

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

Fraternal Gatherings: Hye; London	74
Holy, Holy, Holy, Lord God Almighty	74
STUDIES AND THOUGHTS (bro. John Thomas)	
Who Baptised The Apostles?; The Glory Of Christ At His Coming	75
SECOND VOYAGE TO AUSTRALIA (bro. R. Roberts)	82
HOLINESS AND PEACE WITH GOD (bro. G. V. Growcott)	87
WATCH YE THEREFORE (bro. E. W. Banta)	93
God Cares (Hymn 56)	96
CURRENT EVENTS FULFILLING PROPHECY	
WWIII On The horizon; Moscow Considering Revoking 1921 Treaty	
With Turkey; Russia and Germany; Russia In The Mediterranean	97
February Answers: "Weeping, Crying, Mourning"	107
135 YEARS AGO	
Rejection Of Error Worthless Without The Acceptance Of The Truth;	
Correspondence Addressed To Dr. Thomas; The Visible Hand Of God;	
Exhortation No. 129; The Temple Of Ezekiel's Prophecy; Editorial;	
Bible Lectures (135 Years Ago)	108
Bible Puzzle: "Singing, Dancing, Rejoicing"	108

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

“Holy, Holy, Holy, The Lord God Almighty”

The expression “Lord God Almighty” in the Apocalypse may be taken as the equivalent of the “Lord of Hosts” in Isaiah because in the one case obvious reference is made to the *Lamb* sitting on the *throne* in the midst of a community exercising rulership. In the other case the central figure is the Lord (adonai) whose train filled the Temple. The train represents a multitude of rulers, or the ruling hosts (Isa. 6:1-3).

These invocations to “Holiness” were accompanied by scathing, fiery judgments in harmony with the term *seraphim* used in the symbol of Isaiah. The judgments upon Jerusalem are likened in the book of Jeremiah to a fire, thus: “If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched” (17:27).

The fire which destroyed Jerusalem in A.D. 70 was kindled about 40 years after the disciples commenced the mission committed to them by Jesus. Those who listened to his warning (Matt. 24:15) escaped, others were consumed in the destruction of the city.

The exhortation of the Apostle to the Gentiles shows how this “holiness” was enjoined upon the disciples: “*Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty*” (2 Cor. 6:17,18).—H.S., Ezekiel’s Temple

FRATERNAL GATHERINGS *(If The Lord Will)*

HYE, TX—Mon., Aug. 1—Sun., Aug. 7—bro. Dan Clubb, 4015 Black Oak Dr., Carrollton, Texas, USA 75007. Phone (972) 939-5005; Email: danclubb@verizon.net.

LONDON, ON—Sat., & Sun., Oct. 8 & 9—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

WHO BAPTISED THE APOSTLES?

The answer to this question is emphatically, John the baptiser. The apostle Andrew is styled by the apostle John, one of John's disciples (John 1:35, 37, 40). This testimony is decisive as to him; but how are we to get at the certainty that the twelve were all baptised of John? We reply, that John's baptism divided the Jews into two classes—the first class comprised “all the people that heard, and the publicans;” the other, “the Pharisees and lawyers.”

The former class were very numerous; for “Jerusalem, and all Judea, and all the region round about Jordan, were baptised of John in Jordan, confessing their sins.” Referring to the completion of this work, Luke says, “*Now when all the people were baptised, and it came to pass that Jesus also being baptised, and praying, the heaven opened.*” The other class being composed of the “upper ten thousand,” were “respectable” and few. They were “the righteous,” who, in their own estimation, needed no physician, having no occasion for repentance.

As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that “they rejected the counsel of God against themselves, being not baptised of John;” while the people, on the contrary, who thought more humbly of themselves, “justified God, being baptised with His baptism” (Luke 7:29, 30).

The testimony saith that “the publicans,” or tax-gatherers, were baptised of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, “Matthew the publican;” we may therefore safely infer that he, as well as Andrew, was baptised of John.

The apostles were all attendants upon John's preaching. One of them says, “*That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life . . . that which we have seen and heard declare we unto you*” (1 John 1:1-3). John affirms this of himself and the rest of the apostles. Matthew and he have written accounts of some of the things they saw and heard “from the beginning”—a beginning indicated by Mark as characterized by the commencement of

John's baptismal proclamation, which he styles "the beginning of the glad tidings of Jesus Christ" (Mark 1:1).

All the apostles were "witnesses unto Him," therefore what John and Matthew and Andrew saw and heard they were all able to testify to from personal observation.

John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, etc.; and because they saw and heard these things they were able to declare them.

Peter also intimates that he and the ten were well acquainted with the things that pertained to "the beginning;" and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. "Of these men," said he, "who have companied with us all the time that the Lord Jesus went out and among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection." (Acts 1:21-22).

He must be able to testify the things concerning Jesus in connection with John's baptism as well as with his resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him?

The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptizing in water to the end that God might set His seal or mark upon that one of the baptised whom He had chosen for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom He had chosen to take away the sins of the world. The apostles all heard this, and having heard it have declared it unto us.

This being admitted, then, it is equivalent to admitting also that the apostles were baptised at John's baptism; for the testimony we have already quoted says, "*all the people that heard justified God, being baptised with the baptism of John.*"

The apostles were of the people, not of the ruling class; they heard, and believed what they heard, and were therefore baptised in the hope of the king's making his appearance soon. Nor were they long held in suspense.

When John pointed to Jesus as the king, Andrew and an-

other introduced themselves to him and had the honor of an invitation to spend the day with him at his abode. On leaving he sought his brother Simon Peter, and told him they had found the Messiah, that is the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow townsman of Andrew, and Peter were enlisted. Philip then told his friend Nathanael, "*we have found him, of whom Moses and the prophets did write;*" and when Nathanael had conversed with Jesus, he recognised him as Son of God and king of Israel.

But it is further certain that the apostles were all disciples of John, (and they were only his disciples who were baptised of him), before they were disciples of Jesus, from the consideration evinced in the answer to the following question—From which of the two classes before-mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptised? From the Pharisees and Lawyers? No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who "*justified God in being baptised with John's baptism.*" There is no other conclusion open to us. It is this or none at all.

But one may say, were the apostles not afterwards re-baptised in the name of Jesus, and if so, who immersed them? No, they were clean without it. Their case was peculiar, and cannot occur again. Jesus did not baptise in his own name. Indeed there was no baptising into any name before Pentecost. There could be none; for although Jesus had power on earth to forgive sins, his name had not acquired a sin-remitting efficacy, because he had then as yet neither died nor risen again.

John's baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached. The difference existing between them was in that believed by the disciples of John and of Jesus. Both classes believed in the Hope of Israel; John's, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he.

Many of John's disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to "*as many as did receive him, to them*

gave he power to become the sons of God." Among these were the apostles, and those who on Pentecost and afterwards "believe on his name."

The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the king's death for sin and his resurrection for justification unto life, in addition to what was believed before. The baptism to believers into repentance for remission of sins, was the nature of the three baptisms administered first by John, then by Jesus, and afterwards by the apostles on Pentecost; while the faith of John's disciples was positive; that of Christ's, comparative; and of the apostolic converts, superlative.

The case of the apostles, we have said, was peculiar. John the Baptist was not immersed at all; not even by Jesus: but Jesus was immersed by him, how much more necessary therefore the apostles. They had all bathed religiously in Jordan's bath.

After this Jesus took them under his especial care. He instructed them in 'the mysteries of the Kingdom of God,' and indoctrinated them with the divine testimony. This had a cleansing effect upon eleven of them, but not upon Judas.

As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover, being at Bethany, he supped at Simon the leper's. After supper he began to wash the apostles' feet, for a double purpose; first, to complete their cleansing; and secondly, to teach them a lesson of humility. Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act; but his Lord told him he should know afterwards.

He still declined, saying, *'thou shalt not wash my feet unto the age;'* to which Jesus replied, *'If I wash thee not, thou hast no part with me;'* that is, in that age. It is evident from this remark, that there was more in this particular feet-washing than a mere lesson of humility.

Peter's salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed by Jesus. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head.

But Jesus reminded him that this was unnecessary, on the ground that he and the rest had already bathed, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are, "He that is bathed (*holeloumenos*) hath no need but to wash (*nipsasthai*) the feet."

This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture and the word he had spoken to them, and the washing of their feet. Their feet were now 'shod with the preparation of the Gospel of Peace.'

Before, they were girded with truth, and had on the breast-plate of righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the Gospel of the Kingdom, which are "the preparation of the Gospel;" for no man can have part with Jesus in that Kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying, "*Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.*"

But Judas had heard the same things, been bathed by John, and washed by Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the Word sown there could not germinate and grow. What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account.

But it was not so with the eleven. After this washing Jesus said to them, "*Ye are now clean through the word which I have spoken to you.*" Their cleansing was complete and permanent by the water through the word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the word. He exhorted them to wash one another's feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation.

Such a feet-washing was never before or since, nor will ever be again. The lesson inculcated remains in all its force. Jehovah's future king of the world washing the feet of the thief, whom he knew, within two days, would sell him to his enemies that they might put him to death! No meekness and humility ever exceeded this.—*Herald 1852*

THE GLORY OF CHRIST AT HIS COMING

For the Son of Man to come in his Kingdom with the angels, is for him to appear in the glory which he receives of his Father; and to appear in his glory, or majesty, is to come in his Kingdom—this coming and appearing are concomitant and inseparable events. They are the manifestation of what Ezekiel saw in vision when standing, as it were, at the gate of that Temple hereafter to be erected in Jerusalem by *“the man whose name is the Branch”* (Zech. 6:12, 13); even by that man whom he describes as of a bright and glowing, amber-like appearance, sitting upon a sapphire throne (Eze. 2:26-28; 40:3).

From this similitude of Jesus in his glory a voice proceeded, revealing to him the things of the invisible future pertaining to the Kingdom. In vision he was brought to *“the gate that looketh toward the east,”* that is towards the mount of Olives; *“And behold,”* says he *“the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters”* (Rev. 1:13-15): and the earth shined with his glory (Rev. 18:1; Eze. 43:2).

This Glory-Bearer of Jehovah in Israel having in vision entered the Millennial Temple, thus addressed Ezekiel from within concerning the place in which he was speaking—*“The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy Name shall the children of Israel no more defile, neither they nor their kings . . . Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them forever”* (Eze. 43:7-9).

By consulting the Scriptures referred to below, it will be clearly seen that Ezekiel, Daniel, Zechariah and John, all write of one and the same personage, that is, Christ, and therefore of Jesus whom we believe to be the Messiah of Israel.

Jehovah reveals to us through them that Christ is his terrestrial glory-bearer, even the chief of the Cherubim of glory, through whom he will shine forth in the age to come. That he will come from the way of the east and alight on mount Olivet, where Jehovah's glory stood when about to ascend from Israel's land in the reign of Zedekiah (Eze. 11:23), to return no more until it shall be born by Christ (who also ascended from the same spot) when he shall appear in power.

He reveals also that when Christ shall shine forth from the

east as the Sun of the New Heavens, he shall rise upon Jerusalem and them that love her *"with healing in his beams;"* and upon his sapphire throne therein established reign in the midst of Israel as King of the whole earth forever. This is the New Testament appearing of the Son of Man in his glory and kingdom, unto which we are invited as joint-inheritors with him in the Gospel of the great salvation (1 Thess. 2:12).

How will he appear to human eyes when he is thus manifested in the glorious majesty of his kingdom? The reading of the narrative of the transfiguration, is the best answer that can be given. Here were three witnesses who tasted not of death till they saw "his majesty," or the glory with which he will be invested when he sits as King of Israel on the throne of his father David's Kingdom, which is also "his Kingdom" and "the Kingdom of God."

These eyewitnesses in mortal flesh saw him as he will appear *"at his appearing and at his kingdom"*—*kata* with accusatives *at* in the sense of *in*. His personal appearance will be earth-illuminating wherever he goes, and shining as the sun—the Spirit of the Father as from electro-magnetic poles, glowing through an incorruptible body. He will *"shine as the brightness of the firmament, and as the stars, for ever."* Hence he is styled *"the Bright and Morning Star"* (Rev. 22:16) *"having a countenance as the sun shining in his strength"* (Rev. 1:16); the Day-Star of the morning that dawns (2 Pet. 1:19) at eventide (Zech. 14:6, 7).

Moses' face shone with glory—the Spirit glowing through mortality as the changed exterior of Jesus; how much more enduringly brilliant the Spirit's glow through incorruption! *"The moon shall"* then indeed *"be confounded, and the sun ashamed, when (Jesus) the Lord of hosts* (Rev. 19:11, 14) *shall reign on mount Zion and in Jerusalem, and before his ancients gloriously"* (Isa. 24:23).

Now this transfiguration scene is styled by one of the eyewitnesses *"the coming of the Lord Jesus Christ,"* "his majesty," the receiving from God the Father honour and glory" (2 Pet. 1:16, 18). Peter had made known to the elect sojourners of the dispersion "the power" of Jesus, and reminds them in this place that he had made known to them also *"the coming"* as illustrated in the representation on the mount. He says, that what he told them was *"no cunningly devised fable,"* but a

reality which will assuredly come to pass.

He saw it, and John and James also saw it; yet he saith, "*We have a more sure word of prophecy to which ye do well to take heed, as unto a light that shineth in a dark place.*" In this saying Peter magnified the testimony of the prophets above his own.

Consult the prophets, and remember their words; they will remove a multitude of difficulties imagined by those who consult only the brief narratives and epistles of six of the apostles and two of their companions; and among these obscurities that of the coming of the kingdom, and Jesus in it, in the last days of Israel's commonwealth under the Mosaic law.—*Herald*, 1852

Second Voyage To Australia

By BRO. ROBERT ROBERTS

(Continued)

I have had no greater ambition during the whole time than to stand side by side, and follow the example of our brother Roberts in his association with the divine work (of which he is the exemplary personification and encyclopaedic embodiment in its intellectual and moral features).

I pray you will not regard this as enthusiastic man-worship; I am no man-worshipper or flatterer! I love good men. I fully recognise that to God, and God alone (whose work we all are), belongs the praise, but I also fear there is a danger of dishonouring God by an insufficient estimate of the personal instrumentality He creates and employs.

One of the greatest national crimes of antiquity was the ignorance and non-recognition of contemporary worth and preciousness, as illustrated in their treatment of leading men and institutions. Think of the prophets, of whom Stephen spake to the Jews in his day, saying, 'Which of the prophets have not your fathers persecuted and slain, them who showed before the coming of the Just One, of whom ye have been the betrayers and murderers' (Acts 7:52); 'And say, if we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets' (Matt. 23).

Our Lord's own subsequent experience furnishes the most striking and notorious illustration of this human infatuation and madness. Time (as Paul said) would fail to recount the cases, not only in sacred but profane records, of those 'of whom the world was not worthy.' The rule has ever been that when

the Light has been revealed 'the darkness comprehended it not' (Jn. 1:5; 1 Cor. 2:8).

There are possibilities and probabilities in our own day and generation, not only outside but even among us who are in 'the fold'—many; it is to be feared, will be wise after opportunity has departed.

From whatever point of view we consider the position we occupy in relation to the work of God in our day, we are bound to conclude that this is no ordinary enterprise, but one specially adapted for this particular epoch, and our brother Roberts is the very man demanded by or for the peculiar character of modern times, in this intellectual, scientific, and religious relation to the testimony of the prophets and apostles.

At the beginning of this remarkable century 'the spirit of Life from God entered into the witnesses,' liberating the chained and imprisoned intellects, which during more than 1,260 years had been subject to Roman power, through superstition and terror.

The extreme reaction that set in was provided for by the spirit of God. A man was required like Dr. Thomas with a special organisation and environment to detect, discover, rescue, and defend the Apostolic doctrine from the chaos of human thought, and the lawless speculation of perverted intellects and spirits.

His successful labours during 40 years established a foundation for a great work, but the enterprise was extensive, and he died, to give place and opportunity for brother Roberts, then a young man of ardent spirit, endowed with special faculties suited to the slightly-changed situation, doubtless never realising at that very early stage the great success awaiting his indomitable and protracted efforts.

Now that his career is closing upon us, we can the better realise God's hand in his work. Upon this extensive view of the case (as embracing polemic and editorial work, and benevolent activities promoted), we cannot now speak further.

It may suffice in closing, to refer to the 19th century aspect, by the light of the extensive literature we have had produced by Dr. Thomas and brother Roberts, in order to realise the successful character of their work: consisting, first, in the successful conflict with the enemy, upon modern grounds, with

his modern weapons; and second, in the creation of a numerous company of ardent, enlightened, and purified brethren and sisters, who now look forward with abounding hope to the near future for the appearing of our Lord, to plead His own cause and exalt all His accepted servants, small or great, to a higher platform, a more effective form of operation, with the result of filling the whole earth with His glory for a thousand years."

Another brother, who did not speak, writes—

"After leaving the army, I came to reside in Birmingham. I had not previously lived in this town, and having obtained employment, I began to consider the best place in which to spend my Sundays.

Although brought up in the 'Church' (of England), I was by no means enamoured of the doctrines of hell, the Trinity, immortal soul, etc., and whilst not being exactly full of religious enthusiasm, I wanted to do right and spend my spare time where I could gain benefit with peace and rest.

I commenced making a tour of the different places of "worship" in the city, and I think I visited all the principal edifices in turn, Sunday after Sunday—Episcopalian, Roman Catholic, Wesleyan, Methodist (Primitive and otherwise), Baptist, Plymouth Brethren, Presbyterian, and others—and none did I see or hear anything that gave me any desire to go a second time to the same place.

I did not go to any Christadelphian meeting, for the simple reason that I never heard anything of them in all this time, until, in the providence of God, I worked at a place where brother Haddon (now asleep) was employed. He was always talking about the Jews, the land, about folks dying like beasts and going to dust without going to heaven, and such like truths (as I found them to be).

After much sceptical sneering and unbelief, brother Haddon obtained a promise from myself and a fellow-employee named Butler to go and hear a lecture by Mr. Roberts in the Temperance Hall, the following Sunday.

We went to the lecture, and, among the strange things I heard, was a statement from the lecturer that, although the saints in the Kingdom of God would be equal to the angels, they would not be provided with wings, and still be able to travel from place to place faster than a railway train; and yet, if they wished it,

they could ride in a carriage with ordinary mortals.

Well, this seemed exceedingly comical, so to speak, and so much opposed to universal teaching concerning harp-playing and singing songs in heaven, that I could not drive the lecture out of my head night nor day; and, feeling that I must go and be tickled again, I attended the next lecture, and from that day for many years I never missed a meeting scarcely Sunday or Thursday.

Butler and I were introduced to a brother Matthews, and in a few months were immersed by brother Townsend in the Athenaeum Rooms. I was particularly struck with the necessity of being baptised to have a clear start for the prize; and I remember telling good old brother Townsend that, if I had not passed the examination, I should have applied to an ecclesia in some other town, so anxious was I to enroll myself in the Lord's army without any delay.

Like the majority at the Temperance Hall, I owe all I know to brother Roberts; and it has grieved me more than I can say to see the opposition to him manifested by some, and to hear the untruthful charges brought against him. Our Heavenly Father has blessed him with knowledge and power, and he has given what he knows to us and all, and has upheld God's word in its integrity: and some of us love him for that more than for anything.

The ecclesia has increased to such an extent, and there are so many young brethren and sisters with the radical republican spirit, that they are beginning to act upon the popular error, that the voice of the majority is the voice of God.

I am glad of the increase, but I wish the younger amongst us would allow the older and tried ones to manage the ecclesial business and do the speaking. I am afraid it will be seen that the proposed alteration of the constitution was expedient when it is too late; we cannot control majorities in the ecclesia: we can only pray that Christ may soon come, or that God will guide their hearts and understanding in the right way."

* * *

Before the close of the meeting, sister Roberts said good-bye through me, fearing to shake hands with several hundreds of people. She then withdrew. As she walked out the whole assembly rose to signify farewell.

Next morning, early, she and her daughters left for London by a train whose hour of departure had been concealed, to avoid an ordeal which sister Roberts was not quite fitted to go through. The object of her visit to London was to spend a week or more with her son, and a dear circle of friends, whom it was possible she might not see again.

I stayed five days longer, to wind up various outstanding little matters, and spend the last Sunday in Birmingham.

* * *

LAST SUNDAY IN BIRMINGHAM SUNDAY, JULY 25, 1897

There were large meetings, morning and evening, and hearty leave-takings, especially in the evening, when almost the entire meeting came on to the platform informally, and bade individual farewells to the number of—I don't know how many—several hundreds I should say. The process occupied three-quarters of an hour.

I never shook hands with so many people at one time. It was not merely shaking hands, but talking to each, recalling names and faces not seen many times by me, though never far off any Sunday.

All this, after an energetic lecture, was somewhat of a tax. I could not have gone through it when I left Birmingham two years ago. I was reminded by more than one that on that occasion, I slunk off before the close of the meeting. You see, I was obliged to do so then. It was a feat to get through the meeting at all that time.

This time, I was in a very different state—both mentally and physically. The subject of the lecture last time was, “The end”—supplied by the words of Peter (I think)—“*Hope to the end for the salvation to be brought unto you at the revelation of Jesus Christ.*”

This time, the subject was—“The last message to men.” This had been twice thoroughly gone through in past years, so that it was not really scamped in being now treated in one lecture. I did not turn the subject to any personal applications, but endeavoured to illustrate the character of the Apocalypse as a whole by sampling its character—

(1) As showing God's estimate of individual character, and the ground we have for individual hope.

(2) As throwing light on European ecclesiasticism in church and state, as to how God regards them: and as to the attitude

His servants should observe towards them: and,

(3) As revealing the reality and glory of the purpose God has formed to abolish the present order of things and to establish "new heavens and new earth wherein dwelleth righteousness.

These are great and lasting topics, compared with which all personal last messages are as the transient clouds to the sun on any particular day. (*To be continued, God willing*)

Holiness And Peace With God

By BRO. G. V. GROWCOTT

Holiness and Peace with God: These two things are inseparable. They are two aspects of the same thing.

Holiness is Separation—in its fullest, deepest, most living meaning: separation from all commonness, all sin, all fleshliness.

But it is not just a negative separation: it is a vital, energetic, zealous, positive separation. It is not just a separation from, but a separation to, and for.

A separation is a complete devotion to God—to His work, to His likeness and beauty, to His character and glory. This is the only possible path to peace.

All we can learn about holiness and peace is from the Scriptures. Natural man has no knowledge of either of them, though he uses the words in his philosophy.

Holiness and peace are not philosophical abstractions. They are not theories. They are living things, because God is living. They cannot exist without God as the center of them. They have no meaning apart from God. Here is the fallacy and emptiness of all human philosophy. It is dead at the core. It has no power—no living center.

Holiness and peace are realities—measurable realities. We either have them, or we do not. If we do not have them, we have not yet found the Way of Life.

Holiness means much more than purity or cleanness. Purity can be sterile, but holiness is the very opposite of sterility, for its essence is life and love and fruitful creativeness of good.

God is the center and standard of holiness. All that is related to, and in harmony with, Him is holy. All that is

contrary to, or separate from, Him, is unholy. Holiness is relationship to God: closeness, likeness, affinity, fellowship, oneness.

Holiness is, first of all, the strong desire to be free from sin and uncleanness and the corruption of the flesh; and to be close to, and well-pleasing to, God.

Neither holiness, nor its accompanying “peace with God” will just happen to us because we are what we call “In the Truth.” It requires complete dedication of all our efforts and energies: a constant, urgent desire and striving for holiness and peace with God. Above all, we must have the desire.

“Blessed are they that hunger and thirst after righteousness, for they (and clearly they only) shall be filled.”

We must live continuously in God and unto God in all our thoughts and actions. That is holiness—to do nothing that does not have a relationship to God and His purpose; “*No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.*”

We must work and provide for necessities—for necessities. Beyond that, all time and effort and interest must be God’s. That is holiness—separateness from the flesh and the way of the world.

Holiness is not an attainment: it is a maintainment. We could never make ourselves holy. Only God can make us holy, which He does at baptism. And He provides the means thereafter for *renewing* and *maintaining* that perfect holiness and spotlessness that He requires, of all who approach Him.

Our part, our responsibility, is to keep the bestowed garment of holiness spotless by constant washing in the Word, by study and in the blood of the Lamb and by repentant prayer. This is a vital, urgent aspect of our life in the Truth.

“Without holiness shall no man see the Lord.”

And holiness is not a matter of degree. It is all or nothing. We cannot be part unholy and still be holy, any more than we can be part impure and still be pure. Constant cleansing, constant prayer, constant self-examination and repentance, and purging and renewal—is the only possible hope of life. Let us ever remember the dead fly in the ointment of the apothecary.

And further, the quality and perception of our holiness must be constantly deepened by study and meditation. We must, says Paul, have “perfect holiness in the fear of God,” just as

Christ (though completely obedient from the beginning), still “learned obedience” in the fullness of its depth; and was made perfect by the things that he suffered.

At baptism, we are made holy; perfectly holy before God. All past unholiness and fleshliness and uncleanness is washed away. By the act of baptism, as Paul points out to the Romans, we irrevocably put away, separate from, repudiate, disavow any connection with, unholiness; and we choose the allegiance and course of holiness and godliness. Baptism is a complete newness of life; a death to all unholiness; a new birth unto complete loyalty to holiness.

We are called to a very high calling. Holiness is not at all natural to man. The natural man does not even comprehend the meaning of holiness. All the pull of the natural flesh is in the direction of uncleanness and unholiness.

Naturally, or—as Paul says, “by nature”—we are “children of wrath, fulfilling the desires of the flesh and the fleshly mind.” By nature, we contain no “good”—no good in the sense that God regards goodness. And God’s view is the only one that matters, the only true view the only view in harmony with eternity: *“In my flesh dwelleth NO good.”*

But we are called upward, out of natural fleshly corruption, to a complete transformation to Godlike holiness. This transformation and purification of the mind is the whole purpose of our lives. There is no meaning to our life at all apart from this. Apart from this, we are just another perishing animal, another insect briefly buzzing in the sun, and then forever swept away and forgotten.

Holiness is the putting away (not as a loss or a “sacrifice” but thankfully and eagerly in recognition of its repulsiveness) of all that God considers unclean and defiling; all the works of the flesh; all the natural desires uncontrolled and undirected by the law of God; all the thinking and natural reactions of the flesh.

Holiness, like peace, is freedom; freedom from all the bondages and burdens and filthinesses of sin. Holiness is complete self-control, and a looking at everything from God’s view. This must be learned by constant study and prayer. No matter how good our intentions, we can never figure out holiness by our own natural thoughts. When the natural mind seeks holiness without divine guidance, the result is Pharisaism: self-satis-

faction, externalism, and the multiplying of rules for others.

Holiness must be learned from God, through His Word. All that comes naturally, no matter how hard we try and how well we mean, is unholy and fleshly. Some fleshliness is not as obviously unclean as other fleshliness; but at its very best it is not holiness, for holiness is something entirely above the plane of the very best and highest of fleshly thinking.

Holiness is God, and is created by the presence of God. Wherever God is is holy. Therefore, God must fill our heart to the exclusion of everything else, and it will be holy.

Truly, God is everywhere in the fullest sense. He is in every heart, or that heart would immediately cease to pump life and power. But that is a different sense, though it does have a great bearing; *"In Him we live, and move, and have our being."*

God manifests or withdraws Himself according to the principles of holiness. To *"draw nigh unto God"* is to seek—with His help and power—to develop that holiness which constitutes nearness to Him: *"Blessed are the pure in heart, for they shall see God."* It is only to such, the pure in heart—those who have cleansed all other things out of their heart—such that He can draw near and manifest Himself.

Holiness is separation. Not physical separation, but the separation illustrated all through the life of Christ: *"Holy, harmless, separate from sinners."* He mixed with sinners freely. That was the great charge against him: *"A friend of publicans and sinners."* But though so much in their company, he was always completely separate from them—in heart and mind and motive and dedication.

Christ was the perfect example of holiness—

"Declared to be the Son of God according to the spirit of holiness" (Rom. 1:4).

"Which of you convinceth me of sin?"

And if they could have read his inmost thoughts every moment of his life (as he could read theirs), they still would not have found sin—would not have found anything unclean, impure; out of perfect harmony with the perfect holiness and moral beauty of God.

Christ was the epitome of the *"beauty of holiness"*—a beautiful character without any of the natural dirtiness and unpleasantness of the flesh. He was the perfect pattern for all

“sons of God.” In him and through him they too—by constant effort and prayer, by constant washing in the Word and the blood of the Lamb—may be, **MUST** be—“without spot or blemish.”

Holiness was the great idea impressed upon Israel in the Law. They were to be a pure, obedient, highly blessed, holy nation, a glorious lamp for God in the world.

The whole framework of the Law, with all its rituals and requirements, was to manifest and emphasize over and over this vital principle of holiness.

How sadly they failed! But let us not think of their failures, but our own. The fact that they failed so miserably and continuously does not in any way indicate that the requirements of holiness and provisions for its preservation were unreasonable or unnecessary or too high. Rather their terrible centuries of suffering show how important it was.

With far greater advantages, with all the warnings of their example, with the glorious, living manifestation of Christ, instead of the far-distant promise, what kind and degree of divine holiness do we radiate as a community that claims to be specially drawn out of the world by God for this one single purpose? How far short we fall in this respect!

We are, individually and as a group, appointed to be a bright, pure beacon of intense love and holiness—not cold, dead, self-centered, critical holiness; but warm, living, long-suffering, joy-radiating holiness, like Christ, who went about pouring out compassion, doing good to all, bringing hope to sinners, transforming human lives.

Under the Law, holiness was centered in and radiated from a visible center, the Tabernacle or Temple. In our present dispensation, there is no fixed, outward center of holiness. The whole Body of believers is, and must be, this center, the place of holiness, this manifestation to men of the glory of God.

This is constantly emphasized in the New Testament as essential to the present work and manifestation of God in the earth. There is no other Temple, no other place for God to dwell in and manifest Himself through. It must be through us.

“Ye are the Temple of God: The Temple of God is holy; If any man defile the Temple of God, him will God destroy.”

This is a tremendous privilege and responsibility, always remembering that it is not cold, destructive, negative, self-

centered “holiness” that is required, but holiness of powerful radiation and diffusion—strong and vital and zealous and loving enough to keep pushing out its boundaries and encompassing others into itself.

Is the holiness of the Body expanding or contracting? Is it growing or declining? If it is cooling and contracting, then it will need more and more bars and walls to try to keep out unholiness, but this can only be a temporary stop-gap to conceal its weakness.

For the Body to continue in healthy life, its holiness must be in the living process of deepening and strengthening and expanding. The problem is reviving the heart: not building new walls.

The word “hagios” (holy) occurs well over 200 times in the New Testament. If it had always been translated into simple, literal English, the picture of our responsibilities—what God requires—would be much more obvious and striking. About 160 times it is translated “holy,” as in Holy Spirit. Most of the rest of the occurrences—over 60 times—it is translated “saint”—literally, and as it should be, “holy one,” a holy person. This is God’s term for His people, as indicating what will distinguish them and what is expected of them. Like His Holy Spirit, God’s holy people are His manifestation.

A brief consideration of several passages will make this clearer—

Jn. 17:7—“*Sanctify them (make them holy) through Thy Word; Thy Word is Truth*”

—The essence of Christ’s prayer for us.

1 Thess. 4:7—“*God hath called us unto holiness.*”

—That is our whole purpose.

1 Thess. 3:13—“*The Lord establish your hearts: unblamable: in holiness.*”

—Are we? We must be!

1 Tim. 2:15—“*Woman shall be saved if she continues in holiness*” (Clearly the same is true of men).

2 Cor. 7:1—“*Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.*”

—Life’s main activity must be—“perfecting holiness”.

Psa. 29:2—“*Worship the Lord in the beauty of holiness.*”

—That is the only acceptable worship, and the only real beauty—all else is ugliness, repulsiveness.

2 Pet. 3:11—*“What manner of persons ought we to be in all holy conduct and godliness.”*

Col. 1:22—*“To present you holy and unblamable and unreprouvable in His sight.”*

Eph. 5:27—*“A glorious ecclesia, without spot, holy and without blemish.”*

Eph. 1:4—*“He hath chosen us that we should be holy and without blame.”*

Rom. 12:1—*“Present your bodies a living sacrifice, holy, acceptable to God.”*

Lev. 19:2—*“Ye shall be holy, for I the Lord your God am holy.”*

—Israel failed. Are we failing?

Heb. 12:14—*“Without holiness no man shall see the Lord.”*

—Very clear: very specific.

Holiness—a holiness the world has no comprehension of—is the only path to God, and the only path to God’s peace.

(To be continued, God willing))

Watch Ye Therefore

By BROTHER E. W. BANTA

“Ye can discern the face of the sky, but can ye discern the Signs of the Times?” (Matt. 16:3).

In Luke 21, Mark 13 and Matt. 24 we read of a discourse that Jesus had with four of his apostles, as they sat on the Mt. Of Olives, overlooking Jerusalem. He told them at that time what the signs would be that would portend the end of that world (age), and also the end of the long period known as the Gentile times or age, in which we live.

What Jesus said on this occasion was prompted by a question they had asked him in regard to something he had told them before they left Jerusalem while they were at the Temple. They had pointed out the Temple to him and said—

“Master, see what manner of stones and what buildings are here” (Mk. 13:1).

Jesus had answered them—

“Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down” (Mk. 13:2).

Now as the five of them sat on the Mt. of Olives, overlooking the city, with its beautiful Temple of white marble, their

minds still dwelt upon what Jesus had said about the Temple; so they asked him (Matt. 24:3)—

“Tell us, when shall these things be? And what shall be the sign of thy coming and of the end of the world (age)?”

JERUSALEM'S DESTRUCTION

Jesus told them first of the things of the immediate future that would affect them personally. Terrible judgments were just ahead for Israel. They had about filled up the measure of their iniquity by the rejection of their King: all the blood shed from righteous Abel to that time was to be required of that generation—

“For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations.

“And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled” (Lk. 21:23-24).

Jerusalem was doomed. It would no longer be a place of deliverance for God's people. His blessings and protection were about to be taken away from it. Jesus told them what the signs of it would be—

“When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh.”

Then he told them what to do. They were not to stay and fight for their beloved city and land, but (Lk. 21:21)—

“Let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.”

Now it is to be noted from the history of those times that when the Roman armies came against the land, when the “carcase” of Israel was given to the “eagles,” the Christians were forewarned. They knew what was coming; they fled as the Lord had told them to do.

THEY KNEW THE SIGNS OF THEIR TIMES, and were thus prepared to save themselves from the judgments that broke up and destroyed the Jewish system of things.

Are we as well prepared to save ourselves from the impending demolition of the present dispensation? Do we know the signs of our times, and **ARE WE PREPARED** to escape “the things that are coming upon the earth?”

THE END OF THE AGE

As Jesus spoke to his immediate disciples, as recorded in these three chapters, his thoughts were of the few who would be living at the end of the Gentile age. They would need to

know the signs of these things. He speaks especially to us at the end of Luke 21—

“Take heed to yourselves, lest at any time your hearts be overcharged with drunkenness, and cares of this life, and so that day come upon you unawares.”

Jesus thus indicated that many in our times would be the victims of the subtle influences of the times so that they could see but dimly (if at all) the dividing line between that which is of the world and the higher things of divine revelation.

It may be noticed, as we draw nearer to the end, as the days and the months go by, that less and less time is being devoted by the many to prayers, meditation and careful diligent study of the Word of God.

There seems not to be time anymore with reverence and godly fear, in our quiet moments, when we can draw nigh to God in humble supplications in which our minds are purified, uplifted and strengthened—in which the high and holy things of the Spirit glow into flame and lighten the hope and faith that will lift us above the evils of our day.

What did Jesus tell us to do when we see these things begin to come to pass—when we see the fig tree budding and all the trees, and know that the Kingdom of God is nigh at hand? These are his words—

“WATCH ye therefore, and PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately.”

“Blessed are those servants whom the Lord shall find watching” (Luke 12:34-37).

He Hath Redeemed My Soul Out Of All Adversity

The more things collapse around us, and in our affairs, the more important closeness to God is, and the more important it is realized to be, if we are of the right mind. This is the blessing of adversity. This is why Paul “rejoiced in tribulation,” and James “counted it all joy when he fell into divers temptations.” Lord [Yahweh] . . . Hath Redeemed My Soul Out Of All Adversity (2 Sam. 4:9)—G.V.G.

Confidence In God

If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee through the evil days;
Who trust in God's unchanging love,
Build on the Rock that nought can move.

What can these anxious cares avail thee,
These never-ceasing moans and sighs?
What can it help, if thou bewail thee,
O'er each dark moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only be still, and wait His leisure,
In cheerful hope, with heart content,
To take whate'er thy Father's pleasure,
And all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who asks us for His own.

All are alike before the Highest;
'Tis easy to our God, we know,
To raise thee up, though low thou liest,
To make the rich man poor and low;
True wonders still by Him are wrought,
Who setteth up and brings to nought.

Sing, pray, and keep His ways unswerving,
So do thine own part faithfully,
And trust His word; though undeserving,
Thou yet shalt find it true for thee;
God never yet forsook in need
The man that trusted Him indeed.

Hymn 56

We are not to seek God for selfish ends, but in the self-effacing power of divine love. But the glorious paradox is that the more we selflessly seek God's pleasure and glory, and the less we seek our own, the more inevitably and inexorably will pleasure and glory pursue us, and force themselves upon us.—G.V.G.

Current Events Fulfilling Prophecy

WWIII ON THE HORIZON?

A NATO convoy under German leadership [began] operations in the Aegean Sea, NATO Secretary General Jens Stoltenberg and German Defence Minister Ursula von der Leyen said.

The NATO mission in the Aegean not only entails increased support for Turkey's war drive against the Kurds and the Syrian government, but *is a direct part of the NATO war preparations against Russia.*

The location and organization of the exercise alone underscore what NATO is preparing. Russia is currently the only power that is active in the region with larger naval units and warplanes, and is considered as an enemy by NATO. The Russian Air Force is supporting Syria's Assad regime being combatted by the West, and warships of the Russian Black Sea Fleet regularly transit the Aegean between their home ports in the Crimea and Tartus in Syria, where the only Russian naval base is located in the Mediterranean Sea.

The increasing NATO presence in the Aegean heightens the risk of a direct clash between NATO and Russia. According to the Russian Defence Ministry, there was a near-collision off the Greek island of Lemnos in December, between a Turkish fishing boat and the Russian destroyer Smetliwiy. Russia regarded the incident as a deliberate provocation by the Turkish Navy, and summoned the Turkish military attaché in Moscow. Since the shooting down of a Russian fighter jet by Turkey on November 24, 2015, tensions between Turkey and Russia have steadily increased.

In its latest edition, news weekly Der Spiegel describes the consequences, including those unintended, of the NATO mission. It says of the growing "risk of war between Russia and Turkey"—"It is the year in which the world stands as close to a nuclear war as never before in the history of the Cold War. Provocations, red lines, which are crossed, airspace violations, a shot-down aircraft. A missile fired in error or a submarine commander who loses his nerve can trigger a world war."

—*Global Research*, 2/16

It is clear from Dr. Thomas' analysis of the prophetic word that Russia will move against Turkey in a most decided way, on the way down to the mountains of Israel—*"Having fulfilled the mission of his "sacred Russia" to put*

down rebellion, to plant the Greek cross on the dome of St. Sophia (in Istanbul, Turkey), and to prostrate Europe at his feet, he will next address himself to the work of establishing his dominion over the east. The prosperity of Egypt and Judea will tempt him to seize them for himself" (*Elpis Israel*, p. 420).

We are therefore continually encouraged to see the development of hostilities between the Northern country of Russia and the remnant of the Euphratean Power in Turkey—that Power which has been “drying up” for centuries in accordance to the action of the sixth angel, who “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” (Rev. 16:12).

Russian activity continues apace both against Turkey and against Ukraine directly to the north of Turkey and Israel—

Russian troops stationed in the Southern Federal District were put on full combat readiness to conduct military drills [in early February]. Since military units of the Central Federal District are also participating in the exercise, some experts immediately labeled it “a warning to Turkey and Ukraine.” At the same time, given the rapid development of the situation in the Middle East, the Kremlin’s maneuvers may not just be a political move, but a necessary measure aimed at preparing for a full-scale military action.

Alongside the news of the surprise Russian readiness drills, the media reported on the British Shamal Storm training exercise in Jordan, which is about to receive 1,600 troops and 300 armored vehicles from Britain. According to official press releases, the UK military stationed in Jordan will be performing military exercises aimed at protecting NATO countries from potential Russian aggression and, therefore, work on rapid deployment of troops across large distances.

London claims that the maneuvers have nothing to do with the events in Syria. Still, as the UK launched its Shamal Storm, Saudi Arabia is reported to have sent its troops and fighter jets into Turkey and confirmed its readiness to participate in the operation in Syria. Moreover, Riyadh initiated some of the largest maneuvers on Feb. 14, in the vicinity of Hafar Al-Batin, located in the northern part of Saudi Arabia and close to its border with Iraq.

Meanwhile, the Kremlin-backed Syrian President Bashar

Assad announced on Feb. 12 that his army could take control of the entire country, but “since regional powers interfered, conflict resolution will take a long time, and we will have to pay a high price for it.” He also doesn’t rule out that Saudi Arabia and Turkey could invade Syria directly.

—*Russia Direct*, 2/16

We note with pleasure the appearance of the British military apparatus stationed at Jordan, precisely where Israel will find refuge in the day of her great trouble—“Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the [Russian] spoiler” (Isa. 16:4). Dr. Thomas points out—“The antagonists of the Dragon and the Beast, who are confederates, is a power in the North and East (Dan. 11:44), styled by Ezekiel, “Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof.”—(Ezek. 28:13.) This is the Anglo-Indian power “beyond the rivers of Kushistan” (Isaiah 18:1), that is, east from Jerusalem and beyond the Euphrates and Tigris . . . This northern and eastern power, “which sends its ambassadors by the sea,” is “the land shadowing” Israel “with its wings,” and, consequently, the enemy of the Dragon who invades their country in the latter days. It takes possession of Edom, and Moab, and Ammon, Seba, etc., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulf” (*Christadelphian*, 1874, pg. 450).

In this light, it is highly appropriate that Saudi Arabia be viewed as a potential enemy of Russia.

MOSCOW CONSIDERING REVOKING 1921 TREATY WITH TURKEY

Rising tensions in Russian-Turkish relations over the civil war in Syria are leading to new attempts by Russian politicians to impose political costs on Turkey for interfering in Syria. The latest move—an attempt to annul the Moscow Treaty of Friendship and Brotherhood with Turkey signed on March 16, 1921—could have repercussions not just for the Middle East, but also for the former Soviet republics of Georgia, Armenia and Azerbaijan.

If the treaty is cancelled, it could leave the door open for a possible revision of Turkey’s borders with Armenia and Georgia. Regardless of the outcome, it is clear that the impact of this saga on the Caucasus is already being felt.—*Russia Direct*, 2/16

The growing military alliance between Russia and Armenia

is threatening Turkey, an indispensable U.S. ally and partner in the fight against the Islamic State.

The announcement that Russia is sending a new set of fighter jets and combat helicopters to an air base only 25 miles from the Turkish border is just the latest example of this alliance.

The two countries' economic and military ties run deep, bolstered by economic and security agreements and two military bases—including one just outside the Armenian capital. Most significant, Armenia is the only country in the region that shares a border with Turkey and has Russian troops permanently stationed.

Although Armenia has welcomed thousands of Russian troops and advanced weaponry, these developments seemed to have escaped the notice of U.S. officials, who were settling in for the holidays while Russia and Armenia signed a sweeping air defense agreement two days before Christmas.—*Wash. Post*, 2/16

The U.S. is very much like a deer in the headlights as significant events unfold around the Middle East.

RUSSIA AND GERMANY

Moreover, Russia is positioning itself for increasing influence in the affairs of Germany, the Magog of Eze. 38, and all of Europe—

If the visit of a top Bavarian politician to Moscow is any indication, Russia could be searching for ways to reconfigure the Russian-German partnership to its geopolitical advantage.

Minister-President of Bavaria Horst Seehofer came to Moscow on Feb. 3, and this visit marked an important development: Russian diplomats started looking for partners among the German elite.

According to the media, the German guest stated that he was hoping to instill “confidence and normalcy” into the relations between Russian and Germany that have been rather complicated lately. Seehofer is [a potential] Chancellor of the Federal Republic of Germany [to replace Merkel].

Moscow appears to be looking for an alternative to Angela Merkel's government in order to start a constructive dialogue. Over the past twenty years, Germany has not just been Russia's key European partner, but also served as an intermediary in dealing with the U.S. Moscow had high hopes that Germany would be reborn as a superpower and a counterweight to the U.S. The Kremlin welcomed both Berlin's aspirations to become the locomotive of European integration and German dip-

lomats' growing activity in the Middle East and even the use of armed forces outside Germany.

Russia was even more optimistic about the coordination of efforts between Berlin and Paris and their decision to form a European security system without their NATO allies (Great Britain and the U.S.). Moscow was also hoping that Germany would assist Russia with influencing Eastern European NATO members.

These expectations were based on the historical analogy to the creation of the Second Reich, when defeat in the Crimean War caused Russia to abandon its European interests. At that time, Alexander II supported Prussia, which was able to create the German Empire. As for Russia, it gained leverage by acquiring the ability to utilize the tensions between Germany on the one hand and Great Britain and France on the other.

Naturally, no one was thinking that the 1860s situation would repeat itself, but positioning the Russian-German partnership as a NATO alternative and in broader context as an alternative to the American presence in Europe indicated that the Kremlin wanted to explore the options of non-American power players.

The situation changed dramatically after the Munich Security Conference of 2014, when U.S. Secretary of State John Kerry announced that America saw the Federal Republic of Germany as an equal military partner in Europe. Since then Russia has been operating on the suspicion that the rebirth of Germany as a world power may have an anti-Russian as opposed to an anti-American ideological foundation. Such a Germany may become the leader of the anti-Russian Intermarium alliance being formed that already includes Turkey, Poland, Ukraine and possibly Sweden.

Russian diplomats are looking for partners who would at least partly follow the course of making Germany a superpower, i.e. becoming an alternative to the U.S. and Great Britain. That is why Russia is organizing meetings with German conservatives like Seehofer.—*Russia Direct*, 2/16

As the European Union continues to fracture, debates in Germany could change Berlin's domestic and foreign policies, reshaping the entire Continent in the process. A group of conservative politicians is questioning German Chancellor Angela Merkel's ability to address the immigration crisis, with some even threatening to launch a no-confidence vote against her.

Merkel will probably survive these attacks, but this is the second rebellion against her leadership in less than a year.

German conservatives are, and will continue to be, concerned about the rise of anti-establishment and anti-immigration groups in the country. If Germany takes a more isolationist stance on EU issues, Europe will only further fragment.

—*Stratfor*, 1/16

So we perceive Russia's ploy, where once again it is working to increase fractures within the political landscape of Europe, with key focus on Germany. The logical outcome of such efforts is to make Europe vulnerable to political and military aggression.

RUSSIA IN THE MEDITERRANEAN

Russian ships equipped with the advanced sea-launched Kalibr cruise missile will now be perpetually present in the Mediterranean Sea as part of Moscow's naval operations connected to the mission in Syria. This is according to Admiral Aleksandr Vitko, the commander of the Russian Black Sea Fleet.

Russia's growing presence in the Mediterranean dates back to 2013—i.e., well before the annexation of Crimea or Moscow's intervention in Syria—with the decision to create a permanent Mediterranean Squadron out of the BSF forces. Since then, Russia has steadily augmented both that squadron's capability and that of its navy in general, including the BSF. This overall strengthening of the navy in critical areas like the Mediterranean is a general principle of Russian defense policy. For example, in the Pacific, one can observe not just the increase in conventional and nuclear naval capabilities, but also a level of activities that approaches that of the Cold War. This steady expansion of capabilities pertains to both surface vessels and to submarines, the latter of which particularly raise concerns in the United States.

In February 2014, just prior to the invasion of Ukraine, Russia announced its intention to strengthen the Mediterranean Squadron by adding stealthy Varshavyanka-class submarines. The stated purpose of those deployments was to "thwart any threat to Russia's borders or security." Given the mission and the situation in the theater at that time, *this explanation could only mean thwarting "threats" from the North Atlantic Treaty Organization (NATO)*. Accordingly, since then, Moscow has built what Admiral Mark Ferguson, the commander-in-chief of NATO's Allied Joint Force command, calls an "Arc of Steel," which includes advanced air defenses, cruise missiles, new plat-

forms, space, cyber and “hybrid warfare” systems, as well as submarines. Notably, Russia has signed agreements with Cyprus about entering its waters and using its territory as a base. And Moscow also seeks similar access to Egyptian and Libyan ports.

More recently, Russia has announced that its Kirov-class battle cruisers, the Pyotr Velikii and the Admiral Nakhimov, will receive hypersonic anti-ship 3M22 Zircon missiles as well as longer-range land-attack Kalibr cruise missiles, upgraded air defenses, and a naval variant of the S-400 anti-air missile by 2022. And these are not the only ships receiving these capabilities. As noted above, Moscow also revealed last month that Buryan-M small missile corvettes equipped with the Kalibr cruise missile will be permanently deployed in the Mediterranean. The sea-launched Kalibr, which Russia fired in combat for the first time last October, can penetrate complex air defenses and hit targets at supersonic speed from some 2,000 kilometers away. The Buryan-M cruise missile-armed corvettes will reportedly be tasked with supporting Russian anti-terrorist operations in Syria.

What can be concluded from these and similar announcements pertaining to Russian forces in the wider Mediterranean region? It is already well known that Moscow operates four naval and air bases in Syria and has been given free rein by the Syrian authorities to enlarge and upgrade the naval base at Tartus. Moreover, Russian ground forces, though their exact number is not known, are operating in Syria, along with naval and air forces. *Thus, Moscow has constructed the foundation—if not something more—for a long-term presence of combined-arms forces. And these units and command structure, while based in Syria, possess formidable capabilities, especially when added to Russian forces already present in the Caucasus and Black Sea, to strike throughout the Middle East and put NATO member Turkey in a vise.*

Furthermore, it is also clear that Moscow wants to have regular access to, if not permanent bases throughout the Middle East, as the Soviet Union’s Mediterranean Eskadra did in its heyday, in 1967–1971, when it had a base in Alexandria as well as in Syria. Thus, a major mission of the Russian Navy in the Middle East and the Mediterranean is power projection and the use of the fleet on behalf of state interests. More crudely stated, Russia is building a capability for permanent gunboat diplomacy missions in the region; indeed, it has already de-

played its fleet for that purpose in 2011, to deter Turkish threats to Cyprus.

Finally, and in line with the evidence presented above, it also seems quite clear that while Russia's new Mediterranean Squadron will have major missions in the Middle East and off the coast of the Levant, it is primarily configured to keep NATO forces out of the region. In effect, given the construction of anti-air and anti-ship missile systems, air defenses at air bases, as well as shore-based artillery, Moscow is unmistakably building anti-access, area denial (A2/AD) capabilities in Syria that will be used to keep the North Atlantic Alliance at bay and outside of firing range of Russian assets. Presumably, over the long term, Moscow will seek to expand its military influence beyond the Eastern Mediterranean, perhaps in the direction of the Aegean Sea or even further westwards to deny NATO forces access there as well. This would emulate the classic pattern of Moscow's sea-denial capabilities and missions familiar to students of Soviet naval practice and literature.

If Russia is successful in this endeavor, it would represent a strong challenge to the US and its regional and NATO allies in the Mediterranean—not least *Israel and Turkey*—as well as to the Balkans, and the Caucasus. Thus, an irresolute and reticent US posture in Syria and the Middle East could give rise, in tandem with intensifying Russian defense programs, to a much more far-reaching strategic transformation to the entire region. —*Jamestown Foundation, 3/16*

This clear analysis places Russian forces in position precisely where the prophetic word requires. Truly the days are quickly flying, and Christ will come again—T.D.C.

Ever since the days of Dr. Thomas there have been those who were not satisfied to be humble students of that great exponent of the Scriptures, but who in their pride and self-esteem desired a following of their own, have invented crotchets contrary to the Faith, and ever after spent most of their time and energies promulgating the same and trying to indoctrinate others with it.—O.B.

One Hundred & Thirty Five Years Ago (Continued from page 108)

These we have had to teach the first principles of the Oracles of the Deity . . .

When this got possession of the understandings and affections, in so doing Christ entered into them, and they found that to demonstrate error was not necessarily to exhibit the Truth.

They discovered that some can deduce men, women, and babes, to the level of perishing beasts, but cannot exult them to equality with the angels of God. Some can convince men that they are no better than dead dogs, but cannot demonstrate to them how they can attain to joint-heirship with Israel's future King. Failing this, they are left gasping for life upon the shores of the universal confusion and doubt, and really in a worse plight than before; for in this life where ignorance is bliss it is folly to be wise, if the wisdom acquired fails to show us any good.

* * *

BRO. Roberts printed correspondence addressed to "Dr. Thomas in the Herald of the Kingdom for 1861." The writer commented—

"I have made myself acquainted with you in a very quiet way, which has given you no extra trouble, though the advantage has all been on my side, as would have been the case, doubtless, had the acquaintance been made in any other way.

"I have read attentively several volumes of the *Herald of the Kingdom*, etc., and others of your works, and among them the fourth volume of the *Apostolic Advocate*, so that I may say that I have been acquainted with you since 1837.

"In the last named work, as well as in the others, I found much to admire, and much in which I now rejoice. Your sincerity, decision and loyalty to the Truth, in those early days of inquiry and investigation, are no doubt, the qualifications which, through Divine providence and protection, secured you from the seduction of error . . .

"The Truth, as revealed by Divine inspiration, apprehended and held by a simple and reliant faith, and faithfully used, is a most formidable and invincible weapon indeed. And this weapon, faithfully used by you, rendered you, though in humble attitude, more than a match for the magisterial bearing and subtle sophistry of the power-loving A. Campbell.

"And for this work, which God has wrought by you, though you have not been able to operate 'through mighty signs and wonders, by the power of the Spirit of God' (Rom. 15:19), many are moved to thanksgiving to God, and to esteem you highly for your works sake."—*Herald*, 1861

* * *

BRO. Roberts continued the printing of "The Visible Hand of God, or Miracles, Signs and Wonders, No. 3." In this section he mentioned—

If a message were to arrive from God today by the hand of an angel, it would be considered a miracle. In a sense it would be rightly so considered; it would be an act of God out of the common run of our experience.

In another sense, the term might seem inapplicable. For evidently, in the abstract nature of things, it must be as natural for God to signify His mind, whether by an angel or by the power of the Spirit, as for a man to do the same, by messenger or by letter.

However, adopting the common idea that it would be miracle, we would say that the next miracle after the fabrication of Eve

from Adam's rib, was the command delivered to Adam, as recorded thus (unless the command was delivered prior to Eve's appearance, which is immaterial); "The Lord commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

In the absence of that or other form of divine authority brought to bear, Adam would have been left to develop a life of creature enjoyment merely, which would have been foreign to God's object in creating him, and obstructive of the highest joy of which Adam's nature was capable.

God formed him for His own glory and pleasure (Rev. 4:11), which is realised in man's intelligent recognition and affectionate submission; and in these also are realised the highest satisfaction and well-being possible to man.

David speaks of "God my exceeding joy" (Psa. 43:4). This expresses the experience of man in his normal state. The present is not man's natural state. He has been banished into the darkness, so to speak, to take care of himself, in the consequence of which, he has in his generations, sunk and degenerated till his original nobility is scarcely recognizable at all in the vast mass of the race.

(In his further remarks, bro. Roberts further elucidated on the coming future state after the completion of Christ's work on earth. There will still be commands to be obeyed, for "obedience will be the law and delight of the perfect state." And it will be the time forevermore when man will reach the noble state for which he was intended).

* * *

SUNDAY Morning Exhortation No. 129, was based on the words, "Until He Come." Bro. Roberts exhorted—

"As often as ye eat this bread and drink this cup, ye shew the Lord's death until he come." Such is Paul's remark concerning the institution we have assembled this morning to observe.

We have considered its meaning so far as the showing forth of the Lord's death is concerned; let us fix our attention for a few moments on the last three words, "until he come."

The words, "until he come," have the same force in the abstract as if we had all been personal companions of the Lord. Some had to be in our position of loving without seeing, and it has fallen to our lot. Our business is to accept it cheerfully—yea, thankfully, and make the best of it.

* * *

IN part No. 7 of the subject of "The Temple of Ezekiel's Prophecy," bro. Henry Sulley dealt with the aspect of the measuring line and the reed as mentioned by Ezekiel. The article is full of interesting items in regard to the Temple to be set up on earth after the coming of Christ from heaven. It is worthwhile reading bro. Sulley's treaty on the subject!

* * *

BRO. Thirtle, writing to bro. Roberts, indicated that he had read an account of "A Jewish Account of the Destruction of Jerusalem." He wrote—

I have thought it would interest some of the brethren to read a brief account of "the Fall of Jerusalem," which I have copied out of a book, designed for Jewish youth, entitled, *A History of our People since Bible Times*. This little work is said to have been written by a Jewish lady of distinction . . .

Having described the cause of, and the preparations for, that war which, as we all know, resulted so terribly against the Jews—as the prophets of God long before said . . .

* * *

IN his "Editorial" comments, bro. Roberts commented on Turkey; Russia; England; India; Russian intrigue in Asia; Palestine, and Jewish Restoration "steadily coming with increasing distinctness through the haze." 135 years later these nations are still in the forefront of the news and are as anticipated by the brethren and sisters an indication of the time of the end.

* * *

BIBLE Lectures (135 Years Ago)—

- "Popular Views of Christ's Character and Mission Not in Accordance with Scripture"
- "A Night with Paul"
- "The Bible and the Eastern Question"
- "Abraham and his Seed"
- "Paradise: What is it? and Where is it?"
- "War in Heaven: When it Occurred, the Heaven it was Fought in, and Who the Devil was that was Cast Out: Considered in the Light of Scripture and Tradition"
- "1,000 Years Reign of Christ"
- "The Patriarchs: the Lessons of Their Failings; the Record of Them as Evidence of the Genuineness of the Bible"
- "Death: Is it the Gateway of Life?"
- "Popular Doctrines Destructive of the Gospel"

February Answers—"Weeping, Crying, Mourning"

- | | |
|--|--|
| 1. Weep not—Behold, the Lion | 22. At midnight a cry—10 virgins |
| 2. Weeping &—Gnashing teeth | 23. Loud & bitter cry—Mordecai |
| 3. Wicked rule—People mourn | 24. Cry, Grace unto it—Headstone |
| 4. Mourners go—About streets | 25. Jews also weeping—Lazarus |
| 5. Job friends—To Mourn with him | 26. David lament Saul—How are mighty fallen! |
| 6. Wept bitterly—Peter | 27. Young cry to God—Ravens |
| 7. Weep & howl—Ye rich men | 28. Why weepest thou?—Hannah |
| 8. Heart of wise—House of mourning | 29. Cry aloud, for he is—Elijah |
| 9. Time to weep—A time to laugh | 30. Mourn 3 full weeks—Daniel |
| 10. Voice said cry—All flesh grass | 31. Lament daughter of—Jephthah |
| 11. Forbear to cry—Ezekiel | 32. Sorrow/mourning—Flee away |
| 12. The babe wept—Moses | 33. David lament Abner—Died as fool dieth? |
| 13. Cry ... give!—Horseleach daughters | 34. Cry in wilderness—John Baptist |
| 14. Cried to king—Shunammite | 35. Samuel mourned for—Saul |
| 15. He shall not cry—My Servant | 36. Hand on head crying—Tamar |
| 16. Cry & shout—Inhabitant Zion | 37. Mourn not nor weep—Nehemiah |
| 17. Doth not—cry?—Wisdom | 38. Strong crying & tears—Jesus |
| 18. Cry of thy pilots—Tyre | 39. Sought where to weep—Joseph |
| 19. Weep not for me—Daughters of Jerusalem | 40. Jeremiah lament for—Josiah |
| 20. Stones cry—If these hold peace | |
| 21. Cry Abba, Father—Paul to Romans | |

One Hundred & Thirty-Five Years Ago

The Christadelphian, March, 1881

THE first article in this Magazine was again by bro. Thomas. It was entitled in this Christadelphian as "*The Rejection of Error Worthless Without the Acceptance of the Truth.*" Bro. Thomas' stated, in part—

We have found men exorcised of the immortal soul demon, yet spasmodically jerking upon the parched and arid strand of Advent-Methodism, like fish gasping for water upon the shore. They could ridicule immortal-soulism; and speculate upon Louis Napoleon as the eighth head of the beast; and had some vague and confused notions about the personal and speedy advent of the Jesus endorsed by the Laodicean Apostasy; but of Apostolic Christianity in its faith, obedience, and spirit, they were as ignorant as the craftiest leader of the blind could wish.

(Continued on page 104)

BIBLE PUZZLE—"Singing, Dancing, Rejoicing"

- | | | |
|------------------------|-----------------------|------------------------|
| 1. Ethiopian | 15. Tyre shall sing | 29. Vinegar on nitre |
| 2. Sorrowful | 16. Sang new song | 30. Psalms and hymns |
| 3. Time of the | 17. His songs were | 31. All the members |
| 4. Miriam took | 18. Write this song | 32. Music and dancing |
| 5. Sons of God | 19. Everlasting joy | 33. Awake, Deborah |
| 6. Sing together | 20. Day Lord made | 34. Finally, brethren |
| 7. Joy in heaven | 21. God my Maker | 35. Songs of Temple |
| 8. Morning stars | 22. Jethro rejoiced | 36. Joy of hypocrite |
| 9. Awake and sing | 23. Sing with spirit | 37. The women sang |
| 10. Song of songs | 24. Cause the noise | 38. Thou art to them |
| 11. I was the song | 25. Making melody | 39. Carried us captive |
| 12. Take from Me | 26. Joy of the Lord | 40. Abraham rejoiced |
| 13. Sing us one of | 27. In Thy presence | |
| 14. Song of Moses | 28. Rejoice with me | |
| A timbrel in hand | In your hearts | Shouted for joy |
| And of Lamb | Is but for moment | Singing of birds |
| And spiritual songs | Is fulness of joy | Songs of Zion |
| And understanding | Is your strength | Songs to heavy heart |
| As a witness | Noise of thy songs | Thou art worthy |
| As an harlot | Of the drunkards | Thousand and 5 |
| As very lovely song | Of thy songs to cease | To see my day |
| Be upon their heads | Over one sinner | Utter a song |
| David slain 10,000s | Rejoice in the Lord | We will rejoice in it |
| For goodness to Israel | Rejoice with it | Went way rejoicing |
| For I have found | Required a song | Which is Solomon's |
| For prodigal son | Sang together | Ye that dwell in dust |
| Giveth songs in night | Shall be howlings | Ye waste places |
| | | Yet always rejoicing |

\$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; Email: kdclubb@rogers.com

\$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; Email: kdclubb@rogers.com

£9.00 (U.K.)

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

\$15.00 (U.S.)