nauseated them and created a plague that slew them. And the name of the place was called, The Graves of Lust.

In all this, two lessons are clear. The first, that we are free agents, and masters of our own destiny—*up to a point*. And it is God Who determines that point. He sets the time when it is decreed: Too Late.

And the second lesson: Sin is not a matter of degree but of principle. That is why God demands all or nothing. Not of course that He requires perfection, but He requires an uncompromising hostility and distrust of the flesh throughout.

If the principle is sacrificed in even the smallest matters, the whole position is given away. As James reminds us, He that gave the commandment against murder gave also the commandment against respect of persons. To condone any offense is to condone all.

Absolute perfection can never be humanly attained, but must always be aimed at. To make the standard any less is to destroy the standard altogether. To plead weakness is to give the lie to God, Who said, through Christ (2 Cor. 12:9)—

“MY STRENGTH IS SUFFICIENT FOR THEE.”

May God in His love grant us the inestimable blessing of increasingly perceiving, overcoming our follies and growing out of them—up and into full spiritual wisdom and maturity.—G.V.G.

“Lord Thou Hast Searched And Seen Us Through”

A FRATERNAL GATHERING ADDRESS ON HYMN 41

My dearly beloved brethren and sisters in the glorious Hope of Israel.

Our *Hymn Book* is so very important to us. Our opening hymns bring us together in sweet harmony with each other and to the meetings that we hold. The other hymns: for the exhortation, breaking of bread and the closing hymn, they are all so important, and play a great part as we assemble together each first day of the week.

Our *Hymn Book* goes back to the time of our bro. Robert Roberts, when Christadelphians sang hymns from the first *Hymn Book* called “*The Golden Harp*” in 1864, and then it was followed by a larger *Hymn Book* in 1874.

Bro. Roberts was involved in the words and music of both of them. Our bro. Growcott said in the *August Berean* for 2013, “we cannot help but think of bro. Roberts and his vast labours and accomplishment for the people of God in these last days. The preparation of our *Hymn Book*, containing fifty of the Psalms is one of the most powerful works bro. Roberts did for the Truth and the brotherhood.” These appropriate words certainly tell us of the value of hymns.

We can even go back to the time of Christ, in the Gospel record of Matthew 26:30—

“And when they had sung an hymn they went out into the Mount of Olives.”

We can go back even further to the time when Moses and Israel sang a hymn of thanksgiving to Yahweh for bringing them safely through the Red Sea (Ex. 15:1, 20)—

“Then sang Moses and all the Children of Israel this song unto Yahweh, and spake saying, I will sing unto YAHWEH for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea . . . And Miriam the prophetess, the sister of Aaron, went out with a timbrel in her hand, and all the women went out after her, and Miriam said, Sing ye to Yahweh, for He hath triumphed gloriously.”

We must not say, ‘Well, I don’t have a good singing voice,’ for we are told by the psalmist (Psa. 66:1, 2) to “*Make a joyful noise unto Yahweh,*” “*Sing forth the honour of His name: make His praise glorious.*” He knows what sort of a voice we have.

He knows our thoughts even before we think them.

But before we continue, we need to speak of how important our *Hymn Book* really is to us and our meetings. We have hymns of prayer to our Heavenly Father, and by the way, what is a hymn but a musical prayer to the Father? We have hymns of thanksgiving, hymns of praise, exhortational; and we could go on for we have hymns for every occasion, so our hymn book is very important to bring us together as "ONE".

The hymn that was chosen to start our gathering is Hymn 41, that we have just sung—

"Lord Thou hast searched and seen us through; Thine eye commands with piercing view, Our rising and our resting hours, our hearts and minds with all their powers."

Now, in the 139th Psalm which our presiding brother read for us, from which this hymn is taken, we read—

"O Yahweh, Thou hast searched me and known me. Thou knowest my down-sitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways."

We will notice that this hymn 41 is entitled—"The Deity," and so is this Psalm or prayer given by David to the chief musician. David is giving a musical prayer to Yahweh, for His all-seeing providence toward him. David, the sweet Psalmist states—

"Thou hast beset me behind and before, and laid thine hand upon me."

And we read further in the 139th Psalm—

"Thou knowest my down-sitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down."

So David, the Sweet Psalmist is saying that the Father watches over him from when he wakes to when he goes to sleep, showing that His hand is continually upon him. And has He not laid his hand upon all of us, at some time or another?

We did not come into the Truth by chance, brethren and sisters. The Father saw something in each of us that He could work with—that He could fashion and mold to His requirements. Not everyone, sadly, brought up in the Truth necessarily comes to the Truth. They are probably not for the Father's use.

Our hymn says, "*Our rising and our resting hours, our hearts and minds with all their powers; our thoughts before they are*

our own, are all to Thee distinctly known.” In fact, He watches over us all the time, and this is a good thing for it shows that He cares for us continually.

David says in Psalm 34:7, 8—

“The angel of Yahweh encampeth round about them that fear Him and delivereth them.

“Blessed is the man that trusteth in Him.”

He goes on to say (Psa. 139:7)—

“Wither shall I go from Thy spirit? or wither shall I flee from Thy presence?”

We cannot flee from the presence of Yahweh. Jonah tried that and ended up in the belly of a fish.

And in verse 8 he further exhorts us—

“If I ascend up into heaven, Thou art there. If I make my bed in hell, behold thou art there.”

This word “hell” he is using here is the word “Sheol.” So he is saying that we cannot flee from His presence even in the grave.

We also read in the 13th verse of this Psalm, *“For Thou hast possessed my reins.”*

Now the Prophet Jeremiah in his 17th chapter states—

“The heart of man is deceitful above all things, and desperately wicked. I Yahweh search the heart and try the reins, to give every man according to his ways” (v. 9).

David exhorts in Psalm 7:8—

“Yahweh shall judge the people: judge me, O Yahweh, according to my righteousness, and according to mine integrity that is in me. O let the wickedness of the wicked come to an end; but establish the just, for the righteous Elohim trieth the hearts and reins.”

Reins, brethren and sisters, are used to guide a horse in which way to go, and as long as the horse is in a line, then there is no need to touch the reins; but if he is wandering then you have to try the reins and get the horse on the correct path.

And it is the same with us. The Father has shown us the way, through His Word, and through the Lord Jesus Christ. The Messiah has walked faithfully to the end of his short life, not going to the left or the right, making his life a perfect sacrifice for sin. We have to walk in his footsteps, and sometimes we fail, but because of his life and his death we can be forgiven, if we sincerely ask forgiveness in his Name.

(To be continued, God Willing)

Current Events Fulfilling Prophecy

THE MIDDLE EAST DISINTEGRATING

The Middle East may be sliding toward a warlord era, with nation-states increasingly struggling to control all their territory and millions living under the rule of emergent local chiefs and movements.

Armed irregular forces hold effective power over growing areas of Iraq, Syria, Yemen and Libya where central government authority barely reaches. Motivated by religious ideology or regional separatism, they have grabbed oil facilities and weapons, imposed taxes or changed school curriculums, and fought each other as well as traditional armies.

“It is almost like the whole regional order that was built in the 20th century is collapsing,” Nadim Shehadi, associate fellow at the Middle East and North Africa Programme in London, said in an interview. “Non-state actors are ***filling the vacuum.***”

The failure of governments to provide security and basic services, ***in a region that holds more than half the world’s oil,*** is allowing extremist groups to thrive and ***drawing in external powers*** bent on stopping them.

It’s not clear whether interventions such as the U.S.-led bombing campaign in Iraq and Syria can put the pieces back together, said James Coyle, director of global education at Chapman University. Military operations will only achieve short-term gains, unless governments are “given legitimacy by the people through the provision of security and basic social services,” he said.

The Islamic State in Iraq and al-Sham (ISIS), which declared a caliphate on the territory it controls in Iraq and Syria, ***is the most visible challenge to the Middle Eastern system of nation states that emerged as the Ottoman Empire collapsed after World War I.***

“The problem in the Middle East is not a surplus of government, but a deficit,” said Coyle, who was also director of Middle East studies at the U.S. Army War College.—*Nat’ Post, 10/14*

The highlighted comments in the above quotation are wonderful indications that the Middle East is being prepared for a period of intense conflict, which strongly implies that the day of Christ draws near.

In Dr. Thomas’s exposition on Gogue, he mentions that

the ancient forebear of the Gogue of Ezekiel “became ruler in a time of confusion, because the native princes could not maintain order”—and concludes that, after the same manner, “weakness of the sovereigns, and anarchy of the people, will precede the de facto sovereignty of Gogue II also” (*Elpis Israel*, p. 431). This means that the leader of Russia (Gogue) will seize an opportunity to establish his own rule in an era of extreme turmoil (“*the sea and the waves roaring*”).

Moreover, we know from the prophetic word that “all nations” will be brought to the conflagration in the Middle East as God begins to execute the work of establishing His Kingdom (Joel 3:2; Zech. 14:2).

POLITICAL AGITATIONS

Rev. 16:12-16 is of significant import in Yahweh’s disclosure of events anticipatory of Christ’s return. There it says—

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And he gathered them together into a place called in the Hebrew tongue Armageddon.”

Those familiar with Dr. Thomas’s writings (we all need to strive to be) are aware of his discourse on the *Three Unclean Spirits Like Frogs* in *Elpis Israel* (p. 375). The linking of the democratic tenets of the French Revolution to the three centres of political intrigue (Rome, Constantinople/Istanbul, and Vienna) is unmistakable, and proclamations from these three cities have long since gone out to not only instigate war, but also permanently establish a strong political tendency in all affected individuals to stand up against their political masters.

This constant spirit of agitation (leading to warfare) has thoroughly infiltrated the Middle East in the last few years, resulting, for example, in the recent “Arab Spring.” In a shining reminder of how all these things are tied together (Rev. 16), some are invoking the memory of Vienna to address Middle Eastern problems—

Amre Moussa, the former Arab League head from Egypt, is calling for a *Middle Eastern equivalent of the 1814 Congress of Vienna*, in which Europe's great powers established a new order to prevent wars between empires following the defeat of Napoleon.

For years, the people of the Middle East have complained that the U.S. and Europe treat it as a kind of colonial playground, while the West has moaned the region must take more responsibility to regulate and provide security for itself.

[Now,] reports of United Arab Emirates airstrikes in Libya, launched from airstrips in Egypt, suggest that is beginning to happen — but in precisely the wrong way. The airstrikes pit the more secular client of one Persian Gulf state, UAE, against Islamists supported by another, Qatar.

This is a recipe for a long and bloody civil war in Libya, at a time when the Middle East is imploding and the U.S. is no longer willing or able to police it alone.

As a model, the Congress of Vienna has an attractive echo for the Middle East's monarchies and dictators, as it was designed mainly by conservative autocrats as they *sought ways to contain the subversive republican fervor unleashed by the French revolution*. Old regime leaders in the Middle East see the Arab Spring in much the same light.

"We are talking about a major change in the Middle East," Moussa said at a conference in Austria, on lessons to be drawn from the Vienna Congress and the outbreak of WWI. "We have to discuss this like grownups: What are we going to do when this wave of change comes to its end?"—*Bloomberg*, 8/14

The United Nations, the bastion of human government, has already strongly scolded the disruptive parties in the Middle East, to no effect (not surprisingly)—

The UN's most powerful body, in a resolution adopted unanimously, demanded that the Islamic State extremist group and all al-Qaeda-linked groups end violence and disarm and disband immediately.

The *British*-drafted resolution follows the recent offensive by the Islamic State group, which has taken control of a large swath of eastern Syria and northern and western Iraq, brutalizing civilians and forcing hundreds of thousands to flee, as well as increasing terrorist activity by other al-Qaeda-linked groups.

British Ambassador Mark Lyall Grant said the resolution sends a clear message that the international community con-

demns the Islamic State group's "brutal and mindless terrorist acts, rejects its violent extremist ideology and is united in its resolve to oppose and confront it."

The resolution was adopted under Chapter 7 of the UN Charter, meaning it can be militarily enforced. But *Russia's* deputy UN ambassador, Petr Iliichev, stressed that "this cannot be seen as approval of the use of military actions."

The resolution urges all countries to meet their obligations under a resolution adopted immediately after the September 11, 2001 terrorist attacks in the United States. *It demanded that all 193 UN member states* adopt national laws to combat terrorism.—*Times of Israel*, 8/14

The UN resolution involves 193 member states—a significant down-payment on the "all nations" that will eventually be brought into the conflagration. But notice the two main parties entrenched in the activities in this august assembly—Britain and Russia.

BRITAIN BEING DRAGGED BACK INTO MIDDLE EAST

Britain, as we know, is the old merchant Tarshish lion-power to be involved in the conflict against Gogue, along with its young lion-power offshoots (Eze. 38:13). Therefore we note how Britain cannot ignore the current threats that have their roots in the Middle East, and that are acting to draw that power into deeper involvement there—

Britain faces the "greatest and deepest" terror threat in the country's history, David Cameron warned as he pledged emergency measures to tackle extremists.

The UK threat level was raised to "severe"—its second highest—meaning that a terrorist attack is "highly likely" in light of the growing danger from British jihadists returning from Iraq and Syria.

The Prime Minister said that the risk posed by ISIL (the Islamic State of Iraq and the Levant) will last for "decades" and raised the prospect of an expanding terrorist nation "on the shores of the Mediterranean".

He disclosed that ISIL had made "specific" threats against the UK and did not rule out military action to tackle the growing problem.

"In Afghanistan the Taliban were prepared to play host to al-Qaeda. With ISIL we are facing a terrorist organisation not being hosted in the country but seeking to establish and then violently expand its own terrorist state.

"We could be facing a terrorist state on the shores of the Mediterranean bordering a NATO State.

“We are in the middle of a generational struggle against a poisonous and extremist ideology that I believe we will be fighting for years if not decades.”

The Prime Minister said: “The ambition to create an extremist caliphate in the heart of Iraq and Syria is a threat to our own security here in the UK.”—*Telegraph*, 8/14

The Islamic State extremists who have beheaded another Western hostage are deaf to reason and must be destroyed, British Prime Minister David Cameron said.

Asked whether he believed Islamic State fighters would kill more hostages, Cameron said they would have to be hunted down to be stopped.

“This is going to be our struggle now . . . We must do everything we can to defeat this organization.”

Muslim leaders across Britain urged worshippers worldwide to pray for peace in the Middle East as they gathered at mosques to celebrate Eid al-Adha, Islam’s annual “festival of sacrifice.”

Britain’s former army chief of staff, Gen. Richard Dannatt, called for British air power to be deployed in Syria as well as Iraq, but not for Western ground forces. “This is a fight for the soul of Islam. This is their fight,” Dannatt said, pointing to Jordan and Turkey as countries which need “to get stuck into this fight.”—*Times of Israel*, 10/14

THE TURKISH FACTOR

Now it is also quite interesting that Turkey should be drawn into the quandary around ISIS. As we know from Dr. Thomas, the drying up of the Euphrates (Rev. 16:12), preceding the appearance of the immortalized “kings of the sun’s rising” (Christ’s host—Rev. 5:10), affected the Turkish power centred around the Euphrates River—namely the Ottoman. As a reminder, however, of the bearing of the sixth vial prophecy on Christ’s return, the brief resurgence of an Islamic state along the Euphrates River—one that is drawing nations specifically into the Middle East into an effort to ‘dry it up’—is a marvellous development and a meaningful sign of the times.

[Turkish President] Erdogan has recently become a very loud opponent of Israel—and all the world’s Jews—and US relationships with him had already been cooling way before his latest foray into ‘international diplomacy’.

Over the past while, a new group has risen, the Islamist State (IS) – formerly ISIS.

The Islamist State’s main adversary so far—besides the Iraqi

army—has been Assad. Now, they have started to threaten Turkey as well. Erdogan earlier this year decided to close the Ataturk dam on the Euphrates River (of Fertile Crescent fame), cutting off the water supply [*drying it up—T.D.C.*] to northern Syria (which includes Islamist State base camp city Raqqa) and, further downstream, large parts of Iraq.

It's obvious why the Euphrates water is important to the IS. And why they seized control over the Mosul dam.

In a video series, an IS member says Erdogan should open the dam or they will conquer Istanbul and do it for him.

Will the US be able to stay out of the war if the IS decide to expand northward, over the Turkish border? It's certainly not going to be easy.

There is one man in the world without whose—absolutely indispensable—assistance nothing the US come up with, will work.

He's already helped Obama out of a very tight spot once, and he could do it again. He carries a lot of clout in the region, probably more than anyone else in the world. And knows it better than anyone else.

But that man has in record time gone from one of America's allies, and an almost-friend of Obama, to the number one public enemy.

Obama, and Washington as a whole, may yet come to regret alienating Vladimir V. Putin the way they have.—*Market Oracle Financial*, 8/14

RUSSIA PROVOKED

ISIS is provoking Britain and is provoking Turkey, but the most significant pushing of a Muslim power against a world power is found in Dan. 11:40-41—“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind . . . [to] enter also into the glorious land”—

Here's a slightly new geopolitical wrinkle. The Islamic State issued a video challenging a powerful global leader. But this time, it was not President Obama or one of his counterparts in Europe. It was Russian President Vladimir Putin.

In the video, fighters pose atop Russian military equipment, including a fighter jet, captured from the forces of Syrian President Bashar al-Assad. This is Agence France-Presse's transcription of what follows:

“This is a message to you, oh Vladimir Putin, these are the jets that you have sent to Bashar, we will send them to you,

remember that,” said one fighter in Arabic, according to Russian-language captions provided in the video.

“And we will liberate Chechnya and the entire Caucasus,” said the militant. “The Islamic State is and will be and it is expanding.”

“Your throne has already teetered, it is under threat and will fall when we come to you because Allah is truly on our side.”—*Wash. Post*, 9/14

Dr. Thomas wrote of Mehemet Ali, who had established himself as king of the south after attacking and conquering Syria, and who “for a time was lord ascendant of the east—and aspired to the throne of Sultan.” (E.I. p. 417). As Gogue I was foreshadow of Gogue II, it seems possible that the new conquering power of ISIS is setting up itself as a provocateur [French for “agitator”] of Russia, who will ultimately “overflow and pass over,” and enter into the Promised Land.

With such great things unfolding before our eyes, let us be mindful of the warning in the midst of the prophecy, “Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—T.D.C.

The dread consummation hurries. Death walks in the noon day, and the thousands fall before him.

Every soul is ultimately included; every good destroyed. The finest estate has to be left; the fondest desire surrendered; the largest fortune given to others.

“Every man, at his best estate is altogether vanity.”

The coffin is the goal: the fret and sweat, the anxiety and the effort, the hopes and the achievements, the laughter and tears of life, as lived by the unjustified sons of Adam, end in the quietness of the grave.—R.R.

One Hundred & Thirty Five Years Ago

(Continued from page 360)

After writing this introduction, in part, bro. Thomas then covered the following points: “One Image, One Dominion;” “The Two Babylonian Dynasties and Their Destroyers,” and “The Time of the Image-Empire.” On the last point he wrote—

One Image of divers parts, one dominion of different elements, and that the Assyrian. This is the proposition sustained by the testimonies adduced. But our friend inquires, If the image represent one dominion, at what time does it exist?

I reply, we remark that it does not exist now; nor has it at any other time existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an Empire that should "hereafter" exist, of which his dynasty, the Assyrian, should be the head.

But when should this hereafter be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days." And again, "Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass."

The grand object, then, of the revelation was to make known "what should be in the Latter Days"—what should come to pass then; and only incidentally to inform the king of the divinely proposed existence of certain dominions intermediate between his and that to be established by God in the latter days.

* * *

WRITING further on "*The Ways of Providence, No. 13,*" bro. Roberts covered the beginning of the settlement of Israel in the Promised Land—

The ways of Providence are instructively illustrated in the history of Israel's procedure subsequently to Joshua's conquest of the Amorite kings of Canaan. It will be remembered that the subjugation was not completed with the finishing of the military operations. There was much to be done even when Joshua's end was come. It was said to Joshua, when war had ceased, and the land had rested a number of years, "Thou art old and stricken in years, and there remaineth much land to be possessed" (Josh. 13:1).

We can easily understand how this would come to be the state of things. The military operations were advanced: organized resistance was no more offered to Israel in the field; but in outlying districts and nooks and corners, the original inhabitants were still in possession.

The work of ousting these in detail had not been accomplished when Joshua died. The work had evidently been in contemplation, for when Joshua was dead, the question arose, "Who shall go up first for us against the Canaanites to fight?" When the answer had been obtained, "Judah shall go up," Judah took Simeon to their assistance, and went to work to clear his inheritance of the remaining inhabitants.

In this work Judah and Simeon realised a large measure of success. The success, however, was not complete. We are informed that Judah "could not drive out the inhabitants of the valley because they had chariots of iron." Here is something for inquiry and reflection. How came "Chariots of iron" to be obstacles to a people of whom it is testified, "the Lord was with Judah?"

Here is the explanation of Israel's difficulties. God was with Israel in the overcoming of all obstacles while Israel was with Him, but when they forsook Him, then iron chariots baffled Judah's valour;

and the stout opposition of the Amorites in their various districts proved too much for the other tribes.

* * *

IN "Things New and Old from the Treasures of the Spirit," there are a number of moral points mentioned. Among them were—

- 1) A broken tooth. An unreliable man in the time of trouble (Prov. 25:19).
- 2) Empty wells. Those who walk after the flesh (2 Pet. 2:10, 17).
- 3) A passing whirlwind. The wicked (Prov. 10:25).
- 4) A sweeping rain. The poor oppressing the poor (Prov. 28:3).
- 5) Twin brothers. The slothful man and the waster (Prov. 28:9).
- 6) Cracking thorns. The fool's laughter (Eccl. 7:6).
- 7) Dead but not buried. The carnal mind (Rom. 8:6).
- 8) A bridle for the tongue. The Restraints imposed by the Truth (Jam. 1:25).
- 9) A mirror for the mind. The heart-reflecting law of Christ (Jam. 1:23, 25).
- 10) An essential nursery utensil. The rod (Prov. 23:13-14).
- 11) A two-edged sword. The Word of God (Heb. 4:12).
- 12) Unstable as water. A double-minded man (Lam. 1:8).
- 13) Spring time. The resurrection (1 Cor. 15:42, 44).
- 14) A happy greeting. "Come ye blessed of my Father, inherit the Kingdom" (Matt. 25).

* * *

IN his "Sunday Morning Exhortation, No. 112," bro. Roberts spoke on Jeremiah's companion, Baruch—

Baruch is before us as the theme of our contemplation this morning—the companion of Jeremiah the prophet and his helper in writing down the messages of the Spirit. These are sages of the Spirit. There are various interesting features in his case which will make it profitable for us to consider him.

He is before us a sorrowing man . . . Here is something to note: it may strike us as strange at first. It is natural to assume that the prophets of the Lord and all who had to do with them in the way of actual service, were men to whom were inspiration and the exercise of authority secured the enjoyment of their position; and placed them beyond the weariness and painful endurance which we find incident to the position of a saint of these days of Gentile ascendancy. A consideration of this case will dispel all feelings of this sort, and enable us to see the point of James' advice to "take the prophets for an example of suffering affliction and of patience." They were fellow-sufferers with us.

* * *

THERE is a short note on a wood-cutting of the Assyrian Lion in relation to "Daniel's Four Beasts"—

A brother in England (bro. T. Ollis) having drawn the four beasts of Daniel's vision, for enlargement for the platform, a number expressed a desire to have copies. To meet this desire, bro. Ollis is arranging to have them lithographed, for pasting into the Bible . . . Strictly speaking, the wood-cut is No. 2, representing

the Assyrian Lion standing on its feet, with human countenance (to represent man's heart) given to it.

* * *

SHORTLY to be published: "The New Pamphlet by Dr. Thomas' Daughter."

In a letter to the editor, sister Lasius says "I have tried to give but a few of my own words, but rather to present the expositions of *Eureka* on the Mosaic patterns in the Tabernacle, together with the testimony of the prophets and apostles, showing agreement and harmony in all."

* * *

IN regard to the renewal of subscriptions for the *Christadelphian*, bro. Roberts commented about the Scriptural content of the Magazine. His object was to maintain the Truth, "undismembered and unweakened." He then stated bro. Thomas' view—

It was a saying of bro. Thomas' that a magazine to be truly interesting and profitable, ought to be like the Bible in the diversification of its features."

* * *

BIBLE Lectures (135 Years Ago)—

"The Events and Lessons of the Reigns of Amaziah and Uzziah"
"Jerusalem"

"The Remission of Sins"

"Is the Bible a Divine or Human Book?"

"The Angels Song: Can it be Understood?"

"Immortality as Believed in by the Ancients, as Held by the Moderns, and as Revealed in the Scriptures"

"The Cherubim of Glory Over-Shadowing the Mercy-Seat"

"The Sermon on the Mount Antagonistic to the Faith and Practice of Modern Christianity"

"The Millennium: Not a Dream of Fanatics, but a Glorious Future in Store for the Human Race"

"The New House Spoken of by Paul"

September Answers—"Connect Things With Persons"

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

One Hundred & Thirty-Five Years Ago

The Christadelphian, October, 1879

AS an extension of bro. Thomas' article last month on "The Overthrow of the Kingdoms of Men," bro. Roberts printed "Nebuchadnezzar's Image Interpreted." Bro. Thomas presented some interesting thoughts in answer to an inquirer on this subject—

Though much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory—that is, that harmonizes with the testimony of the other prophets, in relation to the time of the end, or latter days. This is not to be wondered at; for the nation of the Stone-power or Kingdom, and how it is to be established, have not been, and as far as we are informed, are scarcely at all understood now.

To give such an explanation as will elucidate all the points of the Image, and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to the right apprehension of the things of the Kingdom. *(Continued on page 356)*

BIBLE PUZZLE—"Living Things"—Note: Many answers are in the plural (though all are shown here singular)

- | | | | |
|----------------|-------------------|---------------------|-----------------------|
| 1. Red — | 11. — of Bashan | 21. Notable horn | 31. Skins dyed red |
| 2. Deaf — | 12. Go to the — | 22. To moles & — | 32. Torment of a — |
| 3. No king | 13. Feeble folk | 23. Five golden — | 33. — in the streets |
| 4. Follow — | 14. Third plague | 24. Spread abroad | 34. Shall be burden |
| 5. Am I a —? | 15. To — & bats | 25. Not muzzle — | 35. Locks black as — |
| 6. Wise as — | 16. Says, Ha ha! | 26. Thou — Jacob | 36. Hold with hands |
| 7. 2000 died | 17. Nest on altar | 27. Goodly wings | 37. Two for farthing |
| 8. Evening — | 18. Swallow a — | 28. — on Mt. Sion | 38. Am not I thine |
| 9. Two she — | 19. Strain at a — | 29. Change spots? | 39. Play on hole of — |
| 10. Mourn as — | 20. A court for — | 30. Spoil the vines | 40. Fastened on hand |

Adder	Deer	Leopard	Raven
Ant	Dog	Lion	Scorpion
Asp	Dove	Locust	Serpent
Ass	Fox	Louse	Sparrow
Badger	Gnat	Mole	Spider
Bat	Goat	Mouse	Swallow
Bear	Grasshopper	Owl	Swine
Bull	Heifer	Ox	Viper
Camel	Horse	Peacock	Wolf
Coney	Lamb	Quail	Worm

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