

# 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**

# Pray Without Ceasing

By BRO. E. F. HIGHAM SR.

*"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting"—1 Tim. 2:8*

As we follow the life of the Master through the Gospel records, we are impressed with his constant recourse to prayer, both in solitude and in the presence of the multitude. He was conscious of his need of approach unto God, his Father. His example is a pattern for his brethren and sisters—*"Men ought always to pray and not to faint"* (Luke 18:1).

Prayer is a supplication, an entreaty, a petition, a worshipping and praising of God. It is a recognition of the reality of God. The manner of our approach to God is an indication of our degree of acceptance of His reality (Heb. 11:6)—*"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him."* *"Without faith it is impossible to please God."*

God must be an absolute reality in our lives. Our complete outlook must be a positive recognition of His being. Our every conscious moment must strive to focus attention on this fact. As we read in the Psalms, as on rising each day (118:24)—*"This is the day which the Lord hath made! We will be glad and rejoice in it!"* And as we close our eyes—*"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety"* (Psa. 4:8).

*This was the confidence which motivated the Master. It was not an abstraction, but a positive fact. It was a vital issue of life and death.*

God was his Father. He accepted this fact as real. His repeated instances of recourse to prayer are for our instruction and guidance, to impress us with the same reality and awareness of the presence of God—of the accessibility of God to our petitions. How impressive, then, is the request from one of his disciples (Luke 11:1)—*"Lord, teach us to pray, as John also taught his disciples."*

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## Studies and Thoughts

BY BROTHER JOHN THOMAS

THE SIGN OF THE SON OF MAN INDICATIVE OF HIS APPEARING IN POWER AND GREAT GLORY (*Continued*)

The Seventh Trumpet has been sounding for the past 65 years (*written in 1855—K.D.C.*). It is still sounding; and will continue to sound until the body, head, horns, sun, moon, and stars, of John's Dragon, and Daniel's Fourth Beast, have all vanished as the tempest-driven dust of Nebuchadnezzar's image. The last two divisions of this period, especially the last, are fearful times for the nations of the habitable. The last is pre-eminently a time of "*Voices, and thunders, and lightnings; and of a great earthquake, such as was not since men were upon the earth, so mighty and so great an earthquake; and of an exceeding great hail*" (Rev. 16:18-21).

These are all concurrent with the sea and the waves roaring, and the shaking of the powers of the heavens; which cause the hearts of the men connected with those powers to fail them for fear and anticipation of coming terror. While the nations of the habitable are distressed, their rulers are in perplexity, not knowing what course to pursue for safety; thus verifying the saying of the prophet: "There shall be a bridle in the jaws of the people causing them to err."

The apocalyptic "heaven," in which the signs succeed one another, shine forth for a time, and then vanish, may be compared to a screen or expanse, upon which the figures of a magic lantern are cast. Upon the screen are projected appearances called signs, representative of "things which are" and of "things which shall be after these." Of the things extant in John's day, was the—"*Great red dragon, having seven heads and ten horns, and seven crowns upon his head, with a tail*" (Rev. 12:3).

This was representative of the Roman dominion, under whose sixth crowned head or governmental form, the apostle lived. He styles the dragon-symbol answering to this dominion "*a sign in the heaven,*" that is, in the sign-heaven. Hence, the sign being of a power, it is evident that the sign-heaven must be representative of the political area, region, or sphere, in which the power exists, moves, and has its being.

A revolution by which the power is made to assume a new position, or new relations, is indicated by the representation of appearances affecting its sign; and when the effect is com-

plete, *the old system of policy and administration of power* are said to *find no place in the heaven*; but still retaining vitality for future action, the power is said to be *cast out into the earth, having great wrath, knowing that it hath but a short time*.

Each power has its heaven, or peculiar sphere, or constitution of things; so that when the ten horns are spoken of they are styled "the powers of the heavens," or kingdoms of the world; and their rulers and officials, *the pneumatics of the inherent badness in the heavenlies*; that is, those through whom the inherent evil of the powers breathes forth in word and deed.

This *poneria*, or inherent badness, is *ho poneros*, "the evil one," or aion, of the world, the *archon*, of the dominion of the air—the *archon* of the spirit, working in the sons of disobedience. That is to say, since the flesh politically incorporate in the dominion under which they lived, (for the apostle in Ephesians 2:1-2, is writing of trespasses and sins in which they walked according to the institutions of Gentilism), is the Aeon, or god, of this world; and therefore the Archon, or governing principle, of the principalities and powers of the existing darkness; and the essence also of the spirit working in the world-rulers, and disobedient, whose ways are evil, and only evil, and that continually.

The air, the darkness, and the heavenlies, to which these powers belong, constitute the heaven and its firmament, in which may be seen the apocalyptic signs as they successively appear, and affect the bodies thereof.

Under this heaven, or dark expanse of evil, "the air" or political atmosphere, is established. It is in this that the voices, and thunders, and lightnings, are seen and heard, and from whence descend apocalyptic meteors, hail and fire mingled with blood, the symbols of war upon the political earth and sea, rivers and fountains of waters.

Wrath poured into the Air affects the constitution of the political world; and brings upon its rulers and peoples judgments of the most disruptive and terrible character. Unless the Air is the subject of special wrath, and so particularised, it is comprehended in the heaven.

It is only named twice in the Apocalypse; first, where the sun and air of the Roman Habitable are darkened by the smoke of the Mahommedan abyss; and next, where the Seventh angel

pours out his vial, and the political world is reduced to chaos.

In the highest heaven, and above the air, are the sun, moon, and stars, of this evil system—the domain of the Dragon, the old Serpent, Devil and Satan. The sun is the supreme or imperial civil power; the moon, the ecclesiastical organization; and the stars, the thrones, principalities, etc., of the Roman world.

In respect to this heaven there were great signs prefigured to John significant of the appearing of a typical Michael, who, when the sixth seal should be opened, should make the sun black as sackcloth of hair, and the moon as blood; shake the stars of the heaven from their spheres; and roll up the heaven as a scroll.

So were there also exhibited to him signs, prefigurative of political phenomena in the Roman Heaven as constituted at this present, indicative of the appearing of the real Michael the Great in power and much glory; for as Cyrus was typical of Messiah in his character of breaker of Babylon, restorer of Judah, and builder of the temple; so Constantine the Great was typical of the same Messiah, as conqueror of the Dragon, and deliverer of the Church.

Now, before Christ's mystical body is delivered, which occurs at his appearing, a sign in the apocalyptic heaven is manifested. This sign is a great and marvellous one, because of its terrible significancy. It is stated to consist of—“*Seven angels having the seven last plagues, in which is filled up the wrath of God*” (Rev. 15:1).

Hence the prophetic symbols that represent that wrath are the sign in the heaven of the approaching manifestation of those who are to obtain the victory over the Beast and his Image; and as this manifestation cannot take place in the absence of Jesus, it is also the sign in the heaven of his appearing. But this sign is not single as if significant of a solitary event; it is compound, and therefore representative of a series of calamities affecting the objects of divine wrath.

This “great and marvellous sign in the heaven” is resolved into seven elements, or *sign-messengers*, to each of whom is assigned a distinct mission; to the first, a mission against “*the earth;*” to the second, against “*the sea;*” to the third, against “*the rivers and fountains of waters;*” to the fourth, against “*the sun;*” to the fifth, against “*the throne and kingdom of the Beast;*” to the sixth, against “*the Euphrates;*” and to the seventh, against

*"the Air,"* which brings final ruin upon Babylon, and upon the worshippers of the Beast and his Image.

*(To be continued, God willing)*

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## Nearer The Crisis

By BROTHER ROBERT ROBERTS

Every breaking of bread brings us one week nearer to the great crisis so vividly brought before us in the vision of Nebuchadnezzar's image, which we have had under our attention during the last week, in our daily readings. It is about 2,500 years since Daniel said to Nebuchadnezzar, "Thou art this head of gold." The things that were at that time matters of prophecy are now nearly all in the past. The golden empire of Babylon; the silver empire of the Medes and Persians; the brazen dominion of the Greeks, and the two-legged iron power of imperial Rome are all affairs of history.

We stand in the days of the clay and iron feet—the day when the Europe-ruling, ancient, iron Rome is a divided and weakened mass of independent sovereignties ; and we are living late—very late, in these days—at the end of them, in fact, as we know from other visions and many contemporary facts, such as the complete disappearance of the coercive power of the Papacy.

We stand on the verge of the catastrophe represented by the destruction of the symbolic image. We live in the era of the Lord's appearing to destroy all the kingdoms of men, and set up that one universal dominion of which there will be no end.

It is profitable to realize one fact. During all these centuries, the vision of Daniel has been slowly and surely working itself out in the affairs of men, without our assistance—yea, without our existence.

When Daniel stood before Nebuchadnezzar you might have searched the measureless universe round and you would not have anywhere found the persons who are assembled here this morning. Five hundred years afterwards you might have renewed the search with no greater success. A thousand years—two thousand years afterwards, we were still unborn; yet the hand of God was slowly writing on the page of history the record of His purpose accomplished.

Does this not enable us to feel how unnecessary we are to

God: how certainly His word will come to pass independently of us? Yet we must not shut our eyes to the importance of our own relation to the matter. Our turn has come at last: here we find ourselves at the most interesting period of the entire vision; called in the grace of God to be hearers of the joyful sound, with a view to our being “doers of the word” and heirs of the glorious kingdom about to appear. In this position, it is of the first consequence that we seek to gauge our prospective relations.

When the moment arrives at which it will become clear that the great culmination of the vision has begun—when it is announced that the Lord is actually in the earth, the anxiety that will press itself home with overwhelming force on every mind will be, “What is my individual relation to the crisis?” “Am I favourably connected with the great matters about to be transacted?”

It will be evident by a moment's thought that mere intelligence in the signs of the times will not be of great value in the dreadful situation. The Signs of the Times are valuable only as indications of the approach of something. It is the something whose approach they indicate that is the standard of our position amid the closing scenes of the Gentile times. What is that something?

Brethren and sisters, it is a Kingdom of Heaven that is coming; a Kingdom founded upon the principles of God in contrast with those now recognized among men; a Kingdom not of this world.

Who will be admitted to it? Only those who belong to it in the sense of partaking of its principles, and being prepared by the present individual operation of these principles for the political enforcement of them, which is to characterize the operation of the Kingdom of God.

This fact is made abundantly evident in the New Testament. Jesus speaks of many who will come to him in that day, seeking admission, to whom he will say, “I never knew you.” The reason of their rejection he discloses in the words, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven.”

Hence the great question of the hour, when the Lord has come, will be, “Have I acted in harmony with the principles

on which the Kingdom of heaven is to be set up?" The Lord will have no use for us, unless our wisdom be according to his standard.

Many men are wise according to this world, whose wisdom will turn into great folly under the scrutiny of the Lord. Kings and captains; bishops and great men; professional men and merchants grown rich, with their much honouring of each other, and their much provision for their own well-being, and their neglect of the poor, and their despising of the Word of God, will appear in the dread and confusion of that day as the greatest of fools; and so will all professors who have caught up and acted out their worldly-wise principles.

The only men who will appear wise will be those who have made themselves fools and poor for Christ's sake, who have incurred reproach and poverty in the carrying out of the work he has given his servants to do in his absence, in the sounding abroad of his name, and the comforting of his brethren, and the succouring of his poor.

In view of that time to which we shall all presently stand related, whether we live or die, let us glance at the principles of the Kingdom of Heaven as brought before us in the portions of Scripture read this morning. The kingdom is not of this world. Christ said, "I am not of this world": the application of which is brought home to us in the words of Paul: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Let us look at the principles which distinguish the accepted of God from the present evil world in all its departments.

First, turn to the reading from Job. There we find Job saying, "I abhor myself, and repent in dust and ashes." Here we have one of the first principles of the kingdom of heaven. Remember who Job was. God said of him, "There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil." Yet he says, "I abhor myself in dust and ashes." He had just had a glimpse of the divine majesty, and as in the similar case of Daniel (10:8), all his beauty in him turned to corruption. He was overpowered by the sense of the inferiority and uncleanness of human nature created within him by his vision of the glory of the divine nature.

Now, though we are not permitted to see this glory with the eye, we have so much recorded pertaining to it, that with due

attention to what is written, we may easily attain the same profound sense of worthlessness and insignificance.

We must attain to this if we are to enter the Kingdom of God. It is one of the first things exacted of such. "Thus saith the high and lofty One that inhabiteth eternity . . . to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."

It is written, "*The fear of the Lord is the beginning of wisdom.*" The fear of the Lord produces a strong sense of self-abasement where it is effectual. It is a logical result; for where a man adequately apprehends the greatness and majesty of God as the SELF-EXISTENT and the Creator of all, he will easily realize how little he is in himself, and how inferior as a piece of earthly defiled animal mechanism.

The mind that is equal to the grasping of the glory of God will readily feel the dishonour of man. This sentiment is the first characteristic of the family of God. It is enunciated with emphasis in every part of the Scriptures. Jesus declares that except a man *humble himself as a little child*, he shall in no case enter into the Kingdom of God.

Peter and James both quote Solomon's declaration that "the Lord resisteth the proud, but giveth grace to the humble." It is written many times, that He knoweth the proud afar off; that those who walk in pride, He will abase; that he that exalteth himself shall be brought down; that the meek and the lowly, and the modest, and the child-like, and the humble He will receive, approve, bless, honour, and exalt.

This is, in fact, the distinguishing feature of the principles revealed from heaven, as contrasted with those that originate in the thinking of man. This is seen and felt by those who intelligently advocate the latter.

There is a good illustration of it in a recent magazine article, in which the teaching of Christ is opposed explicitly on this point. The writer argues that self-reliance is the root of all nobility and virtue, and that because Christianity inculcates self-abasement, it is an ignoble and demoralizing religion. The writer is a believer in human immortality and innate human excellence. This explains his insane opposition to the most true and (in the true sense) philosophical religion of Christ.

Any man with a practical knowledge of human nature, unobscured by the false sentiments generated by false philosophy, will be prepared heartily to endorse the declaration of the New Testament, that in the flesh dwelleth no good thing; and to admire the foundation principle of the Gospel system—the glory of the Creator, and the humiliation of poor man.

Suffice it on the present occasion to realize that at the approaching reappearance of Christ, no man need go before him with the expectation of his approbation who is not supremely characterized by this first principle of the house of God—personal smallness in his own esteem, and a “minding not high things, but condescending to men of low estate” (Rom. 12:16).

It need not be said how totally different is the state of things prevailing in society around us. Our danger is great from this circumstance. We are apt to catch the spirit of the world in all the haughtiness and mightiness of carriage that is to be seen everywhere, and to be ashamed of the soberness and smallness and rationality that belong to the profession of the Truth. Let us beware. The Truth calls us to “*live soberly, righteously, and godly in this present world.*” Any other life will make our destruction certain, when we come to stand before that Judge, who is no respecter of persons.

The second reading brings before us the next family characteristic of the sons and daughters of God. “*Unto thee will I cry, O Lord, my rock; be not silent to me.*” David, the man *after God's own heart*, was a man of prayer: so was David's Son and Lord, who frequently retired from the crowd that thronged around him, and in some cases “*continued all night in prayer to God*” (Luke 6:12).

It is a standing precept of his house “to pray to God without ceasing,” whose house are we IF we continue steadfast in the faith of obedience of Him. And it is natural for sons of God to pray, for as sons of God, their first love is the love of God—not a feeble, moderate love, but a love of the sort expressed by the words, “*with all thy strength, soul, and mind.*”

This being their love, it impels them, as all love does, to intercourse with its object. Their fears impel them in the same direction: for they have fears, as David had, and Jesus in the days of his flesh had. The triumphs of the enemy and their own experience of evil, and the awful greatness of God, make them afraid, and drive them to prayer. This mixture of love

and fear gives earnestness to their prayers, and hope makes the light to shine.

The men that Jesus will summon around him in the work of God will be men of prayer—not praying men in the mechanical sense, like Mohammedans and Papists, but men in whom ripe reason, acting on the facts revealed in the Word of God, has brought forth its fruits of daily and hourly incense to the Most High. None else need hope for acceptance. This is the fact to be looked at and applied now.

Let everyone fall back on self-examination. If we come short in this matter, let us not give way to dejection and hopelessness. Let us rather take courage from the other fact exemplified in both the Scriptures read, and indeed in all the Scriptures continually—that *“there is forgiveness with God.”* *“He that confesseth his sins and forsaketh them shall have mercy.”*

To neglect prayer is a sin, because it is a transgression of the law which commands us to pray. If any man convicts himself secretly of this neglect, let him put an end to his neglect, let him forsake his sin; let him “pray always, and not faint,” as Jesus taught at his first appearing. In everything giving thanks, for this, says Paul, is the will of God concerning us.

In the third portion read, we have another point illustrated. Jesus is brought before us in the attitude of “having compassion on the people,” and ministering to their need, and in this, as in everything else, we have to remember that it is written, “He hath left us an example that we should follow his steps.”

Mercy is one of the greatest attributes of the Almighty. “Merciful” was the reported characteristic of the kings of Israel (1 Kings 20:31); it is the quality of the kings of the future age. Without mercy a man is without hope, whatever his intellectual attainments: “He shall have judgment without mercy that hath showed no mercy” (Jas. 2:13). On the other hand, the accepted of the future age are described as “the merciful.” *“Blessed are the merciful, for they shall obtain mercy”* (Matt. 5:7). *“With the merciful thou, O Jehovah, wilt show thyself merciful”* (Psa. 18 : 25).

Kindness, forbearance, magnanimity, patience, are characteristics that belong to the house of God, and must be cultivated by those who hope to be accepted by the Lord of mercy in the coming day of his glory. In the day of his humiliation, he showed these qualities in the highest degree, and we are poor

disciples if we cannot show our discipleship in our compassionateness as well as in our knowledge.

The Lord's example is also useful in exhibiting compassion in practical manifestation. It is easy to say, "Poor thing!" What will you do? That is the question. The Lord not only had compassion on the multitude, but he made them sit down, and supplied them with food. Are we his disciples if we say, "Be ye warmed and filled," but give not those things that are needful?

It may be said, "We have not so much in our power as he had." True, but we shall be held responsible for what is in our power. We are only *stewards* of the manifold grace of God, and the day will come, though it linger, when we shall have to give an account thereof. The criticisms or commendations of our brethren we may escape or be misled by, but the judgment-seat is at the end of the journey, where there is no escape.

These are some of the principles upon which the approaching Kingdom of God will be founded. Now is the time to be leavened with them in the diligent attendance thereon in the reading of the Word of God and prayer. Let us take care that we waste not the time in barren disputation, in which the old man and not the Lord Jesus is served.

Let us take care, lest after much profession and preaching and contention, the Lord Jesus stand suddenly on the earth in this latter day to say to us, "I know you not. Ye have called me, Lord, Lord; but ye have not addicted yourselves to the obedience of my commandments. I have no use for you in a Kingdom to be conducted on principles to which ye have proved yourselves reprobate. Depart from me, ye cursed." Let us rather be of those who, serving him in deed and in truth, under however much odium, will be addressed in the cheering words, "*Ye have been faithful in a very little; enter ye into the joy of your Lord.*"—*Seasons of Comfort*

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## Grace, Mercy, And Peace From God

By BRO. G. V. GROWCOTT

*"O Timothy, keep that which is committed to thy trust, avoiding vain and profane babblings, and oppositions of science falsely so called" (1 Tim. 6:20).*

THE FIRST EPISTLE TO TIMOTHY

Although we know little of Timothy's personal life, he is the

best known and closest of Paul's fellow-laborers. He was brought into the Truth by Paul and is referred to as Paul's "own son in the Faith." He joined Paul's company on Paul's second journey, and worked with him thereafter till the end of Paul's life.

His father was a Gentile, and Timothy was not circumcised, although he knew the Holy Scriptures from childhood.

His mother and grandmother were faithful believers, but his father and grandfather were not so mentioned. It would appear from this that faithfulness was on the female side of the family, and probably against difficulties. Timothy's mother may have been given in marriage to a Gentile by her father, against her own mother's wishes.

Timothy's choice to accompany Paul and field of labour in the ecclesias was apparently indicated by the Holy Spirit, for Paul says, in writing to him about it (1 Tim. 1:18)—

*"According to the prophecies which went before on thee."*

Paul, we remember, made three major journeys throughout the Roman Empire, preaching the Truth and establishing ecclesias. Timothy lived at Lystra, in East Asia Minor. When Paul arrived here on his second journey, Timothy joined him and travelled eastward with him through Asia Minor to Troas, Philippi, Thessalonica, and Berea.

When Paul was driven out of Berea, Timothy and Silas stayed to continue the work. Paul called them to him to Athens, then sent them back to Thessalonica where the persecution was severe on the brethren, as Paul wrote to the ecclesia there (1 Thess. 3:2-3)—

*"To establish you and to comfort you concerning your faith that no man should be moved by these afflictions."*

Persecution and afflictions were the usual lot of the early believers when they joined the "sect everywhere spoken against."

*And the youthful Timothy, soon after his call to the work, is sent back to the danger scene to be a source of courage and strength to the new believers.*

Some have assumed, from Paul's exhortations to him to "stir up the gift" that was in him, and to "endure hardness as a good soldier of Christ," and to "let no man despise" his youth, that Timothy was timid and hesitant and lacking in missionary zeal and fervour for the work of the Truth. But surely the picture we get of him in this his earliest appearance in the work, shows him

to be exceptionally faithful, zealous, courageous, and devoted.

The most we can fairly infer from Paul's exhortations to him is that he may have been over-reluctant to use his authority in relation to older brethren than himself, and that he, like all—like even Paul himself—felt the weakness of the flesh and the need for encouragement to press forward in a dangerous and difficult and often lonely path.

A brother—especially a young brother—who is strongly motivated by love of the brethren and who recognizes his own human weakness, may be over-cautious about taking firm action against sin and error when firm action is called for.

*We know how bro. Roberts, in his early days, experienced this agonizing conflict, and how bro. Thomas had to stir him to resolute action and separation from some who—though nominally accepting the Truth—were tolerating corruption of it. Bro. Thomas could see clearly that just protesting against error is not enough.* Jude gives us a command that should be one of our basic guidelines in all our prayerful efforts to defend and preserve the Truth (vs. 22-23)—

*“Of some have compassion, MAKING A DIFFERENCE.*

*“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”*

\* \* \*

From Thessalonica, Timothy rejoined Paul at Corinth and stayed with him for the rest of the second journey.

He accompanied Paul on his third journey (which ended in Paul's arrest and being taken to Rome), three years of which was spent in Ephesus. He was with Paul on the return trip to Jerusalem, at the end of which a riot occurred in Jerusalem and Paul was imprisoned.

We have no record of Timothy while Paul was imprisoned in Caesarea, nor on the journey to Rome. He appears again with Paul in Rome—part of the time, at least, a prisoner himself—for Heb. 13:23 records that Timothy had been “set at liberty,” as Paul himself was then expecting to be.

The first epistle to Timothy, where we find Paul had left him at Ephesus to set all things in the ecclesia in order there, appears to fit best into the period between Paul's two imprisonments. It is full of instruction and enlightenment about ecclesial affairs.

The second epistle to Timothy was clearly Paul's last epistle

of all, for he is therein again imprisoned in Rome, and on the verge of execution, and he urgently calls Timothy to him.

Whether Timothy reached him in time we do not know, for this second epistle is the last we hear of either Paul or Timothy. There the record ends.

Of Timothy's value to Paul and of the difficult conditions under which Paul worked, we learn in Phil. 2:19-21—

*"I trust to send Timothy shortly unto you . . . I have no man like-minded, who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's."*

*Would he have to say the same of us? Do we leave the labour to others, while we pursue our own comfort and material advantage? Let each of us ask himself this honestly and frankly—and DEMAND an answer.*

*Or would he find us walking in true wisdom, realizing the emptiness and briefness of present possessions and interests, and dedicated to God's work, laying hold of ETERNAL treasure, that fadeth not away?*

\* \* \*

Paul's first epistle to Timothy is all about his work in the ecclesia at Ephesus. He opens with a prayer for Timothy's spiritual well-being (1 Tim. 1:2)—

*"Unto Timothy: Grace, mercy, and peace from God the Father and the Lord Jesus Christ."*

**THESE ARE REAL THINGS; MORE REAL THAN ANYTHING TO DO WITH OUR PERISHING, DAY TO DAY EXISTENCE.**

This is perhaps the most vital verse in the whole epistle. All the rest is important, detailed instruction about various things. But this is the actual key to life or death—

*"Grace, mercy, and peace—from God the Father and the Lord Jesus Christ."*

If we have this, we have everything: nothing else really matters or is important. If we do not have this, then no other possession in the world, or the world itself, would be of any value to us.

*"Grace, mercy, and peace from God."*

A few from among mankind have this supreme blessing: the vast majority do not.

\* \* \*

**"GRACE"**—the favorable attention, and love, and care, and

comfort and guidance from God toward us. To come within the scope of His glorious light—to be accepted as part of His chosen family, constantly overshadowed by His angelic protection.

This grace is extended without partiality to all who, in Truth, yield themselves entirely to Him, and ONLY to such. God makes no exceptions, plays no favorites. Just holding certain beliefs, and going to the meetings, and being technically “in the Truth” is not enough. We must give all to Him, holding nothing back. This must overshadow and dominate everything in our lives—all our waking moments.

*Then, and then ONLY, we enter into the glory of the grace of God.*

\* \* \*

“MERCY”—the overlooking, in loving understanding, of all our shortcomings and weaknesses and failures and ugliness and fleshliness—IF we, like Paul, agonize to repudiate them and be free of them.

To obtain the mercy of God, the most important requirement is to recognize to its fullness our own absolute NEED for mercy—our utter helplessness and miserableness without it. God is the essence of all holiness and purity and perfection. We are weak, ignorant, unclean mortal creatures seeking His exalted fellowship.

And, related to this, the more we recognize our own need for mercy, the more merciful we should be toward the faults and weaknesses of others—

*“Love beareth all things, believeth all things, hopeth all things, endureth all things and thinketh no evil; love covereth a multitude of sins.”*

This does not mean ignoring or excusing or condoning what is wrong, any more than a good doctor ignores disease or neglects treatment or won’t use the knife, just because he is too “kindhearted.”

*TRUE love and TRUE mercy are always deeply concerned with correcting what is wrong.*

Rather it means that our attitude toward the erring should always be fellowfeeling and understanding and deep and prayerful concern for their ultimate well-being. Always ready—not to condemn—but to help and encourage and forgive—

*“Blessed are the merciful, for they shall obtain mercy.”*

## MERCY DOES NOT INTERFERE WITH DUTY AND OBE- DIENCE TO COMMANDS.

Commands tell us to separate from persistent error, in order to preserve the health of the body and the soundness of the Faith. We have no choice, if we are faithful. But it must be done kindly and sorrowfully, not harshly or self-righteously—*“In the spirit of meekness, considering thyself lest thou also be tempted.”*

\* \* \*

“And PEACE.” Peace is not stagnation: not merely a dull and uneventful relief for the elderly and tired of life. Peace is essential for all—young and old—though we may not realize it.

*Peace is the basic blessing we all need most, if we are God’s.*

It only comes through the grace and mercy of God. Peace is an impervious mental shield against all fears and disquietudes. Peace is perfect, relaxed harmony and tranquility of mind and spirit. Peace is primarily “peace with God.”

*“We have peace with God through our Lord Jesus Christ.”*

To have peace with God makes all other conflict harmless and unimportant. It can only come with complete, undivided dedication to one supreme object of life, for peace is essentially oneness and undividedness.

It is not freedom from external conflict: that’s not important. It is freedom from INNER conflict. Jesus said, just before the terrible suffering of his crucifixion—

*“Peace I leave with you: my peace I give unto you.*

*“In the world ye shall have tribulation; but in me ye SHALL have peace.*

*“Let not your heart be troubled, neither let it be afraid.”*

And Paul, chained and in prison for the sake of the Gospel, tells the Philippian brethren to take everything to God in prayer, and assures them that in so doing—

*“The peace of God, which passeth all understanding, SHALL keep your hearts and minds through Jesus Christ.”*

*(To be continued, God willing)*

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## Jehovah-Nissi

*(Continued)*

What is faith? Paul tells us (Heb. 11:1)—*“Faith is the substance of things hoped for.”*

It is a belief and a trust in the things God had promised — an active keeping them before our minds, and always acting in harmony with them. Paul tells us how to obtain and to strengthen faith (Rom. 10:17)—“*Faith cometh by HEARING and hearing by the WORD OF GOD.*”

The diligent, daily reading and studying of God’s Word, with prayer to Him Who slumbers not nor sleeps, will help us to victory. But it must be a continual lifetime study and learning how to walk from the Scriptures, for the spirit indeed is willing but the flesh is weak.

The moment we lay our Bible aside and do not bother to study it as a guide to our lives, and the moment we don’t bother to seek the help of God in prayer, we will find ourselves slipping back into the deceitful sinfulness of sin, and taking the cross of Christ for granted.

\* \* \*

While Christ was the Serpent-Ensign or Banner, lifted up on the cross because of sin, he is also the Ensign or rallying point of all the nations of the world.

At his second coming, he who won the victory over sin, and all his brethren and sisters who have followed his example by crucifying the flesh with its affections and lusts in their lives, will be lifted up as a Beacon on Mt. Zion—Kings and Priests in the Kingdom of God, to whom all the world will come.

Isaiah says (11:10-12)—

*“And in that day there shall be a Root of Jesse which shall stand for an Ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.*

*“And He shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”*

And again (Isa. 18:3)—

*“All ye inhabitants of the world and dwellers on the earth, see ye when He lifteth up an Ensign on the mountains; And when He bloweth a trumpet, hear ye!”*

Christ, the Root of Jesse, will stand in the land as a Beacon to all peoples. All the world will be called upon to come and worship the King in Zion, when the kingdoms of this world become the Kingdom of our Lord and His Christ, and he shall reign for ever and ever. Isaiah tells us again (31:8-9)—

*“Then shall the Assyrian fall with the sword, not of a mighty*

*man; and the sword, not of a mean man, shall devour him: "And he shall pass over to his stronghold for fear, and his princes shall be afraid of the Ensign, saith the Lord Whose fire is in Zion and His furnace in Jerusalem."*

When he returns, he and his people with him are lifted up as an Ensign upon the land (Isa. 6:1; Zech. 9:16).

Before Christ and the Saints (the Multitudinous Christ), the Assyrian, the Russian Gog, will pass away for fear. He will be dumbfounded by the appearance in the land of Jesus with the "Children of the Resurrection." He will be afraid of the Ensign on Mt. Zion.

Brethren and sisters, the Scriptures abound for us with many beautiful lessons and prophecies of the Ensign—Christ. If we truly desire to be a part of that glorified immortal host—to be a part of the glorious Bride of Christ who is described in Song 6:4-10—

*"Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners."*

*"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"*

— Jesus and his brethren and sisters, conquering the nations of the world and teaching all the world the way of Truth: if we desire to be a part of that glorious Ensign, we must NOW identify ourselves with the Ensign or Banner of Truth and follow the Standard of our Captain and Saviour.

We are told (Psa. 60:4)—

*"Thou hast given a Banner to them that fear Thee, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."*

Only those who fear, that is, reverence, God will be given the Truth as a Banner—to shine out and display to all the world that we are not of the world, but are the brethren and sisters of Jesus. Psa. 20:5 records—

*"We will rejoice in Thy salvation, and in the Name of our God we will set up our Banners."*

Looking at verse 1 of this Psalm, we see that it begins in the Day of Trouble—the day of the flesh, the wilderness probation—the time when we must first gain the victory over that Serpent-power: Sin. We find that it is a Psalm of protection, telling us how to set up our Banners in the Name of our God (verse 1)—

*“The Lord Hear thee:”*

—if we pray to Him without ceasing.

*“The God of Jacob defend thee;”*

—if we fight the flesh with the armour of the Spirit-Word.

*“Send thee help . . .”*

—if we ask for it in the right spirit, waiting in patience and faith that in all things God’s will will be done and His Name glorified.

*“Strengthen thee out of Zion:”*

—if we listen to the Spirit-Word on how to obtain strength.

We read in Eccl. 7:19—*“Wisdom strengtheneth the wise.”* And in Prov. 24:5—*“A wise man is strong; yea, a man of knowledge increaseth strength.”* And Prov. 18:15—*“The ear of the wise seeketh knowledge.”*

From this we see that in order to be strengthened for the battle against the flesh we must become wise by seeking knowledge. What knowledge? Paul tells us in 2 Tim. 3:15—

*“The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus.”*

The strength God offers is not necessarily physical strength. It is spiritual strength.

Again Paul tells us (Phil. 4:11)—

*“I have learned in whatsoever state I am, therewith TO BE CONTENT. I know both how to be abased, and I know how to abound. Everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.”*

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

We are strengthened to do all things for Christ’s sake—to accept anything and everything that happens to us as lessons and as tests to develop us in faith, patience, love and godliness. Paul explains it well in Col. 1:10-12—

*“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness:*

*“Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light.”*

Notice the connection: we are told (Prov. 24:5)—*“A man of knowledge increaseth strength.”*

Paul says here (Col. 1:9)—

*“I pray that you might be filled with the KNOWLEDGE of God’s will in all wisdom and spiritual understanding.”*

This is the strength that comes: a spiritual strength to help us to Zion’s Kingdom. Continuing Psa. 20 (v. 3)—

*“Remember all thy offerings:”*

Are these literal animal offerings? No. Peter says (1 Pet. 2:5) we must offer up “spiritual sacrifices to God.” What are spiritual sacrifices? In Heb. 13:15-16 we read—*“I desire mercy and not sacrifice: and the knowledge of God more than burnt offerings.”*

And God tells us through the prophet Samuel—*“To obey is better than sacrifice, and to hearken than the fat of rams.”*

Psalm 20 continues (v. 4)—

*“Grant thee according to thine own heart, and fulfill all thy counsel.”*

Jesus instructs us (Mk. 12)—

*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment: and the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”*

And the scribe whom Jesus said answered discreetly (wisely) said in reply—*“To love God with all the heart, all the understanding, all the soul, and all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”*

In other words, we must *“present our bodies living sacrifices, holy and acceptable to God.”* Our present lives—everything we do—must be done to the glory of God. We must strive to obey Him in love with all our heart, mind, and strength, so that we may hold high the Banner of Truth and, like the Master before us, win the victory. Paul has told us to be—

*“Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness: Giving thanks unto the Father Who hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:11).*

And now in v. 5 of this Psalm 20 we read—

*“We will rejoice in Thy Salvation; and in the Name of our God will set up our Banners.”*

Do we rejoice sufficiently in God's salvation opened to us through Christ? Is it so joyful and marvellous to us that all present problems and sorrows and disappointments seem as nothing if only we may win Christ? And do we boldly "display" our Banner of Truth to all the world, as we are instructed in Psa. 60—let our light shine as a Beacon on a hill?

We profess to be "partakers of the inheritance of the saints in light." Therefore our light should not be hid, but must shine brightly out from us, as Jesus tells us (Matt. 5:16)—

*"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."*

Jesus also said (Jn. 8:12)—

*"I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of Life."*

We are followers of Jesus, for he is our Banner and Light. Therefore we must rejoice always and be thankful always, even when the way seems difficult.

We will not bring glory to God nor impress people as being Children of Light if we do not joyfully and eagerly walk in it (Psa. 97:11)—

*"Light is sown for the righteous, and gladness for the upright in heart."*

And Prov. 4:18—

*"The path of the just is as the shining Light, that shineth more and more unto the Perfect Day."*

Jesus was the True Light because he was PERFECT. Our light is our faithfulness in obeying in righteousness the commands of God. The more we overcome the darkness of Sin, the more our light will shine out—the light of righteous action, the Banner or Ensign that draws people to God through us. If we do develop spiritually, then Psa. 37:6 speaks for us—

*"He shall bring forth thy righteousness as the Light; and thy judgment as the noonday."*

\* \* \*

The final verse we would like to consider in relation to this word Banner or Ensign is Song 2:4—

*"He brought me to the banqueting house, and his Banner over me was LOVE."*

Christ brings the Bride (the faithful ones, the immortalized Saints) to the banqueting house (Heb: House of Wine) to partake of that feast recorded in Isa. 15:6-9—

*“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.*

*“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of His people shall He take away from off the earth, for the Lord hath spoken it.”*

This, brethren and sisters, is a feast we can joyfully partake of, if we now joyfully submit ourselves to God’s will, and seek always to serve Him. We are here this morning to keep the memorial supper of Christ, of which we read in Mk. 14—

*“Take eat: this is my body. And he took the cup, and said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God.”*

He will not eat of the Passover UNTIL the Kingdom of God comes: then he will eat with those who are his.

In Eze. 45:17 and 46:9 we find reference to the Prince partaking of the feasts—the Prince Jesus eating and drinking anew with the Redeemed in the Kingdom of God.

Christ has invited us to be partakers with him in his Kingdom—to go to the “House of Wine” and eat and drink this memorial supper anew.

But what is the distinguishing characteristic which is upon those whom the Bridegroom takes to the banqueting house?

*“His Banner over me was LOVE.”*

This is the Ensign or Standard. In all the symbols of the Ensign—even the Serpent-entwined Rod—there is Love—*“Greater love hath no man than this, that a man lay down his life for his friends.”*

Jesus said—*“Ye are my friends—IF ye do whatsoever I command you.”* And what is the One Great Command that encompasses all commands?—

*“A New Commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another.”*  
*BY THIS (the Banner, the Ensign) shall all men know that ye are my disciples, if ye have love one to another.”*

Notice: it is by this divine, spiritual, unearthly quality that men are to know that we are Jesus' disciples. It is the Banner over us, the identification of our having and obeying the Truth as it is *IN* Jesus.

If we have this love that Christ had, it will control and guide our every thought, word and action. It will stamp us indelibly as separate and distinct from all the world. It will enable us to endure all things.

*It is a spiritual love that cannot be manifested unless we know and obey God's commandments. God is Wisdom, God is Love.*

In order to truly manifest and reciprocate this love—not love of this present so-called life—but love of God with all our heart and mind, we must set ourselves diligently to always follow the example and manifest the character of him whom we are here to remember.

If we do, then when Jesus appears we will go forth to meet him, and having that Banner of Love over us and upon us, we shall eat and drink anew with him in glorious and never-ending joy and immortality.—*K.D.C.*

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## Current Events Fulfilling Prophecy

### RUSSIAN ASSERTIVENESS AND EUROPEAN APPREHENSION

**Now that the surprised reactions about Putin's sudden appearance in Syria have quieted somewhat, analytical thinkers are wondering about Russia's longer term aims as it unquestionably seeks to rebuild its superpower status—**

Much has been written about the multiplicity of potential motives behind Putin's military buildup in Syria: defending his interests in the Middle East, shoring up Assad's regime, making Russia the power broker in the Syrian conflict, sustaining his power at home, and filling a power vacuum left by U.S. disinterest. These are all correct, to varying degrees. But they underestimate the geographic extent of that power vacuum. Beyond the Middle East, **Putin's move in Syria could also strengthen him on a second front: Europe.**

Dividing and disrupting the post-Cold War European security architecture has always been one of Putin's major strate-

gic goals. While this may not be the driving force behind his moves in Syria, it certainly has the potential to be one of its side effects. Unlike European leaders themselves, the Russian president takes the EU's transformative power seriously.

For Moscow, a Europe united behind the auspices of the EU or NATO represents a dangerous potential opponent—and a threat to its corrupt autocracy. No wonder, then, that the Kremlin has begun to finance and promote nationalist and anti-EU political parties, extend its propaganda enterprise into Europe, and pursue energy projects to pit European nations against each other.

A strong transatlantic alliance is likewise undesirable for the Kremlin. As the ties that bind it fray, Russia's relative power in the region grows stronger. Putin's decision to act in Syria, coupled with American vacillation, has offered him yet another opportunity to drive a wedge between Europeans and Americans.

In recent months, Europe has begun to feel the collateral damage from the conflict in Syria. As its governments struggle to find a way forward with the refugee crisis and as the terrorist threat from European-born jihadis returning from the Middle East increases, public pressure to formulate a response to the Syrian crisis has intensified. Polls show that a large majority of **the French favor intervention** against the Islamic State in Syria. There is even increasing support for **“boots on the ground” among war-weary Britons.**—For. Affairs, 10/15

**This “stirring up” of the nations to warfare by the actions of the Russian leader is invigorating to those who watch for the signs of Christ's return. Europe, we understand from Dr. Thomas's exposition of Daniel's and John's visions, is to be incorporated into the Russian empire—a purpose which will cause Nebuchadnezzar's Image to effectively stand upon its feet, as all the old territories denoted by the Gold, Silver, Brass and Iron, plus the clay elements, are united under the banner of Gogue.**

Regarding Europe in this juncture of Yahweh's purpose, just precedent to the manifestation of the Man of War, bro. Roberts had these comments in *Christendom Astray*—

**“Strong first, as signified by the iron legs of the image, and the corporate strength of the fourth beast of Daniel's vision, she [the Roman Empire] entered in her later stages the phase represented by the clay-and-iron mixed ten-toed feet of the image, and the antagonistic horns on the head**

of the fourth beast. Broken at last by the repeated blows of the barbaric invasions from the north, we behold her now in a state of weakness and division. *The European nations as we see them today are the latter-day divided phase of Roman power.* The old imperial strength has gone. Rome no longer rules the world. She no longer sways the destinies of mankind with the most formidable of despotisms. She is broken, divided, weakened, a rickety, disjointed, system of nations, which hardly holds together for very weakness: a mixture of iron and clay of brittle cohesion, destined ere long to be smashed to atoms by the invincible stone from heaven.

“Rome has never been superseded. She has been changed by many vicissitudes. She still lingers in weakness. The present political arrangements on the continent of Europe are but a prolongation of her existence in another form, corresponding to the requirements of the vision. They exhibit to us the last stage of the fourth kingdom, and tell us that we approach the time when a change will come over the world—when the fifth kingdom shall be manifested in destructive antagonism to all human power” (pp. 218–219).

We, therefore, stand in that blessed vantage point of seeing the Babylonian, Persian, Greek/Macedonian and Roman empire-territories about to be forcibly brought together through the enterprise of the Russian Autocrat—a man (possibly Putin—time will tell) whom Habakkuk describes as *“a proud man who enlargeth his desire as sheol, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people, [as one] that ladeth himself with thick clay!”* (Hab. 2:5–6).

This united empire, representing the Gentile sin-power standing upon its feet and boasting as the antitypical Goliath, will eventually straddle Eurasia, and prepare itself to enter into the promised land and set camp upon the mountains of Israel (Ezekiel 38). Therefore we watch with great interest the perplexity and fear that continues to grow within the European continent as the Bear of the north continues to exert and expand its power.

#### EUROPE CAUGHT IN A BIND

Encouraged by the U.S. and Britain, the EU joined the western powers’ chastisement against Russia for its Crimea adventure by imposing economic sanctions. This has had the unintended and unwelcome consequence of weakening Europe even more; and now with the events in Syria, the EU is in the very uncomfortable position of punishing

a nation that it now looks to for help in resolving the conflict that has unleashed a flood of refugees against its borders—

Miraculously, Russian-backed violence in eastern Ukraine died down at the very same time that the Russian military began expanding its presence in Syria. Should the Ukrainian situation remain calm, **European leaders will have a hard time explaining why they must maintain sanctions on the very country they're counting on to solve the Syrian problem.** Generating such confusion is surely one of Putin's goals.

Sanctions don't come cheap for European economies. The European Commission projects that Ukraine-related sanctions cost European economies 0.3 GDP points in 2014 and 2015 — a non-negligible cut, when eurozone GDP is only expected to grow by 1.5 percent in 2015. In short, the sanctions regime is expensive, divisive, and European leaders are beginning to make noise about their desire to rebuild trade relations with Russia. Their business communities demand it, and Europe's attention span for the conflict in Ukraine is waning.

Weakened European resolve on sanctions plays right into Putin's hands. In essence, he is asking Europe and the United States to forget about Ukraine, creating a de facto frozen conflict, in exchange for his assistance with the Syrian conflagration.

It is already in motion. In Paris, the Russian president discussed both issues with his European counterparts.

Even more worrisome for the future of European liberal politics, **Putin's moves in Syria will only embolden the voices that turn to Moscow as an alternative to Washington and Brussels.** The populist, nativist, and anti-EU political parties that have gained in popularity in the past years have actively digested and relayed Russian propaganda to their followings.

Putin's Syria ploy will provide fuel to those who have criticized the confrontation with Russia. Relations with Russia have increasingly become a domestic political issue in many European countries. Leaders like Britain's Nigel Farage or France's Marine Le Pen have long called for an alliance with Putin against Islamic terrorism. Putin has gleefully egged all this on, arguing that Europe stands for nothing but nihilism and decadence. In a Europe wracked by self-doubt, this message is starting to resonate. After his recent move, Vladimir Putin

seems like a more coherent, reliable player than Washington.

—*For. Affairs*, 10/15

## RUSSIA BACK IN THE BALKANS

**The world is just starting to come to grips with just how aggressive Russia really is. The West and South have been pushing at the Bear for years. Now Russia is pushing back from the East and North. Russia has moved into the Caucasus, into Ukraine/Crimea, into Syria, into the Arctic, and is poised to move into Latvia, Estonia and Lithuania. Now there are indications that the Bear's next move may be into the Balkans—**

Lost in the cacophony of international news about Russian airstrikes against U.S.-backed anti-Assad rebels in Syria and refugees flooding through the Balkans on their way to Western Europe, a crisis is brewing in Bosnia-Herzegovina on the European Union's southeast flank. And here, too, Moscow has a hand in the mischief-making.

Nov. 21 marks the 20th anniversary of the Dayton peace agreement, which ended 3.5 years of brutal war between Serbs, Croats, and Bosniaks. To this day, Bosnia is a rare success story in post-conflict state-building. The anniversary should be a time for celebration.

Unfortunately, it may not turn out that way. The Dayton agreement created two highly autonomous entities inside Bosnia: the Bosniak-Croat majority federation and the Serb majority Republika Srpska. Milorad Dodik, president of Republika Srpska, plans to openly violate the agreement on Nov. 15.

Moscow has backed Republika Srpska. Russian ambassadors have been notable in their refusal to support the international community's efforts to stop Dodik's attempts to tear Bosnia apart.

By backing Dodik, Putin is able to create substantial problems for the West without needing to invest resources or diplomatic energy. This pattern should be familiar. From Abkhazia in Georgia to Transnistria in Moldova to most recently Crimea and eastern Ukraine, Russia has sought to prevent Western encroachment in regions that it historically viewed as its own. It seems that if Moscow can't control a certain territory, then it will opt to create a climate of instability that prevents the EU, the United States, and NATO from gaining a meaningful foothold.

Should violence erupt, it will be felt across the Balkans. It

could spill over to Kosovo, south Serbia, Macedonia, and the Muslim-majority Serbian region of Sandzak. And spillover from Bosnia could . . . bring a return of the ethnic cleansing of the 1990s and renewed refugee flows. It could also radicalize Bosnia's moderate Muslims, who are under growing pressure from extremist Gulf elements, risking the creation of an angry, Muslim-majority ministate directly on the EU's border.

—*For. Policy*, 10/15

**Collectively, this means that Russia is creating turmoil and upheaval on Europe's northern and eastern flanks. Slowly but surely they are advancing an agenda that, if unchecked, will bring them into central Europe and eventually to the borders of Poland, Macedonia, Greece and Turkey, via Ukraine, Romania, and Bulgaria—the three of which border the Black Sea, which is now being heavily militarized through the port of Sevastopol in the Crimea.**

**RUSSIA IN THE MEDITERRANEAN**

**As has been pointed out before, Russian naval strength in the Black Sea will eventually bring them into conflict with Constantinople/Istanbul and the land of Togarmah, on the way down into the Mediterranean Sea and against the coasts of Greece, Egypt and ISRAEL—**

NATO military chiefs are raising alarm over what they now view as “a wider strategic plan of Vladimir Putin's Russia to challenge the west closer to home”; they now fear Russia's fast-developing arsenal of ship-launched cruise and ballistic missiles is able to restrict the alliance's “ability to easily deploy military assets” in the Mediterranean.

“Russia has not had any sizeable presence in the Mediterranean since the end of the Cold War. And a lack of investment until recently in its decaying Black Sea fleet, based in Crimea, had led many strategic military planners to overlook the entire theatre as a possible source of concern when it came to Moscow,” reads a recent article in the UK newspaper *The Financial Times*.

However Russia's recent success in Syria has changed Western rhetoric. “We have to be prepared for Russia to be [in Syria] as a factor for a long time,” the newspaper quotes A. Vershbow, NATO's deputy secretary-general as saying.

He especially noted what he referred to as “Moscow's permanent, disruptive presence south of the Bosphorus”.

“[We have to] think about the broader consequences of this build up in the Eastern Mediterranean and the capacity of these airbases,” he said.

What sparks even more alarm is that “Russia’s renewed presence” apparently “threatens to restrict the freedom of navigation”, which allows NATO “to quickly and easily deploy military assets”.

**For the US, for example, it could complicate its ability to readily project naval power into the Gulf**, the newspaper says.

With an enlarged fleet so far south, Russia’s recently inked agreement with Cyprus giving its navy berthing rights also presents fresh challenges, the outlet says.

“Russian surveillance and electronic warfare assets now have the potential to be legally and regularly **brought close to the British Royal Air Force** base at Akrotiri, home of one of NATO’s most important listening stations.”

“The deployment to support Assad is not the end of the story,” the newspaper quotes Jonathan Eyal, director at the Royal United Services Institute in London as saying. “This is really a fundamental shift in Russian posture that will be long lasting.”

Russia’s Mediterranean fleet bristles with its most powerful anti-aircraft missiles—s300 systems—which have been fitted to all but its smallest ships.

NATO officials are now alarmed that for NATO it creates an anti-access area-denial problem—a no fly-zone—but one directed against the west. **For the first time, NATO thus has to practice without assuming it will have total control of the skies.**

“It’s something entirely new,” the newspaper quotes Gen Mercier as saying. “We have now a situation where we are exercising in a scenario where NATO does not necessarily have the balance of military power.”—*Global Research*, 10/15

Are we heading for a new Cold War in the Mediterranean and Black seas? Russia’s military intervention in Syria has suggested this scenario, along with its growing display of warships and submarines around the Mediterranean, in the Black Sea and at the Syrian port of Latakia (**28 miles from Turkish border**) — a main “homeport” of the Russian Navy.

This geostrategic situation is evolving while NATO is developing its biggest, most ambitious exercise in more than a decade.

“We are very concerned about the Russian military build-up,” NATO’s Deputy Secretary General Vershbow told reporters. “The increasing concentration of forces in Kaliningrad,

the Black Sea and, now, in the eastern Mediterranean does pose challenges.”

Two remarkable events, linked to the Mediterranean scenario, occurred [recently]. On Oct. 20, the US Navy announced the destroyer Ross successfully intercepted a ballistic missile in the North Atlantic Ocean as part of an integrated demonstration with eight other nations.

“This is the first time a guided interceptor was fired on a non-US range and the first intercept of a ballistic missile threat in the European theater,” the US Navy confirmed only two weeks after four Russian Navy warships launched 26 cruise missiles from the Caspian Sea.

“That launching was a surprising Russian show of force that could have aftermaths also in the Mediterranean Sea where, don’t forget it, four US Navy guided missile destroyers are based nearby, in Rota,” a top military official told Defense News.

Also on Oct. 20, the NATO destroyer Porter arrived in Batumi, Georgia, a country that fought a war against Russian forces in 2008 and is attempting to join NATO.

“We don’t believe Russia wants a military conflict with NATO, but yes, we have ongoing activities at other low levels like in Cold War times: management of information, cyber attacks, military spying,” a NATO official told Defense News.

**In Trapani, a senior official told Reuters that Russia is using the Syrian war as a pretext to increase its presence in the Mediterranean Sea.**

**The Crimean peninsula, which Russia annexed from Ukraine in 2014, has become “an armed fortress,” the official said.**

The continuous presence of an Aegis destroyer in the Black Sea is one of the strategies the US is studying to replace its Patriot missiles, **used to protect Turkey, that are being withdrawn.**—*Def. News, 10/15*

**NATO is gathering its member nations together for military exercises, while Russia is displaying its propensity for once again advancing a military empire toward Europe. It cannot be long ere Yahweh “will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel” (Joel 3:2).**

Thus the prophet Isaiah speaks—“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all

that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter . . . For it is the day of Yahweh's vengeance, and the year of recompences for the controversy of Zion" (Isa. 34:1-8).—T.D.C.

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## The Judge Standeth At The Door

By BROTHER W. J. PICKFORD

*"As for me and my house, we will serve the Lord"* (Josh. 24:15).

Having taken his farewell of Israel, endeavoring to deeply impress them with the necessity of a robust and clearcut choice of service to God, Joshua died and was buried in the border of his inheritance in Timnathserah in Mount Ephraim. His great plea to Israel was to serve the Lord—*"Put away strange gods, and incline your heart unto the Lord God of Israel."* But as Israel's history unfolds in Judges, there is deepening corruption, failure and disaster.

The word "Judges" is from the Hebrew word *Shofetim*, meaning "champions" or "rescuers," and we see the reason, as we do in all God's dealings with men. God raised up Judges over His people, to act as their champions or rescuers. But what a sad commentary Israel's history provides in response to God's merciful overtures to His people, a history which does not improve throughout the entire book of Judges, but rather worsens.

In Judges 1:1-2 we are told Israel corrupted themselves more than their fathers, following other gods to serve them, and ceased not from their own doings nor from their own stubborn ways. Therefore, instead of God clearing the land of the previous inhabitants, when Israel occupied the land, God left the nations among them, to try them and to prove them. If there was no improvement in Israel's conduct, over that of the heathen nations, why rid the land or subdue the people to Israel? *God works with us when we work with Him, and when we choose the way of the world He uses the world to discipline and chasten us.*

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### One Hundred & Thirty Five Years Ago *(Continued from page 396)*

the previous number. This section of Virginia has acquired considerable interest in connection with the progress of the Truth in these United States.

About a dozen or fifteen years ago it was literally in a state of heathenish darkness. Sectarianism in stolid imbecility reigned there in all the plenitude of infatuated ignorance of the Law and Testimony; so that 'religion' was but another name for the spiritless 'piety' of a heartless formality . . .

Things might have continued in this deplorable condition till the advent of the King of Israel but for the benevolence of God. It would seem that He had determined to cause the light to shine out of the darkness itself, by making the dark atoms of the system instrumental in its reflection . . .

The report of what was going on in other parts of Virginia between the Campbellites and the Baptists found its way to Lunenburg, where curiosity was excited, and disposition to play with fire created.

The introduction of Campbellism made the dry bones rattle. It caused the dissolution of the Association of Baptist Churches, and started questions among the which shook them to their foundations of sand.

**After mentioning further events that led to the Truth's development, bro. Thomas stated—**

Till 1847 the previous controversies had been preparing the way for the Gospel of the Kingdom. Hitherto the lightning and the thunder, the tempest and the earthquake had awakened the minds of many, and pre-disposed them to give ear to the "still small voice of the Truth" . . .

Of all persons under the sun they have the greatest reason to be warm-hearted and vigorous.

Let them think of and devote themselves less to the present evil world; let them gird up the loins of their mind, and be men; and let them go to work in earnest, labouring and striving to enter into that rest which remains for the people of God.

—*Herald*, 1857

\* \* \*

**ANOTHER article from the pen of bro. Thomas' was on "The True Mission of Religion." He wrote—**

There was a time when religion was not, and a time will be when the Lamb of God shall have taken away the sin of the world, that religion will be no more. But mankind's necessities are not individual only, they are social and national also. Society in its wildest sense is sick, heart-sick, "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores."

Religion proposes to heal these—to regenerate the world, and to bless all nations in the seed of Abraham. The Gospel, which is good news to nations, glad tidings of great joy to all people, to society as well as to individuals, proclaims the medium of this blessedness to mankind.—*Herald*, 1851

\* \* \*

**BRO Roberts' Sunday Morning Exhortation, No. 125, was on "Salvation is of the Jews." He exhorted—**

" . . . the statement is Christ's own to the Samaritan woman at the well of Jacob while he rested there, weary with his journey. It affirms a fact that is repugnant to many people, yet most true and beautiful in itself. Even some people who love the Truth when they hear it, but give it not afterwards the thoroughness of attention which is requisite to enable them to ap-

prehend the strength of the foundation on which it stands, grow weary of this aspect of the matter . . .

They make a great mistake, as they will find out sooner or later. Give them time enough, and they will see things as they are, assuming they possess the necessary capacity for discernment. They will find out there is no salvation apart from the Jews.

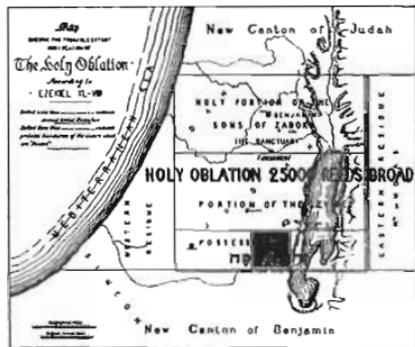
\* \* \*

**IN part No. 4 of his wonderful writings on "The Temple of Ezekiel's Prophecy, bro. Henry Sulley offered these further thoughts—**

The things which happened to Ezekiel are of still further interest to us, inasmuch as Ezekiel was a man of sign—(See chapter 1:1). Rest to Ezekiel involves rest to the Household of Faith of which he is a member.

All the constituents of the house may not have a "city residence," as it were, in the Holy Oblation at Jerusalem. But all will "ascend into the hill of the Lord;" and find rest there.

Since reference has been made to the configuration of the Holy Oblation, it may be well before proceeding further to point out some features which confirm the idea of its extensive character. In order to assist the comprehension of the subject a photolithograph from a drawing is inserted . . .



\* \* \*

**A new translation of Eze. 39 by bro. J. W. Thirtle was printed by bro. Roberts. It was stated—**

The purpose, exploit and end of Gog, as predicted in Eze. 38 was the subject of notice in the Oct, issue of the *Christadelphian*. Chapter 39, of which a new translation is here given, deals at greater length with the end which awaits the Prince of Rosh, Meshech and Tubal, and also shows with much force of language, the glory which shall follow the overthrow of the Gogian hosts.

\* \* \*

**THERE are several very interesting remarks made in bro. Roberts' "Notes" section. He commented—**

1) C.H.E.—Your suggestion to get up a small handbook on *Bible Symbology* touches a good idea we have been thinking of for some time, viz., a *Dictionary of Bible Difficulties*. The two might be incorporated in what might be a useful book. It is a project of the future, if the Lord delay his coming.

2) M.M.C.—We do not know where Dr. Thomas derived the proof of his statement (*His Life and Work*, Page 199), that "he (Mary's father) married the sister of the father of Elizabeth," unless from the fact stated that Mary and Elizabeth were cousins (Lk. 1:36). It would be difficult to account for their cousinship in any other way.

3) S.B.—*The Ways of Providence*: We have made arrangements for the publication of *The Ways of Providence* in separate book form, with a chapter on the destruction of Jerusalem; but we must have some other work completed before taking the matter practically in hand. The *Apocalyptic Lectures* will be out directly, and we shall take *Ways Of Providence* next. It will be a very neatly got up book . . .

4) *Thirteen Lectures on the Apocalypse*—Though not able to say “Now ready,” we are nearly so. They are “now ready” as far as the Editor’s part is concerned. Since last month he has completed the writing of the whole of the thirteen lectures, and the bulk of them are in type. For the time this meets the eye of the reader, the work of the printer will be far advanced. Next month, we hope to say, “Now ready” in all senses.

\* \* \*

#### BIBLE Lectures (135 Years Ago)—

“Gospel Regeneration in Relation to Both Mind and Body”

“Christ as a Man of War”

“Israel and Britain: the Fifth and Last Empire Upon Earth Shown to be Israelitish”

“The Jews: Their Origin as a People, History as a Nation, and Coming Re-Establishment Under Christ Their King”

“The Cloud of Witnesses”

“What About the Heathen?”

“With What Body Do the Resurrected Come Forth?”

“The Authenticity of the Bible”

“Righteousness, Temperance and Judgment to Come”

“The Mediatorship of the man Christ Jesus, a Manifest Proof of the Wisdom of God”

“The Decay of the Turkish Empire a Fulfillment of the Prophecy, and a Sign of the Early Restoration of the Jews to Palestine”

#### October Answers—“Angelic Visitations and Statements: To Whom”

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| 1. Bochim—All Israel             | 21. Hew down tree—Nebuchadnezzar    |
| 2. Arise and eat—Elijah          | 22. Lay not hand—Abraham            |
| 3. He is not here—The women      | 23. Twelve legions of angels—Jesus  |
| 4. Lift up the lad—Hagar         | 24. Why weepest?—Magdalene          |
| 5. Arise, and take—Joseph        | 25. Send men Joppa—Cornelius        |
| 6. See all the rams—Jacob        | 26. Captain of host—Joshua          |
| 7. Four men loose—Nebuchadnezzar | 27. Bind on thy sandals—Peter       |
| 8. This is an ephah—Zechariah    | 28. Three men stood by him—Abraham  |
| 9. Fear not to take—Joseph       | 29. Shalt be dumb—Zecharias         |
| 10. Thou didst laugh—Sarah       | 30. Gaza which is desert—Phillip    |
| 11. Go with the men—Balaam       | 31. Carried by angels—Lazarus       |
| 12. Angel smote him—Herod        | 32. Draw not hither—Moses           |
| 13. To you is born—Shepherds     | 33. Holy angels with him—Jesus      |
| 14. This is God’s host—Jacob     | 34. Why stand gazing?—Apostles      |
| 15. Take it and eat it up—John   | 35. Ascended in flame—Manoah        |
| 16. Angel smote camp—Assyrians   | 36. Thou hast found favor—Mary      |
| 17. Spectacle to angels—Apostles | 37. Return to mistress—Hagar        |
| 18. As face of an angel—Stephen  | 38. Stood by me this night—Paul     |
| 19. Go down with him—Elijah      | 39. Shook for fear of angel—Keepers |
| 20. Pour out the broth—Gideon    | 40. Speak in Temple—Apostles        |

# One Hundred & Thirty-Five Years Ago

*The Christadelphian, November, 1880*

For this month's *Christadelphian*, the leading article was again taken from the writings of bro. Thomas. The article was entitled by bro. Roberts, "Pioneering The Truth Forty Years Ago."

Bro. Roberts introduced the report of bro. Thomas' travels to Lunenburg County—

Dr. Thomas on his return from visiting Britain on the first of the three occasions he did so, was late in issuing a certain number of the *Herald*. The lateness was due to his re-visitation of certain districts in Virginia, where ground was first broken for the Truth forty years ago. In apologizing for the lateness, he indulges in the following vigorous retrospect, which must be very interesting to believers in the Truth at the present hour.

Next followed bro. Thomas' report—

"We have been absent about twenty days during the last month in Lunenburg County, which is the reason for the late issue of

*(Continued on page 392)*

## BIBLE PUZZLE—"Associate City With"

- |            |             |              |               |
|------------|-------------|--------------|---------------|
| 1. Ur      | 11. Tekoa   | 21. Dothan   | 31. Babylon   |
| 2. Tyre    | 12. Endor   | 22. Hebron   | 32. Shushan   |
| 3. Gath    | 13. Bethel  | 23. Corinth  | 33. Thyatira  |
| 4. Berea   | 14. Shiloh  | 24. Smyrna   | 34. Caesarea  |
| 5. Troas   | 15. Lystra  | 25. Philippi | 35. Heshbon   |
| 6. Sidon   | 16. Lydda   | 26. Samaria  | 36. Shechem   |
| 7. Joppa   | 17. Tarsus  | 27. Antioch  | 37. Nazareth  |
| 8. Sardis  | 18. Jezreel | 28. Nineveh  | 38. Laodicea  |
| 9. Rome    | 19. Athens  | 29. Bethany  | 39. Nicopolis |
| 10. Ziklag | 20. Jericho | 30. Ephesus  | 40. Anathoth  |

Amalekites burned  
Amos herdman of  
Any good thing?  
Built by Omri  
Chaldees' excellency  
City of palm trees  
City of 3 days journey  
Cornelius  
Dinah  
Eli and Tabernacle  
Eneas healed  
Eutyclus  
First called Christians

Fishpools  
Gallio  
Jeremiah; O poor  
Joseph and Elisha  
Left first love  
Lukewarm  
Lydia  
Mary and Martha  
More noble  
Naboth's vineyard  
Name that thou livest  
No mean city  
Of the Chaldees

Paul to winter at  
Paul's hired house  
Priest of Jupiter  
Scrape her dust  
Simon a tanner  
Taken by Caleb  
Tell it not in—  
That woman Jezebel  
The palace; perplexed  
The unknown god  
Tribulation ten days  
Tyre and—  
Vision of ladder  
Witch of—

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