

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. Tim Clubb, 202 Millbank Dr., London, Ont., Canada N6C 4W1

*"They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so.
Therefore many believed" – Acts 17:11*

ECCLESIAL NEWS: Early, Texas	362
STUDIES AND THOUGHTS (bro. John Thomas)	
Blessed Is He Who Watcheth	363
FOURTH LETTER TO THE ELECT (cont'd) (bro. R. Roberts).....	366
SHALL A CHILD BE BORN? (cont'd) (bro. G. V. Growcott).....	370
I WILL BE SANCTIFIED (bro. G. A. Gibson).....	374
THE WORD OF EXHORTATION (bro. E. W. Banta).....	378
CURRENT EVENTS FULFILLING PROPHECY	
Russia in the Cold of the Arctic;	
The Pursuit of Wealth to Offset Sanctions;	
Russia in the Heat of Africa;	
Africa a Battlefield; The Broader Vision of Putin	383
WISDOM'S COMPARISONS (bro. F. R. Shuttleworth).....	391
October Answers: Bible Scholarship	395
135 YEARS AGO	
Partial Inspiration Fallacy; Diary of Sunday Work;	
The Jews and the Holy Land; Dr. Thomas' Chronology;	
"Signs of the Times"; Bible Lectures (135 Years Ago).....	396
Bible Puzzle: Living Things.....	396

We are anxious to send the Berean to any desiring it. Do not hesitate to request it. If you know of any who might like it, please send their names. Anything herein may be used freely by any one in any way. No credit needed.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

EARLY, Texas—Sunday. School 10:00 am; Memorial 11:00 am—Bro. Jason Clubb, 3425 N. Hwy 183, Early, TX, USA, 76802; Phone 1-325-451-7451; email: jpcmobile1@gmail.com

BELOVED brethren and sisters of the Household of Faith: Loving greetings in Christ Jesus.

During the week of July 29-Aug. 4, 2019 members of the Early, Texas ecclesia were greatly blessed to join with other brethren and sisters in attending the Hye Fraternal Gathering on the Hye Campgrounds. We were uplifted and strengthened in our journey Zionward by the daily classes on the Bible readings, Exhortations, Studies of Ezekiel's Temple and Evening Lectures on first principles. On behalf of the Texas brethren and sisters we wish to thank all those who attended this year.

During the gathering, time was made to interview 5 applicants from another group for fellowship with the Berean Christadelphian Fellowship. The interviews took place on Thursday afternoon and Saturday morning. After having given a sound confession of the Faith these 5 applicants were given the right hand of fellowship during the Hye Gathering Sunday memorial meeting on August 4th, 2019.

Our new brethren and sisters—brother Peter and sister Lori Gustavsson, brother Ricky and sister Julie Hurst and sister Sarah Brown are now members of the Early, Texas ecclesia.

Since our last ecclesial news we also welcomed around the Table of our Lord, sis. Cathy Clubb who was able to visit after attending the Hye gathering.

These latter days of Gentile times are days when purity of the Faith both in doctrine and practice is of primary importance as we near the sudden appearance of our Lord. We pray that our new brethren and sisters as well as all of us will grow in grace, knowledge and faithful obedience helping and edifying one another as we wait for our Lord's return.

With love in Christ to all those of like faith, *bro. Jason Clubb*

FRATERNAL GATHERINGS (If The Lord Will)

HYE, TX—Mon., Jul. 27-Sun., Aug. 2—bro. Dan Clubb, 4015 Black Oak Dr., Carrollton, Texas, USA 75007. Phone (972) 800-1858; Email: danclubb@verizon.net.

"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

BLESSED IS HE WHO WATCHETH

"Blessed he who watcheth and keepeth his garments, that he walk not naked, and they see his shame" (Rev. 16:15).

The apocalyptic benedictions are not mere ornamental figures of speech, thrown in, as it were, for the ventilation of pious feeling. They are substantial and joyous realities, promising present and future benefits. Thus—

"Blessed he that readeth and they that understand the words of this prophecy, and keep those things which are written therein; for the time is near"—Rev. 1:3.

He that reads, understands, and keeps "the sayings of the prophecy of this book," thereby places himself in the blessed companionship of the apostle John, and of his brethren the prophets, one of whom (whether Enoch, Moses or Elijah, we know not) was the bearer of the apocalypse to him (Rev. 1:1; 22:7-10). The knowledge herein revealed, understood and kept, is an infallible preservative against all the wiles of the adversary, and all the delusions by which the worshippers of the Beast's Image are deceived, and made meet only for capture and destruction.

Again, blessedness is pronounced upon them who die in the Lord, in Rev. 14:13. These are the same as they who keep the sayings of the prophecy. This text informs us when they are blessed—at the time, namely, when as constituents of the Perfect Man, they rest from their arduous labours.

But they are greeted with benediction as candidates for the high honour and glory of which he is the subject. This candidature is predicated upon "watching and keeping the garments;" not upon watching, or looking, only, but upon keeping the garments, as well. In this sense it is that the Christ personal shall appear without sin to them who are looking for him for salvation (Heb. 9:28). They must first put on the garments, and then keep them from being soiled by the corruptions of the flesh and world. None can watch scripturally, who do not "keep the sayings of the prophecy of this book;" for, without an understanding of them, it is impossible to know the signs of the advent, and whether it is near or afar off.

All the world sees the facts in regard to the Ottoman, Papal, Austrian, and French powers; but it knows not what is indicated thereby, or whether anything is signified at all. This is the case also with many who profess that they are not of the world, but whose practice belies their profession. They talk glibly about the advent, but they are neither in the faith, nor do they know what it is. Such are "naked," and have no garments to keep, and

all their professed looking for Jesus is not the "watching" of the text before us.

But they who are truly "watching and keeping their garments" are blessed in that they see "the Sign of the Son of Man in the heaven," by which they are warned to trim their lamps with "the knowledge of the Deity's will, in all wisdom and spiritual understanding," that, when his arrival is announced, they may go forth to meet him with all confidence and joy.

They are "blessed" in being able thus to stand before the Judgment Seat of Christ, in the wilderness of Teman; but more blessed still will they be when the account they are able truthfully to render of themselves is accepted and approved, and they are pronounced by the Judge to be the blessed of his Father (Matt. 25:34); and are exalted to be sharers with him in his joy (Matt. 25:21). In this exaltation they will have attained to that perfect blessedness to which they are called in the gospel of invitation to "the marriage supper of the Lamb" (Rev. 19:9). Being adopted, by the transforming power of the Spirit, as constituents of the Perfect Man, they are "blessed and holy:" not blessed only, but holy likewise.

"Be ye holy in all manner of conduct: because it is written, Be ye holy, for I am holy" (1 Peter 1:15, 16).

This was their character in the days of their flesh; but, being now participants of the Perfect Man, they are holy, in the sense of the incorruptible and immortal "Firstfruits" of the resurrection. On them, the second death will have no power; but they shall be priests of the Deity and the Christ, and shall reign with him a thousand years (Rev. 20:6).

Such is the blessedness which results from doing the commandments of "the Alpha and the Omega, the Beginning and the End, the First and the Last." By obedience to his institutions, they obtain "the right," which, not being forfeited by misconduct, is realized in "the adoption, to wit, the redemption of the body of us," who—*"are kept by the power of the Deity through faith for salvation, ready to be apocalysed in the last time"* (1 Peter 1:5).

As the blessed constituents of the Perfect Man, they are the Tree of Life, and the Great City, the holy Jerusalem, into which they have entered, and whose name is written upon each (Rev. 3:12). The door is yet open to all who aspire to so great and exalted a destiny: as it is written—

"Blessed they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

The penalty incurred by neglecting to watch and keep the garments, is expressed in the words, "that he walk not naked,

and they see his shame." When a body comes out of the dust of the ground, and there is impressed or written upon its organization a character previously developed in a former state, if that character is bad, such a person is said to "walk naked," even though he might be abundantly supplied with clothes. He is morally naked, and certain to be put to shame.

Being morally naked, he will continue to walk naked, in the sense of not being "clothed upon with the house which is from heaven;" that is, his earthy body will not be transformed into an identity with the spirit-body of the Lord Jesus. He will be dealt with judicially after the example of the first man, who, after receiving sentence of death, was "driven" with shame from the Divine presence to live awhile in sorrow and pain and then to die and rot in the dust from whence he came (Gen. 3:24). Such is the unhappy future of those "who profess to know God, but in works deny Him," and who, being "in Christ Jesus, walk after the flesh." After this order, "they come forth into a resurrection of condemnation," in which they reap of the flesh the corruption due to what they have hereunto sown.

But, the first man of the earth was put to shame before a *plurality* of Divine Personages. This is evident from the narrative, which records the sayings of the Judge, who remarked, "Behold the man is as *one of us*, knowing good and evil." The "US" is indicative of the associates of the speaker, styled by Moses YAHWEH ELOHIM. These it was who, in the language of our text, "saw his shame." This Court of Assize in Eden, which condemned the man of the earth to remain earthy unto death because of one offence, is the type, or example, of the future Court of Assize in Teman, where his earthy representatives, who come forth from the dust as he, will be tried, or scrutinized, and justified or condemned, according to their works." As in the case of the first human pair, this justification and condemnation will be pronounced and carried into effect before a plurality of dignitaries. In relation to the condemned, this is indicated in the word *bleposi*, "THEY see" his shame.

If it be inquired, who are the "they," it must be admitted, that the words of Rev. 16:15 do not inform us. The exposition, however, I have given, will supply this lack. The man of the earth condemned to walk naked in his shame, will stand in the presence of the Lord Jesus, of the angels of his power, and of the justified constituents of the Perfect Man, all of whom will be embodiments of the power or spirit of the Eternal Father. This "I" who comes "as a thief upon the sons of the night, is the "they" who see the shame of the earthborns, who are sentenced to condemnation with the world.

And this interpretation is in harmony with the words of Jesus, who saith in Luke 12:8, "whosoever shall confess me before men, him shall the Son of Man also confess *before the angels of the Deity*, and *before my Father* who is in heaven;" and "whosoever shall be ashamed of me, *and of my words*, of him shall the Son of Man be ashamed when he shall come in his glory, and the Father's, and of the Holy Angels" (Luke 9:26): "*I will deny him before the Father*" (Matt. 10:33).

So that what we confess, or deny, and do in the present state, will define our moral standing at the bar of the Divine Court of Teman; where—

"They who are accounted worthy to obtain of that aion (the Resurrection-Aion) and of the resurrection from among the dead (which gives entrance into it) are equal to the angels."

All else are repudiated, or denied, and put to shame before all "his servants, both small and great," whether angels, or constituents of the Perfect Man.

Fourth Letter To The Elect Of God In A Time Of Trouble

BY BRO. R. ROBERTS

(Continued)

Bright tables occupying the hall from end to end groaned under the load of all good things, interspersed with flowers. Abraham called on David, who gave thanks with a fervour that thrilled us all, and evoked a loud "Amen" from every mouth.

(We asked if Isaac and Jacob were present, and were told they were not; that they had palaces of their own not a great distance away, and that though frequent visitors, they had more often to act the part of host to the numbers that came to see them from all parts. We might see them in the course of the day at the Temple, as there was to be a special gathering of all the saints. "Shall we see Moses?" "Very likely; he is always prominent on such occasions." "And the prophet like unto Moses?" "We are nothing without Him. In Him dwelleth all the fullness of the Godhead bodily." We felt almost overpowered at the prospect of seeing the Lord Jesus in all his glory).

Breakfast being over, we discovered there would be no delay in getting our desire gratified. The whole company were shortly ready, and on the road that lay in the direction of the Temple, going south and west from Abraham's palace. The road lay through a mountainous district, exuberant with the choicest

vegetation, and the morning air was rich with the odour of flowers. We were not long in accomplishing the distance at a moderate walk. The intercourse we enjoyed with first one and then another in that superb company would have quickly whiled away a desert journey. What was its goodness in the holy ground of Zion, whom the Lord had comforted, as it is written—

"He will make the wilderness like Eden, her desert like the garden of the Lord?"

Truly joy and gladness were found therein—thanksgiving and the voice of melody.

At last, the Temple burst upon our view, as we rounded the corner of a hill on which we stood at a considerable elevation. How shall I describe it? It was about a mile off from where we stood. It looked like a square-set, symmetrical city of palaces. It was not what we have always understood by a Temple: that is, it was not a building, an edifice, however large, but an immense open structure of light and airy parts, all of enormous size, yet all resembling one another, and covering such an area that they did not look so large as they were.

What we saw from where we stood was, of course, the outer wall; but it was a very different thing from what is suggested to us by a wall. It was in reality a long line of arches standing upon a solid basement, and stretched from east to west for over a mile. There must have been nearly 200 arches in the line. Between every dozen arches or so was an entrance gate, towering considerably above the arches and at each end of the line was an enormous tower, giving a well-marked finish to the wall. We could see inside through the arches, but what we saw seemed simply like a forest of palace-like structures, with a hill top shooting through the centre, and crowned with what looked like a shrine.

We advanced towards the splendid structure—the tabernacle of the Most High—the place of the soles of His feet where He dwells in the midst of the Children of Israel forever. Shortly, we came upon a bridgeless stream of crystal water that came flowing from under the house, and ran due east towards the Dead Sea, flanked with trees along its banks. This we crossed. You have seen boys jumping a stream. It was a very different performance from this. We simply, with a graceful movement, passed gently through the air from one bank to the other. We were now near "the house," and saw of what an immense size the arches were—about 120 feet high. Though open arches, they were latticed, and plants which looked like vines were trained among the lattice work.

We entered by one of the gates, and found ourselves in the

first court, open to the air. Here were thousands upon thousands of people who had come for the special day mentioned at the breakfast table. It struck me as peculiar that the country we had come through was so lacking of people in view of this multitude. It was explained to me that the public access to the Temple was from the south only, by the highway we had traversed the day before, and that the land to the north, and east, and west, of the temple was private to those who had to do with the service of the Temple.

As we passed in, the people made an avenue, and bowed themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet), we entered a gate of the inner range of arch-building, which resembled the outer wall, but stood a little higher; passing through, we were in the inner court, of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stood the Temple proper—not a square building, but an immense circle of arch-building, three miles in circumference. This circle of building filled the whole view from right to left, gradually diminishing with the distance.

We entered this circle by the gate opposite us, and passing through the building, found ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground, not flat, however, but rising gradually on all sides to the centre, where there was a walled-enclosure, about 200 feet square, containing the great altar. At the time of our arrival this interior space was nearly empty; but by-and-bye, companies like our own began to arrive from all sides of the circle. As they arrived, they entered the circle, and took up a position which apparently had been assigned beforehand; for servitors, who were in charge, all round the building, escorted the new arrivals to their places. These servitors were graceful, pleasant-mannered, agile, well-formed, young men, in loose robes. (One of our company whispered to me they were angels.) As the time wore on, the arrivals became more numerous, until there was one continual stream from all sides. There was on all hands, a pleasant hum, as of a multitude conversing. Presently the circle was full, and the inflow ceased. Quiet and order settled down.

The assembly presented an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The prevailing costume was simple—white with gold fixings. I had not asked who they were. I instinctively felt they were the assembled Body of Christ; and my rapturous interest in them was only held in check by the greater thought that Christ

was presently to be introduced to them. Where was he? I asked my companion. He was not yet arrived. His palace was some thirty miles off in a straight line east of the Temple, standing in the paradisiac glories of "the Prince's portion," overlooking the Jordan valley. The Prince's portion was an extensive tract of country flanking the Temple district, east and west. In both portions, the Prince was surrounded by special friends, to whom he had assigned seats of residence and honour. The portion to the west was a sea-board, looking out on the Mediterranean, where also the Prince had a palace; but on state occasions, his arrival was from the palace on the east. This I learned in the interval while we were waiting.

Presently a hush fell on the assembly: then a brightness seemed to break out simultaneously from all parts of it as if hidden electric foot-lights had been suddenly turned on all over the building. Every face glowed with light: every garment became lustrous and shining. It was not an oppressive brightness, but an atmosphere of subdued light and warmth that seemed to diffuse a sense of unspeakable comfort and joy. In a few moments more, the air over our heads became alive with light and life. A multitude of the heavenly host became visible: the brightness grew to glory: there was a quivering excitement of rapturous expectation: a sound as of trees swayed by the wind; a movement at the eastern entrance, and lo, a dazzling figure, escorted right and left by a shining phalanx, emerged into view. Instantly, the angelic host overhead broke into acclamation, in which the whole assembled multitude joined. It was nothing like the "applause" to be heard in mortal assemblies. There was all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there was with this, a gentle fervour and musical cadence that seemed to send waves of thrilling sweetness to the remotest corner.

The Lord Jesus advanced to the midst of the assembly. All eyes were on him, his demeanour was royal, yet simple and loving. He paused; there was silence. Then he lifted his eyes and looked gravely round, not all round; and in a voice that was gentle, kind, strong and exultant all in one, in tones rich, but not strong, and yet as distinctly audible as if spoken in a small room to one person. He said, "I have been to my Father and your Father. It was needful that I should go away; but I have come again as I said, in the glory of my Father and His holy angels. Ye have had sorrow; but now ye rejoice, and your joy no man taketh from you. It is written, In the midst of my brethren will I sing praise. Now, praise our God, all ye his servants."

Then he ceased: an electric spasm of joy seemed to pass

through the assembly. There was a rustle, and a preparation, and a fixing of attention on Christ. He lifted his hand, and as if by an inspiration, the whole assembly took the lead from him, and broke into a transport of tumultuous and glorious sound. Every energy was strained to the utmost. Mortal nerves could not have stood it; but the assembly of the immortals seemed to revel and gather increasing strength with every higher and higher effort of musical strain—

"Blessing and honour and glory be unto him that sits upon the throne and unto the Lamb for ever.—Worthy is the Lamb that was slain to receive power and riches, and wisdom, and honour and glory, and blessing.—Thou hast redeemed us to God by thy blood, and hast made us unto our God, kings and priests, and we shall reign with thee upon the earth. The kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and he shall reign for ever and ever. Amen."

It would be possible to speak of the dispersal of the assembly (to meet again at fixed and regular times); and of the intercourse in private afterwards; the delightful identification of this one and that—Joseph, Moses, Isaiah, Paul; of the visits to first one palace and then another throughout all the holy portion of the land; and of the arrangements for departure of this saint and that to distant parts of the world, to lead and govern mankind. But let this glimpse suffice of a glory that is certain to be revealed in due time, and which, when it comes, will remain forever.

Hoping and praying to be permitted, with you, to occupy even the least place in the Kingdom of God, when the sufferings of this present time shall have wrought in us their appointed work, let me write myself once more,

Your fellow-sojourner and servant, in the joy of faith and the patience of hope through our Lord Jesus Christ,

Robert Roberts 1885

Shall A Child Be Born?

BY BRO. G. V. GROWCOTT

(Continued)

Abraham's next trial (Gen. 20) is a repetition in the land of the Philistines of the circumstances that happened in Egypt. Once again he attempts to ensure his own safety by deception regarding his relation to Sarah; once again he creates for himself and others much greater danger than that he sought to avoid; and *once again he is humiliatingly rebuked by the foreigner he has deceived.*

It is not our position to judge Abraham. His place in God's purpose is a fixed and glorious one. He is one of the few great men of the race, towering far above us. *But it is our duty to be guided and warned by his mistakes, and their consequences.* Abraham's conduct did not reflect glory to God in this matter.

With the best of intentions, in the exercise of his own judgment, Abraham followed a course of apparently harmless deception which instead of helping him, brought him and Sarah into very serious complications. *"She is my sister."* It was technically true, but it was said to create a false impression.

The Scriptures exalt Truth very highly. Like purity and holiness, it is a fundamental characteristic of eternity and incorruptibility. Truth, and Truth alone, is enduring and substantial. All deception contains the seeds of corruption and decay, however well-meaning its purpose and harmless its intentions.

It was not necessary for Abraham to descend to deception. God had proclaimed himself Abraham's *"Shield and exceeding great Reward"* (Gen. 15). Why need he cheapen himself with subterfuge?

But is it possible that the course Abraham followed was perfectly acceptable with God, and in harmony with God's eternal standards. It does not seem so, in light of the consequences both times. Abraham is rebuked and humiliated. It would set too low a value on dignity and integrity. It does not harmonize with utter and complete *"Truth in the inward parts"* which is the only satisfactory ideal (Psa. 51:6).

Truth must be absolute to have any value. Permit the smallest amount of falsehood to mingle with Truth, and Truth begins immediately to take the shape of mere expediency, and the color of hypocrisy. We cannot believe that Abraham's conduct in these instances represents the ideal we are striving toward.

But it will be said that God Himself makes use of deception. Many instances will come to mind, such as when He causes armies to flee at the noise of an imaginary enemy (2 Kgs. 7:6). Even further, God has instructed man in the use of deception. The stratagem whereby the city of Ai was taken by ambush was at the direct command of God (Josh. 8:2). Abraham very likely used a similar device in defeating Chedorlaomer and rescuing Lot. Deception is one of the basic, universally recognized first principles of warfare, and God has in the past legitimized war.

Does this destroy our viewpoint? Must we then be content with something less than pure truth and perfection in our ideals? Still we hear the voice of the Psalmist, *"Thou desirest Truth in the inward parts"* . . . *"Blessed is he that speaketh the Truth in his heart."* God Himself can with complete propriety use deception if

it suits His all wise purpose. He is over and above all. He knows and controls all. Therefore, there is no injustice or incongruity in His using deception *as a judicial measure*. He would never deceive except to punish.

He creates evil, and uses it, yet evil is not holy, or pure, or eternal, and *it is forbidden to His children*, except at His direct instruction. We are told (2 Thess. 2:10-12) that because men "*receive not the love of Truth*" God sends them "*strong delusion*" and causes them to "*believe a lie*." That is deception—judicial deception, and a fitting retribution for rejecting the love of Truth.

Deception is part of the same fabric as evil and war, and is legitimate only in circumstances where they are legitimate. It has no place in the daily lives and contacts of those who are striving to conform themselves to eternal things, and to manifest God to man. It had no place here—in the relationship between Abraham and Abimelech.

It may be said that as it was not wrong for Abraham to use war, it was also not wrong for him to use deception. But this does not follow. David's charge against Joab was that he deceitfully shed the blood of war in peace (1 Kgs. 2:5). Abraham, using deception, set in motion forces that well nigh brought about the death of many (naturally speaking) innocent people.

And more important than his relations with Abimelech were his relations with Sarah, all the dignity and beauty of marriage depends upon its conformity with the great antitype—Christ and the Ecclesia. Could Christ, to avoid persecution, conceal his relationship to the Ecclesia, or she hers to him? Many Christians lost their lives because they would not permit the slightest obscuring of this relationship. We remember Daniel and his fearlessly-opened window that brought him to the lions' den (Dan. 6:10). It is an inspiring testimony for all time.

The false church, on the other hand, not perceiving the deep significance of its bonds and communion with Christ, or treating them lightly, said, "He is only my brother, I am still free to marry the king of Egypt for present advantage," so they sought the world's companionship and citizenship, and persecution ceased.

Abraham's next recorded trial (Gen. 21) arose from an old, festering unhealed sore. The long-standing friction over Hagar—bitter fruit of misguided zeal—came to a crisis. Sarah said, (Gen. 21:10)—

"Cast out this bondwoman and her son: for the son of the bondwoman shall not be heir with my son, even with Isaac."

"And the thing was grievous in Abraham's sight because of his son Ishmael."

Why could they not live together in peace? Because peace

can only be built on one foundation—*Divine truth*.

Was Sarah right or wrong in her demand? We know that Hagar had no proper place in the inner circle of that household. She was an Egyptian and a bondwoman. This was a chosen family, through whom God was not only commencing to work out a great plan, but was portraying in allegory the whole cycle of that plan—the *bond and the free—the Flesh and the Spirit*.

And Hagar had commenced the enmity by openly despising Sarah. Hagar and Ishmael showed cruel enmity against Sarah and her son, the true seed. They were not a good element in the household. Paul says Ishmael persecuted Isaac. He that was after the flesh persecuted him that was after the spirit.

It was necessary that Hagar and Ishmael should go. The whole affair had been a sad error. God instructs Abraham to do as Sarah desires. We must conclude that in principle Sarah was correct, and that this was the only possible solution. Sarah had suffered much from the matter, although it is true the original error was hers.

It is the handling of the case that may seem unnecessarily hard. It appears that Hagar is divorced and thrust out to wander in the wilderness with a small child, and with scanty provisions.

But is this the correct picture? In the first place, God Himself expressly took over and guaranteed the care of Ishmael. He told Abraham to send him away, and promised that He would make a great nation of him. And Ishmael was not, as it might appear, a small helpless child, but was about seventeen years old.

And there is no reason to suppose that Hagar did not have a definite destination and was not properly supplied to reach there. We can take it as a practical certainty that Abraham would make such provision, not only from his own general nature, but from his particular feeling for his son. Every impulse of Abraham under the circumstances would be to reduce the hardship attendant upon this final parting. But in God's purpose, Hagar lost her way, that certain things might be revealed to her.

And so finally, after many trials, the long-promised seed has come, the unfortunate and long-suffered barrier of Hagar between Abraham and Sarah has been removed, and it begins to appear that the long testing and development of Abraham's faith and character is coming to an end.

And then once more (Gen. 22), God appears to Abraham, and without any explanation commands him to offer Isaac as a burnt offering. Abraham's reaction, as far as it is given, is perfect—and the record has certainly not spared him previously. There is not the slightest hint of reluctance, doubt, or hesitation, and his words as he goes forward to the offering are full of assurance

and faith—"God will provide." What wonderful, confident words! "God will provide!"

Perhaps Abraham had prayed for one final opportunity to show that now at last his faith was full and complete. There is no evidence of any conflict of desires—just supreme understanding and trust. Nothing in Abraham's demeanor betrayed to Isaac that ought was amiss, and Abraham's evident peace and confidence was so great that Isaac willingly submitted to his own part.

Paul says that Abraham knew that God had promised that the seed should come through Isaac, and he accounted that God was able to raise Isaac up, even from the dead (Heb. 11:19). To Abraham the command held no repulsiveness or terror—his confidence in God's love and power blotted all that out.

What a victory for Abraham's faith. All his past struggles are overshadowed by this final triumph, for which the long development had prepared him. All his waiting and steadfastness is justified. Now he was at peace with God and with himself. The promise was once more renewed (Gen. 22:16), and God tried him no more.

This is the end of Abraham's recorded pilgrimage. From this point the story is concerned with Isaac. Abraham lives nearly another forty years, but very little more is recorded concerning him. The record drops him out and moves on. He has played his part through to ultimate success and peace. In this last chapter of his allegorical life, he typically enacts the salvation of the world—the loving Father and the obedient sacrificed Son. How much of its significance he was privileged to discern we know not, but we feel that, like Moses, he was in this scene on Moriah, taken up and given a broad, distant view of the Promised Land in its final glory. *"He saw Christ's day, and was glad."*

I Will Be Sanctified

BY BRO. G. A. GIBSON

When a person travels by automobile, he is constantly aware of danger signals that appear along the highways by which he is warned regarding steep hills, narrow bridges, rough roads and many other hazards that lie in his path. If he is a cautious driver, he will exercise good judgment by observing these signs and thereby protect himself from injury, or even death. Statistics, that are published frequently, show that there are a great many drivers who pay little, or no attention, to these warning signs, and thereby suffer a just retribution. Reflecting upon these

things in the light of the scriptural principle of "*First that which is natural, and afterward that which is spiritual,*" one cannot fail to see the force of the apostle's words when he said—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1-3).

If there should be any difficulty in identifying what the apostle was referring to when he said "the word spoken by angels," our minds can be set at ease by turning to the words of Stephen when he stood before the council and said, "Who have received the Law by the disposition of angels;" or as we read in Gal. 3:19, "The Law was ordained—or instituted—by angels."

The unyielding, or inflexible, character of the Law is well known to Bible readers. Paul speaks of it as "a ministration of death," and Peter, "a yoke which neither our fathers nor we were able to bear." Because "*every transgression and disobedience received a just recompense of reward*" and the things relating to them are a part of that which was written for our instruction, it is our urgent duty to familiarize ourselves with the written Word.

One of the first examples to produce a vivid impression upon our minds is that of a man who was found gathering sticks on the sabbath day. This seems to be a comparatively harmless act, and one that might well be overlooked in human affairs, and perhaps might be. But we are dealing with divine matters—not human; therefore we must search out and understand what God requires of man. In this case, the Lord said, "*The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses*" (Num. 15:35-36).

On the face of it, this looks like a rigorously severe penalty, and so it is. But we must remember that it is part of the Mosaic administration which Israel had accepted at Sinai when they said "*All that the Lord hath spoken, we will do*" (Ex. 19:8).

Among the things spoken, was the sabbath law, the terms of which were not ambiguous. They were clear and unmistakable—"*Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people*" (Ex. 31:14).

Therefore it was not a question of degree. The Law had

been broken, and the lawbreaker must abide by the statutory provisions.

During the administration of the Law, there were numerous instances where severe penalties were imposed on those who either disregarded the commandments, or deliberately disobeyed them. There is none more strikingly noticeable than that of Nadab and Abihu.

From among the people of Israel, Aaron and his four sons were selected to minister unto God in the priests' office. Their consecration, the clothing they were to wear, and their various duties are all recorded in elaborate detail. One of the chief duties assigned to them was the burning of sweet incense which had been compounded according to an exacting formula. The regulations regarding the altar of incense were that—

"When Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon" (Ex. 30:8-9).

The violation of this commandment met with swift retribution.—

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:1, 2).

We should have no difficulty in discerning why this was left on record, for it is one of the most prominent features of God's dealings with man, and is comprehended in Moses' comment—

"This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified" (Lev. 10:3).

Shortly before those momentous and unequalled transactions at Mount Sinai, Israel experienced their first war when Amalek came out against them in the wilderness. After Israel had defeated them under the leadership of Joshua, God said to Moses—

"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14).

We pass on quickly, covering a period of about 400 years, and find ourselves in the company of Samuel and Israel's first king, Saul. At this stage in their history, God is about to fulfil His prophecy through Moses, and He instructs Saul to—

"Go and smite Amalek, and utterly destroy all that they have, and spare them not" (1 Sam. 15:3).

But Saul disobeyed and spared Agag, and the best of the

sheep and oxen. The next morning, Saul met Samuel and said he had "... *performed the commandment of the Lord, but the people spared the best of the flocks to sacrifice unto the Lord thy God.*"

Samuel's response is extremely notable—

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22-23).

The downfall of Saul is a lesson to be absorbed and heeded by all who hope to be in the Kingdom of God.

In the first chapter of the letter to the Hebrews, the apostle shows the greatness of the angels, and the character of their work, and reminds us that "the word spoken by them was stedfast, or firm." But he also shows that we are dealing with one greater than the angels, and we must be doubly careful, submissively attentive, and obediently watchful. Therefore, he entreats—

"How shall we escape if we neglect so great salvation?"

There is only one way by which we shall escape, and that is by giving the more earnest heed to the things we have heard, or as Paul expresses it in another place—

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58).

If we continue so doing—putting on the whole armor of God, pressing toward the mark for the prize of the high calling of God in Christ Jesus, being grounded and settled in the faith, being knit together in love, holding fast the faithful Word with confidence and rejoicing, esteeming the reproach of Christ greater riches than the treasures of this world—we shall attain unto "so great a salvation."

But, if we offer God the truth which has been mutilated with error, either openly or held in reservation; or if we present to Him our lives which have been saturated with the pleasures of the world, or deeply involved with aliens in social clubs and "cultural" societies, we shall, in effect, be offering strange fire which, in the day of the manifestation of Jesus Anointed, will react upon us as it did with Nadab and Abihu, and we shall be punished by exclusion from the presence of the Lord, and from the glory of His power.

It is not possible to persuade people to be wise. Wisdom is not a POSITION we take: it is a CONDITION we are in. But it is possible to persuade people to take the course that will make them wise: prayer, and study, and meditation on the Word.—G.V.G.

The Word Of Exhortation

BY BRO. E. W. BANTA

The practice of allowing a place for the word of exhortation in connection with the Breaking of Bread on Sunday morning is one of long standing among Christadelphians—going back even to the days of the apostles. One brother after another, who has been appointed by the ecclesia for the purpose, stands before the meeting, before the emblems are passed around, and speaks to the brethren and sisters what we call “the word of exhortation.”

It is good that we do this; for it is necessary to our life before God in the way of His Truth. By this means our minds are renewed and stirred up toward greater and higher attainments toward a purer and better life in the Truth.

*“Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together as the manner of some is but **exhorting one another**; and so much the more as we see the day approaching”* (Heb. 10:24-25).

The word “exhortation” is a translation of the Greek word “*paraklesis*,” meaning to call near, or to call for.” The word is translated by four English words: “*comfort*,” 6 times; “*consolation*,” 14 times; “*entreaty*,” 1 time, and “*exhortation*,” 8 times.

The exhortation then, is a “call” for us to come “near,” in heart and mind, to the Divine principles of our faith that have brought us together around the table of our Lord. As we listen to the words of comfort, consolation and entreaty on Sunday mornings—the words of life, light and hope—we are brought nearer to God and the Word of His grace, and farther away from the temporal and passing things of the world around us.

“I beseech you, brethren, suffer the word of exhortation” (Heb. 13:22).

These are the words of Paul at the close of his letter to the Hebrews. The apostle would have us to hear the word of exhortation: let the words fall on attentive ears that the mind may be directed into those channels of thought pointed out by the speaker.

This may be somewhat of a burden, as we are pulled away from our own thoughts, but it is for our good to edification if we are to be brought “near” to the purpose of the meeting.

To be effective, and in order to accomplish the purpose for which they are given, exhortations must fall on hearing ears and minds that hunger and thirst after righteousness. No matter how capable the speaker is, or how well he prepares his talk, the words when they are spoken can only reach out to help and encourage those who are *ready and anxious* to receive

of the water of life freely, that it may be in them as a well of water springing up into eternal life.

Exhortations are not designed to instruct the brothers and sisters in the principles of the Truth. We do not come to the table of the Lord to study the things concerning the Kingdom of God and the Name of Jesus Christ. Those things are important, and cannot be left undone if we are to be a strong ecclesia with the light of the Truth shining from our midst; but that part of our work and our needs belongs to other occasions and other activities of the ecclesia—such as our daily readings, the Bible Classes and the meetings for the proclamation of the Truth.

What we endeavor to do by way of exhortation is to *call near* or refresh our minds concerning those things we have learned in the past. We bring to bear on the memorial occasions *all the background of our knowledge of the Scriptures* that we might fully discern in the emblems on the table the great and holy things to which they are related.

In this connection, we recall the words of Peter—

"Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Pet. 1:12-13).

But there is a limiting factor to the amount of good any of us can get from the exhortation, regardless of how good it is, and how carefully we listen to it. Peter speaks of "stirring up the pure minds of the brethren by way of remembrance." This can only be done *to the extent that the knowledge of God is in the mind to be stirred up*. Where the mind is void of the wisdom that is from above, no amount of effort can stir it to interest and activity in the higher and purer things of the Spirit. Jesus said—

"Every scribe which is instructed unto the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Mat. 13:52).

It is on the occasions when we come together as partakers of the altar and the sacrifice by which our redemption has been wrought out, that we need to bring forth from our treasures of wisdom and knowledge those things new and old that will throw light on the purpose of the meeting.

There is, then *a background of preparation* necessary in the life of the servant of God, a brother or sister of Christ, before he is ready to render acceptable service and worship, in truth and holiness, to the great God of heaven. Without this *preparation of the heart by the indwelling of the Word*, we shall all go away from the table on Sunday morning, untouched, unmoved and

without comfort and consolation. The exhortation would not be able to strike a responsive and inspiring chord within us.

But in a state of the mind wherein dwells richly the truth of God, the word of exhortation, as it goes out from the platform each Sunday morning, falls on good ground—on hearts that are eager and attentive. And so there is a stirring up and calling to remembrance of things new and old, things pertaining to our hope—a girding up of the loins of our minds, a renewing and strengthening of our faith and consolation—in those things that are most assuredly believed among us.

But how barren and unfruitful is the case where there is leanness of soul and poverty of spiritual life—nothing there to be stirred up—nothing to call to remembrance—no pure minds and hearts instructed unto the Kingdom of God to bring forth treasures new and old—nothing to bring before God in the way of spiritual sacrifices acceptable to Him through Jesus Christ. Here the dove of the Spirit word could find no rest for the soul of its feet and so would find it necessary to return from whence it came.

We notice that the Jews in the time of Christ had one day that they called “preparation day,” so that they might get ready to observe the Sabbath in the way God had commanded them. Thus we read in Mark 15:42—

“And now when even was come, because it was the PREPARATION, that is, the day before the Sabbath.”

This was Friday, in which they made all the preparation that was necessary in the way of cleansing themselves from ceremonial defilement, and getting ready the food for the following day, so that when the day came they could devote themselves wholly to its requirements—not doing their own will, nor finding their own pleasure, but turning their minds to God, delighting in His law and talking one to another of His wonderful works.

Now we read in Romans 8:3-4—

*“For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**”*

If it took special preparation for the Jews under the shadowy institutions of the Law for their acceptable observance of God's requirements; how much more would the need be in our case since we must fulfill the meaning or righteousness of the Law in our lives! Where they brought the firstfruits of their crops, their grain and their fruit, as an offering to the Lord; we must *give the best of our lives, in service, in substance, in love to God.*

As we look on our lives during the past week, do we find that

each day was filled with rich and fruitful application of our minds to the development of those virtues and graces—those fruits of the Spirit—that make for health and strength of faith and hope toward God?

If so, then we come to this hour of worship with open hearts and hearing ears to receive comfort, consolation and strength, as we with one mind and one consent sing praises to God, and offer our prayers and supplications to Him. We are ready to be “called near” by the word of exhortation, so that as we realize our favored position as the people of God, we may be renewed in the spirit of our minds, and go away comforted and strengthened for the work before us. We can then take to ourselves the comfort that David expresses in the 23rd Psalm—

“The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in paths of righteousness for His Name’s sake.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.”

The word “rod” in this passage comes from the Hebrew word “shebet,” which means a “sceptre”. It is a symbol of royalty, majesty and power—of rulership—and it may be used either to destroy or to protect, subject to the will of the power behind it. It is said that Christ will—

“rule the nations with a rod of iron, and as the vessels of a potter shall they be broken to shivers.”

—but to those who submit to his rule and walk in his ways, this same sceptre will be a rod of deliverance and protection.

And such it was to David. He was comforted by the knowledge that God was in control, that He ruled with justice and firmness over the affairs of His people. We recall David’s words to the prophet Gad on the occasion when David was told to choose between three years’ famine, three months while the sword of the enemy overtook him or three days in which the sword of the Lord and pestilence would destroy.

“And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord: for very great are His mercies: but let me not fall into the hand of man” (1 Chron. 21:13).

As the rod represented God’s royal majesty and power of control over all living things; so the staff was a symbol of the support and guidance, over places rough and narrow, and on days dark and cloudy, that God gives to His people. The knowledge of this, that God’s rod was over him, and that His staff (support and guidance) was always near, gave confidence and

assurance, comparable to the feel of a staff in the hand when the way of man is dark and uncertain. With this comfort, though he walked through the valley of the shadow of death, he would fear no evil: *"for Thou art with me."*

We can take comfort in this rod and staff of God, that David spoke of—this guiding and over-ruling care—that God has promised to those who delight in His ways and give their lives in loving service and obedience to His word—

"The steps of a good man are ordered by the Lord: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand" (Psa. 37:23).

It is comforting to know that we are in the hands of the living God, and that no man can touch us for harm or evil except as God permits; and that what He does permit in our case is for our ultimate good. It is written—

"ALL things work together for good to them that love God, who are called according to His purpose" (Rom. 8:28).

The apostle Paul gives comfort to us in the last verse of 1 Thessalonians 4—

"Wherefore comfort one another with these words."

The words he refers to are those contained in the preceding two verses—

"For the Lord himself shall descend from heaven with a shout with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Maybe we do not feel *worthy* of comforting ourselves with these words because of our failures in the past, in that we have allowed other things to enter in and choke the Word and thus hinder the development of any fruitful service to God in our case. Should we be discouraged with the thought that our bones are dry and our hope is gone? That would be foolish. Opportunity is yet in our favor, if we leave this meeting with a strong determination that *henceforth God will be our portion each day of our lives*, and that we will give our thoughts, our hearts and our love to Him in constant daily meditation, prayer and study of His Word.

Why should we be exercised over such little, trivial and passing things such as we see in the world about us, when such great and eternal things are within our grasp? We need to listen and take heed to the words of the prophet Ezekiel to Israel in the time of their lowest declension from God—

"Cast away from you all your transgressions whereby ye have

transgressed; and make ye a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourself, and live ye" (Ezek. 18:31-32).

Just before he died, Moses called the tribes of Israel before him and blessed them. After he had finished with the several tribes, he spoke a blessing to the Israel of God of the future—

"The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy before thee: and shall say, Destroy them.

"Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also the heavens shall drop down dew" (Deut. 33:27-28).

Such is the comfort and consolation we can all get as we are brought near to God in our periods of worship around the table of the Lord by the word of exhortation, if we come with that background preparation that will furnish rich material from which the word may draw forth a hearty and intelligent response from our minds in keeping with the occasion.

Current Events Fulfilling Prophecy

RUSSIA IN THE COLD OF THE ARCTIC

A few years ago much was written in the media about Russia's increasing presence in the Arctic, challenging the long-established territorial claims of northern nations. The Scandinavian Peninsula and the Nordic Region, due to their proximity to Russia's northern naval bases at Baltiysk and Severomorsk, are now witnessing significant military activity to a degree not seen since the fall of the USSR—

Norway said it has discovered 10 submarines of the Russian northern fleet heading toward the Atlantic Ocean in the biggest such operation since the Cold War. Meanwhile, the recently floated Prince Vladimir submarine test-fired a Bulava ballistic missile from the White Sea near Arkhangelsk across 10 time zones to the Kamchatka peninsula *across from Alaska*.

Eight nuclear and two diesel submarines left bases near Murmansk, and stayed submerged as they entered the Norwegian Sea. That number would represent almost the entire underwater contingent of the northern fleet.

Some of the submarines are aiming to pass through the Greenland- Iceland-UK gap and enter the north Atlantic.

"Russia wants to say that 'this is our sea, we can do this. We

are able to reach the United States. That's what Russia wants to tell us. They want to test the West's ability to detect and handle this," the intelligence agency said.

The operation comes as the UK took delivery this week of the first of nine US-made Poseidon P-8A maritime patrol planes. The aircraft are slated in 2020 to begin monitoring the growing Russian submarine activity in the Arctic, *previously one of Britain's key roles in NATO*.

While Moscow hasn't commented on the Norwegian report, the northern fleet said that two titanium-hulled Sierra class nuclear submarines in the Norwegian Sea were conducting dives at their maximum depths and would be testing new weapons.

Norwegian intelligence said two submarines were guarding the entrance to the Barents Sea and another pair was located west of Bear Island in the Svalbard archipelago. It claimed that the operation was designed to last two months.

Russian defence analyst Alexander Golts said he couldn't remember such a "massive deployment" by the northern fleet.

If accurate, the deployment of 10 submarines was a "very big and definite statement" about the growing naval capabilities of a country that has struggled to keep large numbers of such vessels at sea since the Cold War, according to Justin Bronk of The Royal United Services Institute.

It also showed Russia's ability to defend the Arctic "bastion" where its ballistic missile submarines lurk, a major part of its nuclear deterrence, he said.

"The ability to put lots of boats in the way of any NATO forces coming up from the north Atlantic or the North Sea, it's a big feature of Russian active defence capability," Mr. Bronk said.—*Telegraph, 10/19*

This growing military presence in the area of the North Atlantic puts Russia squarely in the sights of the UK and the young lions of Tarshish. As we shall see, even the Indian Ocean is at risk due to the increased Russian presence on and under the waves.

But this is only one small indication of the rapid re-establishment of Russian influence across all areas of the globe except North America. Returning to Norway—

In the far northeast corner of Norway, along the Russian border ... the border post, OP 247, offers a commanding view of this starkly beautiful area some 250 miles above the Arctic Circle. To the east, on the other side of the border, is a Russian observation post and a coast guard facility. Directly ahead, across the Barents Sea, is the small Norwegian island of Vardo, which houses a U.S.-funded military surveillance radar system.

There's good reason recently to keep a line of sight on Russia, whose sheer land mass overwhelms the seven other Arctic nations. Warming temperatures are opening up shipping lanes and uncovering the polar region's abundant natural resources. And now several nations are engaging in a military buildup of the Arctic.

Russia is upgrading its military capabilities with new fighter jets and navy vessels, and its submarines are pushing farther into the North Atlantic. Norwegian military officials say Russia is also carrying out cruise missile tests and live-fire military exercises. That is forcing its neighbor, Norway, and other NATO members to rethink their military strategy in the region.

"[The Russians] are rebuilding the Northern Fleet, building new submarines; they're flying more; they are exercising more in the northwest of Russia with their battalions," Norwegian Defense Minister Frank Bakke-Jensen tells NPR.

The center of Russia's Arctic military activities is the Kola Peninsula, in the far northwest of the country, next to Norway. The heavily militarized Kola Peninsula is also a base for the Russian navy's Northern Fleet, says Thomas Nilsen, a journalist. "This is the home of the nuclear-powered submarines. This is the home of the [Russian] Spetsnaz special marine forces," Nilsen says. He says the Kola Peninsula is also a key training area for Russia's new weapons such as nuclear-powered cruise missiles and the nuclear-powered underwater drone.

Ninety percent of Russia's natural gas exports come from Yamal Peninsula in the Arctic. "We always have to remember that *for Russia, the Arctic is economically and enormously important*," Nilsen says. "So the Arctic has a much stronger role in Russia's national thinking than in any of the other Arctic states, including Norway."

The extent of Moscow's aggression in the region has taken Western nations by surprise. In the years after the 1989 fall of the Berlin Wall and the end of the Cold War, the U.S. and NATO shuttered Arctic bases and moved weaponry and other assets out of the region. The Arctic region was peaceful, says Col. Joern Erik Berntsen, the commander of Norway's Finnmark Land Defense. That changed in 2014 when Russia annexed Crimea.

"The operations in the Ukraine was kind of a game-changer for NATO and for us," he says. "The security situation in the world has definitely changed; *we are more or less back where we were before the fall of the wall*."

Berntsen says after Russia's actions in Crimea, Norway needed to re-examine its security situation. It went on a buying

spree, acquiring submarines from Germany and dozens of F-35 fighter jets from the United States. Norway is also rebuilding and rearming some of its own bases.

Norway has lobbied the U.S. and other NATO allies for a stronger presence and more military exercises in the Arctic. Last year, Norway was the key staging ground for Trident Juncture, one of the NATO's biggest military exercises since 2002.

Two years ago, NATO re-established an Arctic command, now out of Norfolk, Va., and the U.S. Navy recommissioned the 2nd Fleet to counter Russian activity in the North Atlantic.

Berntsen of the [Norwegian] Finnmark Ground Defense says too large a U.S. military presence in the Arctic could provoke Russia. For now, he says, it is best to build up Norway's forces and be ready to defend itself from its neighbor.—*NPR*, 11/19

We notice how a threat of war with Russia has developed into anticipation of war with Russia.

THE PURSUIT OF WEALTH TO OFFSET SANCTIONS

Russia has been under sanctions for some time now due to its annexation of the Crimean Peninsula. This explains its growing activity in the Arctic as it seeks out the wealth of uncovered natural resources under the receding ice. Politically it is making inroads in leveraging these resources not only for financial gain, but for control and influence over Europe—

Denmark's approval for a controversial pipeline to pump more Russian gas into Europe will strengthen Russia's influence in the region, Ukraine warns.

"This is not only a matter of energy security, it is a geopolitical issue," Ukraine's President Volodymyr Zelensky said of the Nord Stream 2 gas project.

Plans for the 1,225km (760-mile) undersea pipeline have divided Europe.

The Danish permit was the last major hurdle. The pipeline will run under the Baltic Sea from Russia to Germany.

The Russian-led Nord Stream 2 project has also infuriated the US, which fears the pipeline will tighten Russia's grip over the region's energy supply and reduce its own share of the lucrative European market for American liquefied natural gas.

Russian President Vladimir Putin welcomed the news, saying the decision was good for Europe. But Mr. Zelensky said the move "strengthens Russia and weakens Europe."

Why is Nord Stream 2 so controversial?

For years EU member states have been concerned about the bloc's reliance on Russian gas. Russia currently supplies about 40% of the EU's gas supplies—just ahead of Norway, which

is not in the EU but takes part in its single market. The new pipeline will increase the amount of gas going under the Baltic to 55 billion cubic metres per year.

Businesses in Germany have invested heavily in Nord Stream 2. Chancellor Angela Merkel has tried to assure Central and Eastern European states that the pipeline would not make Germany reliant on Russia for energy.

Leaders in the US are also concerned. In May, a group of senators introduced legislation seeking sanctions against the pipeline.—*BBC, 10/31*

RUSSIA IN THE HEAT OF AFRICA

Russia has also been advancing its presence slowly but surely in Africa, the land of Ethiopia and Libya (Eze. 38:5)—

The Russians are coming—to Africa. And it's worrying U.S. analysts.

But far from being frightened, the leaders of many African countries are welcoming Moscow with open arms, so much so that representatives of 43 of Africa's U.N. member states attended a summit hosted by Russian President Vladimir Putin.

Russia claims some \$12.5 billion in new deals were signed off at the summit, with the likes of arms, minerals, nuclear power and even mercenaries all up for grabs.

Nile Gardiner of the Washington, D.C. think-tank the Heritage Foundation [said], "the United States should be hugely concerned about growing Russian influence in Africa."

Russia appears, another analyst says, to be making deals while the U.S. sleeps on the job. President Trump has yet to visit the African continent, but Putin has.

Whilst the U.S. has a respectable \$60 billion annual trade figure with Africa, in the past five years Russia has more than doubled its sales here to \$20 billion. And it's rising rapidly. And Russia is Africa's biggest arms supplier.

Moscow pushes Russia's so-called struggle credentials. Putin this past week said his country has "supported the struggle of the peoples of Africa against colonialism, racism and apartheid." And Russia doesn't ask questions about a country's human right record or governance, whereas the U.S. does when offering deals.

Almost 20 of Africa's 54 U.N.-recognized countries have signed nuclear cooperation deals with Russia.

Russia is building a \$30 million oil refinery in Uganda. The Kremlin has its eyes on Mozambique's huge natural gas reserves. Russia has canceled the country's historical debt with Moscow but has also supplied military hardware, including helicopters, to help curb an Islamist insurgency which also has its eyes on the profits from the gas.

Moscow even has its own state-linked bank, the International Agency of Sovereign Development, set up this year, and is busy with \$2.5 billion worth of deals with Niger, Guinea, and the Democratic Republic of Congo.

Russia is also involved in a wide level of not-so-public military and political activities. A Russian military cargo plane, believed to be involved in gun-running, went down in [the Congo] killing several Russian “observers.” Some 22 Russians said to be covertly assisting rebels in Libya, were also recently killed. A Russian citizen is officially a national security adviser to the president of the Central African Republic, and Russian mercenaries are reported to be fighting anti-government rebels in the country.

Not much is known though—three journalists who went to investigate have been murdered.

Putin has also become embroiled in a feud between Egypt and Ethiopia, who are fighting over a project to dam the Nile river, which the former believes could threaten its water supply.

The Kremlin is into soft mind games, too, even trying to get into the heads of children in the Central African Republic, and persuade them that it’s OK if Russians fight the rebels there. To do so, a cartoon with a child’s voice shows the people of the CAR, represented by a lion, being beaten up by rebels, represented—as in Disney’s movie “The Lion King”—as loathsome hyenas. A big bear comes to the rescue, shown on a map coming from Russia, to scare the hyenas off ... and everyone lives happily ever after.

But when it comes to military deals, the Russians are coldly blatant. And perhaps to show how they can offer support if necessary, [in late October] Moscow sent two strategic nuclear-capable Tupolev T-160 bomber aircraft all the way non-stop to South Africa. Not quietly either—the local media were invited for a press junket to witness these frankly frightening aircraft touching down on African soil for the first time.

Dr. Stephen Blank, writing for Geopolitical Intelligence Services, said: “Russia is returning to Africa and using all of its instruments of power, including diplomacy, energy investments, and scholarships to Russian universities for Africans.”—*Fox, 10/19*

Ezekiel 38 speaks of Russia being in active preparation for the steps that will at last bring it to the battle of Armageddon—“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee” (v. 7). Africa is a key position in relation to wealth, geopolitical influence, militarily dominance, and, of course, holds the southern realm of the old Roman Empire that Moscow is to inherit, as Russia accumulates the territories associated with Nebuchadnezzar’s Image, causing it to stand upon its feet—

AFRICA: A BATTLEFIELD

President Vladimir Putin views Africa not as an end in itself, even when he and Russia obviously benefit directly, but rather as a battlefield in his renewed cold war against the West.

No one likes to be viewed as a pawn for someone else's use. In the short term, however, Moscow may have stolen a march on the West by the combination of its actions and Putin's words.

A week before the October 23–24 Russia-Africa Summit in Sochi, Putin again played the anti-colonial card, suggesting that the West sought to frighten and blackmail African countries and keep all other players, including Russia, out of the game while continuing to reap "super profits." In effect, Putin once again accused the Western powers of what Moscow itself has been doing or plans to do. Yet, the Kremlin leader's rhetoric also importantly reduced Africa to a battlefield for outside competitors.

Not surprisingly, Putin subsequently took pains to suggest that his neo-Soviet approach was anything but. He [said] that the Sochi summit had been in the works for some time because its convention required "*great preparatory work*" so that it "would become a starting point for the development of just partnership relations" between Russia and African countries.

"Russia has its own plans for the further development of ties with the African continent," Russia's president said. He then, however, made a key acknowledgement: "[U]ndoubtedly, *the Soviet model had turned out to be sufficiently effective* at the stage of the establishment of the statehood of African countries." That model, of course, was based on providing assistance to selected African countries in return for their support of Moscow and their opposition to the West.

[The] program of Russian debt forgiveness is being extended to other African countries as well, including Madagascar, Mozambique, Tanzania and Ethiopia, Putin continued. Furthermore, he insisted that unlike humanitarian aid from Western countries, including the United States, France and China, Russian aid was directed at solving problems rather than gaining influence.

Of course, this is what one would expect a Russian leader to say on such an occasion.

Russian commentators have been far less restrained than Putin in underscoring the idea that *Moscow is now "back" in Africa for the same reason Soviet leaders were there: to combat the West economically, militarily, and politically* by selling arms, reaching agreements and integrating the economies of African countries with that of Russia.—*Jamestown*, 10/19

On the whole, Russia's leader Putin is demonstrating remarkable foresight and planning in re-accumulating territorial domination that, in some cases, extends beyond where the USSR once held the upper hand. Yahweh is actively working to bring all nations to the final conflict leading to the establishment of His Kingdom. Russia is being afforded the time it needs to *prepare*: It would seem that it is for this reason that the UK is being tied up by its ongoing Brexit turmoil, and the U.S. by its internal squabbling and incompetency.

THE BROADER VISION OF PUTIN

While many in Moscow undoubtedly want to profit off of Africa, the [last nine] months have shown that, actually, what the Russian government is doing there *reflects a broader vision of Vladimir Putin*. Among Russia's myriad activities in Africa over the last nine months, the following stand out:

- Russian commentators and officials have portrayed the continent as a key battleground in the new cold war with the West and sought military and political agreements with some 30 countries in Africa during that period. Moscow has been selling them increasing quantities of arms, *sending Russian military personnel to train African armies*, and securing Russian participation in the national security planning of some of these states.
- Moscow has dispatched not only businessmen and military figures, both overt and covert, but has also sent its "political technologists" to help those African leaders it favors to stay in power or to weaken or overthrow those it opposes.
- Russian military analysts have suggested that *Russia should be following the French model of neo-colonialism, Françafrique*, which would give Moscow the power to intervene to help its friends, hurt its enemies, and prevent the entrance into key countries of outside competitors.
- Russian officials have openly sought military bases in Sudan *to be able to project power into the Indian Ocean* and ultimately into Antarctica as well.

Over the last two decades, [an] academician says, "many countries, including Russia, have come to an understanding that Africa is the Klondike of the 21st century," a place of enormous natural wealth, growing markets and, consequently, geo-economic and geopolitical competition as world powers seek to become involved there to advance their own interests while defending them against others.—*Jamestown*, 10/19

While Russia is preparing for their success (and downfall), are we preparing for the return of the Son of God? "*Some trust in chariots, and some in horses: But we will remember the name of the LORD our God*" (Psa. 20:7).—T.D.C.

Things New And Old From The Treasures Of The Spirit

BY BRO. F. R. SHUTTLEWORTH

Reference Tablet No. 255

WISDOM'S COMPARISONS

The wise and righteous are—

Like perfumed ointment in the fragrance and heartiness of their counsel (Prov. 27:9).

Like precious jewels in the lustre of their knowledge of divine things (Prov. 20:15).

Like polished silver in the divine shimmer that graces their speech (Prov. 10:20).

Like a flowing brook in streaming wisdom (Prov. 18:4).

Like the sweetly distilling dew in favour and graceful bearing (Prov. 19:12).

Like the noble lion in becoming dignity and boldness of their deportment and enterprise (Prov. 18:1).

Like healing medicine in alleviating activities (Prov. 17:22).

Like a golden earring in wise reproof (Prov. 25:12).

Like golden apples in pictures of silver in their seasonable and fitly spoken words (Prov. 25:11).

Like coals of fire in warm-hearted kindness to the undeserving (Prov. 25:22).

Like iron upon iron in the sharpening effects of their friendship (Prov. 27:17).

Like surgeon's wounds in their faithful application of the sword of the spirit (Prov. 27:6).

Like a tree of life in their enlivening and wholesome fruit of the lips (Prov. 15:4).

Like a well of living water in their cooling and thirst-assuaging exhortations (Prov. 10:11).

Like a highway in their rushing departure from evil (Prov. 16:17).

Like treasures of oil in their illuminating power (Prov. 21:20).

Like a lighted lamp in their radiating works and testimony (Prov. 13:9).

Like a flower wreathed head in circling blessing and sweet-scented bounty (Prov. 10:6).

Like an enduring foundation in their abiding prospects (Prov. 10:23).

Like the gradually increasing glory of the sun, in their advances towards the perfect day (Prov. 4:18).

Like a graceful head ornament or neck chain, in their beautifying love of wisdom's instruction (Prov. 1:9).

Like man's rage for silver, and search for hid treasure, in their earnest pursuit of the knowledge of God (Prov. 2:3-4).

Like straight undeviating paths in their onward march to wisdom's goal (Prov. 4:27).

The wicked and foolish are—

Like the passing whirlwind in their short-lived triumphing (Prov. 10:25).

Like rainless clouds in their empty boasting (Prov. 25:14).

Like the legs of the lame in their moral inequalities (Prov. 26:7).

Like a dog returning to its vomit in their ceaseless round of folly (Prov. 26:11).

Like a broken-down city in their lack of self-government (Prov. 25:28).

Like a broken tooth or foot out of joint in their unreliability (Prov. 25:19).

Like pieces of broken crockery in burning words and malice (Prov. 26:23).

Like an high wall in their own unapproachable conceit (Prov. 18:11).

Like rotten bones in their consuming envy (Prov. 14:30).
 Like a ranging bear in their strangling treatment of the poor (Prov. 28:15).
 Like sweeping rain in their searching oppression of the needy (Prov. 28:3).
 Like stabbing wounds in their tale-bearing proclivities (Prov. 26:22).
 Like wood and coals of fire in their strife kindling ways (Prov. 26:21).
 Like a madly thrown fire-brand in their mischievous sport (Prov. 26:19).
 Like a trailing sloth in their lack of earnest noble purpose (Prov. 18:9).
 Like a thorn edge in their prickly obstructing and obstructed course (Prov. 15:19).
 Like the weightiness of stone or sand in the heaviness of their wrath (Prov. 27:3).
 Like a deep pit in their engulfing snares (Prov. 26:27).
 Like the darkness of midnight in their stumbling walk (Prov. 4:19).
 Like vinegar to the teeth, and smoke to the eyes in their sluggish and irritating service (Prov. 10:26).
 Like a bejewelled hog in their attempts at fair appearances, lacking wisdom's discretion (Prov. 11:22).
 Like the letting out of water in their deluging and endless contentions (Prov. 17:14).
 Like the insatiable grave in their unsatisfied desires (Prov. 27:20).
 Like wheat pounded in a mortar in their incurable and voracious folly (Prov. 27:22).
 Like a blood-thirsty hound in their causeless hatred of the righteous (Prov. 29:10).
 Like teeth of knives and jaw-teeth of swords in their grinding destruction of the helpless (Prov. 30:14).
 Like the blood-sucking horse-leach in their insatiable motto of "give, give" (Prov. 30:15).
 Like the churning of milk and the wringing of the nose in their intolerable choler (Prov. 30:33).

(1884 Christadelphian)

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

Some are asking, "What shall we get to?" It would require a prophet to tell, and we are without one. There was such in the apostolic age, and the answer then was, that the false prophets would succeed, and that the Truth would practically disappear from the earth.

That such should again be the result we can scarcely believe in view of the advanced state of the times and signs. But if it is to be averted, it will be by holding fast to the foundation that remains from age to age, however much covered up from sight it may occasionally become from the accumulation of the drifting sands of the human desert. *That foundation is the Bible*, to which the Christadelphian means to stick without compromise or concession, until the Lord of the Bible steps in, or until the curtain drops upon the conflict of this mortal probation.

Bro. Roberts then adds to these remarks by stating—

To us, *the Bible and the Word of God are equivalent terms*; and for the integrity of the Bible in this respect we shall fight to our dying breath (if we ever have, which we hope not).

(Through these words we can see the resolute determination bro. Roberts had

to defend the Truth from error, no matter from what quarter it might come. Thankfully, through his perseverance, and continuous, laborious efforts, the Bible is still held in reverence among us, and we know that it is the Word of God. As he stated "the Bible and the Word of God are equivalent terms." In the following months, God willing, we will provide more from the 1884 and 1885 *Christadelphian* magazine on this vital subject.

As to bro. Ashcroft, there seems to be no room for doubt that he was at the very first totally sincere, and gave his life and labor totally to the Truth, not only at great monetary cost, but to the crushing and humbling extent of eking out a sparse and precarious living for a wife and five children by menial work. Upon accepting the Truth, he forsook a magnificent and highly respected clerical living of £400 a year, plus all the generous prerequisites: clerical mansion, etc. He was a rising star in the clerical heavens. It is a tragedy—and a sobering warning to all—that he turned to speculation, and antagonism to Dr. Thomas; returned briefly to orthodoxy, then dabbled in various groups and philosophies.

* * *

Apparently, due to the developing problem on the "Inspiration of the Bible," bro. Roberts indicated to an enquirer that the idea of visiting America had fallen through for the present.

There is notification that *Elpis Israel*, *Dr. Thomas' Life*, *Eureka II*, *Phanerosis* and *Revealed Mystery* were reprinted.

* * *

The section entitled *The Visitor* contained for this month the Editor's *Diary of Sunday Work*. The following are bro. Roberts' notes on the work of the Truth—

At the Temperance Hall, Birmingham—large meeting, notwithstanding the unfavourable weather. Should have been at Kidderminster, but bro. Shuttlesworth had fixed me for Birmingham by intimation in the *Lightstand*.

Have often thought I should make it a rule to be in Birmingham in the morning when lecturing in the evening within ten miles. Time is short and strength small: and it seems wiser to use them for the comfort of between 300 and 400. The work in Birmingham grows larger and more important year by year.

In the afternoon, went by rail to Kidderminster, in the midst of a pouring rain which became very bad just before the hour of meeting. It seemed likely the meeting would be extinguished; expected to find as many as were with Noah inside the ark. Surprised to find a large audience in the Co-Operative Hall—a nice room which the brethren occupy permanently. Probably due to the prevalence of an epidemic in the town and many deaths from typhoid fever. There can be no doubt that trouble predisposes the mind to consider divine realities at other times neglected, or faintly apprehended. Something was also probably due to the striking subject which the brethren had chosen and advertised—"The speedy resurrection of Abraham, Isaac and Jacob, for what purpose and how it is to be effected."

The audience was very attentive.

* * *

The second volume of *Seasons of Comfort* (later called *Further Seasons of Comfort* was in the printing stage). On this printing bro. Roberts mentioned the following information—

The printer is busy on a second volume of *Seasons of Comfort*,

under the above title. It will contain the same number of Sunday morning addresses, namely 52, but numbered from 53 to 104, to distinguish them from the first volume.

* * *

On the first page of the Christadelphian for this month, there is a letter printed addressed to bro. Roberts from Mr. Lawrence Oliphant, concerning the Jews in the Holy Land. It is interesting because it outlines the direction that the material support offered by the ecclesias was going. It showed a clear breakdown of the expenses incurred by Mr. Oliphant in support of poor Jews in Palestine.

* * *

There is an interesting item on an attempt to sell part of the Mount of Olives in The Holy land. The story is as follows—

The papers announce that the Sultan has annulled the recent sale of the Mount of Olives where the graves of the Prophets Haggai, Zechariah and Malachi are situated, on the ground that the place is sacred to the Jews, and is to remain their property for all time.

There is more truth in this than any of the parties to the transaction are aware. The whole land has been made "the property of the Jews for all time" by a higher authority than the Sultan's—not, however, of the disobedient Jews of his empire, but of that class to which Haggai, Zechariah and Malachi belong. It is "sacred" not as containing the graves of the prophets, but as constituting their future dwelling place. The graves of the prophets will soon be empty; and the land will henceforth know their happy place forever, when all the Sultans and other frightful elements of the present earth-nightmare will be finished for ever.

* * *

Under the section of 'Chats with Correspondents,' there is a letter written concerning Dr. Thomas' chronological interpretations. Bro. Roberts wrote—

We deny that Dr. Thomas' chronological interpretations have failed. On the contrary, they have been verified in all their material features, as we have beforetime shown. It is only in uncertain matters of detail that his expectations have proved premature.

It is easy to say, "Away with the India-rubber chronologising!" This may really mean, "Away with the true explanation of the matter." It is as if a man should propose to abandon astronomy because the exact distance of the sun from the earth cannot be settled to a thousand mile or two; or give up electric lighting because a cheap way of supplying it has not yet been discovered; or to drown a patient who was not being cured fast enough.

* * *

In the editorial column we found the following note to the brotherhood—

We are obliged, at the last moment, to decide on having eight extra pages this month, which means not only an increased printer's bill, but double postage on about 2,000 copies of the

Christadelphian. We thought it better to incur this extra cost than appear, with omissions in the last 16 pages, which readers would have begrudged; the more especially as helpers to the Truth have ever been prompt to share the burdens from time to time incidental to the service.

* * *

The 'Signs of the Times' section contains items primarily on Egypt and the efforts of England there. Gradually England was getting more deeply involved, as Bible prophecy indicated should happen. All these events of 135 years ago, ultimately led to the land of Promise being opened up after the First World War, for the Jews to return to their homeland.

* * *

DIFFERENT Bible Lectures—

- "The Two Resurrections, and Who will Participate in Them"
- "The Earth, as it was, is and will be"
- "An Hour with the Book of Revelation"
- "The Body and the Eagles"
- "The Materialism of the Bible"
- "The Life Which Now is and That Which is to Come"
- "Is Heaven Our Home?"
- "Jesus Christ, the Alpha and Omega of Bible Revelation"
- "The Writings of Moses, and Why We Believe He Wrote Them"
- "The History and Destiny of the Jewish People"
- "The Commandments of Christ; Do the Sects Understand or Keep Them?"
- "The Salvation Army"
- "The Speedy Re-appearance of Abraham, Isaac and Jacob in the Earth"
- "The Kings of the East"
- "The Race, Conflict and Prize"

October Answers—Bible Scholarship

- | | |
|-----------------|-----------------|
| 1. Schoolmaster | 21. Teachers |
| 2. Science | 22. Proofs |
| 3. Studieth | 23. Learned |
| 4. Readeth | 24. Examine |
| 5. Learn | 25. Report |
| 6. Books | 26. Expounded |
| 7. Writer | 27. Study |
| 8. Promoted | 28. Readeth |
| 9. Witty | 29. Understand |
| 10. Pronounce | 30. Scholar |
| 11. Experiment | 31. Instruction |
| 12. Read | 32. Ink |
| 13. Child | 33. Remembered |
| 14. Copy | 34. Reading |
| 15. Teach | 35. Instruction |
| 16. Study | 36. Paper |
| 17. Learn | 37. Known |
| 18. Examination | 38. Teach |
| 19. Books | 39. Expounded |
| 20. Pen | 40. Meditate |

One Hundred & Thirty-Five Years Ago

The Christadelphian, November, 1884

In this month's issue of the magazine, we note how trouble began to arise in the brotherhood on the subject of whether the Bible was inspired or not. Bro. Robert Ashcroft, a very likeable and very prominent brother (who had assisted bro. Roberts in editing the *Christadelphian* for a number of years), began publishing a magazine in which he started to undermine the foundation of the Truth by questioning whether all the Scriptures were inspired. Bro. Roberts, recognizing the insidiousness of this undermining of the Word of God, rose to the occasion and for the next several months the *Christadelphian* was full of items to illustrate that God's Word WAS inspired, without error in all parts, except such as may be due to errors of transcription (from one page to another), or through translation (from one language to another). To some who were inquiring as to what was happening, bro. Roberts responded—

(Continued on page 392)

BIBLE PUZZLE—Living Things

1. Red ____
2. Deaf ____
3. No king ____
4. Fallow ____
5. Am I a ____
6. Wise as ____
7. 2000 died ____
8. Evening ____
9. Two she ____
10. Mourn as ____
11. ____ of Bashan
12. Go to the ____
13. Feeble folk ____
14. Third plague ____
15. To ____ & bats
16. Says, Ha ha! ____
17. Nest on altar ____
18. Swallow a ____
19. Strain at a ____
20. A court for ____

21. Notable horn ____
22. To moles & ____
23. Five golden ____
24. Spread abroad ____
25. Not muzzle ____
26. Thou ____ Jacob
27. Goodly wings ____
28. ____ on Mt. Sion
29. ____ Change spots
30. Spoil the vines ____
31. Skins dyed red ____
32. Torment of a ____
33. ____ in the streets
34. Shall be burden ____
35. Locks black as ____
36. Hold with hands ____
37. Two for farthing ____
38. Am not I thine ____
39. Play on hole of ____
40. Fastened on hand ____

Adder	Deer	Leopard	Raven
Ant	Dog	Lice	Scorpion
Asp	Doves	Lion	Serpents
Ass	Foxes	Locusts	Sparrows
Badger	Gnat	Mice	Spider
Bats	Goat	Moles	Swallow
Bears	Grasshopper	Owls	Swine
Bulls	Heifer	Ox	Viper
Camel	Horse	Peacock	Wolves
Coney	Lamb	Quails	Worm

\$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. Tim Clubb, 202 Millbank Dr., London, Ontario, Canada N6C 4W1; phone (519) 455-9962; Email: timclubb@hotmail.com

\$15.00 (Can.)

New Zealand subs to bro. Stephen Crocker, PO Box 71, Ruakaka 0151, New Zealand; phone 64-9-432 1609.

\$20.00 (N.Z.)

U.K. subs to bro. Tim Clubb, 202 Millbank Dr., London, Ontario, Canada N6C 4W1; phone (519) 455-9962; Email: timclubb@hotmail.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.)