

*"Blessed are they  
who hear the Logos (word) of God and keep it" ... LUKE 9/28*

## INDEX TO VOLUME TEN

A MONTHLY PUBLICATION DEVOTED TO THE  
PROPAGATION OF PROVED BIBLICAL TRUTHS  
ENUMERATED IN THE WORKS OF DR. THOMAS  
AND ROBERT ROBERTS.

WISDOM IS THE PRINCIPAL THING; THEREFORE  
GET WISDOM.

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS ISRAEL"  
CLASSES OF AUSTRALIA.



Edited by H. P. Mansfield.

Subscription: Five Shillings per annum.

All Communications to be forwarded to the Editor.  
62 Denman Terrace, Mitcham Estate, S.A.

(Registered at the G.P.O., Melbourne, for transmission by post  
as a Periodical).

'The Name of the Lord is a strong tower; the righteous runneth  
into it and are safe.'

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**THE LOGOS**  
*Upholding the Purity of the Apostolic Doctrine and Faith*

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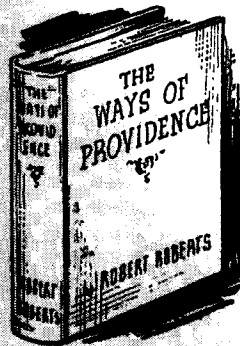
**Thoughts For The Times.**

**ORDER OUT OF CHAOS**

★

When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past. Anon we see Christ again in the world, rousing his dead friends from their slumbers, apprising his living friends of his presence, and summoning them, all before him for that grand assortment which has been both their hope and fear from the beginning. The judgment past, and the unfit sent back from his presence, we see him take part in the affairs of the nations. We see him crush immense armies; we see him send messages to the governments; we see his claims set at naught, and mighty armaments raised to roll back the tide of his power. We behold a time of trouble such as never was. We hear the dreadful shock of war—universal war; we see armies shattered, fleets destroyed, fortresses and cities in ruins, commerce at a stand-still. We see the tempest roar with unremitting fury till the world is a wreck at the feet of Judah's Lion. Then slowly, calm ensues; the storm abates; the sun shines; order returns; a new government rises out of the universal chaos. The kingdom of God spreads over all; the immortal friends of Christ take power everywhere in the name of "Divine right"; peace overspreads the scene: soldiers disbanded; fortresses dismantled; arsenals emptied; the arts of war suppressed, and mankind set free to worship God under Heaven-sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. "Glory to God in the highest, peace on earth and goodwill among men."—R.R.

**THE WAYS OF PROVIDENCE**



Illustrates the Lord and Deity in the lives of His saints. Bible History is traversed to illustrate how "the angel of the Lord encampeth around those who love and fear Him." Thus this work is an important addition to Christadelphian literature and introduces a phase of the Truth often forgotten, but which, in actual fact, should always be recalled to mind. Price 7/6.

## Eighty Years Ago and Now

## SANCTIFY WAR!

In 1848 Dr. Thomas wrote:

"Yes, verily, the Lord Jesus is "the Prince of Peace"; and therefore, no peace society can give peace to the world. It is he alone who can establish "peace on earth and good will among men;" for he only is morally fit, and potentially competent to do it. The peace of the arbitrationists is peace based upon the transgression of the divine law; and the hostility of the covenanters to the gospel of the kingdom. It is an impure peace; peace with the serpent power reigning over the blood-stained earth. Such a peace as this avaunt! Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is "first pure." It is a peace the result of conquest; the tranquility which succeeds the bruising of the Serpent's head. It is consequent upon the establishment of God's sovereignty over the nations, by the hand of him whom he hath prepared to "break to pieces the oppressor," and let the oppressed go free. "In his days shall the righteous flourish; and abundance of peace so long as the moon endures. His enemies shall lick the dust; all nations shall serve him, and call him blessed." (Ps. 72, 4, 7, 11, 17; Rev. 11-18.) Then shall he judge among them, and rebuke them, and speak peace to them (Zech. 9-10; Isaiah 2-4); and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Zech. 11-10; Isaiah 2-4).

—"Elpis Israel" p.112



## Comments.

The prophet Joel, over 2,000 years ago, spoke of how the nations, in these days, would seek to justify their lust for war. He wrote: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men." (Ch. 3-9). The word "prepare" is more correctly rendered "sanctify" as in the margins of both the Authorised and Revised versions of the Bible. This word gives Joel's statement a more interesting application, for the verb "to sanctify" means to make holy, or to separate and appoint to a holy and religious use that which was previously unsanctified. To "sanctify war" is to elevate it from a mere struggle or battle to a crusade, so that the man of war becomes more than a fighter; he is created a missionary, opposing that which is evil with the ideal of replacing it with that which is of benefit to others.

Isaiah tells us how the Lord God sanctified a nation for the express purpose of destroying Babylon (Isa. 13). "I have commanded my sanctified ones" the men of Media, "They shall come from a far country to destroy the whole land. . . it shall come as a destruction from the Almighty, for he will punish the Babylonian Empire for their evil."

Although not sanctified of God, the soldiers of the present warring nations are all sent forth by their respective governments as missionaries in a holy cause to either implant their New Order on some foreign race, or else to liberate others from the yoke of bondage. Now that Japan is beginning to feel the growing pressure of the Allied offensive, her leaders can be more frequently heard exhorting their soldiers to greater efforts. "This is a holy war, and must be fought in the true spirit of Bushido," they say. To the Japanese, no greater honour exists than to taste of death in the cause of their country; a country that has "sanctified war" and set it up as a thing most holy. But Japan is opposed by nations that are just as determined that the Far East shall throw off the yoke of Japanese Imperialism, and who have "sanctified war" for that "holy" purpose. America, Australia and Britain have proclaimed a crusade, to rid their territories and that of others from the brutal tyranny of the Japanese.

In the interim between the last war and this, war was looked upon by millions of people as most unsanctified and abhorrent. Millions joined such organisations as the Peace Society, and signed manifestos of which that produced by Canon Sheppard of England was typical, viz. that, under no circumstances would they go to war again. But, as Dr. Thomas points out above, they desired peace as a compromise with sin; "an impure peace; with the serpent power reigning over the blood stained earth." Nevertheless a wave of indignation swept the civilised world. That man should ever again sink to such abominable depths was unthinkable. Surely modern man could profit by the bitter experience of 1914-1918, and find on every occasion a peaceful solution to his troubles. Christadelphian literature referring to coming trouble and universal war was derided by some, who declared that after the experience of the last war, the common man would never again go to war. The author of "Elpis Israel" had written: "The coming days will not be days of peace."

So, war was outlawed, and a council of nations formed to deal with international disputes. The Church preached against the ungodliness of war, and strove to educate the laity on the desirability of world wide peace. The press claimed that the World War had been a "war to end war" and later, that "peace in our time" was assured.

Socialist movement which were operating all over the world were said by some to be a step towards the government by the worker who would never go to war against his own class. They maintained that the Capitalist being restrained war was becoming most improbable.

But insincere as most of these statements may have been, the situation has changed drastically today. Joel's proclamation has been vindicated. War has been sanctified—made holy—in the eyes of man. The Churches condone that which they recently condemned; the Peace Societies have been disbanded—or turned into recruiting stations; the Socialist is the most ardent of war-mongers against Fascism, and the Democracies have turned the battle into a crusade whereby they intend to rid the world of the oppression of Nazism. Their fight is not for personal aggrandisement—not for any accession of territory—they repeatedly declare that they do not want any of the possessions of their

enemies; they are fighting for the sacred cause of peace, and to establish the Four Freedoms set out in the Atlantic Charter.

But, as Dr. Thomas so conclusively shows from the Bible, the only successful One to establish peace will be the Prince of Peace. His means of performing this is also by conquest. He, too, will "sanctify war." It will be sanctified in the eyes of those who are at present conscientious objectors. Of these, the Psalmist says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written. This honour have all his saints." (Ps. 149, 5-9). In this work the saints will be associated with their Lord. The war in which they will be engaged will be "sanctified." They will be the modern "Kings of the East" (Rev. 16-12) of which the ancient Medes were the type. They will be engaged in a crusade against "Great Babylon" (Rev. 16-19), and the particular mission of their conquests will be to "destroy them that destroy the earth." (Rev. 11-18). The success of their conquests will result in universal peace, the Kingdom of God will be established, and "THE DESIRE OF ALL NATIONS SHALL COME." —Brother G. Jolly

"Revolutions come from God. He changes the times and seasons (Daniel 2-21; 4-17). The people are a mere element or pawn moved by the hand of God in the political heavens. They can accomplish nothing that they will to do because their will is not the Will of God. In revolutions, the people are disappointed. If they acquire power they cannot retain it. Reaction overtakes. They preach liberty and establish despotism. The liberty is their will, the despotism God's. A military despotism was necessary for the removal of him that hindered (2 Thess. 2-7) therefore He raised up Constantine. World revolutions to come will result in military despotism needed as the sword of the Lord." —Dr. THOMAS.

Kepler, the astronomer, concludes his book on the "Harmonies of the World" with the following words—"I thank Thee my Creator and Lord that Thou hast given me this joy in creation, this delight in the work of Thy hands. I have shown the excellency of Thy work unto men as far as my finite mind was able to comprehend Thine infinity."

Compared with the vastness of creation our earth is only as a leaf in the primeval forest—a grain of sand among the countless millions on the sea shore.

For Jesus to have allowed himself to be thrown down (see Matt. ch. 4) would certainly have demonstrated courage, but would have been open to three objections—

1. It would have been testing God.
2. A spectacular deliverance would have ministered more to the glory of man than of God, and
3. Being unnecessary it would have been a self-chosen demonstration of faith.

## EDITORIAL NOTES

### "A New World Order."

Two editions of this pamphlet have now been produced totally some 28,500 copies. Orders to hand, however, exceed this number, and another edition of 10,000 copies are being printed. This little pamphlet has received a good reception from many brethren and sisters in different parts of Australia and New Zealand, and the encouraging remarks made by some on its matter and production have been appreciated. The results of this distribution we can only leave in the hands of Deity. We can "plant" or "water" the seed, but it is God alone who grants the increase, and sometimes, as in the case of Noah, the work must proceed with but little encouragement in the shape of results. The times in which we are living have been typified by Christ as Noahic when little in the way of public interest in the Truth can be expected. Nevertheless our duty is clear: "Blessed is that servant whom when I cometh I find so doing" declared the Master.

### "Sundry Exhortations"

This is the title of an attractively produced little work by brother H. Milverton, 25 Henderson Street, Northcote, Victoria. It is divided into ten sections, each section containing an exhortation by brother Milverton, and selected passages by Dr. Thomas and others. In defining the "Gospel of God" he writes: "We know that without faith it is impossible to please God (Heb. 11-6) and also that it comes by hearing the Word of God (Rom. 10-16). In going to that Word, we discover that He purposed to be honoured and glorified by mankind He had formed from the dust, and that they would, if they so willed, under certain conditions Divinely laid down, enter in and enjoy for evermore the blessing of the Divine Kingdom under the rulership of His Son in conjunction with his saints. For knowledge concerning some of those blessings let the 72nd Psalm be read with the 2nd Psalm also. The highly exalted Jesus we learn became a saviour to mankind, a sacrifice to deliver them from perpetual death, called in the Word the 'bondage of corruption.' He brought life and immortality to light through the Gospel; or God's declared purpose with this earth and mankind upon it, and he himself as the key to unlock the great secret, hidden for ages, but now made manifest, which as the Apostle says, is Christ in the minds and hearts of the true believer."

### Devotional Meetings

Two of these Special Meetings have been held in Adelaide since our last issue. Our June Devotional Meeting was held at the home of brother and sister Sommerton, Largs Bay, when 46 brethren and sisters assembled together to present their petitions and give thanks for blessings received before the Throne of Grace. As an indication of

the interest held in these Devotional Cottage Meetings, some had to travel as much as 30 miles in the course of the evening to attend.

During July, a similar meeting was held at the home of brother and sister A. Hollamby, Kingswood, when some 40 brethren and sisters attended. We were pleased to have with us on this occasion brother Stock of Wattle Flat, who gave one of the 10 minute Talks; brother A. Trenberth being the other speaker on this occasion. A special collection taken up at this meeting realised the sum of £23.

#### "Elpis Israel" Classes in England.

Advices from England refer to the value of "Elpis Israel" Cottage Meetings experienced there, and this is supplemented by a recent copy of "The Christadelphian" wherein the Editor, announcing the publication of the 13th edition of "Elpis Israel" writes: "In the present times of difficulty books on the Truth are of greater service than ever. Restrictions on mid-week meetings under black-out conditions can be offset by reading circles, and "Elpis Israel" Classes. Books are thereby read for which time might not otherwise be found. We owe a great debt to the pioneers, and their work stands. "Elpis Israel" could be read once a year with added profit each year: every time we read it we are more impressed by the ability of the writer to have produced such a work under the conditions he describes in the Preface. Any who have not read the book have suffered loss."

"The Logos" is prepared to assist to the utmost, the formation of these cottage meetings in Australia and New Zealand, and already brethren and sisters in all parts of Australia are studying this work together.

#### "The Advocate"

May copy to hand in which there are some very fine articles, including "Extraction from 'The Law of Moses'" and "Subject to Vanity." Wisdom speaks, also, in the following extract:

"The brethren who are endeavouring to do away with statements of faith seem to lose sight of the fact that there is a system of Truth in the Scriptures that can be defined, and in the past Christadelphians have always claimed they could define it, but now that is not necessary, an assent to the fact that they believe the Bible is all that is necessary. But the people of every denomination will agree to that, and yet they believe in heaven-going and the immortality of the soul, etc., so that will not do. How often are the words spoken to those who have become God's children, to "hold fast the form of sound words"; "to be of one mind"; "to come out from unbelievers"; "and to be a workman that needeth not to be ashamed, rightly dividing the word of truth." Surely a statement of what we believe, and why we believe it, and requiring others who desire to join with us to believe it, is not out of place."

#### Queensland G.E.S. Report

This report speaks of work performed among the brethren as well as among the alien. 12 lectures have been delivered in different centres

personal contact has been made with brethren in isolation; and the children in the Sunday School have not been neglected. We can re-echo the words of the Secretary in his letter to the Brethren and Sisters when he writes: "Let us not be overwhelmed by the rising tide of events in the world around us, but stand fast on the rock, the Rock that is ever firm."

#### "Elpis Israel" Classes in Prison.

On behalf of the "Elpis Israel" Classes, brother A. Hollamby contacts many brethren and sisters in isolation, forwarded them sufficient matter to conduct a little Meeting. In the most unexpected places these meetings are held, including (as the following extract from a letter will indicate) prison itself. A sister writes:

"I have been greatly taken up with the "Elpis Israel" Class notes, which I receive regularly. I have been sending them on to Bro. — and also Bro. — who is also at the Prison Farm, and who has an "Elpis Israel" book. Bro. — is awaiting his release to work his farm, so that — will then be left without an "Elpis Israel" if he is again imprisoned after this term is served. So, if it is possible, I would be pleased to have a copy of "Elpis Israel" which I would like you to forward to my address. Bro. — should be free in another six or seven weeks time, and if he has to make another "stand", we will each have the valuable "Elpis Israel," or if we are permitted to take up rural work together, we can then loan one book to any interested friend or relative."

"Elpis Israel" Notes will willingly be forwarded to any brother or sister in isolation, and we would suggest that if you are not already a recipient of them you write this office or Brother A. Hollamby, 40 Tutt Avenue, Kingswood, S.A.

—EDITOR.

"The object of the gift and gifts of the Holy Spirit was that God might give to their labors and testimony the evidence of His authority, and that it might be infallibly written down for the benefit of subsequent generation of believers. Compare Acts. ch. 2, 38-39, only to be understood in the limited sense, that is, the Roman Empire. See Luke ch. 24-49. The Holy Spirit confirmed the testimony of the Apostles, the proof that this new revelation of the work of God in Christ was the foundation of the Divine purpose of Salvation."

The flesh is a "body of death" because of sin. Hence to "partake of the flesh" in the case of Jesus was to be "made sin for us." In this way (and in no other) the "Lord hath laid on him the iniquities of us all." Isa ch. 53-6.

If God had power to foresee the reign of evil; to foretell it; to regulate events throughout it; determine its length; to appoint a glorious future as the outcome of it, can we question his power in permitting it?

The Bible never grows stale, also does not open its treasures to the careless or casual reader.



(Conducted by The Lamplighter)

#### "The Zionist Review" and "The Christadelphian"

At the invitation of the editor of "The Zionist Review," the editor of "The Christadelphian" wrote an article for that journal explaining our interest in Jewish affairs. A brief extract of that article reads as follows:—"Bro. Carter outlined the work of Dr. Thomas, the large place which exposition of prophecy holds in his writings, and his perception that the Gospel of the Kingdom of God, preached by Jesus and Paul, had to do with the Kingdom of Israel. He quoted the famous passage from "Elpis Israel" (page 442), describing the "partial and primary restoration of Jews" before the second Advent, under British protection on "purely political principles," and "in unbelief of the Messiahship of Jesus." "Yet," comments the article, "fifty years passed before Zionism was born, and another 20 years before Britain became the mandatory power."

#### "The Catholic Herald" and the Jew.

Wherein Christadelphia and the "Zionist Review" (indicated in preceding article) are noted in bold relief to that of Rome. Does this not foreshadow the readiness with which the false prophet will join in leading resistance to Zion's king?

There are sixteen million Jews in the world and even under adverse conditions they multiply rapidly. Given the intellectual abilities, tenacity of purpose and physical resilience, which distinguish this people, their eventual domination of the world seems assured. It is useless to argue with liberal humanitarians that, since all men are equal, there can be no dominating race. Human inequality is a fact, whether we consider individuals or nations. Not only so, but we can name the people which can most hopefully claim this destiny. Is it not a shrewd suspicion of the truth working on an inferiority complex which accounts for Hitler's hatred of the Jews?

#### Jewry's Refugee Problem

The record of Palestine's contribution to the refugee question shows that these are not empty words, and that the Jews of Palestine

have, not only the will, but also the resources, skill and the self-sacrifice to make good their words.

This was the haven of refuge which, for some unexplained reason, the Bermuda Conference passed over in silence. Rather than this the Conference preferred to suggest a "haven" in the deserts of Libya, Cyrenaica and Abyssinia. Rather than the self-sacrificing welcome of the Jews of Palestine, the Conference offers to some thousands, who are already delivered from death, the cold and inhospitable edge of the continuing anti-Semitic programme in North Africa.

This brief extract from the Bermuda conference between representatives of Britain and America in April last refers to the plight of Jewish refugees wherein it is suggested that North Africa would be an ideal haven. Britain is found in this position at the return of Christ "I shall say to the South keep not back" (Isa. 43.6) Elijah must also find thousands there at his appearing in Egypt. (Hosea 8.13; Ezek. 20.36).

#### The Blessing of Zebulun.

A Jewish Calendar (1936) allocates that portion of Acre and Harfa to Zebulun in readiness for the return of that particular tribe, Jacob when informing what should befall Zebulun "in the last days" said "He should be for an Haven of Ships" (Gen. 40.13). Moses declared Zebulun "shall suck of the abundance of the seas and of treasure hid in the sands" (Deut. 33).

Few developments, if any, can surpass in interest the laying of the oil pipe line from Kirkuk in Irak, through Acre into Harfa) on the great sea). The annual output (through these sands) is about 4 million tons. Harfa harbour is a beautiful sight and possibly a world centre for refueling ships.—"Palestine Progress."

#### "They Shall Prosper that Love Thee"

Following on the introduction of this feature in "The Logos" we have been pressed by warm-hearted readers to open these pages to receive contributions towards the relief of stricken Jewry. In this connection we publish an item of news just to hand in connection with a special appeal designed to solve the problem of assisting refugee Jewish children.

#### THE PLIGHT OF THE CHILDREN

The Jewish Agency's most urgent task is to save 5,000 children from Europe for whom permission to enter Palestine has been secured. As the annual maintenance cost for each child is £100, it is necessary to raise immediately £500,000 for the current year. A special committee has been appointed to make preparations for the immigration of the children and their absorption into the community. The children will be placed in various camps and would be given an education aiming at bringing up a type of Jew fit for constructive work in the building up of Palestine, and especially in agriculture.

—"The Jewish Herald."

In connection with the above we quote the words of Deut. 28, as a remarkable demonstration of the authenticity of Biblical prophecy. "Thou shalt find no ease, neither shall the sole of thy foot find rest, but the Lord will give thee failing eyes and sorrow of mind. In the morning thou shalt say, would God it were eventide, and in the eventide, thou shalt say, would God it were morning, for the sight of thine eyes which thou shalt see."

#### FUND FOR JEWISH CHILDREN

"A Sister" (Queensland) £3; "A Friend", 10/-; A.L., Vic. 15/-; M.J., N.S.W., 10/-—Total, £4/15/-

#### WILL YOU HELP?

August 16th, 1943.

Dear "Lamplighter,"

I and a friend would like to send a little donation to help the suffering Jews. We have read "The Zionist Herald" in "Logos" and would like to help them to return to their home land so would you please accept this £3 and send it on to them. A friend of mine would like to help a little so she has given me 10/- to send.

## LEAST EXPECTED

The Judge of the earth is coming,  
For the night is nearly spent;  
And long hath the cry been given,  
To the sons of men "repent"!

He'll come when He's least expected,  
When there's mirth on every side;  
When the merchant plies his business,  
And the bridegroom woos his bride.

When the world, in scorn, is pointing  
To the few who watch and wait,  
There's a sudden start of terror—  
For the Judge is at the gate.

Oh! the Lord is coming quickly,  
Though the slumbers grow more deep,  
Of the careless world that's lying  
In a drunken, dreamy sleep.

And swift will be the awakening,  
In an hour they thought secure;  
For the vintage now is ripening,  
And the harvest day is sure.

#### Ten Minute Talk

## TRIBULATION

(In this "Talk" there is something for every reader.—Comfort for the brother or sister in isolation: Courage for those suffering "on behalf of the Faith"; and Exhortation for all, whatever their circumstances might be.—Editor)



Dear Fellow Travellers,

How forcibly we are reminded to-day that tribulation nearly always goes hand in hand with righteousness. For, do we not read, "They who would live godly in Christ Jesus must suffer persecution"? Some of our brethren have experienced this to the full, yet we thank God that the brethren in this State do not appear to have to suffer the extreme penalty of the law in every case so that the children of the promise here, sympathise and pray that the authorities may find it in their hearts to be merciful to our brethren in other States. They may take great comfort from the thought that all down the ages, most of the finest characters mentioned in the Scriptures have been ripened by tribulation or suffering of some kind. We remember Paul, whose life after his conversion was almost continual martyrdom; yet he could say, "I glory in tribulation, counting it all joy to suffer persecution for the sake of Christ." We think of Moses who discarded the lap of luxury, preferring rather to suffer with his Hebrew brethren rather than enjoy the evils of Egyptian pleasures even for a season. Joseph, also, was educated by tribulation. Many and varied were the evils with which he had to contend, yet the Lord delivered him out of them all. David, likewise, was persecuted and oppressed, and although he sometimes allowed the flesh to predominate, yet his repentance was so real and so all absorbing that finally it exalted him, and he earned the favour of God in no small degree.

Yes, the record of the worthies given to us in Hebrews II is the most beautiful of all to contemplate! Who can read that chapter without a stirring of one's very soul! We read of the intense suffering of some, "not accepting deliverance, that they might obtain a better resurrection." (Heb. 11-35) Of these "the world was not worthy" (V.38). These grand martyrs will, one day, shine as the stars of the firmament in the Kingdom of their Father, so that, each one enduring for Righteousness sake, will review his position, and feel: "It is appointed unto me to suffer; I will resign myself to whatsoever God calls upon me to endure, pleading His help in my feeble efforts to do right." Then you may be sure your steps are ordered of the Lord, and it is no mere accident that has placed you where you are, and subjected you to some particular trial. Do not be dismayed, and feel the Lord has forsaken you. He will never do that. No matter where you are, you are always under the eye of the Lord.



### In Isolation?

Many of the persecuted brethren may be enforced to live isolated lives, and are prone to think they could endure much better were they in touch with a large Ecclesia, and able to meet with others of like precious faith occasionally. This is, of course, natural, yet there is another way in which you may view your position. Lonely you may be, as many of God's children have ever been. Tribulation may demand it. Yet, take courage from the thought that God is everywhere present by His Spirit. You cannot be where He is not. He sees you. He hears you. He can furnish a table for you, even in the wilderness, and you have an unobstructed vision of the things of the Spirit. Moreover, you do not have to mix up with the trivialities and vexations which often occur among a large body of believers, and which so often mar our happiness. No doubt your prayers ascend to God with sweeter fragrance than those do who rely on others for their petitions, because yours will be the cry of a lonely heart, yearning for companionship, and pleading strength to carry on amidst the tragedies which surround Life's Highway.

We are called to mind by these things that we are as the flower of the field. In the morning we seem to thrive; at even we may be cut down. Yet, thank God, not for ever, for the identity of the faithful will never be lost. They are in God's keeping, and will be reconstructed at the time appointed. So that, we see, tribulation is oftentimes the better means by which God's children may be perfected and purified. God sometimes employs different means to suit different characters, for what might be tribulation to you, might scarcely touch me. Thus, tribulation worketh patience. The patience which comes from evils subdued for the Master's sake. It brings, also, experience, teaching us the necessity of separation from the dross of the world, and translating us, by Faith, into the Kingdom of His dear son, as Paul remarks, "that I may be found in him, not having mine own righteousness, but that which is of faith."

### The Brightness of the Future.

Long years ago, our beloved Brother Roberts said, when exhorting the young brethren one Sunday morning: "Beloved! Bear up! Carry on! Strive to be faithful at all costs, but do not be destroyed by tribulation. It is only for a few short years at the most, and God's work in you will be finished for the endless ages of eternity. "No matter how long we rest under the shadow of unconsciousness, we shall rise together instantaneously, free for ever from the gloom of mortality, and emerge into the glorious sunshine of immortality. And so beautiful is God's arrangement, that none will precede the other. All must receive the prize together, so that whole purified Bride will advance to meet the Beloved as one body. One calls to mind some of the beautiful words in the Song of Songs: "Who is this that cometh up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, and powers of the merchant? It is the voice of the Beloved, Rise up my love, my fair one and come away." A beautiful type of Resurrection, to my thinking, and, perfumed by prayer and loving obedience while in their mortal career, they will be beautiful in holiness, and eventually shine as the stars in the Kingdom of the Father.

We look, by faith, at the picture John saw. Rev. 7. It must have been an awe-inspiring sight, in its peerless beauty. He is asked, "What are these arrayed in white robes, and whence came they?" And the answer: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore they are before the throne day and night, and serve Him in His temple." (Rev. 7, 13-14). So that there is also a joyous side to tribulation, for they that endure unto the end shall receive the crown of life. Not one of the redeemed shall be forgotten or left in their prison-house, and even in their bodies, raised into the likeness of Christ there will be no evidence of the triumph of death, or the grave, for Victory will triumph over all. The Refiner not only watches the crucible, but He is in it with thee. Reach out thy hands to Him, beloved. For in every fiery furnace can be seen the other form like unto the Son of God. Let your constant aim be, God's Will, and He will never forsake His persecuted ones in the hour of affliction.—Sister A. COOPS.

**"Present Sufferings are not worthy to be compared with the  
Glory to be revealed in us."—Paul.**

Confirmation of the Biblical story of the destruction by fire and brimstone of the cities of Sodom and Gomorrah has been discovered by excavations. The work is stated to have proved that the two sister towns existed side by side and their pottery shows that they were contemporaneously occupied, and were destroyed by fire between 2500 AD and 2100 AD. There are traces of violent conflagration, layers of ashes succeeding layers of mud and debris. The work has unearthed large numbers of bone and flint instruments and potsherds, seals and stones carved with crude signs and lettering. On the plain is a curious rock formation five feet high, which legend associates with the Biblical version of Lot's wife having been turned into a pillow of salt. All four cities of the plain have been identified on the sight dominated by Mt. Nebo from which Moses viewed the Promised Land.

□

Doctrine is necessary as a foundation upon which to build; but we want something more. We want to realize the power of the Truth as a daily influence on our lives and character. A power to sweeten us to develop and produce the best that is in us to help us to be worthy friends of Jesus.

□

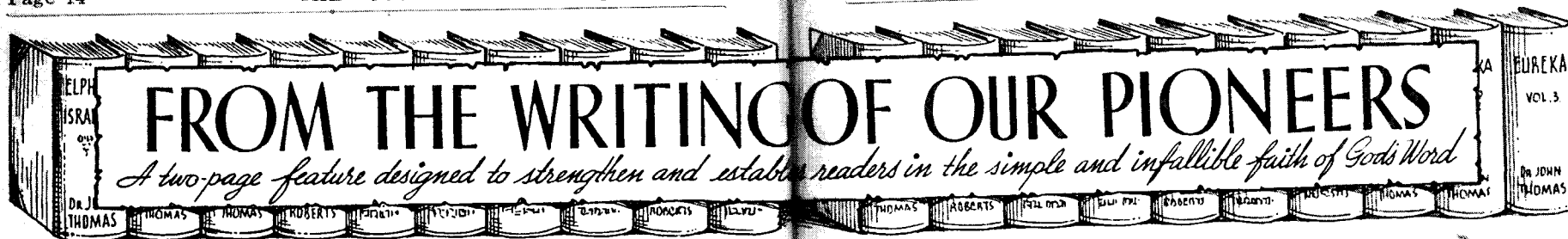
If God chose Jacob it was because the true nature of Jacob was intrinsically worthy of that choice. God loved him in spite of his failings which were the VIOLATION OF HIS TRUE CHARACTER, while Esau's were the VERY OUTCOME OF HIS.

□

Professor Ramsay, who went to Palestine to expose the unreliability of the records, after ten years research wrote, "In every case that has been sufficiently tested the Apostle Luke has been proved to state, not merely correctly in a superficial external fashion, but correctly and with fine historic sense, the facts of history."

□

Sin, like a river, begins in a quiet spring, but ends in a tumultuous sea.



### FROM THE PEN OF DR. THOMAS.

#### One of a City; Two of a Family

I will take you one of a city, two of a family, and I will bring you to Zion. (Jer. 3-14). The expression is peculiar. What does it mean? The message in which the words occur is addressed to the Ten tribes as distinct from Judah. This the context shows distinctly (vv. 6-11). To bring the Ten Tribes to Zion would be to settle the long-standing dispute created by Jeroboam's (their first King) schismatical withdrawal from Jerusalem (1 Kings 12, 26-30; John 4-20). But they were not to be brought indiscriminately. They would be brought "one of a city—two of a family" according as they should submit. A family in Israelitish use is larger than a City, e.g. "Of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites." A family might occupy a district in which there would be many cities." These were more what we understand by villages. In Joshua 21, twenty-three cities are assigned to the Kohathites. "One of a city, and two of a family" shows a discriminating process. "Ye shall be gathered one by one, O ye children of Israel." (Isa. 27-12).

#### Eldest Son of the Church

France has been in all her history the principal section of the Papal spiritual dominions. Her position in this respect is indicated by the official title which the head of the French State holds from the Pope—the Eldest Son of the Church. Other States hold other names from the same source. Thus the Austrian Emperor "His Holy Apostolic Majesty," The Monarch of England, "The Defender of the Faith. The King of Spain, "His Most Christian Majesty," etc. They are imposing titles, but the "Eldest Son of the Church" points to the most important position in the Papal family. The Eldest son is always an important member of any family. To afflict the first-born is to bring trouble in its most direct form, as in the last and worst of the plagues of Egypt.

If I were ever so rich it would be my duty to spend freely and be spent for the gospel's sake; but it would be equally the duty of the poor of their poverty liberally to contribute towards the diffusion of it. The poor should never permit the rich to monopolise the support of the truth; nor should the rich refuse to allow the poor the honour of sharing with them in its expenses.

### FROM THE PEN OF BROTHER R. ROBERTS.

When an Ecclesia suspends the agitation of first principles, it will not long continue pure or healthy. "Building up" will become pulling down; the clear lines of primitive truth will become lost in the haze of speculation.

The foundation of all truth in our day, when God hides His face, is the divine authority and infallibility of the Scriptures of Moses, the prophets and apostles. If men do not assent to this authority, their receiving of what Truth they have is a mere exercise of opinion; and it is not opinion, but FAITH that is the basis of fellowship.

None will enter the Kingdom of God but those who carry about with them a thorough love of righteousness, and put their love so far into practice that they will not allow themselves to be drawn into wrong-doing, even if it is to save their lives. Many people do right so long as there is no detriment from that course; but the moment it works against their interests, they do not scruple to do wrong. That is fatal to spiritual prospects.

The Eternal should be first; the first should be highest. The Omnipotent should be feared; the Most Excellent should be worshipped. The Creator of all things, the source of life, the upholder of the Universe, the giver of all good, the fountain of eternal life—should be extolled, and had in supremest reverence. "Holy, Holy, is the Lord God Almighty; Maker of Heaven and Earth. Heaven and earth are full of His glory." What abortions of Saints must we be, if we are backward to join our mortal praise with the ascriptions of the Heavenly Host! We must, or perish. The education of the Truth is to prepare us to take part in that mighty anthem which will peal forth like the noise of many waters to the honour of the Eternal Father: "Thou art worthy, O Lord, to receive glory and honour, and power; for thou has created all things, and for thy pleasure they are and were created.

It is surprising how enthusiastic men can get over the incoherent twaddle of these Babylonian Tablets. The reason is, of course, they think that in some far off way, they are classifying the Bible with the gibberish. Instead of looking at the gibberish as a distortion of the original Truth, they like to think the Truth is the off-spring of the gibberish. "Oh foolish Galatians!"

## EDITORIAL.

## O P P O S I T I O N

With this issue we commence our eleventh volume. Whether our readers will see its completion, rests in the Hands of the God of Israel. We verily believe that the very near future will witness the return, in glory, of the Messiah, and whilst we "know not the day nor the hour," every indication—prophetical and mathematical—points to the early consummation of the Divine purpose in the affairs of men.

Certainly does this, our eleventh volume, open in "a time of trouble such as never was"! Violence, corruption, bloodshed, famine and misery stalk through the earth as it did in the days of Noah when "God looked upon the earth, and, behold, it was corrupt, for the earth was full of violence" (Gen. 6). We are living in Noahic times, and as the patriarch witnessed against the current of thought in his day, in the face of violent opposition, so "The Logos" has testified against any form of participation, by the brethren, in the violence of this age, and has consistently proclaimed the separateness of our calling. Sad to say, a few are today found supporting the world-wide violence by working at munitions, or accepting the oath in respect to non-combatant duties. Let us imbibe the spirit of our Statement of Faith as provided by our pioneers (and consistent with the attitude of the brotherhood as a whole for eighty years) and we will not go far wrong in this matter.

Since the outbreak of war, many true sons of Jacob have stood valiantly for the Faith, firm and confident in the Hope of Israel. Like their Master before Pilate, they, too, have "witnessed a good confession" of their belief. Their faith and spiritual fibre has been strengthened by their experience, and the exhortation of "The Logos" is to go on from strength to strength in faith and courage.

All those who have been privileged to suffer imprisonment for the name of Christ should rejoice in the sure promises of reward for such valour contained in the Inspired Word. "The Logos" values extremely highly the letters of faith and courage received from some who have thus "suffered for the Name." These whom the world may esteem "poor in spirit" are actually "rich in faith" being a great stimulant to Christadelphia. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12-6). Let these brethren comfort themselves with these words. (See also Mat. 5-12; Mark 13-11; Luke 12-11).

But not only in respect to matters concerning the military call-up, but also those concerning doctrine and prophecy, has "The Logos" warned the brotherhood. During 1942 a member of our Committee in a journey throughout the States found that many of the brethren were being led astray, in our opinion, concerning the identity of Gogue. As this was being made a chief point in the propagation of the Truth, those chiefly responsible were contacted and we offered to devote a certain amount of space in "The Logos" to the discussion with them of this interesting subject. The offer was declined. In the meantime, meetings were held in several States in order to counter this teaching, some being quite hostile that we should affirm that

Germany was "doomed to fall by fire and sword" ("Elpis Israel," p. 432) when this nation was, in actual fact, driving Russia back towards Moscow, and threatening Egypt. He advised the formation of "Elpis Israel" Classes that the youth may be educated in the Truths of God's Word.

We quite expected the opposition which surely came. Opposition is a healthy sign, the lack of such being a sign of apathy. It came both from home and abroad, but events are now beginning to justify the Doctor's exposition in regard to these matters.

From the very inception of its existence, "The Logos" has been subjected to that criticism due to a magazine of its nature. Generally this is received from those who have the welfare of "The Logos" at heart and is constructive in its opposition. This criticism is "lovely and of good report"; "as perfume rejoicing the heart, so doth the sweetness of one's friend in hearty council." By adopting the advice and profiting by the criticism of some, the Magazine has greatly benefited. Constructive criticism is always appreciated by "The Logos."

But it has also been subjected to attacks and destructive criticism specifically intended to harm both its influence and its circulation. Such opposition is usually imparted to others, and in our absence. Thus the Magazine has been privately and publicly maligned. Its matter has been ruthlessly torn from its context, and a false meaning, and one never intended, given it. It has been held up to ridicule and Ecclesial condemnation without the chance of defence. In such times as those we might feel somewhat depressed if we had not the consolation of such words of wisdom as are found in Matthew 5, 11-12.

The Committee fully realises that its production can still be improved. It is fully cognisant of that erring human element in its efforts. But it has set out with an ideal, and that ideal it has sought to uncompromisingly serve. The ideal is SERVICE TO THE TRUTH.

This service has taken many forms. In South Australia the Committee has for some years pioneered the contacting of brethren and sisters in isolation by letter and person. Many whom the "Elpis Israel" Classes thus contact were entirely without any other touch with Ecclesial matters. Each fortnight matter is forwarded that assists others to form their own Cottage Meetings (although they may constitute the only member), and we would exhort any in isolation to write either the Editor or Brother A. Hollamby, 40 Tutt Avenue, Kingswood, S.A., should they care to participate.

"The Logos," has sponsored the formation of Cottage Meetings, so that in the more intimate atmosphere of the home, brethren and sisters may be stimulated in their "most holy faith." In turn these Cottage Meetings have presented to nearly every newly immersed brother and sister in S.A. a copy of "Elpis Israel" gratis.

"The Logos" has also assisted in the importation of our standard literature into Australia, and has arranged for its sale on a subscription basis or at subsidised prices. Other matters of service to the Truth have also been organised by "The Logos" or the "Elpis Israel" Classes.

Why then has it been subject to attack? Only because it has adhered to the uncompromising policy of the pioneers of Christadelphia, and has continually exhorted its readers to such a state. Nevertheless its efforts have been blessed, and it is pleasing to report a greatly increased circulation during

the past twelve months. We have, therefore, decided to increase the size of the Magazine, although the price will remain as heretofore, namely 5/- per annum. Whilst the increased size will mean increased costs, we are looking to the reader to do his or her part by not only contributing themselves, but also bringing before the notice of others the existence of this periodical.

## READERS' FORUM

### Preaching the Truth

A few days ago I had occasion to outline the hope of the Kingdom to one who describes himself as an Agnostic. However, he was somewhat interested in the fact that the Jews annually kept the Passover in remembrance of their deliverance by the mighty hand of God from Egypt some 3,500 years ago, and regarded it as a great faith to do so. I drew his attention to the fact that the time would come when they shall no more say, "The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel out of the North country and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. 23). He seemed quite surprised to hear that the Jews were not Christians, so I told him that they would "mourn as for an only son" when they beheld their Messiah, Jesus the Christ, whom they had crucified, and who was now to be their King in Jerusalem, to give forth the law of Righteousness throughout the whole world, that law of which "equity" is a part. The person in question, like many at this time, had visualised the hope of the future in the Russian "leaven" (his word) with its equality, and stated that someone had said: "If Christ was here now, He would be a Communist." What a remark! I drew his attention to the "equity" in the Law of Righteousness to come.

How thankful we should be that He has called us and given us "eyes to see, and ears to hear, and heart to understand", that we might be children of the light, having the Christian hope as foretold in Moses, the Prophets and the Psalms (Luke 24-44).

The 'Agnostic' has previously said that he could not have faith, and that the facts of life were too hard. I told him I would not expect that he could have faith in that which he did not know about, for how could anyone have faith in anything they could not understand? He saw the point. I finished by telling him that I would give him a little book which would be of interest. Yes, that's it—"The New World Order."—(S.A.)

### Faithful Attitude Commended

The reading of the letter under the heading "A Trial of Faith" as published in the March issue of "The Logos" fills one with pride in the faith and courage displayed by our brother in the trial that he has endured. Whilst the experience and the manner in which this

worthy servant of our Master has shown the only true attitude for all brethren to take, the contents of the letter should fill our hearts with sadness that brethren are being false to their trust of the great principles of the Brotherhood by advocating participation in non-combatant service in the armed services.

Only too true is this "leaven" present in the "Body" and being found present in brethren hitherto considered bulwarks of the Truth, elder brethren of long year's standing, besides those who are "babes." It does sadden one to hear the compromise on "the Oath," "Non-Combatant" and "Manufacture of Munitions" but at the same time should strengthen us who "hold fast to the faith," to endeavour to stamp out this "compromise before it brings the brotherhood to the same condition of the apostasy of today."

### Our Pioneer's Works Appreciated.

"Yes, brother, I am indeed proud to know that the brethren still ask for, and read, the works of brethren Thomas and Roberts, and I trust they will continue to do so to the end. As you state in your letter, if there was ever a time when these books should be studied it is now, when we are watching some of the most remarkable fulfilments of prophecy humankind has ever had the fortune to witness. What would Dr. Thomas say if he were alive today? Some say he would revise a lot that has been written, but I make bold to say that he would need to revise very little of what he has said, if any."—(N.S.W.)

(We are inclined to agree with you in this, brother—Editor.)

### "Eureka Appreciated"

"Eureka" arrived safely, in good condition. I was pleased to get it, and have put in a few enjoyable hours reading the exposition on the letters to the Seven Churches. Have you read "The Letters to the Seven Churches" by Sir William Ramsay? That book forms a very valuable adjunct to the treatise of Dr. Thomas in that it gives geographical details and historical allusions to them and shows how the "letters" reflect these points. But, of course, Sir William Ramsay is wide of the mark, not understanding the Truth. Dr. Thomas's work touches on every point of the Truth—"Eureka" contains in one place and another full instructions on the doctrines to be held fast, don't you think? That is how it appears to me in the portion I have read. Thank you for making it possible for us to get the works of the Truth in these difficult days. Keep up the good word! It is greatly appreciated.

Enclosed is the full payment of "Eureka." I appreciate fully the reasons for the increase. Prices of everything are soaring, demonstrating to man his incompetence to govern equitably the inhabitants of the earth. What a change there will be when Christ reigns in Zion! Personally, I am glad to get the book, and the price is a trifle compared with the enjoyment I have, and shall derive from it.—(Vic.)

### 96 Years of Age

"Thank you very much for 'The Logos' which has just arrived.

We are a long distance apart, but spiritually very close. Bro. E. and I always are interested in your work, and especially the sweet way you uphold Dr. Thomas' works. Yes, without his wonderful spiritual guidance, given by God, for our latter-day enlightenment, where would we be amid the terrible storm now raging? We are, I think, nearer the end than many of us imagine.

I would like brother, for you to send me just a copy of "The New World Order" in my next "Logos." Don't you think we may probably take part in bringing it about? All we can do for the moment is to watch, one day at a time.

Although my dear husband is 96 years old, (the last ten long years being blind) and is becoming hard of hearing, yet his mind is very clear on the Truth. He recalls everything during the past fifty years or so, and every Sunday Morning he thanks for the emblems at our little Memorial Service alone. I read the article "Hath the Rain a Father?" to him, and we talked and meditated a lot on that subject. I wonder if we shall be caught away by the angels through the literal air. God requires not help from man. "The fear of the Lord is strong confidence; and His children shall have a place of refuge."—Prov. 14-26.

—(Canada)

Baptism (or dyeing) is something more than the ceremony of dipping a man in the water in the name of God. It is not for remission alone, but for the resurrection, for the kingdom, for everything in short that God hath promised. Baptism is not mere immersion; but necessitates it. It is impossible to baptise an unbeliever or misbeliever. You may immerse him, but he is not the subject of God's dying or baptism in the Spiritual and doctrinal significance of the word. One man can immerse another, but God only can dye him.

□

The words "spirit" and "ghost" are from the same word (Greek 'pneuma') John ch. 16-13; 14-26.

When the authorised version was published in 1611, the office of a minister of religion was described as ghostly in the sense of spiritual. Among the superstition of the time fostered particularly by the Church of Rome was the belief in ghosts as disembodied spirits of deceased human beings and the fear of ghosts was inculcated in order to hold the people in subjection.

□

The Apostles' fellowship which John teaches is not an open, but a close fellowship, and everyone that enters into that fellowship must comply with the conditions which makes it also a conditional fellowship (1 John, ch. 1).

□

Jesus rejoiced in Spirit. Luke ch. 10, 21.

Happiness in this life is most dependent upon a confident hope in the next. It is that peace of mind that words cannot express.

□

"It is on the background of the Jewish people that Jesus presents all his pictures of the coming day. The 'Israel of God' is the kernal of the nation." Gal. 6-16; Rev. 7, 9, 14-4.

## MEDITATIONS

### Confidence in God.

"I will never leave nor forsake thee." Such is the promise of God to every faithful brother and sister, and how unspeakably precious it is! To have the assurance of a mortal man's help and protection is gratifying, but what shall we say of the promised care of the Almighty—He who can turn a man's heart whithersoever He will (Prov. 30-1)? Let us strive to reach a fuller realisation of the goodness of God. There is much to make us insensible to it. God appears, at times, so far away, and our affairs seem so unworthy of His recognition. Our experiences too, are so ordinary—so like those of all other men. Let us not be misled by such thoughts. God's Word is more reliable than mere appearances. Let us cultivate the faith of Paul when he said: "I believe God, that it shall be even as it was told me." The more we study the scriptures, the greater will become our confidence in God and His Word.

### The Bible Companion.

How conversant were Christ and the manly brethren of the New Testament with the writings of Moses and all the prophets! And this same trait is observable in Dr. Thomas and brother R. Roberts—the robust men of our times. These brethren were "at home" (as their writings evidence) with every book of the Bible. If we want to be like them, strong in the truth, healthy, sturdy, positive as to what is truth, and not fearful to contend valiantly for it, then let us follow, faithfully and thoughtfully, the reading of the Bible Companion. This arrangement carries the reader through the whole Bible—the New Testament twice, and the Old Testament once, in the course of twelve months. It is the disregard of parts of the "All Scripture" that has produced the spiritually stunted, rickety, underfed creatures that abound in Christendom. Let us look at them and take warning.

### The Russian Menace.

Dr. Thomas was positive as to the destiny of Russia. His conviction as we know, were founded not on appearances, but on an intelligent reading of the Scriptures. "Russia," said he, "may lose many battles, and experience considerable reverses, but this will only prove that its efforts have been going ahead too impetuously for the times and purpose of God. Its success eventually is certain, and none can repulse it, until the sling stone of David's son shall prostrate the Giant upon the mountains of Israel" (Herald 1855, p.61). Since these lines were penned, Russia has had many set-backs, but she has outlived them and is to-day "the one great menacing and overpowering figure." Newspaper and Magazine articles are useful reading in this connection. This is the way they write: "No power on earth is capable of conquering Russia"—"The future of Russia is assured"—"She will emerge triumphant"—"Out of the chaos in Russia will arise one who will speak effectively that almighty word, 'FORWARD.'"—A.T.J.

## An Exhortation To Exhorting Brethren

In these difficult and dangerous days, more than ever before does the brotherhood require the stimulus, comfort and encouragement which alone is to be found in the knowledge of the Truth

Each one in a meeting has his or her own problems of living, his own fears, difficulties, heartaches. Yet all are bound by the common ties of allegiance to Christ. Our lives all need constant readjustment to the great hope of the speedy return of the Lord. We all seek the same spiritual stimulus which is found around the Lord's Table. "Lord, to whom shall we go? for Thou hast the words of eternal life?"

Are any of Christ's little ones to go hungry away? Shall they receive stones in place of bread, or husks for the life giving grain? Are we to go away from our place of meeting with a vague sense of insufficiency? Or shall there be that triumph of satisfaction that "it has been good for us to have been here"?

We need no new revelation, no additional truths. We do require to apply the vital spirit of that glorious truth which we already possess. It is said that there is a certain type of Christadelphian speaker whose chief efforts seem to be in preparing his listeners to die. What we need are more exhorting brethren who will teach us first how to live.

It is the great responsibility of the speaking brother to rightly divide the word of truth, so that some minds, perhaps not properly attuned to spiritual things, may become influenced to receive the message for their own good. How comprehensive should be the address, so that its influence may embrace all aspects: doctrine, reproof, correction, encouragement, and instruction in righteousness! Truly a lengthy list. He would be a paragon indeed who could address one's brethren and sisters with an assurance of satisfying everyone.

Yet the responsibility does not lie solely with the speaker, provided he has gone to the only source for his subject matter, the Bible. It is "all Scripture" that is given for our instruction. It is the "message" that we come to hear, not the messenger. Let God's word be the foundation of all addresses from Christadelphian platforms everywhere.

I write now, not from the platform to the audience, but from the congregation to the platform—in every ecclesia. O exhorting brethren! Give us something to provide mental and spiritual succour in these sad days. Remind us of the great hope to which we stand related. Help us to "gird up the loins of our mind" by the renewed assurance of the nearness of God. Give us a clearer vision of the glorious things which God has reserved for those who love Him. Draw for us with sharper distinction the truths which we have embraced, in contrast to the darkness and the shadows from which we have come out. We want God's words—not man's.

We are all affected by the daily cares and trials which press so closely upon us. Some of us may be getting hard—teach us loving-kindness by showing us the gentleness of Jesus. Some of us are getting tired—encourage us with the knowledge that we are almost at journey's

end. Some are losing faith; everyone is in great need of courage and endurance.

So, Exhorting Brethren, give us something to talk over as we go from the meetings, and to remember happily. You have it in your power to help us that we may read God's Oracles

"With earnest prayer and strong desire:

More richly on His Word to feed,  
More strongly catch their living fire."

We may have gone to the morning meeting anticipating comfort from the exhorting brother, and have to our sorrow known sometimes what it is to come away with a sense of disappointment, because the speaker failed to rise up to his responsibility as minister of the Word.

In these days we want the bright vision of the coming Kingdom held continually before us. We need reassurance (for we are only of "little faith") of the overspreading care of our Heavenly Father for His children. When we are reminded that all of God's saints have been called upon to suffer tribulation and were faithful, some even unto death, then are we strengthened to endure chastisement. These were the themes of Isaiah and Jeremiah by which they encouraged the people of Israel. The same themes touch the individual experience of spiritual Israel of the present day and should be included as part of the "exhortation" by every Sunday morning speaker.

These words were penned by brother Roberts nearly half a century ago: "There is such a thing as being established in the faith; as being grounded and settled; as holding fast to the form of sound words delivered at the beginning. There is such a thing as full assurance of faith; and standing fast and striving for the faith of the gospel; such a thing as being steadfast and immovable; contending earnestly for the faith once delivered to the saints. We moored to these stabilities years ago, and cannot ship with those who prefer to be on the drift."

—Selected and Condensed.

As in Paul's day, so now; all who come within the range of Paul's work are not in sympathy with Paul's objects, or competent to discern and apply Paul's method. They demur to the "established—strengthened—settled" policy; they love "winds of doctrine" by which they are wafted into an activity otherwise unknown to them. The glorious gospel is powerless to keep them going; something new is refreshing to them.

The Christadelphian body in the days of the apostles abounded with professors whose hearts were but little attuned to the faith and hope they professed. Peter styles them washed hogs; and Paul, as little complimentary of them as he terms them "liars, evil beasts and slow bellies." These were creatures who had "crept in unawares," and spoke evil of those things which they understood not.

The Scriptures contain the spiritual guide. To displace this Infallible Guide by an uninspired constitution of which man is the author is an insult to God. It shows lack of faith in God's ability to provide.

## THE OBJECT OF PROPHECY

By Dr. Thomas.

"We have also the prophetic word more sure, to which ye do well to take heed as unto a light that shineth in a dark place until the day dawn, and a light-bearer arise in your hearts." (2 Peter 1, 19-21; 3-17). These are "wholesome words," and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it or made it surer. Thus made doubly sure, it became a **shining light**, not a feeble, invisible light, such as pure hydrogen burning in day brightness, but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Jehovah who gave it is light, the Light of the Universe, "in whom is no darkness at all." It is "a light that shineth in a dark place." The heart of man is this dark place. The word "auchmeres" signifies not only "dark" but "squalid and filthy." This is a man's mental and moral condition, squalid, filthy, and dark by nature—a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure work, termed by Paul, "the light of the glorious gospel of Christ shines into him" (2 Cor 4-4). Consider the savage, the semi-barbarian, and the "civilised" man. Not to go beyond "Christendom" for examples, contemplate the man of letters, philosophy, politics, and "religion," not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their "fleshly lusts that war against the soul." Converse with these several classes of mankind upon "Moses and the prophets," the apostolic testimony, the mission of the Messiah, the future of nations, the destiny of the earth and many upon it, etc., and you will find that "darkness covers the earth, and gross darkness the people;" and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil and that continually.

Now to this sure prophetic word or glorious gospel light (for the gospel is still almost wholly a matter of prophecy) the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not and cannot understand? "Prose-chontes," rendered giving or taking heed, signifies "having in addition to." This is its derivative signification, and imports that we should have the sure word of prophecy added to our mind; but can this addition be accomplished unless we apply our minds to the word or give heed to it? And what would be the use of studying it if it were essentially enigmatical and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the Apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter's exhortation was not confined to his contemporaries. What

he said to them he says to us. You do well to give heed to it "until its day dawn." The common version has it, "until the day dawn"—the Day testified of in the light imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead for that very purpose (Acts 17-31). This is the day spoken of by Moses and the prophets—"the acceptable year of the Lord," the year-day or age to come, of a thousand years' duration (which with the Lord are but as one day, says Peter—2 Pct. 3-8), "the rest which remains for the people of God"—the day when His King shall come in his kingdom and glory; this is the day (Ezek. 39-8) which succeeds "to-day", coeval with the Gentile governments; the gospel-day when Christ shall sit upon his Father's throne in Zion, and "govern the nations upon earth." (Psalm 67-4; 22, 27-28.) This day has not yet dawned. We are in "the evening time of to-day," when it shall be light. (Heb. 3-13; 4-7; Luke 23-43; Zech. 14-7). We are of "today," which is "a cloudy and dark day"—a day of ignorance, superstition, and foolishness; but when to-morrow comes, the day after "to-day" these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the shining brightness of the firmament. Blot out the light of heaven and confusion and death would soon pervade the world. The "children of the day" (1 Thess. 5-5) must have day light, or they would become sickly, and pine away, and die. They respond to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a light-bearer may spring up in their hearts, making their paths "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble." (Prov. 4, 18-19).

We remark, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up the city (his second coming, not his second appearing at his third coming) in which he discoursed also of the passing away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away—he concludes by saying to them, "seeing ye know these things before, beware, etc." They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's coming to punish his enemies. It enabled them to be steadfast; and at length to escape "the judgment and fiery indignation which devoured the adversaries." To deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who

intelligently believe it, know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting-up of a divine kingdom in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in heaven; with many more great and glorious things too numerous to mention at the present time.

"Herald of the Kingdom"—1852.

Absolute power from whose incorruptible substance free spirit radiates, is before all existing things. This self-existing incorruptible substance is essentially spirit—spirit substance, a concentration and condensation into one body of all the attributes, intellectual, moral and physical of omnipotence—all things are out of Deity (1 Cor. 8-6). All things being out of Deity they were not made out of nothing. The sun, moon and stars together with all things pertaining to each were made out of something, and that something was the radiant effluence of His substance, or free spirit which pervades unbounded space. By free spirit all created things are connected with the centre of the universe, which is light that no man can approach unto, so that not even a sparrow falls to the ground without the Father who is not far from every one of us (Matt. ch. 10, 29-31).

The formation of the first man of the earth was the expression by spirit of the peculiar Divine mental image. The spirit developed form styled man was the result of power Divinely exercised upon the dust of the ground.

Electricity, Divinely manipulated and incorporated with the dust (itself an electrical product) assumed the form of the Divine Image and Likeness and stood erect, a living natural body or man.

★

Until 1370 no Bible was written in the language of England. John Wycliffe translated Latin versions into English. Persecution set in. People were burnt with Bibles round their necks or executed. One Archbishop complained to the Pope of "that pestilent wretch John Wycliffe, son of the old serpent, the forerunner of anti-Christ who hath completed his iniquity by inventing a new translation of the Scriptures." He was executed and branded, "Ye great arch-heretic."

In the middle of the 15th century, William Tyndale arose and translated the Bible through the printing press. In face of clerical opposition he declared, "I defy the Pope and all his laws and if God spare me will one day make the boy that drives the plough in England to know more of the Scriptures than the Pope does. The Bishop of London bought all Tyndale's output and then burnt them. He suffered persecution, was strangled at the stake and burnt to ashes.

★

"Let not the worker owing to the poor response which he receives relax his efforts and persuade himself that it will make no difference because nobody listens. Let such a one consider a lighthouse-keeper who fails to keep his lamp burning because he has not seen a ship for several days and concludes that to keep his lamp burning is a mere waste of oil. On the very night he relaxes his vigil a ship in distress may need his guidance."

★

The basis of Divine fellowship is the Truth, proclaimed by the Apostles (1 John 1:3) and upon this foundation the faithful stand steadfast, immovable. (1 Cor. 15:58):

## The Christadelphian Treasury

### Section Six—Concerning Persons, Places and Things mentioned in the Bible.

(Continued from Volume 9, Page 247).

□

#### Leviathan

The creature, Leviathan, is spoken of six times in the Bible (Job. 41-1! Psalm 74-14; 104-26; Isa. 27-1 (twice).

From what is stated in those texts concerning it, the Hebraist Gesenius is doubtless right when he remarks, "this word denotes any twisted animal, and is especially applicable to every great tenant of the waters, such as the great marine serpents and crocodiles, and, it may be added, the colossal serpents and great monitors of the desert."

—F.G.J.

#### Key Upon the Shoulder

In Isaiah's prophecy, chap. 22-22, God says, "And the key of the house of David will I lay upon his shoulder," evidently having reference to the ancient and Eastern locks and keys which were not only made of wood, but very heavy, especially those of royal or other important buildings. In some cases the key was so heavy and cumbersome the bearer of it was compelled to carry it upon his shoulder. See Mat. 16-19; Rev. 1-18; 3-7.

—F.G.J.

#### Yearly Visits to Jerusalem.

See Zechariah 14-16. It is not to be supposed that literally ALL the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to rules of right reason; for before God sent us His Word He endowed us with rational faculties to prepare us to understand it . . . .

The prophecy of Zechariah (14-16) is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled 'common sense,' would suggest. It is not to be imagined that every individual will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that mankind will go up at the same time.—Dr. J. Thomas.

#### Fever

In the regions bordering the Mediterranean the chief fevers are those of the Typhoid group, Dysentery, and Malaria. It is probable that they were not always clearly distinguished from one another in ancient times. The "fever and dysentery" of Acts 28-8 (R.V.) was most likely an acute attack of dysentery as we know it.—W. J. Young.

#### Palsy

It is unfortunate that in most non-medical minds the word "palsy" is always associated with the idea of shaking; this, if taken to the N.T., gives rise to false notions. "Palsy" is simply "paralysis," loss of power of voluntary movement, due to disease of or injury to the



brain, spinal cord, or nerves. The "man with the withered hand" of Luke 6-6 was most probably a case of "infantile paralysis," caused by inflammation of the spinal cord; the cases of Aheas and of the "man borne of four" were typical examples of widespread paralysis of the limbs.—W. J. Young.

#### Hypnotism

From Greek—hupnos—sleep.

In the present state of our knowledge it is not possible to give a full and accurate definition of Hypnotism; it is a state in which, as a consequence of fixing the attention, the voluntary mental activity, the active personality, becomes suspended, and a sort of "sleep walking" condition is induced, in which the mind of the subject tends to accept and to respond without criticism to "suggestions" from the operator on whom his attention is fixed. Hence the phenomena of obedience, imitation, illusions and hallucinations, rigidity of muscles, loss of accentuation of sense of pain and of special senses, etc.

The loss of sense of pain as a result of suggestion in the hypnotic state was used for surgical purposes by Dr. Esdaile in India before the general introduction of chloroform. Its use in the treatment of diseased conditions is justly regarded with distrust, on account of our limited knowledge, and also because of the harm that may be done. Hysterical people are readily hypnotised, and in certain cases of "Anxiety Hysteria" hypnotism has been of service in clearing up the cause of the trouble.  
—W. J. Young.

#### Astrology

Astrology is the "science falsely so-called", which taught that the planets influenced the lives of men according to the position of the heavenly bodies at the hour of birth. It must not be confused with Astronomy, the advance of which gave the quack "science" of Astrology its death-blow. It was pertinently asked, in view of the repeated discovery of new planets, what value could possibly attach to the elaborate astrologic tables and horoscopes founded on but a part of the planetary system. Astrology has now deservedly fallen into general disrepute, and has passed, along with palmistry and kindred arts, into the hands of the unscrupulous, who prey upon the ignorant and credulous. In the early days of the Church, says Benham's "Dictionary of Religion," "astrologers were called 'mathematici'" and were declared by a writer of the Fourth Century to be vain asserters of all error and wickedness."  
—C. A. Ladson

#### Epilepsy.

This well-known disease does not appear to be referred to in the O.T. It was known to the ancient Greek physicians as the "sacred disease." Amongst the common people of N.T. times it was, attributed, like insanity, to demoniac possession (see Luke 9-39). Because of the more or less regular occurrence of the fits the disease was considered to be influenced by the moon; hence the term "lunatic" in the A.V., rightly altered to "epileptic" in the R.V. By combining the details given in Mat. 17, 14-20; Mark 9, 14-20; and Luke 9, 37-43, one gets a very perfect presentation of an extremely severe attack of "major epilepsy."  
—W. J. Young.

# THE LOGOS

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## Christ Will Surely Come !

The habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour, the advent of the terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider. In relation to the world it will come suddenly. To the sons of God, it will come as a welcome and long-looked-for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose. Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-stricken events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.—R.R.



# The LOGOS

PUBLISHED MONTHLY

*"Blessed are they who hear the Logos (word) of God and keep it" ... Luke 4:18*

No. 2.

October, 1943.

Vol. Ten.

A MONTHLY PUBLICATION DEVOTED TO THE PROPAGATION OF PROVED BIBLICAL TRUTHS ENUMERATED IN THE WORKS OF DR. THOMAS AND ROBERT ROBERTS.

WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM.

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS ISRAEL" CLASSES OF AUSTRALIA.



Edited by H. P. Mansfield.

Subscription: Five Shillings per annum.

All Communications to be forwarded to the Editor, 62 Denman Terrace, Mitcham Estate, S.A.

(Registered at the G.P.O., Melbourne, for transmission by post as a Periodical).

"The Name of the Lord is a strong tower; the righteous, runneth into it and are safe."

# FAITH AND WORKS

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Let those who have "become obedient to THE faith" remember that baptism into the one hope of the calling to the Kingdom and Glory promised is but the first step to immortality. Henceforth they serve man at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only." It is these post baptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years.

—Dr. THOMAS

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## OUR POLICY

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Is to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the Saints" (Jude 34). In accordance with this ideal, we preach peace to those holding the truth in its purity, but are definitely against the condoner of false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Pro. 19, 27; 1 Tim. 6, 3-5). "The Logos" therefore, will not lend support to the publication of erroneous teaching now current, viz., Partial Inspiration, Non-resurrectional Responsibility of the Enlightened, Immortal Emergence, Unscriptural Teaching of the Sacrifice of Christ, and the Present Possession of the Scriptural "Aionian Zoe" (Eternal Life).

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

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Type and Antitype

## The Victory of the Kings of the East

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“And the sixth poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising” (Rev. 16, 12. R.V.) “And Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.” (Rev. 16-19, R.V.)

### The Natural and Political Euphrates.

In the Bible, there is a resemblance of relations between two Euphratean rivers. The first is the natural—the great river Euphrates flowing from its source in the Mountains of Armenia, down through Asia Minor and Mesopotamia, into the Persian Gulf. The second is the political Euphrates.

The Euphrates was the principal river of Assyria, and was used by the prophet Isaiah as a symbol of the many strong peoples of that Empire. As in the rainy season the river overflows its banks, so, by analogy, the Assyrian Kings crossed the river with their armies to the invasion of the adjacent countries, including Syria and Palestine (Immanuel's Land). “The Lord bringeth up upon them the waters of the river (Euphrates), strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks.” (Isa. 8-7). When the Assyrian dynasty with its proud city of Ninevah was destroyed, the Empire was annexed to Babylon, through the midst of which city flowed the Euphrates.

Symbolically the “great city of Babylon” (Rev. 16-19) represented the old Roman Empire with Constantinople as its centre. The “great river Euphrates” of the symbolical Babylon (Europe) is the Turkish power and at the beginning of the “pouring out” of the 6th vial in 1820, its waters (power) flowed right through the centre of the city, up to the Danube, including among its waters the people of the Balkans, Algeria, Egypt, Palestine, Mesopotamia, and Asia Minor. The greatest offence practised by this great Empire, and in the sight of God, was its treatment towards Palestine, God's land, and the Jews, God's people. Of this land, saith the prophets Daniel and Joel, “It parted for gain”; and, as saith Isaiah, “It caused God's people to howl, and every day God's Name was blasphemed.” Palestine is a land of which God is jealous, and the Jews a people whom He pities, who are no longer to be a reproach among the nations.

John saw the military power of the Turkish Empire dried up that the way of the “Kings who are out of a Sun's rising might be prepared.” The “Sun” of Rev. 16-12 (R.V.) is the illustrious Person of the 15th verse who says, “Behold I come as a thief.” It is He who is both Lord and Christ. In Isaiah 59-20 and 60, 1-3, Zion is seen rising out of

the dark godlessness of the surrounding world, into the marvellous brightness of the "glory of the Lord." "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Zion is shown as the mother city of the world to come, when "Jerusalem shall be a rejoicing, and her people a joy." There shall be a new government, one, indivisible, and a new social organisation of the nations. Psalm 19, 1-6 will then be fulfilled.

### The Kings of the Sun's Rising—Rev. 16-12 (R.V.)

The word "rising" means "to cause to rise"; "to spring up". The sun shines upon the earth and causes the seeds to germinate and to spring forth. Multitudes throughout the ages have professed to believe in the oracles of God; have confessed the name of Jesus Christ, and sleep in the dust of the earth. "But," says God, "unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (Mal. 4-2). They are soon to come forth from the earth, because the "Sun of righteousness" is "the Resurrection." They are to appear before the Judgment Seat of Christ upon the earth to receive in accordance with what they have done, whether good or bad. The approved will be quickened and fashioned gloriously in Eternal Life. They will inherit the Millennial Kingdom (Mat. 25-34). They shall reign with Christ as Kings upon the earth, each being "a King from, or out of, the Sun's rising."

The consummation of their way will be "The Kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever." (Rev. 11-15). His way will be into the midst of the Great City, where, after the example of Cyrus in the capture of Babylon and the deliverance of the Jews, he will hurl the Papal Belshazzar from his throne, and seize his dominion for himself.

The overthrow of Babylon by Cyrus and the "sanctified ones," his Medes and Persians was foretold by Isaiah over 200 years ago before its fulfilment (Isa. 45, 1-4). Cyrus's Hebrew name means "to inherit by conquest" and also "Like the Heir," for his career was typical of God's Son who is, by conquest, to be heir of all things terrestrial.

### Babylon's Fall.

70 years had elapsed since the generals of Nebuchadnezzar had destroyed Jerusalem, burned its Temple, and taken so many of the Jewish people across the desert sands to captivity and slavery. Belshazzar reigned in Babylon. From the famous Hanging Gardens he may well have overlooked the proud city. Its walls reared 180 feet into the air, buttressed seemingly impregnable, and extended 15 miles in each direction. With the Euphrates flowing through, these walls enclosed palaces, temples, and other stately buildings. Well might he rejoice in the words of Nebuchadnezzar, the master builder: "Is not this Great Babylon that I have built by the might of my power?"

But even then the Medes and Persians were before the walls.

Cyrus caused his engineers to construct reservoirs on each side of the river to the north and south of the city. As the night hours came on, the Euphrates' banks were torn asunder, and its waters diverted so

that it flowed through Babylon only as a fordable stream. In addition the guards at the Northern and Southern gates were bribed so that these huge brazen obstacles should not thwart the ambitious scheme. The river bed was dry; the midnight hour was near; the foreign warriors approached the palace in the centre of the city, diverging thereon from North and South stealthily, as thieves in the night. The Babylonian King was feasting with his lords and ladies in the banquet hall, blaspheming Israel's God by their impious feasting from the golden vessels taken from the Temple in Jerusalem. Even then the hand of doom appeared, and wrote upon the wall: "Mene, Mene, Tekel, Upharson."

Daniel interpreted these fateful words: "God hath numbered thy kingdom and finished it. Thou, O King, art weighed in the balances and found wanting. Thy kingdom is divided, and given to the Medes and Persians." In that same night Belshazzar was slain. "The golden" Empire fell, and the "Silver" Persian Kingdom rose triumphantly in its stead. By decree of Cyrus, and later of Artaxerxes, the Jews were given a Royal Charter to trek once more to Palestine, to build Jerusalem and again to till its fields and rehabilitate its hills.

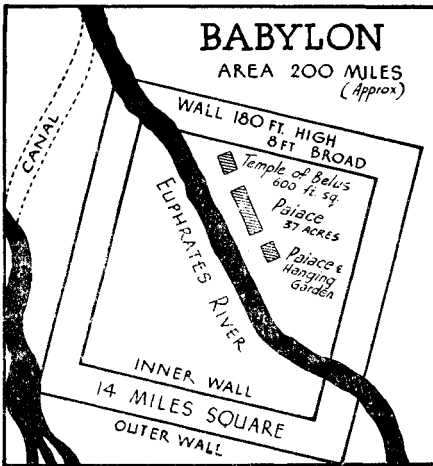
This mighty world-shaking event was a practical representation of the entrance into the Apocalyptic Babylon of God's anointed shepherd, Jesus Christ His Son, with the Saints His companions in arms. (Isa. 44-28). He has, we might say, been inflicting upon the modern Babylon the misery of a besieged city by the forces used during the period of the first five vials from 1790 to 1820. The first vial witnessed the French Revolution and the overthrow of the decadent Catholic aristocracy in France; the second, the triumph of the British navy over the fleets of Catholic Europe; the third, fourth and fifth, the rise of that bright star Napoleon who did so much to overthrow the temporal power of the papacy and lay it prostrate at his feet. Since the commencement of the 6th vial in 1820 Christ Jesus has been, by his agents, drying up the great River of Babylon (the Turkish Empire) which undried, would have been a grave embarrassment indeed.

#### Decline of Turkey.

In 1820 the Ottoman Empire found itself free from foreign war and domestic rebellion. Before the year closed, however, the scene was wonderfully changed, and the causes of exhaustion and distress then introduced, have continued ever since. The anti-typical engineers have been diverting the course of the Political Euphratean Stream until the main channel is almost dried up, and is now a very shallow stream.

In 1821 Greece, the finest province of the Turkish Empire, successfully revolted, and later won its independence. In 1832, Turkey was brought to the verge of dissolution by the successful rebellion of the powerful Pasha of Egypt—Mehemet Ali—who defeated the Turkish army in three great battles, and would have taken Constantinople had not the western nations intervened. In 1840 Egypt again rebelled, and again Europe was obliged to interfere to protect the Sultan. Mehemet Ali was driven out of Syria, but Egypt remained virtually independent, and has remained so ever since, except when she was made a British Protectorate in 1914, Turkey having joined the Germanic Powers in war

against Britain. In 1844 Turkey was compelled by the nations of Europe to issue an Edict of religious toleration, abolishing for ever its practice of execution for apostasy, a concession absolutely opposed to the Koran, and Mohammedan practice for twelve centuries. The Moslem Power still further declined in the Crimean War and the Treaty of Paris which followed in 1856. England, France, and Italy helped Turkey against Russia. The war was fought not so much to protect Turkey, as to maintain the principle that the political destiny of these regions should be a matter of European concert and not settled by Russian views alone. The Czar deeply desired to seat himself on the Dragon Throne at Constantinople. Another great crisis in Turkish decay was the Russo-Turkish war of 1877. Because of horrible Turkish atrocities in the Balkans Russia went to war to deliver her co-religionists. By a succession of victories she laid Turkey at her feet. England then interfered and prevented her from seizing Constantinople. By the treaty of Berlin a large part of the Balkans became independent of Turkey and Cyprus was ceded to England.



SKETCH ILLUSTRATING THE EVENTS UPON WHICH THE SYMBOLOLOGY OF THE 6TH AND 7TH VIALS IS BASED...

In 1912 the Balkan States fought a successful war against Turkey and squeezed her territorially still further out of Europe. In 1917 that remarkable prophecy of Luke 21-24 was fulfilled. Palestine was freed from Turkish cruelty, and in the ensuing campaigns the Turks were driven back from Syria and Mesopotamia.

Today Turkey stands a Republic; watchful; scheming, fearful of the future which will manifest her doom.

**The Euphratean Stream dried up.**

War stalks through the earth in these last days of the Gentiles! It rages on land and sea. The

Antitypical Cyrus on high rules in the affairs of men. The blight of Fascism has been overthrown, and Nazism and Oriental Imperialism are to be cast out of the way. Germany, directed by her Nazi dictators, is surrounded and the preponderance of armaments possessed by her antagonists is destined to crush her, and cause the world-dominating dreams of her Fuehrer to vanish away. The Nazi regime has ruthlessly spoiled the minority peoples within its jurisdiction, and has especially cursed and degraded the Jews by ostracism, concentrated cruelty, and death. It has been unmindful of God's decree: "If ye curse my people, ye will I curse."

The concluding words of Denis Weaver in his book "On Hitler's Doorstep" can be used prophetically. He declares that against all German assaults, "Russia Stands unconquerable." The might of the



Russian Bear will surely prevail. With the military power of Germany destroyed who will there be to oppose the planting of the Russian standard in the Dragon capital of Constantinople? None. The ambitious dream of a century will shortly be fulfilled. The Euphratean Stream (Turkey) will have been completely dried up, and the "way of the Kings from a Sun's rising" fully prepared.

We live on the threshold of these mighty events. The coming of our Master draweth nigh. Read Paul's exhortation to the Thessalonians (1 Thess. 5, 1-4). With Nazism and Fascism cast aside there shall go forth in the territories of the Beast the "Peace and Safety cry," though sudden destruction shall overtake them.

#### The Judgment Victory.

Then shall the Lord whom we seek suddenly come with the might angels of His power. These will raise the responsible dead, who, together with the living "in Christ," will appear before Christ's Judgment Seat at the sacred Mount of Sinai. At that time of test, there will be joy mingled with pain and sorrow, for many must depart therefrom through failure to qualify for life eternal during the time of opportunity which was theirs. The faithful who have lived in accordance with God's Truth, labouring without murmuring against the Goodman in the Vineyard, will rise, each a Sun's rising, to glory. They will be changed in a moment, in the twinkling of an eye to Aionian Life. For them Christ will be both the Resurrection and the Life, clothing them in the spousal garment of everlasting life and truth.

With the Judgment complete and the company of the Saints redeemed, the great prophecies of Revelation 16, 13-16; Ezekiel 38-39; Zeck. 14, 1-4; and Dan. 11, 40-45 will be fulfilled. The Autocrat of all the Russias, the dictator of a subjugated Europe, with Persians, Ethiopians and Libyans in his train will then leave his Constantinopolitan throne and sweep from the North parts like a whirlwind into the glorious land of Palestine, overflowing and passing over many countries, seeking spoil and prey. The power of the British Lion in the Holy Land will be forced to recede, and the sons of Isaac and Ishmael will be covered from the ironclad locust hordes by God's hand in the rugged fastnesses of Edom, Ammon and Moab to the South and East of the Dead Sea. The Holy City will be ravaged; Egypt will be spoiled by the invading flood, and tidings out of the North and East shall trouble him and cause him to go forth with great fury to destroy.

His mighty Antagonist will draw him forth; the Lord who cometh from Edom with dyed garments from Bosrah (Isa. 63, 1-4) to trample Gogue in his fury, for the day of vengeance is in his heart. He will smite the Gogian hosts through the length and breadth of Palestine; from Bozrah in the south, from the valley of Jehoshapat to the last geographical conflict of the Hebrew Armageddon (the Hill of Megiddo overlooking the great Northern Plain of Esdraelon), upon which a multitude will be destroyed, and only a 6th part will escape.

#### The Final Victory.

Christ Jesus as the triumphant King of the South, the anti-typical Cyrus, with the Saints as his companions, will then set his feet gloriously

on Mount Zion (Rev. 14-1). He will have entered into the Apocalyptic city of Babylon as a thief in the night. Then will the mightier call to freedom be proclaimed, and heralding of Israel's sons and daughters from afar by Israel's Redeemer: "Come my people, come ye home by land and sea, by many routes, by way of Tyre, of Haifa, of Jaffa and Egypt with its dried up seven streams, highways for the remnants of my children. Lo I gather you from the nations; come, build; tend your pastures from Euphrates to Egypt's stream. Come home to your mountains; come as one nation, indivisible, nurtured, blessed, for the year of my redeemed it come."

The angelic messenger (Rev. 14, 6-7) will then proclaim the everlasting Gospel, calling upon the nations to give glory to God's power as manifested in His mighty Son. The herald's call will pass unheeded. The judgment aerial of the 30 years of Divine wrath to follow will overtake Babylon and a godless earth. The proud Apocalyptic City, filled with blasphemy and strife will fall. The cry will re-echo: "Babylon is fallen, is fallen." A fall far mightier in its effects than the fall of Babylon of old.

The destruction of every institution of man, opposed to the will of God, will constitute the final victory of the saints. Then will the gladsome throng harp with their harps and sing a new song before the throne, in the presence of the angels: "Thou O Lord our King has redeemed us to God by Thy blood. Thou has caused us to execute upon the nations the judgments written, and has made us unto our God Kings and Priests and we shall reign upon the earth."

—L. J. COLQHOUN.

## "Even So, Come Quickly, Lord Jesus"

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We may know the Divine Purpose, but not the mode of its performance in detail. It is ours to watch and see how it is carried out in the confidence that nothing can really go wrong though events may sometimes seem to do so.

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Definition by the father of Dr. Thomas concerning swearing or taking the oath in Court of Law not prohibited by Christ.

"Assent as we hope for the favour of God, and as we would deprecate the forfeiture thereof to a solemn adjuration to speak to the truth, whereof we either kiss the Bible or reply, as Jesus did to the High Priest (Matt. 26-64), "Thou hast said, is an oath as contended for and the phrase "so help me God" as implying "Let this be the condition on which God shall help me at the day of judgment, or, if implying as an imprecation is Scriptural proof (Rom. 1-9; 1 Thess. 2-5; Gal. 1-20. Now what less are these than appeals to the Almighty for the Truth of what Paul had spoken, and as an inspired Apostle is it conceivable that if Christ in Matt. 5, 33-37 and Jas. 5-12 had absolutely forbidden such appeals, Paul would have made them? Swear not at all, then, if so exclusive, necessarily places Christ and Paul at variance on a point of morality. It is to VOLUNTARY oaths and NOT to oaths taken in courts of Judicature that our Lord's prohibition refers (Matt. 5-33; Deut. 23, 21-23; Ecc. 5, 1-7.

## Predestination and Freewill

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To understand this important subject, one must first of all ask the question, Why did God create the things which He has made? The answer to this can best be expressed by the words of the Redeemed, as recorded in the Apocalypse: "Thou art worthy O Lord to receive glory and honour and power; for thou hast created all things; and for thy pleasure they are and were created" (Rev. 4-11). God has, therefore, created all things for His own pleasure. What then is His purpose or predestined end for man?

The Psalmist says, "The heaven, even the heavens, are the Lord's but the earth hath He given to the children of men" (Ps. 115-16). Again the Psalmist says, referring to Christ; "Ask of me, and I shall give thee the heathen or thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2-8). Here are examples of predestination, and many more could be given. The whole human race has its destiny marked out by God, but the end is not the same for all. There are some who are predestined to eternal life. There are some who are predestined to the Judgment of the Second Death. There is that vast multitude whose destiny is to sleep a perpetual sleep, and not wake.

There are many—especially Calvinists, Rationalists, and other non-believers—who see in the idea of predestination proof that man has no responsibility to his Creator. They base their thesis mainly on Rom. 9, 11-21. But Paul's argument does not relieve man of his responsibility. Man certainly is like clay, but it is intelligent clay. He has been given the priceless gift of freewill. It is on this principle that God, as Potter, moulds His clay. If the clay is willing to be made a vessel unto honour, God will make it so. If the vessel is unwilling, God will make it into a vessel unto dishonour. God, with His foreknowledge, knows which vessels are willing, and which are not, and acts accordingly.

But the truth of predestination does not lie merely in the fact that God is able to see the end from the beginning. It is much more than that. The essential point of Paul's argument was that man is utterly helpless to redeem himself by devices of his own. He is suffering from an incurable disease, and he cannot cure himself. But God undertakes to cure this disease. He is as a doctor to a patient. All the patient can do is to submit to the treatment; but because the disease is deep-rooted, the treatment long and unpleasant to their natural inclinations; many patients who start with the treatment do not see it through to the bitter end. They are, therefore, not cured, and find themselves at last among the vast army of incurables fit only for the destruction which God has reserved for the day of wrath.

The case of Esau and Jacob is a striking example of predestination. Before they were born, it was told Rebecca that the elder should serve the younger. "Jacob have I loved, but Esau

have I hated." But why so? A reading of their records will give the answer. They were both in need of the divine healing, but the elder was indifferent to it, and, in consequence, lost the blessing which could have been his. The case of Esau is doubtless a type of those who will be found unworthy at the Judgment Seat of Christ to receive the blessing of eternal life; although they might, like Esau, seek it carefully with tears. "There shall be weeping and gnashing of teeth."

The great truth of predestination lies in the fact that if a man is able to receive and submit to God's healing process, he will learn with great joy at last that he is among those vessels whom God has predestined from the foundation of the world to be vessels of honour, and to come into His eternal fellowship; and, as the One who was pre-eminently the Vessel of Honour said, "It is written in the prophets, 'And they shall be all taught of God.' Every man, therefore, that hath heard, and hath learnt of the Father, cometh unto me." (John 6-45).

—Brother J. HOOD.

### JERUSALEM

"Glorious things are spoken of thee, O city of God."

All is not lost! In yonder skies

I see the gleams of hope arise.

Star of the East! thy glimmering ray

Is brightening to "the perfect day."

Again shall Judah's flag unfurled

Wave forth its signals to the world!

Again shall cattle crowd the plain—

Her field be rich with golden grain—

Her towns with busy voices ring,

Her swains rejoice, her maidens sing!

See in yon East the glowing gleam!

Faith is not false, nor hope a dream.

Messiah come! Rejoice our eyes;

And, lo! in yonder Easter skies

The "sun of righteousness shall rise,"

And on its healing pinions bear

Peace and joy—for all the world to share.

—A Jew.

A man heartily believing the Truth will heartily reject error. They who are unfaithful to the Truth they profess are traitors to it.

God has made it a condition of Sonship that men should come out from unrighteousness to a separate class not withstanding loss of society.

Any interpretation that affects the harmony of doctrine and prophecy cannot be accepted as true. Doctrine is the key to prophecy.

Ten Minute Talk

## THE ENEMY WITHIN

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Jesus, speaking to His disciples, said: "But those things which proceed out of the mouth come forth from the heart, and they define the man. For out of the heart proceed evil thoughts; these are the things which defile a man" (Mat. 15, 18-20). The wise man also advises: "As a man thinketh in his heart, so is he." (Prov. 23-7). The heart, or mind which is governed by the heart, is an organ of our human frame which must be strictly controlled. It is the "Enemy within."

James warned of this when he wrote concerning the tongue. It is, he said, a little member which can do great harm. An unruly evil which cannot be tamed, full of deadly poison. How very true this is! We think a wrong thought; soon it is put into action. Or we hear some unpleasant thing of a brother or sister; it is repeated and enlarged as it passes from one to another. "How great a matter a little fire kindleth!" Are we so ready to repeat a righteous action, or kindly gesture we noticed done by our brethren? The tongue is usually dumb on that subject. God is a discerner of the thoughts and intents of the heart; He is no respecter of persons. This knowledge should cause us to be most careful of each thought and action.

It was the lust of the eye which became the "enemy within" Eve. The serpent having tempted her, she took particular notice of the forbidden fruit, and because it was good to look at, she ignored the command: "Thou shalt not eat of it," and so the enemy of disobedience has been planted in every member of the human family. As James points out "When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death."

The same enemy tempted Esau to sell his birthright for the bread that perisheth. The plate of lentils certainly satisfied Esau for a short time, but he soon realized that he had lost a wonderful inheritance to be enjoyed in the future. True, it was another step in the plan of God, but Esau was a man who put temporal needs far before spiritual ones. Jesus gives us the assurance that our Father knoweth we have need of all these things, and will provide.

We have Gehazi, Elisha's servant, as an example of greed and the love of money. What thoughts must have entered his mind Naaman drove off with those precious gifts which his master Elisha had refused. "Why should this Syrian be spared?" Here was an alien who had received benefit from Israel. The smallest return he could make would be to give of his riches." To the mind of Gehazi this appeared to be fair exchange. These thoughts—"the enemy within"—led to three wrong actions. Firstly the whole thing had to be done in secrecy; secondly, he had to invent some reasonable excuse to convince Naaman of the sincerity of his mission; and thirdly, he had to lie to Elisha when questioned by him as to where he had been. The punishment was severe, but this love of gain had to be curbed. The Psalmist says, "He that worketh deceit shall not dwell within my house. He that telleth lies shall not tarry in my sight." Blessed is the man that endureth temptation.

David was a man after God's own heart, and yet that enemy within tempted him to treat Uriah in a very cruel manner, but he was not left unpunished. David's own words, "The Lord knoweth the thoughts of man that they are vanity," are very fitting.

That enemy within Peter prompted him to contradict the Master's words that he should go unto Jerusalem and suffer many things, and be killed and raised again the third day? "Lord," said Peter, "this

shall not be unto thee." It was the love for Christ within Peter; the very thought of Him suffering in any way hurt the disciple, and though his reply was adverse to the purpose of God, yet his sympathetic nature stands clear.

Judas was the one who was Satan in the true sense of the word, being a man most suited to the role of betrayer. The love of money led him to sell his Master for thirty pieces of silver. Proverbs 27-6 says, "The kisses of an enemy are deceitful." Those words fit Judas very well, nevertheless, the enemy within the betrayer brought only trouble for him. His heart was deceitful above all things.

Paul was a bitter enemy of the cause of Christ until that voice on the road to Damascus showed him the true and correct way. From that time forward, the Truth, which he had formerly despised, became his life's work to defend.

How easily, then, can the carnal mind become at enmity against God. Unconsciously perhaps we deny Christ. If faced with the words: "Thou art a Christadelphian, one of Christ's Brethren," as Peter was with "This fellow also was with him, for he is a Galilean," could we face all scorn and ridicule, or would that enemy within us say, "I know him not?" Only such an experience would truly tell, but while the Master tarries, there is still time and opportunity to strengthen our faith and courage. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Peter 3-10)—H.M.

## GOD AND WAR

"It is in the field of humanly uncontrollable consequences of man's actions, good or evil, that God appears, turning such in whatever direction he pleases saying thus far and no further, saying to them, "rage awhile", and again "peace be still" (Psm. 104-9; Exodus 15-8; Mark 4-39) and so with men the currents of human activity are compared with the waves of the sea controlled by man to a very limited degree (Isa. ch. 57-20; Jude 13; Jer. 51-42). Man's actions are his own and he is responsible for them. God's use of them after they have passed beyond man's control is His own affair, and for which he is not accountable to man. The lot may be cast into the lap, but the whole disposing is of the Lord (Prov. 16-33). It is thus we are permitted to view the otherwise hidden character of the Lord.

History is simply on the broadest scale the Divine disposition of human activity. War, when not directly commanded as in the case of Israel of old, becomes an instructor of righteousness in God's hands, using the wicked to punish the wicked, as His sword of justice and vengeance. Ignorant self-will is caused thus to further the councils of the Highest. It shows such history to be a mere temporary occupation of the earth by sinners allowed to trim and dress it for the use of the righteous who are to be its pre-determined occupants forever." (Matt. 5-5).

"If Jesus was produced by natural begettal he would have inherited the organic defects and deformatives of his ancestors, therefore unfit for the formation of a mind consonant with the will of his Father. He was organically perfect without spot or wrinkle."

God will allow scattered Israel after the flesh to come into a position in which they are forced to appeal to Him on the basis of what He had done before. He preserves them because in them is the seed of His purpose.

Scriptural Symbols

## STARS OF THE BIBLE

## Comets.

Stars are used in the Scriptures to represent eminent personages as Kings, Princes, and Governors. In the book of Revelation, the Elder bodies of the early Ecclesias are represented by the same symbol. In Jude we have an instance where "wandering stars" or comets are used to represent false teachers. These are "wandering stars whom is reserved the blackness of darkness for ever." (V.13), and in 2 Peter, Chapter 2, there is given a description of this class whose influence might, for the moment, attract and even influence the church, but who are ultimately condemned to eternal oblivion.

The Comet is a beautiful subject for a symbol. According to Kepler, there are as many comets as there are fish in the ocean, but only a few attract our attention, and astonish the world. They appear from the depths of space, and as they are attracted towards the Sun, their motion is accelerated, and they take on a brilliant appearance. Many of these celestial visitors pay only one visit to the sun, and then sail into space. When a new comet appears, the observations are placed into a computing machine that its orbit or path might be determined. If it is found the comet has an elliptical orbit, the time of its expected return is recorded. If it has a parabolic orbit, it may be thousands of years before its return. If it is hyperbolic orbit the record is simply filed and the case dismissed. Like the "wandering stars" of Jude (false brethren) who pass out into the darkness and blackness for ever, it will never return.

Stars are also used to symbolise destroying powers. In the symbolism of the third and fifth wind trumpets of Revelation 8-10 and 9-1, shooting, or falling stars (meteors) are used to represent the movements of the Huns and Arabians. Meteors consist of a mass of matter which has been attracted by the earth. It enters the earth's atmosphere at  $7\frac{1}{2}$  to  $11\frac{1}{2}$  miles a second, and the friction caused by our atmosphere travelling at  $18\frac{1}{2}$  miles a second in the opposite direction brings the meteor to incandescent temperature. Its brilliancy is seen for a short time as it travels across the sky, but it soon disappears to be seen no more. There is a decorum, or fitness, in the language of the vision of Revelation which is now known to be founded in the nature of things. Taking the Huns under Attila as an example, we find them rising from Scythia and rapidly spreading across Europe, reaching almost to the Atlantic. They were then turned back by the Goths. On their way back they conquered Italy, but after remaining there a short time, they went into Hungary where they finally became lost to be known no more. But the friction caused by their conquests while in motion made this power appropriately likened to a blazing meteor styled "a great Star blazing as a torch" or "burning as a lamp" (Rev. 8-10). Like the life of the meteor, the appearance of Attila and the Huns was but brief, from A.D. 433-453.

## Lucifer, Son of the Morning—Isa. 14-12.

The context speaks of Nebuchadnezzar King of Babylon. He is called Lucifer after the morning star, the bringer of the morning light. The title beautifully represents him as a glorious monarch, and his city was called the "Golden City" from whence he made all nations tremble at his name. The ancients did not know that the morning star was the same as the evening star, so they called the former Lucifer, and the

latter Vesper. Today the planet is known as Venus. It is the most beautiful star in the sky, and is, in size only a few miles less in diameter to our globe. It is surrounded by a dense atmosphere of water vapour which causes it to reflect 92 per cent of the Sun's rays. It is about 68,000,000 miles from the sun, and revolves in her orbit in 226 days. It therefore revolves within the earth's orbit, but as it revolves faster than the earth, it gets in advance of us, and we lose sight of it as a morning star. Nevertheless it is passing overhead during the day, and as the Sun sets, we see it as an evening star in the west. In her glory she symbolised the monarch who was the Head of Gold in the Image. (And who, in turn, is a type of that great monarch—Gogue—who shall shortly arise to control the modern Babylon. This great star of the political heavens will herald both the evening and the morning, for his advent will signalise to the watchers, both the close of the day of man's rule, and the beginning of the Day of the Lord. See Isaiah 14, 1-5 and Chap. 17, 14—Editor)

#### Another Star Yet to Rise.

2 Peter 1-19 styles it the "Day Star." This refers to none other than Jesus. To refer to Him as the Day Star is not inappropriate, for the beautiful Venus can be seen by keen observers in the day when they know the exact point to look for her. But Jesus, the bringer of the morning light of the Millenium dawn will far excel Venus in glory. He is, indeed, light in every way. We read that His word is light. In Hos. 6-5 we learn his judgments are light. Speaking prophetically of Jesus, Numbers 24-17 reads: "A Star shall come out of Jacob, and a sceptre rise out of Israel." There is no difficulty to understand who the star is for Jesus, speaking in Rev. 22-16 says: "He is the Bright and Morning Star." Isaiah 11-1 speaks of him as a "tender twig shooting up from the roots of an old and withered stem which would become fruitful and mighty." Zeck. 6-12 styles him, "The branch who shall build the temple of the Lord. He shall bear the glory and rule upon His throne." Jesus has been a light shining in a dark place since the bright day of gospel light and salvation dawned forth, and he will continue so until His second and most glorious appearing to judge the world will manifest Him as the Day star—the light bringer of that perfect day, manifested to us for our eternal salvation.

—BROTHER H. CLARK

#### "Pray without ceasing, in everything give thanks"—1 Thess. ch. 5, 17-18.

This is the greatest of all principles by which to judge ourselves. No man of faith could ever give thanks for that which is unlawful, or for the immoderate indulgence of that which lawfully used is good. When we engage in legitimate business for a lawful object, and not merely for love of money, or when we indulge in legitimate recreation in becoming moderation, or when we eat in due season for strength and not for drunkenness, we can honestly and faithfully include all in our thanksgiving to God?

The death of Christ was no ransom paid to God, but it was a ransom which God paid for man. See John 3-16; 1 John 4, 9-10.

We can be hardened through the deceitfulness of sin, therefore we should exhort one another.

We are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end. (Heb. 3, 11-14).







From the Pen of Brother Roberts.

Life and liberty are not worth having when they can only be preserved at the price of transgression against the law of Christ. In such a case truly: he that saveth his life shall lose it.

Truly so: every saint approaching God, like Daniel, three times a day and oftener, prays for the return of favour to Jerusalem, and gives thanks for the strengthening streaks of the dawn that are lighting up the horizon of this dark Gentile aion. God grant the speedy fulfilment of all their desires.

The things of God and human sympathies are not in accord. The man who is faithful to the former must expect to alienate the latter to a great extent. Mankind as regards the bulk of them are not sufficiently intellectual or spiritual to harmonise with the high and exalted things of the spirit. They love the things that are in harmony with their feelings and appetites, and those who minister to these. A man must belong to them to be popular with them. As Jesus says, "The world loveth its own."

The truth remains the precious, sweet, and beautiful thing that it was when breathed through the lips of the Son of Man. Nothing can change it. The world has reeked with blood since He spoke the invitation of Eternal Wisdom to the sons of men, and multitudes with the name of Christ on their lips have since filled with air with their curses. But like the sun, through all the storms, the Word of Life has lasted unchanged in its glory, and divine love as disclosed in the Gospel, is unweakened in its power to bless. Evil is permitted that we may be tried, for how should a man know whether he is holding on to God or man, unless he were put to the proof.

Exhortation should be in the spirit of love and dignity, both of which will keep a man above the personal level, and inspire him to magnify great general truth, and to hide rather than publish the details of personal life, which on all hands are imperfect and unedifying.

"Agnostic" that is "I don't know." Quite so. God is discoverable in the nature of things. He requires to reveal Himself, and He has done so, and Christ is the culmination of that revelation. He is the way, the truth and the life, in whom the darkness of nature and the agnosticism of mere philosophers dissolve in the brightness of the sunshine of God.

"The cushion of the sea far beneath the surface is dead quiet. This can be likened to the deep-rooted peace of God in the believer's heart, which trouble does not stir."

# MEDITATIONS

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## The Type that God Approves

How many thousands judge of divine decrees by the standard of their own warped and sinful intelligences. They listen to God only when He agrees with them, and the harmony thus produced they have the audacity to style Scripture confidence. What a shameful delusion! Faith from a Bible standpoint is an unqualified belief in God's Word—a complete surrender of independent thought and action to whatever He may communicate or command. Such faith was exemplified in the father of the faithful. At God's command, **Abraham** left his country, his kindred, and his father's house, not knowing whither he was going. He believed the Word of the Lord that he should have a son, when to all appearances it was an impossible thing. He withheld not His only Son from death, notwithstanding that the fulfilment of the promises depended upon his son's existence. Finally, he closed his eyes in full assurance that a resurrection would bring to him all that God had covenanted.

## Spiritual Food

Man cannot live without eating. To keep well he must eat. His food must be good and varied. Those thoughts apply also to the new mental man created in the Saints by the Truth. The food provided by God for the upbuilding of this new man is the "All Scripture." "All Scripture is given by inspiration of God, and is profitable." Let us be sensible in regard to this food—let there be no undue devouring of prophecy, and neglecting of other features of the Word—no restricting of our study to certain passages or books.

The "Rev." So and So's "Selection of Texts for Daily Meditation" will not serve the purpose of "All Scripture." The whole counsel of God is what we want, and this we can get only by making the mind ponder the whole range of the oracles of God. Christ has set us an example in this matter (Luke 24-27). So has Paul, His faithful follower (Acts. 28-23).

## Bill Distribution.

Tract and lecture bill distribution is an all-important item in an ecclesia's operations. Without it no meeting can reasonably expect to make headway. It is a work that should receive every encouragement—it is arduous and trying, and calls for not a little moral courage and endeavour. Where this work is well and cheerfully performed, what pleasure it must give to God! How intensely gladdened must the Lord Jesus be to watch the faithfulness of his brethren and sisters, at the cost of much effort (often unknown to any but himself) performing this irksome but splendid work! God saves by preaching, and to place in the hands of our neighbours literature advertising and expounding the Truth is in these days one of the most efficacious forms of preaching. This work is a wholesale and public witnessing for God, and is, as we say, a tangible co-operation with Him for the salvation of men. No less arduous and no less pleasing in the eyes of God is this work when performed by those in isolation.—A.T.J.

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Paul speaks of "body of sin" (Rom. 6-6). He says sin is in our mortal bodies (v. 12). He speaks of the infirmitics of our flesh wherein dwelleth uncleanness (v. 22). He shows our bodies are never free from sin until death. Sin hath reigned unto death.

## "IN THE BEGINNING"

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With no desire to carry on a controversy, I would be glad to be afforded an opportunity of a little reply to comments made on my previous letter, by two brothers in the June issue of "The Logos," for the purpose of making my views clearer.

One brother says, "The 'beginning' referred to was, undoubtedly the beginning of the history of man." If that is so, that is the end of the matter. If what followed that statement is a proof of it, my comprehension must be very poor, for it does not seem to me to be any support. I will not go to the extent of saying my application of the "beginning" is undoubtedly the correct one, but I will say I feel sure it is the right one. All that was said about the Tabernacle, Temple, Cherubim, etc., I can endorse, but they are nothing to the point concerning "The Word" of John 1-1.

My use of the word "Thing" respecting God's spoken word has been made use of to convict me of practically allowing what I disclaim. All the amount of argument that could be used could never establish that any word I may speak is myself; and the thing is no different with God. The "object" of a thing is not so "real" as to be the thing itself. The "scheme" of a "Cathedral" is not the Cathedral itself. The scheme or plan of anything can exist and never be put into effect. One brother said, "The Word was with God—that is, the promise remained with God until it was fulfilled." This statement serves to illustrate what appears to me a too prevalent method of interpretation with very many in our community, i.e., interpreting by addition. No one can read John 1-1 fairly and make the phrase "and the word was God" any later in application to "And the Word was with God." All in this verse is stated to be "In the Beginning." This fact very much establishes my claim that verse 14 is not a subsequent development. It is just a further, or another definition of Jesus.

The whole matter therefore revolves round the "beginning." It will be remembered I placed this beginning at the commencement of Christ's ministry. The Word was with God (not "a" God, or another God). This, at once, makes it quite apparent that John is speaking significantly of the "Word" and applying the term "God" to it in a specific sense—explained elsewhere as "Immanuel—God with us." Those who reason that the spoken word of God is God himself are literally committed to verse 14, teaching the incarnation theory, God literally become flesh. When, however, we bear in mind that John uses the term "Word" as a name for Christ (Rev. 19-13) we have no difficulty in his application of it to him in John 1-1. All of John's writings are glorifying Jesus—His Sonship and Unity with the Father is the burden of his writings—John 20-31. The "Word" comes rightly into focus when we take Acts 10-37 as a guide.

Just a few further thoughts anent the beginning. This phrase was quite a popular one with John. It is, to me, quite evident, that this particular beginning was so rivetted on his mind as to be uppermost, and he is not ambiguous or in anywise indefinite as to the time of its occurrence. In 1 John 1-1 he introduces the "Word" and declares it was "from the beginning." In 1 John 2-7 he tells the brethren of an old commandment they had from the beginning. In 1 John 2-13 he says, "fathers, ye have known him that is from the beginning," and, in verse 24 he repeats they have heard from the beginning. Then take John 15-27, "ye have been with me from the beginning." Surely this is a belaboured phrase with the Apostle, and that which is stated in 1 John 2-13 seems to be to fully justify my paraphrasing of John 1-1 as "in the beginning was Jesus."

—JAS. B. WATSON.



(We apologise to Bro. Watson for the delay in publishing the above which was originally received some time back; but circumstances over which we had no control prevented its earlier appearance. We wish also to record our personal conviction that the "beginning" referred to was "the beginning of the history of man" when the "Word" was first preached to Adam and Eve, and directed their attention to the coming Redeemer of mankind—Editor).

"It seems sometimes, says Professor Thompson, as if we needed an earthquake, a volcanic eruption or a tornado to re-awaken us to a sense of the powers that make our whole solar system travel in space towards an unknown goal, that keep our earth together, and whirling round the sun, that sway the tides and rules winds that mould the dew drop, and build the crystal that clothe the lily, and give us energy for every movement and every thought—in short, that keep the whole system of things going.



"There is a difference as matters of terms between "life" and "immortality"; but practically there is none for eternal life of necessity implies immortality. If one possesses immortality, he or she of necessity possesses eternal life. See John, ch. 17-3; Luke 20-35.



Jesus gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father. Gal., ch. 1, 4.



Just when we are beginning to understand the time comes for us to die. How true!



The partaking of the emblems bread and wine brings into touch the reality of Divine things. There must first be unity of mind upon the revealed fundamentals or first principles before a worthy partaking of the emblems in company can be indulged in. This is a necessary preliminary to the worship of God in SPIRIT AND IN TRUTH.

## EDITORIAL NOTES

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### The Young Christadelphians' League.

From Brother K. H. Cook, 19 Harrow Road, Auburn, N.S.W., we have received prospectus and report of the activities of the above League. Briefly its objects are to encourage the full co-operation of the younger brethren and sisters in the work of the Truth. This takes the form of contacting brethren and sisters in isolation personally and by correspondence; helping and supporting small ecclesias in their activities, such as propagating the Truth or conducting the Memorial meeting; visiting the sick, and assisting the improvident.

In N.S.W., a committee has been formed of representatives of different ecclesias. Many brethren and sisters have promised assistance, and the report tells of general activity. The League has just completed its first year of operations, and during the last Christmas vacation, organised a camp for its members which was, apparently, a great success both from a spiritual as well as a holiday aspect.

The Secretary, Bro. H. Wright, 94 Harrow Road, Auburn, N.S.W., would be pleased to answer any queries regarding this League, and especially would appreciate any brother or sister in isolation in N.S.W. (or elsewhere) contacting him regarding co-operating with it.

The motto adopted is "Let us rise up and build"—Neh. 2-18. A great motto this, and if the building is erected upon a stable foundation, such as is found in the writings of Brethren D. Thomas and Robert Roberts, the erection will be found unto "praise and honour at the appearance of our Lord and Master Jesus Christ"—1 Cor. 3, 11-14.

### Compulsion.

"And whosoever shall compel thee to go a mile, go with him twain." How was it possible for one to "compel" another to go with him a mile? Here is the answer, supplied by Bro. A. Trenberth, to an "Elpis Israel" Cottage Meeting:

"In the day in which Christ spake, there was what was known as temporary impressment for service. If one was lost in the woods and met another, he could, under the law, compel the other to go with him a mile to guide him. If he was carrying a burden along the highway, and it became too heavy, he could, under this law, when meeting another, oblige him to carry the burden a mile if necessary. But, at the end of the mile, the obligation under the law ceased. The one might be hopelessly lost, or still have many miles to go with his load. Nevertheless obligation ceased when the mile was accomplished. Jesus had a broader interpretation, however, and said in our vernacular, "Now we will never get very far in this big plan of ours if we only live up to the actual letter of the law, so just go a second mile. Make it two for good measure." There is the concentrated essence of His teaching—willingness to serve overflowing duty or actual requirements. Our "Second-mile-brother-or-sister" is the one who serves well and intelligently, giving good measure and cultivating good will."

### How to Endorse Money Orders.

A reader, in forwarding his subscription, writes as follows:

"Subscription to 'Logos' enclosed, and I hope that it is endorsed properly. 'The Logos' does not state how to endorse postal notes, and brethren may be lax in forwarding subscriptions because they do not know to whom they should be made payable."

Will readers, therefore, note that all postal notes, money order or cheques should be made out to "The Logos," Adelaide, South Australia.

### "The Logos," Volume Ten.

On the inside back cover of this issue will be found an order form for "The Logos." If the reader has not already subscribed for this volume, we would appreciate him filling in the order form and returning as soon as possible to the Editor, or Box 631 E, G.P.O., Adelaide, South Australia.

### Bound Copies of "The Logos."

Only volumes 3, 4, 5, 6, 7 and 8 are available. Owing to the increased circulation during the last twelve months, it was impossible to retain the usual number for binding purposes.

### The Truth's Literature.

At present available: "Visible Hand of God," 9/-; "Ways of Providence," 7/6; "Eureka," 36/6; "Thirteen Lectures," 6/9; "Christendom Astray," 2/-; "Anastasis," 1/3; "Revealed Mystery," 9d.; "Exposition of Daniel," 5/6; "Seasons of Comfort," 8/9; "Further Seasons of Comfort," 8/9; "Elpis Israel," 12/-; "Declaration," 6d. All these are plus postage. Orders can be directed to the Editor or to Mr. J. Mansfield, Angus Street, Goodwood Park, S.A.

### "They Went Out into the Wilderness."

A pamphlet illustrating some of the terrible persecution suffered by Jewry worldwide. A conference was held some months back at Bermuda to consider what was to be done concerning the Refugee problem. For the Jew, it appeared, very little was to be done. Palestine was still to remain closed to them, and the only havens offering were the deserts of North Africa where anti-Semitism is rife despite the Allied occupation. This pamphlet is, at present, out of print, but a special issue has been made available by the Jewish authorities for "The Logos," and copies can be obtained from this office. Price, 3d., plus postage, 1d.

### "The Guiding Light."

A little multi-form periodical published by the G.E.S., Queensland, for circulation among Sunday School scholars. This interesting little magazine should be popular among those for whom it caters, and certainly should encourage their interest in the work of the Sunday School.

### Palestine Review.

The issue for May to hand telling of the difficulties associated with the settling of the Jewish children refugees in Palestine. At Teheran, capital of Iran, about 800 children, refugees from Poland, were stranded for many months on their way to Palestine which eventually they reached after much hardship. The fact, however, that these children can be taken from the environment of persecution and suffering and established in the Holy Land is a wonderful thing. "The Logos" is prepared to accept donations for this worthy purpose, and, as will be noted under the "Zionist Herald" column, some have already contributed to the relief of these children.—Editor.

Question Answered.*Elijah and the Jews.*

"I have a copy of your latest pamphlet, 'A New World Order,' and in it you state on page 7: 'But prior to this Christ will have returned to the earth. His coming will be unnoticed—as a thief.' To the world He will come as a snare, but do you not think that prior to his return Elijah will have invigorated Jewry to prepare them for the Master's return? Mal. 4, 5 seems to indicate this to my mind. John 4, 19-23 states that John 'was the voice crying in the wilderness; that he was not that prophet' and Jesus came on the scene quite unobtrusively, or as one may rightly say, 'As a thief.'"

The condition of Jewry would indicate that it would be a correct deduction. Waiting for deliverance, they cling to the arm of flesh (the powerful nations that would assist them to establish their national life) and expect "Messiah" to rise from their own ranks and make that national life a potent world force. They expect the Prophet like unto Moses, and would not Elijah appear to them as Moses, stirring them up to a preparation for Christ's return in the same way as John stirred them up to recognise Christ when he was first on earth?

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**Comments**

From the prophetic Word, it seems quite evident that the return of Christ can be expected prior to the battle of Armageddon. How long before is not revealed, but it must allow sufficient time for the Judgment to take place, and the accepted Saints to fraternise together for a time. In view of the signs current in the earth today, and the great significance of the near completion of those prophetic times mentioned by Daniel in his 12th chapter, the manifestation of Christ to his elect can be expected at any moment. To such a people as these Elijah will not appear as the forerunner of the Lord. The knowledge they possess should be sufficient to keep them on the "qui vive" of expectancy for the return. Christ has plainly declared that it is their prerogative to be in the attitude of watching and waiting when He returns: "Behold I come as a thief. Blessed is he that watcheth" (Rev. 16, 15). "Take heed to yourselves . . . lest that day come on you unawares . . . watch ye therefore, and pray always" (Luke 21-34). "Be ye therefore ready; for in such an hour as ye think not the Son of man cometh" (Mat., 24-44). And Paul declares: "Ye know perfectly that the day of the Lord so cometh as a thief in the night . . . But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are the children of light" (1 Thess. 5-2). Contemporary events are so many divine warnings to the enlightened that the time of their redemption draweth nigh. "When ye see these things begin to come to pass, lift up your heads"—Luke 21-28.

Elijah will, however, appear to scattered Jewry to prepare them to meet their Messiah, and we give here a brief outline of the events of that time as we see them.

Christ's first appearance to the nations will be at Armageddon. It will witness half of Jerusalem in captivity (Zech. 14-2), the coastal plains of Palestine, together with Egypt, in Russian hands (Dan. 11, 41, 42), and the British forces making a stand in the hilly territory of Edom and Moab (Dan. 11-41),



where they will endeavour to protect the Jewish refugees (Isa. 16-4). Christ and the saints will crush this Leviathan from the North, as completely as did Gideon the apparently invincible and multitudinous Midianites in the valley by the hill of Moreh (Judges 7), with his 300 faithful Israelites. Thus will Britain and the "tents of Judah" be saved, for Zechariah declares, "He shall save the tents of Judah first" (Zech. 12-7). "And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God" (V. 5).

As victor in the Holy Land, Christ shall then request the occupation of Jerusalem. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." The question will then be asked, But "who is the King of Glory?" And the answer: "Yahweh strong and mighty. Yahweh mighty in battle. Yahweh Sabaoth, King of Glory" (Psalm 24, 7-10).

With the subjugation of Palestine, by the King of Glory, completed, attention will be drawn to certain strange particulars concerning its conqueror. Wounds in His hands will be noticed. "And one shall say unto him, 'What are these wounds in thine hands?' Then shall he answer, 'Those with which I was wounded in the house of my friends'" (Zech. 13-6). Immediate recognition of Jesus as Messiah will be evident to Jewry in Palestine. God will intervene to "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn" (Zech. 12-10). Mourning for their past blindness of heart will then be instituted throughout Palestine (Zech. 12-14).

So much for the Jews in the Holy Land, but what of those scattered abroad? It is here where the work of Elijah comes in, for the prophetic word, also indicates that whilst the above events are taking place, Elijah will be galvanising the Jews of Europe into activity. To Israel God has declared: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4-5.)

As a King in His own right, Christ will address an ultimatum to the nations. Briefly it will be a request to lay their political power at His feet, and permit the Jews to return to their own land. The request will be directed to both the kings of the North and South. The latter will accede to the request, and, as the Prophet Isaiah shows, will put her merchant marine at the disposal of the King of the Jews for the purpose of bringing to him a present (Ps. 72-10)—even His people (Isa. 18-7). The northern powers, however, will resist, but will be forced to submit, for the prophets indicate that the people of Israel will gain their freedom from these countries, not by the freewill of their rulers, but by aggression which they shall wage under their leader, Elijah. Addressing the ten tribes of Israel, the Lord says by the prophet, "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers" (Jer. 51, 20-23). In that day the present position of scattered Israel will be reversed. Instead of being the oppressed they will become the victors. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through both treadeth down and teareth in pieces, and none can deliver." Thus will God "render vengeance in anger and fury upon the nations, such as they have not heard" (Micah 5, 8, 15). "As I live, saith the Lord God,

surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod; and will bring you into a delivering of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord" (Ezek. 20, 30-36).

Concerning the work of Elijah, Dr. Thomas wrote :

It would seem from the testimony of Malachi, ch. 4, 5, who prophesied concerning the ten tribes, that while they are in the wilderness of the people they will be disciplined by the law of Moses as their national code, while things concerning Jesus will be propounded to them as a matter of faith; for it is testified by Hosea that they shall be gathered, and "shall sorrow a little for the burden of the King of princes." (Hos. 8-10.) The person with whom they will have more immediately to in their Second Exodus is Elijah. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the law of Moses, Elijah was the person whose ministerial life was occupied in endeavouring to "restore all things." Though he did much to vindicate the name and law of Jehovah, he was taken away in the midst of his labours. For what purpose? That he might at a future period resume his work and perfect it by restoring all things among the ten tribes according to the law of Moses, preparatory to their being planted in their land under a new covenant to be made with them there. (Mal. 4, 4-6; Jer. 31, 31.)

"But it may be objected that Elijah has come already, and that John the Baptist was he. True, in a certain sense, he was. John was Elijah to the House of Judah in the sense of his having come 'in the spirit and power of Elijah' (Luke 1-17). But John was not the Elijah who talked with Moses on the Mount of Transfiguration. The latter is Elijah to the house of Israel. The scribes taught that Elijah must precede Christ; which Jesus approved, saying, 'Elijah truly shall first come, and restore all things.' He said this after John was put to death. John did not restore all things; but Elijah will, and that, too, before the Lord Jesus makes himself known to the ten tribes whom he will meet in Egypt." ("Elpis Israel.")—Editor.

Science positively affirms Creative Power, the creating and directing power which science compels us to accept as an article of belief," says Lord Kelvin in 1903. Professor . Hull wrote, "I say that it is impossible for any reasonable hypothesis to account for the origin of life on the globe without calling in the interposition of Almighty power." See Rom. ch. 1, 20; 2 Cor., ch. 4, 6.

Sir James Jean said that the universe was created by a Being with a mind which thought mathematically. After describing the enormous extent of space and time in the universe, Jean declared that there was a God and that God was a mathematician.



Which is the most reasonable assumption of the two? To believe that at some time, ages ago, BLIND force operated upon dead matter and produced living beings, or that the work of creation was due to an intelligent First Cause?



FACTS AND FIGURES CONCERNING THE REDEMPTION  
OF THE JEWISH PEOPLE AND ITS LAND . . .

Conducted by The Lamplighter

“Let My People Go”

The above is the title of a very informative little booklet issued by the Jewish Council to Combat Anti-Semitism, Collins Street, Melbourne. Based on proposals for dealing with Hitler's massacre of the Jews with an urgent appeal to the British public, this publication aims to bring about the emancipation of Jewry and paints a lurid picture of the horrors that are being perpetrated on the unfortunate Jewish people of Europe. Whilst enlightening to the general reader, the contents are actually a vindication of the prophetic Scriptures and are most interesting in this respect to the average Christadelphian. This, however, leaves no room for complacency. We are exhorted to be constant and consistent in our helpfulness to God's people for he that provides a blessing for the Jews will God also bless. We are contemplating printing an edition of this booklet so that some idea of the suffering of the Jews may be understood and a practical effort be put forward for their speedy relief.

#### J.N.F. Carries Out Its Land Purchase Scheme.

JERUSALEM (Palcor)—From October, 1942, till April, 1943—23,441 dunams of land (23,300 rural and 141 urban land) have been transferred in the name of the J.N.F. The greater part of the purchases has been made in the prohibited and restricted zones, particularly in the southern part of Palestine (Beersheeba region) and in the north (Hule region).

In the same period the receipts of the J.N.F. have amounted to £514,726 as against £343,406 in the parallel period of 1941/42.

Australia remitted from October 1942 till April 1943, £3,500 to Palestine.

#### A Vindication of Jewish Consistency.

The following was broadcast over 3LO, Melbourne, and indicates the consistency with which the average Jewish patriot conducts himself in an ever-changing world.

“Why, then, is the Jew persecuted? Why is he subject to the unnameable atrocities being visited upon him by the Nazis? My answer is that it is because of his religion. There, and chiefly there, is the real threat to Fascism. The Jewish religion cannot exist in a Fascist environment, nor can Fascism exist where Judaism is strong. The same can, of course, be said of Christianity. Fascism and Christianity—real Christianity—cannot exist together. Do not let us forget that Judaism gave Jesus of Nazareth to the world. Do not let us forget that the Jewish Scriptures are read in Christian pulpits Sunday by Sunday. Whatever your doctrinal beliefs may be as a Christian, it still remains true that Jesus was of the Jews. Whatever there is of virtue in a Christian civilization came originally from one who was born of a Jewish mother. But, it is said, the Jews Crucified Christ. That is

not wholly true; it was Pontius Pilate, the official representative of a totalitarian power, who killed him, or caused him to be killed, and if some Jews were accessory to the crime, shall a whole nation be indicted for that? Are the Jews the only people who have stoned their prophets, and spitefully used those who rebuked them for their sins? Within our own lifetime a prophet was buried up to the neck in Afghanistan, and then stoned to death, but do we condemn the whole Afghanistan people for such a crime? You know we do not. But such excuses for persecution are no longer used. They have had their day. The real, the underlying cause of the persecution is, in my judgment, to be found in the fact that the Jew, by his very nature, and by the nature of his religion, is an implicit threat to all dictatorships. His first allegiance is to God; he will never allow the State to come between him and his God. In the long and shameful history of human prejudice, bigotry and persecution, the Jew has remained faithful to his belief that God is the Supreme Ruler of the Universe, that all human power is subject to His rule. The Jew will be law-abiding and will fit himself into any society, so long as he not required to depart from his fundamental belief in the Fatherhood of God and the universal brotherhood of man. But Fascism, or Nazism, denies in theory and in practice the brotherhood of all men. Its arrogant claims of race superiority, its contempt of weaker races, its belief that might makes right—all run counter to the deepest and most sacred convictions of the Jewish people. And it is because of this that tyrants and dictators oppress and persecute the Jews. Thus, whether they know it or not—and if they do not know it, is it not time they did?—those who encourage anti-semitism in our midst are, in this respect at least, the allies of the dictator.'

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## The Truth in Relation to Military Service

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(In forwarding this article the author wrote, "I trust you will accept it in the spirit it is given, namely the preservation of 'The Faith'" Although couched in language that is forceful we feel that our readers will accept it in the spirit it is given, and unitedly strive for the preservation of the Faith in its purity both in practise as in doctrine—Editor).

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Over a hundred years ago, one Dr. Thomas, aided by God's providence, unearthed the Truth from the rubbish heap of Papal and Protestant theology. So much success attended his efforts that, before his death he was able to leave in the possession of all "who would take up the cross," the pearl of great price, the walk of Faith as it was believed and practised by 1st and 2nd-century Christians. These doctrines and practises are not of this world, nor are they vaunted or obeyed by this evil generation, but, nevertheless, they are plainly demonstrated in the New Testament, and also many pointed references are made concerning them by Gibbon in his classic "The Decline and Fall of the Roman Empire," see 18th chapter. The principles and rules of conduct are clearly stated by the Doctor's worthy successors and embodied in the Christadelphian Statement of Faith, in which we find clearly stated: "We are not at liberty to serve in the army." All those taking the name of Christadelphian, give assent at their examination, prior to Baptism, that they are quite sound

on the above tenet of our Faith, for which many of our English brethren suffered imprisonment and personal humiliations, so as to keep the Faith in its purity.

We in Australia have, in the present war, received our first taste of what the saints of all ages resisted—military conscription. While, on the whole, the conduct of the Brotherhood has been worthy of their predecessors, and they have proved themselves worthy of the Torch of Truth, there are some factors which should sound the Tocsin Bell of warning to all Brethren and Sisters who have the preservation of the Purity of the Truth at heart. Of course, nearly every Ecclesia of any size has one or two who, through weakness or wilfulness have trampled the Truth underfoot, and have entered the forces. (Even Paul had his Demas). Still if the Ecclesia strikes them from the Roll and withdraws from them, the Truth lives on unsullied. If this were the end of the matter all would be well, and exactly in accordance with the established practise of our English Ecclesias in the last war, as set out in Brother Jannaway's book "Without the Camp," pages 5 and 244. But to our shame we find that there are elements in our midst which, in times of peace, give lip service to the Statement of Faith, or at any rate keep their obnoxious ideas well in the background. These now have suddenly found nothing amiss in volunteering for non-combative army service. Instead of this rebellion being nipped in the bud, we find one or two Ecclesias which specially cater for this sort of 20th century Demas, and where rebels are allowed to continue in full membership, and even hold office.

If a Brother, through weakness, enters the army, and later comes before the Arranging Brethren and admits his error, and obtaining his discharge, expresses repentance, who would dare to cast him out? No one could. But to condone a rebel or rebels unchecked is not moral, just, or more important, Scriptural. In some quarters these rebels are referred to as "poor Brother so and so."

It logically follows that if there are those who will render no obedience to this clear-cut principle, what will they obey? If they see no wrong in military service, then they will vote, they will tolerate marriage to the alien, and so they are the canker which in every generation eats the life from the Ecclesia. The same principle also holds good Ecclesially. If not governed wisely abuses grow and flourish unchecked, their cry being "Peace," yet their "peace" is that of spiritual apathy and death. For it must never be forgotten that the Apostle Paul was classed by his enemies "a pestilent fellow" for his uncompromising attitude to error. So the challenge to those who have the preservation of the Truth at heart today is to leave "the smooth sayings" to the priests and parsons, and give a clear and unflinching witness to our Statement of Faith, and then we will be Christadelphians in more than name only.

—"ANTIPAS" N.S.W.

# CHRISTADELPHIAN TREASURY

## Section Seven.—Concerning Christadelphian Life, Public and Private.

### Real Christadelphians

Having heard and learned of the Father, of His own will begotten by the word of truth, that we should be a kind of first-fruits of His creatures, to as many as have believed, to them gave He the power or privilege to become the Sons of God.

Do we realise our Calling? A people separated unto God; a chosen generation; a royal priesthood; a holy nation; a peculiar people, that we should show forth the praises of God in the earth to-day, and also in the Coming Age?

What an honour! What a responsibility!

Do men see our good works? Are we walking worthy of God? Are we striving that God in all things may be glorified? Or, Is the Way of Truth evil spoken of on our account? Are we holding forth the word of Truth in all its greatness and purity, living epistles, embodiments of that Word?

Let the whole Brotherhood stand as one man, true to our motto:

The Bible True,

Christ versus "Christendom."

The humble, contrite, God-fearing, God-honouring man alone will be numbered amongst His jewels in the day that is at our very doors.

—C. M. HANDLEY.

### Political Movements

The Truth prevents us from taking any part in the political movements of the time, and shuts us up to the position of "Strangers and Pilgrims" whose energy is all required for the work of preparing for the great administration of authority that is to come on earth, in God's appointed time, of which we shall have a share, if Christ account us worthy.—COMPILED.

### Outside the Army

It is splendid!

What further evidence is needed to convince us that our prayers were heard and that all things work together for good to them that love God? If this experience does not beget both humility and gratitude, I do not know what would. Coupled with a consistent endeavour to walk worthy of our high vocation, it should strengthen and encourage everyone. I feel sure that is the effect on all of us at Leicester, and have no doubt it is so elsewhere.

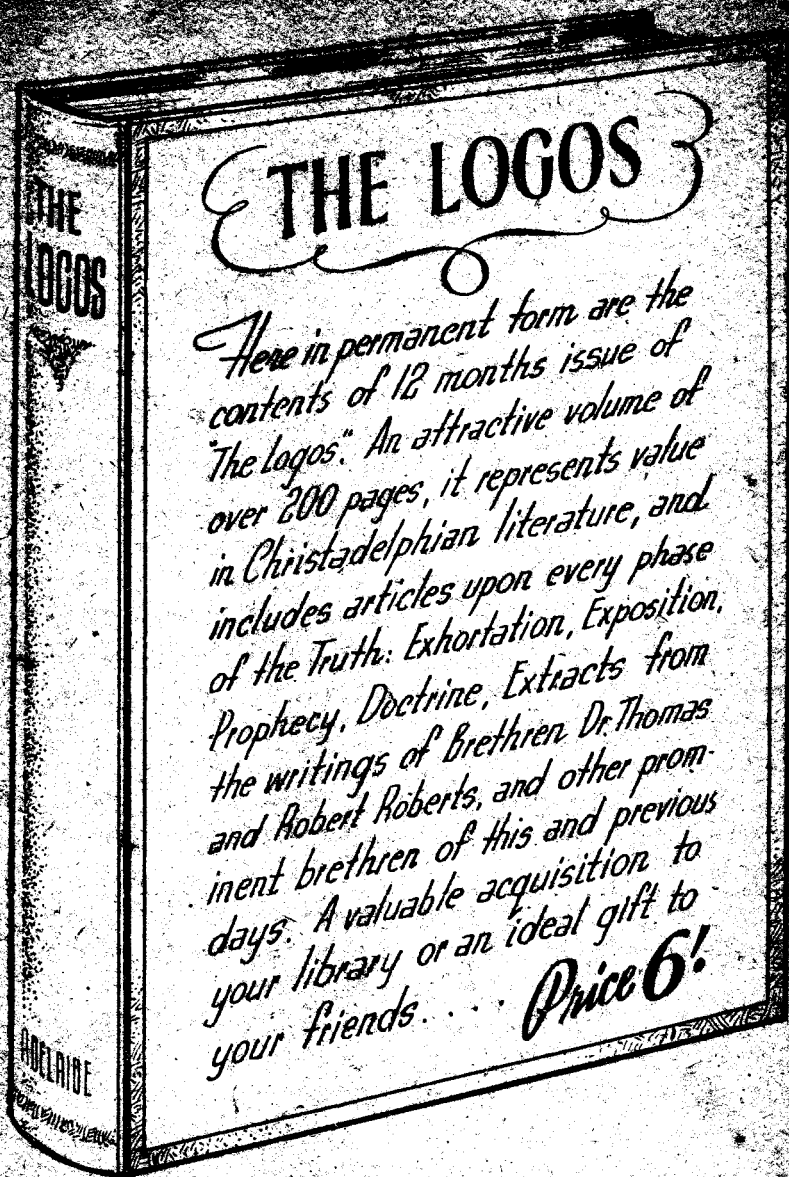
I would very much have liked to be with you (Bro. Jannaway) in some of your visits to the War Office, etc. It almost comes into line with others who testified before Kings, etc. An honour, indeed, in these days.

Go ahead, my brother. It is a grand work, and may our Heavenly Father give you all the strength of body and mind to carry it through.

—T. W. GAMBLE

### Christians Refused to be Soldiers

We are being told by King, Statesman, and Priest that the war that is raging is a holy and glorious war, and that for us to refrain from taking part in it is to show ourselves unworthy. We are being coaxed, taunted, threatened. Well, brethren, we must not give way. To do so would be to violate the simple teaching of Christ, and to repeat one of the sins of the back-sliding, life-taking Christians of the early centuries. W. E. Wilson, in his "Christ and War," tells us (and his



# THE LOGOS

Here in permanent form are the contents of 12 months issue of "The Logos." An attractive volume of over 200 pages, it represents value in Christadelphian literature, and includes articles upon every phase of the Truth: Exhortation, Exposition, Prophecy, Doctrine, Extracts from the writings of Brethren Dr. Thomas and Robert Roberts, and other prominent brethren of this and previous days. A valuable acquisition to your library or an ideal gift to your friends. . . . **Price 6!**

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statements are borne out by history) that till the year A.D. 200 the Church disapproved of war, and that Christians refused to become soldiers. That from A.D. 200 to about A.D. 313 Church writers protested strongly against Christians joining the army, although some did join. That from A.D. 313, and onwards, the Church, having allied herself with the Empire, could no longer maintain her protest against war. Mr. Wilson says "the Church" thus at last gave way. But which Church? Not the true Church for at this period the true Church, in order to uphold her integrity before God, had to separate herself, and in sadness and in shame (on account of the fast-growing Apostasy) flee into the Apocalyptic Wilderness.—A. T. JANNAWAY.

Blasphemy is the speaking and acting injurious to the reputation of God. It may be wilful and defiant, or merely the result of ignorance and unbelief.

## Announcement . . .

### "THE NEW WORLD ORDER"

We are glad to announce that a further edition of the above pamphlet has now been completed.

Owing to the additional cost of labor and materials we wish to advise our readers that the publication is available at the following rates—

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# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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## MUTUAL AFFECTION

A man whose sympathies are toward God and the Lord Jesus will, without fail, have his love drawn out by those symptoms in another, which shows he has been begotten by the word of truth (James 1-18). So decided and unmistakable is the operation of this law, that John says "By this we know that we love the children of God, when we love God and keep His commandments" (1 John, 5-2). A brother among the children of Sodom, whether these bear the name or not, might have the experience of Lot "whose righteous soul was vexed from day to day." His love would not be drawn out. His soul would be stirred within him disagreeably, in accordance with the characteristic of divinely approved men who "cannot bear them that are evil" (Rev. 2-2), and despise vile men, honouring them that fear the Lord (Psa. 15-4); but, by John's rule, he would be able to comfort himself in the drought and in the bitterness. He knows within himself that God is his chief delight, and the commandments of God the subject of his supreme regard. He can therefore say of himself, "Thou my antipathies are stirred; though my soul eats in bitterness; though my love is rarely called out, I know that I love the children of God, because I love God and keep His commandments. I have only to meet them to have my soul awakened to the fulness of love, and borne aloft with exceeding joy."—R.R.



## Three Schemes for the Management of the World

(The remarkable prevision of Dr. Thomas, based upon his understanding of the Word of God, is illustrated in the following article. For therein he describes how Absolutism shall control Europe, and shall wage a war with Democracy for the control of the world, which shall eventually end in the destruction of both, and the establishment of the Kingdom of God. The present conflict is proclaimed by all to be a war of Democracy against the Absolutist control of the Axis powers.—Editor.)

### ABSOLUTISM.

There are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall be each separately glorified. These three hostile powers are ABSOLUTISM, DEMOCRACY and OMNIPOTENCE. The destiny which absolutism proposes to carve out for the human race is **entire and unreasoning submission** in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever. Under this condition of affairs, that "order" would reign throughout the earth which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is diabolism—God-dishonouring, soul-destroying, men-corrupting, and debasing superstitions—would be established; civil and religious freedom, the voice of truth and righteousness, the Bible and the press

would be all suppressed; the human mind, by being reduced to inaction, would be prostrated, enfeebled, idiotized; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters. This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and at St. Petersburg, where its effects are manifest in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth full realise the idea of hell? **Yea**, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, that would be tormented and made to burn therein, and not the wicked! Yes, it would be "hell"; and whenever in whole or in part, such a consummation should obtain, there would be manifested "the Dragon, the Old Serpent, surnamed the Devil and Satan." UNFORTUNATELY FOR THE GERMANIC, SCALVONIC, AND ROMANIAN (ITALIAN) NATIONS OF CONTINENTAL EUROPE AND ASIA, THEIR DESTINY IS TO BE SUBJECTED TO THIS POWER. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to idiotize their minds. There is hope of deliverance, but that deliverance cometh not from man.

### DEMOCRACY.

ABSOLUTISM is the enemy of God and man, while DEMOCRACY, which is not obedient to God, wishes well to itself. It is the prophet of what it conceives to be the interests of humanity, and is, therefore, the natural antagonist to Absolutism, which seeks only the gratification and glorification of its own Satanic selfishness.

DEMOCRACY predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of Absolutism in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican, and that, consequently, all popes, emperors, kings, priests, and aristocracies will be suppressed; that every man will be his own priest and prophet, and worship God or not, as he pleases and according to his own forms; that "the largest liberty" short of absolute monarchy will prevail; that the press will be untrammelled; the earth a perfect net work of railways, telegraph lines, and steam boat routes; and its land equitably apportioned among its inhabitants, so that every man may have a vine and fig tree of his own; that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philanthropy, will be perfectly and unroundedly prosperous; and that the nations, having then accomplished the work of their own redemption and regeneration by the sword, by education and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

### THE CONFLICT.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feelings of enlightened men, they would without hesitation, reply, "In the destiny which democracy predicts." But if their hearts be hardened and their feelings perverted and blunted by sin, they will prefer the destiny which Absolutism is preparing for the world—a power that delights in evil and rejoices in human woe.

It will be remembered that Democracy confides in its own prowess for the introduction of its millennium upon

earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while Absolutism threatens to suppress the Democracy itself "in toto" by the same means. Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark what we say — THE BIBLE REVEALS THAT THE WAR COMMENCED WILL END IN THE RUIN OF BOTH, ONE AFTER THE OTHER; AND IN THE INTRODUCTION OF A DESTINY THAT WILL FALSIFY THE PREDICTIONS OF ABSOLUTISM AND DEMOCRACY, AND RELIEVE THE WORLD OF THE PRESENCE OF THEM BOTH.

### OMNIPOTENCE.

OMNIPOTENCE hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ and the honour due to God. The rights of the Lord Christ are based upon the underived, inherent sovereignty of the Creator of all things, who has the indefeasible right to dispose of mankind and their affairs according to His own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to him—peaceably, if they will; by force of arms, if they refuse; under any circumstances they must be His. OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, His well-beloved Son, whom He authorises to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely-constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Everyone a king and a priest to God, the saints become the lords spiritual and temporal, the royal

princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state, their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory and riches of his dominion. By such is the world to be ruled in the future state—by a hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely and justly, and strongly governed, standing armies will be disbanded; peace that cannot be disturbed by war's alarms, will be established; goodwill will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; all nations of one enlightened faith, and the will of God performed on earth as it is in heaven. Such is the blessing Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail, such a destiny must be in abeyance; for the contemporary

existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. (Although Germany will be crushed, the post-war world will never realise the freedom from fear, want, etc., at present contemplated and hoped for. Under the domination of Russia, Europe will eventually be subjected to a more Schotching despotism than at present prevails.—Editor). It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary; and that although it has crushed Democratic liberty, God has something better in reversion for mankind. The honour of "breaking to pieces the oppressor," He has conferred upon Jesus the redeemer and enlightener of the nations. He, the King of the Jews, with Israel and the saints, are the regenerating army under his vice-regency, with which he will combat the destroyers of the people, break in pieces, and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all nations will be actually blessed in Abraham and his seed (Gal. 3-8).

—Dr. Thomas "Herald of the Kingdom" 1852.

The following confession of faith signed by John Bunyan and 40 Elders was presented to Charles II. in London in 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself rather than decline from the same. Article 22. "We believe that the same Lord Jesus who showed himself alive after his compassion by many infallible proofs" (Acts ch. 1, 3) "who was taken up into heaven" (Luke ch. 24, 51) "shall so come in like manner as he was seen to go into heaven." (Acts ch. 1, 9-11). "For the kingdom is his and he is the governor among the nations (Psm. 22-28) and king over all the earth (Zeck. ch. 14-9) and we shall reign with him on the earth." (Rev. ch. 5, 10).

A Russian leader recently said, "It is reserved for Russia to consume Roman Catholicism."

## TEN MINUTE TALK

# The Comfort and Benefit of the Communion of the Brethren

BASED ON PSALM 133

(In forwarding this paper, the writer said: "I thought it would be nice to read in the quietness of your sweet Cottage Meetings, especially if the meeting is closed with the singing of this Psalm which is included in our Hymn Book (No. 4). I both like the Hymn, and also the tune." We reproduce the article here that those many cottage meetings scattered throughout the States may follow our brother's suggestion. The saints of God, who faithfully hold to the Truth, experience a peace of mind, in the midst of the greatest trouble and turmoil, "that passeth understanding." Men like Jeremiah, Paul, Noah, undoubtedly, possessed a peace of mind, and a unity with God, which their contemporaries, who forsook the paths of right, failed to discover—Editor)

□

Although comprising only three verses, Psa'm 133 contains some beautiful sentiments which, if acted upon, must bring great benefits to all. In it the blessings of peace and unity—whether applying to the ecclesia or the family—are described and recommended. One of those things which helps to bind us together is the trials which have come upon us, as a result of the war. Tribulation will always cause people to draw closer together, when they possess the same great hope, having identical aspirations. One of the chief causes of Israel remaining a separate people is due to their common sufferings among the nations. But for this, they would have mingled with the nations, and their identity as a separate people would have been lost.

The Psalm is attributed to David. "It is," he says, "a good and pleasant thing for brethren to dwell together in unity and peace." He draws our special attention to this by using the word "Behold," thus emphasising the point he is illustrating. Dissension among brethren is hateful, and only sows discord. Peace is of Heaven, discord the result of the fleshly mind asserting itself. One of our hymns put the question nicely: "Can it be a question ever, brethren should from conflict cease?" There can be no question about it, and if we follow the teaching of the Word, we will always prefer one another, rather than ourselves. When this principle is carried out, how lovely it is to all.

An old song comes to my mind: "There is beauty all around, when there's love at home." But there can be no love, where unity does not exist.

By similitude, this Psalm shows us what unity means. The

pleasantness is described by the ointment, which the High Priest was anointed with, The goodness, by the dew that falls upon the mountains; in plainer terms, by the blessing of God upon the heads of the people.

The second verse illustrates what unity means to us. It is like precious ointment. The composition of this ointment, or anointing oil, is given in Exodus 30-23. It is made up of sweet cinnamon, sweet calamus, cassia, lignea and olive oil. The odour of this must have been very agreeable, and serves here as a metaphor, to point out the exquisite excellence of brotherly love. The oil was poured profusely upon the head of Aaron, and ran down his beard, and down to the skirt of his garments. It is customary, in the East, to pour out the oil on the head, so that it would run, and reach every limb.

As we noticed above, the Psalmist begins with an ecomium of peace, unity and concord. It is expressed by two epithets:

1. It is good for brethren to dwell in unity, and brings much profit.
2. It is pleasant, and brings much contentment.

The concord itself, is thus expressed. Brethren whether in the ecclesia, or in the home, should be of one mind, and intent upon the common good. The pleasantness is compared to the ointment upon the head, for all benefit from this concord—the elders, the brethren, and the youth. This may be considered as represented by the head, the beard, and the skirt. It sends forth a sweet and reviving savour; it is as balsam, poured into wounds.

The profit derived from this unity, the Psalmist compares to the dew of Hermon, gently descending, and fructifying the ground (v. 3). We all know the great benefit of the dew. Dew is a vapour found on the earth in spring and summer mornings. It differs from rain. Various experiments have been made to ascertain whether it rises from the earth, or descends from the atmosphere. I do not know whether the question has been decided, and therefore we cannot as yet tell any more than Job, who was asked: "Who hath begotten the dew? (Job 38-28). It may be the atmosphere or the earth, although in Isaiah 26-19 we have a figure showing the rising of the dead, as though dew arose from the ground. "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead." In any case, the Prophet compares the goodness of unity to the dew of Hermon, the dew that descends upon the mountains of Zion. This is not Mount Zion in Jerusalem, but Sion which is part of Hermon (Deut. 4-48). On the mountain, the dew is very copious. Travellers have stated that in dry weather, their tents were as wet as if it had rained all night. This seems to show the strength of the comparison, for in these dry parts of the earth, these heavy dews would be of the greatest blessing in enriching the ground, enabling it to produce. How much more fruit, will brethren produce for the Master, if there is unison! This, the Psalmist sets down without any metaphor. "For there,"

he says, "the Lord commanded the blessing." "There"—or where unity is found, for there the Lord manifests his approbation. There He pours out His blessings, and gives a long (even an everlasting) and happy life. His blessing is prosperity, and good success, for to bless is to benefit. This he calls life, for with troubles, griefs and worries, a person's life is not "life." A quiet life, those shall have, who live in peace, respecting religion, and matters connected with their home.

—H.C.

"STAND FAST IN ONE SPIRIT, WITH ONE MIND  
STRIVING TOGETHER FOR THE FAITH OF THE  
GOSPEL."—Paul.

"  "

## THE COMING NEW WORLD ORDER

DANIEL · 2 · 44 ·

We are glad to announce that a further edition of the above pamphlet has now been completed.

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## ERRATA

On page 35 of October "Logos" appeared a reprint of a definition made by the father of Dr. Thomas concerning swearing or taking the oath in a Court of Law. Owing to a printer's error the editor's comment on this extract was unfortunately omitted, thus giving rise to the effect of editorial assent to the idea expressed.

The object of the publication of this article was merely to indicate how easily Scripture may be interpreted to fulfil the theories, crotchets and pet ideas of so-called theological expositors of whom the Dr.'s father aspired to be.

Like a two-edged sword the "Logos" is determined to contend earnestly for the purity of the faith and will not spare error and false doctrine under any consideration whatsoever (2 Peter, 2/1-3).

In laying the foundation stone of purity in regard to the Gospel, our Elder Brother was most clear and definite. Can we serve both God and Mammon? Should we take thought of the variety of our table or the raiment we wear? Should our whole energies be diverted to accumulating earthly treasure? Should we forgive our debtors and love our enemies? and, further, should we swear or take an oath either by heaven or earth?

To all these questions Jesus was particular in supplying a definite answer, thus silencing those who might, in later years, endeavour to misinterpret the original Gospel message. It will be noted that he never left his hearers without informing them of the judgment on those who accept and those who reject the Gospel. Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man whose house withstands the storms and pitfalls of life. Whosoever heareth these sayings of mine and doeth them not I will liken him unto a foolish man whose house is weak and unstable and cannot withstand the storms and buffetings. It will surely fall and great will be its collapse.

The father of the Dr. was palpably in error for the definite ruling of Jesus is: "Swear not at all neither by God's throne nor by His footstool (the earth)," but let your statements be merely defined by a clear-cut, "yea, yea or nay, nay—for, **WHATSOEVER IS MORE THAN THESE COMETH OF EVIL.**"

"When you think, when you speak, when you read, when you write,  
When you sing, when you walk, when you seek for delight,  
To be kept from all wrong when at home or abroad,  
Live always as under the eye of the Lord.  
Whatever you read though the page may allure,  
Read nothing of which you are perfectly sure."

God is a self-conscious personality. A Divine personality and partaker of of the knowledge and feelings of His worshippers. Such a Being must know his (man's) very impulse and ideas and must feel with him in his suffering and need. He is ever beyond our comprehension, because our finite intellect can never grasp the infinite Spirit. Holiness is the essence of all perfection. "Be ye holy for I am holy" (Lev. 19-1). True holiness can only be ascribed to Divinity above the realm of flesh and the senses.

"I WILL BLESS THEM THAT BLESS THEE"



CONDUCTED BY M. HARRIS

## Jewish Refugee Children's Fund

This Fund has been opened for the sole purpose of assisting those Jewish refugee children who, being bereft of parents and home, are being assisted back to the land of their fathers—Palestine. Those who desire to assist in this direction may forward their contributions to The Editor, or Box 631 E. G.P.O., Adelaide, South Australia.

Although the full amount has not yet been contributed, the Committee has forwarded £100 to the Jewish authorities with the following letter:

The Editor,  
Ivriah Journal,  
147 Elizabeth Street,  
SYDNEY, N.S.W.

Dear Editor,

We have pleasure on behalf of the readers of "The Logos" (a Christadelphian publication) in enclosing a cheque for £100 which we would like you to forward on their behalf to the "Wizo-Youth Aliyah Appeal" to assist the refugee children to be taken from their present environment of hate, destruction and death, and be established in Palestine. We have opened the pages of "The Logos" for the purpose of this Appeal, and whilst we have not, as yet, received the amount enclosed, sufficient has been subscribed to make us confident that the balance, and possibly more, will be donated by our readers, and in view of the urgency of the matter, the Committee has decided to immediately forward the sum enclosed.

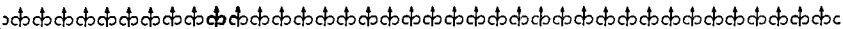
Christadelphians identify their hope with that of Israel. The greatest exponent of their beliefs, himself a Jew, declared: "I continue unto this day witnessing both to small and great saying none other things than those which Moses and the prophets did say should come" (Acts 26-22); "For the hope of Israel I am

bound with this chain.". The basis of our faith is established upon the promises to Abraham, Isaac, Jacob and David, an integral element of which is the redemption of Israel in Palestine, an event for which we look with longing hearts

Over 80 years ago, one of our number (John Thomas) wrote: "There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis of future operations in the restoration of the rest of the tribes after He has appeared in the kingdom. The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in Him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth under the efficient protection of the British power" (Elpis Israel, p. 441).

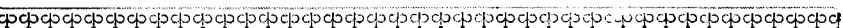
Mr. Thomas wrote from his knowledge of the Jewish prophets, so you can appreciate our interest in these things as we see them transpiring today.

The prophets have all spoken of the redemption of Israel, the beginnings of which we have closely watched during the past twenty years. They have likewise spoken of the terrible persecu-



FUND NOW STANDS AS FOLLOWS:

Amount previously acknowledged	£4	15	0
Donations—			
A Brother (Q'land) .. . . .	1	0	0
A. H. Collins (Q'land) .. . . .	0	5	0
Sis. W. (S.A.) .. . . .	0	10	0
M. Hocking (S.A.) .. . . .	0	10	0
Wattle Flat Ecclesia .. . . .	0	13	0
W.A.J. (W.A.) .. . . .	8	0	0
E. G. Highman (S.A.) .. . . .	5	0	0
M. Harris (S.A.) .. . . .	5	0	0
	£25	13	0



tion which is today being suffered by the Jew. "This is the time of Jacob's trouble, but he shall be saved out of it."

Such being our hope and aspiration, it is impossible that the terrible sufferings of the Jewish community in Europe should be viewed with indifference by Christadelphians. They remember the words of Zechariah: "I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease for I was but a little displeased, and they helped forward the affliction. Therefore, saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it" (Zech. 1-14); they remember likewise, the covenant with

Abraham: "I will bless them that bless thee, and curse them that curse thee," and whilst they realise that the Hand of God is behind this evil that has fallen on Israel, they also realise that God will yet bless them as He has promised.

In the meantime, the opportunity is ours to help assist some homeless Jewish children to gain that relief from suffering and persecution that has been their lot. You are, of course, quite familiar with the interest Christadelphians have in the cause of Israel, and will, therefore, recognise in this small donation but another token of our interest in, and confidence for the future of Israel when "ten men out of all the nations of the earth shall take hold of the skirt of him that is a Jew and say, We will go with you; for we have heard that God is with you." (Zech. 8-23). Will you, therefore, forward this money to the proper quarters where it will be used exclusively for the children of Palestine who have been driven out of Europe by the scourge of Germany,

On behalf of the Readers of "The Logos",  
M. HARRIS, Secretary.

God will receive the weak in THE Faith, but not the weak in FAITH. It is by faith that men are able to overcome the world, the flesh and the devil. A weak faith cannot accomplish this. It requires a strong faith to do it.

A man who could not conscientiously eat meat offered to idols though an idol was nothing, was weak in the faith; but his faith was so strong in the one living and true God that he could have nothing to do with idols in any form without feeling defiled, and on the other hand, also, his faith was so strong in the Gospel of the Kingdom, that he could have gone to the stake rather than have surrendered an iota of that Truth or have apologised for faithlessness in it.

Nowhere in the Word has the church been commanded to receive men who are "weak in FAITH," but on the contrary to "rebuke them sharply that they may be sound in faith."

Weak faith is the plague of this generation. The reception of such has swamped the "church", which has become faithless, disobedient, and ready to fall in the wilderness like Israel of old.

Because of unbelief they shall not enter into my rest.



The Lord's command to let light shine and not to hide it under a bushel means more than mere preaching. It includes non-participation in those things that are popular, whether expression of the fleshly mind or its actions.



"Happy is he who does not condemn himself in that which he alloweth (or approves)". Rom. ch. 14, 22. . . .



"They overcame because greater was he that was in them than he that was in the world." 1 John ch. 4, 4.



Christ's Gospel is the only joyful sound there is for human ears.



"Be thou in the fear of the Lord all the day long." (Prov. 23-17).



#### FROM THE PEN OF DR. THOMAS—

##### Some things to consider.

1. That "piety" and morality alone will not save men.
2. That good and pious men must believe certain things, and do certain things for salvation.
3. That these things, indispensably necessary to salvation, are set forth in Peter's words spoken to his contemporaries (Acts 2, 37-42; Acts 10, 43-48).
4. That Peter's words are the keys to the mystery, and fellowship, of the Gospel of the Kingdom.
5. That there is no difference between Jews and Gentiles in relation to this mystery.
6. That God has appointed men, and not angels to preach the Gospel.
7. That Peter was sent for (by Cornelius), because to him alone the keys were given.
8. That though piety and morality alone cannot save; neither can faith, unaccompanied by fruits meet for repentance, give a man inheritance in the Kingdom of God.

We have no fellow feeling for infidelity, nor for that weakness which our friend calls ignorance, when men perversely shut their eyes against the light. The Spirit threatens such with a just punishment, as Aion-destruction from his presence, for not obeying the gospel.

This is the way pretended "successors of the apostles" treat the words of Christ's ambassadors. Urge upon them obedience to apostolic precept

upon any subject not in harmony with their fleshly minds and they exclaim, "O we ought not to insist on the command of the apostles; had they lived in our refined and enlightened age they would have spoken differently!" What an imposition upon the public are such "doctors of divinity!"

A man that ignores Moses and the Prophets and believes not ALL they have said, is styled a "fool" by the Lord Jesus—Luke 24-25.

A genuine minister of the Word "is called to suffering even unto death," if need be; the sufferings, however, should not emanate from his own brethren, but from enemies of the truth.

"I am jealous for Jerusalem, and for Zion with great jealousy. I am very sore displeased with the nations at ease; for I was but a little displeased, and they helped forward the affliction." Now, if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of His jealousy for Jerusalem and Zion at this day!

To us life is absolute weariness except when we are in talk upon "the glorious gospel of the blessed God" with interested persons; or quill-driving upon the same subject for the illumination of contemporaries capable of appreciating what they read. The rest of life is but a journey through a cheerless and barren wilderness, amid wild and hideous and dangerous beasts of prey.

#### FROM THE PEN OF BRO. ROBERTS.

Discouraging treatment from, and disappointed expectation concerning some who obey the truth, are not confined to you nor of our age. Paul suffered more than ever we can.

There is a great and serious work in hand—the development upbuilding, encouragement and purification of believers in the truth—and to this work we seek to stick as closely as possible, doing everything that will promote it, and avoiding everything that would weaken or obstruct it.

No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the truth which is prescribed; but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death.

When God asks us to submit to evil, it is not that He delights in the triumph of evil, it is that we may be chastened and proved under His mighty hand. "Wherefore," says Peter, "humble yourselves under the mighty hand of God, that He may exalt you in due time." Affliction is only for a moment.

The Jews after the flesh are the national basis of the marvels to be accomplished at the manifestation of the Messiah. They stand related to the matters that form our hope, even "the hope of Israel," for which Paul was bound with a chain. Their destiny is bound up with the realisation of our

hope.

A false love animates the man who, from humanitarian reasons, would spare the delicate Agag when he ought to be hewn in pieces with the sword of the Spirit.

Take care that a friend's praise mislead you not in the direction of over estimation. Take care that an enemy's contempt deter you not from the course of wise policy.

Growth in the truth is increased acquaintance with what they know, and not changing from one view to another.

Received leaflets from a crotchitarian; there are all sorts of creatures in the entomological world—substance, shape, and motion; they have to be borne within a certain sense, for God made them; nevertheless, there is a right relation of things. We are at liberty to crush vipers' eggs.

The commandments of Christ are inconvenient for getting on in the present evil world. They were not given for this purpose, but for the purpose of training man for divine use in the world to come.

#### "NEW WORLD ORDER"

*Make sure of your parcel of these pamphlets.*

SEE PAGE 63

## "IN THE BEGINNING . . ."

I have followed with interest the various articles that have appeared under the heading: "In the beginning was the Logos," and would like to present a few thoughts in relation to the same subject. There is no doubt that the object of John's writing was to illustrate that Jesus was the Christ: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20-31). The miracles that Christ performed; the teaching He enunciated; His resurrection from the dead, were all witnesses to His Messiahship. But in addition to these great facts, John presents another one of almost equal importance. It is the testimony of God's purpose which was proclaimed "in the beginning" and found its culmination in the appearance of the Son of God in Israel.

I do not suppose that anybody would dispute that Jesus was the flesh and blood manifestation of that promised in Eden, nor that the covenant to Adam and Eve was the "logos" (word) of God, or, as one writer defined it, the Expression of His will.

It has been assumed that "the beginning" of John 1:1 refers to the "beginning of Jesus." But I feel that such an interpretation will bring with it almost insurmountable difficulties. For instance, we read in 14th verse that "the Logos was made flesh," and as the context shows conclusively to me that the Logos was in existence prior to being "made flesh," the adoption of the interpretation that the "Logos" was Jesus, would prove the pre-existence of the Son of God. To me, there is no doubt that "the beginning" referred to by John was one extending to the time when "The Logos" was made flesh. At this beginning Jesus

did not exist, except in promise—only the Logos, the testimony of the divine Will and Purpose existed as a witness to the One who should be. An intelligent Jew (of which there were but few in Jesus' day) would be cognizant of the promise made to Eve, Abraham and David, and would readily perceive the significance of John's statement that Jesus was the flesh and blood fulfillment of that Logos promised so long before, at the dawn of the history of the human race; at that "beginning" referred to in John 8:44.

John declares: "In the beginning was the Logos" (expression or scheme) and "the Logos was with the Theos." We can accept either "with" or "toward" as suggested in the April copy, for it is true that the Greek is rendered both "toward" and "with." "The Logos" or God's declaration of His purpose was both "toward" and "with" Him when He enunciated "in the beginning" in Eden.

"The Logos was God." In what sense are we to understand this statement? I apprehend, in the sense of representation. The system of religion as formulated by Deity not only proclaimed His purpose, but also drew men and women toward Him. It was His representation on earth. His purpose, as brother Clark has shown, was incorporated in the very Temple worship itself, and was entwined on the very curtains and was shown over the Mercy Seat. I refer, of course, to the Cherubim etc., which pointed forward to the future. The covenant in Eden, which was amplified to Abraham and David was the witness of God on earth. Belief in His word was belief in His person; rebellion against His word was rebellion against His authority. With the Psalmist we can exclaim: "Thy word is true from the beginning" (Ps. 119-

160), and, "I will worship toward thy holy temple, and praise thy name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name" (Ps. 138:2).

But it might be objected that John does not say, "The Logos represented God, but, rather, "the Logos was God," and as another of your correspondents have pointed out, "nobody's literal word is his literal self." But this illustrates a peculiarity often used by Inspiration. Jesus said: "This wine is my blood" (Mat. 26:28). This is not literally true, and we understand that He obviously means that the wine represented His blood. Again Paul declared: "That rock was Christ" (1 Cor. 10:4), obviously meaning that it represented Christ. So, in like manner, I believe the "Logos was God" in the sense of representation.

All things were made with the purpose of God in mind, and in this same purpose (Logos) was life, and the light of men.

In these early verses of John, I feel that the writer is explaining the statement of the Baptist. "He that cometh after me is preferred before me; for he was before me, and of His ful-

ness have we all received." With the idea of the divine Logos in mind—the purpose of God proclaimed from the beginning, we can understand these words of the forerunner of Jesus.

—H.M.

★

(Editorial Note: With the publication of the above, we will close the correspondence on this subject. We would direct the interested reader to earlier copies of "The Logos" wherein three methods of interpretation of this section of the Scripture is given. They are as follows:—1. That the Logos represented the Scheme of God which enunciated from the beginning, found its fulfillment in the person of Jesus. 2. That the Logos was Jesus, and the beginning referred to was the beginning of His history. 3. That the Logos is the Deity in the sense of being His Spirit, which "in the beginning" of Creation operated to "make all things;" and was the means whereby His purpose was delivered to man, and the means also whereby Deity manifested Himself in Jesus. We quote, in conclusion, the words of Paul: "Prove all things, hold fast to that which is right.")

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Those who complain, or are perplexed concerning the slaughter and suffering of what they term "innocent" people, do not speak from a knowledge either concerning their individual characters or God's estimation of their moral worth. See Isaiah, ch. 58:8.

His Words informs us that He not only inflicts punishment upon wicked and aggressive nations by the hands of other nations, but estimates all, whether innocent or respectable in sight of man and who are ignorant and faithless of His revealed purpose, as the wicked. Scripturally, there are only two classes—the righteous or upright, and the unrighteous or wicked.

Thus we see Hitler as the scourge of Europe, the home of Roman Catholicism; and how many know to what depths of immorality the so-called innocent people of these European countries have fallen. Take France, for example, as from one who knows, W. Somerset Maugham, "No one who has not lived in France can know how widespread was the corruption that existed in all classes of the population. There was a general decay of morality, an insane craving for pleasure and a cynical contempt for honor."

# The Christadelphian Treasury

## Section Seven—Concerning Christadelphian Life, Public and Private.

(Continued from Page 56)

### PRISON RATHER THAN MILITARY SERVICE.

I don't want to go to prison one little bit. I think it far better that we should be at liberty to carry on our glorious work in the Master's Name, and so possibly help to save others.

Still, if it be His will that so severe a test should be ours—well, we will not hesitate, though we do not desire it, and would rather have the "honour" of carrying on His work in liberty, than the honour of our liberty and possibly our usefulness being restrained.

### FORCES OF THE STATE.

"Where does the Bible forbid you to serve in the R.A.M. Corps, or any other non-combatant branch of the Army?" This question was usually put at all tribunals to those who claimed exemption for all form of military service on conscientious grounds. What is the Christadelphian's answer Here it is:—

"I am in covenant relationship with God in Christ (Psalm 50-5; Gal. 3, 16-17, 19), through his death (Rom. 15-8). I am therefore not my own, I am bought with a price. I must glorify God in my body (1 Cor. 6, 19-20), and offer my body a living sacrifice to God (Rom. 12-1). I cannot be a bond-servant to the King (1 Cor. 7-23), as I am already bound as a soldier to another King (2 Tim. 2-4). It is thus impossible for me to enter any branch of the Forces of the State in any capacity whatever without becoming a traitor to Christ, thereby treading under foot the Son of God, and counting the blood of the everlasting covenant (Heb. 13-20), by which I am separated from

the world and bound to God, an unholy thing" (Heb. 10-29).

This is the only position a faithful Christadelphian can adopt, and it will absolutely prevent him from wearing the uniform of any of the Forces of the State—Naval, Military, Aerial, Constabulary, or otherwise. It will also preclude his joining any organisation, membership of which hinders or hampers him in carrying out the terms of the "everlasting covenant," namely, "All that the Lord hath said we will do, and be obedient."—W. H. Trapp.

### MILITARY SERVICE.

In emphasising the clean and clear line of demarcation laid down in Brother Trapp's answer on "Forces of the State," we must not lose sight of the fact that at one time the brethren were very near upon being handed over to the Army and drafted into one of its many khaki-clothed corps. We mean there were a number of weaklings in our midst claiming to represent the Brotherhood, who, would have made the Government believe that the Christadelphians' only objection to military service was "the bearing of arms, or resisting force." We must not forget that ugly fact; for the desire to minimise the vast gulf between the true Brethren of Christ and the members of Papal and Protestant Christendom is not dead. In some quarters there are still a few who hanker after what they call commendable voluntary work in Red Cross Societies, Medical Corps, Special Constabulary, and the like. But, thank God, the vast bulk of the Brotherhood will "have none of it."

God blessed and crowned with success the inflexible attitude of the "London Standing Committee of Christadelphians," which attitude was endorsed by every British Ecclesia.—F. G. Jannaway.

### WHO SAYS MUNITIONS.

The one black spot in the case we had to lay before the British and Colonial Authorities in claiming Total Exemption from Military Service was the ugly fact that a few Christadelphians were engaged in, and reaping no small temporal advantage from, the making of implements of warfare—guns and rifles, shot and shell.

It was not only a black spot—a "fly in the ointment," as it were—but it was altogether wrong — absolutely wrong — and those who sought to justify it did the Brotherhood a great dis-service (which we are pleased to know they now realise; and, to their credit, acknowledge the wrong).

The fact that such work was causing the work of the Truth to be evilly spoken of, and our fair name, CHRISTADELPHIAN, to be blasphemed, added to the fact that over ninety-five per cent of the Household was against such work, ought to have made such workers change their employment.

We sincerely trust all Christadelphians even in times of peace, will avoid such an occupation.—F. G. Jannaway.

### ECCLESIAL STRIFE.

Turmoil in an Ecclesia is inexcusable. Let no one attempt to condone or minimise its wrongness. Turmoil is a sign that the wishes of God are being disregarded. God loves peacemakers, not sowers of discord (Mat. 5-9; Prov. 6-19).

Turmoil, however, does exist in certain ecclesias, and it behoves every right-minded brother to do his utmost to prevent its increase. How can this be done? Largely by good example

and faithful exhortation. In this let brethren of age and experiences be to the fore. Whether we be old or young, influential or non-influential, let each one of us, with a view to checking this seemingly growing evil, subject ourselves to a rigid self-examination. Let each ask himself (and let him demand an honest answer) such questions as: Am I a peace-maker, or a sower of discord Is it my wont to pour oil on troubled waters, or do I help forward strife? Do I ever stand by Scripture counsel, and seek to enforce it, be it friend or foe who is opposing it? Am I prepared to suffer hard speeches against myself rather than allow the meeting to be thrown into a state of turmoil?—A. T. Jannaway.

### DANGERS FROM FALSE BRETHREN.

The peril of false brethren is the hardest one to be endured by the saints, who having been called out by the Word of God unerring and wholly-inspired, for separation unto God from a passing world of sin find themselves still beset with trials.

There can be no joining in conversations which would weaken our stand upon this truth; it is fixed high above discussion.

Unequally yoking with an unbeliever in marriage is not rebuked, but defended by some. Let our trumpet-call be clear and definite for purity of faith and practice.

How easily a false brother will accuse one who has been elected to serve in an Ecclesia of having "an axe to grind" rather than by love strengthening his hands. Let every member of Christ see their own Ecclesia is alive to right doctrine and actions. It is enough that the Apostasy hands over its conscience to the keeping of its leaders.—B.R.W.



## MEDITATIONS

### HOW HERESY GROWS.

"The doctrine of Christ's reign upon earth was at first treated as a divine allegory, was considered by degrees as a doubtful and useless opinion, and was, at length, rejected as the absurd invention of heresy and fanaticism." Thus wrote Gibbon the historian. How pregnant are his words with instruction for us. They exhibit the unchanging character of human nature towards the revelation of God. Let us note the stealthy encroachments of error. The Truth is first reduced to allegory, then considered doubtful and useless, and, finally, cast aside as an "absurd invention." Let us be on the alert against this insidious tendency of the flesh. Bible history has received the same treatment as Bible doctrine. In Apostolic days Bible history was received as history, the early fathers changed it into allegory, and the time has come when men hesitate not to pronounce a large portion of it mere fable. The Bible is divine. That it is partly true and partly false is God-dishonouring and taught by the latter-day Scribes and Pharisees.

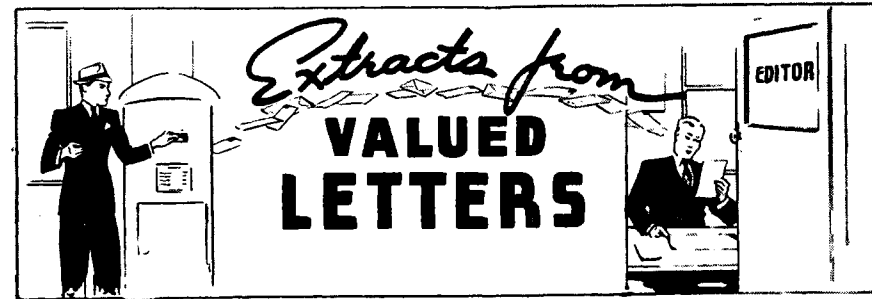
### PAUL AND THE SCRIPTURES.

If Paul were more faithfully followed there would be less hesitancy in accepting the infallibility of the Scriptures. "I confess," said the apostle to Felix, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets" (Acts 24-14). The same thought arises out of Paul's statement to Agrippa: "I continue unto this day witnessing both to small and great saving none other things than those which

Moses and the prophets did say should come" (26-22). Deluded, indeed, must the man be who affirms that when Paul said "ALL THINGS" and "NONE OTHER THINGS" he did not mean what he said. And that when he appealed to Moses and the prophets, he did not appeal to them as an unerring authority! Yet how many today endorse this indefensible position. If Paul is worth following, let us follow him wholly. Let us contend, as he did, that the scriptures are "the Oracles of God" (Rom. 3-2), and are all profitable (2 Tim. 3, 15-16). Paul was not double-minded—with him it was not an attitude of yea and nay.

### AN UNWORTHY THOUGHT.

"Had I the time, the ability, and the money of some, what would I not do for the Truth!" This is a statement best left unaided. It is a boast—a seeking credit for unshown merit. For aught we know we might do much less than the ones we criticise. Instead of bragging, it is better to turn our thoughts to matters practical. What are we doing for the Truth with what we do possess? Could we not do a wee bit more? That is the question to which to pin ourselves when inclined to fly off into the regions of speculation. It is what we do and not what we think we would do, that will count in the day of judgment. To make ourselves feel good by dwelling on the real or supposed shortcomings of others is not a laudable exercise. It is a common failing, but none the less a very hurtful one. Self-elevation will reckon as nothing, and less than nothing, when the time comes for our life's account to be made up.—A.T.J.



## READER'S FORUM

### "A NEW WORLD ORDER."

Just a note to let you know that we have received the booklets "A New World Order" as ordered from you recently, and we thank you for forwarding them. Our prayer now is, as I know it is yours also, that the Lord may abundantly bless their going forth, to the end that someone, or some, may not only have their interest quickened, but may be shown the true way to life, and may appropriate the clear understanding of Christ's return, and the establishment of HIS empire here. As you say, we are to but 'plough in hope,' and we look forward to God to give the increase, and we here are confident that the Lord of the Harvest will surely accomplish that which He desires.—New South Wales.

### JAPAN AND RUSSIA.

I liked your article on Japan in prophecy. One can easily picture Japan becoming associated with Russia after this. Economic reasons will compel her to look to Russia for, I believe when the war is over there will be a great move with Britain and America and their colonies to bring about a policy of Preferential Trade, and so strengthen their Empires. I cannot see how America will be able to dis-associate herself from Britain in the future. Thus what the Doctor saw in prophecy, we see today as a possibility, or what I

might say, a certainty. Russia did a great deal before the war in bolstering up China's currency. She is looking to China also, so that we can expect to see this country as an ally of Russia later.—Queensland.

### "WELL DONE, GOOD AND FAITHFUL SERVANT."

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord."—Mat. 25-21.

Scriptural Christianity is not so much the seeking after eternal life, or of a place in the Kingdom, as that our works should be the upshot of divine love, and our lives a manifestation of the truth. The blessings of God are upon those who, wishing for someone dearly beloved, or desiring after those things with which it is not expedient that they should associate, leave all, and go follow in the steps of their Lord and Master. The love of God toward us was so clearly confirmed by the offering up of Jesus the Christ as the propitiation for our sins, that we—being unworthy of a reward, deserving no recognition, and without a full realisation of the free gift of God in its entirety—fight on unto the coming of the Lord, when our hearts aflame with love beyond all earthly conceptions, we shall hear His "Well done, good and faithful servant."

**THE "JOY SET BEFORE US."**

We must never lose sight of the fact that the death and resurrection of Christ made the way open for us to gain eternal life, and it is the joy that is thus set before us that causes us to respond to the divine love. Paul expresses it as: "Looking unto Jesus the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12-2).

Let us endeavour, by prayer and study, to conceive even more brightly that "joy set before us" and we will respond with greater zeal to the service of God and the obedience to His commands.

**"ZIONIST HERALD" ARTICLE APPRECIATED.**

Just a line or two to cover the enclosure of another year's subscription. We have pleasure in congratulating you on the conduct of the Logos, and the general tone thereof, which cannot fail to help and strengthen all who read it with care. Particularly, too, is it a pleasure to see the works of the Truth advertised, and the works of its pioneers revived for all to read. It seems invidious to mention any particular feature where all are of a high level, but we would like to add our tribute to the Zionist Herald pages, and hope that this feature will be continued. Our hope is inextricably bound up with "Elpis Israel." (Hope of Israel). May this soon be realised. We might add

that we have sent a contribution (and hope to send more) to the Melbourne Youth Alizah Movement for the help of Jewish children being delivered from the "iron furnace" of Europe. It was interesting to learn from the secretary that she was well acquainted with Christadelphian liberality both in Melbourne and Adelaide. You will have noticed that this matter of Jewish children was mentioned in the last "Christadelphian". The fact of there being such an intense Jewish persecution seems to indicate that Israel's night is far spent and the day nigh breaking, but we know that her troubles will not be ended until her Messiah returns in power; until, indeed, the heart of stone is replaced by an heart of flesh. We confidently anticipate a renewal of Jewish persecution in Russia before Armageddon takes place, as "the Assyrian" is not likely to be behind Hitler in his treatment of God's chosen people before the end comes. No doubt we are all watching Russia, today, and noting how little real unity there is between the Allies—of which the present conference, and its discussion over Mr. Stalin's invitation, or lack of it, is very eloquent, and all the elements for trouble between the British Lion and the Russian Bear are already in existence, ready to be called upon in God's good time, who still ruleth in the Kingdoms of men.

May His beloved Son soon be sitting on the throne of His father David, and may we all be found among His people at that day.—Victoria.

The kingdoms of this world which men so mightily strive after here to enjoy shall be come; the kingdoms of our Lord and his Christ (Rev. ch. 11, 4-5). Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that at the time appointed of the Father he shall come again in power and great glory, and will, according to the Scriptures, reign on the throne of his Father David on Mt. Zion in Jerusalem for ever. In which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls. Where the Lord is they shall be also.

**EDITORIAL NOTES****INFORMATION WANTED!**

From E. Pitt, of Victoria, we have received two printed circulars entitled: "An Invitation" and "Information Wanted!" The former commences with the preamble: "The matters herein referred to (except Section 4, items 1, 2, and 5) are taught in the "S.S. Instructor," "Christendom Astray," "Declaration," "Logos," "Shield," "Index Rerum," "Coming Advent of Jesus," and other publications which are offered as "explanations" of the Bible; and you say you do not believe in violence!

Among the things we are invited to show is that our God is a God who does not use Famine, fire, flood, pestilence, etc., as a punishment on the nations; that He did not destroy the race at the flood with the exception of 8 persons; that He will not grant power over our enemies at the manifestation of Jesus Christ.

These things (among some others of like nature) are said to be taught in "Christendom Astray," "The Logos," and other publications, and, apparently, are not believed in by the compiler of "Information Wanted" (is this a genuine invitation?). But in opposing the teaching of these books, Mr. Pitt, is only going half the distance. If the books enumerated in the preamble did not exist the Bible would, and as the divine Word of God distinctly teaches that God does use Famine, fire, flood and pestilence as a punishment on the nations, that He did destroy the race at the flood with the exception of 8 persons, that He will grant power over our enemies at the manifestation of Jesus Christ, Mr. Pitt wrestles not with "Christendom Astray" or with "The Logos," but with God and His Word, and Christ has declared this Word to be a rock which shall grind into powder any who thrust

themselves against it.

There are two sides to God's character. He is a God of Love, but He is also a God of Justice and of War. In our weakness, and our pettiness, we may not be able to approximate His greatness, or appreciate the Justice or the Motives of His actions. We are very much like children who whimper when punished; who cannot see the justice of the punishment. Our comprehension is very limited and often blinded, and whilst we realise that it is our sorrowful duty to punish our children if they have proved themselves disobedient, there are apparently some who feel that Deity is exceeding His prerogative if He does likewise. This seems to be the reasoning of Mr. Pitt in the circulars before us. We may be wrong, and sincerely hope we are. God willing, we will present some thoughts on this subject in our next issue.

**VISITS TO THE COUNTRY.**

As is customary, the "Elpis Israel" Cottage Meetings in Adelaide have, during the past four weeks, conducted several trips to those in isolation. Meetings have been held at the following places, Terowie, Mt. Bryon, Uraidla, Cherry Gardens and Wattle Flat. The meeting at Uraidla was particularly fine, when some twenty members gathered together to consider the things of the Truth. Brother F. Cobbletick was Chairman, Brother A. Cobbletick gave the ten-minute Talk, and the Study was led by Brother G. Brumby. It is most refreshing to experience the great interest evinced by brethren and sisters in isolation, in the Hope of Israel. All sense of time is forgotten and conversation upon the various phases of the Truth is continued into the early hours

of the morning. It is interesting to compute that by the end of the year, over 2,000 miles will have been traversed by brethren visiting those of like precious faith in isolation on behalf of the "Eli-pis Israel" Cottage Meetings.

#### "EUREKA" IN 5 VOLS.

These sets are again available, a further supply having come to hand. The price is 36/6 plus postage, and payment can be made outright, or on the subscription basis. We would welcome enquiries for this invaluable work.

#### "THE CHRISTADELPHIAN," Edited by Brother Robert Roberts.

A reader wishes to purchase copies of this periodical edited by Brother Roberts. All offers and price can be made to this office.

#### SIN AND THE SACRIFICE OF CHRIST, by Bro. H. Milverton.

This little work clearly presents the truth concerning this important subject. We have been issued with a small supply, and a copy may be received gratis from this office on application.

#### THE WORLD'S "BEST SELLER."

In spite of the general irreligiousness of the masses, the Bible still remains a "best seller." The "Advertiser" reports:

"In countries ravaged by war and oppressed by religious and other tyranny, Bible packmen were still at work. 38,000 Bibles were sold in Czechoslovakia during the first 8 months when stocks ran down, and the Slovak Bible had to be reprinted. In Paris, the Germans closed the Bible Society Depot, but the sales continued. During 1942 131,000 copies were sold in Portugal; 62,000 in Finland, 179,000 in South Africa, with 10,000 more in Natal and Zululand. In India and Ceylon the circulation amounted to 758,000 copies, whilst 227,000 were sold in the Commonwealth.

#### BRITAIN AND RUSSIA.

Although they are at present Allies, Scripture indicates that eventually these two nations will be found as enemies. We are living in times when the nations are as "iron and clay," and thus, "cannot cleave together." Evidences of a coming rift are today evident, and from America comes the following report:

"Moscow statements about the post-war treatment of Germany are at variance with the desire of London and Washington to "sterilise" German militarism."

#### A PRISONER IN THE VATICAN.

At the epoch of its destruction by Christ and the Saints, the Papacy is represented as saying: "I sit a queen and am no widow, and shall see no sorrow." (Rev. 18-7). This indicates that prior to making this statement the opposite appertains, as it does today. Archbishop Spellman, of New York, declared:

"The Pope's position is most difficult. He is a prisoner and not free to communicate with his archbishops throughout the world. We have no positive or concrete way of helping him."

#### RUSSIA'S FUTURE.

The prophecies of Daniel, Ezekiel, Revelation, etc., revive the question of Russia, and indications of it are not wanting in the Press, the Adelaide "News" reports that:

"The establishment of a Free German Committee in Moscow, the unilateral action in breaking relations with the Polish Government in London, plus strong support of the Yugo-slav partisans, and outspoken criticism of the Yugo-slav Government in London—which Britain and America favour—all point to preparation of a second policy to be put into operation if it becomes clear to Stalin that the Allies are not prepared to go along with him."

Ezekiel says: "He shall think anvil thought."—Editor.

## QUESTION ANSWERED

# CONCERNING OUR ENEMIES

A sister asks our opinion on the command: "Love your enemies." She has in mind particularly the Japanese, and finds it difficult to manifest any affection towards those who perpetrate such atrocities as are reported to be committed by this nation.

The sense in which we are to "love our enemies" is not by professing an affection for them which we do not feel, but by refusing to allow that enmity to engender in us any evil spirit of reciprocation for harm committed. For instance, because the Japanese commit atrocities (and we must bear in mind that the Japanese are the nation's enemies, rather than ours) that is no reason for others to perpetuate them; because our personal enemy may slander us behind our back, or may commit some harm against us, we are not to retaliate in the same spirit. On the contrary we are told to overcome our prejudice to the extent of doing unto our enemy, even as we would like him to do unto us" (Luke 6-31). Christ said: "If ye love them which love you, what thank have ye? for sinners also love those that love them; and if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. But love ye your enemies, "And if it be asked how we should do this, He continues: "and do good, and lend hoping for nothing again, and your reward will be great" (Luke 6, 32-35).

Justice may be our plea for harming our enemy, but the Scriptures inculcate a higher principle of action than justice, and displaces this quality to the nobler claims of mercy. The poet was true when he wrote: "In the course of justice, none of us would see salvation" for it is only through the mercy

(love) of God that the way is made open to us to become participants in the glories of the future. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5-8). "You that were enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1-21). It is the example that God has here established that we are asked to emulate when exhorted to "love our enemies." Christ makes this plain: "He (God) is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful."

The principle involved is not one of condoning a man in his evil, or of compromising the truth to the false claims of sentimentality. An heretic we are told to reject (Titus 3, 10-11), but of our enemies, Paul declares: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, "Vengeance is mine, I will repay, saith the Lord." Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12, 19-21). Our good actions towards those who do not deserve them, illustrate the fact that "we have been with Jesus and have learnt of Him."

As to the atrocities that are being continually reported (and contradicted) by the Press, we have nothing but abhorrence for a nation that perpetuates them, and, if reports are correct, these atrocities cannot be limited to the Japanese. In time of war, the violent inevitably rise to the surface, and amid the wanton destruction of cities, wholesale slaughter of men, women and children, and general violence, atrocities are bound to occur. Not that this

excuses the practice of such, it merely denotes the reason, but at the same time a whole nation should not be condemned for the actions of a few. "The whole world" we must remember, "lieth in wickedness" although some sections of it appear more sunken in it than others. The liberty of religious expression, found under the British flag, is a great privilege in this age of intolerance.

But in spite of the fact that we are told to do good to those who spitefully use us, and even to the unthankful and the unholy, hatred also has its place in the things of the Truth. It is one of the characteristics of those who shall "abide in the Lord's tabernacle" that in their eyes, "a vile person is condemned" (Ps. 15-4). David said: "I have hated the congregation of evil doers" (Ps. 26-5). "Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with a perfect hatred; I count them mine enemies" (Ps. 139, 21-23)—thus declared the "man after God's own heart."

Christ commended the Ephesian Ecclesia for its hatred of the enemies of the Truth. (And we would commend the reading of the seven messages to the Ecclesias of Asia found in the 2nd and 3rd chapters of Revelation for those who believe that hatred has no place in the things of the truth.) To the Ephesians Christ declared: "Thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2-6). Some would discriminate between a man and his deeds and state that whilst they hated the deeds they loved the persons of those that perpetuated them. But this is only a sentimental fancy pleasing to the vanity of some who maintain an unscriptural "toleration at all costs." It is a contradiction in terms to say we love one whose deeds we hate, for it is only by "their fruits we know them," and as Christ taught, "from a good tree one does not receive evil fruit." Thus in

commendation Christ speaks to the Ephesians: "I know how thou canst not bear them that are evil." (Rev. 2, 2-6). There is no discrimination here between a man and his deeds; on the contrary it was because of their deeds that the Ephesians rejected the persons of the false apostles.

In contrast to his commendation of the Ephesians, Christ condemned the disciples of Pergamos for tolerating those who "hold the doctrine of Balaam" and for "them that hold the doctrine of the Nicolaitanes, which things I hate." He warned them to "repent" of this toleration, or "else I will fight against thee" (Rev. 3, 14-16).

Both love and hate have thus their place in the affections of the Truth. Indeed, without the one, the other will be absent, and the more intensely a person loves the Truth, so with the greater degree will he hate that which opposes or hinders it. Nevertheless, in this opposition will be found no bitterness, nor envy, nor any of those evils commonly associated with hatred. Sorrow, more than anything else, will dominate it, and the opposition it will engender will be manifested in love, and with the ideal of reclaiming rather than rejecting, and it will only be "after much exhortation," and effort, that such an attitude as characterised the Ephesian Ecclesia will be adopted. Thus this opposition, or enmity, or hatred, or whatever word we are to use, will be subordinated along Scriptural lines, and to divine commands. It will never swamp, but only increase our love for the Truth and its adherents. Kindness and firmness are two of its greatest characteristics, and personal spite and enmity, or the spirit of retaliation, will be always rigidly suppressed.

From the above it will be seen that we are not expected to have an effect for those whose deeds are evil, but we are always, expected to do good to all "especially unto them who are of the household of faith" (Gal. 6-10).

# THE LOGOS

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### THOUGHT FOR THE TIMES

## MY JEWELS

The wonders wrought by the sword of Joshua tell us of the great destruction that is coming on all the world in the great day of Jehovah's wrath when they shall drink of the wine of the fierceness of the wrath of God, poured out without mixture. The remembrance will help us to make use of this time of tranquility, in preparing to meet God, to which the world around are all indifferent. Then we see Israel disobedient in the land, making affiance with the strange people of the land, and exciting God's displeasure; and we think of the command addressed to us in the Gospel: "Come out from among them, and be ye separate, and I will receive you." "Pass the time of your sojourning here in fear." "We have no continuing city; we seek one to come." With these precepts in our minds, we are emboldened to be steadfast in this policy of consecration, undeterred by the disapprobation of unwise friends, or the calumnies and condemnations of such as speak evil of the things they understand not. We see Israel disobedient to the prophets in their generations, and we are reminded of our own times when the command of Christ, promulgated to the Gentiles, to repent and turn unto God, is set at nought as a myth and a vanity. But we remember that there was a remnant in Israel who "feared the Lord and thought upon His Name;" and we remember that God has said of them: "They shall be mine in the day when I make up My jewels; and I will spare them as a father spareth his own son that serveth him." When we think of this, we are encouraged to pursue a similarly unpopular course, adhering to the narrow way, "denying all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for the blessed hope," and enduring the contradiction of sinners. We see the prophets themselves subject to evil in their day and generation, "destitute, tormented, and afflicted, wandering in sheepskins and goatskins, in dens and caves of the earth, of whom the world was not worthy" and we think of James' exhortation: "Take my brethren, the prophets, for an example of suffering affliction, and patience."—R.R.



*The*  
**LOGOS**  
PUBLISHED MONTHLY

*"Blessed are they  
who hear the logos (word) of God and keep it..."*

No. Four                      December, 1943                      Vol. Ten

A MONTHLY PUBLICATION DEVOTED TO THE  
PROPAGATION OF PROVED BIBLICAL TRUTHS  
ENUMERATED IN THE WORKS OF DR. THOMAS  
AND ROBERT ROBERTS.

**WISDOM IS THE PRINCIPAL THING; THEREFORE  
GET WISDOM.**

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CLASSES OF AUSTRALIA.



Edited by H. P. Mansfield.

Subscription: Five Shillings per annum.

All Communications to be forwarded to the Editor.  
62 Denman Terrace, Mitcham Estate, S.A.

(Registered at the G.P.O., Melbourne, for transmission by post  
as a Periodical).

The Name of the Lord is a strong tower; the righteous run  
into it and are safe.

# FAITH AND WORKS

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Let those who have "become obedient to THE faith" remember that baptism into the one hope of the calling to the Kingdom and Glory promised is but the first step to immortality. Henceforth they serve manna at the peril of their lives: Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only." It is these post baptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years.

—Dr. THOMAS

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## OUR POLICY

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Is to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the Saints" (Jude 34). In accordance with this ideal, we preach peace to those holding the truth in its purity, but are definitely against the condoner of false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Pro. 19, 27; 1 Tim. 6, 3-5). "The Logos" therefore, will not lend support to the publication of erroneous teaching now current, viz., Partial Inspiration, Non-resurrectional Responsibility of the Enlightened, Immortal Emergence, Unscriptural Teaching of the Sacrifice of Christ, and the Present Possession of the Scriptural "Aionian Zoe" (Eternal Life).

"Take Heed to Thyself and unto the Doctrine."

Prove all things — Hold fast to that which is Good.

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### THOUGHT FOR THE TIMES

## MY JEWELS

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# Why I Believe With All My Heart

By Dr. John Thomas

I believe, with all my heart and mind, in the existence of the God of Abraham, Israel, and the Christians. My faith in God is not credulity. I do not assent to His existence because all the world assents, or because it has been the belief of all generations past, or because there is anything in man immortal or divine. None of these reasons would be sufficient to superinduce faith in my mind. All the world assents to many absurdities, and sanctions a multitude of crudities, which shock and nauseate common sense and reason. The belief of the moderns, based upon the pretended "wisdom of our ancestors," is just as likely to be true and genuine, as the belief of an adult founded upon the puerilities of childhood. No, I have learned to put away childish things, baubles that amuse and bewilder the men and women—the children of a larger growth—who make up the world at this era of the apostasy. THE TRUTH HAS MADE ME FREE and given me courage, in the face of friends and foes, of wealth and power, of popular influence and authority, to prove, try, or examine all things, and to hold fast that which commends itself by the power of divine testimony. I choose to think for myself, to read for myself, and to judge for myself; and be the proponent who may be, whether "great, good, or learned," in the estimation of the Church or world, I claim the inalienable right of receiving his doctrine only so far as it is sustained in my own judgment by Scripture and reason. We ought to take nothing for granted. It is the most dangerous thing imaginable. Hence the ex-

cellency of the apostle's exhortation, "Prove all things." I fear not, then, to enquire into the divine Existence, the immortality of the soul, the merits of popular religions, or the divine calling and sending of the pretended ambassadors of Christ. These, though veiled with a mantle, consecrated by the learning and philosophy of ages past, and pronounced too sacred for vulgar scrutiny, are nevertheless legitimate topics of examination and discussion, and well deserving the unsophisticated labours of all who would be the subjects of a pure and enlightened faith. The priests of anti-Christ have too long monopolised the instruction of the world, and now you behold to what they have reduced it. They have brought it to the verge of Atheism, having made the existence of the Divine Being to rest on the reception or rejection of plato's dogmas concerning the human soul. My friends, I do not belong to their order. I am what they term " a layman"—that is, one of the people. It is one of yourselves, then, that would direct you into the way of truth, not into the belief of his opinions, but into the belief of the doctrine of Christ and his apostles. You have the Scriptures in your possession. It is to them I would beseech you to have recourse for divine instruction.

I believe that God is eternal, because He has declared Himself to be so; and I believe His declaration to be true, because the power of an Eternal One is writ on all creation. The mode of the Divine Existence is incomprehensible to us of finite faculties. We cannot conceive of a period when a being had no beginning; but



inasmuch as One who has never been known to testify falsely, has informed us that He is without beginning of days, we may believe Him without credulity.

But if He has never spoken a word to us, there is evidence sufficient of His existence to produce belief, although we may know nothing of the constitution of our own nature. The sun, moon, stars, and constellation of the heaven,

"Declare the glory of God:

The firmament shows forth the work of His hands,

Day uttereth instruction to day,  
And night showeth knowledge to night.

They have no speech, nor language,

And their voice is not heard;

Yet their sound (or testimony) goeth forth to all the earth,

And their words to the end of the world."

When I contemplate these heavens, and trace the ruling lights of day and night in their courses; when I reflect on their gravity, magnitude, and distances; when I consider the mutual dependence and harmony of their motion, and when I attempt to penetrate, as it were, to the confines of immensity, and to calculate the sun of the material masses it contains, I am lost in amazement at the power of that being who could organise, launch forth, and sustain for **myriads** of ages in one undeviating career so vast a system of globes. Equally amazed am I, when I turn from the contemplation of the celestial manifestations of His eternal superhumanity, to that of His terrestrial displays. Here the vegetable, animal, and mineral kingdoms teem with evidence of His "eternal power and divinity." The dry land and sea, with their swarming population, all display the hand that made them. Therefore I believe that all these things had a

Creator, and that He was, like the power he displayed, eternal and superhuman or divine. These things the Apostle says, "are very evident;" hence he concludes that the idolatrous Gentiles were inexcusable for worshipping such vanities as idols; and therefore, the consigning them over to eternal death, the wages of the sin of those who died under these times of ignorance, was just.

But we may contemplate for ever the works of nature, and yet be unenlightened as to the moral attributes of God. We see nothing in the face of the heavenly orbs, or on the mountains, rivers, vales, and plains of earth, which reveal to us that the eternal God is a jealous God, long

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suffering, merciful, and so forth. On the contrary, we see iniquity and crime on every side, and we observe that all living things appear to be under the law, which exposes them to the risk of all being a prey to violence in their turn; to eat and to be eaten would seem to be the law of nature; and man, the great destroyer, is himself consumed by worms. To believe in the existence of a just, merciful, and gracious—as well as in an eternal and divine Being, we must acquaint ourselves with His image. And this image Paul declares Jesus to be; and adds, that he is the exact

representation of the character of God. Now you know the relation which a statue bears to its original; if it be well executed, it is an exact representation of the man to whose honour it is erected. By studying the image, or portrait in stone or on canvas, you become acquainted with certain attributes of the original, although you never beheld him face to face. Just such an one then, is the relation which obtains between Jesus the image, and God the original. If you would know God, you must cultivate an acquaintance with His Son; for the light of the knowledge of His glory shines from the face of Jesus Christ. This personage was the most

amiable and excellent of the sons of men. He was righteous, merciful, holy and long-suffering, and full of goodness and truth. These attributes shone forth in all the actions of his life. The evidence, then, of God's existence is the abounding testimony of His word and works. Hence, the belief of His being does not rest upon a solitary, insulated, and disputed text, like that of the "immortality of the soul," but on the height and depth, length and breadth, of universal creation. This is the foundation of my belief in the being of a God. Judge you, therefore, between me and my opponent.

## The Broken Harp Of Judah

(The following words are inscribed at the gate of the Jewish Cemetery in Glasgow, Scotland.—Editor)

Oh! weep for those that weep by Babel's stream,  
Whose shrines are desolate, whose land is a dream;  
Weep for the harp of Judah's broken shell;  
Mourn where their God hath dwelt, the Godless dwell!

And where shall Israel lave their bleeding feet?  
And when shall Zion's song again seem sweet?  
And Judah's melody once more rejoice  
The hearts that leap'd before its heavenly voice?

Tribes of the wandering foot and weary breast,  
How shall we flee away and be at rest!  
The wild dove hath her nest, and fox his cave,  
Mankind their country, Israel but the grave!

—Byron.

We take this opportunity of conveying to our readers the season's greetings, and exhort one and all to continue to hope and pray for that happy day when war shall be no more and God will be all in all.



FACTS AND FIGURES CONCERNING THE REDEMPTION  
OF THE JEWISH PEOPLE AND ITS LAND . . . . .

Conducted by The Lamplighter

# The Problem of Palestine

## Protest Against Immigration Limits

Jewish circles in Australia have been somewhat divided of recent months regarding the attitude of Britain towards the re-opening of the gates of Palestine for the refuge of the persecuted Jews of Europe. A recent letter published in the Melbourne "Age" from the pen of Sir Isaac Isaacs points out that pressure upon the British Government at this juncture was quite untimely. Even under the terms of the Balfour declaration, the idea of registering a protest against immigration restrictions was "playing with dynamite," he wrote.

A representative of the Logos was in attendance at an overflow meeting at the Melbourne Town Hall on Monday evening, November 15th, when an emphatic protest against the White Paper restrictions on Jewish immigration to Palestine was registered. The meeting was organised by the Jewish Youth Council.

The atmosphere was one of a dignified attitude combined with resolute determination both on the part of the speakers and their enraptured listeners against the infamous document

which debars the nation of Israel's right to its homeland—Eretz Israel.

Mr. Maurice Blackburn, who presided, said that the White Paper deprived the Jewish people of a sanctuary and refuge for their persecuted masses.

Mr. J. V. Barry, K.C., referred, critically, to the letter written by Sir Isaac Isaacs. He said that, whilst he respected the writer, he felt that Sir Isaac had made a grievous error. Mr. Barry said that the White Paper of 1939 departed from what was intended by the Balfour Declaration and the Mandate into which the declaration was merged.

Other speakers — some Jewish — referred similarly to Jewry's plight in occupied Europe, and the necessity of removing the Palestinian immigration restrictions. The tone of sincerity and deep feeling with which they voiced their protests added to this memorable and unique gathering.

A resolution was carried protesting against the continuation of the policy of "racial and religious discrimination against Jews contained in the 1939 Palestine White Paper," which it de-

scribed as a violation of the rights accorded to the Jewish people under the mandate for Palestine. It urged that the gates of Palestine be immediately opened to Jewish immigration so that the Jewish victims of Fascism could rehabilitate their lives in the freedom of the Holy Land, and utilise the uncultivated and unoccupied lands for Jewish colonisation. The resolution sought the aid of the Federal Government in an effort to see that justice was done to the Jewish people.

#### FURTHER DISSIDENT VIEWS.

Following the wide publication of the results of the meeting, a spate of correspondence appeared in the Melbourne Press, dissenting and affirming the decisions. The majority of correspondents, however, favored the views of the meeting, and the following letter amply voices the attitude of the great majority:—

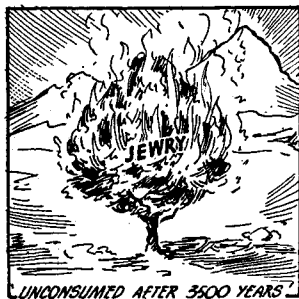
"Most Jews, while yielding to none in their loyalty and patriotism, do feel that Jewish creativeness can express itself best only in a homeland of its own. Together with this sentiment is the immense problem of the tortured remnants of European Jewry who seek a new life in a new home. For them Palestine presents itself as the country most suited for Jewish settlement, geographically, economically and spiritually.

Jewish communities all over the English-speaking world have been urging the British Government to open the gate of Palestine to those Jews who can escape from Hitlerite Europe. The American Jewish conference, representing over 2,000,000 Jews, recently passed a resolution almost identical with that passed at the Town Hall on Monday night, asking for the abrogation of the White Paper. Of 500 delegates, only four dissented. No one disputes Mr. Michaelis' right to his dissentient views. It is, however, fair to ask that the fate of the Jewish

national home should not be decided by those Jews, speaking for a very small minority, who do not recognise the spiritual role of Zion, or the over-riding needs, which Palestine can best satisfy, of millions of Jews in Nazi-dominated countries."—DAVID TABOR (Melbourne University).

#### LAMPLIGHTER'S COMMENTS.

It is interesting to note a definite theme underlying the views expressed at the Melbourne Zionist Meeting and in the Melbourne Press. The same the independence of the King of the resolution was unanimously carried at the Zionist Conference held in Sydney last year, and attended by representatives of every State and New Zealand. The Scriptures refer to two phases of Jewish history, and these are concisely referred to in the pages of "New World Order" (Adelaide, 1943). The one concerns Israel's persecution and the other to Jewry's emancipation, which latter includes



the return of the Jews to their national home. A picture of a burning bush that denies all attempts at quelling (similar to that revealed to Moses) is indicative of Israel's history. Whilst under continual persecution all attempts to annihilate have and will fail. This persecution will materially assist in the fulfilment of Jeremiah's prophecy: "Behold, I will send for many fishers, saith the Lord, and they

shall fish them; and after I shall send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." I say, again, and most emphatically, that the sincere student is thrilled with the similarity of the prophetic word with particular regard to the hope of Israel (Elpis Israel).

(The views of our readers are invited.)

**WEIZMANN APPROVED AS SPOKESMAN.**

LONDON. (J.T.A.)—At a rally of the British Mizrahi Organisation to celebrate Balfour Day, the Chief Rabbi, Dr. J. H. Hertz, said that we are satisfied to have Dr. Weizmann as our spokesman, others pushing themselves forward as spokesmen for Jewry are cowardly and disloyal. In demanding justice for the Jews we must make sure that it is made by the proper spokesmen of World Jewry.

★  
**Jewish Refugee Childrens' Fund**

★  
The following letter has been received from the Editor of the "Ivrich":  
Dear Mr. Harris,

I have received your letter and the wonderful contribution from the readers of "The Logos" for the WIZO Youth Aliyah Appeal, which is for the rescue and support of children rescued from the Nazi monsters.

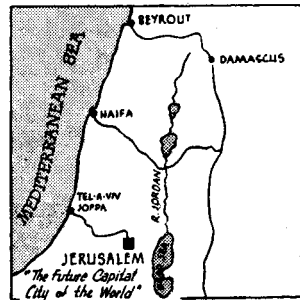
I cannot adequately express our deep gratitude to your members for their faith, their prayers, and their sympathy. I can but pray that the Almighty will bless you all for your loving kindness to these martyred people.

You will be interested to know that I have published your letter fully in the "Ivrich" now in print, I am sure that all readers will feel deeply grateful to you good friends.

Kindly convey to your readers of "Logos" our profound appreciation and warm regard.

With Zion's greetings,  
Yours very sincerely,

Rieke Cohen, President WIZO.  
(Women's International Zionist Organisation)



**FUND NOW STANDS AS FOLLOWS:**

Amount previously acknowledged .. .. .	£25 13 0
J.S. (S.A.) .. .. .	1 0 0
C. & L.O. (S.A.) .. .. .	2 0 0
H.S. (Vic.) .. .. .	1 0 0
P.P. (S.A.) .. .. .	1 0 0
A Bro. and Sis. (S.A.) .. .. .	2 0 0
"Elpis Israel" (S.A.) .. .. .	5 0 0
A Brother (S.A.) .. .. .	5 0 0
A Brother in Jesus (S.A.) .. .. .	5 0 0
E.B.M. (Vic.) .. .. .	0 12 6
"Non-Christadelphian" (S.A.) .. .. .	2 0 0
B.M. (S.A.) .. .. .	1 0 0
J.O. (N.S.W.) .. .. .	1 0 0
J.C. (S.A.) .. .. .	0 5 0
A Sister (W.A.) .. .. .	0 2 9
Lover of Zion (S.A.) .. .. .	1 0 0
E.J. (S.A.) .. .. .	0 10 0
K.P. (S.A.) .. .. .	0 5 0
Bro. R. (S.A.) .. .. .	0 10 0
A Sister (S.A.) .. .. .	1 0 0
F.R. (S.A.) .. .. .	5 0 0
Sis. N. (S.A.) .. .. .	1 0 0

L.T. (S.A.) .. .. .	1	16	9
A Sister (S.A.) .. .. .	1	0	0
Anon. (S.A.) .. .. .	1	0	0
P.T. (S.A.) .. .. .	0	10	0
"Elpis Israel" .. .. .	2	0	0
"Elpis Israel" .. .. .	1	0	0
Wattle Flat Ecclesia (2nd Donation) .. .. .	0	8	0
A Sister (Vic.) .. .. .	3	0	0
A Sister .. .. .	1	0	0
Norwood Elpis Israel Class	6	10	0
"The Logos" .. .. .	20	0	0
	<hr/>		
	£100	3	0
	<hr/>		

We have forwarded a further £100 to this fund, and we feel sure this will be met in the same manner as the previous amount. We thank all those who have so bountifully given of that which their Heavenly Father has blessed them. Contributions to this fund can be made to the Editor or Bro. Harris, Box 631E, G.P.O., Adelaide, S.A. The following letter has been sent to "The Ivriah":

The Editor,  
"Ivriah" Journal.

Dear Mrs. Cohen,  
Enclosed please find a further donation of £100 from the readers of "The Logos" for the "Wizo Youth Aliyah Appeal for Refugee Children." As with the previous donation, we ask that you accept it as a genuine token of our confidence in the future of Israel. It comes from Lovers of Zion in different parts of Australia whose hope is stirred, and whose feelings of sympathy are touched by the terrible conditions suffered by your people. At the same time, we realise that money can only assist the few, the vast bulk of Jewry in Europe continue to suffer from the scourge of Nazism. Lasting relief can only come from Him who is All-powerful; the God whom Abraham worshipped as El-Shaddai, and who declared: "In thee and thy seed all families of the earth will be blessed." The faith and

patience of Israel, both natural and spiritual (for Christadelphians identify themselves as spiritual Jews, and are proud of the title) must subsist in this, that the prophets teem with evidences of the ultimate glory of the nation, and that the time, even the set time to favour Zion will come.

You will be interested to learn that the "Elpis Israel Cottage Meetings" which are held in different suburbs in Adelaide, intend shortly to hold a combined meeting of a Devotional nature, to approach our heavenly Father in prayer, beseeching Him to hasten, if possible, the redemption of Israel. Our thoughts go back to the time when Daniel, learning from the prophecies of Jeremiah that the time for the partial restoration of his people was at hand, similarly turned to God that He might bear in mind that which He had promised. (Dan. 9.) Jeremiah, himself, declares: "Publish ye, and say, O Lord, save thy people, the remnant of Israel" (Jer. 31-7). The Adelaide Ecclesia, likewise, intend to hold a special service for a similar purpose.

Yours sincerely,  
On behalf of the Readers of "The Logos,"  
M. HARRIS, Sec.

**ERRATA.**

We sincerely regret that, through an oversight, in our last issue an amount of £8 from "Lovers of Zion" (W.A.) was acknowledged as W.A.J.

**"IF I WERE A JEW."**

We wish to acknowledge receiving from a sister a copy of this address by Prof. Woodruff, broadcast on Sunday evening, October 17th. Prof. Woodruff, who, incidentally, is not a Jew, said, among many other fine things:  
"If I were a Jew, I should be very proud of the history of my people and of their contribution to human progress, well-being and culture. I

should think with pride of their con- to those old Hebrew prophets—like Isaiah, and Ezekiel and Amos. I should think with pride of their contribution in much later times, in the Arts, painting and sculpture, in music and in literature.

If I were a Jew I should be in deep distress because of the appalling sufferings of my people in these latter days. The Jewish people are used to persecution and suffering. They have endured much at the hands of their fellow-men—now in one country, now in another—now on one pretext, and now on another—but it has remained for the sadistic genius of Hitler and Himmler and Streicher and their Nazi "yes" men to bring upon Jewry such an orgy of cruelty as the world has never known. Nothing short of extermination is the objective of these fiends, and extermination with the maximum of calculated ferocity and obscene hate.

But if I were a Jew—and you were one—these persecuted people could be our kith and kin, and we would be suffering too, in deep distress. We would be asking "What was their crime?" and particularly with regard to the thousands of Jewish children: "What have they done that they should so suffer, that they should be deprived of home and parents and possessions, and of life itself?" And the answer would come back to me, and to you, if we were Jews—"No

crime, no law-breaking, no injury— nothing except the fact of being a Jew" and along with my distress there would almost inevitably come an inexpressibly bitterness of spirit, numbing, stifling, almost overwhelming. And then, if I were a Jew, I should come out from that darkness—I should be driven by an inner constraint, to do some thing—I should want to be active at work, striving with a dynamic urgency to be devising and implementing means of relief and rescue.

Even more — if I were a Jew — worthy of my history, true to my people and faithful to my God and the God of my fathers I should be hopeful, because I could believe that the world still had need of my people, expecting to see a better day. The old-time Covenant between God and His people has not changed, it still stands. If I were a Jew I should hope to believe that the God of Abraham and Isaac and Jacob had not abdicated. This World is still His. Men have wandered away and denied Him and set up the kind of mad world we are experiencing, but if we want Peace and New Order in which dwelleth Righteousness, we shall have to return to Him in repentance and fear. If I were a Jew I should still hope to have a share in bringing about that return of man out of exile, back to the City of God.

(Comment on this would be superfluous.)



EDITORIAL

## DEBTORS TO ISRAEL

Of the many signs telling of Christ's return, none is more pregnant than that presented by the plight of Israel. The hatred of nations, intensified by the bloodshed, destruction and misery of the times is directed against the Jews. They have become the mark for all the sadistic lust and brutality of the Nazi; millions have already been massacred, and it is evident that before the war has ceased, many more thousands will die. True, indeed, are the words of Jeremiah: "Thus saith the Lord. We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas! For that day is great, so that none is like it. It is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30, 5-7).

2,000 years ago when their Messiah appeared to them as "a man of sorrow and acquainted with grief," the Jews "hid their faces from him." "He was despised, and they esteemed him not" (Isa. 53-3). The counsel of God was rejected. "We do not want this man to rule over us," they said. "We have no king but Caesar." So they were given their choice—the rule of Caesar. (Zech. 7, 13 14). God's protective care — that divine "hedge" about them (Isa 5-5)—was taken away, and ever since they have suffered the pangs of persecution, meted out to them by their Gentile taskmasters.

As a result, old men and young alike are today suffering intensely. Women and girls are being delivered to a worse fate than death itself. Children are being murdered, or driven into swamps and forests and left to die. Bereft of homes and parents, the object of hatred and scorn from those about them, the butt of cruelty and death, their fate is unenviable, and an eyewitness gives the following account of their condition which was quoted by Prof. Woodruff, President of the League of Nations Union, over Station 3LO: "I myself saw those children many times. What do they look like? They no longer look like human beings. They are some kind of monsters, naked, hairy, and the expression of their eyes impossible to forget—eyes of little animals gripped in the fear of death. They trust nobody, expect the worst from everyone, move stealthily along the walls looking in all directions in fear of death. No one knows where they sleep. From time to time they knock at the door of a Polish house. When a human face appears in the doorway, the child does not beg, but without changing its position it says (almost all of them say the same litany in bad Polish): "Poles are good



men, dear lady. Poles don't like people to die of hunger. I am dying, good dear lady. Long live Poland."

So vile are the reports of brutality perpetrated against this race, that one finds a difficulty in believing that men could be found so sunken in sin and crime as to perform the acts. But their veracity is confirmed by various sources, and it appears evident that they are according to fact. Another report tells of the establishing of a "Death House" in the village of Treblinka in Poland. To these death chambers the men, women and children are beaten, whipped and driven; the cells are filled to capacity, the doors are hermetically sealed and the process of asphyxiation by liquid gas begins.

What is to be our attitude to this state of things? We can assist Israel in two directions. The first and most potent is the continual approach by prayer to the throne of grace; the second, and also important, is that of personal sacrifice in the contributing of funds to the alleviation of the condition of these people. Some would say that because the Jews are suffering the curse of God there is little we can do to help by money or by prayer. But this is a shortsighted view, and one that is not based upon sound reasoning. Deity is not responsible for every act of horror made against the Jews. He has cursed Israel by delivering them up to the Gentiles, and the latter are responsible for the evil they practise. "I was but a little displeased," said God through Zechariah, "and they helped forward the affliction" (Zech. 1-15). Moreover we are distinctly told to "pray for the peace of Jerusalem", and it is quite evident that the peace of Jerusalem will not come until its people are delivered from the hand of the enemy; we are also told to "give Him no rest until He make Jerusalem a praise in the earth." The power of prayer is mighty, and should be continually used for the alleviation of God's ancient people. "The effectual fervent prayer of a righteous man availeth much."

Because prophecy foretells the suffering of Israel, some assume that it is useless trying to alleviate their state by contributing to their relief. But such an attitude will never be adopted by one in full possession of the facts. God has declared: "I will bless them that bless thee; and curse them that curse thee." And those nations today cursing Israel will yet receive the curse of God, although, in a sense, they are fulfilling the prophets. The King of Assyria fulfilled the prophetic word when he warred against Israel. But he did not fulfil it intentionally. As the prophet declared: "He meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few" (Isaiah 10-7). In like manner, Germany does not curse Israel today, because God has directed them so to do, but because of its hatred of things Jewish, among which can be classed both the God and the hope of Israel. Germany has thus well warranted the curse which shall surely fall upon her, and in Zech. 1-21 is symbolised the power who shall fray the Gentiles

who have "lifted up their power over the land of Judah to scatter it."

Neither are we immune from responsibility in this matter. And whilst the full blessing of Israel will not come until "Shiloh appear," this, by no means, lessens our duty to assist in what relief is possible at the moment. John declared: "If any man seeth his brother have need and shutteth up his bowels of compassion, how dwelleth the love of God in him? Paul declared: "Do good unto all, especially those of the household of faith." There are, therefore, degrees of responsibility in connection with the "doing of good," and the fact that we identify our hope with "the hope of Israel" makes our responsibility to the plight of Israel even closer. Paul makes this very clear. In the 15th Romans he describes how he was about to go to Jerusalem with a freewill offering from the Gentile Saints of Macedonia and Achaia for the poor Jewish saints of Jerusalem. (This was before the time when anti-semitic propaganda represented every Jew as being wealthy). Speaking of the relation of the Gentile believers to the Jews, Paul wrote: "Their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their DUTY is also to minister unto them in carnal things." (Rom. 15-7). Our duty it is, therefore, to assist, as we can to the relief of Israel. Writing to the Corinthians, Paul commended the action of the Macedonian brethren in assisting the Jews. He wrote: "Their deep poverty abounded unto the riches of their liberality. He exhorted the Corinthians to emulate the zeal of others in this work of charity. "If there be a willing mind," he said, "it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8-13).

We recall to mind the case of the Gentile Centurian who solicited of Christ some assistance in connection with his servant nigh unto death. It was said to his credit by the elders of the Jews: "That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue" (Luke 7-4). The Apostle Paul was not ashamed of his feeling for Israel as a nation, although he deplored the attitude of some Jews as individuals. He wrote: "They are beloved for the fathers' sake." Paul did not respond to any anti-semitic sentiments, although, to their discredit, one occasionally hears the old hackneyed misstatements regarding Jews retailed by some Christadelphians. "I say the truth in Christ," declared the great Apostle to the Gentiles, "that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9, 1-2). These being Paul's sentiments, would he hesitate to assist Jewry in its time of need? Would he stand back and say, "Oh no, they are accursed of God! Let us enjoy the amenities of life to the full, but let Israel suffer the curse they so justly receive? Through the ages the echo of the Apostle's words come home to us. "Boast not against the branches. Thou as a wild olive grafted into the

Jewish tree, do not support the root, but you depend upon the Jewish root to sustain you" (Rom. 11-18). Paul prayed for Israel after the flesh (Rom. 10-1) and we are confident that he would if needful support by material means his petitions to the throne of grace.

"The Logos" Committee has been greatly stirred by the attitude of different brethren and sisters to the plight of the Jewish children in Europe. A brother in N.S.W. writes to say that he is donating portion of his pension; from a "non-Christadelphian" comes an anonymous donation of £2; from a "brother in Jesus" another anonymous donation of £5; from "Lovers of Zion" comes another donation of £8. Others support it as means allow. "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8-13). In view of this support, "The Logos" forwarded a cheque to "The Ivriah" for £100 from "the readers of 'The Logos'" to be used to the amelioration of the Jewish children refugees in Europe. Already this amount has been donated, and in view of the continued support, and the urgency of the matter, "The Logos" has forwarded to the same quarters another cheque for the same amount, confident that this second amount will likewise be donated by our readers. This money has been forwarded on behalf of the Jewish children for two reasons. Firstly, because of their plight which cannot be adequately expressed in words, and secondly because of the Signs of the Times which indicate that the return of Christ is so close, and the rise of Jewry so near, that these Jewish children, snatched from the maelstrom of Europe will take their part in the Kingdom of Israel restored in Palestine under Christ. Speaking of these children, the prophet declared: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (Jer. 31, 15-17).

**"HE THAT TOUCHETH ISRAEL TOUCHETH  
THE APPLE OF HIS EYE"**

—Zech.

**"I WILL BLESS THEM THAT BLESS THEE"**

—Gen.





### FROM THE PEN OF Dr. THOMAS.

Is it a wonder that we should "Pray for the peace of Jerusalem?" How can we, with the knowledge of what God has purposed concerning her, be interested in any other prosperity than the prosperity of her palaces in which God is known for a refuge? It is something far higher than the Jewish patriotism that enables us to use the language of Psalm 137: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

The desolation of Israel seems a small thing in the estimation of the children of the present world. They do not realise what glories were involved in the Mosaic constitution which God gave to Israel. They do not know the wretchedness that results to the human race from the absence of divine Government. They cannot appreciate the unutterable goodness that will come to all people with the rebuilding of the house of David, and the extension of its shadowing power to every country under heaven. "Rejoice ye with Jerusalem and be glad with her, all ye that love her." "Ye that make mention of the Lord, keep not silence, and give Him no rest, till he establish and till He make Jerusalem a praise in the earth."

Either Truth must conquer sin, or sin must abolish Truth; but compromise there can be none. I have great faith in the power of the Truth, be-

cause I have faith in God. He is pledged to give it the victory; and although deceivers in church and state may triumph for the time, and tyrants "destroy the earth," their end is certain and their destruction sure.

The eye of faith sees the fairest spots of earth veiled in thick darkness. Its hope is not in "the earth"; for man can neither regenerate himself nor society. Any organisation of the world fabricated by human wisdom, must perish; for men have neither knowledge, wisdom, nor virtue enough to build a social fabric conducive to the honour and glory of God; or to the general happiness of mankind in their several relations of life. Our hope is in the Ancient of Days. "The earth" may "help the woman" and consume the dominions of the horns, but the Son of Man can alone deliver the Holy City, crush the Dragon's head, and reconstitute society to the glory of God, and the happiness of all the families of mankind.

Russia will command the land, and Britain the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh, and the saints.

To teach the truth so as to receive the applause of pious sectarians would be to deprive it of all point, and to blunt the edge of the Spirit's sword.



# OF OUR PIONEERS

*our readers in the simple and infallible faith of Gods Word*

## FROM THE PEN OF BROTHER ROBERTS

Hold on to the Word with the tenacity of drowning men. This the "Christadelphian" means to do. For the support of all who are resolved to do the same, it will be thankful. The company of any other kind would only be an embarrassment.

A man with a pure conscience may defy slanderous gossip. He may come under a cloud through its influence, but the cloud is transient and will dissolve before the sunshine of his righteousness which God will bring forth.

Singing, when sincerely performed, is as much an act of mental concentration as speaking — singing to God especially so. The abstracted mind seeks to realise the invisible. In view of this, it seems incongruous for people to be looking about at their neighbours while they are singing to God. It is positively insufferable for one sincerely so engaged to be addressed on some trifle during the very act of singing. How should we appreciate the conversation of a friend who all the while he was talking to us was inattentive to us—not thinking of us or what he was saying, and looking all round at anything and everything while addressing us? Is God deserving of less respect than we show to our neighbours? Drawing nigh with the lips while the heart is far away was a sin of Israel under Moses; and it has not ceased to be so under Christ.

Woe to the man who, professing divine allegiance is engrossed with the concerns of this Gentile order of things and indifferent to the outspread writing on the wall—"Mene Mene Tekel Upharsin." Let the wise bestir themselves. The Bridegroom is at the door.

Some are asking, "Where 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 apostles 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 which 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.

No man who is of the God of the Prophets and Apostles will be found coquetting with Rome in any shape or form.

# The Cave of Mackpelah — Gen. 23

## PART 1.

A superficial reading of Genesis 23 reveals nothing more remarkable than a transaction between Abraham and Ephron the Hittite, whereby Abraham bought Ephron's field of Mackpelah and the cave in it as a burying place for Sarah. But Paul has declared: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4). It is therefore evident that there must be a much deeper meaning in this transaction than appears on the surface.

## A LINK WITH THE PAST.

A few months back the writer visited a cemetery in Adelaide. It was impossible to read the superscriptions on some of the old tombstones, for they had become obliterated in the march of time. The oldest stone that could be read was dated 1853, so that one's mind was carried back through history for 90 years. But the occupant of the grave had also died at the age of 90, so this grave carried history back for 180 years, from 1943 to 1763, 30 years prior to the French Revolution. And so the chain of graves goes back through the generations of the past till we come to the final link with Adam and Eve and the garden of Eden.

For the diligent seeker after truth, there is much to be learned from the cemetery. It tells that this present life is only for a short span, a mere moment in relation to eternity. We learn that death is the penalty for sin, and that all men are subject to it. But there are judgments which fall short of the terrible sentence of death; judgments which are being

poured out now, and which are heralding the coming of Christ; judgments which are gradually emptying the earth of its wealth, and involving all men in the general ruin. The ultimate purpose of these judgments, however, is to bring men to God, and fill the earth with His glory: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26-9). There are many allegories in Bible history which tell how God will bring all flesh to Him and His Christ by His judgments. The best known example is that of Joseph and his brethren. The submission of Israelite and Egyptian to Joseph was a type of the submission that Jew and Gentile will give to Christ in the future. He, like Joseph, will provide them with "a feast of fat things," after the pouring out of judgments on the nations which shall include famine. Thus Joseph, when He comes out of his prison-grave, will be a witness to a process, the type of which he has already experienced in his mortal life.

Habbakuk's words concerning the coming famine should be meditated on by all truth seekers. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places" (Hab. 3: 17-19).

But even these terrible judgments will not cause the majority of the world's inhabitants to submit to

Christ. A remnant will submit, but many will suffer destruction. Death does what other judgments fail to do. Its coming will awaken in the most hardened the reality of God. We learn this truth from Asaph's prayer. He felt envious of the wicked until he went into the house of the Lord to learn their end. This is what he saw: "Surely Thou didst set them in slippery places; Thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord when Thou awakest, Thou shalt despise their image" (Ps. 73: 18-20).

### LIFE FROM DEATH.

But if death is the means by which God upholds His authority over the wicked, it is also true that it is only through the realisation of their mortality that men can obtain eternal life. The great principle of life from death, is a natural law as well as a spiritual. It was expressed by Paul as "That which thou sowest is not quickened except it die" (1. Cor. 15-36). We watch the farmer sow his seed. It dies and corrupts, and out of this corruption comes more grain. We see him placing manure on the ground—dead matter—but out of this matter comes new growth. Day after day we eat the meat of slain animals, and bread which has come from corrupted seed. Our lives are thus being supported from the dead. The principle of life from death is universal. It operates in all the bodily functions of mankind. Even the breathing is governed by it.

This natural law makes clearer the meaning of the sacrifice of Christ. When Jesus heard that some Greeks wished to see Him, He answered: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it

die, it bringeth forth much fruit" (John 12-24). The Christ-seed had to fall into the ground and die, otherwise He only of the Adamic race would remain. Eternal life could only come from His death. "I give my flesh for the life of the world" (John 6-51). But even as men eat slain animals to sustain natural life, so it is only those who "eat" of the doctrine of the slain Lamb of God who will obtain eternal life.

### THE FUTILITY OF MAN.

Reverting back to Genesis 23, we notice that all Abraham possessed in Canaan was a burying place, the field of Mackpelah and the cave in it which he bought from Ephron the Hittite. Canaan, like Egypt, is a symbol for the world. What can the world give to its own when they die? Take the case of the person upon whom men have heaped riches and honour. They can only give him a grave. They can bury him with elaborate funeral ceremonies, cover his grave with flowers, erect a tombstone, and that is all. In a few days the flowers will wither away, in a hundred years the superscription on his tombstone will be difficult, or impossible to read, and so the **mind travels** to the time when, perhaps, the finding of old bones will reveal the fact that there was once a cemetery on this spot. Whoever fails to reach the spiritual; who never gets above this world, will die and crumble into dust.

But those who learn the lesson of man's mortality will rise again, and live for evermore. And this glorious truth lies hidden in the account of Sarah's death, as recorded in Gen. 23. According to Paul, Sarah represents the covenant made to Abraham while Hagar represents the covenant from Sinai. Sarah, as the freewoman, is a fitting symbol for the gospel of Christ which makes every man free who believes or realises it. So that

allegorically, not only Sarah, but all who die with Sarah's faith are included in the allegory of the Cave of Mackpelah.

But it is necessary to find another clue before the hidden meaning can be revealed. There is one word in the narrative which gives this clue. It is the place where Sarah died. The record says, "Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan" (V.1.). The word "Hebron" signifies a "ford" or "crossing place," whilst the word "Hebrew" signifies one who crosses from one place to another. Abraham was called a Hebrew by the Canaanites. He had crossed into their land from another country. The word Hebrew can be truly applied to Israel after the flesh. Their history for generations has been one of crossing. They have crossed from their own land to every country in the world, and the process is not ended yet.

But there are spiritual Hebrews, and these are defined in the conversation between Jesus and Nicodemus. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3-5).

A natural birth is a crossing from one state to another; to be born of water is to enter into, or cross into the ecclesia of Christ. Quoting from Isaiah's prophecy, the Apostle says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2, 9-11).

The great truth which Paul teaches in this passage is that God reveals the things belonging to eternity to those that love Him. Just as a man's natural knowledge is made up of the impressions on his mind, so his spiritual knowledge is made up of spiritual impressions: "The things of God knoweth no man, but the Spirit of God." It is from the impression formed by the union with the Spirit that faith comes. For faith is not a probability, it is a conviction, or a realisation.—J. Hood.



## The Fifth Christmas Of The War

With the dawn of the fifth Christmas of the greatest war of all time, our thoughts are again turned towards the little town of Bethlehem, to the faithful shepherds on the hills in the vicinity, to the glorious song of the angels, to the Saviour. The thoughts that well up in our minds as we consider the circumstances of his lowly birth conveys an impression beyond compare. Men, famous in musical talent, have endeavoured to recreate the atmosphere of that first Christmas. The strains of The Messiah bring us very close to that pleasurable calm and peace of mind that characterised the Master and His disciples under all circumstances.

The thoughtful Christadelphian is impressed and encouraged by the steady advance towards the culmination of Israel's Hope.



It is this hope that maintains the spiritual stature; the beacon that directs his daily tasks in the proper channel; the ever present controller of his thought, speech and deed. Christmas, 1943, brings him to another milestone along the prophetic highway. Twelve months has been a fleeting passage of time, bewildering in the intensity of that which has been accomplished in verification of God's Word.

The great Russian advance, the movements of the Papacy, the decline of German domination, and, finally, that which is looming largely in all political spheres—the destiny of Israel. This latter is a problem to the world at large and its only solution is contained in God's Word. To Britain, Palestine and the Jews has become a "burdensome stone"; the Bible offers the only way out. This language is familiar to the average Christadelphian, and as the day of Israel's emancipation approaches, so does he take time by the forelock and considers first, his own spiritual and mental estate, and secondly his neighbor's spiritual estate.

The year is ending with world affairs in exact conformity with the language of the prophets. It is for us to abide in the hope of His Calling and to look forward in confidence to world events in 1944.

## EDITORIAL NOTES

A super-abundance of other matter has caused us to curtail this feature for this issue. We would, however, like to make mention of AN INVITATION that the Superintendent of the Adelaide Sunday School (Bro. A. Provis) has made to the Sisters of the Adelaide Ecclesia, to attend a Ladies' Scripture Study Class under the leadership of Sister N. J. Stephens.

An attractive program has been arranged, and we feel that the sisters would be wise to take the opportunity of joining this class and thus advancing their understanding of that divine knowledge which Christ has symbolised as "hidden treasure." The programme is as follows:

### THE BIBLE—

1. Its Language: The Canon of Old and New Testaments.
2. The Law: The Prophets: The Writings.

"THE MINISTRY OF THE PROPHETS"

—A Study of Isaiah (by Bro. Roberts and Bro. Walker).

LESSONS from the lives of notable women of the Bible.

"ELPIS ISRAEL": Selected Chapters (Dr. Thomas).

### BIBLE STUDIES—

1. The Call of Abram and the Birth of a Nation.
2. Brief History of that Nation and its Decline.
3. The Call to Repentance and Baptism.
4. The Gospel Call to Salvation.

"NAZARETH REVISITED": The Parables of Christ (Robert Roberts).

STUDIES FROM THE EPISTLES: Selected.

"CHRISTENDOM ASTRAY": The Sure Foundation.

JESUS CHRIST: The Way: The Truth: The Life.

THE FOURTH BEATITUDE: Isaiah 55, Rev. 22.

# MEDITATIONS

## THE BIBLE COMPANION.

Are you wishful to get all the good possible from the Bible? If so, approach it in no careless or frivolous manner. Read it seriously, reverently, yea, even tremblingly. It is the voice of Almighty God speaking! Ponder its pages regularly and frequently. Contrive to make it your meditation all the day. It is difficult, but try. Read it equally. Adopt the Bible Companion arrangement. Leave the crotcheterian to concentrate his mind more upon the epistles of Paul than on the writings of the prophets, or vice versa. Beware of gliding over parts that are not altogether palatable. The object of the Bible is to correct us—to purify our hearts. It is not for us to sub-edit the Scriptures. Forget not that the Bible is all true, all profitable, all edifying. Read it studiously; "search the Scriptures"; dig deep into its treasures. Hesitate not to consult such outside assistance as will facilitate its elucidation. Embrace the faithful, up-building works of the beloved brethren, but put far from you the destructive effusions of Christ's enemies. Shun as you would the pestilence the person or book which would lessen a proper estimation of the Sacred Word. Read it fairly and honestly. Be skilful in reading and rightly divide. Learn to distinguish its many and interesting modes of speaking; parable, figure, hyperbole, metaphor, peculiarities of language having to do with time and custom. Let there be no wretting, no straining. Always bear in mind that to the faithful reader the Bible will give a joyous unending life! Thus more precious is it than rubies, gold, or our necessary food. May God incline your hearts toward the counsels of His inestimable Word.

## CHILDREN AT CHRIST'S COMING.

As to children who may be alive when the Lord returns and sends for the members of His household, the question is, will no provision be made for the households of the faithful? If we are to judge from Deity's operations in the past, we are justified in expecting that this will be so. Respect has always been shown to the kindred of those who have been the objects of divine regard. Noah's family is one instance; Lot's family is another. His sons-in-law were by command of the angels, invited to escape the impending judgment, but laughed the invitation to scorn. Rahah's family were spared from the destruction that befell Jericho. Is it not possible that similar favour will be shown when the greatest judgment of all arrives? Is it not possible that households and friends may be invited to accompany the Saints eastward? As a matter of course, the saints alone are called to judgment, and they alone enter the Kingdom of God in the sense of obtaining the life, honour and glory of it; but mortal subjects will have to be provided for as well as Kings and priests; and is it not possible the saints may have a commission to secure among them a place for such of their kindred and acquaintances as shall have faith and docility enough to leave home and country for the seat of the NEW POWER, there to shelter in the King's refuge until the judgment is overpast, and afterwards to settle among the tribes of Israel as strangers and sojourners in the Land, to whom a portion will be divided? (Ezek. 47-22). If so all difficulty about children would be at an end.

QUESTIONS ANSWERED**"Let the dead bury their dead" — Matt. 8-22**

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T.V.—This was Jesus' answer to the disciple who delayed obeying Christ's summons on the plea that he had to bury his dead father. It is evident that the word "dead" is used in two different senses here, but no one would question what is a dead father. What then is the meaning of the first part of the sentence "Let the dead," etc.? From the words of Jesus we can determine that it applies to one who does not follow Him (V.22) and who is, consequently, not a disciple believing in the Gospel of the Kingdom of God, but rather an "alien from the commonwealth of Israel, a stranger from the covenants of promise, HAVING NO HOPE, and without God in the world." The destiny of such is death, and they are thus stated by Paul to be already "dead in trespasses and sins" (Eph. 2, 12-1).

All the descendants of Adam are subjected to "the law of sin and death," and eventually reap the result of his and their own sins—death. However, should one be reconciled to God through Christ, he is no longer doomed to eternal death, but is "made alive" in Christ. His ultimate end will be life everlasting, if he continue in "the goodness of God" (Rom. 5, 10-12). He is comparable with Paul who declared of himself, "the law of the Spirit of Christ hath made me free from the law of sin and death."

Christ's answer shows that divine requirements necessitate instant obedience, and must come before that of filial affection. The seeming harshness of the reply will disappear when things are viewed in their proper perspective. The demands of the Truth cannot suffer delay for any consideration whatever. They must

come before the requirements of "father, mother, sister, brother, wife or child." The world would applaud the request of the disciple, but the world is ignorant of the truth and its requirements, which are too hard for its sense of "charity." To them the "flesh" comes before the "Truth," and all who maintain the contrary appear as "harsh" as does this reply of Jesus.—G. E. Brumby.

**A POST-MILLENNIAL REBELLION?**

H.M. writes:

Some little time ago, I wrote you a letter of friendly criticism after having read over "The Logos." In the letter, I referred to Dr. Thomas and his writings, and put forward certain questions which I would have liked you to answer or deal with, but no reference to my communication appeared in the columns of the Magazine, nor did you write me personally.

I therefore again put the matters before you in order that not only may those "called out" in Christ Jesus be built up in our most holy faith, but that the Truth, as it is in Jesus, may be preserved unto his return.—Jude 3, 20.

No mortal man is beyond criticism, and we know that "to err is human." The Doctor, himself, was urgent upon everyone to test what he wrote by the Word, and I believe that if he were with us today, he would admit his mistake in declaring a post-millennial revolt as he did in "Elpis Israel," page 414-417.

Will you, in private, or "Elpis Israel" Class give this matter due consideration? I suggest that you consider Rev. 12-9 with 20-7. Is it the same devil? If so, when did the bind-

ing commence? Is not Chapt. 20-7 a continuation of Verse 2?

In view of your policy as declared in the "Logos" are you not under an obligation to "examine" in the light of the Word such as may be put forward for proving thereby? Under the heading of "Our Policy" on "Logos" cover you write: "Our policy is to contend earnestly for the faith" etc., and that you are definitely against the condoner of false doctrine in our ranks or not." (Balance of letter held over for a future issue.—Ed.)

### Our Reply.

We sincerely regret that the above writer did not receive the reply prepared for him some time ago, and must conclude that owing to heavy pressure of work in connection with the Truth during that period, we must have overlooked posting same. We therefore reproduce here the substance of our remarks. He states that "no mortal man is beyond criticism." This is certainly true. "Elpis Israel" is not the work of inspiration, even if it was the product of a man who gave a slavish deference to the Words of Inspiration. Certainly such writings should be tested by the Word of God. In his preface the author, himself, declares: "Elpis Israel is designed to show men how they may attain to eternal life in the Kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."

Dr. Thomas' writings are not free from error; the wonder is, however, that so few errors are to be found. And these generally are of such a minute and unimportant nature as to barely warrant reference, whilst many of the "errors" he is supposed to have

made, are not actually errors at all, but rather differences of opinion stressed by different brethren. Undoubtedly he was an instrument in the hands of Deity to bring to light once more in these closing days of the Gentiles, the brightness of the divine Truth. One to whom, in our opinion, the words of Paul to Timothy could apply: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5-17). Let us be thankful to our heavenly Father that the instrument He chose was one who so vigorously shovelled away the theological rubbish that encrusted the Word of God, so that we, today, can take hold of the Truth in its purity, unhindered by the lubrications of so-called "divines" and "revs.": an instrument whose wholehearted energies were devoted almost exclusively to the propagation of the Truth, who was no self-seeker in the struggle; no gainer of wealth with the trading of that "precious pearl" he had discovered, but who could record: "It is a gratification to the writer to be able to say that he has left his home, 4,000 miles in the south-west; that he has travelled twice through Britain; delivered 170 addresses to the people; sat up early and late conversing with them on the things of the Kingdom, and written this work ("Elpis Israel") that he may leave a testimony behind him, and as yet he has received no more than four shillings over his travelling expenses."

We do believe, that the writer of the letter above, does not disrate the importance of the doctor's writings, but is, himself a keen student of his works. We do, therefore, all the more regret that he has stigmatised as a "mistake" the fact that the Doctor taught, a post-millennial rebellion. To us, the plain teaching of Rev. 20 is that such a rebellion will occur. True, it speaks of Gogue and Magogue, but

these cannot be confused with the Gogue and Magogue of Ezekiel 38 because of the very facts enumerated by Dr. Thomas, which we reproduce as follows:

1. The Gogue of Ezekiel invades Judea "in the latter days" but the Apocalyptic Gogue does not invade the land till 1,000 years after the blinding of the dragon;

2. Ezekiel's Gogue goes forth from the north; John's from the four corners of the earth;

3. The Ezekiel-Gogue's invasion is the occasion of the Lord's manifestation, and therefore pre-millennial; but that of John's is after the Lord has reigned with his saints on earth 1,000 years, and therefore post-millennial;

4. The Lord himself brings the Ezekiel-Gogue against his land; but some arch-rebel stirs up hitherto loyal nations against the government, and as the Apocalyptic Gogue and Magogue defy the king already in Jerusalem;

5. The Lord brings the **Ezekiel-Gogue** up to battle against Jerusalem that He may be made known to the Nations; but John's Gogue has known Him for 1,000 years.

6. A sixth-part (Ez. 39-2) of the forces of Ezekiel's Gogue is left alive, but the whole of the forces of the Apocalyptic Gogue are destroyed. (Compare Ezekiel 38, 39 with Rev. 20.)

Our brother exhorts us to compare Rev. 13-9 with 20-7, and to answer the question, Is it the same devil? The "Dragon" power is also referred to in Rev. 16-12. We know of no reason to differ from Bro. Thomas' exposition of "The Dragon." He states: "The Dragon, the Old Serpent, surnamed the Devil and Satan is representative of Sin in its imperial constitution, as manifested in the past, present, and future, upon "the Habitable" or Roman territory." (E.I. p. 104.) "The Dragon is the organic symbol of the Old Serpent power" and

"appears in four principal scenes in the Apocalypse; first, in the taking him who hindered out of the way A.D. 313; second, in the surrendering of the power, throne, and extensive dominion of the west to papal-imperio-regal Europe, A.D.800; third, in the present crisis of the gathering of "the powers that be" to their last conflict for the world's dominion; and fourth, in the suppression of the Serpent-power by the Lord Jesus, when he bruises his head, and restrains him for 1,000 years." (See 2 Thess. 2-7; Rev. 113, 2-4; Rev. 16-13; Rev. 21-2.) As the symbol of the Old Serpent in its pagan constitution, with Rome as his satanic seat, he is styled "the great Red Dragon, having seven heads and ten horns, and seven crowns upon his heads;" but after the revolution by which paganism was suppressed, the serpent power of Rome is simply styled "the Dragon." About A.D.334, a new capital was built, and dedicated, by Constantine, and called **NEW ROME** by an imperial edict; which, however, was afterwards superseded by the name of Constantinople. Old and New Rome were now the two capitals of the Dragon dominion; and so continued to be until Old Rome was surrendered to the imperio-papal power of the West. New Rome, or Constantinople, then became the sole **LOGOS** ... .. **THIRTEEN** capital of the Dragon empire; and Old Rome the capital of the Seven-headed and Ten-horned Beast." (E.I. p. 102-103.)

We agree with our "friendly critic" that it is our obligation and duty to "examine in the light of the Word such as may be put forth for proving thereby. "Prove all things," declared Paul, "hold fast to that which is **right.**" A careful consideration of the Doctor's remarks in connection with the above subject, in the light of the Scriptures, confirms in us the

belief that his exposition is in full accord with the facts. We therefore do not think that he would alter his exposition in this particular if he was alive today. In 1866 Dr. Thomas revised "Elpis Israel." It was reasonable to suppose that a longer and maturer study of "The Word" might render him dissatisfied with much

originally written; and that he would have to strike out many pages that could not then be endorsed. The author, however, "was agreeably surprised on finding he had so few corrections to make." (Preface to 4th Edition.) We feel sure that this would also be the case "if he were with us today."—Editor.

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## ENGLAND AND AMERICA

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"Their leaders are all wrong in supposing that the age of conquest is past forever, and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which will soon open upon the world, and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotism that ever wrung the heart of nations. England's ally (France), in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. The French Empire must fail...and then, unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fails."  
—(Dr. Thomas, in 1860).

Among the many surprises this war has produced, the sudden fall of France ranks among the highest, for in the space of a few days, the Nazi forces, outflanking the Maginot Line, advanced from Sedan in Belgium, to Paris itself. The whole world was astounded by the rapidity with which the great armies of France were rolled back. Certainly no plans had been

formed for such a contingency. As the extract quoted above reads: "There never has been such an age of conquest as that which opened upon the world" in our time. And with Government control extending to every part of civilian life, it is not difficult to visualise "the setting in of an overwhelming inundation (in Europe) that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations."

With the fall of France passed any immediate chance of "establishing the freedom and independence of Europe," for England, divested of her ally, began to "fight the battle of freedom and independence alone," and, as Dr. Thomas wrote, "at the price of her own existence if she fail." Just how close to failure England came in 1940, has since been revealed.

England's agreement with France had been that the latter should supply the bulk of the land forces, whilst the war at sea should be waged by the former. This arrangement was designed to weld the two nations into one great well-balanced force, but France was found insufficiently prepared for the great task imposed on her, and was defeated, whilst the British Expeditionary Forces barely managed to escape through Dunkirk.

Almost without equipment, England manned her coastal defences, and pre-

pared to withstand the Nazi invasion forces which were assembling in French ports ready for the attack. First came the German air attack against the ports, cities and aerodromes of England. The purpose of God, however, required the independence of Britain until that time when the King of Sheba shall offer gifts and lay his authority at the feet of the "Greater than Solomon" (Ps. 72). Britain has a great future yet to play in the world's affairs, and was not destined of Deity to fall prostrate before the fury of the Nazi attacks. A new invention (Radar) by British scientists, was greatly responsible for the R.A.F. taking such a toll of the German air force, as to make the Nazi attacks too expensive to continue. With sheer grit and determination Britain held out, and at the same time laboured tirelessly to build up her armed forces, until by the end of 1941 she had again become a power to be reckoned with. American admiration for the British stand was further cemented when the aggression of Japan caused her to become allied with the Empire against Germany. Thus Britain was permitted to form that "alliance beyond the limits of the Kingdom of Babylon (Europe)" so helpful to her continued existence. Brother Roberts, shortly after the death of Dr. Thomas, had written in the "Christadelphian":

"Dr. Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms....Such an alliance would secure Britain's food supply in the direst emergency."

Having barely escaped the horrors of invasion, the fortunes of England began to improve, and a great victory was gained at the battle of El Alamein in North Africa. Today, the threat of England's existence has been removed, and the Nazis are now the

attacked. Thus, although severely threatened in this "age of conquest," Providence has seen fit to preserve South by instigating the Russo-German war, and improving Anglo-American relations.

Reasserting the claim of the late Lord Palmerston, Britain and America claim to be "fighting not for conquest or aggrandisement, or selfish advantage, but for the liberties of oppressed nations." With this ambition the allies have swept across North Africa, and have again set foot upon the soil of Europe. This is indeed significant, and according to our caption is a sure sign of the return of Christ, for if England cannot permanently ally herself with any nation "within the limits of the Kingdom of Babylon," we can expect any nation "liberated" by her, to link up with Russia, possibly through Communism.

With the occupation of Southern Italy, concern has been shown in certain American quarters as to the composition of the new Italian Government. On this subject, Marshal Badoglio has promised that the Liberal-Democrats shall be represented. Rumbblings in Italy ominously suggest the eventual formation of a Government which will have a leftist trend. Although not in the best interests of England and America, a Communist Europe cannot be prevented if the people demand it, for the Allies under the Atlantic Charter have pledged themselves to allow the people of occupied countries to choose whatever form of Government they desire. Accordingly, the Allied Military Government in Occupied Territories (known as Amgot) has been instructed to carry out this section of the Charter when the time comes. This state of affairs, coupled with the great fighting advance of the Red Army, suggest the close proximity of the establishment of the image of Nebuchadnezzar. Although the details are not re-

vealed to us, the nations "within the limits of the Kingdom of Babylon" will eventually come into confederacy with the great Cossack ruler of the Gogian image, and then will send their conquered and crest-fallen hosts to do battle for the Auto-crat against Britain on the mountains of Israel's

land. Russia and Britain will contend for the mastery of the world, but neither will receive it. The Lord Jesus Christ, who, in the meantime, will have returned, will destroy this leviathan of the North, and upon the ruins of all existing kingdoms will establish a divine political kingdom which shall never be destroyed.—G. Jolly.

## TEN MINUTE TALK

# WHAT DOES IT MEAN TO YOU?

"Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." This solemn warning from the Lord has been appreciated by us all as a result of the knowledge we possess. But the statement should constitute more than a warning—it should be an encouragement if we are truly persuaded of the verity of the promise Jesus has made.

Is it so for you? Do you earnestly desire the day when Jesus will return to earth, and render to you in accordance with your works? We are, in many Scriptural passages, enjoined to look for and earnestly desire the day of the Lord; we sing hymns in which we claim to wait anxiously for Him; we offer prayer regularly petitioning the Father to send Jesus quickly; we speak to each other of the evils of the world, and the urgent necessity for Jesus to come and put things right; but I often, when in meditation, wonder how much each individual really appreciates and means what he says, and sings, and what impression his readings make upon him.

We have been greatly blessed of the Lord in temporal things. We have comfortable homes in which to live, ample food and clothing, families to

love and of whom we are loved, so that we do not appreciate, to the full, the sufferings being inflicted on others in other parts of the world. Some of us have suffered trials to a greater or lesser degree—we may have to face legal courts, the ridicule of our fellows, or enforced changes in occupation. Some have suffered to a greater extent—imprisonment, or separation from loved ones and ecclesial life. Does the extent of our trials measure the extent of our desire for Jesus' return? Do the blessings and comforts we enjoy dull our love of Jesus, and our desire to see His Kingdom set up on earth? Are we so satisfied with things as they are that we cannot really mean what we say when we pray, "Thy Kingdom come, that Thy will may be done on earth as it is in heaven?" As I meditate along these lines, and endeavour to answer honestly the questions, I wonder, and am deeply troubled, for I must confess that the required extent of longing does not appear to be present, in myself, or in most of my brethren and sisters.

A serious charge to make? Yes, undoubtedly, and it is really not for me to judge, but the impression, nevertheless, is there. What are your reactions, brother, and yours, sister?



If my surmise is correct, what does this condition of things mean? Are our blessings become to us cursings?

I think of Paul's words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chastiseth, and scourgeth every son whom He receiveth;" and of Jesus' condemnation of the Laodiceans for their lukewarmness, and for their claims to being "rich and increased with goods, and having need of nothing," knowing not that they were actually "wretched, and miserable,

and poor, and blind, and naked." And again, I wonder, is there any possibility of our being found in this position?

These thoughts, Brethren and Sister. I have placed on paper in an endeavour to bring again to your minds for a few moments a line of thought in which your meditations probably also run at times. How do you feel about the matter? Are you satisfied with your position? Just what does the realisation of Jesus' near return mean to you?—E.W.

## The Christadelphian Treasury

### Section 7—Concerning Christadelphian Life, Public and Private.

Continued from Page 73

#### WITHDRAWALS ABSOLUTELY NECESSARY.

Nothing is clearer than that faithfulness requires that an ecclesia shall withdraw from any who wilfully transgress Christ's law or depart from the Truth.

The whole Bible history is an enjoiner to separation from false doctrine and practice. Failure to do this has brought disaster in every age, antediluvian, patriarchal, Mosaic and Christian. The injunctions of the Apostles are so definite as to leave no room for doubt. "From men of corrupt minds and destitute of the Truth withdraw thyself." "No we command you, brethren, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us."

Only so long as we hold the Truth in its purity is our fellowship with God and Christ maintained. If we retain in our ecclesias those who hold error, their corrupting influence

will spread like a leprous canker and ultimately destroy the Truth.

—J. M. Evans.

#### SECRET AND OTHER SOCIETIES.

Ought Christadelphians be Freemasons?

To decide this question it is necessary to ask: What is Freemasonry, and what is a Christadelphian?

Regarding the former, we are told that about the close of the 12th Century—the churches throughout the northern part of Europe being in a ruinous state—THE POPE created several corporations of Roman or Italian architects and artists—with exclusive privileges—and he sent them to repair those churches. The common appellation of this corporation in England was that of the Free and Accepted Masons, claiming to hold exclusively of the Pope a right of Free-mason, of being exempt from the regulations of the statutes of labourers (see Gould's "History of Freemasonry," p. 258).

In 1598, at a meeting of Masters held in Edinburgh, statutes were com-

piled in order that they might be sent to all the Lodges in Scotland. No. 21 of these statutes reads: All Masters present at any meeting shall be sworn by their great oath not to conceal any wrong done to each other (Ibid p. 497).

By the end of the 17th Century not only the representatives of the nobility, but of other trades, were admitted into the fellowship.

In the document known as the "Charter of Cologne," we find among the duties undertaken ON OATH are fidelity and obedience to secular rulers, and that he alone is acknowledged as a BROTHER OF THE SOCIETY OF ST. JOHN, OR FREEMASON, who in a lawful manner is initiated into the mysteries, and is ready to prove his adoption by the signs and tokens practised by the brethren (Ibid. p.387).

From the above we get an idea of the birth and nature of Freemasonry.

A Christadelphian is a brother of Christ separated from the fellowship of the world, having responded to the divine call, "Come out from among them and be ye separate;" also that the command of his Master is "Swear not at all" (Mat. 5-34).

Ought Christadelphians to join Freemasonry and similar Fraternities? Emphatically NO!—W. J. Elston.

### **A PARTNER WANTED.**

Are you searching for a partner for life, looking for one whom God would approve—one who would serve a nobler part than the mere providing of a comfortable home, or animal existence? Then turn your eyes in the way of those only who love the Bible, and who show their love for it by a regular and faithful reading of its pages....Marriage with the alien is a sin, and marriage with those who are unfaithful to Bible teaching is akin to it.

In the matter of marriage, never be

in a hurry. Avoid being led into an unwise arrangement by self-deception. A man or woman is not in the Truth (whatever their claims may be) who has no fondness for it, and fondness shows itself by a desire to read and talk about it....Marriage is a very serious matter—it means either help or hindrance in the fight for eternal life.—A.T.J.

### **WATCHING OUR AFFECTIONS.**

The guiding principle in this matter is indicated by Paul in Col. 3-2, "Set your affections on things above, not on things on the earth." The natural mind is contrary to this command, for such it is (see 1. Cor. 2-14). The affections forbidden by the Apostle embrace all that is not of God—companions out of the Truth—worldly possessions—pleasures—and all that belongs to the present evil world. Upon such our affections are not to be set. Carelessness in this matter is faith-wrecking. Things with small beginnings grow; therefore let us watch the "beginnings." Especially is this necessary in the matter of companions out of the Truth; progress in the wrong way is easy—acquaintance, friendship, affection, ending, alas; how often in marriage with the alien and forsaking the Truth. Solomon's experience is recorded for our admonition: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed" (Prov. 13-20); "Love not the world, neither the things that are in the world; for any man love the world, the love of the Father is not in him" (1 John 2-15).

The true Christadelphian's affections are set upon the things of God and of His Truth; his companions are those of "like precious faith"—the possessions he has set his heart upon are those of the "world to come"—and the "pleasures" he desires are "at God's right hand for evermore" (Ps. 16-11).—W. J. White.

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# LOGOS

PUBLISHED MONTHLY

*"Blessed are they who hear the Logos (word) of God and keep it..."*

No. Five

January, 1944

Vol. Ten

A MONTHLY PUBLICATION DEVOTED TO THE PROPAGATION OF PROVED BIBLICAL TRUTHS ENUMERATED IN THE WORKS OF DR. THOMAS AND ROBERT ROBERTS.

**WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM.**

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS ISRAEL" CLASSES OF AUSTRALIA.



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Subscription: Five Shillings per annum.

All Communications to be forwarded to the Editor.  
62 Denman Terrace, Mitcham Estate, S.A.

(Registered at the G.P.O., Melbourne, for transmission by post as a Periodical)

The Name of the Lord is a strong  
into it and are

# FAITH AND WORKS

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Let those who have "become obedient to THE faith" remember that baptism into the one hope of the calling to the Kingdom and Glory promised is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only." It is these post baptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years.

—Dr. THOMAS

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## OUR POLICY

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Is to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the Saints" (Jude 34). In accordance with this ideal, we preach peace to those holding the truth in its purity, but are definitely against the condoner of false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Pro. 19, 27; 1 Tim. 6, 3-5). "The Logos" therefore, will not lend support to the publication of erroneous teaching now current, viz., Partial Inspiration, Non-resurrectional Responsibility of the Enlightened, Immortal Emergence, Unscriptural Teaching of the Sacrifice of Christ, and the Present Possession of the Scriptural "Aionian Zoe" (Eternal Life).

"Take Heed to Thyself and unto the Doctrine."

Prove all things — Hold fast to that which is Good.

# JEWISH REFUGEE APPEAL NUMBER

## THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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## THE VALLEY OF DRY BONES

(The following is portion to the poem "The New Ezekiel," written by the American Jewess, Emma Lazarus, who, fourteen years before Herzl wrote his "Jewish State," had pleaded in a series of articles for "a politically independent home for the Jewish people.)



**"What, can these dead bones live? whose sap is dried  
By twenty scorching centuries of wrong?  
Is this the House of Israel, whose pride  
Is as a tale that's told, an ancient song?  
Are these ignoble relics all that live  
Of psalmist, priest and prophet? Can the breath  
Of very heaven bid these bones revive,  
Open the graves and clothe the ribs of death?**

**"Yea, Prophesy, the Lord hath said,  
Say to the wind: Come forth and breathe afresh,  
Even that they may live, upon these slain,  
And bone to bone shall leap, and flesh to flesh.  
The Spirit is not dead, proclaim the word,  
Where lay dead bones, a host of armed men shall stand.  
I open your graves my people, said the Lord,  
And I shall place you living in your land."**

## QUESTIONS ANSWERED

### “The King of the South Shall Push at Him” (Daniel ch. 11, v. 40)

**QUERY.**—Could you give an explanation of “the King of the South shall push at him.” Would that infer that the initiative will be taken by Britain? Possibly the word “push” may have a different meaning in the original?

**REPLY:** In Daniel 11-40 there is represented three powers:—1. The King of the North. 2. The King of the South. 3. One merely styled “Him.” It is important to understand that this verse does not necessarily indicate war between Russia and Britain, but rather foretells the attacks which these kings would make against the third power. War will ensue between the North and South, but it will be in consequence of the further depredations of the North. Having attacked Turkey and conquered it, he will subsequently “think an evil thought” (Ezek. 38-10) and in consequence “shall enter also into the glorious land” (Dan. 11-41), where he will meet the opposition of the King of the South.

The “Him” against whom these attacks are made by both the Kings is the Power referred to in the previous verses (36-39) as “the King” and in Daniel 8, 9, 24-27 as “the little Horn of the Goat”—a symbol relating to the Power ruling in Constantinople. During the reign of Constantine this city was created the headquarters of the Roman power; it later constituted the captial of the Byzantine, and finally the Ottoman Empire, and as the attack of Dan. 11-40 was to occur in the “time of the end” obviously the last power — the Turish Empire — is the one referred to in the prophecy.

According to Young’s Analytical

Concordance, the Hebrew word “Nagireh” has been correctly rendered “push” in Dan. 11-40. There is, nevertheless, a significance between the respective attacks. The King of the South merely “pushes” at Him (Turkey). He does not “come against him” in Constantinople, nor “enter his land and overflow and pass over.” But the King of the North will not merely push but “shall come against him like a whirlwind, with chariots and horsemen and ships, and he shall enter into the countries and shall overflow and pass over.” In these terms the utter subjugation of Turkey — the complete evaporation of the Euphratean power — is implied, and it is following this attack that the King of the North “shall also enter into the glorious land” there to meet the opposition of the Merchants of Tarshish, and to finally experience his overthrow at the hands of the Lord Jesus.

In 1848 Dr. Thomas wrote in “Elpis Israel”: “we ought to find on the political map a ‘King of the South,’ a ‘King of the North,’ and the Little Horn of the Goat, all contemporary. Besides this, we ought to find the king of the South making war on the Little Horn, and the land of Israel should be the subject of the strife.”

Ten years previous to the Doctor’s utterance Mehemet Ali, who had established himself as Ruler of Egypt, made a determined attempt to wrest Egypt, Palestine and Syria from the Turk. Only the intervention of Russia, Austria and England (each of whom was jealous of the other) saved the “sick man of Europe.” Dr. Thomas suggested that the “push” of Mehemet



Ali may be the gulf current of the push of the King of the South. We agree with the publishers of "Elpis Israel" that "Mehemet Ali's rebellion does not now seem more than an incipient fulfilment" (see note on p.418 Elpis Israel), but disagree that a "British push at Russia in Turkey" may be the fulfilment of the prophecy,

for the obvious reason that Russia is not in Turkey when the British "push" occurs, for the "King of the North" attack follows that of the King of the South.

As Dr Thomas foretold from the Word of God, a new King of the South arose in Egypt. Force of circumstances caused Britain to assume the sovereign-

## THOUGHT FOR THE TIMES

# The Wisdom of Daily Scripture Reading

The wisdom of daily reading becomes more and more apparent. This lesson cannot be too strongly enforced, or too distinctly apprehended among those who have fled to lay hold of the refuge set before them in the Gospel. Their life depends upon it. They are in danger of being blinded to it. Away from it, we are open to a hundred plausible deceptions which lay hold with a death-grip all the more fatal because soft and sweet. Spiritual decay potently prevails where the reading of the word is neglected. A lamentable mistake is made by those who conclude they have no time to read. What should we say of persons concluding they had no time to take their food? No more insane would this be than the other hallucination in its ultimate effect. Man lives not by bread alone. He may live an animal life by bread alone; but animal life is a brief affair. There comes a life afterwards that springs from the word now stored into the heart; and deceived is the individual who excludes the Word of God from his daily consumption on the plea that he has "no time." What is he so busy about? What should we say of a man in the cabin of a sinking ship, who should neglect preparations for the lifeboat on the plea that affairs in the cabin left him no time? This is a dying life—dying, dying, dying; and slaves of death are those who allow its transient concerns so to fill their heads and hearts as to shut out the "one thing needful." A wise man will not be found perishing so. He will not be cheated on any pretext, out of that bread which shall be unto him "life-everlasting." If he is ever so poor or ever so close-worked he will find twenty minutes a day, at least, to sit at the shrine of God, and be taught by the voice that speaks to him as from over the mercy seat of the ancient tabernacle of the testimony. And if rich, he will smite the golden beast with the rod of his authority, and order it to be in the corner for a time every day, while he listens to the Maker and Possessor of heaven and earth. The man—poor or rich—who acts not thus, is a fool; for what does the struggle of life amount to, apart from the attainment of that good which shall not be taken away? To a complete vanity. The poor man sweats out his three-score and ten, and lies down to be no more remembered. The rich man, by much contrivance, draws the coin from his neighbour's pockets, and, having scraped much to his corner, comes to his weary end, closes his eyes in disappointment, and dies like the fool with his barns, with a fearful awakening in store, when God, whom he has cheated, will mete out his portion of judgment and fiery indignation which shall devour the adversary.—R.R.

ty over that land, and although British policy viewed the integrity of the Turkish Empire as necessary for the stability of the Near East — for it constituted an important bulwark against the German drive to the East, as well as the Russian trend towards the south — German influence in Constantinople grew considerably towards the close of the 19th Century, and became the prevailing factor which caused Turkey to enter the Great War as an ally of the Central Powers.

Then, in our opinion, the first portion of Daniel 11-40, together with the Doctor's interpretation of it, was fulfilled. "There was contemporary a "King of the South" (Britain), a "King of the North" (Russia), and the Little Horn of the Goat (the "Him" power — Turkey) and besides this we found the King of the South making war on the Little Horn, with the Land of Israel the subject of the strife." Under Colonel Lawrence and General Allenby, "the King of the South (Britain) pushed at him (Turkey)." The The Desolator was driven from Palestine and Syria, although Britain did not "come against him" in Constantinople nor "overflow and pass over" Turkish territory.

The prophets supplement each other. Thus whilst Ezekiel 38 portrays Britain in Palestine, Daniel 11 and Revelation 16 indicate how this occurs—by the evaporation of the Euphratean power, aided by the "push" by the King of the South.

The next event according to Daniel is not the attack of the King of the North, against the King of the South, but against "him"—the "Little Horn of the Goat" or Turkey. Russia may possibly be still allied to Britain. When this takes place, and in view of her present drive towards the Balkans, the position is becoming most interesting.

We are undoubtedly living in that epoch which will witness the stand-

ing up of Michael, the great prince and mighty warrior, before whom both



Kings of North and South will have to render homage. Thus it behoves all to "watch and keep their garments." —Editor.

#### MARRIAGE IS HONOURABLE.

It is a great mistake to think that Paul discountenanced marriage, because, upon one occasion, by reason of certain distress, he gave exceptional advice (1 Cor. 7-26). To the Hebrews (Ch. 13-4) he wrote of marriage being HONOURABLE in all, and the word he used has been rendered "had in reputation" (Acts 5-34); "dear" (Acts 20-24); "precious" (1 Cor. 3-12); "most precious" (Rev. 21-11); and similarly in fourteen texts.

Besides, Paul expressly commanded "the young women to marry" (1 Tim. 5-14). Who were they to marry? Surely not old brethren—or the medically unfit—or the alien young men! No; marriage is HONOURABLE IN ALL.

Brother Roberts was right in concluding as he did: "I always felt that marriage was something that lay in my path before I could enter upon the earnest work of life. And, now I see how serviceable it has been in every way for the work that has been done." How many of us who have been Christadelphians practically all our lives can say Amen to those conclusions?—F.G.J.

Conducted by The Lamplighter



### CURRENT REVIEWS

**THE IVRIAH** — Practically the whole of the January number of this Jewish journal is devoted to summarising the unenviable experiences of Jewry under Nazi domination supported by a strong appeal for sympathy in this, the worst plight of the nation since the Roman tyranny almost 1900 years ago. We notice a recognition of Christadelphia's generosity and can only encourage the participation of the brotherhood in assisting stricken Jewry. Our efforts may be small and inconspicuous, yet, in measure, we subscribe in the same effectual manner as the widow in the Scripture story. "They who bless thee, Israel, will I surely bless."

### JEWRY IN MELBOURNE

Our visit to the offices of the State Zionist Council in Melbourne was marked with a solemnity and courteous dignity that seemed to impart the very atmosphere of Jewish world-suffering and hope. We arrived quite unintentionally, on publishing day of "The Zionist," the official organ of the Council, and were ushered into the conference room. We conversed with Mr. and Mrs. Wynn, Mr. Patkin, Mr. Wertheim and others and were impressed by the whole-hearted effort being put forward in the interests of the scattered nation. We invoked the interest of the scientific Mr. Patkin by briefly stating that Russia would, according to the Scriptural analysis, be a thorn in Israel's side. Her domination of Turkey and descent upon the city of "unwalled villages" would precede the final emancipation of Palestine and her people. We were a little in advance of the arrival of Dr. Freedman, the lecturer, who had on the previous evening addressed a Christadelphian gathering in Melbourne. We were however, assured that the Dr. would call on us in Adelaide, bringing with him some interesting films of Jewish life and Palestinian progress. Our visit terminated on a note of deep sincerity, combined with the hope shared by Israel's leaders ("Elpis Israel") that the redemption of Israel is assured by Him who "doeth all things well."

## RUSSIA'S ROLE IN PROPHECY

The recent agitation over the frontier problem between Russia and Poland has given vent to certain illuminating side-lights on the political aims of the Soviet. The Melbourne "Age" (13-1-44) quotes the situation as being very delicate, inasmuch as Russia must be approached diplomatically for her hand wields great power and it is for Polish diplomats to suggest negotiations for a resumption of relations between the two countries.

At an all night sitting in London, diplomats of Russia, and Poland conferred and Poland is being offered East Prussia, Silesia and Pomerania which countries (Russia assures) will be seized from the Germans. In return Poland must cede to Russia nearly one-third of her pre-1939 territory. "The Daily Mail" states that the Russian proposals indicate Russia's post-war attitude. Russia will also claim the return of Estonia, Latvia and Lithuania and portion of Bulgaria, giving Russia access to the Aegean Sea. Finland will cede the Karelian Isthmus, Pitsamo and Hango to Russia. The Soviet will also claim Bessarabia and the whole of Rumania with exception of the provinces of Moldavia and Wallachia which Rumania had before the last war. Russia will also demand a passage through Turkey so as to provide an uninterrupted access to the Mediterranean. Stalin does, however, assure these countries and Europe generally, that the Kremlin has definitely decided to avoid an imperialist policy.

Truly, as we pointed out some months ago, Russia is imbued with the tactics of the leviathan monster.

## OUR ALLEGIANCE TO Dr. THOMAS

Students of Dr. Thomas must be filled with keen admiration at the masterly handling of Bible prophecy by that author. Of recent months the writing of the Doctor (composed 100 years ago) have been thoroughly vindicated, giving incentive to added faith and works in the Vineyard of God. The position of Russia and Germany (Gog and Magog), France and Britain and other nations as referred to by Ezekiel and Daniel was clearly perceived by Dr. Thomas away back in 1840-50. His clear demonstration of Britain's part in the reclamation of Palestine and other important prophetic features stimulate the interest.

The result has been the formation of many "Elpis Israel" classes throughout Australia. In Melbourne recently, speaking with Bro. Walker of the Albert Hall Ecclesia, we learned that great success had attended the introduction of a "Eureka" class meeting each week at that ecclesia. We were also glad to know that efforts to establish a similar class at the Oddfellow's Hall ecclesia were being made early this year. We can only insist that the encouragement of this type of study will arouse a natural antipathy towards pet theories and new and foreign ideas regarding the Word of God. The time is opportune for a return to

the original interpretation of God's Word as enunciated by Dr. Thomas and logically proven correct by the passage of time and the accomplishment of such biblical prophecies referred to by him.

## Jewish Refugee Children's Fund

The following letter has been received from the Editor of the "Ivriah" in acknowledgment of the 2nd donation of £100 from readers of the Logos:  
Dear Mr. Harris,

Will you please convey to your readers our deep appreciation and grateful thanks for the gift towards the rescue of Jewish children, and more important still, for the prayers to the All High for His mercy and speedy release from suffering.

Permits of entry are granted to the Jewish Agency and under the scheme for youth "migration" (Aliyah) children are received. Wizo and Youth Aliyah unite in gathering funds for maintaining the children. There must be a guarantee to the Government of Palestine of £100 for each child, that it will not become a charge on the State, and so, whilst the J.A. accepts the responsibility to the Government, Jews in free countries, assisted by Christian friends, are aiding the Jewish Agency. Children are placed in training schools (many girls in Wizo Schools and Farms) and settlements. They are thrilled with the new life and we thank God for this youthful remnant of our people.

May the dawn of peace be nearer at hand than we suspect, and may we who strive for the redemption of Eretz Israel be allowed to witness this.

With Zion's greetings,

Rieke Cohen, President Wizo.

**Fund Now Stands as follows:**

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Brother and Sister H. .. . .	4 0 0
Bro. and Sis. A.C. .. . . .	5 0 0
Bro. and Sis. F.C. .. . . .	5 0 0

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Total to hand .. . . . £259 0 1

The generosity of our readers has thus enabled us to forward yet another donation of £100 (making £300 in all) to the Editor of the *Ivriah* on behalf of the Youth Aliyah Appeal for Refugee Children. The following letter has therefore been forwarded:

Dear Mrs. Cohen,

Again we have pleasure in enclosing a further cheque of £100 from the readers of "The Logos" for the "Wizo Youth Aliyah Appeal for Refugee Children." This, like the previous donations, comes from Christadelphians in different parts of Australia who identifying their hope with the Hope of Israel, are filled with grief at the terrible sufferings of your people, and are anxious to help—as they can—in the alleviation of their misery.

We have, personally, been thrilled at the response to this Appeal, and recognise in it the wholehearted sym-

pathy of our brethren and sisters in the cause of Zion, and their great and abiding interest in its future.

It is a true saying that the "darkest hour is just before the dawn" and Scripture indicates that this present time of trouble will surely fade away in the glory yet to be revealed from Jerusalem. Daniel says, "there shall be a time of trouble such as never was," at which time "Michael the great prince which standeth for the children of thy people" shall stand up. Christadelphians look forward to that time as the period when Christadelphian and Jew will be united in Eretz Israel. In the meantime, let us, "Give Him no rest till He make Jerusalem a name and a praise in the earth" (Isa. 62-7).

Sincerely yours,

M. HARRIS, Secretary.

## TEN MINUTE TALKS

# THE REMEDY

This talk is written as a necessary corollary of that previously written, entitled: "What does it mean to you?" (see "The Logos" p.106). That being so, you may wonder why I have given this the title I have. It is because I believe that the assumption to which I gave expression, namely, that the members of our Body generally are not sufficiently infused with the conviction of Jesus' near return, is correct, and that some mental adjustment on the part of many of us, is necessary.

The "mental adjustment" is simply stated, in its elements. It is that the acquisition of a correct perspective — a clear realisation of the respective values of the things of

God and of the world — is required. Simply stated, but not so simply acquired! Many of us have been trying for many years to serve the Lord acceptably, and each, after searching self-examination, must answer for himself the extent to which he has succeeded.

A brief recital of the process which should have taken place in each of us, as it appears to me, may help us in this examination; may even, if our answers to our questions are not satisfactory, help us to reconsider our mental perspectives. This line of thought was suggested to me at a recent Spiritual Progress League Meeting.

The Apostle John in Patmos saw

in vision the immortalised Saints "prepared as a bride for her husband." He heard, also, the "voice of a great multitude" calling for joy, "for the marriage of the Lamb is come, and His wife hath made herself ready." "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Here is the ultimate of one of the most beautiful of Scriptural symbologies, in a setting which we can thoroughly appreciate, dealing, as it does, with love and marriage, so closely associated with our own natural lives.

We are particularly concerned in this age with the "preparation" of this Bride, which at Jesus' return is to be presented to Him as a "chaste virgin," a "glorious church, not having spot or wrinkle or any such thing, but holy and without blemish." To this end Paul told the Corinthians that they had been "espoused to one husband," even Christ.

Now the process of a normal marriage is first the forming of an acquaintance between two persons. This acquaintance gradually grows into love, and the betrothal, or espousal, is agreed upon and made public. Then the preparation of the wedding is embarked upon; the bridegroom to provide the best within his means in the way of home and comforts, the bride with those home matters which concern the feminine mind, and with particular attention to the bridal outfit. All things are undertaken with the great day in mind.

The spiritual counterpart runs on much the same lines. In the "calling out of a people for His Name," an acquaintance is first formed by individuals with the Lord. This acquaintance grows to love with further knowledge of His perfect character, His

great love manifested in the sacrifice He made, and His ability to provide a home for ever for His bride. In due time the espousal takes place, and is publicly proclaimed in the baptism of the individual. Henceforth the preparation for the forthcoming marriage must be the prime factor in the life of that individual. And how, if the love professed is genuine, will that person desire the day when Jesus will come to take His perfect Bride to Himself!

And of what does the preparation consist? First of all in an understanding deep enough to govern our life of the position and responsibilities we hold in Christ — the weakness and futility of following the ways of the world, and the necessity and wisdom of consecrating ourselves to God — of presenting our bodies as a "living sacrifice" to Him. This realisation, engendered in our love, must grow with the passage of time, not as sometimes happens, become dulled with constant association — the losing of that "first love" of which the Ephesian Brethren were accused. It consists of the providing of our wedding outfit — that fine, white, clean linen, "which is the righteousness of saints," made up of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love.

This, brethren and sisters, is our life's work, while we wait for Jesus, our Lord, to come and take us to Himself. I ask you to think carefully on those necessary characteristics just enumerated, and which Peter says are sufficient to minister for us an entrance into the everlasting Kingdom of our Lord. How far have you progressed with the preparation of your wedding garment? Will you have it ready when He comes to claim His Bride?

—Brother E. Wilson.

# THE CAVE OF MACKPELAH

## PART TWO

Before truth can be properly realised, there must be preparation, for there is a big difference between an opinion, and a conviction; between receiving a truth, and the realisation of it. The latter requires long preparation. Of the four classes in Christ's parable of the Sower, only the fourth hear and understand the word; the other three merely hear it. Preparation first, understanding afterwards. The law of Moses was a preparation for faith, taught Paul who wrote: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3, 24-25). Again, "Faith cometh by hearing, and hearing by the word of God (Rom. 10-17). Here is found the difference between those who are "called" and those who are "justified." The "called" state is one of preparation, of hearing the word. Faith is only in germ. It is like seed in the ground before it is quickened. It needs to be made alive before it can justify a man for eternal life, and it can only be made alive by the Spirit.

The Apostle deals more fully with this great truth in his second letter to the Corinthians. He explains that the veil which Moses wore because his face shone when he came down from Mount Sinai was typical of the veil which has been on Israel's heart from the time of Moses till the present day—the veil which shuts out the Eternal, and which is only taken away when the heart turns to the Lord (2 Cor. 3-16). God reveals the things He has prepared to them that love Him. The Apostle then says:

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (v.17). Only when God's mind and man's mind meet can there be liberty from the law of Sin and Death, for, as Paul teaches in another place: "The law of the Spirit of life in Christ Jesus hath made me free from the law of Sin and Death" (Rom. 8-23).

It must be borne in mind that a man is in bondage to the law of Sin and Death in three different ways; intellectually, morally and physically. This is the order in which Adam and Eve came into bondage to this law, and a person can only become free from it in the same order. He becomes intellectually free when the Spirit of the Lord is present. This gives him the justifying faith which is the gift of God, and this faith will ultimately assure his moral and physical freedom. "For whatsoever is born of God overcometh the world; and that is the victory that overcometh the world, even our faith" (1 John 5-3). This is moral freedom, and Jesus has declared that whosoever believeth on Him hath, is assured of, eternal life. A man will not be completely free from the law of Sin and death until his mortal body has put on immortality.

The glorious results that accrue when God takes away the veil from a man's heart have been described by Paul in one of his most sublime passages: "We all with unveiled face beholding as in a mirror, the glory of the Lord, are changed into the same image from glory to glory, even as from the Spirit which is the Lord"



(2 Cor. 3-18 R.V.). Changed into the same mental, moral, and, finally, physical image of the Lord.

It is interesting to note that even the veil which shuts out the eternal from the mind of man has its natural counterpart. Walk down the crowded streets of the city, and you do not recognise the passers-by who are strangers, but when you meet a friend you know him. On what principle does this recognition take place? It is because you have a mental photograph of your friend. In other words, he is unveiled to you, while he is veiled to those who do not know him. So with the spiritual. When the veil is off the heart, a man has a mental photograph of the spiritual. It is only the spiritual man who can discern spiritual truths. That is what Jesus meant when He said that Wisdom is justified or recognised by her children (Luke 7-35). They recognise spiritual wisdom whenever they see it because their minds are unveiled to it. But it is hid or veiled, to all the rest of the world.

We can now see the great significance of Sarah's death in Hebron. Sarah represents all those whom God has justified through faith for eternal life. They have all been forgotten by the spirit, and are awaiting the final birth when mortality shall be swallowed up of life. It is interesting to note a few of the incidents of Bible history connected with Hebron. It was there that Abraham received the covenant of circumcision, and the promise of Isaac. It was at Hebron where the three angels visited him, and he learnt of the impending destruction of Sodom. But perhaps the most significant use of the name Hebron occurs in the case of David. After he had learnt of the death of Saul, David enquired of the Lord as to where he should go. He was told to go to Hebron (2 Sam. 2-1). It is evident that through the history of

Saul and David there runs a deeper meaning. Saul stands for the man of the flesh; while David represents the man of the spirit. And just as Israel wanted a man of the flesh for their king, and when he died, turned to David, so today we see Israel still looking to the arm of flesh (Britain) to save them. But when Britain is driven out of Egypt and Palestine by the Russian confederacy, and fails them as Saul did, Israel will again turn to David their king, even to Jesus, and a host of immortal ones. Before this can happen, David and his brethren must be raised from the dead, and go up to Hebron; that is, they must cross from the mortal to the immortal state.

The meaning of Gen. 23, becomes clear. Sarah dying at Hebron and being buried in the cave of Mackpelah typifies all those who die with the faith which she possessed. The faith that justifies for eternal life which is God's gift to those who love Him, so that every graveyard where these faithful ones lie has its own Mackpelah, and they rest in full assurance of a resurrection from the dead.—J.H.

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Men as they are, and not as they appear in the atmosphere of human narrative, are best described in the sober and literal words of the scriptures which tell us that rich men are a lie, and poor men vanity, and all the glory of men as the flower of the field. While they live they are full of shortcoming and trouble — a fragile organisation of corruption in the best state and in a generation, disappear one and all in native dust.

The upholders of that which is after God's own heart have ever been in the minority in the congregation of the Lord. Often has He spared the others for their sakes.



### FROM THE PEN OF Dr. THOMAS.

The time of trouble is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of Ishmael and Isaac seeds; and of the casting down of the thrones of the beast. The convulsion which affects their overthrow is described by the apostle as "a great earthquake, such as was not since men were upon the earth, so mighty and so great." Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman Empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with "torment and sorrow," for the cup of their iniquity is full.

The Sixth Vial, however, is poured out primarily upon the east, and drying up the desolator's dominion there, pours on until its stream is commingled with that of the seventh, by which both the east and the west are wrapped in an universal conflagration, which terminates in the final destruction of the little horn, or two-horned beast and his prophet; the subjection of the ten kingdoms to the dragon of Constantinople; and lastly their combined overthrow at the battle of Armageddon by the Lord of Hosts.

Roman and Protestant Sectarianism is not Christianity. The aggregate of sects vaguely termed "the Church," or the ecclesiastical system of Europe and America, is the "Mother of Harlots" and "Abominations of the earth." The abominations are "the harlots," styled "women" in Rev. 14-4, with whom the Christ's virgins are not defiled. Every system or tradition that makes the Word of God of none effect is a harlot abomination, and proceeds from the "carnal mind" that is, from the thinking of the flesh—ignorant of the Gospel of the Kingdom and the obedience it requires. This is the fountain and origin of all those heretical formulae which are incorporated in the Romish and Protestant sects, which are all of them "corrupters of the simplicity that is in Christ". As a whole, they are "the Apostasy" foretold by Daniel and Paul. Their clerical and ministerial Orders preach "another Jesus," are animated by "another Spirit," and proclaim "another Gospel" than those ministered by the Apostles. From such a system of defilement it is imperative for every man who would be saved to separate himself, even if he stand alone Mat. 15, 6-9; Rom. 8, 6-7; 2 Cor. 6, 15-18; 11, 1-14; 2 Thess. 2-3; Rev. 17-5.

"The Faith," and the contention for the Faith "once for all delivered to the saints," are the most interesting as well as important subjects of thought and action that can be presented to the human mind. They are



# OF OUR PIONEERS

*is readers in the simple and infallible faith of God's Word*

the only things upon which we enter with any spirit or energy of mind; for there is no real abiding profit to be derived from anything else.

That man knows but little of human nature, and has studied the history of the world to but little purpose, who can imagine that its evils can be cured by preaching or persecution.

## FROM THE PEN OF BROTHER ROBERTS

It is a common mistake to judge by appearances. The only certain test of a man's standing with God is his harmony or otherwise with the Scriptures. God Himself has given us this test. It is a very unfashionable one at present; but it will work out right in the end.

Jesus said to his disciples: "Because ye are not of the world therefore the world hateth you." Nobody likes to be hated. It is unpleasant and embarrassing to take the not-of-this-world attitude that leads to the hating, and so there is a liability to conform to the world in its principles, habits and ways. Many weary of the restrictions of the Truth and give in.

What ever our personal regrets and disappointments, when the Truth or its precepts are at stake, we can only resign ourselves to whatever consequences come from a refusal to consent to a corruption of the Faith once for all delivered to the saints.

Revived confidence, and restored trade will give strength to the "Peace and Safety" cry, and expose the brethren to the danger of going to sleep—a danger not so liable to accrue in times of tempest and excitement like those through which we are now passing. Christ's arrival will probably occur at a moment of profound tranquility when we are liable to be off our guard. The wise will note the danger, and remember the warning words of Christ, "Watch, lest coming suddenly he find you sleeping."

"Read Eureka! Read Eureka! and re-read Eureka!"

It is the best advice you can have, next to "Read the Scriptures daily." We are indifferent to the scorn of men on the subject, who show either insensibility or incapacity to perceive the interests of the Truth in this cloudy and dark day.

Persevere in your efforts on behalf of the truth. It is not a question of succeeding with the people; it is a question of doing your duty. Noah had very small success but he was an accepted preacher of righteousness.

The effect of Dr. Thomas's writings, while causing me to lose all taste for the religious literature which had for six months been my sustenance, was to impart a keen interest in the Bible, which before had been uninteresting to me, and to lead me to its daily, and early, and persevering perusal.

## OUTLINE OF A BOOK WORTH READING

# STARVATION OVER EUROPE

A documented Record written by Boris Shub on the basis of research supplied by Z. Warhaflig, published by the Institute of Jewish Affairs.

(The prophetic Word leaves no doubt that hunger, among other things will desolate Europe as the "time of

trouble" increases in intensity, and—as is shown in this interesting, if terrible, record—the "black horse" of famine is already ravaging those "north countries" over which Hitler has control (Zech. 6-6; Isa. 14-29).—Editor.)

(Produced in Germany)

In occupied Europe, food has been elevated into a munition of war of the greatest importance. The science of feeding is being used by the Germans as a powerful bludgeon for governing and dominating friend and foe alike. It is used to reinforce flagging loyalty and to stimulate zeal; it is a means of bribery and coercion, whilst at other times discontent is allayed, and morale is bolstered by its use. Thus where the latter seems to require a life, supplies of unexpected tobacco, food and drink are forwarded, whilst discontent among factory workers is appeased by similar means. When the conquered nations are prepared to co-operate with their Nazi taskmasters, their rations are improved, or where they have industries essential to the prosecution of the war they are fed accordingly. Thus so long as the Skoda factories continue to supply their products so essential to the German war machine, so the Czechs continue to be fed better than Germany's allies, for Italy and Finland eat very little compared with Germany. Partnership with the Reich, pays no dividends in food.

Food rations are cut or increased in accordance with the requirements of the moment. They may be reduced to force foreign workers into German factories, or increased to help local

quislings in their work. Herbert Bache German State Secretary for Economics, proclaimed:

"Some of the areas occupied by us have a highly developed industry which is of greatest importance to our armed forces. We supplied these areas therefore with additional food in order to put their economy at the service of our armaments."

Not that Germans themselves starve. According to research (which is fully documented) "In the fourth year of war German consumption compares very favourably with the pre-war standard. Although reduced in bulk, the composition is balanced, and does not fall appreciably below the standard set by League of Nations nutrition experts." (p.23). It must be remembered that since 1933 Germany has been preparing for war, and long before actual hostilities broke out had been on a war diet. The German policy is to provide ample, if not plenty, for Germans, and a debased diet for the rest of Europe. The Nazi logic is that even if their armies be defeated on the battlefield, their system of feeding and starving during the war years shall result in a radical and permanent shift in the demographic balance of power.

This policy demanded that all food producing countries be looted of their

produce. From Denmark was appropriated herds of cattle; from Belgium was seized pigs and other produce; and from Hungary, Rumania and Bulgaria was demanded grain, and the diet of the populations of these countries was debased that the Nazi demands might be served. To prevent the diversion of livestock intended for German abattoirs and meat packing houses, the Reich has gone so far as to provide each pig in Belgium with an identity card, and each cow in Poland with a "birth certificate" and identifying rings, whilst in Slovakia peasants are required to take an oath before a district magistrate to swear that they will obey all food regulations and report all infringements to the police. The result is that the diet of all the occupied territories is so debased that their populations are on a starvation diet.

But if the condition of Czechs, French, Dutch, Italians and the many other peoples which make up the population of Europe is bad, the state of Jewry is infinitely worse. Here, without relief, the anti-Semitism of the Nazi is found in perhaps its worst form. And although, at first, they received food cards and rations equal to those for the entire population, these were bound with such regulations and restrictions as to the time and place they were permitted to be redeemed that it meant that these official rations were substantially reduced. Nor when their rations were reduced were the oppressive restrictions lifted, the result being to make it extremely difficult, and at times almost impossible for Jews to obtain even the wretched rations to which they are entitled, for when their shopping hour comes, they are forced to take the leavings, if any, whilst most food stores display the sign: "Entry forbidden to Jews and persons of Jewish origin." As a result, in the Polish city of Sosnowicz many Jews lost their

rations because the few designated stores did not carry enough to feed them all, and this position is typical of many other places.

Jews were, early in the war, removed from their avocations, prohibited to exercise any callings, and finally their mass expulsion from villages and small towns for concentration in large city ghettos was ordered. Their ration cards are of a distinctive colour, or are stamped with the letter "J." They receive no meat, fish, poultry, milk, dairy products, fruit or vegetables. An order of the Minister of Agriculture dated Oct. 1941, provided:

"Any delivery to Jews, either free of charge, or for payment, of fruit of any kind, fresh, dried, or otherwise preserved, including nuts, or marmalade, jams, cheese, sweets, fish and fish products of any kind, and of poultry and game of any kind including canned, is forbidden. This prohibition applies with equal force to cultivators, producers, processors, manufacturers and consumers."

The weekly rations for Jews in Polish ghettos amount at best to a pound of black bread, two ounces of so-called jam or marmalade, an ounce of sugar, and perhaps a few potatoes." They receive no other food.

The avowed intention of the Nazi policy is the extermination of the Jewish race in Europe, and for this purpose a ration of food is prescribed which in time will realise this objective with the least fear of pestilence (the result of famine) to the rest of Europe. Thus for the year 1941, 47,428 Jews perished in the Warsaw ghetto, whilst in Vienna the death rate was 10 times as high as for a comparable period before the war, whilst among the living, typhus and tuberculosis rages. Desperate mothers who cannot scrape together enough to keep their children alive have been known to abandon them in the frantic hope that the impoverished Jewish com-

munity will feed them, whilst a new "callousness" among a people traditionally reverent of their dead is the appearance of skeleton-like corpses lying unclaimed in the gutters of the ghettos. There is a ghoulisn answer to their phenomenon — it is the dead man's bread card. Thus in May, 1941, although there were only 1,545 reported Jewish deaths in Warsaw, the Gestapo officials counted 3,881 corpses. In June, 1,620 burial certificates were issued, but 4,290 bodies were carted to the burial grounds. The pound of bread that the ration card of the deceased will provide, often spells the difference between life and death for those who are still alive.

A Polish doctor who escaped from Warsaw in 1942 narrated this page out of purgatory:

"I saw with my own eyes nine Jews lying against the wall of a corner house at Franciszkanska and Nalewki streets in the last throes of death from starvation. . . . At first when a man or a woman fell on the pavements of the Warsaw ghetto from hunger, people tried to do something to help the victim, but now there are so many Jews dead on the street that people avert their eyes and pass by. Around those nine dying Jews, a group of children were hovering waiting for the victims to die so that they could strip the bodies of their clothes, especially the shoes."

A Swedish journalist records:

"Hunger in the ghetto is frightful. The inhabitants seem to be living corpses. Their faces and eyes are sunken. . . . Jewish life in the ghettos is tragic, gloomy, and hopeless. The Jews wait and long for a new Moses."

That new Moses is near at hand. Nearer, we believe, than Jew or Gentile realise, and as the author of "The Jewish Problem" (see this issue) points out, the time will shortly arrive

when the King of the Jews will return and asserting His power operate throughout the world on behalf of his persecuted people. Jew and Gentile will then unitedly rejoice in the glories of that age. Ration books and starvation diets will be things of the past. Persecution will cease, for the "destroyers of the earth will be destroyed." Peace on earth, and goodwill towards men — so rare today — will be then among the characteristics of the age, and the glory of the Lord will cover the earth as the waters cover the sea. Germany is doomed by one irrefutable promise made to Abraham: "I will curse them that curse thee."

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#### FREEMASONRY.

No faithful brother of Christ could become, or being one remain, a Mason. The reasons for this are as under. The whole institution is essentially of the world, from which a brother must come out (2 Cor. 6-17; 1 John 2-15). Its ritual is a survival of ancient paganism mixed with references to Scripture passages. It encourages a belief in the doctrines of the Trinity and the immortality of the soul, and yet discourages the discussion of religious beliefs; whereas a brother is commanded to contend earnestly for the faith once delivered to the saints (Jude 3). It necessitates the taking of oaths, which is explicitly forbidden in the Scriptures (Mat. 5-34; Jas. 5-12) and it requires its members to put the interests of fellow-members before others, a principle completely at variance with the obligations of a brother of Christ to those who are Christ's.

In view of these facts, how can it be argued that membership of such a body is consistent with the duties of a brother?—W. H. Trapp.

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Trouble is part of the agency by which God is working with us; and to do its work, trouble must be trouble.

## Supplement to "The Logos"

# The Jewish Problem



*Illustrating the Divine Solution to this World-wide Problem*



By J. MANSFIELD (Adelaide)

**We hope in the near future, to reproduce this article in pamphlet form.**

**It represents an excellent medium for introducing the Truth to the stranger by attracting the attention to the greatest sign of the age, viz., the emancipation of Jewish peoples and their ancient land, Palestine.**

**Enquiries are invited to—**

**"THE LOGOS,"**

**Box 226 C, G.P.O.,**

**Adelaide, South Aust.**



# THE JEWISH PROBLEM



## AUTHOR'S NOTE.

In March, 1943, we published a pamphlet entitled "A New World Order," in which we stated that according to Scriptural prophecy Russia can be expected to dominate Europe, and occupying Turkey, lead an invasion against Britain in Palestine.

Events have since progressed in accordance with the Divine plan. Russia has taken the offensive, and at the time of writing (1/1/44) has almost succeeded in driving the enemy from her soil. The Nazi threat to Egypt, so ominous 12 months ago, now appears but an unpleasant memory, and their forces have been driven out of North Africa. Italy has collapsed, and the south of Italy has fallen to the Allies. Turkey still retains its independence, and has, to the moment, successfully resisted the urge to enter the war. This power came into great prominence following the Tehran talks, when it was felt that she would, in a matter of a few days, become involved against Germany. Scripture indicates fairly definitely that the independence of Turkey will be lost to Russia, although she may become temporarily allied against Nazi aggression, events will react against her, and will finally cause her subjugation to her northern neighbour.

With Russian supremacy in Europe complete, and with Turkish independence gone, the stage will be set for the final drama of the ages. Russia, in league with Europe, will invade Palestine from the north (see Ezek. 38). An attack that would be crowned with success but for the intervention of "the King of the Jews." (Jno. 18). Russia's attitude will weld the English-speaking countries more closely, as they prepare to resist the encroachment of their one-time ally, the bone of contention being the command of the Middle East, the more immediate question being the control of that land which God declared to Abraham, "To thee will I give it and to thy seed for ever."

Some 28 years ago, a Jew came to the aid of Britain in her dire extremity. The scientific research of Chaim Weizmann (leader of the Zionist Organisation) was no inconsiderable aid to the final success of Britain in the Great War, and in gratitude (at the time it was also sound policy, and secured the sympathy of America) the Balfour Declaration, promising Palestine to the Jews, was proclaimed, and in 1920 ratified by the League of Nations. Britain's action was not made out of an altruistic motive only, but as Mr. Churchill has declared: "It was in consequence of, and on the basis of this pledge that we received important help in the war, and that after the war we received from the Allied and Associated Powers, the Mandate for Palestine" (May, 1939). This was a most significant event for those who were watching for the return of Christ, for had He not declared "Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled?" And here, at last, was the beginning of the freeing of that ancient city.

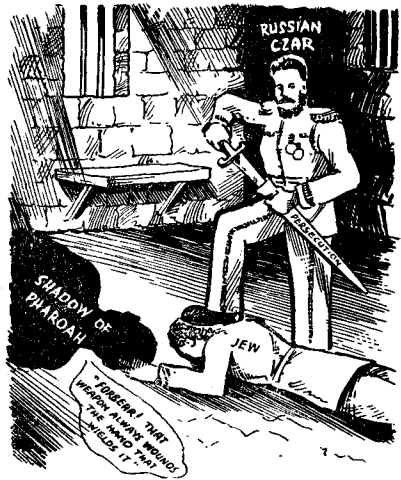
.. But the Bible also indicated that the return of Christ would witness a tragic period for Jewry. (Dan. 12). That time is now here so that the Jewish Problem has grown in prominence and importance. Anti-Semitism is rife, and even Britain has departed from the terms of the Balfour Declaration and having restricted Jewish immigration to the land which is theirs by divine right, contemplates its cessation altogether. But in this, also, the prophets are, in a measure, fulfilled, for Isaiah pictures the Messiah proclaiming at His return: "To the North (Russia) give up; and to the South (Britain) keep not back; bring my sons from far and my daughters from the ends of the earth." (Isa. 43).



### THE LESSON OF HISTORY.

It is common knowledge that the Jewish problem ranks among the most difficult of contemporary political questions. What is to happen to the 16 million Jews scattered throughout the world? Persecution and violence is their lot in Europe, whilst restrictions prevent the settlement of great numbers of them in Palestine. The Jewish problem looms large in the present outlook, and it is to illustrate the divine solution to it, and its great significance to the individual, that this booklet has been written.

On the occasion of an outbreak of violent anti-Semitism in Russia towards the close of the last century, the London "Punch" published a cartoon depicting the Russian Czar with his foot on the neck of a Jew lying in a dungeon. As he is drawing the sword of persecution from its sheath, the shade of Pharaoh approaches and exclaims: "Forebear! That weapon always wounds the hand that wields it." 3,500 years previously, the Egyptian nation had suffered the penalty of cursing God's ancient people in the destruction of the flower of that nation. (Exodus 14). But the Czar of Russia disregarded the warning of history. He persisted in his policy of persecution. The nation endorsed his action, and from that day suffered disaster, until the Czar and his regime were violently cast out of the way by one of the bloodiest revolutions on record. A nation that includes within its policy, persecution for the Jew inevitably faces disaster because of the inflexible decree of God to Abraham: "I will curse them that curse thee."—Gen. 12-3.



Egypt and Russia are not isolated examples illustrating the force of this covenant with Abraham, for the same phenomenon has been repeated time and again during the course of history. We quote the case of France illustrative of the experience of many other nations. During the 18th century, the Jews were driven from this country in a merciless manner. France cursed the Jew, and God cursed France. Civil war broke out. Britain invaded the country. The king was taken captive, and the Treasury became exhausted. "Miserable truly was the condition of the kingdom," writes the historian Milman in his "History of the Jews." "There seemed to be no recourse but to acknowledge the dependence of France on Jewish industry." And this proud nation sought the return and the assistance of those people whom they had so recently persecuted.

For the past ten years the Nazis have been active in persecuting the Jew. They will not gain by it. Already the hand of punishment has fallen on Germany. It is suffering a period of intense trouble and misery. Its line of battle is extended, and wherever they turn, revolution faces the Nazis, whilst each day sees an increase in widows and orphans. In Hitler, a worse than Pharaoh exists today for Jewry, but as surely as Pharaoh suffered, so will he. This is the inexorable lesson of history, backed up by the covenant God made with Abraham.

### ARE THEY THE CHOSEN RACE?

A chaplain of a German court was once asked what he considered the most conclusive piece of evidence in support of the reliability of the Scriptures. He promptly replied: "The Jews, your majesty!" Truly a more brief nor correct reply could hardly be given, for there is not a characteristic of their varied history that has not been the subject of Scriptural

prophecy. Over 2,000 years ago God declared of Jewry that they were "His servants whom He had chosen." Through the prophet Isaiah He declared: "This people have I formed for myself; they shall shew forth my praise." (Isa. 43-21). But Israel proved rebellious, and forsook the Lord their God. God declared: "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel. . . Therefore I have given Jacob to the curse, and Israel to reproaches." (Isa. 43; 22, 28). They were plainly warned of the result of defection from His service. The Jews would be "cut out of the land"; would "become a proverb and a byword among all people," so that it was prophesied, men would ask: "Why hath the Lord done thus unto this land, and to this house?" (1 Kings 9:6-8). Thus for centuries God has scattered them among the nations, and they have been subjected to the rigors of persecution, until the question has been asked, "Are they the chosen race?" "Has God cast off his people whom He foreknew?" To this question Paul answers: "God forbid." (Rom. II.). The "chastening of the Lord" was not to be forever. Jeremiah prophesied: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30-11).

Let the reader seriously reflect upon Jeremiah's statement, for its warning is centuries old, and history records its truth. Many nations have arisen to curse Israel, including the world-wide empires of Babylon, Persia, Greece and Rome, but where are those nations today? A "full end" has been made of them (Isa. 26-14), but Israel still exists. God declared: "I am very sore displeased with the heathen (Nations) that are at ease; for I was but a little displeased (with Israel), and they helped forward the affliction." (Zech. 1-15). What nation has suffered the fearful persecution that Jewry has? Has any nation, to a man, been forcibly driven from city to city, compelled to wear an ignominious badge, prohibited from exercising its talents in the right direction, been herded together like so many sheep in evil smelling ghettos, compelled to be off the streets and behind the barricades of their quarters at a stipulated time; refused civil rights; prohibited from exercising its religion; traded and bargained for like so much merchandise, and yet retained its identity? (Deut. 28; 63-68). The answer is a decisive "NO!" Those ancient nations have gone, but the Jew remains. He remains a lasting testimony to the God of Israel; a living witness to the veracity of the Scriptures! (Isa. 43-10).

Jesus declared: The Jews "shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke 21-24). Jerusalem, once in the dust, is today reviving, whilst the "cities of the nations fall" (Rev. 16-19), and their fast crumbling, national edifice is in jeopardy. Vainly they seek a way of escape from their troubles. Christ prophesied as much. "Upon the earth there shall be distress of nations with perplexity (Lit. "without a way of escape" see "Young's" Concordance), the sea and waves (of humanity) roaring; men's hearts failing them for fear for the powers of the (political) heavens shall be shaken. (Luke 21, 25-26). A more perfect word-picture of present national conditions could hardly be given, so that the grand event which our Lord declared would surely follow can now be shortly expected: "And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21-27). Indeed without the presence among us of that great Ruler (for Christ, Himself, said He was born to be King—John 18-37) the world would, after the present conflict, drift into a repetition of the miseries that preceded it, but, declared the Great King, "for the elect's sake, those days shall be shortened." (Mark 13-20). It is to persuade the reader to become one of this number that this pamphlet is written.

Meanwhile, the Holy Land is shaking itself from the dust. (Isa. 52). During the past twenty-five years thousands of Jews have returned thither. The land has been tilled, the wastes reclaimed, and new cities built. Prosperity such as has been unknown for 2,000 years is returning to Palestine. From his study of the Word of God, Dr. Thomas could, in 1848,

write: "There is then a partial and primary restoration of Jews before the manifestation (of Christ) which is to serve as the nucleus, or basis, of future operations of the rest of the tribes after He has appeared in the Kingdom. The pre-advantural colonisation of Palestine will be on purely political principles, and the Jewish colonies will return in unbelief of the Messiahship of Jesus. They will emigrate thither as agriculturists and traders . . . under the efficient protection of the British power." (Elpis Israel, p. 441).

The fulfilment of this was then looked upon as being most remote. The London "Daily News" of 1886 wrote: "Nothing in the present force of things nor in the character of the Israelites makes it at all probable that this dream will ever be more than a beautiful vision . . . We might almost as well expect a new Punic Empire at Carthage, a resurrection of Tyre and Sidon, as an Israelitish one, and united with Jerusalem for its capital." The Editor continued: "The modern Jew has been too long divorced from the soil; he will never take to agriculture again if he can help it." If only the Editor lived today to see his words so vividly falsified! Dr. Thomas did not write from personal opinion, but with the infallible Word of God as his guide. The prophet Hosea wrote: "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do with idols?" "Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." (Hosea 14, 7-9). To Israel God says: "Not for your sakes, do I this, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations whither ye went." (Ezek. 36-22). "I will cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled." (Ezek. 36-34). Is Israel the chosen race? To this question, a student of the Scriptures can only reply in the affirmative, in spite of the present weak condition of the nation.

#### PRESENT DISTRESS.

As divinely foretold, hatred for the Jew is increasing in every land, including even the fair land of Australia. It is an evil virus disastrously affecting the political life of every country where it is found. Persecution, unequalled in the history of the world, is being directed against this people, so that at the Anglo-American conference held at Bermuda, April, 1943, a stream of tidings flowed in of Nazi plans to annihilate the whole of European Jewry. These plans are now under way, and are directed against Jews regardless of age or sex. Thousands of men, women, and children are daily suffering a horrible death, and a New York cable reports that "more than 3,000,000 Jews were destroyed by planned starvation, forced labour, deportations, pogroms, and methodical murders." Some months back, the Central Jewish Agency sent advice to the Jewish representatives in Vienna that "200 certificates are available for children from there to enter Palestine." The reply was: "They are not wanted for there are now no children left to send." The relief had arrived too late, for all children had succumbed to the horror under which they had been forced to live.

These reports could be quoted almost without end. The state of Jewry is described by Isaiah as, "Thy sons have fainted; they lie in the streets; there is none to take them by the hand; two things have come upon them; destruction and desolation, famine and the sword." The Vichy government followed the example of their German conquerors in this diabolical scheme. It converted French North Africa into a concentration camp for Jews. Over 400,000 souls were affected. Degradation from citizenship, exclusion from schools were only the mildest measures taken against them. Economic decrees confiscated their property, removed them from office, closed their avenues of earning a living, and behind this legal and economic discrimination there loomed on every hand, crowded concentration camps and forced labour in the desert where Jews, transported as "slave labour" died like flies. Even under the present administration it is reported that this spirit of anti-Semitism has not been entirely eradicated.

Dr. Fabian of the Adelaide Jewish Synagogue declares: "It is a crisis of such magnitude as has never been faced before by any Jewish generation. In vain we go back in history to find a parallel. Whilst we are gathered here in prayer, massacre is going on in Europe. Every hour brings torture and death to untold thousands under unspeakable conditions of cruelty." Mass execution takes place under indescribable terms of horror. The following extract from a report of an Underground Group, published by the Polish Ministry of Information is typical of many others that could be quoted: "Railway trucks wait at the siding. The executioners thrust up to 150 condemned persons into each. A thick layer of lime and chlorine, over which water has been poured, is spread over the floors. The truck doors are sealed. Sometimes the train sets off immediately it is loaded, sometimes it stands in a siding for a couple of days. . . . That is of no matter to anyone now. Of the people packed in so tightly that the dead cannot fall and continue to stand shoulder to shoulder with the living, of the people slowly dying in the fumes of lime and chlorine, deprived of air, a drop of water, food . . . ."

We invite the Reader to consider the import of these words from the prophet Jeremiah, that he may realise the significance of this terrible state of Jewry:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For thus saith the Lord: We have heard a voice trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; **BUT HE SHALL BE SAVED OUT OF IT.** For it shall come to pass in that day that I, the Lord of hosts, will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." (Jer. 30, 3-10).

This statement from the Word of God could be substantiated by many others, all showing that the significance of the present time of trouble for Israel, is that God is shortly to intervene in the affairs of man on their behalf, and set them in their ancient land. Already the nucleus of a kingdom is established there. During the last few years some 500,000 Jews have returned; cities have been built; deserts reclaimed; industries established; orchards planted. Each year, in the Passover Feast, the Jew celebrates his deliverance from Egypt under Moses. Shortly, however, this Feast is to be superseded by another of greater significance, and commenting on this the prophet declares: "They shall no more say, The Lord liveth that brought them up out of Egypt, but, The Lord liveth that brought them from the north country and from the south, and from all parts whither I have scattered them." (Jer. 16, 14-15). Jewry has suffered bitterly for their departure from their God (see 1 Sam. 8), but their trials will shortly come to an end with the establishment of the Kingdom of God over the whole world. (Zech. 14-9).

#### AS IT WAS IN THE DAYS OF NOAH.

But as trouble increased for the Hebrews, so it has for the rest of the world. The political heavens and earth are today on fire with the greatest war in history, and so fierce is the flame that it threatens to melt the very elements thereof. The war is termed a "global war"; in other words it is fought in every part of the earth. The prophets all referred to a period such as this as a sign of the "time of the end." Daniel wrote: "There shall be a time of trouble such as never was, and thy people shall be delivered, and

many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt." (Dan. 12-1); Isaiah wrote: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations that make a rushing like the rushing of mighty waters." "Behold at eventide, Trouble!" (Isa. 17, 12-14); Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the ends of the earth," said Jeremiah. (Jer. 25-32). World-wide violence and immorality brought the antedeluvian world to its destruction (Gen. 6-12-13), only Noah and his family being saved therefrom. Today the world is experiencing a repetition of that period which is a notable sign telling of the "coming of the Son of Man." This time is symbolised in Scripture as "the (political) heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Nevertheless, declared Peter, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3; 12-13), and God speaking concerning the Metropolis of His new creation says, "For behold I create new (political) heavens and new (political) earth. For behold I create Jerusalem a rejoicing, and her people a joy." (Isa. 65, 17-19).

The accumulated troubles of the times makes thinking men ask: Is the world as we behold it a finality? Are generations of men, rebellious against God, and destroyers of the earth, to occupy it successively through an endless series of ages? Are men to repeat the history of the past forever? Is the earth always to be cursed, and sin and death to reign victorious? Who can answer these questions?

#### THE ANSWER OF THE BIBLE.

The answer of the Bible is that mankind is to be elevated from its morass of violence, immorality and evil and to be blessed through a Jew. That Jew is Jesus Christ Who declared "Salvation is of the Jews." (Jno. 4). The good news (Gospel) of His mission was first preached to Abraham, the father of the Jewish race: "In thee and in thy seed shall all nations be blessed." (Gal.). The nations are not as yet blessed while the greatest war in history is raging, but their conversion to worldwide peace and righteousness will be the future work of Christ on earth. (See Psalm 72; Isa. 2).

Christ affirmed that He was "King of the Jews" (Jno. 18; Matt. 2-2); whilst Paul taught that the Gospel he preached was the national hope of Jewry. "For the hope of Israel I am bound with this chain" he told his contemporaries when imprisoned, and in his defence before Agrippa he declared: "I stand and am judged for the hope of the promise made of God unto our fathers; unto which our twelve tribes, instantly serving God day and night hope to come." (Acts 26, 6-7). The Gospel is a Jewish hope; the Bible a Jewish book. Through their rejection of Jesus the great opportunity has been made available to Gentiles to associate themselves with these great promises made unto the fathers of the Jewish race (see Gal. 3-26; Eph. 2). In commenting upon this, the Apostle says: "Now if the fall of them (Jewry) be the riches of the world, and the diminishing of them the riches of the Gentiles (inasmuch as the opportunity of salvation is now made open) how much more (will accrue from) their fulness." (Rom. 11-12). In other words, Paul shows that if the fall of the Jews reaped great riches, their fulness (the beginning of which can today be witnessed in Palestine) will reap greater, even, as Paul points out "life from the dead." We can see more plainly the force of his remarks when we study the words of Jer. 3, 16-17: "It shall come to pass, when ye be multiplied and increased in the land . . . that at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord."

#### A DIVINE POLITICAL KINGDOM.

It is the revealed purpose of God to establish a divine political kingdom upon the ruins of all present kingdoms. "The Kingdoms of this world will then become the kingdoms of our Lord and his Christ, and He shall reign for ever and ever." (Rev. 11-15). "The God of heaven shall set up a kingdom that shall never be destroyed; and the kingdom shall not be left to

other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2-44). Its capital city will be Jerusalem. (Jer. 3-17; Mat. 5-35). In fact the Scriptures plainly declare that the Jews who are at present returning to Palestine will form the nucleus of a universal empire. (Isa. 65-9). Jerusalem will then be "beautiful for situation; the joy of the world." (Ps. 48). The throne of this empire will be David's in fulfilment of the promise made to David. (Ezek. 21-27; Luke 1-32). Its king will be Christ. (Mat. 2-2; Zech. 14-9). One of the missions of this king will be to "destroy all present 'destroyers of the earth.'" (Rev. 11-18). A new government will then arise out of the universal chaos. (Dan. 2-44). The Kingdom of God will spread over all. (Rev. 11-15); the immortalised friends of Christ will take power everywhere in the name of their God (Rev. 2, 26-28); peace will overspread the scene (Isa. 9-6); soldiers will be disbanded (Isa. 60-18); fortresses dismantled (Ezek. 38-20); arsenals emptied (Micah. 4-3); the art of war suppressed (Micah. 4-3), and mankind set free to worship God under Heaven sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. (Rev. 21, 3-4).

And the Jews? They will be regathered from all lands and established in Palestine. The deserts of that country will blossom as the rose. A new heart and spirit will be given this despised people; they will meet and accept Jesus as their Messiah. (Zech. 12-10, 13-6). Instead of being despised they will be praised (Zech. 8-23); instead of being the tail, they will become the head of the nations (Isa. 60-3); they will be purged of their dross, as will the Gentiles (Ezek. 36-26); a "new heart and a new spirit will be given them, and the whole earth will respond to the glory of its Maker:

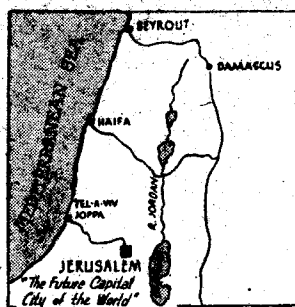
"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61-11).

#### DIVINE KNOWLEDGE.

There is a lesson in the Jewish problem which will not be despised by the thinking man or woman. Isaiah says: "My people are gone into captivity, **BECAUSE THEY HAVE NO KNOWLEDGE:** and their honourable men are famished, and their multitude dried up with thirst." (Isaiah 5-13). The troubles of the Gentile world arise from a like cause. Its remedy is a knowledge of God's will as recorded in the Bible. This, as David said, "Will make us wiser than our foes, and keep us in the way." We would exhort you, Reader, ere it is too late, to give your wholehearted attention to these things that you may, at the return of Christ, enter into eternal inheritance reserved for the heirs of salvation at His return. (Mark 16-16; Gal. 3-8, 29; Eph. 2-12).

In the brevity to which we are necessarily limited, it has been found impossible to deal fully with the various items that have been touched upon in this pamphlet. We would therefore appreciate any enquiries or questions which can be made to—

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## New Feature on page 150.

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### THOUGHTS FOR THE TIMES

## "THE ABSENCE OF SENSATIONALISM"

The absence of sensationalism and unexpected lapses have had the effect of winnowing believers, and leaving those only whose adhesion is based upon sound principles of the truth independently of the mere transient phases of things involved in the signs of the times. We have seen this even in our own day, and it is in our own day perhaps that we are more particularly interested. Some of us can look back to the interest created by the signs of the times twenty-five years ago, and as we look around upon the present circle, we can think of one and another who have wearied in the attitude of waiting for the salvation of God, and surrendered to the secular influences that bear upon everyone. Their lamps have gone out. They have been overcome of the world.

Even those who have withstood the trying effects of apparent delay experience some of the quietude that comes with hope deferred. They are not so easily elated with the signs of the times. They rejoice in the general drift of things but they are prepared to wait. There is a danger of this mood going too far.

Patience may degenerate to indifference. A middle ground is the ground pointed out by reason—looking for the Lord, watching the signs, and preparing for His coming by the acting of His servants. Jesus said:—

"IN SUCH AN HOUR AS YE THINK NOT, THE SON OF MAN  
COMETH."  
—R.R.

# "His Name Shall Continue As Long As The Sun"

—Ps. 72-17.

The Bible often uses natural objects to teach Scriptural truths, so that we, by a contemplation of this natural phenomena not only come to realise more the wisdom and beauty in God's creation, but also to appreciate better the object it symbolises. Thus the endurance of the sun is used by the Psalmist to express the stability and constancy of Christ's Kingdom.

Because of its great distance from the earth—approximately 93 million miles—the Sun, when viewed through coloured glasses, appears to us as a small red disc. Actually it is of immense bulk, its diameter being nearly a million miles, and its weight equalling that of 324,000 globes the size of our earth. In fact, we might compare the size of the latter with the former as a pea to a pumpkin! How great is the mighty power of God which set this vast object rotating and performing His will in the midst of heaven!

### OUR DEPENDANCE ON THE SUN.

The sun is nature's hearth; terrestrial life depends upon its rays. Its heat causes the evaporation which produces the rain so essential to the vegetable world, and, at the same time, causes the seeds to germinate in the ground, and the fruits to ripen on the trees.

Nothing is more interesting than the wanderings of a ray of light. First there is its long journey through space at the speed of 186,000 miles per second. It reaches the earth and caresses the fields. Every blade of grass seizes it with delight, and thus

the Solar heat is imprisoned in its frail organism. Secondly the beasts of the field are allured by the fine green tufts of grass, and thus the sun's rays enter into their bodies and become transformed into milk, or flesh, or wool. Thirdly, it arrives at our table in the form of food, and is then incorporated into our blood, fortifies our tissues, and is used by us in the form of muscular exertion. We drink it in wine and cider, these beverages being nothing more than the juice of grapes and apples nourished by the sun's heat. Finally we receive it as wool and cotton to clothe us. Therefore we can admire with gratitude, the magnificent sun which holds in its rays the destiny of the earth and humanity, and can appreciate better the mighty wisdom of God, and give thanks for his wonderful and benevolent creation. It symbolises beautifully the glorious Sun of Righteousness whom God will send to the earth with "healing in his beams," to scatter darkness and superstition, and bring about an abundance of peace and plenty (Mal. 4:1).

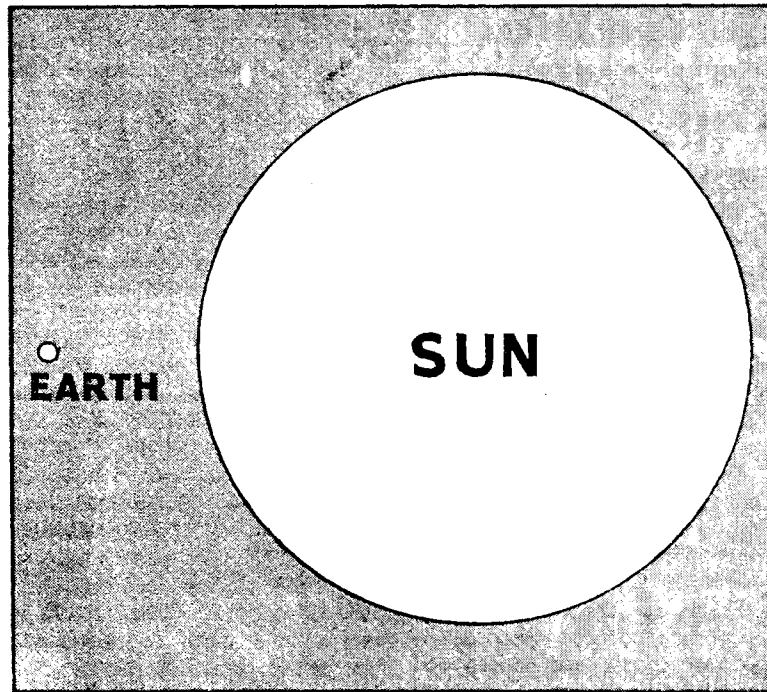
### THE SOURCE OF WARMTH AND LIGHT.

The great fires of the sun never go out. They burn with a surface heat of 6 to 7 thousand degrees, while the internal temperature is considered to be approximately 50 million degrees. We can easily comprehend the meaning of the words of Moses: "The Lord is a consuming fire," for is He not the Creator of all fire and

heat! (see Duet. 4:24).

Some scientists believe that the sun will eventually die, because of the great amount of energy it casts out which is computed to be 4 million tons a second. But others confirm the Bible which speaks of the constancy of the sun by declaring that the unvariable output of energy proves that it is not losing weight. Of this great output of energy the

when compared with those of God. Supposing a fog existed over Sydney Harbour 300 feet deep, the amount of air to be dissipated would be more than 5,000,000 tons. Man cannot devise means to dissipate it, yet the Sun—the great dispeller of gloom and darkness—can accomplish this work within an hour, and this is but a fraction of fog to be shifted during the 24 hours. This reminds us of



COMPARATIVE SIZES OF THE SUN AND EARTH

earth receives but 2 per cent. If it was a fraction closer, the sun's heat would destroy us, and in this we can appreciate something of God's marvelous wisdom which arranged all 'hinge. 11,600,000,000 million tons of coal would be needed to produce heat equal to that given off by the sun per second.

The greatest works of man are puny

the rising of Zion's Sun who shall dispel the fog and "gross darkness" of the people whose spiritual perceptions have been blinded to the Truth (Isa. 60, 1-3), so that they shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jer. 16:19.)

### ITS GLORY.

The Sun is the most majestic object

in the heavens. His splendid brilliance gives him the pre-eminence over all other celestial bodies. That which we see as the sun's surface is called the Photosphere because it gives out the light which reaches the earth. It appears under ordinary circumstances to have a smooth surface; on the contrary it has large waves upon it so that it is likened to a great ocean of fire. Sun spots appear on the photosphere which are really great fiery storms when great hydrogen flames are cast out reaching as high as 200,000 miles. Near the edge of some of the spots are bright ridges called faculae, which form the most brilliant part of the sun and are sometimes 40,000 miles in length and 4,000 in breadth. Outside the Photosphere is the reversing layer consisting of cooler gases. Above this is the chromosphere, or color sphere, so called because of its rose tint color. It extends to a depth of 4,000 miles. Beyond this is the marvellous white glory of the Corona. It is a kind of rarified atmosphere out of which emerges long, slender, luminous filaments called streamers. Some have extended to a distance of 10 million miles in length. These were seen at the time of total eclipse in 1878.

If we could see the sun in all his glory we would be amazed and filled with wonder at its mechanism and beauty. David saw it as a great fiery brazier of unparalled strength and splendour whose fertilizing rays brought life to the world. "The heavens," he said, "declare the glory of God" and "In them he has set tabernacle for the sun" (Ps. 19, 4-5). In ordinary observation, the sun appears to be the centre of the universe, whilst all the other heavenly bodies seem to serve him. He is like a general in his pavilion surrounded by his troops by whom he is obeyed. David likens him to a bridegroom

coming out of his chamber. He makes his appearance above the horizon with splendour and majesty. Every creature rejoices at his presence. The glory and splendour of his rays he likens to the bridegroom's ornaments; his great light and heat and strength reminds him of a giant or a strong man running a race (Ps. 19). The "sweet psalmist of Israel" loved to contemplate the omnipotence and omniscience of God as manifested through His works. He declared: "The works of God are great sought out of all them that take delight therein" (Ps. 11-2).

The symbol of the sun is repeatedly used in Scripture. Its glory, strength, fiery heat, revealing light, dominating powers, and life-giving qualities are revealed by the things it is used to represent. It is a beautiful symbol to represent Jesus. For He will come again as the great Sun of righteousness (Mal. 4-2). His glory will be seen at the opening of a "new day" when he shall shine in the political heavens as King of Kings (2 Sam. 23-4). His rays will disperse the Gentile night and bring light to the world (Is. 60, 1-3). He will be the bridegroom, and as a strong man to run a race. That race will be to cast down all kingdoms and to rule over all the earth in righteousness. Then shall all men praise him. His name shall continue as long as the Sun.—Brother H. Clark.

The present evil world is only tolerable as a temporary institution in preparation for the good one that is to come. Yet there are men who, like Demas "love the present world." There are those of whom Paul speaks, "in whom the God of this world hath blinded their eyes." This ought not to discourage those who are in love with the "world to come."

## MEDITATIONS

### THE SECOND PSALM

The Second Psalm—how brief, how comprehensive! How obviously divine! With what certainty and authority it speaks. What information it discloses in regards to the experiences of the then unborn Messiah! Written a thousand years before the angel announced his nativity on the plains of Bethlehem, and three thousand before the accomplishment as conqueror and monarch of the world, yet the news of these events is stated in this Psalm with the preciseness of a "Times" reporter. Who but the Great Eternal could have inspired this Scripture? The Psalm takes but a minute to read, yet it contains reflections enough for many volumes. By it we are instructed in the divine paternity of Christ and of His dependance on His Father. The nature and locality of His reward are indicated, together with His kingly position. The wickedness and madly rebellious character of the earth's rulers is portrayed, as well as the long-suffering, goodness, and the severity of God in the blessings promised and the judgments threatened. What thoughts are suggested by this Psalm, and what pictures it conjures up before the mind of exciting Cabinet Councils, and angry ultimatums, of Declarations of War, and orders to armies and fleets, of staggering and unaccountable disasters on land and at sea, of world-wide terror and despair, and, not least, of the friends of God triumphant. Truly wonderful, and inspiring, is this Second Psalm. It requires the enlightenment of a faithful Christadelphian to appreciate it, but when appreciated, how easy it is to endorse the exhortation contained in its concluding words: "Blessed are they that put their trust in Him."

### SHALL WE FEAR TO MEET HIM?

Shall we fear to confront Christ? It is possible to do so unnecessarily. It has been argued that the uncertainty of Christ's verdict, coupled with the terrible pictures which the Scriptures give of the rejected, warrant fear. This is an unfortunate mistake. It is far from Christ's wish that we should dread His presence. Bible revelation is intended to inspire earnest, truth-loving men with confidence. Let us look at a few of the many beautiful Bible promises and assurances: "They shall never perish," "They shall be mine," "Shall change our vile bodies," "When he shall appear we shall be like him," "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Of what value are such promises and assurances if the friends of Christ are going to shiver at the prospect of seeing him? As to uncertainty concerning the judgment verdict, this is a fault resting with ourselves, and is remediable. If it is a question of

not knowing whether we keep all Christ's commandments, then let us give greater study to the book of his law. Is it anxiety lest we keep not sufficiently these commandments? Let us set the mind at rest by remembering that Christ will cast off no one whose life is characterised by a desire to know and to do his will, however feeble and imperfect the result. It is only the idle, non-effort-making, wilful sinner that the Scriptures deprive of hope. Let us cheer up in the matter of the coming of Christ. To the humble and fearful heart God says: "Be strong, fear not." Mis-giving means loss of strength—strength which no one can afford to lose in the struggle for life.

—A.T.J.

## THE WAR HORSE

(There is no poetry in the world to equal that found between the covers of the Hebrew Bible, and the following vivid description of the War Horse is a typical example of its glorious language. It is a construction taken from various modern versions of Job 39, 19-29.—Editor.)



Have you supplied the war-horse with his strength,  
or covered his neck with tossing mane?

Have you taught him to leap forward like the locust,  
snorting bravely, furiously?

He paws the valley proudly,  
facing the clash of arms;

He mocks at fear, unterrified,  
he flies not from the sword;

Against him rattles the quiver,  
the glittering spear and the lance,

But on he charges in wild rage,  
straight ahead, never swerving;

His impatient neighing mingles with the sound of the trumpet,  
scenting the battle from afar,

The thunder of the captains, and the shouts of war.

Great errors in past times have originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God." These oracles no where exhibit Peter or any other as "the first," or as "the elder brother." Christ's teaching was he that would

be greatest, or first, let him be the servant of the least. He himself set the example by washing the feet of Judas. To style Peter "the elder brother of the Apostolic family" is to place him just where the ignorant and superstitious papists put him, that is, in the place of Jesus Christ.



## Jewish Refugee Children's Fund

The following letter has been received from the Editor of the "Ivriah."

Dear Mr. Harris,

I have received your letter of December 20th, together with your third most generous cheque, subscribed by readers of "The Logos," for the refugee children under the scheme of the WIZO Youth Aliyah, and on behalf of our members and supporters I ask you to convey our deep gratitude and sincere thanks to all who have subscribed to this humanitarian work. As far as I am aware Christadelphians are the only body of non-Jews who have felt the urge to render assistance to Jews in this most necessary work. The fact that your readers have contributed the sum of £300 is truly something for which you may be really proud.

I am sure that you notice from time to time that other Christadelphians throughout Australia are also aiding the work of rescue and up-building in Palestine. The Lord will remember those who came to our rescue; the "world" has expressed "sympathy" for our trials and misery but little else has been proffered. Some of us remember the collections made for distressed Japanese and other peoples when earthquake or floods have overtaken them, but we have yet to see practical assistance — even a refuge

—offered in the days of our people's plight. However, we may take comfort in Jeremiah 23:3: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

Then the Lord will bless the hands which helped the sufferers in the hours of suffering. God bless your work, and our thanks for your loving sympathy.

Sincerely, and with Zion's greetings,

RIEKE COHEN, President.

Fund now stands as follows:—

Amount previously acknowledged .. . . .	£259	0	1
Toowoomba Ecclesia .. . . .	30	0	0
E.A.G. (N.S.W.) .. . . .	0	10	0
Anonymous (S.A.) .. . . .	0	10	0
E.J.B. (N.S.W.) .. . . .	5	0	0
C.W. (S.A.) .. . . .	0	2	0
Lovers of Zion (W.A.) .. . . .	8	0	0
F.P. (Q.) .. . . .	3	0	0
Sister W. (S.A.) .. . . .	2	0	0
Tarzali Ecclesia .. . . .	2	0	0
A Brother .. . . .	0	15	0
Watchfuls (Q.) .. . . .	2	0	0
W.A.W. (Q.) .. . . .	0	5	0
Sister E. (S.A.) .. . . .	0	10	0
<b>Total to hand .. . . .</b>	<b>£313</b>	<b>12</b>	<b>1</b>

**PRESS PROMINENCE TO PALESTINE.**

Of recent weeks the daily press has devoted much comment to the present and future of Palestine, with particular reference to problems arising from the conflict between the Arabs and Jews. The comments have been many and varied, but not one has referred to the Scriptural (and only true) analysis of the position. The example provides scope for illustrating the lack of perception in the "wise" men of Christ's day: "Ye have eyes but ye see not." Palestine and her people (Jews) have a definite and important part to play in world affairs, before the setting up of God's universal Kingdom. The policies of Russia, Germany, America and Britain merely contribute to the materialisation of the Scriptural prophecies concerning Palestine. Nothing can turn the course of the particular part to be played by each nation toward the unfolding of God's purpose with the Jewish people and Palestine. An administrative officer, referring to the racial differences in Palestine, said: "If this goes on we may see instead of a 'national home' in Palestine, a vast ghetto hemmed in on three sides by unrelenting enemies." Christadelphians can verify this aspect of Jewry's persecution by their knowledge of God's Word. They look to the 'King of the North' to push in a southerly direction towards Turkey. The position of the Turks is one of well nigh desperation. The Russians want action by anyone who will cause even a limited diversion of German planes and men, and Russia looks to Turkey to make some move in this direction. The following report comes from the Melbourne Age (2.2.44):—"The Turks have an ineradicable fear and suspicion of Russia, which, though lulled from time to time by such declarations as those after the Teheran and Cairo talks, is never far from the surface. The fear

of a triumphant, mighty Russia is enough to worry even the toughest-minded Turks. Russia, they believe, may still demand control of an outlet to the Mediterranean." These national moves and counter moves contribute to the general pattern of Scriptural prophecy, and provide reason for continuous prayer and praise to the Father who has revealed to us, in these latter days, those things that shall surely come to pass.

**MELBOURNE ELPIS ISRAEL CLASS.**

We learn with keen interest of the formation of an Elpis Israel Class amongst the brethren and sisters of the Oddfellow's Hall ecclesia in Melbourne. The first meeting was held on February 9th, 16 members being present. Bro. Stan Brown proved a capable leader, and dispensed with orthodox formalities by allowing each member of the class to read a section of "Elpis Israel" consecutively. Discussion and elaboration followed the reading and a profitable evening was spent. It was generally agreed that as the study of this excellent book proceeded, a greater appreciation of God's Word would result, consequent upon which a strengthening process would develop in the minds of each student. Sis. Marj. Kurban will attend to the Secretarial duties, and other sisters will have an opportunity of recording their thoughts to paper for the benefit of the class.

**THE PROBLEM OF PALESTINE.**

A correspondent (H.M., of Northcote, Vic.), writes as follows: "I read with interest the article on the Problem of Palestine in December Logos. I may say that there is only one correct view—only one solution—to the Jewish question, and that is the Divine. The prophet Isaiah gives the answer to it all, and no earthly power will change it—"Zion shall be redeemed with judgment and her converts (or they that

return of her) with righteousness. . . . Ye shall be redeemed without money.' Jewry has much more trouble to go through, for 'Jacobs trouble' extends far into the times of the Gentiles, but both Jeremiah and Daniel give us the comforting words that deliverance and salvation shall come out of it." We can only concur with our correspondent in his views. The redemption of Israel could only be a failure without God's sanction. The assistance

given by sympathisers and believers in Israel's hope towards the relief of the stricken people merely confirms the faith of the donors and their anxiety to render the name of God a praise throughout the earth. Christadelphians, generally, donate to the cause of suffering Israel not in the sense of extolling their own virtues, but in the same category as the Apostle Paul: "It is no more I that do it but God that dwelleth in me."

## THE CHRISTADELPHIAN TREASURY

### Section 7—Concerning Christadelphian Life, Public and Private. (Continued from Page 108)

**MEDIUM SIZE ECCLESIAS THE BEST.**

The highest interests of the Truth are usually achieved in Ecclesias of moderate numbers. The ideal Ecclesia is one in which the bulk of its members are engaged in the various activities of the Truth, each unit performing some function, however small, in the Ecclesial organism, each brother and sister realising his or her responsibility, and discharging it in the most effective manner.

In an Ecclesia of medium size which is fully alive to its duties this ideal is by no means impracticable. It is quite true that small Ecclesias may also attain this ideal, but they also suffer through lack of sufficient capable leaders, and are not such effective instruments in the propagation of the Truth as the larger assemblies.

The great drawback of unusually large Ecclesias is the decrease of personal responsibility, which becomes less as the members increase. That care for one another which is enjoined becomes more and more difficult as the Ecclesia Register lengthens to such an

extent that there are many of the members whose names even are unknown to one. The exercise of brotherly love to all becomes impossible. There is also the tendency to allow the work of the Ecclesia to remain in the hands of a relatively small number.

An Ecclesia of moderate size is not so likely to degenerate into the condition of a church or chapel as a very large one.—J. M. Evans.

**A PARTNER WANTED.**

Are you searching for a partner for life, looking for one whom God would approve—one who would serve a nobler part than the mere providing of a comfortable home, or animal existence? Then turn your eyes in the way of those only who love the Bible, and who show their love for it by a regular and faithful reading of its pages. . . . Marriage with the alien is a sin, and marriage with those who are unfaithful to Bible teaching is akin to it.

In the matter of marriage, never be in a hurry. Avoid being led into an unwise arrangement by self-deception. A man or woman is not in the Truth (whatever their claims may be) who has no fondness for it, and fondness shows itself by a desire to read and talk about it. . . . Marriage is a very serious matter—it means either help or hindrance in the fight for eternal life.—A. T. Jannaway.

#### AN EXCUSE FOR DISOBEDIENCE.

"There is no one in the Ecclesia that I care for," it may be said, and perhaps said in truth. But this would not justify union with the alien. Disobedience (which alien marriages are) is not allowable under any circumstances. Let us be careful lest we invent excuses for the purpose of evading plain and stringent commands. The one who talks as above would see that his ideal of a partner is a Scripture approved one; and, next, he should not forget to make his desire a matter of prayer. God gives husbands and wives, in answer to prayer, as well as daily bread. If God withhold a partner for a time it is for our good. Therefore let the one who has to wait be patient and trustful.—C.H.J.

#### MARRIAGE WITH THE ALIEN.

God could not have expressed His mind upon the subject of alien marriage more emphatically than by marking, as He has done, disobedience in this matter in the earth's history. And these markings are not feeble scratches, but deep and indelible imprints. To wit, the Flood, Israel's tributary position in relation to the surrounding nations, the division of Israel into two Kingdoms. These events were divine visitations resulting for the sin of alien marriage.

And what about Christ? Do his

views differ from his Father's? Let us hear him through one of his Apostles: "Be ye not unequally yoked together with unbelievers." Marriage is the closest of all yokings, and those who receive not and render not obedience to Paul's Gospel are unbelievers. Wilful ignorance, said Peter, was to be the characteristic of certain ones in our wicked times. Let us see to it that we are not amongst the number.—C.H.J.

#### UNEQUALLY YOKED.

"Be ye not unequally yoked together with unbelievers" (2 Cor. 6-14). The principle here laid down unquestionably applies to marriage. Of all yokings, marriage is the closest and most binding; it is for life. It may be contended that as the yoking Paul refers to is an endorsement of and co-operation in evil, marriage with an alien cannot fall within his prohibition. But this view overlooks the object of marriage, which is not the mere living for self-gratification, but that husband and wife may assist one another in walking worthy of God, and showing forth His honour and glory. In this God-given object of marriage it is impossible for a believer to be equally yoked with an unbeliever—the two cannot walk harmoniously.—A.T.J.

#### HAVING HIS CHILDREN IN SUBJECTION.

This means that a man who is so soft and effeminate in his nature or principles as to fail in the application of a wholesome degree of discipline in his own family is therefore totally disqualified to act an administrative part in the house of God. Yes, spoilt children, unmastered, and therefore unruly, self-asserting, and "disobedient to parents," are the best evidences of a brother's unfitness to lead the children of God.

**THE JEWISH PROBLEM**

*Illustrating the Divine Solution to this World-Wide Problem — and its great significance to the Population of the Earth...*

★

BY J. MANSFIELD. ADELAIDE.

**"As ye were a curse among nations, O house of Israel, and house of Judah; so will I save you, and ye shall be a blessing."—Zech. 8-13.**

**"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8-23.**

**WONDERFUL THINGS ARE SPOKEN OF THEE, O CITY OF GOD!**

Orders for Copies of above booklet may be forwarded to the editor, Box 2260, C. P. O., Adelaide.



**QUESTIONS ANSWERED****The Locality Of Armageddon**

**Query** (from H.P.): Can the position of Armageddon be located?

**Answer:** It is generally assumed that Armageddon and the Valley of Megiddo are one and the same, notwithstanding that prophecies such as Daniel 11-45 and Zechariah 14-2 indisputably show Jerusalem to be the focal point of battle between the nations and the multitudinous Christ, whilst Megiddo is some considerable distance north of that city. In "Elpis Israel" Dr. Thomas makes passing reference to the Battle of Armageddon without treating specifically with it. To instance an example, he states on p.386: "This (the thief-like advent of Christ) however is affirmed of his appearance in Israel, when he shall make himself known to his brethren after the type of Joseph which will be subsequent to the great battle in the valley of Megiddo."

As time went on, however, the Doctor's mind altered somewhat upon this subject, and in "Eureka" we have an exposition supported by over twenty years additional close study of the Word of God. Here he presents Armageddon as a symbolical or mystical name, the locality of which being determined by the phrase, "called in the Hebrew tongue" (Rev. 16-16).

**THE DOCTOR'S MATUREST VIEW.**

In "Eureka" Vol. 3 pp. 603, 604, the Doctor expresses himself as follows: God "now pours in upon the land of Israel like a flood, or as Ezekiel expresses it, 'he ascends and comes like a storm, like a cloud to cover the land'; with the exception of Edom, Moab, and the chief of Ammon, which escape the storm. The headquarters of this storm invasion from the north are between the Sea of Sodom and the Jordan on the east side, and the Mediterranean on the west; and surrounding Jerusalem; as indicated in Dan. 11-45, to wit, 'he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy.' In other words, he shall besiege Jerusalem; and to do this, he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah and through which flows the Kidron. Of this valley, it is said in Joel 3, 2, 12: 'Yahweh will gather all the nations (that is the forces of the nations) into the Valley of Jehosaphat and will plead with them there.' "Yehoshaphat," in Hebrew, signifies 'the judgment of Yah.' Joel also styles the glen, the Valley of Threshing: 'Multitudes, multitudes,' says he, 'in the valley of threshing; for the Day of Yahweh is near in the valley of threshing.' Apocalyptically, the same locality is styled ARMAGEDDON—"and he gathered them together in a place called Hebraistically, Armageddon." Yahweh gathered them together without their perceiving the hand that led them on to the slaughter—I will, saith he, 'gather all the nations against Jerusalem to battle.' Various derivations have been given of this MYSTICAL NAME; for such it is, inasmuch as there is NO SUCH NAME OF A PLACE IN THE LAND OF

ISRAEL. Micah says, 'Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them.' (Ch. 4, 11-13). The floor of threshing of which they are to be made the chaff (Dan. 2-35) is this valley of Jehoshaphat. Under this aspect of things, they are a HEAP OF SHEAVES UPON THE THRESHING FLOOR; and this idea is represented by the first two syllables of the name; the third indicates where this HEAP is to be, namely, in the valley; and the last syllable, for what purpose the heap is there, namely, for JUDGMENT—"Arma-gai-don." The reason why the text states, that the place, or valley, is 'Hebraistically' so called, is to give us to understand in what country the place is situated—in the country, to wit, the native language of which is the Hebrew tongue."

**THE REVISED VERSION.**

The Revisers of the New Testament adopted the form "Har-Magedon" instead of Armageddon" although it did not conform to the preference of the American Committee who conferred with the English Company in the compilation of the Revised Version. It is therefore significant to note that among the list of passages in which the former preferred other readings and renderings, appears that of Rev. 16-16 with the note "Har-Magedon" add margin, 'Or, Ar-Magedon.' We say this is significant for the reason expressed in the following comment by a brother over sixty years ago:

**HAR-MAGEDON OR AR-MAGEDON?**

"The Revisers have adopted the form Har against the weight of evidence, and simply in the exercise of their judgment. The reason is not far to seek. The common belief is that the word stands for mountain of Megiddo; and in Hebrew, mountain is expressed by Har. Geography, however, is silent about a mountain of the name of Megiddo. In several places in the Old Testament we have references to a valley so named, but never to a mountain. The Revisers, then, following comparatively modern manuscripts, have given us the word with an initial aspirate; on the other hand, following the most ancient and reliable authorities, they have given us the word with one "d" instead of two. In this latter particular, the Revisers have done right. There is, however, strong evidence against that interpretation of the name which gave rise to the spelling with an initial "h"; and the same evidence also shows that there should be one "d" and not two in the word. The true interpretation of the word requires but one "d" and the oldest manuscripts have only one. The true interpretation provides no initial aspirate; and the most ancient manuscripts cannot be cited in favour of that spelling which adopts the aspirate. Again, wherever in the Septuagint translation of the Old Testament the word Megiddo is written, it has the two "d's". But, as we have intimated, the oldest documents have only one "d". Rejecting, then, the letter "h" at the beginning of the word, and following the Revisers in the exclusion of one "d", we read Armagedon, and, finding that the great conflict will take place on the mountains of Israel, and not in the locality of Megiddo, we must agree with Dr. Thomas that the name is a mystical one, and does not stand for any place which has as yet been so called. In "Eureka" Vol. 3, 603-4, Dr. Thomas shows that "Arma" stands for the Hebrew noun "arema," a heap of sheaves: "ge" for "gai" a valley; and "don" for 'don' (or "dun") judgment; so that the name sets forth facts that, in the Valley of Decision, Yahweh will sit in judgment upon the



nations, gathered as sheaves into the floor, when the Daughter of Zion shall arise and thresh (Micah 4, 11, 12, 13; Joel 3, 2, 12, 14). Armagedon sets forth in brief, that a heap of sheaves (arema) will be gathered together into the valley (gal) for judgment (don). While, then, the leaving out of one "d" is favourable to a proper dissection and understanding of the name, the adoption of the initial letter "H" is, to say the least, unfortunate" ("The Christadelphian," 1881, pp. 402-3).

Megiddo was a locality of some considerable strategic value. It was there that Josiah was killed in the battle against Pharaoh-necho (2 Chron. 5-22) after which a great mourning took place for the death of this good king (see Zech. 12-11). Armageddon, however, is a name having reference to the judgments of God on the nations, which shall be poured out in the land whose native tongue is Hebrew, and particularly at Jerusalem.

#### "NOT TASTE OF DEATH"—Luke 9-27.

**Query** (from C.P.R.): Would you please give an explanation of Luke 9-27?

**Answer:** The visions seen by John in the Isle of Patmos, were so real to his perception, that he could write: "I was in the spirit on the Lord's day" (Rev. 1-10). In other words, He was present, in spirit, at the day of the second advent of the Lord. He saw with the mind of the spirit, if he did not actually experience in the flesh, the coming of the Kingdom of God, and the contrast was so great between the glories of this Kingdom and the bloodshed and misery of man's efforts to rule, that he concluded the revelation by exclaiming: "Even so, come (quickly) Lord Jesus." It could therefore be said of John that "He did not taste of death until he had seen the Kingdom of God" (in vision). (Luke 9-27.)

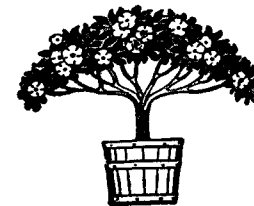
There were others standing with Jesus when He made the statement of Luke 9-27 who similarly did not "taste of death" until they likewise had seen the Kingdom of God, for as the next verse states: "And it came to pass about eight days after these sayings he took Peter and John and James up into a mountain to pray." There they witnessed a remarkable change in His condition whilst His authority and power were vindicated by the supernatural events which took place. The Law and the Prophets—the combined testimony of which always pointed forward to the Majesty of the Lord Jesus—were represented by Moses and Elijah, both of whom were seen conversing with the future King of the Jews. Was any greater manifestation of the Kingdom of God needed than this? Prophet, Lawgiver, and King were united in conversation together, and the honour and glory that the vision conferred on Jesus made an indelible impression on the disciples who witnessed it. Many years afterwards Peter referred to it as a notable example, proving beyond all doubt, that he was not "following cunningly devised fables," but had, in fact, witnessed the divine majesty of Jesus. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were EYEWITNESSES OF HIS MAJESTY. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And

this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Peter 1, 16-18).

The conversation of the three on the Mount concerned, "the decease which he should accomplish at Jerusalem" (Luke 9-31). A death which has become the focal point of God's plan of redemption for man, and which has become the topic of conversation among all who wish to enter the Kingdom, each time they partake of the "bread and the wine" in remembrance. A death, moreover, which will be celebrated in the Kingdom of God when the visible evidence of its results will be so evident to the eyes of mankind, who will then rejoice in their God, and continue to give homage to His Son—the lowly Nazarene.

#### A POST-MILLENIAL REBELLION.

H.M. (whose questions were considered in our December issue, p.101) considers our reply was unconvincing, and asks us to reconsider the questions put to us. We have, therefore, perused his letter a second time, and would suggest that he do similarly to our answer. The question, Is the devil of Rev. 12-9 and 20-7 the same? is answered therein when we quote from the Doctor pointing out that the "Dragon" is used as a political nomenclature several times in the Apocalypse, and has relation to different periods of history. The question, Is not v.7 of Rev. 20 a continuation of v.2? we answer in the affirmative, thus showing, in our opinion, that at the conclusion of the 1,000 year's reign of Christ a Rebellion will take place, only to become abortive by divine intervention.—Editor.

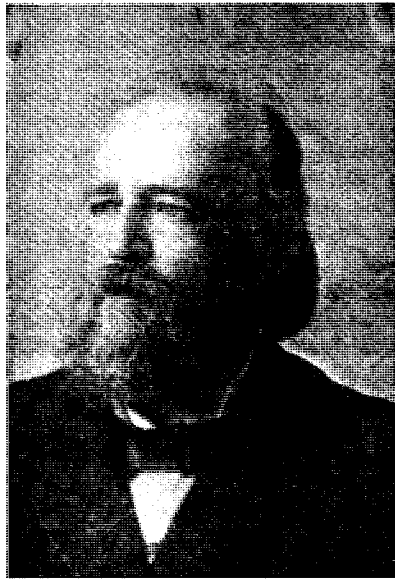


OUR PIONEERS  
AND THEIR WORK.

I.—Brother  
Robert Roberts

BY BROTHER E. HARPER.

The first of a series of articles written on 'Impressions of our Pioneers and their Works,' originally compiled for the Saturday evening class held in Sydney---Editor.



EARLY LIFE.

Robert Roberts was born at Aberdeen, Scotland, in 1839. His father, being the captain of a small vessel, the responsibility of rearing the family devolved on the mother, who was a superior woman of great energy; a Calvinistic Baptist with strong religious tendencies. At the age of twelve years, young Robert was sent to work during the day, whilst at night he attended school. This was a great strain on a child of such tender years, so that it is little to be wondered at that he, for a period, encouraged by an older boy, truanted from school. The older boy, having coppers to spare, spent the money in sweets of doubtful quality, which had the effect of making Robert ill, thus bringing to his mother's knowledge the fact that they had been truanting. He was first reprimanded by his teacher (and thought himself fortunate to get off so lightly in that

quarter) who sent him to his mother. This good lady gave him such a severe lecture that it left him with a very penitent mind. As a result he took to reading every tract and piece of religious literature that he could get hold of (including the Bible) without gaining any satisfaction from any of it. Six months had passed when he came across in a drawer, a copy of the "Herald of the Kingdom and Age to Come" which he read with much enjoyment. He rejoiced to learn that his elder sister and his grandmother were between them regularly receiving the magazine, so that he would have the opportunity of reading each issue.

"ELPIS ISRAEL"

In one of these copies he saw mention of a book called "Elpis Israel," just recently published by the editor of the magazine. This he much desired to read. He wrote:

"My sister had no copy and did not

know where to get one. An old woman, Miss Isabel Smith, that lived in the same tall house of flats (in Castle Lane) heard of my desire and told me she would get me a copy of 'Elpis Israel' for me. In due time she brought it to me. She could not have made me happier. I was overjoyed. I never experienced a purer pleasure than when I commenced with the majestic opening sentences:—"Revolving upon its axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system, bearing upon its surface a population of nearly a thousand millions subject to sin, disease and death." I never ceased the reading (at my leisure intervals) until I got through. I rose early in the morning to have more time. My mother, who was grieved and angered beyond measure at the change that had come over me, said I would not get up so soon to read my Bible; but in this she was mistaken, for the effect of Dr. Thomas's writings, while causing me to lose all taste for the religious literature which had for six months been my sustenance, was to impart a keen interest in the Bible, which before had been uninteresting to me, and to lead me to its daily, and early, and persevering perusal. My mother afterwards (15 years afterwards) changed her mind, and herself joyfully and thoroughly embraced what at first she condemned, and became, as she now is, in the 84th year of her life (1890) the most enthusiastic, and admiring reader of Dr. Thomas's works that I know."

This enthusiasm, mark you, from a boy just turned thirteen! How many of my listeners tonight (ranging in age, say, from sixteen to well over twenty) have any idea what is between the covers of that book that so thrilled this little boy? How comes it that he, at such an age, rejoiced so in this book? A good deal, no

doubt, is due to a superior and serious mind; but is not quite a lot due to the fact that his mother kept him strictly from loose and frivolous neighbours; that there were in those days no loose and frivolous picture shows to have a deteriorating effect on a young mind?

He had been in the habit of attending church twice every Sunday, but he now came to the conclusion that he could do so no longer. This caused several very heavy domestic storms at home. Nevertheless, he sought out and attended regularly the meetings of the brethren, and, at the age of fourteen, was baptised in the River Dee. I emphatically do not advocate baptism of those of such tender years as a rule, but in such an unusual case as this "who could forbid water"?

ECCLESIAL LIFE.

He very eagerly continued his daily reading of the Scriptures, and eventually evolved and perfected that system we now have and know as "The Bible Companion." There must certainly be a great deal to be said of a system of Bible reading that after 89 years, still stands unrivalled and alone, although compiled by a boy of fifteen.

At the early age of twenty, he was married to Sis. Jane Norrie, who was eight years his senior, but he continues to speak of her all through his life as a wonderful wife, and an ardent worker for the Truth. Although they lived at Huddersfield, every Sunday morning found them walking seven miles to Halifax to meet with the brethren there, and they walked the seven miles back in the evening. And it is nowhere recorded that they were ever late for the meeting, or that they ever left the meeting before it was over.

Over the course of years, his employment (newspaper reporter) caused

him to live at various towns, including Birmingham. In those early days, the brethren there (about twelve) met in a barber's bathroom to break bread. I mention this by way of comparison, to show what large things may develop from small and insignificant beginnings, for Birmingham now has the largest Christadelphian population of any town in the world. I read some fifteen years ago, of one ecclesia there alone, that had over one thousand members.

At Huddersfield he delivered a series of twelve lectures, carefully writing each one out, and reading it to his audience. He afterwards had them printed and sold at a penny a lecture. Later they were increased to eighteen lectures, and published in book form with the title "Christendom Astray." The first twelve lectures were delivered when he was 22 years of age, and the book "Christendom Astray" was published in 1884. It certainly speaks well for a book to be able to say that it has stood the test of 60 years, and is still our best seller.

#### "THE CHRISTADELPHIAN."

In 1865 Bro. Roberts decided to publish a magazine for the promulgation of the Truth, and called it "The Ambassador of the Coming Age." Three years later, at the suggestion of Dr. Thomas, he altered the title to "The Christadelphian." Its circulation gradually increased until there was a margin of profit. Instead of putting this into his pocket, he increased the number of its pages; this occurred several times. To-day, after 80 years of publication, it still remains the best Christadelphian magazine.

Finding that he could not carry on his work as a newspaper reporter and successfully edit his magazine, he gave up the former, and more lucrative work, and established the Christadelphian Publishing Office, from whence

comes our standard works, including the works of Dr. Thomas, the "Declaration" (1867), "The Christadelphian Children's Magazine" (an interesting and instructive work that is still in publication), "Dr. Thomas — His Life and Work" (1873), "The Ways of Providence" and "The Visible Hand of God" (two beautifully written works that every child of God should read published in 1881 and 1883. In 1883 was published Bro. Roberts' resume of "Eureka" entitled: "Thirteen Lectures on the Apocalypse." In the same year, also, the "Trial" was published. This is ably and interestingly put in the form of a court-case, with judge, jury, counsel, accused, witnesses, etc., on the question "Did Christ Rise from the Dead." "Nazareth Revisited" or The Life of Christ, came into existence in 1890, four years after the production of that booklet of which all are so well acquainted: "The Christadelphian Instructor." In 1899 was produced his last work, "The Law of Moses," for although Brother Roberts commenced, it was left to Bro. C. C. Walker to complete, "The Ministry of the Prophets."

#### VISIT TO AUSTRALIA.

Owing to troubles ecclesial and otherwise, he contracted a serious illness, and his doctor prescribed a long sea voyage. His brethren in Sydney, hearing of this, cabled an invitation, with passage paid to Australia, which he accepted. The trip took place in 1895-6. He was given a two-berth cabin. He wrote:—

"I made the acquaintance of my room-mate, who I was glad to find was not a Roman Catholic priest, or a clergyman, or a rake, but a young Australian farmer from Toowoomba, Queensland, who had been on a visit to the 'old country' I rather like him. He seems the sort of man that might receive the Truth."

As a matter of fact, he turned out

to be a most congenial companion, and did receive the truth. Surely it was the hand of God that brought these two together on his voyage. If I am not mistaken, this young man was the late brother Harold Watson, who a few years ago was killed in an accident in Melbourne.

On his return to Britain, Bro. Roberts found: "The local ecclesia much larger, the general ecclesia much livelier, the outlook in the field of foreign politics much brighter." After consultation, he and Sis. Roberts, and their daughters, decided to come out to Australia to live. Just before leaving Britain he lectured for the last time in the Temperance Hall, Birmingham, on July 25th, 1897, and his lecture was very appropriately entitled: "The Last Message."

Arriving in Australia, they settled at Coburg, Melbourne. Periodical trips to England, had been decided upon, and on 28th August, 1898, he set sail by the "Alameda" for Britain. On Saturday, 24th September, Bro. C. C. Walker received the following cable from San Francisco: "Roberts died suddenly. Cable disposition remains." After consultation with Bro. Roberts' son and Bro. A. T. Jannaway, of London, it was decided that Bro. Walker should go to America, where he arranged with Sister Lasius (Bro. Thomas' daughter) for Bro. Roberts to be buried alongside Bro. Thomas in Greenwood Cemetery, Brooklyn.

Bro. Walker wrote: "On Sunday, October 9th, the funeral was fixed for 10.30, and Bro. Bruce and I repaired to Greenwood an hour or so earlier, that we might see, and identify the dead. The coffin lid was removed, and the form of our departed fellow-pilgrim exposed to view. Whatever apprehensions or fears we may have had had vanished at sight. In perfect repose, without the least trace of distortion, the features rested with an air of dignified contentment. He

looked as though in response to the command from heaven he might at once have arisen, and stepped forth modestly to receive the verdict of the judge of all the earth. In the midst of all the sorrow a sense of satisfaction came over us. 'So He giveth His beloved sleep.' At the time appointed the funeral took place in the presence of a large company of brethren and sisters. After the singing of a hymn and the reading of Psalm 103 by Bro. Bruce, I addressed the assembled company briefly on the work of the deceased in relation to that of Dr. Thomas, by whose side he was thus providentially laid to rest. There was a kind of dramatic sense of completeness in the career that had ended thus and here. He was 'taken away from the evil to come,' while we remained. Concerning him we were comforted, but for ourselves we mourned. We must not despair, but holding fast the blessed hope press on to the end. Then a hymn and prayer, then the coffin lid was removed and the whole company filed past to take the last look before the resurrection. When the coffin was lowered into the grave, and this filled up, it was crowned by some loving hands with a large and beautiful floral emblem, displaying in violet colour on a snow-white ground the simple legend — 'Our Brother'."

The last words Bro. Roberts wrote for publication were "God will redeem my soul from the power of the grave." "The upright shall have dominion over them in the morning"

A man who can tolerate a stiff-necked and unbroken state of petty rebellion to the parental will at home is just the man to apply his maudlin principles at a time when an ecclesia is up in arms against the enforcement of Apostolic discipline towards attitudes of doctrinal compromise and insubordination to the commandments of Christ.

## TEN-MINUTE TALK

## CONTENTMENT

The Scriptures exhort us not to grow discontented with our daily routine but to exalt our most common-place duties to the position of God-given tasks, and to show fidelity and diligence in their performance, which is to be "from the heart."

The everyday things of life give more scope for developing character and bringing up the quality of obedience to Christ's commands than we are sometimes disposed to think. When we ponder the training of the worthiest of God's children we perceive that few, if any, were relieved of the common daily routine.

Jacob for instance, is revealed diligently serving his master and relative, Laban. To quote Jacob's own words, to Leah and Rachel he said: "Ye know that with all my power I have served your father."

To Laban, he said: "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Such were the habits and experiences of Jacob, the holder of the promises! What a pattern of duty faithfully performed under affliction! What an exemplification of obedience to the precept: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward."

What a training, too, had Joseph, one chosen to typify the Lord Jesus. He is shown to us as a dutiful son, obediently and unselfishly running on his father's errands to brothers who "hated him, and could not speak peaceably unto him." When sold into slavery he is seen, at his daily work, exhibiting industry, fidelity, and chastity, in the face of temptations and loneliness. Afterwards, when unjustly imprisoned, he is shown to us setting about his commonplace drudgery with cheerfulness and willingness, ever ready with a helping hand and sympathetic heart. When exalted to honour and riches we find him hard at work on behalf of his royal master, his master's people, and his own kith and kin. Of many precepts, two in particular are exemplified in the work-a-day life of Joseph: "Children, obey your parents in all things; for this is well pleasing unto the Lord;" "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth the same shall he receive of the Lord whether bond or free."

The case of Moses is similar to that of Joseph. His immediate preparation for his great work of delivering Israel, and organising them as a nation, was a forty years' care of his father-in-law's sheep. And it is interesting and instructive to note that it was whilst he was engaged in the common task of leading the flock to fresh pasturage that the incident of the burning bush occurred. Later as we know, Jethro's faithful shepherd gained the divine testimony that he was faithful in all God's house. What an illustration does Moses' daily toil afford of the principle enunciated by Christ: "He that is faithful in that which is least is faithful also in much."

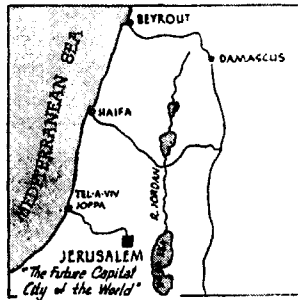
David too, the apparently almost forgotten shepherd boy, was suddenly called from minding his father's flock to receive the divine favour of the anointing oil at the hands of Samuel. The faithful courage with which he exposed himself to danger in the discharge of his daily duties comes out in his relation of his contest with the lion and the bear. Struggling with wild beasts which had ravaged the flock was not an occupation to choose. Yet David performed his duty of extreme danger uncomplainingly, with his eyes fixed on God for deliverance. These were the characteristics that earned for David the great honour of becoming "The Lord's anointed," the holder of the covenant and bearer of the appellation of the man after God's own heart. Truly, he that humbleth himself shall be exalted.

What a fine spirit of godly contentment did the characters cited manifest. This contentment is what Paul also exemplified. "I have learned," said he, "in whatsoever state I am therewith to be content." And his further comment for our instruction is: "Godliness with contentment is great gain." To learn and remember this will counteract our natural tendency to grumble and go about with sour looks at what we may be inclined to regard as weary drudgery and a hard lot, quite out of harmony with the position of a saint.

In view of such examples, let us not place the daily task on a lower level than God has assigned it. If performed in the right spirit, with God in view, it occupies no mean place in our training for higher things. It is possible for you, wives and mothers, to minister to your husbands' welfare, to clothe and feed your children, and to order your households unto the Lord, and so to perform that part that it qualifies for eternal life. Similarly, it is open to you, children, to serve God by willingly fulfilling your parents' behests. You, also, who are under masters or mistresses can perform God's pleasure by showing industry and fidelity behind the counter or in domestic spheres.

Let us remember that our divinely imposed obligations, in our respective relationships, cannot be cancelled by distributing thousands of tracts, by holding hundreds of arguments with the stranger, or by reading whole books of the Bible at a sitting.

—C.H.J.



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# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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## THOUGHT FOR THE TIMES

### Reasons for Avoiding Pursuit of Pleasure

There are two things which make it impossible for those whether young or old, who desire the approbation of Christ at his coming to indulge in the pleasures of the world, whether in the form of the ball-room, concert hall, theatre, or any other of the devices which sinners have invented for the whiling away of their heavy hours.

The first is, these things are hurtful to the new man formed within them by the word: they check the fructification of the seed of the word. They hang a heavy weight on the spiritual racer; they help the sin which doth already too easily beset us; they tend to hold the mind in a carnal sympathy, and to keep at a distance the things of God. They make us feel one with the world, which is God's enemy. They are therefore a hindrance. They do not help us to

Christ, but they rather widen the distance between us and Him. Who has not at some time or other experienced the mental blank—the spiritual desolation—caused by the peculiar mental excitement called "Pleasure" Therefore on the score of spiritual expedience, spiritual men and women (and none others are the children of God) should never be found in the paths of pleasure seeking. They should be found taking care of the seed of the word that has been sown in their hearts. To follow pleasure is as if a man should water his garden with vinegar or lime water. Let him water it rather with the pure water of the word, and manure it with those self restraints and sobrieties which will make it healthful and strong and vigorous.

**"THE FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD."** —R.R.

## THE MONTH IN RETROSPECT

# GERMANY'S STALINGRAD

It is now twelve months since the Russians made their dogged stand before Stalingrad, and exacted such a terrible toll in German men and material. The Red Army had retreated before superior numbers, with its forces intact, until it had become necessary to call a halt. The limit of safety in withdrawal had been reached, and at Stalingrad a stand was made against the invader, whose lines of communication had been fully extended. After a terrific battle, the tide was turned on the German Army, and their retreat commenced.

Today a similar position exists, but this time it is Germany that is being forced back until the moment has arrived when, for strategic reasons, the attacking armies must be halted. At the southern portion of the battle front, the necessity for a German stand is most apparent, for there the Red Army threatens Roumania, the main source of oil—apart from the great synthetic plants—for Germany. Unless Stalingrad can be re-enacted, it will be a case of the Nazi, who toiled so greatly in his futile endeavour to reach the Caucasus oil, losing that which he already possessed in Roumania. A great trial of strength is being waged north of Odessa in which the Balkan States are deeply concerned; a trial of strength which we believe will ultimate in the downfall of Germany, and the elevation of Russia in accordance with Ezekiel 38.

### "CANNOT CLEAVE TOGETHER"

—Dan. 2-43.

In the northern sector, the battle has moved from Russian soil into Poland through wooded country that

offers little or nothing in the way of natural defence barriers to assist its defenders. Here the Russians are exploiting the discomfiture of the Germans as they retreat to the west. The fact that the Red Army has crossed the 1939 Polish Frontier has raised among the United Nations the question of Poland's Eastern Frontier. Discord has been evident between Poland and Russia who have severed relations with each other. The friction over this border question is but a foretaste of how the United Nations will fare when they meet at the peace conference table. The Polish question can be regarded as a very real test of post-war prospects.

It will be remembered that Britain entered this war to defend the borders of Poland which Hitler had violated. In those days the advance of Russia into Eastern Poland was termed by the Allies "a stab in the back." But today Russia is an ally of great importance and military might, and the Border question has been elevated into a matter of major importance, the solving of which will help to decide who will hold the dominating influence in Europe.

Britain and America are concerned with Russia's attitude, and have made offers of mediation which have been refused. They realise that any weakness exhibited over the border question will be little short of sabotaging the Atlantic Charter, an action which would force the smaller nations further into the sphere of Russian influence. The whole situation serves to remind us of that affinity between the nations which has existed since

the Tower of Babel, and cannot be displaced until divine intervention supercedes the rule of man, and "the desire of all nations" is fulfilled. (Hag. 2-7.)

### "GATHER YOURSELVES TOGETHER"

—Joel 3-11.

The collapse of Germany will elevate Russia into a dominating position in Europe, and the world is questioning whether she will use her power to help implement the success of the Atlantic Charter, or for the advantage of her own selfish ambitions. The testimony of the prophets leaves us with no query on this matter, and fortified with this knowledge Dr. Thomas has written, "Russia will control the land, while Britain rules the sea."

Stalin has not been slow to realise

the opportunity which Russia will have, for he has already begun to prepare for it. By granting the sixteen states of the Soviet Union diplomatic status, the way has been made easy for such countries as the Baltic States to seek affiliation with the States already within the Union. Russian influence will undoubtedly grow, for the communistic ideology cannot but appeal to the war-weary populations of occupied Europe who, having unsuccessfully tried dictatorship, democracy, and monarchy, will, in their search for a better state, turn eagerly to the "rule of the proletariat." Universal happiness can only come from one direction—Divine intervention, and the signs of the times indicate, that the time for this is near at hand.—Brother G. Jolly.

## "BE YE ALSO READY"

When Christ sends for us, very likely the message will come by the hands of an angelic visitor. The angels have always been used in times past in the furtherance of divine arrangements. They had much to do with the first advent of Christ, with his birth; his sufferings and his resurrection. And we know that at his second appearing he will be accompanied by a multitude of them. Now this may happen any day. Supposing you are sitting quietly by the fireside at night, the labours of the day completed, and you think of going to bed, how shall you feel if all of a sudden a beautiful and dignified visitor presented himself, with the intimation that "the Master is come and calleth for thee"? It will all depend upon the disposal you have been making of your time and your money and your strength. What sort of a day have you been spending? You have been exceedingly troubled, and taken up with business or the house. You have been in a ferment of discontent. You have been very angry with somebody. You have neglected your reading. You thought something else more important than the meeting. You have not been thinking about Christ at all; have not been doing anything for him—how shall you feel? Very much abashed, very much frightened—paralysed with consternation.

But let us suppose the case stands the other way. You are depressed with sorrow. You have had a hard fight. You have been harassed in a variety of ways; but you have done your duty. You have snatched your reading amidst the pressure of life's duties; you

have given your countenance to the work done for Christ. You have preferred his assemblies to private or worldly pleasure. You have done what you could to promote his service in the proclamation of the truth, the visitation and comfort of the lambs of his flock, and in the relief of his poor. You are sad with a sadness the world does not understand. You are grieved at the triumph of Christ's enemies, the faithfulness and unconcern of those who profess his name, and it may be at your own shortcomings hindering you in the race. The pressure of the individual circumstances bows you down. Your pocket may be empty, because of what you considered it your duty to do. In tears, you pour out your complaint before God, and that messenger comes to you. How shall you feel? You shall feel as no language can express; you will not be filled with ecstasy, because the judgment has to pass before you know your lot; but you will feel a calm relief from the knowledge that there is nothing in the present state worth living for; and that your inmost desires and highest aspirations are towards the things that are of God. Joy (mixed with fear) will fill your heart, to know that God has taken the work in hand Himself.

You go to the judgment-seat, and whom do you meet there? Why, the man who, above all others, has been for a lifetime the cherished ideal of your heart—an ideal implanted there by the truth, and which has been growing sharper in outline, clearer to the affections, more real to the assurance and consciousness as years roll by. You see him after whom your soul longs in whom you have confided all your hope, and for whom you have risked all your interests. Shall you be afraid now? You will tremble, because a righteous man has a deep sense of the greatness and holiness of God. You will feel in that great presence like Daniel in the presence of the angel. But listen, "Oh man, greatly beloved, be strong, and be of good courage."

Who would not labour for such a result? It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ. We may rest assured of this, that any man or woman who simply tinkers at Christ's work, who simply compliments the truth with a nominal adhesion, who is a mere patron of the truth, who does not feel it a privilege of the highest kind to lay themselves on the altar of its service—aye, beneath the wheels of its chariot, if needs be, to be crushed in its onward progress—will be rejected. "If any man love father, mother, sister or brother, house or land more than me, he is not worthy of me."—R.R.



## QUESTIONS ANSWERED

### MICAH 5, 4-6

R.M. asks for an explanation of this passage of Scripture.

Answer: Verse 5 of this chapter can rank among the most difficult of Scripture passages to explain: "And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men." The prophecy concerns the one spoken of in V.2, "He shall come forth that is to be ruler of Israel." This, of course, refers to Jesus Christ; the time of the fulfilment of v 4-6 being when "he shall be great unto the ends of the earth." (V.4)

"This man shall be the peace." Through the long ages of history, Israel has vainly sought for peace. Micah, himself, lived at a time when iniquity was apparent in both the Kingdoms of Israel and Judah. Samaria's wound was pronounced "incurable" (Ch. 1-9) whilst despite the temporary reformation of Hezekiah, it was proclaimed that Judah would not go unpunished. Threatening the very existence of both kingdoms was the might of Assyria. The hearts of the men of Judah were troubled, whilst the people looked in vain for any leadership on the part of the "shepherds and principal men" who were, for the main part, absolutely devoid of faith or courage, and who, therefore, were incapable of guiding the nation in the only direction from whence could come lasting relief. But although the present was shrouded in gloom, the future was bright with hope. Thus Micah directed his readers to the only source of true and lasting Peace—to the coming Messiah who manifesting His might in the latter days, when the latter-day Assyria (i.e. Gogue, or the King of the North) should descend upon Palestine, would destroy this enemy of Israel, and restore peace to the nation by establishing the divine rule of God once more. Isaiah supplements the words of Micah in his 14th chapter, v24-27: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

"We shall raise against him" (V.5) This is, against the Assyrian—not the Messiah. The Jews will assist in the establishment of the Kingdom of God, for after Gogue's army is destroyed, and Jesus is recognised by Jewry as the Christ, Judah will become his battle-axe to wreck vengeance upon the heathen. (Zech. 9, 13-17). Under the

jurisdiction of their generals—the Saints, they shall “waste the land of Assyria with the sword. . . and deliver from the Assyrian when he comes into our land.” (V.6). Vanquishing the enemies of God is to be among the honours bestowed upon the Saints in that day (Ps. 149, 5-8)

“Seven Shepherds and Eight Principal Men.” The shepherds and principal men of Israel were notably deficient in faith and reverence for God’s Name. Instead of assisting they hindered Israel; instead of leading the nation to God—the only source of true strength—they encouraged infraction of His law; instead of using their influence to venerate God’s Word, they used it to magnify their own importance. Thus the nation was led to the brink of disaster; Jeremiah recorded: “A wonderful and horrible thing is committed in the land: The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” (Jer. 5, 30). The answer was that God would destroy the nation and disperse it to the four winds of heaven. But Micah looked forward to the time when the nation would be restored into its land once more; when godly shepherds and rulers would arise, and being wholeheartedly accepted by the nation assist in its regeneration.

Brother Sulley in “Temple of Ezekiel’s Prophecy” suggests that the 15 shepherds and principal men will be the twelve apostles and Abraham, Isaac and Jacob. The Apostles were definitely promised rulership over the twelve tribes, whilst the jurisdiction of the land was also implied in the covenants made with the three patriarchs.

Another explanation is that “seven” is often used in Scripture in a symbolical sense to indicate the perfect number. Thus we find “7 churches, 7 spirits of God, 7 eyes” are referred to indicating, not the number, but the completeness of the symbolised object. In Micah 5-5 the word “seven” is said to be used in the mystical sense having relation to the sufficiency of the shepherds in the future rather than to their number which will far exceed the seven indicated. Concerning the eight principal men, it is said that this being one more than the perfect number seven, indicates that there will be more than sufficient principal men to cope with the crisis of the latter days. Some authorities maintain that the text can be read: “Seven shepherds even eight principal men” and declare that the idea of a total of 15 is not implied. The statement would then be used similarly to Amos 1-6: “For three transgressions of Gaza, and for four I will not turn away punishment thereof.” Amos is not referring to seven specific transgressions, but is using the figures in a mystical sense to indicate the degree of Gaza’s wickedness, which was so great that ultimate punishment would be swift and certain. It is considered that the numbers seven and eight shepherds and principal men can be used in a similar sense, and points to the fact that the future will reveal not only ample, but more than sufficient leaders in Israel to meet the emergencies of the last days. Concurring in this view Moffatt translates the passage: “Ample leaders we shall raise against him, princes ample and enough.” These shepherds and principal men of the future will be the immortalised saints, who will be accepted by Israel as their divinely appointed leaders.

## THE KING OF THE SOUTH

Question: “In the January issue you state that Britain is the King of the South. But in “Eureka” Dr. Thomas states that Christ will be King of the South (Vol. 3, 542, 585, 590). Would you please comment upon this divergence of views.”

Answer: As a consideration of the entire eleventh chapter of Daniel will show, the course of history has witnessed many Kings of the South arise, and performing their part in the purpose of God, vanish into almost obscurity. The term actually means “The King of Egypt.” When Dr. Thomas wrote “Elpis Israel,” Mehemet Ali was the King of the South, and he “pushed against” the Ottoman power. In 1882 Britain became King of the South as Dr. Thomas had anticipated, and in 1917 likewise “pushed against” the Turk. In “The Exposition of Daniel” (which originally formed part of the 3rd Volume of “Eureka”) the author writes: “For the southern horn of the Goat to push at him is for the Egyptian Power to attack the Little Horn Power.” (p.77) This statement is in accordance with our remarks in the January issue. What, then, are we to make of the statements made in the pages from Eureka noted above, which speak of Christ as the King of the South? The answer to this is that shortly (as we expect and hope), a new King will arise and gathering his forces together in the south will “push at” the northern power who will then be entrenched in Jerusalem. That King will be “Michael the Great Prince” (Dan. 12-1), and whilst Daniel does not refer to Him as “pushing at” the northern power, this information is supplied by the other prophets. A careful analysis of the Doctors writings will find no discordance in these views.

## THE WEDDING GARMENT

Question: We are asked to comment upon the statement of brother Roberts on Pp. 140-141 of “Seasons of Comfort” when he declares that in the parable of Mat. 22, 11-14, the “Wedding garment does not stand for Baptism.” It is further asked would not this explanation lend support to the theory that baptism is not essential for salvation?

Answer: The man at the feast was rejected because he did not have on a wedding garment. Quoting from Rev. 19-8 concerning the wedding garment of the Lamb’s Bride: “fine linen is the righteousness of saints,” brother Roberts declares that the Wedding garment symbolises personal righteousness. It is a first principle of the Truth that Baptism is essential to salvation. For one to come to an age of discretion, thoroughly understanding his position, and yet refuse to be immersed, would be to fail in the “first act of obedience” and therefore be totally lacking in righteousness, and devoid of any semblance of a “wedding garment.” But there are also others who having been baptised have still not developed in personal righteousness; they have not “brought forth fruits meet for repentance”; busy with the encroachments of the passing hour, they have not occupied themselves in pre-



paring a wedding garment, and are therefore unfit for the celebration of the marriage supper.

If the wedding garment symbolised baptism, it would indicate that all would be accepted who were immersed irrespective as to their personal conduct, but whilst the refusal to be baptised will certainly exclude from the Kingdom of God, so will also the persistent disobedience of the will of God, for "without holiness none shall see the Lord."

The moral of the parable was to teach that "many are called but few are chosen" (Mat. 22-14). The immersed believers of Rome were among the "called" (Rom. 1-7; 8-28), but the future only will reveal whether they will be among the "chosen."—EDITOR.

## WILL WE DENY HIM?

The continued mercy of our heavenly Father permits us, at a time when families, communities and nations are in a state of turmoil because of the disturbing conditions of the times, to assemble here in remembrance of our Lord Jesus as he appointed. We remember Him, not only as the Mediator between God and man—the One by whom we can approach unto the Father—but also because of the things he suffered. We recall to mind "that while we were yet sinners, Christ died for us, the just for the unjust" and endeavour to gain a better perspective of the great sacrifice which he made for us, and a fuller conception of the privileged position we hold in being able to acceptably approach the Father through Him.

Nevertheless, there is little doubt that we take much regarding the sacrifice of Christ for granted, and thereby lose the true significance of our Lord's sufferings for us. One aspect of the trial that is often overlooked is the loneliness of his sacrifice; he had not the comfort that is derived from numbers, he had to bear his suffering alone. He was first betrayed by one of the twelve who had been with him throughout his 3½ years ministry. But Matthew 26-56 records that "they all forsook him and fled." And this in spite of the fact that a few hours before he was betrayed by Judas with a kiss, they had all declared: "Though they should die with him, they would not deny him." (V.35).

As Christ was led away, "Peter followed afar off, unto the high priest's palace." Possibly the disciple mingled in the fringe of the crowd that gathered. The facts of Peter's denial are well-known to all. After having been accosted three times by the serving-women and those that stood by, he began to curse and to swear that "he knew not the man." What a terrible effect it must have had upon the mind of Christ to know that he had been denied in the hour of his greatest trial by those who had been his closest friends for so long! But this was only the beginning of sorrows which had its culminating effect after six hours of dreadful agony upon the cross. Then the Holy Spirit was withdrawn, and left alone in the weakness of his human

nature for the suffering of death, he exclaimed: "My God, My God, why has thou forsaken me!"

The terrible loneliness of his sacrifice must have added intensely to the misery he suffered. There is a lesson in this of great importance to us. We have sworn allegiance to Christ by the covenant made at our baptism. We have, in effect, made the same promise as did the disciples. "Though we may die with Thee, we will never deny Thee!" Many of us have had the opportunity to acknowledge before the Gentiles, in their courts of law, our allegiance to Christ, but none of us have felt the terrible loneliness that was His. True, a few have had to appear alone, but all have been fortified by the knowledge that "those of like precious faith" were bounded together to assist. We had the comforting thought that we were not alone, and for many of us the trial was won before we were called into the court. This, no doubt, was due to the previous attitude of Christadelphians extending back almost one hundred years. In previous wars there was much more individual testing of our position than in this time. The tribunals were far more searching in their investigations. Undoubtedly we have been greatly blessed, so that, at times, it seems almost too easy, almost too good to be true. We can look back over four years of war and ask: What sacrifice have we made for Christ? What tribulation have we suffered for his name? Let us soberly consider our position, and apply the words of Isaiah 14-29 to our state: "Rejoice not thou whole Palestine because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a cockatrice, his fruit shall be a fiery flying serpent." I believe that a much more serious time of testing awaits us yet. Possibly when this war is over, and the men of the fighting forces return, and have to be placed in work, the despised conscientious objector may be treated in the manner the majority of people believe he deserves. We may be thrown on our own resources then, and have to acknowledge our association with Christ as individuals. We may then, perhaps, appreciate some of the loneliness that He experienced, and have to answer similar questions to those put to Peter in the day of his trial. How will we answer these questions? By affirming or denying our allegiance to Christ? It all depends upon our attitude now. To-day is the day of opportunity, it is the time of preparation. This fact is portrayed in the parable of the wise and foolish virgins. Tomorrow is too late to obtain the oil necessary to keep the lamp of faith burning. The advice of Paul is invaluable: "Finally brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6, 10-18). See also, the words of comfort and encouragement which Peter gives in his 1st Epistle Chapter 3, 12-17.—Brother M. O'Connor.

## HOW READEST THOU ?

It is one thing to read the Bible through,  
Another thing to learn and read and do.  
Some read it with desires to learn, and read  
But to their subject pay but little heed;  
Some read it as their duty every week,  
But no instruction from the Bible seek;  
While others read it with but little care,  
With no regard to how they read or where;  
Some read it as a History, to know  
How people lived three thousand years ago,  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
While others read because their neighbours do,  
To see how long it takes to read it through.  
Some read it for the wonders that are there,  
How David killed a lion and a bear;  
While others read it with uncommon care,  
Hoping to find some contradiction there.  
Some read as though it did not speak to them  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees;  
One reads with father's specs upon his head,  
And sees the thing just as his father said;  
Some read to prove a pre-adopted creed,  
Hence understand but little as they read,  
For every passage in the book they bend  
To make it suit that all-important end.  
Some people read, as I have often thought,  
To teach the Book, instead of being taught;  
And some there are who read it out of spite,  
I fear there are but few who read it right.  
One thing I find, and you may find it too,  
The more you read, the more you find it true;  
But this to find, an open eye is needful,  
With often prayer, and humble heart all heedful;  
The man who reads with pride or inattention,  
Will only find full causes of dissension;  
The man who reads with modest penetration,  
Will find the joy of comfort and salvation.

## MEDITATIONS

### THE SECRET OF SUCCESS.

In pursuing our duties in the Truth, we must be actuated by a higher motive than that of present success. Whether men will hear or forbear, through evil report or good report, we must steadily and cheerfully go on. God more frequently than not permits our labour to be fruitless. "How few receive with cordial faith the tidings which we bring." We think of the labour and expense in our big and little efforts and the infinitesimal results. Our failures, too, are not confined to the alien. How often is the faithful word of warning, of counsel, of reproof, treated with heartless contempt by professors in the household! Yes, there is now but little success; failure is the rule. Yet so far as the obedient are concerned, it is not really failure, for by means of it inconceivable good is being evolved. This will be apparent when the day arrives for the manifestation of the sons of God. Even the offence given, the misunderstanding created, the enmity and bitterness evoked, aid in developing the sufferings which teach obedience and bring perfection. Christ's service calls for the exhibition of patience and long suffering. These virtues can only be cultivated by turning a deaf ear to the likes and dislikes of man and performing our duties as unto Christ, who is at the head of affairs, manipulating them as His wisdom sees fit. In our trials, let us think of Jeremiah, Ezekiel, Dan-

iel, and all the prophets, who through their patient endurance have earned the praise of God (Jas. 5-10). Let us pray with Paul that we may be "strengthened with all might, according to His (God's) glorious power unto all patience and long suffering with joyfulness" (Col. 1-11).

### THE 104th PSALM.

Is it wrong to study nature? Not if we have the time and inclination, and do not allow the exercise to obstruct imperative duty. The Spirit often bids us contemplate the works of creation—the wonders of the heavens and the earth, the mechanism of the human frame, the intelligence of the ant, the beauty of the lily—but not with the object of discovering God, or supplanting the study of the written Word. "Thou hast magnified thy word above all thy name"—and any other branch of knowledge must fall into its place as a handmaid to this Word. No, it is not wrong to study nature. In this connection let us read again and again the 104th Psalm—one of the most beautiful and sublime in the book. Humboldt, "the monarch of science," spoke thus of this scripture: "I am astonished to see, within the compass of a poem of such small dimensions, the universe the heavens, and the earth, drawn with a few grand strokes." But Humboldt overlooked the fact that divine inspiration was at work in its production.—A.T.J.





### FROM THE PEN OF DR. THOMAS.

The two great powers of the day—namely, Gogue, the Lord of the earth, and the Lion of Tarshish, the king of the sea, have been brought up in battle array in the region of the Dead Sea. This state of things will have been created by the angel of the sixth vial, whose province it is to gather the kings of the earth, and of the whole habitable, with their armies, into the Land of Israel, which is "the great winepress of the wrath of God" for a space of 200 miles.

The restoration of Jewry is a work of time, and will require between fifty and sixty years to accomplish. When Gogue comes to be lord of Europe, like Pharoah of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the north will obey the command to "Give up"; and the South "Keep not back"; and even then Israel must fight their way to Palestine as in the days of old.

The 185,000 Assyrians in the reign of Hezekiah, felt the vengeance of the destroyer, but they saw him not; so I believe it will be at the battle of Armageddon, the kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger's person. The work of the succeeding forty years requires that so signal a revelation be withheld from them. Israel and the saints of

the holy city will see the Lord, but not the nations at large.

We have said that the Kingdom of God in its beginning is a military power. By a military power, we mean, that "the King of the Jews" will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued. He will gather armies together which will consist of officers and privates, armed with weapons even as the armies of the kingdoms are accounted, in the name of the Lord, whose power will co-operate with them as in days of old.

While our motto proclaims such "Glad tidings" to the saints, it heralds forth dismay to every son of Adam interested in the continuance of the Fourth Monarchy, and in the perpetuity of "All dominions" contemporary with it. Hear this, ye Kings of the Roman earth, that your kingdoms are to be ground to powder and to be put an end to! And ye also, O ye rulers of the world . . . and the saints whom ye know not and whom ye despised, opposed, and prevailed against are to possess it in your stead. Righteous is God; just and true in all His ways is the King of Saints. The world's rulers and their people are his enemies and hostile to his sons, therefore, according to the measure they have meted out, so will he measure to them again.

When Gogue invades the country

the Jews already, there will be in unbelief; and one providential purpose of the Lord's bringing him against the Jews will be to thin them to "two thirds" of the incorrigible there. Ezeziel testifies that it is after the destruction of Gogue that the work of recovering "the whole house of Israel" upon divine principle begins; for having finished the prophecy of his overthrow, he adds, "Now" saith Adonai Jehovah, "will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my Holy Name."

### FROM THE PEN OF BRO. ROBERTS.

The house of mourning makes you acquainted with the true state and bearing of life, and poises and disposes the mind for their perception and contemplation. On the same principle, it is better to read sober books than books that minister to mirth. Books and publications of the latter sort keep the mind in a state of levity which is liable to become chronic, and which effectually indisposes and disqualifies the mind for the higher exercises of reason and truth. There is much danger on this head in the present age. The press is pouring forth a supply of grotesque literature, which is liable to fascinate by its cleverness and to ensnare by its power to entertain and relieve the dullness more or less incident to human life. It is cheap; it is general; it is popular. It appeals to the natural liking. Its indulgence will never be

defended by the lovers of wisdom. The cap and bells have no place in the economy of things established by Christ for the enlightenment and comfort of men.

It has always been difficult, to the point of bitterness and death to resist the plausible encroachments of well meaning error and the sophistries of a powerful disobedience, especially when resistance has been attributed to the meanest of motives. It is long since Paul wrote the words, "If I please men I should not be the servant of Christ" but the circumstances to which they are applicable are unchanged.

"Some believed, and some believed not." So it is written of the events in the first century. It is still so. There will ever be need for listening with apprehension to the apostolic admonition: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in the departing from the living God."

Truly so; every saint approaching God, like Daniel, three times a day and oftener prays for the return of favour to Jerusalem, and gives thanks for the strengthening streaks of the dawn that are lighting up the horizon of this dark Gentile aion. God grant the speedy fulfilment of all their desires.



### The Guiding Light

The care of our children in spiritual matters will always be a matter of great concern to Christadelphian parents. Many lasting impressions are formed by the books and periodicals they read, so that in this direction guidance is sorely needed—even for the very young.

We would direct the attention of all Christadelphian parents to a splendid little paper conducted by brother H. A. Twine, of Queensland, entitled "The Guiding Light." Children love this little periodical as we have had the opportunity of proving, and they readily learn from its pages.

The issue before us contains a poem on "Beautiful Things," articles and poems on "The Bible", notes on the Sunday School Lessons by a sister. There are also pages on "Children's Work" including a very nice little article by little June Marriott, aged 9. The Magazine is completed by Bible Puzzles of great interest to the children.

The divine admonition is to "Remember your Creator in the days of thy youth" for it is in early life that deep-seated and lasting impressions are made. The influence of the age, even among the very young, is bad with its "Comics" and "Picture Shows," and needs to be countered by the wholesome and beautiful truths of the Bible. To this end the "Guiding Light" can assist, and copies of this paper will be readily forwarded on application to Bro. A. Twine, Box 7, M.U. Hall, Charlotte Street, Brisbane, Queensland, or "The Logos", Box 226c. G.P.O. Adelaide, South Australia.

### The Signs of the Times

On another page in this issue appears a new feature upon which we would appreciate the comments of our readers. A committee has been formed to watch the "Signs of the Times" that they may report through "The Logos" their impressions for the month. The article this month is from the pen of Bro. Jolly, and refers to the growing might of Russia whose forces are rapidly driving the Germans from off their territory.

Dr. Thomas has pointed out in "Elpis Israel" that although true Christians stand aside from politics, none are more interested in them than they. They watch closely the affairs of men that they might detect those signs which herald the return of their Lord and King. "Not a

kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the Kingdom of God."

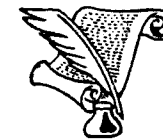
### The Jewish State

This was the title of the pamphlet written by Theodor Herzl in 1895 which helped to stimulate interest in Zionism and the establishment of a National Home for Jews. As such it is an historical work of great interest to Christadelphians, as presenting the purely political attitude of this pioneer to a movement which will play its part in the establishment of the Kingdom of God.

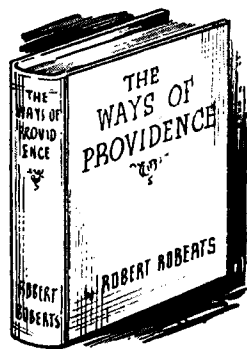
"The pamphlet immediately aroused attention, not only in Vienna, but throughout the world. It produced a general discussion of the Jewish problem on a lofty and serious plane, both in Jewish and non-Jewish circles; and its ideas, whilst evoking sympathy and support in some quarters, provoked the bitterest opposition in others. Once this world-wide interest was aroused, Herzl felt himself forced to abandon his original intention of remaining passive. He emerged from his study to take action. He convened the First Zionist Congress at Basle in 1897, and therewith founded the Zionist Organisation." (From the foreword).

Time has brought to light faults and limitations in Herzl's political doctrines; whilst for Christadelphians there is too great a disregard for the teaching of that greatest of books—the Hebrew Bible, and the covenants of promise made to the fathers of the Jewish race. Theodor Herzl may answer the question, "Shall we end by having a theocracy?" with a "No, Indeed," but the future will reveal that this is just the consummation for Jewry, designed by the Divine Hand. A theocracy not of the priests, but of Messiah himself, who shall reign as the vice-regent of God on earth, so that it shall be said in that day "The Lord shall be King over all the Earth."

The "Logos" Office has a few copies of this pamphlet for sale, price 1/6 each, plus postage.



## OUR PIONEERS AND THEIR WORK



### 2.—“The Ways of Providence”

(As an exposition of the dealings of God in unmiraculous circumstances, “The Ways of Providence” by Bro. Roberts is unique. It presents a sane and intelligent account of a subject upon which it is essential that the child of God have some understanding. “The Ways of Providence” is obtainable from Ecclesial Librarians, or from “The Logos” Office, price 7/6 plus postage—Editor)

BY BROTHER E. BROWN

#### THE FOUNDATION

“The Ways of Providence” is written on the assumption that the Bible is divine; an assumption which the author does not accept without proof from a variety of sources, and apart from which we can gain no reliable notions of Providence whatever. Without the Scriptures, all talk on this subject would be useless, for it would be left to man to call that Providence which pleased him most, and to reject as Providence that which may not happen to be in his favour. As a result, this book—an example of faithful work by Robert Roberts on behalf of the Truth—may be unsuited to popular taste, but is, nevertheless, a truly useful work to the student of the Bible, and one which cannot fail to give pleasure and convey profit to the reader.

The author, early in the book, stresses the individuality of the Creator, pointing out that “He is glorious and incorruptible, in His substance, unchangeable in His nature, one with the universe, clothed with eternal light and power. He fills heaven and earth by His Spirit, which is one with Him. By this He upholds all things, and knows and controls everything.” Nevertheless all human affairs are not divinely regulated, for there are very many happenings which are not of God. There is such a thing as chance, as distinct from what God does, as every day experiences illustrate. We know that God has control of all chance; but all chance is not controlled. When God’s purpose requires that chance be controlled, then will He guide the hands of men in order to assist in carrying out what might be perhaps only a small link in His purpose.

#### DIVINE CONTROL AND CHANCE

In a simple, yet clear and emphatic manner, Brother Roberts sets out how we may apprehend the ways of Providence. Ex-

amples are given illustrating that Creation, as organised by God, has a fixed nature, in virtue of which it has, by God’s appointment, an independent action, so to speak. Millions of occurrences of everyday experience result from conditions originally established by God’s will, but now having independence of action. It is essential to recognise this, as it constitutes the platform of Providence. If everything were due to Divine volition, we could not conceive such a thing as providence. This conception requires that some things are God’s doing, and some are not. But this does not depart from the fact that all things are of God. The occurrences of “nature” though all in God and which cannot take place without Him, are the result of a fixed nature of independent action brought about by God’s appointment. But God does interfere where necessary, and this is the distinction between what He does and what He does not do. It is necessary to recognise this distinction in order to discriminate between those incidents in human history which are the direct work of God, and the millions of incidents which take place without interference from God.

The Bible abounds with cases of direct, open manifestations of divine power such as the dividing of the Red Sea, and the fall of Jericho. The times of the Gentiles in which we live are not times of open work, but, nevertheless, are times of divine regulations of human affairs. Brother Roberts confines his illustrations of providence to incidents of Bible history which resemble our own experiences, and incidents which are expressly declared to be the work of God, or providence. A study of these examples are profitable to us in that they help us to realise that the ways of God are current today in political and private life, even as in the days of miracles.

#### EXAMPLES OF DIVINE CONTROL

Let me now refer briefly to a few of the illustrations taken from the Scriptures by Brother Roberts showing how the ways of providence affected the lives of individuals.

In Isaac, we see a man who was preserved without miracle in the midst of famine. The hand of God was not openly visible in his affairs. His crops were good; his herds fruitful; his house in peace. But it all appeared natural. Yet these blessings were dependent on faith. Let us commit our affairs to God in faith, and resist the inclination to think that God has nothing to do with them because they are apparently natural. Our affairs are small in this measureless universe, but they are of great consequence to ourselves, and are not insignificant in the eyes of Him who invites us “to cast all our care upon Him” with the assurance that “He careth for us.”

No more signal illustration is to be found in the whole of the Scriptures than in the case of Joseph. Thus he told his brethren who had sold him into Egypt: “God sent me before you to preserve you a posterity in the earth . . . so now it was not you that sent me hither, but God” (Gent. 45, 7-8).

While a youth, Joseph dreamt prophetic dreams. He told these dreams to his brethren who were angered at them because they exhibited Joseph in the position of supremacy over them all. The narration of the dreams by Joseph filled the minds of his brothers with envy which settled into hatred. Although perfectly innocent, Joseph was allowed by God to become the object of their hatred, and, in the purpose of God, had to suffer for his own good, and for the bringing about of a great result to the whole house of Israel. So, when the opportunity arose, Joseph was bound by his brethren and lowered into a pit where death seemed inevitable. Their object in the first place was to kill Joseph before casting him into the pit. This, however, would have interfered with the purpose of God. They were, therefore, diverted from their purpose as Reuben proposed that they should do nothing violent to him, but merely put him in the pit where he would die—his object being to release him afterwards, and take him back to his father. This would likewise have interfered with God's purpose, so, for some unknown reason Reuben is taken away from the company of his brothers for a short time. While he is away, the remaining brothers take Joseph from the pit and he is sold to a party of travelling merchants. Their journey takes them to Egypt where Joseph is sold into the house of Potiphar as a servant. Joseph acted his part faithfully, and God worked with him and prospered whatsoever he did; and for Joseph's sake the Lord blessed the Egyptian's house, and Joseph was made overseer. After a time, however, Joseph was falsely accused by Potiphar's wife, and was thrown into prison. Thus Joseph was in an apparently hopeless position as prisoner and an outcast—and yet we see that it was a position in which God was guiding him to great blessedness. Joseph feared God and after suffering for a time in prison, "The Lord gave him favour in the sight of the keeper of the prison."

God was protecting him in the midst of evil, and slowly guiding his paths to exaltation and honour. But the walk was all apparently natural, and outside of the control of providence.

We all know the details of Joseph's experiences in Egypt, how that he was transformed from a prison keeper's servant to be Governor of Egypt. It was God's work in providence. God's hand was visible at one or two points, but in the main, it was accomplished in an unseen manner by means of perfectly natural circumstances.

The lesson of Joseph's life is unmistakeable. We see that God works when His hand is not apparent and when it would seem as if He must be taking no notice. It may seem that God is working against those who are faithful, but let us remember the agony of Joseph in the pit, the slavery, in false imprisonment and learn with patience that the darkest paths may be the ways appointed to reach liberty and everlasting life.

Our part is to fear God, keep the commandments, and go forth with courage and trust believing the assurance that all things work together for good, for those who love God.

### CONTROL OF NATIONAL EVENTS

Besides the examples of the Ways of Providence in their individual application, there are the cases affecting the nations where events have been controlled to execute the divine purpose. The nations prevailing against Israel have all been tools in the hand of the God of Israel, although they were not aware of it. The Bible shows that the events of European politics are not haphazard, but are subject to an invisible divine control. Daniel says: "God ruleth in the kingdom of men, and giveth it to whomsoever He will."

The ways of providence operate individually and nationally because the fulfilment of the divine plan involves both individuals and nations. When the work of God is finished, and the kingdom established, it will be clearly seen that, without the divine supervision both of national and individual affairs, the glorious issues then reached would have been an impossibility.

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M. Harris, Secretary.

The truth remains the precious, sweet, and beautiful thing that it was when breathed through the lips of the Son of Man. Nothing can change it. The world has reeked with blood since he spoke the invitation of Eternal Wisdom to the sons of men; and multitudes with the name of Christ on their lips, have since filled the air with their curses. But like the sun, through all the storms, the work of life has lasted unchanged in its glory, and divine love, as disclosed in the Gospel is unweakened in its power to bless. Evil is permitted that we may be tried. For how should a man know whether he is holding on to God or man, unless he be put to the proof?

NOTE.—In the December issue, page 88, an amount of £3 is acknowledged as "A Sister (Vic.)." This should have appeared as "A Sister (W.A.)."

The above amounts are individually acknowledged that donors may see that the monies have been correctly received. It constitutes a double check



BY THE LAMPLIGHTER

## THE SET TIME TO FAVOR ZION

—o o—

### PUBLIC MEETING OF JEWRY IN MELBOURNE

The vindication of Hebrew prophecies in these "latter" days has been a stimulant to Christadelphians throughout the world, but none loom as bright in the prophetic horizon than the prophecies concerning the Jews and Palestine.

This was a subject that set the author of "Elpis Israel" thinking. He felt that God was with the Jewish nation. He was certain that the favor of God would rest on the nation and individual who favored Zion. Dr. Thomas was quite certain that the Bible was not an abstract account of world incidents, but a definitely practical book—an account of history—past, present and future. To this end, the Doctor studied the Scriptures and was sure of his ground when he stated that Britain would assist in the restoration of the Jews to Palestine; that the sceptre of Britain would favor the protection of the Jewish people. Whilst this was not so at the time of writing, today the Jews find freedom and liberty only in those countries over which the British flag waves.

We publish an account of a meeting called by "The Zionist" from the Melbourne "Herald" of 1861. Christadelphians can gauge the extent to which the prophetic programme has been fulfilled and to compare the remarkable testimony of Dr. Thomas in regard to Jewish aspirations and hopes:

Rabbi Sneersohn addressed the meeting in Hebrew, and his address, which was mostly of a theological nature, was interpreted by Mr. Rintel. With respect to the restoration of Israel, he said that he believed it would be accomplished by the use of events, and not by any miracle, for though the Almighty possessed the power of working miracles He did not exercise it where His pur-

poses could be brought about otherwise. Those who attended closely to the history of the past might be able pretty correctly to ascertain what would come to pass. In examining the history of the Jews it appeared that their early ancestors were a simple people, and fell into the worship of idols. Still they were not forsaken, but God appointed judges among them. Throughout the whole of their latter dispersion, however, they had adhered to the one God, and yet why were they placed in a worse position than their ancestors, dispersed over the whole globe, and a great portion of their nation lost from sight? Every beholder must be perplexed as to the cause of this. Their sages, he thought, had rightly concluded that it was on account of the malice and enmity that existed among the Jews in former ages that the temple was destroyed and that Israel was driven out of the land. So long as Israel was united and bound as a nation, even though they worshipped strange gods, they were permitted to remain in their own country, and the enemy was unable to enter the gates of the Jews. He concurred in the opinion that it was on account of the amity and unity that existed at that time among the Jews that the Kingdom was allowed to exist; but as soon as they commenced to slay each other they incurred the anger of the Lord, and they were taken captive into Babylonia. But after seventy years they were allowed to return, and the King of Babylon was moved to assist them. While unity existed among them they succeeded in reclaiming their own land, but when division and strife again rose up amongst them, again they were punished and dispersed over the world in all directions. This, then, was the cause of the continued dispersion—that they had been unable to meet together and unitedly devise some means for their restoration to their own land. It was thus that their sense of malice and enmity towards each other had been visited on their heads. He, therefore, urged all Jews to unite in a bond of brotherly love, and a desire to go up to Jerusalem to inherit their land; and now that they had become possessed of a portion of Mount Zion, strive again to inhabit it. When they did so, the words spoken by Isaiah would be fulfilled: "that the Lord would hear them in an acceptable time." He trusted that all who loved Zion would assist the object of his mission, and thus share in the restoration of Jerusalem. As a sacrifice and offering this would be acceptable in the eyes of the Lord.

Dr. Cairns rose to move the first resolution, and in doing so expressed the deep and holy interest he took in the Jewish nation, who carried along with them the destinies of the world. He thought that the presence of Rabbi Sneersohn amongst them was an indication that the time could not be far distant when the restoration of the Jews would take place. He would mention certain circumstances that led him to believe that the set time to favour Zion could not be a great way off. Christians had peculiar prophecies that gave them great encouragement to hope, and one of those was this, that when the time arrived when the

word of God should prevail throughout the whole world, and should be preached to everyone under the sun, then they might rest assured the time has come when the children of Israel would be restored. Another prophecy was that the restoration of Israel would not take place till many of the Jews lost hope of returning to their native land, it was expressly mentioned in one of the prophecies that such should be the case. Now he had been particularly struck with this, for he had met many Jews here who had given up hope of returning to Jerusalem; and this loss of hope he believed was almost generally prevalent amongst the Jews in Germany. Rabbi Sneersohn had referred to one prophecy—that the tribe of Judah would not be given up to idolatry; but there was another prophecy—that another tribe would be given up to idolatry and when this tribe was restored to the worship of the true God, then would the Jews be restored to their own country. Now the rapid spread of the preaching of the word of God throughout the whole world encouraged the hope that the time of their restoration was not far distant. Again, the policy of the nations in Europe was favourable to the same opinion. Turkey, who possessed Palestine (1861), was at present the sick man; Russia, England and France would unite, one with the other, to prevent any one of them possessing Palestine, and, therefore, he concluded that the only solution to the difficulty as to who should possess Palestine was that they must bring back the Jews. The Jews, he believed, numbered five or six millions and they must settle in their own land; and he was glad that they possessed great wealth, for he believed it would all be needed. By their dispersion they had become acquainted with the language of all the nations on the earth; and this would be the means of converting the whole world to the true God. If the casting out of the Jews was appointed for the bringing in of the Gentiles, what would be the result of their restoration? The Doctor concluded by moving the following resolution:—

"That this meeting learns with much pleasure and satisfaction that the Jews at Jerusalem have succeeded in purchasing a portion of Mount Zion, that hallowed spot which once formed part of the inheritance of their fathers, and which for ages past persecution had withheld from them."

## THE CHRISTADELPHIAN TREASURY

### PARENTAL TRAINING AND INFLUENCE

One of the many "signs of the times" in our day is the great degeneracy existing in this matter as regards the higher things. Young people are allowed to take their own way

and act for themselves very much more than used to be the case, many parents seeming to be oblivious of their responsibility.

This tendency is also apt to affect the households of the Truth, and must be guarded against, as the Scriptural

injunctions on this head are as binding now as ever they were. Our stewardship, of which an account has to be given, relates to the care and upbringing of our sons and daughters, as well as to other things, and we want to be able to give it "with joy and not with shame."

The parental example is more potent than is generally realised, and if this be not a worthy one, it becomes a much more difficult matter to lead the children into the love and obedience of God.

—Sister S. J. Ladson.

### CHRISTADELPHIAN FATHERS AND MOTHERS

"The child is father to the man." A child should be encouraged or restrained always with a view to that desired in its maturity. Be all you would have the child to be—children are born imitators. Let such confidence and sympathy exist between the parent and child that it shall never through fear of punishment or uncontrolled anger stoop to lying or deceit.

Do not abstain from necessary correction, but suit the same to the child's temperament. Direct the energies of the child into useful channels. Be particular to instil correct ideas of method and thoroughness as antidotes to slovenliness and laziness. Do not overlook the necessity for recreation. Inculcate loyalty to the name "Christadelphian" as the embodiment of true religion. Its principles rationally and consistently applied to the direction of family life will influence the young mind, with the result that Bible reading and prayer will in due course find their proper place.

—G. H. Lethbridge.

### A MOTHER'S DUTY.

Mothers have been head to say: I intend to let my children see both sides," meaning that, with the view

to helping them make up their minds whether they will serve God or the devil, the young ones shall be encouraged to tread the devious paths of the religious and social worlds.

If these mothers were to apply this method to the training of their children in, say, honesty and virtue, where would they expect it to lead? Would the children choose to be honest as a result of being thrown into the company of thieves? Would they choose to be virtuous through keeping company with libertines and courtesans?

Well may Paul say: "Teach the young women . . . to love their children", and with the love that springs not from mere animal instinct, but from God. This love says: Do not easily banish your boys and girls into doubtful company. Keep them within earshot, and talk to them diligently—yet diligently—of God's ways "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

—Sister C.H.I.

### OUR CHILDHOOD.

In the words of Irenaeus to Florinus, "The instructions of our childhood grow with our growth and adhere to us most closely."

If the law of righteousness can be impressed on the mind of a child to a sufficient depth and with sufficient clearness, the impression will be clear in old age. Old people forget events of yesterday, but the instructions of childhood are still operative.

The noble work of parents, then, is to instil in the child a keen appetite for wisdom knowledge, and the fear of the Lord. To engrave the law of God upon their heart, to impress thoughts of holiness upon the mind, and to keep these impressions until the character is fixed. Then even in old age this character will remain (Prov. 22-6).



All parents fail to do this work **perfectly**, but the proverb is not disproved thereby.

Early training is essential. Therefore "chasten thy son while there is hope" (Prov. 19-18). It is a work of saving from eternal death, and of securing the gift of eternal life. "Therefore withhold not correction from the child and deliver his soul from sheol" (Prov. 23, 13-14). It is dishonouring to the high office of parentage to be negligent, because "a child left to himself bringeth shame" (Prov. 29-15). The constant care in training will bring unending joy; therefore "Correct thy son and he shall give delight unto thy soul" (Prov. 29-17).

—W. J. Elston.

#### TRAIN UP A CHILD.

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22-6). We once chatted with a good brother who refused to accept this statement literally, because, although he had trained up his boy on Scriptural lines, the boy turned out bad in the extreme. As evidence of his contention, he said that once he found the boy (of 17) had gone to bed, secretly got up, and gone out with bad companions; and such was only discovered through the father accidentally going into the lad's bedroom. He "waited his return, and thrashed him within an inch of his life"! And that he called training up the child!

Parents do well to meditate on the expressions, "His mother was his counsellor" (2 Chron. 22-3); and the pointed statement about "Jezebel, the daughter of Ethbaal" (1 Kings 16-31). Parents want to keep in mind Ezek. 16-44; Prov. 19-18; Deut. 6-7; and especially Ephes. 6-4.

—F.G.J.

#### CHRIST BEFORE FATHER AND MOTHER

When Jesus said, "He that loveth father or mother more than me is not worthy of me," he could not mean to call in question the duty of a man providing for "his own, especially those of his own house," the neglect of which, Paul says, makes a man "worse than an infidel" (1 Tim. 5-8). But he certainly does mean to assert that his final choice will rest with those only whose submission to him is so thorough as to set family claims aside where they conflict with his claims.

Such a conflict is possible sometimes. A man's identification with the Truth is sometimes damaging to the temporal interests of a man's family; for sometimes entirely opposed to his family's wishes. In such a case a man refusing the demands Christ makes upon him for the sake of protecting or pleasing his family would show that he loved his family more than Christ, in which case Christ says the man would not be worthy of him.

—R. Roberts.

#### CHILDLESS.

Yes, it is written, "Happy is the man that hath his quiver full of them" (Ps. 127-5); but it is manifest such cannot mean "full of" children who are indifferent or non-responsive to the instruction of their parents. Children are, indeed, a blessing when they are Timothy-like (2 Tim. 1-5). Were all children of that character, parents might regret being childless; but, as things are, we can but endorse the ejaculation of a certain father: "Children are not always an unmixed blessing!" So cheer up ye childless ones who may yearn for offspring. Read Rom. 8-28, and emulate Paul as pictured in Phil. 4-11.

—F.G.J.

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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## What God Requires of Man.

The reader, by contemplating Adam and Eve in innocency, and afterwards in guilt, will perceive in the facts of their case the nature of a good conscience, and of an evil one. When they rejoiced in "the answer of a good conscience", they were destitute of shame and fear. They could stand naked in God's presence unabashed; and instead of trembling at His voice, they rejoiced to hear it as the harbinger of good things. They were then pure and undefiled, being devoid of all conscience of sin. They were then of the truth, living in obedience to it as expressed in the law; and therefore their hearts were assured before Him. No doubts and fears oppressed them then. But mark the change that afterwards came over them. When they lost their good conscience, terror seized upon them at the voice of God, and shame possessed their souls; and they sought to get out of His sight, and to remove as far from Him as possible. Now, what was the cause of this? There is but one answer that can be given, and that is SIN.

Sin, then, takes away "the answer

of a good conscience towards God", and converts its into an evil conscience; which may be certainly known to exist, when the subject of it is ashamed of the truth, and harassed by "doubts and fears." They are ashamed of the truth, who, being enlightened, feel themselves condemned; or, being ignorant, apprehend it. Such, on account of unbelief, or of "a dead faith", may well be ashamed and afraid; for to be ashamed of God's truth is to be ashamed of His wisdom and power. People of this description proscribe all conversation about the truth as unfashionable, and vulgar; or as calculated to disturb the peace of the family circle; others, again, make a great outcry against controversy as dangerous to religion; as though God's truth could be planted in the hearts of men, already prepossessed by God's enemy, without controversy; others, subjected to the timidity of sin, reduce everything to opinion, and inculcate "charity"; not that they are more liberal and kind than other people; but that they fear lest their own nakedness may be discovered, and "men see their shame";

while another class of bashful professors cry out, "Disturb not that which is quiet," which is a capital maxim for a rotten cause, especially where its subversion would break up all "vested interests", and pecuniary emoluments. So it is; while "the righteous are bold as a lion, the wicked flee when no man pursueth." Sinners, however "pious" they may be reputed to be, are invariably cowards; they are ashamed of a bold stand for their own profession; and afraid of an independent and impartial examination of the law and testimony of God.

Understanding then, that sin, or the transgression of God's law, evinced by doubts, fears, and shamefacedness, is the morbid principle of an evil conscience, what is the obvious indication to be fulfilled in its removal? The answer is, blot out the sin, and the conscience of the patient will be cured. The morbid phenomena will disappear, and "the answer of a good conscience toward God" remain (1 Pet. 3:21). From the nature of things, it is obvious that the sinner cannot cure himself; though superstition has taught him to attempt it by fastings, and penances, and all "the voluntary humility and vain deceit" inculcated by "the blind." Adam and Eve vainly imagined they could cover their own sin, and efface it from divine scrutiny; but the very clumsy device they contrived, betrayed the defilement of their consciences. Their posterity have not learned wisdom by the failure of their endeavour; but, to this day, they are as industriously engaged in inventing cloaks for their evil consciences, as were their first parents, when stitching fig leaves together to cover their shame. So true is it that though God made man upright, he hath sought out many inventions (Eccles. 7:29). But after all the patching and altering, and scouring, they are but like "the filthy garments"

taken from the high priest, Joshua (Zech. 3, 3-4); to which all the iniquity laid upon him, adhered with the inveteracy of a leprous plague.

Men have not yet learned the lesson, that all they are called upon by God to do is to believe His word and obey His laws. He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they are evil doers, and at enmity with Him. He asks men for actions, not words; for He will judge them "according to their works" in the light of His law, and not according to their supposititious feelings and traditions. The reason why He will not permit men to prescribe for their own moral evils is because He is the physician they the lepers; He their sovereign, they the rebels against His law. It is His prerogative, and His alone, to dictate the terms of reconciliation. Man has offended God. It becomes him, therefore, to surrender unconditionally; and, with the humility and teachableness of a child, to receive with open heart and grateful feelings, whatever in the wisdom, and justice, and benevolence of God, He may condescend to prescribe.

Until they do this, they may preach in His name (Mat. 7, 21-23); make broad their phylacteries (Mat. 23:5); sound trumpets in the synagogues and in the streets; make long prayers in public (Mat. 6, 1-7); disfigure their countenances with grimace that they may appear to fast (Mat. 6, 16-18); build churches; compass sea and land to make proselytes (Mat. 23:15); found hospitals; and fill the world with their benevolences; all is reducible to mere fig-leaf invention as a substitute for "the righteousness of God." "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7); but this blessedness came not upon Adam, nor upon any of his posterity, by garments of their own de-

vice. The Lord's covering for sin is "a change of raiment", even "white raiment", which He counsels men to buy, "that they may be clothed, and that the shame of their nakedness do not appear" (Rev. 3:18). He alone can furnish it. His price is that men should believe, and put it on.

—Dr. J. Thomas.

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## Contemporary Events—

## "Lest Coming Suddenly—"

Mark 13.36; Mal. 3.1.

It is hoped, in these articles, to bring before the attention of the reader, certain indications in contemporary affairs which point to the early return of Christ to the earth. This event, when it occurs, will be most startling in its effects, and the indications of Scripture are that the majority of believers will be taken by surprise. Times of complacency and ease—such as many of us experience today—often cause us to dismiss into the dim future such things as the Judgment Seat of Christ, and the great upheaval His return will cause in our lives. The danger is, therefore, very real that when He comes He might "find us sleeping." Christ has warned His brethren to watch, and a blessing has been pronounced upon those who are found in a state of watchfulness and readiness at His return.

The significant nature of international affairs we can liken to the knock-

ing of Christ at the door. "Behold," He warned the Laodiceans, "I stand at the door and knock" (Rev. 3-20). The voice of wisdom would thus dictate that we follow the divine advice and "buy of him gold tried in the fire, that we may be rich; white raiment, that we may be clothed; and anoint our eyes with eyesalve that we may see" (Rev. 3-11). These symbols indicate a tried faith, righteousness, and spiritual discernment—virtues which only follow the persistent study of God's Word. Let us, then, redouble our efforts in this direction by the regular reading of the Bible, and the study of those books (such as "Elpis Israel", "Eureka", "Ways of Providence" etc.) which can increase our knowledge and appreciation of the Inspired Word. The conviction of the writer of the following article is that the return of Christ should now be a matter of daily expectancy.

—Editor.

## The Drying Euphrates

Although one would draw a blank should he enquire of religious leaders an explanation of the phrase, "Blessed is he that watcheth and keepeth his garments" (Rev. 16-12), yet the Bible declares: "The wise shall understand" (Dan. 12-10). These are God's "called-out ones", His ecclesia which today existing in the midst of a rapidly changing world, are privileged to view events of great national and prophetic significance.

What is the reaction of the world

to these events in contradistinction to that of the Ecclesia? The former professes to believe that out of the present political chaos, mankind will evolve a better government to the lasting benefit of humanity, whilst for those who die in the struggle it has its palliative in the lie of the serpent, "They shall not die" (Gen. 3-4), believing that when the body ceases to function, the spirit flies from the earth to some remote sphere of an higher order. Lack of practical ex-

perience in this matter, however, precludes the possibility of any further information being given. The vast majority manifest the greatest reluctance to go to this "better home"; rather than which they are prepared to spend all their hard-earned money on physicians in order that they might remain on this earth a little longer, even though their sojourn here might be in pain and distress.

The reaction of God's ecclesia is in direct opposition to all this. It declares that out of the present chaos will shortly emerge the "Kingdom of God" on earth (Zec. 14-9), at which time "the law shall go forth from Zion, and the Word of the Lord from Jerusalem" (Micah 4-2). Because of its knowledge of God's purpose, the Ecclesia "prays for the peace of Jerusalem" (Ps. 122), the capital city of Jewry's great King. They realise that the "dead know not anything" (Eccs. 9-5) but commingle with Mother Earth; nevertheless, they believe, this King (Mat. 2-2) will shortly return, and raising from the dead those of His friends who have succumbed to the Great Enemy (Dan. 12-2), will ascend the throne of his father David (Luke 1-32). Under His reign, chaos will inevitably give place to goodwill and peace, and those of His Ecclesia who have carefully "watched and kept their garments" will be blessed in Christ's presence.

For almost forty years, the writer has been in the position to watch the signs of the times leading up to that glorious event. During that period he has seen one event after another gradually fit into its place like a jigsaw puzzle until the purpose of God in contemporary affairs has stood revealed. Just prior to the Great War of 1914-1918 the hope of Israel to return to their land was at a very low ebb. There appeared no chance whatever that the way may be opened for the establishment of their national

home. Turkey, who then held Palestine, was opposed to Jewry's return, and Britain was only interested in maintaining the integrity of Turkey. But what a great thrill the conclusion of that war gave the Watchers as



they beheld Jerusalem freed from the Turk, peace proclaimed, Britain with a mandate over the country, and the Jew invited back to colonise the land, as Dr. Thomas has foreseen from the Word of God some seventy years previously (Elpis Israel).

But if that thrill was great, a much greater one will shortly stir the watchers of national affairs. This will be in the absorption by Russia of the Turkish Empire. As students of "Eureka" will know, the commencement of the evaporation of the "Euphratean power" (Rev. 16-12) commenced some 120 years ago with the Greek insurrection in 1820, and the significance of its completion (which will be in the near future) is found in Rev. 16-12: "That the way of the Kings of the east (Christ and the saints) might be prepared." Recent events have found the Russian power surging ever closer to Constantinople, and Daniel declares: "The King of the North shall come against him (Turkey) like a whirlwind" (Dan. 11-40).

A recent, most interesting book entitled "The Grand Turk," outlines the herculean efforts this nation has made to save itself from doom. The con-

clusion of the author of that book is that Turkey will yet play a powerful part in the post-war reconstruction in the Middle East. THIS CANNOT BE SO, FOR GOD HAS DECLARED IT OTHERWISE. Thus the present trend to the south of the great Northern host is significant indeed for God's Ecclesia. Dr. Thomas writes: "The Ottoman empire will be dried up in spite of all efforts to save itself. Her present efforts are but the convulsive energy of an expiring man."

Now the indications of Scripture (which for want of space we cannot

at present give) ARE THAT WHEN RUSSIA IS IN CONSTANTINOPLE, CHRIST WILL BE IN THE EARTH. We are thus living just prior to "the time of the dead when they shall be judged" (Rev. 11-18); the time of the manifestation of the children of God; when the mere pretenders will be separated from the flock. "Behold," said our King, "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron."

—Brother J. Mansfield.

**(Note: The "Euphrates" is an Apocryphal Symbol representing the Turkish Empire)**

## When Will Rome be Destroyed?

With Rome in the hands of the Germans, and the Allies trying to capture the city, the question arises, Is the time of Rome's destruction near? Rome has been bombed, and the Germans have mined the city, whilst the Pope has instructed the Catholic Church in all countries to pray for the safety of the "Eternal City."

Revelation Chapter 18 refers to the destruction of this city which is there called "Babylon." In his comments upon the fulfilment of this, Dr. Thomas in "Eureka" Vol. 3 explains how the Pope, the spiritual head of the Roman Catholic Church, will "continue to be until he sinks into the volcanic abyss to come forth no more." This destruction is to be by Christ and his saints after the proclamation in midheaven (Rev. 14-6; 18-4) calling upon the Jews to separate themselves, and "come out of her." Brother Thomas writes: "There is one standing at the door, whose mission it is to destroy the city that it may "be found no more at all"—Rev. 18-21. This will effectually settle all controversy about Rome,

and put a quietus upon the Roman Question forevermore."

Bro. Roberts wrote in 1887: "There will be a momentary revival of papal prestige just before the Pope's light goes completely and disastrously out in the presence of Christ returned." Such revival may be expected very shortly on Russian occupation of Turkey.

The final and complete destruction of the Papacy, called Babylon, is an honour decreed for a more noble and powerful class of agents than the Allies. It is a glory reserved for the Heirs of the Kingdom which the Deity has promised to them that love him ("Eureka" Vol. 2 pp. 91-94; Vol. 3, pp. 6-7). The great Russo-Assyrian Gogian Image seen by Nebuchadnezzar in his dream, appears in all its majesty and power in the time of the end, standing with one foot in Rome and the other in Constantinople, prepared for conflict with the Prince of Princes. This is the consummation to which present events are tending.

—Brother E. Highman.

## The Balkans Aflame

### CURRENT HAPPENINGS.

The trial of strength between Russian and German forces, to which we made reference in the last issue of "The Logos", p. 158, has been decided in favour of the Russians, who have driven the enemy south and west. Odessa has fallen, the Crimea has been cleared of German troops, Bessarabia has been occupied, and, in some points, the Carpathians have been reached. Capt. Falls, the world-renowned military commentator, has stated: "Not since the early stages of the war when Germany wholly held the initiative has the strategic situation been so dramatic."

As a counter to the advancing Russians who at some points have reached the Czecho-Slovakian border, the Nazi have completed the occupation of Slovakia, Hungary and Roumania, and are rushing troops and supplies through the key towns of Vienna and Budapest, and establishing bases and reserves deep in Hungary and Roumania, in support of their sorely pressed divisions. It is therefore expected that a German stand will be made at the Carpathians, for it is essential that Hitler maintain control of the Balkans with its precious supply of that necessary war fuel—oil.

On the other hand, the Russians have developed two main thrusts into the Balkans, both of which, if successful, will have enormous effects on the war against Germany. The first is towards Ploesti, which is the centre of the Roumanian oilfields, and where the great refineries for treating the crude oil from the surrounding districts are situated. The second thrust is aimed at gaining control of vital passes through the Carpathians which will give the Red Army access to Czecho-Slovakia and ultimately Vienna. Whilst events in Italy remain static,

the air offensive against Occupied Europe is increasing in tempo. There is a veritable "fire on Magog" (Ezek. 39-6) which is reducing towns and cities into ruins, and bringing desolation and misery to hundreds of thousands of people. Truly men's hearts are "falling them for fear" (Luke 21-26), and in an appeal for peace made by Spain it was reported that "Germany was willing to surrender her conquests in Europe" in return for the cessation of hostilities.

### GOGUE AND THE LAND OF MAGOGUE

If the military situation is dramatic, the political possibilities are more so. Ezekiel 38 defines the Leader of the great confederacy of the last days as "Gogue, the land of Magogue, prince of Ros" (R.V.). Some versions render this as "Gogue in the land of Magogue." "Gogue," says Dr. Thomas, "will be a foreigner, belonging to the Ros, and not to the Germans." "The Autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the 38th and 39th of Ezekiel. This personage at present is only "Autocrat of All the Russias," that is of Ros, Mosc, and Tobl; while the Emperor of Austria holds the position of the Gogue and Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the Autocrat, or "prince of Ros, Mosc, and Tobl." These familiar words from "Elpis Israel" are recalled to mind by an official comment from Moscow stating that at the conclusion of the war, Russia intended to police Austria and Germany. When such a state as this is established that mysterious person, "Gogue, the

land of Magog, the prince of Ros, Mosc, and Tobl," will stand revealed. When we review the remarkable attainments of Stalin in recent years, one is constrained to enquire: "Art thou he of whom God spake in old time by his servants the prophets of Israel, which prophesied in those days many years that God would bring thee against them?" (Ezek. 38-17).

#### THE ASSEMBLED COMPANY— Ezek. 38-7.

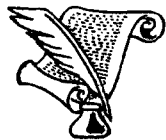
Russia's advance westward has been preceded by diplomatic feelers which have offered "friendliness" to the Soviet's neighbours—friendliness providing their attitude remains in accordance with Russia's desires. Dr. Benes, the Czech leader, was among the first to recognise that the Soviet would become a dominating power in Europe and Asia, and so established relations with that power. Yugo-slavia, Greece, and the Italian Badoglio Government have responded to Russia's desire to create along, or near her borders, governments friendly to Moscow. Recent reports even suggest that Japan is now wooing Russia, and has granted concessions of great diplomatic importance to her northern neighbour. Poland will be forced, if she does not voluntarily agree, to accept the terms of her one-time enemy. Russia is undoubtedly establishing a plan of col-

laboration capable of extension to the whole of Europe. Further preparations include the establishment in Moscow of the Free German Committee, and the "Moscow Declaration" providing for the re-establishment of an independent Austria.

In the first meetings of such committees, the Soviet would, no doubt, have a powerful voice, with obvious pro-Russian results. In fact, any government which would be established on territory liberated by Russia, would of necessity have to be friendly with the Soviet. In such a way it would be possible for that great confederacy of Europe, so familiar to Bible students, to arise, each unit of which will contribute its quota of men and supplies for the invasion of the Holy Land.

Thus, today, the Balkans are aflame with expectancy. For those who have for many years anticipated a southwards excursion by the King of the North, any advance into this region will be watched with rapt attention for if it be God's will, the way will be made open for Russia to move. God's will is performed in a very natural way, and is often contrary to the desires of the doer, for nations are dominated by force of circumstances, and it is God who controls this vital force.

—Brother G. Jolly.



## Our Pioneers and Their Work

### 3.—“PHANEROSIS”

(We share with the writer of the following article his keen appreciation of Dr. Thomas' exposition of the Manifestation of Diety. The study of "Phanerosis" is both enlightening and humbling, for it not only assists us to a better conception of the scope of God's purpose with mankind, but, at the same time, illustrates how really

small is our knowledge of God's great book, the Bible. Unfortunately "Phanerosis" is at present out of print, and has been for some time. We hope, God willing, to reproduce this work—together with a little additional matter—in the future, at which time an announcement will be made in "The Logos".—Editor.)

By Bro. Bruce Philp.

In "Phanerosis" we have a treasure! It is one of the most valuable books we could possess. It shows us our future destiny in a way which is enlightening, edifying, and strengthening. The subject it deals with, we all know—an elementary knowledge of it is essential for salvation—but when we turn to this book, our knowledge is broadened, deepened, extended in a way which we might feel is well-nigh impossible. But it is so.

"Phanerosis" means Manifestation. The book deals with the Manifestation of God. Illustrating His manifestations in the past, it opens our minds to understand, as a beautiful revelation, His intended manifestation in the future.

Doctor Thomas took to heart the advice of Christ, to be "as harmless as a dove, but as cunning as a serpent." Invited to speak on behalf of two Jews in an endeavour to "convert" the audience to "Christianity", the Doctor took the opportunity to proclaim Christianity so effectively that the only unhappy ones present were the two who had invited him to be present. In due course, through the means of one whose talent was this world's goods (and he used his talent

for the Truth), the lectures given then and subsequently, came out in book form—"Phanerosis."

The subject begins in Genesis 1-1—"In the beginning, Elohim created . . ." "Elohim" — plural — a multitude — mighty ones — gods — these created. The first verse shows us that there was a multitude of mighty ones who created, and then we find, when we consider the Hebrew tongue, that there is ONE who styles Himself, AIL SHADDAI — the STRENGTH of the POWERFUL ONES. As Paul says, "Though there be gods MANY, and lords MANY . . . to us there is BUT ONE GOD, THE FATHER." There are gods many, but of all these there is but ONE, who is before all, and in whom alone dwells all the fulness of might and power, wisdom and deathlessness — all others are manifestations of Him.

The glorious consummation is found in 1 Cor. 15 where Paul declares that the fulness of the Eternal One's plan is that, at the end of the 1,000 years, "God shall be all, and in all." All living shall be God. Sinless, deathless, mighty ones, like unto their great Creator, manifestations of Him.

In the Authorised Version this beautiful study is obscured by the trans-

lation of the titles which Ail has chosen to describe Himself. The words "Lord" and "God" have been used indiscriminately without any respect for the meaning of the original words. It is here that the knowledge of Dr. Thomas can guide us to a wonderful appreciation of the will of God concerning us. The main thing to keep in mind as a basis of our studies, is that All revealed Himself to Israel, not as "I am" but literally as "I WILL BE WHO I WILL BE" (Exodus 3-14), the eternal plan revealed through the medium of the Eternal's name. How beautiful this is!

And to bring His wondrous plan to pass, Yahweh ("I Will Be") sent forth His Son, made of a woman. God manifest in flesh. And by the Eternal One manifesting Himself in Jesus ("God

was in Christ, reconciling the world unto Himself"), sin, as we well know, was condemned in that "body prepared", and, sin condemned, Jesus rose to life, having obtained eternal redemption, the first born among many brethren, the Captain of their salvation, to bring them to glory, even the glory of being partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

All of us who have read this book are blessed. We have delighted in a treasure. Those of us who have not read it are also fortunate, for it is a joy still before them. My advice to all who wish to progress in the knowledge of God's Word is to by all means procure this splendid little work, then read and re-read it.

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### Thoughts for the Times.

## The Great Anxiety at Christ's Return.

"Just imagine the Lord Jesus in the earth again, and ourselves summoned to meet Him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a lifetime would take flight, except one: "What does he think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind that will be produced by the occurrence of his advent? No; for then everybody will be in a state of readiest loyalty; everybody will then see that Christ is really the only important calculation of life; and, of course, they will be prepared with all manner of

protestations and professions with tears, how much they desire him. These will not move Christ. That which determines his opinion is what we are doing now. He has made known the principle of his judgment; "I will give to every one of you ACCORDING AS YOUR WORK SHALL BE." Therefore NOW is the time of action. Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant, though it may appear, is really pregnant with their destiny. All depends upon the present time, and how they turn it into account."

### Editorial.

## Impartial Judgement

The world assesses the worth of a movement, and the truth of doctrine according to the extent of the following. The assessment is, of course, a superficial and unworthy one, for a little thought will cause us to realise that numbers are no criterion, particularly in the things of God, whilst the weakness of human nature is shown in its worst light when dominated by the craving or attraction for numbers. In the world this desire for power has led to bloody battles such as the one raging today, whilst ecclesiastical history repeatedly illustrates how the principles of God have been compromised to serve the same unworthy motive. It is only by immersing our intellectual selves in the philosophy of the Bible, by diligently searching out the spirit of the truth, and continually bearing in mind the ultimate success to be gained from a strict observance of divine principles at the expense, if necessary, of a large following, that will divorce our minds from the desire of numbers as an end in itself.

Even within the Ecclesia, the worth of a movement is often determined by the extent of its following. In other words, we glory in numbers. A meeting is often adjudged a success, not because of the worth of the spiritual truths enunciated at it, but by the extent of the attendance. A Cottage Meeting is reckoned a failure because only five or six members regularly attend, whilst on the other hand another Cottage Meeting is a great success simply because it numbers between 20 to 30 regular members. A special effort in the proclamation of the Truth is thought to be almost a waste of effort, because only a hand-

ful or less strangers are attracted to the lecture, or a medium of advertising is discarded because but few answer the advertisement.

The great principle, the all-important fact, that these efforts, whatever the results, are testimonies to the Truth is largely forgotten. We have not been told to convert the world, but merely "preach the gospel," baptising those who accept. Indeed, the results are not left to us, for while "Paul may plant, and Apollos water, it is only God who can grant the increase." Thus the lecture, the advertisement, is a planting and watering of seed in the arid and stony soil of humanity. It is a testimony to the truth; one indeed, ignored by the world (as it ignored, largely, the preaching of Christ and of Noah) but nevertheless, a testimony. In like manner the Cottage meetings and other ecclesial meetings for the spiritual well-being of the brethren, are testimonies; testimonies that may be ignored, it is true, but whose worth will be recognised in a day yet to dawn. The unheeded labour, and sparse attendance can constitute a trial of faith, as the unheeded individual efforts of Noah, Jeremiah and Enoch were trials of faith.

The lesson of history illustrates that whilst men have invariably sought the applause of the crowd, God has tried "the faith and patience" of His servants by denying them this impetus. Thus Enoch testified unsuccessfully against the ungodliness of the ecclesia of the age; Noah preached unheeded of the truth's of God's purpose; Jeremiah suffered the scorn and derision of the leaders of Israel when proclaiming his warnings; whilst

Christ, the preacher whom the world today proclaims as the greatest of all teachers was, in his own generation "despised and rejected of men." But these men had something which in their isolation, and loneliness, and individuality was a continual stimulus and aid. It was their great knowledge of the ways of Providence; their understanding that the results of their labour were in His keeping; their appreciation that the time would come when He "without respect of persons" would judge the value of their work. Thus they realised that though failure seemed to dog their efforts in this life, ultimate success was inevitable and sure: That though men adversely judged their labour then, impartial judgment would be given in the future by One who would reward accordingly; That though the world might deride their labour as feeble and of no account, One would, in the future, reward in the light of His greater knowledge and appreciation of true heroism. The secret of their success was their implicit faith and trust in His providence; their absolute assurance, in the face of every discouragement, that "God exists, and is a rewarder of them that diligently seek him." No greater heroes ever existed than these men who never saw carnal battle. They overcame that greatest of enemies — discouragement, and the weapon they used in its discomfiture was faith. "This is the victory that overcometh the world, even our faith," said John. An intelligent faith, such as is defined in Heb. 11:1 will gain for us the victory in the work in which we are engaged. It will cause us to "Rejoice and be exceeding glad" when evil spoken of for the Truth's sake; it will help when those about us would hinder; it will stimulate when others would discourage.

A close examination of the words of Scripture will give us the secret of these ancient worthies' success, and

will aid us in our understanding of the philosophy of the Bible. Peter says, "The Father without respect of persons judgeth according to every man's work." This is a contrast to human nature which tends to judge with respect of persons, for it is a fact, which few will deny, that adverse judgment will be given on a work, or an effort, simply because of those who are associated with it. We are all biased in our judgment, and if the value of any labour associated with the Truth was to be assessed only by what the flesh thinks, the position would be hopeless. It is the "patience and faith of the saints" that the day is not far hence when the value of our labour will be judged by One not affected by these disabilities. Then the work of preaching the truth will not be assessed by the number of converts gained, but as to whether the work had been faithfully performed; the value of the Cottage Meetings will be considered not as to whether the bulk of brethren or sisters attended, but rather whether "meat in due season" was provided those who came. We need to concentrate upon this point. Do not let us worry unduly about numbers. Remember the incident of Gideon. Let us labour with the impartial divine judgment solely in mind, and whilst there should naturally be every effort to properly advertise the meetings, and every inducement made to gain the brethren, these matters should be only incidental to the real business in hand, which is the performance of the work as "unto the Lord." The impartial judgment of the future will then never worry us. Instead of being a thing of dread it will be a matter of hope; we will not fear its power, but will rejoice in its decision, for that which is today performed secretly will then be proclaimed from the housetops. The commendation of friends, or the condem-

nation of enemies will be powerless to influence it, for the judgment will be that of One who "needeth not that any shall testify of man; for He knows what is in man" (John 2:25); of One who will determine "not according to the hearing of the ear; nor the seeing of the eye," nor with respect of persons, but with "righteous", or impartial judgment.

There is great comfort, and consolation, and also warning in this. Let us beware lest we unconsciously compromise the elements of the truth in our desire for a large following, or in search of the good opinion of our fellows. "It is through much tribulation we shall eventually reach the kingdom of God", and undoubtedly part of that tribulation is the will to endure the enmity or antagonism of those with whom we sojourn. All the worthies of old found this to be so, and are we to experience a different fate? It can, of course, be avoided, but only at the expense of compromise, and this the true servant of

Christ will never do. The day, however, is nearing when the judgment of God "without respect of persons" or the opinions or attitude of our contemporaries — no matter how influential they might be — will be determined, and those things which men now view "as through a glass darkly" will then be seen "face to face". Noah will then be seen a hero instead of an extremist; Jeremiah a patriot rather than a fifth columnist; Paul a preacher of good tidings rather than a disturber of men's minds.

And we? What will the judgment exhibit in relation to our work? That we have been time-servers, seeking the applause of the many, or rather that we, in faith and patience, have sought to faithfully follow the examples of the worthies of old? The decision is in our hands.

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"He is a Jew which is One inwardly . . . whose praise is not of men, but of God"—Paul.

## JERUSALEM

"Glorious things are spoken of thee, O city of God."

All is not lost! In yonder skies  
I see the gleams of hope arise.  
Star of the East! thy glimmering ray  
Is brightening to "the perfect day."  
Again shall Judah's flag unfurled  
Wave forth its signals to the world!  
Again shall cattle crowd the plain—  
Her fields be rich with golden grain—  
Her towns with busy voices ring,  
Her swains rejoice, her maidens sing!  
See in yon East the glowing gleam!  
Faith is not false, nor hope a dream.  
Messiah come! Rejoice our eyes;  
And, lo! in yonder Eastern skies  
The "sun of righteousness shall rise,"  
And on its healing pinions bear  
Peace and joy—for all the world to share.

—A JEW.



Compiled by The Lamplighter.

**JEWISH CHILDREN'S REFUGEE FUND. THE BATTLE OF WARSAW GHETTO.**

Since our last issue, the Secretary of the Logos fund for Jewish Refugee Relief (Bro. M. Harris) reports the receipt of £15/18/- from the following contributors:—

Amount Previously Acknowledged	£372	5	6
A.L. (Vic.)	1	0	0
3 Sisters (W.A.)	1	10	0
M.B.H. (N.S.W.)	1	3	0
N.C.G. (Vic.)	1	0	0
Elpis Israel (SA.)	1	15	0
Elpis Israel (S.A.)	0	10	0
Elpis Israel (S.A.)	1	0	0
N.G. (N.Z.)	5	0	0
A Sister in Isolation	1	0	0
P.S. (Canada)	2	0	0
<b>Total</b>	<b>£388</b>	<b>3</b>	<b>6</b>

"THY PRAYERS AND THINE ALMS are come up for a memorial before God." This was said of the first Christian convert and is as true and abiding today as the time in which the words were uttered. The Logos is always willing and anxious to acknowledge all monies towards this worthy cause. We recognise, also, the spiritual benefits that will accrue to all donors, for God has declared that He will surely bless all such who bless or assist His people Israel. For, God "loveth a cheerful giver".

The remarkable tenacity and strength of purpose of Jewish patriots is described in April's issue of the Australian Jewish News. This is a story that vividly illustrates the extreme militarism of the Nazis on the one hand and the efforts of survival by the Jewish people on the other.

Contemporaneously, it vindicates Scriptural prophecies relating to Jewish persecution and the bold, indifferent attitude of Jewry towards measures of foreign and anti-Jewish origin. Here is an eye-witness account of the heroic resistance of the Jews to the Germans at Warsaw in the fierce uprising which lasted 42 days until the last man fell with the Jewish flag in his arms. It was communicated to the United Emergency Committee for European Jewry by one who escaped.

In April, 1943, Jewish Youth, mostly Zionists, had consistently resisted the Nazi soldiers and many had been killed. Great was the surprise of the Germans when, on the first night of the Passover, bent on persecution, they were greeted by an intense fusillade on both sides of the Ghetto, causing them to die in flames of their own exploded tanks.

Fully realising the danger to which they were now exposed, the Jews began to make ample defences, and the

decision was made that "the Jews will fight to the last drop of blood." Every able bodied man and woman was given weapons, and the children were charged with the grave task of acting as the messengers among the fighters in different streets.

At noon of the first day of the Passover, the Ghetto became a battlefield. Motorised military detachments, fully armed, appeared on the streets of Warsaw headed for the Ghetto, ten tanks leading the procession.

By noon time the first shots were heard and soon there was an enormous fusillade. Thick flames and smoke shot up from the Ghetto and fires broke out on both sides. The battle lasted far into the night. The Germans were now convinced that they were faced by an organised rebellion of the whole Ghetto which was ready to fight to the last drop of blood. They were fired on from every house in the Ghetto they tried to approach. Late in the evening the Germans abandoned tanks and machine guns which had been put out of commission. The gates of the Ghetto were blown up, the houses on the outskirts of the Ghetto were burned down, after being vacated by the fighters.

In the evening an order was issued by the leaders of the uprising to cease fire. The surviving Germans were surrounded and taken prisoner. In the evening the battlefield was quit, but flames and pillars of smoke were rising on all sides. The Jews were forbidden by their leaders to leave the houses, and their defence positions. The guard was reinforced.

The ensuing seven days were seemingly quiet, but it was learned that conferences were being held between the Gestapo and the German military authorities about the methods of quelling the uprising. During this time the leaders of the Jewish uprising received a plea from the prison-

ers of the Pawiak gaol: "Save us and we will fight with you." The gaol contained several thousand prisoners, mostly Jews and Poles, and a few deserters from the German army.

On the next day, the eighth day of the uprising, 500 Jews dressed in German uniforms left the Ghetto for the Pawiak gaol, which was guarded by German soldiers. At night the Jews opened fire. In the confusion of the dark one could not tell which of the men in German uniform was a Jew and which was a German guard. The Jews entered the gaol bringing with them German uniforms for the prisoners and taking them out by groups disguised as German soldiers. By morning they were all out of gaol. All of them, including the German deserters from the front lines, went over to the fighters in the Ghetto, organised in separate detachments. The liberation of the Pawiak prisoners encouraged the fighters in the Ghetto and evoked enthusiasm among the Polish youth in Warsaw as well as among those young Jews who were living outside the Ghetto by virtue of their "Aryan" documents.

It became known that instructions had come from Berlin to destroy the Ghetto completely. Large detachments of Storm Troopers arrived from Galicia and the German forces in Warsaw were increased. On the night before the great offensive for which the Germans were making intensive preparations, they issued an ultimatum to the Jews that unless the struggle was discontinued and the German prisoners given up, the whole Ghetto would be wiped out. The Jews replied that they were ready to give up the captured Germans on conditions that for each German prisoner ten Jews were delivered by the Germans. There were a large number of German captives in the Ghetto at the time. The next morning the Germans opened the great battle. The Ghetto



was surrounded on all sides by tanks and cannon which subjected it to enormous fire. The special suicide squads of the Jews broke through the lines and wrought ruin among the enemy. Disguised in German uniforms they crawled under the German tanks and blew them up with hand grenades, losing their own lives in the fire which killed the Germans. Such was the havoc wrought by this method that the Germans were careful not to place groups of cannon behind tanks. Thus passed the day of the desperate battle.

The German command then issued an order to have the whole Ghetto blown up by incendiary bombs rained on it and fire broke out in many places. Houses came crashing down and among their ruins were heard the cries of wounded men, women and children. Many brave fighters perished among those ruins.

In the morning the Ghetto stood in a sea of flames. 10,000 Jews had perished in the opening battle. The houses in the outskirts were vacated and organisation for renewed defence was made in the centre of the Ghetto.

When it became evident, after several days' resistance that the end was near unless new methods of warfare could be devised, an attempt was made to bring about an understanding with the Polish Underground, but the Poles replied that the time had not yet come for a general uprising on their part.

The battle continued desperately, the Germans realising that they would have to contest every house in the Ghetto. House after house was blown up and the heroic Jewish defenders perished in the ruins. Terrible atrocities were committed by the Nazis, bringing captured Jews and hanging them on the posts of the Ghetto and otherwise exceeding the record of their brutality.

On the forty-second day of the up-

rising there was only one four-story building left in the centre of the Ghetto over which the blue and white flag waved. For eight hours a battle raged over that house and by midnight the Germans captured it. Every floor, every step, was hotly contested. When all defenders at the gates fell, the Germans entered the building, encountering the fierce resistance of those on the ground floor. When the first floor was taken the second floor was contested just as desperately, and so on from floor to floor. The blue and white banner held by a young chaltz was carried by the survivors from floor to floor. Late at night it fluttered from the top storey where a desperate struggle was still going on.

When the shooting was over a crash was heard. The young chaltz hurled himself down wrapped in the blue and white flag which he had guarded for forty-two days and nights. The flag was red with the blood of the martyr, the last fighter in the Ghetto, who ended his life in this heroic manner.

The next morning the Germans 'triumphantly' announced that the Ghetto of Warsaw no longer existed. Thousands of German soldiers paid for that 'victory' with their lives.

The heroes of the Ghetto fought and died like saintly martyrs.

Such is an abridged account of the battle of Warsaw Ghetto, and as I pondered on the events here recorded my mind dwelt upon the prophetic words:—

"THEY WILL NOT BE LEFT ALTOGETHER UNPUNISHED"

and

"I WILL CURSE THEM THAT CURSE THEE (ISRAEL)"

Exactly 12 months later—April, 1944—the Melbourne Herald reported the following cable in glaring head-

lines:—"About 6000 Allied bombers and fighters have struck blows at Axis-held Europe in the 36 hours to darkness today. Bomb tonnage dropped was about 8000. NEVER HAS SUCH AN ONSLAUGHT BEEN LAUNCH-

ED IN THE AIR. Vital Luftwaffe and invasion targets were obliterated in the MIGHTIEST OFFENSIVE EVER KNOWN."

"I WILL SEND A FIRE ON MAGOG (GERMANY)."

## MEDITATIONS

### SPEAK AS THE ORACLES OF GOD.

"If any man speak, let him speak as the Oracles of God." Therefore, dear brother, be earnest; avoid affectation and mere showing off, and, above all, talk sense. Remember that your theme is momentous and sacred, and calls for honest, humble and painstaking effort. Aim at arresting with edifying matter. Forget not that a good, sound thought, however roughly expressed, is worth a score of high-sounding phrases with nothing in them. In view of this, seek to enrich your mind with ideas. Ideas are the product of study and thought. If they exist, words will quickly be found to convey them. Be fair, be logical. Neither strain meanings, misrepresent, nor indulge in clap-trap. Preach for the enlightenment of your hearers, not for self-glorification. Hide self, and let God be seen and heard.

### PAUL AND TIMOTHY.

Both old and young have faults. In each there is room for patience and forbearance. Faults, however, can be reduced to a minimum by the application of the Word. But some seem to make no effort to conquer their defects. How often do we see unreasonable severity and relentlessness in the old, and disrespect and unseemly bumptiousness in the young! This ought not to be. What is more pleasing than to see age and youth

in harmony—walking together according to the great principles of the Truth. What an edifying illustration of right conduct is to be seen in Paul and Timothy. What deep-down affection these two men had for each other. What gentleness, solicitude, love, in speech and action, were shown by Paul towards Timothy; and what reverence, admiration and devotion were shown by Timothy towards Paul (2 Tim. 1, 2-6; 4-21; 1 Cor. 4-17; Phil. 2-20). Why was it? Because both were enamoured of the things of God, and were determined that these should have first place in their minds. It was this that commended the one brother to the other. Paul, the "aged," was revered, listened to, his counsel valued, and example followed, on account of his uniform and consistent faithfulness; and Timothy, the "dearly loved," was a joy to the Apostle on account of the young man's warm-heartedness and manifold wish to live a righteous and useful life. Paul spoke and Timothy hearkened. There was no keeping back of anything profitable, no fulsome flattery by the "father," and we may be sure no resentment on the part of the "son." To hear Paul, as he speaks to Timothy, is an exhortation to all—"Be thou an example of the believer" — "Take heed unto thyself and the doctrine" — "Shun profane and vain babblings" — "Flee also youthful lusts."

—A.T.J.

## From the Writings of Our Pioneers.

### The Writings of Dr. Thomas

Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and prevents the right ways of the Lord.

We should "Speak the truth in love". Now, love spares the feelings of its objects as much as possible. Some brethren seem to forget this. They are brusque while honest, irritating while faithful; disrespectful to their neighbours while zealous for their God. It is not thus that peace and truth prevail.

God and the world are sworn enemies. Hence to be "the friend of the world is to be the enemy of God." No one who is on God's side can be a friend of the world; he will entirely disrelish the world, and the world will heartily hate him. This arises from mutual incompatibility.

Daniel says (7:21): "I beheld and the same horn (the little horn) made war with the saints and prevailed against them". No wonder he was interested in a horn with eyes and mouth, that made war against his own class, for Daniel was one of the saints. The symbolism pointed to a war on the part of the little horn community waged against the saint community—a war that was to be successful for a while on the part of the little horn. This has been the order of things during all the dreary period of the kingdom of men. Human governments have all been opposed to God's truth, and they have made war upon all that class of people in their several countries who are entitled Scripturally to the designation of the

Saints. You cannot make peace between them. That is the reason why we who advocate the doctrine of God's Saints are in hostility to the world. Those on our side who would make peace with the enemy are not fit to be on our side. It is war to the knife between the powers that be and all the Christadelphians. We accept no truce; we will consent to no compromise. Either they must conquer us or we will conquer them—by argument now, but when the time for argument is passed away and the Lord has come with power and great glory, His saints will take the sword and conquer the world, whether the world likes it or not.

—Book Unsealed.

The feet of the Image in Daniel's prophecy were part iron and part clay. On each foot are five toes. This signifies that the fourth kingdom, in its last form, should be subdivided into ten parts. This is clear from the seventh chapter of Daniel, where we find the record of a vision seen by Daniel himself, in which the four kingdoms are represented by four beasts instead of four metals. On the head of the fourth beast were ten horns. We also find ten horns upon the great red dragon of Rev. 12, and upon the head of the beast that comes out of the sea, in chapter 13. Where ever you find these ten horns treated of, whether in Daniel's book or the Apocalypse, they represent the same powers, which powers, or kingdoms, have existed in the world—that is in Europe—for the last 1,330 day years, and are now verging, all of them to their fall; and when they do fall they will disappear for ever.

### THE LITTLE STONE.

The feet could not be struck till they were in existence, and they were not in existence in the days of Nebuchadnezzar. Hence the breaking of the "iron and the clay, the brass, the silver and the gold together", is an event which we have to look for in our own future. The things represented by the different metallic parts of the image have never been "broken to pieces together". Daniel continues, "Forasmuch as thou sawest that the stone was cut out of the mountain

without hands, and that it break in pieces, the iron, the brass, the clay, the silver and the gold; the great God hath made known to the King what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure (Dan. 2:45). In this verse, we have an exposition of the statement in an earlier verse (29), that God made known to Nebuchadnezzar what should come to pass in the latter days. These latter days are now upon us: we are contemporary with them.—Book Unsealed.

### The Writings of Robert Roberts

King James' version is a wonderfully accurate performance. Here and there, few and far between, are blemishes; but it is a substantially exact expression into idiomatic Saxon-English of the ideas expressed in the Hebrew original of the Holy Oracle. The more one knows of Hebrew the greater is one's admiration of the English Bible as a translation, and the greater his distrust of the smattering emendations of the nineteenth century.—R.R.

"The angel of Yahweh encompasseth the Righteous," and will guide them at last to a haven of rest and peace—even the promised inheritance—the Kingdom of God. There is no other promised rest for afflicted man. The musings of German and other Gentile poets—apart from the goodness covenanted in Christ are only so many dreams, soothing, perhaps, but illusory; beautiful to contemplate, but phantasmagorial, having no other basis than the dreamers sensorium which is destined to perish in corruption.—R.R.

We need not look for anything else than division so long as there is no

infallible hand to prevent the admixture of error with Truth and the world-minded with those who consecrate themselves to God. Our duty is to "contend earnestly for the Faith once delivered to the saints." This is the best way to bring about peace and brotherly love.—R.R.

Like food, the wisdom of God is composed of ingredients, all of which are essential to its constitutional objects. Feeding on any one part will give abortive development. The dweller in the Psalms is likely to become a rhapsodist; the exclusive reader of the Gospels, a sentimentalist; of the Apostles, a pietist, of the histories or prophecies, a dry statist or politician. All the elements require combining. The result is spiritual symmetrical and health.—R.R.

Every true man will face the desert and the blast and pursue his pilgrimage with the steady purpose that will at last land him at the end, with a good conscience and thankfulness for the laying down of the weary load, in the presence of Christ at His coming.—R.R.

## OUR DESTINATION

Some 4,000 years ago, a God-fearing man was called from his purposeless existence, and by the eye of faith, saw the end of all things—the brilliant destination of his yet unborn children, the mighty nation of which he, by unquestionable obedience, became the father.

"Abraham believed God." How often we repeat that phrase! I wonder if we always realise just all that it implies? His belief caused him to leave all dear to the human heart—relatives, friends, home, land of his birth, and journey faithfully, never doubting, towards the destiny chosen by his God. God had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing . . . and in thee shall all families of the earth be blessed."

Abraham looked forward; we are able to look backwards, and see much that that man of faith yearned to see. Yet the picture is not complete. Much more has to be added before the dazzling beauty is apparent; but when all details are complete, then Abraham will have reached his journey's end—the destination set before him so many centuries ago.

Our hearts are set upon the same goal. Abraham's destination is ours also, for "by faith are we Abraham's seed, and heirs according to the promise." The journey is long, and oftentimes wearisome; very few travel in comfort—in fact, discomfort is the expectation of all those who embark upon the long, long trek. "Through much tribulation," we are cautioned, "must we enter into the Kingdom of God."

Isaac, Jacob, the twelve Patriarchs, to them also was the plan unfolded, and the glory of the heavenly city explained. Soon the beginning of the fruits of Abraham's faith was manifest. "I will make of thee a great nation", was part of the Divine promise; the staggering statement made to an old man whose wife was also aged, and whose long married life had not been blessed with children! But God had promised, and although it was some years before the anticipated, and much-longed-for son arrived, Abraham considered all things possible to Him who had promised, not limiting the God of Israel, as his descendants later did.

Human nature is weak. In the early days of Israel it was just as weak as it is today. They had so much to support and increase their faith, yet how soon was the miraculous Exodus, the slaughter of the pursuing Egyptians, the Divine protection by fire and cloud, forgotten! In a very short while the murmuring Israelites were demanding a golden calf which they could fall down and worship, declaring that deliverance had come by the power of this inanimate, abominable thing. The eye of faith was very clouded, and their glorious destination blotted from view by the rugged mountains of tribulation. Yet, on occasions, the nation rose above the difficulties of the moment, and were consequently able to see the light ahead which they wholeheartedly sought. Unfortunately, too soon the weaknesses of the flesh overcame the spiritual desires, and the vision again became dim before the national eye.

We, also, through the waters of baptism, have embarked upon the journey called life, to the destination called the Kingdom of God. Our

like began in Christ. We covenanted at that time to give ourselves wholeheartedly to the service of our God, so that when our journey is ended, we may not wait in vain at the gates of the great city, the destination of us all, but find the gates joyously opened, and the Voice we all long to hear, saying, "Well done, good and faithful servant, enter thou into the joy of the Lord."

Sometimes along the rugged path we rest awhile, forgetting the Apostolic injunction to press onwards. While resting, perhaps, our eyes stray towards the cool, green fields on either side of the dusty track; fields pleasant to the eyes. Surely there could be no harm in wandering for just a little while amid the inviting grass? On the gaily painted gates of the nearest field is an inviting inscription, "Worldly pleasures, all welcome." Maybe, because we are a little weary of the journey, the invitation entices, the gate is opened, and the pleasures of the world tasted. Like backsliding Israel, once the main road to the

Kingdom is left, we find it very difficult to contact again.

It is so easy to find a little track leading downhill, away from the road, to the verdant lowlands, but, oh, so hard to find one leading back to the highway, and it is only by the grace of God that the way is opened to us again.

Israel was cut off because of unbelief, and we, of Gentile stock, grafted in. If God so punished Israel, "the apple of His eye", how much more will He punish us, the branches of the wild olive tree?

It is a sobering thought.

We become the children of Abraham not by birth, but by faith. May we all then, so appreciate the unlimited mercy and love of God in calling us (who are by nature aliens from the Commonwealth of Israel) out of darkness into His glorious light, that with all our diligence we press onwards, "toward the mark for the prize of the high calling of God in Christ Jesus", never losing sight of the great destiny which awaits us, if worthy, at Journey's End.—Sister B. Flint.

## The Sure Word of Prophecy.

### Delays in Fulfilment.

We read in Ezekiel 12-27, that the people who were contemporary with Ezekiel's prophesying, said, "The vision that he seeth is for many days, and he prophesieth of times that are far off." The people, now-a-days, take pretty much the same attitude to the written messages of the prophets. They say these messages all belong to a remote futurity. "It will neither be in your day nor mine" say they. I have heard some say "many thousands of years will roll over this planet

before the times spoken of by the prophet arrive." God's answer to Ezekiel's contemporaries will apply to the same class now: "None of my words shall be prolonged any more; the word I have spoken shall be done." The class in question jump eagerly and lay hold of apparent delays and miscarriages to soothe their fears and divert attention from the subject altogether. In Jeremiah's day he told the people from God that Nebuchadnezzar would besiege, take, and de-

stroy the city (Jerusalem). Nebuchadnezzar came; but his attention was called off by an Egyptian menace; and the people jumped at the fact and loudly proclaimed failure. But there was no failure. In due time Nebuchadnezzar returned and the words of God were fulfilled. So it was in the days of Christ, or rather in the generation succeeding to him. He foretold the destruction of Jerusalem. He said nothing about a preliminary hitch that seemed to point in the direction of the failure, but that, in fact, was the very means of bringing on the catastrophe. When the Roman General, Cestius, first surrounded Jerusalem, it seemed as if the words of Christ were about to be fulfilled (and, in truth, it was the beginning). But the Jews succeeded in breaking up the siege and in destroying the army of Cestius some miles from the city. The result was the expulsion of the Romans from the land and the revolt of the whole nation against the Roman yoke. For the time, it seemed as if Christ's words were to fall to the ground; but in three years after Jerusalem was a smoking heap and the commonwealth of Judah non-existent. Thus it has been in many other cases. Thus it will be with the Anglo-Russian conflict. There has been a muttering of the storm; and because the mutterings have ceased for a time, the heedless jump to the conclusion that the word of prophecy will not be fulfilled. In this, they will find themselves grievously mistaken, though precisely when no man can say; for what has been revealed is not the succession of what we may call newspaper details, but broad general features sufficient to enable us to discern the nature of the times in which we live: The political expectations entertained on prophetic grounds for many years past by the Christadelphians have been one by one realised in a

manner that must leave little doubt on the minds of those who are familiar with the facts, that the prophetic word is a reliable and divine forecast of the future. It is not, however, on this ground that we seek to press upon your attention the reliable character of what Peter styles 'the sure word of prophecy.' It is on the strength of larger and more palpable considerations — things more widely known and more open to the general cognizance of mankind. The Bible is not only an old book, but an old book full of prophecy, and the prophecy is of so varied a character, both as to time, place and circumstance, as to enable us to apply to it a more conclusive test than it was capable of being subjected to at the time of its utterance. When men heard the prophets speak, it was open to them to say as Israel said to Jeremiah, "Thou speakest falsely, the Lord our God has not sent thee" (Jer-43-2). Nothing but time and fulfilment could confute such a cavil. Does a prophet's word come to pass? This is the test. Such is allowed in the Scriptures themselves: "If thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the prophet hath spoken it presumptuously" (Deut. 18, 21-22). Now, in the position in which we are placed, so long a time after the very latest of the prophecies, we are able to apply this test in a very decisive manner. A great many things have, in the course of prophecy, been foretold: things small and things great; things relating to persons and petty incidents, and things affecting nations, countries and races, large portions of the earth's surface, and great periods of time. We have the prophecy in our hands. We live a long time after

the fulfilment ought to have taken place. We are, therefore, in the position of asking with effect: "How stands the matter? Has prophecy been fulfilled?"

#### THE CERTAINTY OF FULFILMENT.

The answer which the investigation of the matter will justify is this: prophecy has been completely fulfilled so far as it ought to be so. In neither great matters or little matters has there been any failure. Out of the hundreds of prophecies which the Bible contains, no one can put his finger upon this one or that and say, "this has failed; that has not come to pass." The prophecies not yet fulfilled—such as that a time is coming when men will study war no more, belong to the future, by the place given to them in the prophecy itself. All that belong to the past (and these are the majority) have all come to pass. It is at some of these fulfillments we look at as imparting confidence with regard to those that are still future. They are not like the so-called fulfillments of Zadkiel's or Old Moore's almanacs, where in the first place the predictions are vague and elastic, and then a chance coincidence or two is selected from a mass of unfulfilled prognostications, and paraded as "fulfillments." There are no failures in the Bible, and nearly all the prophecies are of the most definite character. They go down sometimes into so minute a circumstance as the burning of bones on a particular altar (1 Kings 13-2), the parting of clothes among a band of Roman soldiers, or the casting lots for a seamless robe. And there are no definite prophecies that have not found their counterpart in the events when they came. These definite prophecies of little matters are interesting subjects of investigation. But we do

not now propose to go into them. We look a large matters of a character as to which there can be no question. The prediction that Abraham would become a great nation, at a time when he was a childless old man, and when the human probabilities in view of his surroundings were that his descendants, if he had any, would be absorbed in the flourishing communities in the midst of which he lives: The promise that blessing to mankind would come in his line: a blessedness which though not yet in its final established form, has already come forth in the resurrection of Christ and the preaching of the forgiveness of sin and life eternal in his name: The prediction, by Moses, of disobedience, punishment and dispersion, yet continued existence, of Israel, amongst the nations of the earth: The downfall of Egypt: The desolation of Babylon: The overthrow of Tyre and Nineveh: The birth, rejection, crucifixion and resurrection of Christ, and his absence for a time in the Father's presence: The ecclesiastical corrupting ascendancy of Rome: The development of the Papal Power. All these things gave confidence in the fulfilment of that part (the most glorious part) of the prophetic word that related to the future. They proved prophecy to be a great fact in history. How irrational, on the part of intelligent men, to neglect so important an ingredient in the affairs of men. Prophecy is truly what Peter describes it to be: "a light in a dark place." The man who avails himself of this light is in a position of vast superiority over men who reject it. He has comfort where other men are perplexed; hope where other men are downcast; heroic resolve where other men are depressed by the futility of human effort in all directions.

—Bro. R. Roberts (Condensed)

## The Christadelphian Treasury

Section Seven—Concerning Christadelphian Life, Public and Private.

(continued from page 180)

### DAILY READING OF THE WORD.

Probably the greatest difficulty a Christadelphian experiences in his endeavour to observe the commandments of Christ is to "entangle not himself with the affairs of this life" (2 Tim. 2:4). The constant contact with the world in the performance of our daily duties naturally leads to a continual temptation to take an interest in its interests—to look at things from the point of view of those around us. This is the natural tendency of the mind, and outside influences increase the danger of becoming so absorbed in worldly affairs that the Laodicean lukewarmness gradually takes the place of the original zealous love for the Truth.

The antidote is the daily reading of the Word. If the antidote is neglected the effect of the poison (worldly influences) will increase, with the inevitable result—spiritual death. To overcome (as the Spirit exhorts in Rev. 2 and 3), we must read the Bible daily—not mechanically, but thoughtfully, with an earnest desire to absorb its teaching. Only thus can we overcome the natural mind and bring it into harmony with the mind of the Spirit.

—C. F. Ford.

### SOMETHING FOR GOD EVERY DAY.

Not one day should pass without our doing something for Christ—for the well-being of the Ecclesia, and the enlightenment of the stranger. Christ can be served in many ways, and by the busiest. We can materially forward his work by an exemplary discharge of the common duties of life. What better recommendation

can the Truth have than for those who profess the name of Christ to be kind, courteous, upright, sober-minded, and virtuous?

But we can all do more than this. We can take steps to make ourselves strong in the Truth, so as to be in a position to impart instruction to the less enlightened, and otherwise form useful and stable members of the meeting to which we may belong. Who is there that cannot squeeze in, however busy he may be, many minutes during the day for Scripture meditation and study?

The day will come when all of us will lament we did not put forth more effort for Christ.

—A. T. Jannaway.

### TOO TIRED SUNDAY MORNING.

"I am too tired" — "I prefer to hear the lecture" — "Brother so-and-so is the speaker, and I never get any good from his addresses". These are not justifiable excuses for absence from the Breaking of Bread. Christ's command is this: "This do in remembrance of me" (1 Cor. 11:24), and for us to ignore the command is to imperil our salvation.

Was ever a divine appointment set aside without incurring disastrous consequences to ourselves and God's displeasure towards us? Those who absent themselves from the Lord's Table should think of this. To refrain willfully from assembling together on the first day of the week is not only to display a shocking lack of appreciation of the importance and profit of the appointment, but it is a direct insult to Christ.—A. T. Jannaway.

## Significance of Invasion—page 206

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### Thoughts for the Times

## NEGLIGENCE OF THE TABLE AND THE WORD

How can a man become acquainted with God, and in actual practical, earnest love with Christ, and at home with all the Divine purposes and ways, who comes but occasionally to the breaking of bread, who reads the scriptures in a haphazard sort of way, or perhaps not at all, while he is all the while very diligent in his attention to all business concerns and domestic matters? As God has constituted things, it is impossible. The brain takes all the impressions from without, and it can only receive so much—each day a little. It may be compared to a book of blank pages, on which each day writes something on each page. The character of the writing depends upon the holder of the pen. If a man's whole strength is each day spent, from sunrise to the evening shade, in attending to mortal mat-

ters, the natural man holds the pen all the time, and a natural man's record is the result. The brain is filled with images of natural perishing life, which profit nothing for the time to come. But let God have the pen some part of the day; let the Word be diligently read; let the soul ascend frequently to God in prayer, let the thoughts rest sometimes on the promises, let the business of God have some share of the day's counsel and strength, something will then be written for God; and this process continued from day to day will fill up a good account. It will be assimilated to the affairs of God, and the man brought into a state of increasing ripeness for the calling to which we are called by the Gospel.

—R. R.

say, "Wide is the gate and broad is the way that leadeth unto life, and many there be that go in thereat"; for there are millions upon millions more poor than rich. We must see to it that we keep Christ's company in all respects. Putting our supreme trust in God, making His promises our refuge, taking His truth for our portion and His service for our calling, we may then take comfort from our lowliness.

God is love. But God is more than love. He is a consuming fire against every form of sin. In this Jesus, though "meek and lowly," was like Him. He did not destroy with fire from heaven (though he will do so at his second appearing), but testified against the wicked doctrines and deeds of his rejectors, in unmeasured words of protest and renunciation.

What dreadful scenes are before us in the fray! What a fearful carnival of blood and desolation! And darker yet grows the storm as evil goes forth from nation to nation, and a great whirlwind arises from the coasts of the earth tending to the time of trouble such as never was, even in this sin-afflicted world. Men's hearts fail them for fear.

It is an apostolic command that we "Be not conformed to this world" (Rom. 12-2) and this command can only be obeyed by being carried into all our relations, as regards the spirit in which we act, and the objects for which we live. This will decide many questions for which there is no specific answer in the scriptures—forms of entertainment as well as assitting in things of the world. James says, "Is any merry? let him sing psalms." This would be the last way of making merry the world would think of. This merry-

making is a mere rollick in which the animal spirits are given off and used up without any reference to God.

Prayers especially of the unjustified can never avert the divine determination to gather the nations to war (Zep. 3-8).

Ernest men of good conscience, who know what they are about, are not to be scared from the path of duty by denunciation, or the apprehension of any consequences that may arise. 1878.

If we had the powers of the Spirit, the inertia of society would soon be overcome, and multitudes would be eager where they are now indifferent. But we have not these powers; we must therefore use the means at our command, and by tracts, newspaper, manifesto, advertising, lectures, conversations, and other lawful mode of arresting the attention of our fellowmen, draw attention to the glorious gospel of the blessed God, which, not less now than in the first century, is "the power of God unto salvation to every one that believeth. 1870.

#### BISHOPS OF THE NEW TESTAMENT.

Respecting 1 Tim. 3, 1-8. The Greek word ("Episkopos"), rendered Bishop, signifies overseer, onlooker, or caretaker; hence it is rendered "looking diligently" in Heb. 12-15, and "overseers" in Acts 20-28, while as a participle it is rendered "oversight" in 1 Pet. 5-2. In the Apostolic Age this was a spirit-gifted function. For that reason there is nothing entirely parallel to it in our twentieth century experience. With us the nearest approach to it is the brother or brethren who both minister the word of exhortation, and exercise a managing control over ecclesial matters.

## The Logos Review—page 256

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### Thoughts for the Times.

## The Example of Christ



"The great object of the Gospel is to bring men into the well-salted state in which their relation to God is a very thorough, hearty, pronounced and uncompromising thing. Christ is the illustration of what is wanted. He is the first-born among many brethren, to whom all the rest are pre-required to be conformed as to the likeness of an image. Now there is no mistaking his case, and we are in no danger of going beyond him. He declared in simple but expressive terms, "I AM NOT OF THIS WORLD," and his whole course illustrates the meaning of the language. He stood aloof from men in so far as they stood away from the Divine foundation. He took no part in their movements, patriotic or otherwise. The duties of citizenship he discharged passively, as in the paying of taxes. His attitude towards the world was that of protest and dissociation. He "testified of it that the works thereof were evil," by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as He was above their favour. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him—a will utterly inconsistent with popularity and favour."—R.R.

**Contemporary Events.****"LEST COMING SUDDENLY ———"****A City of Great Significance**

*(Constantine selected ancient Byzantium on the shore of the Bosphorus as the site of his new capital to perpetuate his memory and greatness. With suitable pomp, the Emperor, accompanied by his nobles, marked out the confines of the city, and secured its eminence.*

*In the rivalry which ensued between the two cities, Constantinople became the centre of the administrative and military power, whilst Rome maintained the Ecclesiastical supremacy. Together they ruled the an-*

*cient world. The rivalry of the churches of these two cities led to the establishment of the Greek Catholic Church, with its headquarters at Constantinople, and the Roman Catholic Church with its headquarters at Rome. With the uprise of the Arabian Power, Constantinople became the bulwark of Europe, and successfully resisted the encroachments of Mahomed and his successors, but in 1453 it fell to the Turks, since when they have retained its control.—Editor.)*

The Spirit caused Paul to write: "Take heed unto thyself and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee (1 Tim. 4-16). Thus they are doubly blessed who loyal to that exalted name "Christadelphian" (brother of Christ) can in truth sing the words of our hymn, "Pure in the doctrine and strong in the Word." Those sound in the Truth, can rejoice in early anticipation of seeing their Lord, and receiving his angelic nature. In the meantime, "as in the days of Noah" so hatred, bloodshed and violence are the chief characteristics of this age. In the patriarch's day, "God looked upon the earth, and behold it was corrupt and filled with violence, and God said, Behold I will destroy them from off the earth" (Gen. 6). If corruption of God's way, and universal violence sounded the death-knell of Noah's day, how much more will it in this

our period when the instruments of violence are so much more perfected, and God's way is held in ridicule by men and nations; when we hear of "pilotless planes" and "rocket bombs" to bring destruction and death to cities and civilians; when the resources of science are used to curse, rather than bless mankind. The antideluvian world suffered death by drowning, a more painful extinction is reserved for the political "heavens and earth that now are", for their wickedness is greater, the violence more widespread and intense, the corruption of "God's way" more complete. Peter, in ignorance of a knowledge of explosive warfare, yet visualised an epoch at the manifestation of Christ on earth when nations would pass away "with a great noise and fervent heat" (2 Peter 3-10). He warns the disciples of those days, "Beware lest ye also, being led away with the error of the wicked, fall from your own

steadfastness." He reminds us "what manner of persons ought ye to be in all holy conversation (living) and godliness, looking for and hasting unto the coming of the day of God," and exhorts "seeing ye know these things before (hidden from our wise and prudent statesmen—1 Cor. 1) beware lest ye enter into temptation."

Such reminders and exhortations are most essential, for even as in the days before the flood the sons of God comingled with the world, so today spiritual deterioration among ecclesias is apparent, and many unwise associations with the world are made. The great antidote to spiritual laxity or apathy is given by our Lord Himself when in the beauty and quietude of the Mount, he counselled his disciples to "pray always" (Luke 21-36).

**CONSTANTINOPLE, ROME, JERUSALEM.**

In the "burning up" of the political heavens and earth referred to by Peter there are three cities of great importance that shall come into great prominence. They are Constantinople, Rome and Jerusalem. Each has, in the past, and will, in the future, influence the course of history, but in this article we intend to refer specifically to Constantinople. This city is strategically of great value, and its control has been coveted by many nations, but to the brethren of Christ it is of great significance, for its overthrow by Russia will complete the "drying up of the (political) River Euphrates" that "the way" of the attack by Christ and his brethren on "greater Babylon" might begin. Constantinople is the gateway to the East. Her position is such that the controller of it can refuse exit to the Russian Fleet stationed in the Black Sea, or access to any fleet desiring to

enter therein from the Mediterranean. For one hundred years the policy of Britain has been to prevent Russia from gaining this important position, for such would create a threat to British interests in the Near East. But the strategic importance of Constantinople is not only a source of power, but also a threat to the existence of Turkey, for it is impossible for Russia to be ever satisfied until she dominates the Dardanelles.

In the Apostle's day, Turkey was unknown, and her territory was governed by the Romans, who had for their emblem the Dragon (Rev. 12-3). In the 4th Century, the Emperor Constantine built a city (Constantinople) which he established as the capital of the Empire, and Rome was degraded to the rank of the 2nd city. Constantinople thus became the "Seat of the Dragon," and from that centre also emanated the voice of the "Mouth of the Dragon," a voice that will yet (with Russia shortly established in that city) powerfully influence the nations in the gathering to the "battle of the great day of God Almighty" (Rev. 16-14). In the year 533 Justinian published from this city his famous code of laws, wherein he proclaimed the Bishop of Rome head of all churches, whilst 75 years later, from the same centre, Phocas the Emperor proclaimed the Pope to be "Universal Bishop," so that it can be said that the "dragon gave him his power, and his seat, and great authority" (Rev. 13-1).

These events foreshadow what shall occur when another and greater ruler of Constantinople shall arise. Daniel records: "Through his policy also he shall cause craft to prosper (i.e. the craft of the Papacy) in his hand; and he shall magnify himself in his heart and by peace shall destroy many. He shall also stand up

against the Prince of Princes, but he shall be broken without hand"—Russia—(Dan. 8-25). Gogue, as prince of Constantinople, is further referred to in Dan. 11, 36-39 as "prospering until the indignation is accomplished" and as "honouring the god of forces (the Pope) a god whom his fathers knew not." But Dan. 8-25, and 11, 36-39, show Gogue occupying Constantinople, and honouring the Pope therefrom. When this city is occupied by Russia "the drying up of the Great River Euphrates" (Turkey) (Rev. 16-12) will be complete. Rev 16-12 uses the destruction of Babylon and the slaying of the blasphemous Belshazzar by the armies of Cyrus as a type of those events which foreshadow Armageddon. Now a prominent aspect of this conquest was the attitude of Belshazzar. He was indulging in a drunken orgy to one of his gods. And of Roman Catholicism just prior to the period of her judgment and violent overthrow, we read: "All nations have drunk of the wine of her fornication" (Rev. 18-3). Although Roman Catholicism and Russian Communism are as wide apart as the poles, Daniel indicates that the "Prince of Ros" will yet honour the "False Prophet."

What good news to John is con-

tained in the 16th Revelation! What good news to us! How John would rejoice; how we should also rejoice! How John would look forward to that coming day; how we also should look forward to that day, almost upon us! A great portion of the Turkish Empire (symbolised as the "Great River Euphrates") has already been dried up, and as the Russian forces converge ever nearer the one-time capital of Constantine. Justinian and Phocas, so the interest of Christ's brethren should be quickened, for the indication of Scripture is that at that period Christ returns. Brother Thomas, in "Exposition of Daniel," writes: "The Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in' When, therefore, the Czar gets possession of Constantinople he will not be hostile to the Pope. On the contrary, he will honor and acknowledge him, and be the enemy of the Holy Land. It is questionable whether Gogue obtains possession of Constantinople before the advent, or after it. He may get the city, but still lack dominion over Asiatic Turkey. His contest for this brings him against Egypt and the mountains of Israel."

—Brother J. Mansfield Senr.

## A Troubled World

### EVENTS IN ITALY.

The so-called "Eternal City" (Rome) has temporarily escaped the destruction that has been meted out to her sister cities, only—as the student of prophecy realises—to receive it in greater measure later at the hands of Christ and the Saints, when "Great Babylon shall come into remembrance before God" (Rev. 16-19). In their retreat before the Allied advance, the Nazi forces

evacuated the city without perpetrating their usual methods of destruction, so that the monuments of Catholicism have remained intact. This has pleased the Pope and his following and (as the article above indicates) this rejoicing should increase before the end until the "Mother of Harlots" proclaims, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18-7). Nevertheless her "sorrow and tor-

ment" will come swiftly, in "one hour" she will be "made desolate" (Rev. 18-19). The volcanic eruption which shall cause the obliteration of the Eternal City is likened to a "great millstone cast into the sea," and so complete will be the overthrow that all the hoary traditions to which countless millions have given their allegiance "will be heard no more at all." This destruction will be the cause of great rejoicing on the part of all those who have the Truth at heart (Rev. 20-24).

### GERMANY.

A period of retribution is verging on Germany. In the west the invasion has been well established; in the East the Red Army has begun its offensive, whilst from the air a rain of death and destruction is ravaging Magog. Brother Thomas visualised a condition such as this, and speaking of a great revolution in human affairs just prior to Armageddon, he wrote:

"The territory which is to be the scene of this judgment is all that region comprehended in the Roman Dragon, and in the Austrian and German domain. . . . Upon this territory, then, our attention must be fixed if we would discern the progress of the events by which the beast's destiny is fulfilled. He is to be destroyed by the burning flame. It is evident, therefore, that the territory of his dominion will be turned into a region of flame, in which the populations being everywhere insurgent, and contending with fire and sword against their oppressors, it will become "a lake of fire burning with brimstone."

Thus as the Allied armies advance, instructions are issued to the underground parties and insurgent populations to "rise against their oppressors." The ultimate result will be the incorporation of the kingdoms of

Europe as vassals under the banner of Gogue, who will "meet the Lord of hosts in battle in the plains of another Waterloo, called Armageddon, where both he and they are overcome, and lose their crowns for ever" ("Elpis Israel").

### WHEN WILL THE WAR END?

The exciting events of the past few weeks, together with Allied successes in the land, air, and sea, has revived interest in the question. How long will the war last? At its commencement, the British Government announced that it was preparing for a three year's war—but almost five years of unprecedented violence and bloodshed has passed away.

In 1942 Mr. Churchill said that victory was possible in 1942, probable in 1943, and certain in 1944. Sir Keith Murdoch, the Australian journalist, believes that "the odds favour the European war ending by November." Signs indicate that lack of materials are beginning to be felt in Germany with the consequent retarding of a full effective war effort.

In the opinion of many brethren 1945 will witness the blessedness spoken of in Dan. 12-2: "Blessed is he that cometh to the 1335 period." Truly we are blessed today in witnessing the remarkable fulfilment of prophecy—in living in an epoch when the manifestation of the Son of God from heaven can be any day expected. But if 1945 will witness the blessedness spoken of by the Prophet, then the cessation of this present conflict may well be within the period of time—this present year—mentioned above.

The return of Christ, however, is an event which may occur at any moment. He will come to many "as a thief" and the exhortation is "blessed is he that watcheth and keepeth his garments." The object of



"The Logos" is ever to stimulate the watchfulness and readiness of its readers so that whatever the day might be when Christ returns He will not "find us sleeping." In the purpose of God a time is "set" for that return, and even as He "rules in the Kingdoms of men," so, in His own good time He will cause to cease the present conflict, and the world will be advanced another step to that time when "wars shall be no more."

#### ON WHOSE SIDE IS TURKEY?...

Turkey is rent by two fears, 1. That Britain might lose, and 2. That Russia might win. This attitude results in some contradictory actions by the "little horn" power which found its climax recently when Ger-

and this will come by her subjection by the Autocrat from the north.

#### FACTS CONCERNING FINLAND.

Finland is a tiny country of only 135,000 square miles, and a population of 3,800,000, but her importance is established by her strategic position on the Baltic, and the nickle mines in the north. In 1917 Finland, with the help of German troops established her independence from Russia, and in 1939 resisted the demands of the Soviet to the establishment of Russian naval bases on Finish islands in the Gulf of Finland. This led to war which ended in the ceding of territory to Russia.

The German attack on the Soviet was unwisely used by Finland as an

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man warships were allowed passage through the Dardanelles. For some time their had been growing misunderstandings between Britain and Turkey, and definite protests were made by Britain at this action which contravened the agreement entered into at the Convention of Montreux in 1936. The result has been that the Foreign Minister (a pro-German) has resigned, and the policy of his successor will be watched with some interest.

There is, however, a destiny outlined for the nations which with all their cunning they cannot escape or elude. For Turkey this destiny means total extinction as a nation,

opportunity to regain her lost territory and prestige, and although their troops made little progress, they did help in the siege of Leningrad.

Finland, however, had backed the wrong side. The siege of Leningrad was lifted; the German offensive was turned, and the Autocrat of Ros directed his energies to "destroy and consume the remnant." Peace proposals between Russia and Finland fell through, and for a period matters remained static on the northern front. Indeed Finland's position was unenviable. Peace with Russia would have inevitably drawn upon the country the wrath of the German forces stationed therein, whilst

to reject the Russian terms meant to receive the pounding that she is today experiencing.

Meanwhile the German forces are conspicuous by their absence from the battlefield. The importance of Finland to the Nazi cause relies entirely upon the control of the valu-

able nickle mines in the north. Here the German troops are stationed, imperious to the fate of their ally, so long as their selfish interests are served. The capitulation of Finland can not be long delayed.

#### A COMMUNISTIC EUROPE.

The turn in the tide of fortune

#### EUROPEAN CALDRON



Shewing the proximity of the countries mentioned in "A Troubled World"

which began at the Battle of El Alamein has continued to flow in favour of the Allies until the world has witnessed the release of the first few localities (Tunisia, French Morocco, and Algeria) from Nazi oppression. Since then Sicily, Sardinia, Corsica, Elba, Southern Italy and now part of Normandy has fallen to the Allies. With these successes has come the question of the rehabilitation of the populations, and specific instructions have been given to the officials of AMGOT (Allied Military Government of Occupied Territory). Whether these efforts will meet the approval of the liberated peoples is the subject of much apprehension, particularly now that Russia has begun to show a hand in Europe, for never before has Russian diplomacy been so evident in the Continent in spite of the disbandment of the Third Commintern.

Although Britain and America are allied to the Soviet, their ideology is opposed to Communism. No other reason than that of fighting a common enemy can be put forward for this strange alignment of powers, and Anglo-American leaders are uneasy about the future of Europe, seeing in Russian influence a potential danger.

Italy thus becomes the scene of absorbing interest to both the student of prophecy, and the Anglo-American leaders. Whilst the latter watch anxiously the fortunes of AMGOT and the rise of Communism, the former watches prophecy unfold knowing that Russian influence must predominate not only in Italy, but throughout all Europe. Southern Italy thus becomes a testing ground deciding the question, Will this war bring about a Communistic Europe? For those who believe that true Communism is dead, the question can be put in another form, Will Russia dominate post-war Europe?

When Italy capitulated, Russia was remarkably prompt in resuming diplomatic relations and encouraging those Italians whose politics favoured Russia. The "Times" correspondent reported: "The idea seems to be current that Britain and America, being rich countries, have no time for a poor country like Italy, but that Russia, the Government of which stands for the proletariat, is clearly cut out to be Italy's friend in the coming phase of European history." Within ten days of the fall of Rome Communist papers were published and achieved immense success in circulation figures, thus testifying to the popularity Communism has won among the Italian people, whilst reports from the German occupied north indicate that the whole area is solidly Communistic.

In Normandy, anti-Communists were, in derision, carried through the streets, and thousands have developed Communistic leanings. It will be remembered that French Communists were numerous before the war, and, in fact, held seats in the Chamber of Deputies. And to what other "ism" can the Nazi-occupied territories turn to that they have not already tried and proved a failure? Not that Communism will not prove otherwise, but men everywhere see in it the nearest approximation to a new order.

At the moment many of the oppressed countries have their governments in exile who are in touch with Russia, and have, in some cases, such as Yugo-Slavia and Czecho-Slovakia, concluded agreements with the Soviet. In the main the people of Europe have an admiration for what Communism has done for Russia since 1920, and look to that country for friendship and assistance to establish the coming new order.

Russia, on the other hand, is not slow to seize the opportunity, and

the policy of its rulers seem to be operating with that goal in view. A case in point is the matter of religion. Until recently it was a well attested fact that Russia had ousted the church during the Revolution, and had successfully stifled any attempted restoration. But lately, the astute Stalin has closed his eye to events on the religious front, and has allowed the Reds to again practice individual Christian (?) worship, this being but the first step towards winning papal co-operation. Recently (May, 1944) he told a Polish-American priest in an interview that he believed he could co-operate with the pope.

Summing up, the position is that

—Brother G. Jolly.

## Russia and Turkey

Dear Brother Mansfield,

As you have invited your readers of "The Logos" to comment upon current events transpiring among the nations, and their relationship to divine prophecy, I gladly avail myself of an opportunity to do so. The question arises, "What great events are being carried out today which surely must have some relationship to the prophetic word?" In short, what prophecy do we behold fulfilling at present?

"The Revelation of Jesus Christ which God gave unto him," was "to show unto his servants, things which must shortly come to pass" (Rev. 1-1). The prophet Habakkuk speaks of "the vision" or prophecy as being "for an appointed time," and that when that time comes, "it shall speak and not lie" (Ch. 2-3).

We would conclude, then, that the prophet gives us to understand that future events transpiring among the nations would *verify* the "vision," or the prophetic utterance. What then is happening today, the like of which

1. Although the Allied Armies are penetrating ever deeper into Europe, the Atlantic Charter pledges the nations to allow the peoples of liberated territories the right to choose whatever form of Government they desire.

2. The Allies have stated that they have invaded Europe to release the oppressed peoples and not for selfish gain.

3. The populations of Europe are fast going Communistic whilst Anglo-American leaders have declared their intention of withdrawing their forces to deal with Japan as soon as Hitler is crushed.

history has never before recorded?

I feel impelled to say (although it may be contrary to the present-day accepted belief) that we are witnessing the pouring out of the 5th vial upon the 4th Beast territory, or "European Christendom" (Rev. 16-10). We may call this vial the "German" vial, because the Germanic power under Hitler (an instrument in God's hands) is carrying out its divine given mission. As this mission is now coming to a close, so, sooner or later, this great military power must give place to one even greater, namely Soviet Russia.

Now, as there is no other power upon earth able to fulfil the 6th vial, so we may say that this vial is the Russian vial (Rev. 16-12). We can, therefore, expect to see later on antagonism between Russia and Turkey culminating in the defining up of the symbolic "Euphrates" power, by this great northern power. Let us note, just here, that this vial is Asiatic. The 5th vial

ing purely European. Therefore we may expect the over-running of all that territory through which the river Euphrates runs (Armenia to Persian Gulf) to be carried out by the Russian power, whose increasing strength of all European and Asiatic nations will be obliged to fear or respect.—H. Milverton.

(Whilst agreeing with the con-

## Increasing Power for the Papacy

Reports lately tell of the desire of certain nations (Italy being the most recent) to co-operate with Russia rather than with Britain and America. This is in accordance with the Word of God written over 2,000 years ago, which shows that in the latter days, the North country (Russia) will control all the nations that occupy the territory of the Gold, Silver, Brass and Iron kingdoms of Daniel 2, to set up that great Russo-Assyrian-Gogian Image of Daniel and Ezekiel. Thus, as events proceed, France, Spain and all the other nations will tend more and more towards Russia.

When this Image has been established, the power of the Papacy is to increase in these countries until the time comes for them to give their power to the Beast in accordance with Rev. 19-19, 17-13. Brother Dr. Thomas explains in "Eureka" Vol. 2, p.412 that the fourth Beast that Daniel saw had ten horns, and that these ten Horns stood upon the Eighth Head, showing that at the time these ten powers are allied to the Eighth Head for one hour in a period of conflict with the Lamb and those that are with him (Rev. 17, 11-14). These powers, or Horns are destined for world-wide operations in the last hour of their exist-

ences above, we believe that we are living contemporary with the events of the 6th vial, and that the present conflict, although brought about by the aggression of Hitler, may result in the "Euphratean power" (Turkey) being dried up still further, that the "frog spirits" operating over the past 100 years come to maturity and death.—Editor.)

(Eureka Vol. 3, p.41-46).

Daniel's dreadful and terrible fourth beast, is a contraction, or condensation of John's great fiery-red Dragon, the Ten-Horned Beast of the Sea, the Two-Horned Beast of the Earth, the Image of the Beast, and Scarlet Beast and Drunken Woman. A beast in prophecy is a symbol of a tyrannical, usurping power or monarchy that destroys its neighbours, or subjects and preys upon all about it, and persecutes the Church of God. A Horn is a symbol of a power, and a Head is a symbol of supreme power, therefore this prophecy shows that the Eighth Head of the Beast "that was, and is not, is of the seven and goeth into perdition" and is the Holy Roman Empire under "His Holiness" and "His Apostolic Majesty" forming a conjoint dynasty, as symbolised by Daniel's little Horn with Eyes of a Man and a mouth of blasphemy (Eureka Vol. 3, p.623-3). This Eighth Head with its spiritual emperor in Rome will shortly receive power and authority from these ten Horns or powers against the Lamb and His forces.

All the calamities of the papacy to date have come upon the pope and his church by the powers occupying the territories of the ten

Horns, who have "hated the Harlot and made her desolate and naked, and ate her flesh and burned her with fire" (Rev. 17-16) (Eureka Vol. 3, p.624-6) for the Deity put it into "their hearts to fulfil His will," as He will surely also put it

into their hearts to agree and deliver their kingdoms to the Beast during that one hour in which they are at war with the Lamb (Rev. 17-17), for "God rules in the kingdom of men," and "His word cannot be broken."—Brother E. Highman.

## Sisters of the Ecclesia of Christ

In these days of so-called progress and materialism, the equality of the sexes plays an important part in the affairs of life. Women the world over, are striving to rival men in all avenues of endeavour from politics to labour in the factories. The principle is not new, for Eve aspired to be "as the Elohim"; she listened to insidious doctrines which filled her mind with falsehoods, giving her the impression that God's law could be pushed on one side. But, to her dismay, disobedience and vanity were the cause of her downfall.

God created the woman as a helpmate or companion for the man (Gen. 2-18); she was to be dependent upon, rather than equal to him. After the transgression the announcement was: "Thy desire shall be subject to thy husband, and he shall rule over thee" (Gen. 3-16, margin).

Being fashioned from a rib taken from the side of Adam, the woman was "of his flesh and of his bones," therefore, even as the various parts of our physical bodies sympathise with each other in the case of an injury, an operation, or of pleasure, so the woman (Eve) possessed a mental sympathy with her husband. In the married state, there must exist between the husband and wife a common understanding and mutual co-operation which will gender to peace, happiness and love in the Lord (Eph. 5, 24-25); this is the

only way to deal with the problems which occur in this probationary life of ours.

The subjection of a woman to her father, or husband, was most marked in the Law of Moses. A woman could make a vow, but it could be disallowed by her menfolk according to the circumstances (Num. 30, 3-15). With this in mind, together with the Edenic law of God (Gen: 3-16) upon the matter, Paul wrote: "Let your women keep silent in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law" (1 Cor. 14, 34-35). "And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Paul's reason for this last statement is that the "woman was the first in the transgression" (1 Tim. 2, 11-14).

Paul's words do not mean that sisters should be silent on all occasions, but only at public meetings, and ecclesial gatherings when the occasion is not provided.

Some have dared to say, using Paul's words as a basis, that the sisters' duty is only to look after the domestic duties of the home, and

they should play no part in Ecclesial life. But this is not so. Sisters have a large part to play, their duties are just as important, although in a different sphere of work, as the brethren, for in Christ "there is neither male nor female for ye are all one" says the Apostle (Gal. 3-28). Although their work may not have been spectacular, the sisters of Paul's day served the Ecclesia very effectually, and they earned the Apostle's commendation, especially Phebe of the Ecclesia of Cenchrea; "receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many and of myself also," was the deserving praise given to sister Phebe (Rom. 16).

Jesus places domestic duties in their correct place in His reply to Martha: "Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her" (Luke 10, 39-42). All things have their time and place, but spiritual things have ever the first priority as the Master showed. Sisters are part of the Body of Christ; they have entered into covenant relationship with God and Christ, and their duty, like that of the brethren, is to "contend earnestly for the faith once delivered to the saints," and "to be able to give a reason for the hope that is within them." They have no excuse for spiritual ignorance, nor must they take advantage of their "helpmate" nature and do, or say nothing. It is to be remembered that their doings, or lack of them, affect the welfare of the body for better or worse (1 Cor. 12).

The brother who would push the sisters entirely in the background is like the hypocritical Judas who found fault with the humble worship of Mary when she anointed Jesus' feet with precious ointment. Judas complained of the extravagance, but Jesus rebuked him saying, "Against my burying hath she kept this" (John 12, 3-6).

The Epistle to Titus records the instructions the Apostle gave the disciple for the formation of an ecclesia at Crete, where the people were ever ready to find fault, to deceive, and to teach falsehoods for "filthy lucre's sake." Amid such a community it was imperative that all members of the ecclesia be blameless in every respect, so that by "holding fast the faithful word" they might manifest sound doctrine. "Sound doctrine" for the sisters included that the "aged women should behave as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, that the word of God be not blasphemed" (Tit. 2, 3-5).

If all sisters would follow the advice of Peter, they would allow the Word of God to affect their lives, putting into action good works, exhibiting a "meek and quiet spirit," eschewing any outward show for vanity's sake, and by so doing their names will be written in God's book of remembrance, and they shall be reckoned amongst the "jewels" when the time comes to discern between "those that serveth God, and those who serve him not" (Mat. 3; 1 Peter 3).

—G. E. Brumby.

## Lemuel's Mother

Wise indeed was the teaching which King Lemuel's mother conveyed to her son (Prov. 31-1). In view of the wholesomeness of such instruction well might the inspired writer of Proverbs enjoin his readers to "forsake not the law of thy mother." "Bind them," says he referring to parental admonitions, "continually upon thy heart, and tie them about thy neck."

How do we stand, dear sisters, as touching the instruction which we convey to our sons. Is it worthy of the treatment above described?

The wise mother of the Book of Proverbs sought to brace up her son for the requirements of his responsible position, and to warn him against the sins which would be peculiar to it. By this example being placed before us, it is evidently one which God would have us follow. Ere long, to all appearances, the Truth's affairs will be largely in the hands of the children of the brethren and sisters. Should these coming custodians of God's work fall short in regard to their great privilege and responsibility, let it not be through failure on our part to counsel them wisely.

As a means of discharging our duty let us hold aloft those standards of manly excellence which God himself has provided. Let us teach our sons that God looks not to faultless clothing and distinguished appearance, or to education and rank, or to powers of oratory. These things are not so much as named in God's list of the necessary qualifications of a tried man. What God requires is a man who has behind him a career of self-restraint and plodding, humble work. Let us put our sons in the way of serving an

apprenticeship in such necessary qualities as industry, purity, vigilance, sobriety, modesty, hospitality, aptitude for learning (from those instructed in the Word) and for teaching (when in contact with the alien, and in the Sunday School). Let us counsel them to be temperate, not given to the love of money and covetousness, or to quarrelling, striving and unseemly contention (1 Tim. 3, 2-3). Let us encourage them to be faithful and regular in the ecclesial meetings, but let us not fail to point out in connection with this, that the object in view must be the exaltation of God, and not self, and that the man who reverses the Scriptural injunction to be swift to hear and slow to speak is no blessing to his brethren and sisters.

Were King Lemuel's mother in our midst we may be sure that she would not only emphasise all these matters in the ear of her son, but that she would forewarn, and so forearm him against those sins of the last days which Paul so vividly predicted. Said this faithful servant of God: "Men shall be . . . despisers of those that are good." We have only to mention a good man's name, be he prophet or apostle, to find how rampant is this sin in the world. And who has not seen it at work even in the ecclesias?

Let us strive to fortify our sons against this woeful sin of these last days by teaching them to respect those who, from years of exemplary walk in the truth, are undoubtedly good men from the divine standpoint. Let us remember, however, that our sons are not likely to respect the brethren unless they are first taught to revere and listen to their parents. Disobedience to par-

ents is another, unholy trait which Paul indicated would be a feature of the present time. Let us early direct our energies towards securing from our sons dutiful behaviour towards both father and mother. He who despises father and mother, and those whom God esteems, must of necessity be a despiser of God.

The mother, who, in the quietude of home, devotes herself to the wise training of her children, performs a part which, for its far-reaching effect, cannot be exceeded in importance. The work will call for many an inward battle between inclination and duty, and will cause many a headache and even heartache. Let us, however, go forward undaunted by difficulties, knowing that we have the strength of God's own authority and His encouragement behind us. Lemuel's mother appeared to her son on the ground of his kingly office (V.4). Our sons do not hold this high position. In the mercy of God, however, the gospel has called them, no less than ourselves, to the rulership of the age to come, and (as shown by Paul) we can appeal to them on the ground of what is seemingly conduct for those who will enter upon the exalted position of kings and priests in the Kingdom of God.

## God Not the Author of Sin

God is not the author of sin, except in the sense in which He is the author of the race. He is the author of the race only in the sense of having started a self-working machinery that has produced it. He has not made the race as He made Adam. He made Adam expressly, and when He so made Adam He did not make him a sinner. He made him "very good." If Adam afterwards sinned, this was the misuse of Adam's nob-

As Paul indicated to Timothy, there is an etiquette divinely prescribed for the "house of God," and it is necessary that this be learnt and observed by those who desire to associate with the immortal royalties of the future.

How to advise Lemuel concerning his choice of a wife was undoubtedly a matter of grave concern with his mother. She adopts the expedient of placing before him a word picture of the traits to be found in an exemplary woman. The picture exhibits a large hearted, generous, industrious housewife, bracing herself up to the performance of service without stint. To her husband she is loyal, to her children faithful, to her employees considerate, with hand stretched forth to the needy. Her whole career is regulated by divine counsel; "She openeth her mouth with wisdom and in her tongue is the law of kindness."

How beautiful to behold is the outcome! Praised by her husband, blessed by her children, and in favour with God: "A woman that feareth the Lord she shall be praised." A God-fearing woman may have to endure scorn from the unfaithful, but the praise from on high is certain.

—A Sister.

lest attribute—independent volition. God is not responsible for the volitions of His creatures. Man could not have existed upon earth, without the contriving will of God, but he can walk, or run, or speak, or be silent, without this contriving will. When a dog barks or rushes along the street, it is not the will of God that is at work, but a vital machine which He has contrived, with capacities in that particular direction at

(dog) will. So when a man thinks or speaks or acts it is not the will of God that operates but the living earth mechanism — man — which He has produced in His own image—the highest faculty of which is the power of self-volition. Sin arises only in connection with the exercise of this power. Therefore, God is not the author of sin, since the exercise of human volition is not due to divine propulsion.

That God has the "ability to hinder sin" is unquestionable; but that He does not put forth this ability in a wholesale manner ceases to embarrass when we realise that in hindering sin He would also hinder righteousness, and all the glory that will come from it; for righteousness is as much the exercise of the unconstrained human volition as sin. God's plan is to develop a certain number (He knows how many) of unconstrained human volitions, that will voluntarily be subordinated to His, as the result of intelligently-determined choice. This plan necessitates a freedom that admits of the employment of human volition in the other direction, and therefore leads to what we see at present upon the earth, which, however, is but a nightmare of the moment. It will be gone like a dream at sunrise.

God does not punish children for the sins of their parents in the narrow sense conveyed by that mode of stating the case. On the contrary, in that narrow sense, He repudiates the imputation (Ezek. 18, 20-29). That the consequences of Adam's sin have come upon all his children is another matter. To make out the plea of injustice here, it would

have to be shown that Adam's children existed at the time of Adam's sin. What has happened is the coming of mortal man into existence; how can a mortal man complain of the injustice of being born, as against the alternative of not coming into existence at all? If he say, "Ah, but there is the other alternative—the alternative of being born immortal," he deludes himself. There is no such thing as being born immortal. That is not God's way of conferring immortality. There is no injustice if there is no claim; and if a man say he has a claim to have been born immortal, he is uttering nonsense. How can that have a claim which does not exist? Before he was born, he did not exist to have a claim. In his case, it was a question of coming thus, or not coming at all. A dog might as justly complain that it was not born a whale. Finally, whatever element of "punishment" there may be in the common mortality, recognise that those who suffer it deserve it. Men are sinners; and that the "wages of sin is death" you can no more get away from than that the absence of oxygen is suffocation.

It is legitimate, doubtless, to reverently inquire concerning the ways of God, but there ought not to be omitted from such a process the assumption, as a matter of course, that His ways are perfect, and that any appearance to the contrary is due to our inability to see all parts of His work. The explanation of them is not a guess, but a thing revealed and recognised.

—Brother R. Roberts.



## "Elpis Israel" Cottage Meetings Report

The following report is published in order that brethren and sisters may see the uses that are put to the money they contribute from time to time to the "Elpis Israel" Classes Funds.

### PROCEDURE.

The usual class procedure is to— (1) open the meeting with prayer through the Chairman; (2) read the minutes of previous meeting; (3) the ten-minute talk (exhortation) by one of the members; (4) an explanation of a parable, a difficulty, or a short paper on current events; (5) a section of "Elpis Israel" is read in turn and studied, the discussion being led by the brother appointed; (6) a section of Commandments of Christ read; (7) close with prayer. The various 10-minute talks which are prepared for such a meeting are then duplicated and forwarded to brethren and sisters in isolation.

### CONTACT WITH THOSE IN ISOLATION.

In this work the class motto: "A PEOPLE PREPARED FOR THE LORD" is always kept to the fore, with the keen desire to encourage all to be in a state of preparedness for the return of the Master, which must be very close at hand.

From a very small beginning, we are pleased to report steady progress. In the beginning we contacted approximately 12-20 brethren and sisters, but are now forwarding a budget of interesting matter consisting of an exhortation, explanation of a Parable or a Difficulty, Notes culled from "Elpis Israel" and a paper dealing with "Current Events in the light of Prophecy" to 168 different centres throughout Australia and New Zealand, representing, in the

aggregate, some hundreds of brethren and sisters in isolation.

In Queensland a brother is conducting the same procedure as the Classes in Adelaide. We forward the matter, and he redistributes from his home.

In addition, Sunday School lessons are prepared by a sister on behalf of the Classes, and these, together with a copy of "The Guiding Light," are forwarded to children who are in isolation.

In S.A. periodical trips (mainly per cycle) are made to those who live within the cycling distance from Adelaide, and many a pleasant ride (some 50 miles in a day) have brought pleasure both to the brethren who have made the trip, and those whom we have visited to remember our Lord and Master in the appointed manner on the first day of the week. We here suggest that should there be any way of making personal contact (where'er you may be) with those of like precious faith, your efforts are always well rewarded by the pleasure of meeting with those of like faith, and discussing things pertaining to the Truth as it is in Christ.

This work has resulted in mutual assistance along the path of life. The interest that has been shown by those in isolation, the encouraging spiritual contents of many letters received, has stimulated, assisted, and helped us to press forward in the grand work of the truth, and our efforts, we hope, have assisted those in isolation. Our constant hope is that the time may soon come when we shall no more be separated by distance, but will meet in the glorious environment of the Kingdom of God, to participate in the joys and

pleasures that await all who would be obedient to the commands of God and of His Son Jesus Christ.

### CHRISTADELPHIAN STANDARD WORKS

Because we believe that there is no greater help to God's Inspired Word than the works of brethren Thomas and Roberts, special efforts have been made to encourage the sale of these works. In collaboration with the Ecclesial Librarian a stock of standard works has been imported into the country, and during the past 18 months over £350 worth has been disposed of throughout Australia and New Zealand. This has included over 50 sets of "Eureka," over 100 copies of "Elpis Israel," and a lesser number of "Further Seasons of Comfort," "Seasons of Comfort," "Declaration," "Revealed Mystery," "Visible Hand of God," "Ways of Providence," "Nazareth Revisited," "Book Unsealed," "Law of Moses," "Christ on Earth," "Exposition Daniel," "13 Lectures on Apocalypse," "Christendom Astray," "Commandments of Christ," etc. The use of these books as aids to the better understanding of God's Word, will result in an increased understanding of the latter. All of them deserve a place on your bookcase, and we would recommend that all avail themselves of the opportunity of building up a complete library of Christadelphian works.

### DISTRIBUTION OF "ELPIS ISRAEL"

Among uninspired writings, there is none that ranks as high as "Elpis Israel" for a general exposition of

the Scriptures. The possession of this work by those newly immersed will have the effect of establishing them upon the foundation of Truth they have accepted. For this reason the Cottage Meetings donate a copy free to newly immersed Ecclesial members who attend the classes.

### CASES OF NEED.

From time to time assistance has been rendered by the Classes to cases in need. A special collection of £24 was taken up to aid brethren and sisters in distress in regard to the military call-up. Only £5 was used to this end, however, the balance, with the permission of the class members, being allotted to the Jewish Children's Appeal.

### CLASS COLLECTIONS.

Each class in Adelaide has a contribution tin to which all subscribe, and this is also supplemented by donations from members in isolation. To the term ending in January, 1944, £197/7/4 had been donated. This money is used to defray the expenses of the work above, and pays the costs of duplicating, postage, "Elpis Israels," etc., so that at the time of writing, we have a credit balance of £1/11/- on hand. This is sufficient evidence of the work that is being done. We feel that those many members who contribute to the costs of the work, like to know that their money is being wisely and widely used, so it is our endeavour, always, to use our finance to the utmost.

Brother G. E. Brumby,  
Secretary.



## Letters from Abroad

*(The following letters are both interesting and instructive, and serve to illustrate how brethren throughout the world are keeping the faith under adverse conditions. They also cause us to look more ardently to that time when the present environment of warfare and bloodshed will have passed away in the glorious surroundings of the Kingdom of God; when such a class as "Conscientious Objectors" will be no more, for "all men shall know the Lord from the least unto the greatest." Until that time arrives, we must be content with things such as they are, realising that our state would be much worse under Fascist rule than under the Democratic Powers. This is all to Britain's credit, and will not go without its reward, as will be realised in that "Great and terrible Day of the Lord" soon, we believe, to be manifest in the earth.—Editor.)*

### FROM NEW ZEALAND.

Dear Brother Hollamby.

Greetings in our most Holy Faith. Your note to hand re the "Elpis Israel" Cottage Meetings. I am always pleased to receive papers, or letters of any kind on the Truth, as there is always something one can learn by reading. I have not much time to myself at any time, but I always try to read anything, or any booklet that comes to the house. I seldom if ever read the daily paper, though, but my husband reads it, and I depend on him to tell me the special news.

We have a farm, and there is much work to do, and only him and I to do it. Moreover, we are both getting on in years, and are the worse for hard work for the past 30 years.

I always enjoy the "Logos," it is so simple to understand, and so up-building.

I do a fair bit of correspondence to Sisters in all parts of the world. I used to write to Sister Gauriaud in France, but since the Germans have occupied the territory in which she lives, we cannot correspond. She is not allowed to write out, nor will they let any letters go to her from other countries. I also write to a Sister Mann in America, and receive beautiful letters from her, they are so interesting. I used to write to Brother Anthony Chung, in Honolulu, but since the Pearl Harbour disaster, my letters have been returned to me, they cannot find him. Sister —, of C—, told me he was seriously wounded, and may have died. I pray to God we shall meet him in the Kingdom. I have his photograph, and a fine looking man he was, and very smart in appearance.

Well, dear brother, I received a letter from a Bro. and Sis. Mercer. They told me that they had been speaking to you, and I was very pleased to get their letter, which I answered almost immediately. I do like getting correspondence with brothers and sisters of other lands, and to think we shall meet some day (if worthy) in the Kingdom. Strange is it not, that when we write to one of the same faith we feel just as though we have known one another for years, or if we meet brother or sister whom we have never seen before, we just feel at home with them at once. There is a kindly, loving, affectionate feeling amongst us.

We go to the R— meeting 4 miles away from here. One daughter lives 25 miles away in I—, and she attends the meeting there. Both

girls have embraced the truth. One of my sons-in-law is in detention camp. He was only a Christadelphian for a year at the time of his appeal, but has been in detention now for two years. There are three brothers in the one camp 100 miles from us, and my daughter goes up once a month with two brethren who have been appointed to meet with them, and takes the wee son (15 months old) with her.

They are treated very well, but no pay, and food rationed. We send him a box of good things to eat every little while, and he shares them with the other two brethren, and they do likewise.

My son-in-law and Brother Z— are in the one hut together, and the three of them hold their meeting together every Sunday. So God has been merciful to them, inasmuch as they are all together for which I prayed earnestly. Brother Z— is a well-read man, and is, therefore, a great help to Douglas as he is young in the Truth.

Well, dear brother, I will close now, thanking you once more for all your papers which I enjoy, and with hope that I may meet you some day,

I am.

Your Sister in the Hope of  
Eternal Life,

### FROM ENGLAND.

Dear Brother Mansfield,

Greetings in our Master's Name. I suppose you wonder what has happened to me, as I have not written for such a while, but I have not seemed to be able to get down to writing. Sister H— and I are quite well, also our little daughter, who is just over three. We are left fairly peaceful out here, although now and again things are a bit lively when raiders come over London. We

are twenty-three miles from the city, but when the raiders cannot get into London because of the barrage, they go around the outside of the city, and so come out about 15 to 20 miles to turn around and go back to have another try, so that we occasionally get one or two stray bombs around here. Still, considering all, the damage is not so great as may be imagined. Up to the recent raids (since which I have not been into London) one could go into London, and out of King's Cross could look out over the roofs without noticing any great damage except in three or four isolated cases. It seems that it is the City part that has had it the worst. Still, before long we hope that Christ will be here, and a solution arrived at regarding all the world's problems.

I work for the local agricultural committee. There are three of us Christadelphians. We always endeavour to give our best work, and our employers seem very pleased with our labour. I was informed the other day that we three brethren are not classed with the other Conscientious Objectors. It was encouraging to hear that. Possibly they notice there is something different about Christadelphians. Altogether in the County there are seven Christadelphians, including myself, working for this Committee, we three brethren and a sister working in this district. I thought it strange that they should give us the better jobs, although if I was an employer, I know who I should employ! I know who gives a square deal, don't you, brother? If we endeavour to live according to the commandments of Christ we cannot help but do this.

I will now close, hoping you are well, and that we shall soon meet in the Kingdom.

E.R.H.

P.S.—I am disappointed to see "Apocalyptic Notes" discontinued. I am interested to know how you expound Chapter 17 and onwards.

("Apocalyptic Notes" — "An Itemised Exposition of the Book of Revelation," was commenced in "The Logos," August, 1937, issue, and

continued as a monthly feature until September, 1939, when it was discontinued. During that period Revelation Chapters 1 to 15 were dealt with. We would welcome our readers' suggestions as to whether we shall continue the exposition.—Editor.)

## Meditations

### A DAY OF DARKNESS.

This is a day of darkness—of no open vision—of no miracle. It is so by divine arrangement; but God, in the dark time, is not unmindful of the needs of His children. He had given them the Scriptures which are all-sufficient to guide them and sustain their faith. If we remember this, we shall not be overthrown by the apparent foresaking of the earth by God. If our eyes could but penetrate the veil that now hides the unseen from view, we should realise that the forsaking was only so in semblance. Christ and the angels innumerable are interested and actively employed in human affairs, though we see them not. Let us not act, in view of this, as if Christ did not exist, and there was no Judgment ahead.

### "WITH TEARS"

"With tears, I ceased not to warn every one night and day" (Acts 20-31). Why with Tears? Because of the activity and subtlety of seducers. Paul knew that for his brethren to have abandoned the doctrines he had delivered to them would have meant their rejection of the judgment. He knew, too, the willing ear which human nature has for wrong. These were the reasons which caused the apostle continual heaviness—he ceased not to warn (Phil. 3-18; 1 Thess. 6-2; 2 Cor.

2-4; 11-29). Is there less cause for sorrow, anxiety and warning today than the first century? Are the dangers to the Truth less? Is man more want to walk in wisdom's ways? To these enquiries the words of Christ suggest the answer:—"When the Son of Man cometh shall he find (the) faith on the earth? Let us not then be indifferent or callous to another's standing in the Truth. Let us in love and humility carry out the counsel of Paul—"We exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men"—"holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

—A. T. J.

*The Bible recognizes but two kinds of conscience, a good and an evil conscience. Conscientiousness trained in error is evil and its acts cannot manifest that "wisdom which cometh from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without hypocrisy." Conscientiousness enlightened by the wisdom and knowledge of God is a good conscience which it is easily demonstrable is not the conscience of the Peace Society.—Dr. T., 1849.*

## From the Writings of Our Pioneers

*Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right ways of the Lord.—Dr. T.*

We should "Speak the Truth in love." Now, love spares the feelings of its objects as much as possible. Some brethren seem to forget this. They are brusque while honest, irritating while faithful: disrespectful to their neighbours, while zealous for their God. It is not thus that peace and Truth prevail.—Dr. T.

*God and the world are sworn enemies. Hence to be "the friend of the world is to be the enemy of God." No one who is on God's side can be a friend of the world; he will entirely disrelish the world, and the world will heartily hate him. This arises from mutual incompatibility.—Dr. T.*

The feet of the Image in Daniel's prophecy were part iron and part clay. On each foot are five toes. This signifies that the fourth Kingdom, in its last form, should be subdivided into ten parts. This is clear from the 7th chapter of Daniel, where we find the record of a vision by Daniel himself, in which the four kingdoms are represented by four beasts instead of four metals. On the head of the fourth beast were ten horns. We also see ten horns upon the great red dragon of Rev. 12, and upon the head of the beast that comes out of the sea, in chapter 13. Wherever you find these ten horns treated of, whether in Daniel's book or the Apocalypse, they represent the same powers, which

powers, or kingdoms, have existed in the world—that is in Europe—for the last 1,330 day years, and are now verging, all of them to their fall, and when they do fall they will disappear forever.—Dr. T.

*The word of the Lord standeth sure amidst all the chafes and changes and corruptions of men. ...The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions and commotions, and wars, ... that ... have ... wrought ... havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division; that iniquity would abound; that the love of many would wax cold; that the trial would be too severe for some, but that he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? ...The apostolic age was rife with them; is it a marvel if we have our share?—R.R.*

Some are disposed to ask: Why should there be apparent difficulties. The obvious answer is that they are in some degree inevitable. They belong to the variations inseparable from the artless presentation of the Truth. No doubt God could have prevented them. There may be something in the suggestion of some, that their existence is the result of His design, with the object in this manner, of stimulating the intellect, trying the faith, and beneficially developing the faculties in general of His true Children, but of putting up barriers and stumbling blocks in the way of the careless and the profane.



## The Work of the Youth Aliyah

*(The Adelaide Ecclesia was privileged recently in viewing two remarkable films illustrating the progress being made in the land of Palestine, and the returning thither of Jewish Refugee Children from Europe through the work of the "Youth Aliyah" Organisation. At the conclusion of the screening, Mrs. Wynn, of the Zionist Organisation (Judges 5-7) was called upon to address the meeting, and the following article, from her pen, represents the substance of her remarks.—Editor.)*

"How good and how pleasant it is for brethren to dwell together." I was reminded of this lovely verse in our Holy Book as I sat here on the platform and saw how many hundreds of you had come together to show us by your friendship and your love that you were our brethren in the great ideal which we are all pursuing and which the great Hebrew prophets foretold so long ago. Your faith in Jewish destiny is an inspiration and a help to us. Amongst us there are many who have already lost their faith and who no longer believe in the destiny of the Jewish people. Amongst us there are others who are indifferent to the fate of their own people so long as life flows comfortably and smoothly for themselves. Only a certain number have banded ourselves together to help bring forward the day of which our prophets spoke when they said that "the light shall go forth once more from Zion and the word of the Lord from Jerusalem." "When the Lord said: "I will turn again the captivity of Zion and their mouth shall be filled with laughter and their hearts with singing." Because we

believe in these things we believed in Britain's word when she promised us in the Balfour Declaration that we would go back and be given the opportunity to rebuild our ancient Homeland. We went back, and we built with faith in our hearts, and with thanksgiving for the opportunity. We built not for ourselves, but for the whole Jewish people, not so that our own lives shall be soft and comfortable, but so that the future would see the fulfilment of the prophecy and the progress towards fulfilling our destiny. And then, in 1933, a flood of evil was unleashed in the world, and this flood has engulfed us all. In 1934 the Jewish mothers of Germany seeing no hope for their children for the future, pleaded with the Jewish mothers of the world to, at least, save the children. And thus the Youth Aliyah was born. Since that time more than 10,000 children have been brought to Palestine and given the chance to become fruitful citizens of the new-old Homeland. When the terror spread over Europe, you will remember I came to you and pleaded for the children in 1937, and again in 1939. And each time you listened to me with sympathy and understanding because you believed in our cause, and you believed that we must go back and make the Land to bloom again. And you helped me in my appeal. I have never forgotten how impressed I was by the way in which you helped. Individual donors sought no publicity, and no public thanks. Your little red bags were sent around from hand to hand, each man and each woman and child put into it whatever they felt that they could spare. And a goodly sum came out of those little red bags, in

pennies and three-pences, in pound-notes and in five pound-notes. I was so impressed with this beautiful spirit of sacrifice that seeks no reward that I spoke of it in many places on my travels. For this is the true sense of brotherhood in which all men are equal in the sight of God and no man is made to feel of lesser worth because of his lack of worldly goods. And since I first brought you my message you have continued to work for Youth Aliyah. You have also continued to fill your "Blue Boxes" and to help to redeem the Land "because the Land is the Lord's."

Today the problem of saving the Jewish people of Europe is greater than ever. Recently we were able to bring into Palestine merely a thousand children, some of them under 18 months old who were born on the way, but who arrived through the kindness of others, and without the mothers who gave them birth. These children have been through the most terrible experiences during the three and a half years of wandering. You have seen the film. You have seen the love and friendship with which they were welcomed in the Land of their forefathers. You have seen the lovely children in the picture of Dagan, children born in Palestine, who were not afflicted with the scars of hatred and persecution, which the new children bring with them. The task of restoring these little ones to a normal life, of making them feel that there is love in the world and not only hate, is a heavy one, but we undertake it lovingly, and in this undertaking we are strengthened by the knowledge that your members believe in what we are doing and that you are with us in this undertaking to save the remnants of Israel.

I am particularly happy to see so many young people and so many

children in this great gathering. It is beautiful to think that you are bringing up your little ones with the thought of working for others in the same faith and with the same love that you yourselves have always shown towards Jewry and its problem. Keep your faith bright and shining, so that it may continue to be an inspiration to us when our hands grow weary and our hearts are heavy with the thought of man's inhumanity to man. This will give us the courage to carry on in spite of all the difficulties and to bring forward the day of the Redemption of Israel for which you and we are waiting, in which you and we believe.—I. Wynn.

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### WHO ARE THE CHRISTADELPHIANS?

What is the answer to this question? Does the name embrace believers in partial or erring inspiration? In some sections the reply must be "YES". Does it embrace believers in immortal immurgence? In the non-resurrectional responsibility? In the present possession of the Holy Spirit? In the permissibility of resisting evil? All of which beliefs are contrary to the Truth as recovered and proclaimed by Dr. Thomas and his faithful fellow servant, Bro. R. Roberts. Other errors are now raising their heads under the guise of Christadelphian teaching. Are these also to find a lodgment?—A. T. J.

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### GIVING THANKS AT THE MEAL TABLE

Don't mumble your thanks all to yourself at meal times, as if you were whispering out of the grave like a necromancer, but speak up in a befitting and intelligent way, so that we can all say, "Amen".

—Compiled.

# The LOGOS REVIEW

*Being a Summary of Current Articles  
and Items of Topical Interest.*

Incorporating "The Zionist Herald."

Compiled by The Lamplighter.

## MURDER OF A PEOPLE.

"Destruction of Jews and establishment of anti-Semitism is in itself a fundamental war-aim" states Burgoyne Chapman in his informative work, "Murder of a People." He is referring to the definite plan laid down by Nazi Germany. "The Jew will be exterminated," quoted Hitler in Feb., '43, and the Nazi Labour Minister (Ley) declared that the Nazi intention is to go on waging the war "until the Jews have been wiped off the face of the earth." This and similar examples of Nazi ranting are significant to Christadelphians, for they realise that the fierce heat of Jewish persecution presages the sanctification of God per medium of the nation (Ezek. 36-23). The Nazi war aim to exterminate Jewry has now entered a vital phase for over 5,000,000 Jews out of a total of 8,324,500 in Europe, have perished during the past 4 years. This cannot continue, for God has declared certain definite measures concerning the remnant of Israel that remain. The author of this pamphlet unintentionally refers to God's purpose when he states: "Once again we must turn our eyes to Palestine which has by experience of 60 years of Jewish colonisation proved the most suitable area to absorb large numbers." Of all people throughout the world,

Christadelphians have cause to remember at the present vital hour that their assistance, their prayers, their activity, is expected from He who will shortly sanctify Himself in Israel by the redemption of the scattered people. The editor has informed me that a copy of the booklet is being forwarded to Logos readers. I would strongly urge them to read the booklet, take significant note of the contents, and pass same on to your friend for his information and benefit. Jewish suffering must be minimised at all costs.

## JEWISH CHILDREN'S REFUGEE FUND.

Balance forward .....	£391	8	6
G.P. Q. Ecclesia .....	5	0	0
J.M.A., N.Z. ....	0	2	6
D.E.W., N.S.W. ....	0	14	6
W.S., N.Z. ....	1	15	0
Bro. & Sis. E. Canada	0	12	6
Sis. N. Sen., S.A. ....	0	10	0
E.G.H., S.A. ....	5	0	0
M.A.L., Vic. ....	3	0	0
	£408	3	0

## MELBOURNE E.I.C.

The Class met for the first time in its new quarters in Central House.

Collins Street, on Wednesday evening, June 28. Comfortable chairs and a large table imparted a more homely atmosphere, and the evening was thoroughly enjoyed by all. The attendance was a record, and the essay from the pen of Sis. Robb reaped a harvest of appreciative comment. The section read from "Elpis Israel" was 'Man in the Nature and Likeness of Elohim.' This was dealt with in masterly fashion by several brethren and sisters. It was generally contended that whilst man has been created in the image of God, the likeness is an attribute that must be acquired. The capabilities of the divine likeness are contained in man's make-up as is witnessed in Christ. The likeness of God was something that needed thorough, daily cultivation. The concluding par. in that section was considered a masterpiece of literature. When it is recalled that the work of Dr. Thomas consisted of sifting the truth of Scripture from the backwash of ecclesiastical error and tradition, the reader may then appreciate "Elpis Israel" in its true worth.

## CABLE FLASH FROM LONDON.

A special meeting of the Board of Deputies was called in view of the deterioration of Jewry's position in Europe, and a resolution carried, urging that the United Nations should hasten their relief measures, and facilitate the task of rescue provided by Palestine. Addressing the meeting, Weizmann emphasised that the Allies are overwhelmed with their task to win the war, and therefore the Jews themselves must double their efforts, and emulate the Yishuv which has saved forty thousand Jews during the last few years. "The primary condition is," he declared, "that the Jews as a people must have a home and a state organisa-

tion. I appeal to the great nations to finish what they have begun."

Brodetzky, who also addressed the meeting, pointed out, that the maximum must be done immediately in order to rescue the remnants of the European Jews, as the Nazis facing defeat would attempt to carry out their programme of complete extermination of European Jewry.

## JUNE SUMMARY.

### E.I.C. REPORT.

The growth of any undertaking depends upon the extent of cultivation and encouragement given. This is amply evidenced in the report of the Elpis Israel Classes in this issue. The sale and distribution of standard works has had effect in Commonwealth-wide interest in "Elpis Israel" and "Eureka" and the formation of study classes. The bread has been truly cast upon the waters and has "not returned void".

### SISTERS OF THE ECCLESIA.

Referring to the duties incumbent upon the sisters of an ecclesia, this article lays stress on the necessity of sisterly example in godliness and encouragement. The cares of home and family is no excuse for spiritual ignorance. This is a direct challenge to many sisters who might prefer to give their greater attention to family matters to the neglect of the spiritual. The author maintains that the work of Christ comes first, all else is secondary.

### LEMUEL'S MOTHER.

This article is timely and given the proper consideration will strengthen the reader. The advice of Lemuel's mother is directed to her son and includes some splendid admoni-

tion to the sisters of the present-day ecclesias. Referring to the exemplary woman, Lemuel's mother states that her children and her husband call her blessed; her husband praiseth her; favour and beauty are vain and deceitful but a woman that feareth the Lord, she shall be praised. The article contains an appeal to parents to encourage godly traits in their children rather than excellence in oratory, education and apparel. "The Lord seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh on the heart."

#### GOD, NOT THE AUTHOR OF SIN

A topical note is struck in this article, for many today identify God in the continuance of wholesale slaughter of innocent people and the destruction of beautiful cities. Robt Roberts indicates conclusively that whilst God is the creator of man and the earth on which he dwells, he is not the author, or creator of sin. In its true perspective we understand that sin constitutes a transgression of law. Man was made "very good" with freedom of thought, speech and deed. If man prefers to disobey law, both natural and spiritual, such constitutes evil and he is penalised accordingly.

#### WORK OF YOUTH ALIYAH.

Members of the Adelaide Ecclesia certainly enjoyed a treat in listening to the representative of the Zionist Council of Victoria (Mrs. Wynn) recently. The article from her pen in this issue indicates both the excellent work that is being rendered to the cause of Zion by the Youth Aliyah Movement and the appreciation of Jewry towards the assistance rendered by Christadelphians. The advice in the final paragraph of this article is worthwhile emulating.

#### LETTERS FROM ABROAD.

The experiences of our folk in other parts, although oftentimes sad in nature, is nevertheless refreshing reading. Complaint is a human failing, but nature has provided compensation in the faculty of comparison. There is always a case less fortunate than one's own. The letters indicate loyalty to the divine covenant in face of extremely difficult circumstances.

#### SIGNIFICANT CITY.

We are always sure of something original from the pen of the author of this article. Although the status of Constantinople in prophecy is a subject that has been dealt with on previous occasions, it is evident that with the menace of Russia increasing each day, the subject merges into prominence. Careful consideration should be given this article with due heed to the final outcome of present world events (Dan. 2-44).

#### TROUBLED WORLD.

A general survey of the troubled countries of Europe together with a reference to the possibilities of an early conclusion of the conflict constitutes Bro. Jolly's contribution in this issue. The Communion of Europe is also a possibility that cannot be overlooked and may readily comply with Daniel's prophecy concerning the "ten-toed" kingdom of the latter days.

#### PAPACY'S POWER.

This section under 'Contemporary Events' concerns the allotted course of the Papacy according to Scripture. Certain unrestricted power is given the Papacy during the height of Russia's domination according to Dr. Thomas, from whose work "Eureka" copious references are drawn.

## THE CHRISTADELPHIAN TREASURY

### Section Seven—Concerning Christadelphian Life, Public and Private.

(Cont. from page 204)

#### SISTERS AND DRESS.

The Scriptures are not silent on this matter. Sisters are commanded to dress modestly and to eschew showy and costly apparel. They should be careful not to be led away by the example of the women of the world, who mostly aim at what the Bible forbids. Young sisters are especially prone to temptation in this direction, but a wise mother, whom many of them are privileged to possess, will check their natural weaknesses, and show unto them a more excellent way.

The great thing to remember is that fine clothes do not commend us to Christ (nor do they to the brethren and sisters who are of a Christ-like mind). He has told us what he looks for in his sisters—the inward adornment of a "meek and quiet spirit" and "good works". Time spent in attending to this kind of adornment is time well spent, and will procure for us beauty everlasting in the day of Christ's coming.—Sister M. F. Grant.

#### THE "BISHOPS" AT HOME.

God has put responsibility upon the husband "to rule well his own house" (1 Tim. 3-4). To lead, encourage, and uphold in godly ways. Where he preserves in careful, reverent reading of the Scriptures, thanksgiving and patient, helpful, considerate ways he is likely to have willing co-operation from his wife and family. The influence of the Word

and its good effect upon himself will together be effective on the whole household. He will then be its respected and beloved Head.

The self-control, patience, and experience thus practised at home will fit him to discharge Ecclesial duties, for the Ecclesia may be likened to the family on a larger scale.

Gravity is sure to characterise the man who fears God and is truly enlightened by His Word. It is no enemy to cheerfulness, but the very opposite of frivolous conduct, "jesting and foolish talking, which are not convenient" (Eph. 5-4).

—E. Pitt.

#### DON'T PUSH A FALLING MAN.

When a man is on a dangerous downward course, don't push him, but lay hold of him and pull him back. Like an intoxicated man he may, perchance, use wrathful language, and shake you off; but let not this deter you from trying, if possible to save him. Brethren who occupy positions as teachers should remember this.

Not every brother who is sliding on sin's incline is bound to reach the fatal bottom. With God wonderful things are possible, His eyes are on all "slippers," and there are different kinds of slippers. To some He comes to the rescue, and provides a way of escape. You and I may be used by God to save some such err-

ing brothers. If so, it will not be done by our judging and condemning, but by modestly and lovingly speaking words of kindly counsel and warning. Tears of pity are more effective than tears of righteous indignation.

Let us learn to suffer long. Let us shoulder one another's burdens, and so fulfil the law of Christ.

—A. T. Jannaway.

#### HOPELESSLY IN DEBT.

A brother may find himself in this unhappy plight through accident, or miscalculation, or mismanagement. But whatever may be the reason, I advise such, without the slightest reservation, to at once stop payment and call together *every one* of his creditors, and frankly tell them of your unfortunate plight and place yourself *and your assets* unreservedly in their united hands. Or, what is better, if you have in your town or city a business-like brother of repute with the alien, get him to do the mediator business for you.

Call it "Bankruptcy" if you like, but it is far more honourable to pay ten or fifteen shillings in the pound by way of composition than to go on trading from bad to worse, and ultimately "let in" your last resource, namely, some good-natured brother who has trusted you, firstly, because you are a brother; and secondly, because of your one-sided and optimistic tales.—F.G.J.

#### SECULAR INFLUENCES.

It is to be feared that we allow ourselves to be influenced by the

strongly secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. Let us fear! For neither the worldly-minded nor the lukewarm shall inherit the kingdom of God. Let us guard against faint-heartedness. Let us strive to make our Christianity honest, straight-forward, and unblushing. We are apt to be over-ridden by the external circumstances of the time. Let it be otherwise.

Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive His approval at last.

—R. Roberts.

#### CHRISTADELPHIAN PASTIMES.

What would Christ approve?

That is the only question we need ask ourselves, and a correct answer is the only safe guide. No violence of any kind can be called Christ-like. No form of exercise which entails violence—call it pastime, recreation, or what you will—is Christ-like.

If a brother feels the need of recreation there are pastimes such as swimming, rowing, running, cricket, tennis, and, best of all, walking, which can be enjoyed without the risk of causing physical injury and pain to what the Apostle Paul terms "the temple of the Lord" (1 Cor. 3-16). We mean such "pastimes" as boxing and the like.

It is very easy to persuade ourselves that what we desire is right. Let us be guided by the question: "Would Christ approve?" (Read James 5-13)—C. F. Ford.



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—THE LOGOS COMMITTEE.

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*Upholding the Purity of the Apostolic Doctrine and Faith*

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The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Endowed with the immortal vigour of a new and imperishable body, and clad in the joyous vesture of cloudless wisdom and irresponsible thanksgiving and praise, we shall be invited to go forth in the work of reformation and blessing amongst millions of benighted men. First, the sword will clear the path, bringing down the power and abolishing the authority of Kings in all the kingdoms of the world; then the pouring wealth of the nations will come to the feet of Jehovah's kings and priests; then the willing ears of countless multitudes will listen while the New Order of Governors teach them everywhere new laws, and uprear for them new and righteous institutions, by which all nations will be blessed, and the glory of Abraham's God set on high. Thenceforth in glory shine forth in the Kingdom of their Father, a glorious galaxy of deathless benefactors, prepared in former days of trial and humiliation, but now exalted as the resplendent stars of the new heavens, and shining therein to the glory of Him who created them.—R.R.



*The*  
**LOGOS**

PUBLISHED MONTHLY

*Blessed are they  
who hear the Logos (word) of God and keep it...*

No. 11 and 12.

July-August, 1944.

Vol. 10

A MONTHLY PUBLICATION DEVOTED TO THE  
PROPAGATION OF PROVED BIBLICAL TRUTHS  
ENUMERATED IN THE WORKS OF DR. THOMAS  
AND ROBERT ROBERTS.

WISDOM IS THE PRINCIPAL THING; THEREFORE  
GET WISDOM.

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS ISRAEL"  
CLASSES OF AUSTRALIA.



Edited by H. P. Mansfield.

Subscription: Five Shillings per annum.

All Communications to be forwarded to the Editor,  
62 Denman Terrace, Mitcham Estate, S.A.

Registered at the G.P.O., Melbourne, for transmission by post  
as a Periodical).

The Name of the Lord is a strong tower, the righteous runeth  
into it and are safe.

# FAITH AND WORKS

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Let those who have "become obedient to THE faith" remember that baptism into the one hope of the calling to the Kingdom and Glory promised is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness of remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only." It is these post baptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years.

—Dr. THOMAS

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## OUR POLICY

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Is to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the Saints" (Jude 34). In accordance with this ideal, we preach peace to those holding the truth in its purity, but are definitely against the condoner of false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude (Pro. 19, 27; 1 Tim. 6, 3-5). "The Logos" therefore, will not lend support to the publication of erroneous teaching now current, viz., Partial Inspiration, Non-resurrectional Responsibility of the Enlightened, Immortal Emergence, Unscriptural Teaching of the Sacrifice of Christ, and the Present Possession of the Scriptural "Aionian Zoe" (Eternal Life).

"Take Heed to Thyself and unto the Doctrine."

Prove all things — Hold fast to that which is Good.

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"Lest Coming Suddenly —"

## Contemporary Events

### THE FAMILIES OF CAIN AND ABEL

1917 was a year of great prophetic significance. for therein occurred two events which were destined to greatly accelerate the course of things leading on to Armageddon. In the south, the British had "pushed at" the Turk, and had driven this desolator of the Holy Land from out of Palestine, Arabia and Syria, thus bringing a step nearer the final evaporation of that political "River Euphrates." In the north, the attention of the Russian Government was diverted from the enemy by a greater foe (to its authority) within. The Russian Revolution had begun, and in the class war which followed ten million lives were lost through the sword and starvation, whilst its terror was felt by the 183,000,000 which constituted the population of that country. These were but the birth pangs of the new Russia that was to arise. A Russia which was to manifest all the characteristics of Cain—from whence, indeed, it sprung—and to contest with the anti-typical Abel the domination of the earth.

In the south, the call went out to these true citizens of Abraham's land to return back. In peace and quietness they purchased the land and entered without bloodshed. Cities were built, fields planted, their herds of cattle were enlarged, their goods increased (Ezek. 38-12). Through Jeremiah, God proclaimed: "I will send for many fishers, and they shall fish them" (Jer. 16-16). The enticing bait these "fishers of men" held out to the Jews, was the land of Palestine then flourishing in

peace and quietness. But God also proclaimed "After will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16-16). Those fiercest hunters were the Nazi, and cruelly did they persecute God's people. As the accompanying illustration shows, even German babies were taught to hate and persecute the Jewish children, and such a contrast did the state of the Jews in Europe show to that of their brethren in the land of Palestine, that should favourable opportunity offer, there is not a Jew in Europe who would not willingly return.

The question might be asked: Why does God not immediately sanction the return of the bulk of the Jews to Palestine?" The answer is that God's strength is made perfect in weakness (1 Cor. 1), and those few in Palestine (who constitute the tribe of Judah only — Zech. 12) are sufficient, under Christ and the saints, to "bruise and break" the power of the Gentiles leaving but a sixth part of their armies to escape. The Battle of Armageddon can be likened to the exploit of Gideon and his 300 men against the might of the Midianites and the Amalekites who were "like grasshoppers for multitude" (Judges 7-12). Gideon's name means "bruise and break" and God's strength was vindicated in the meagre forces used to "bruise and break" their numerous enemy. As to-day, the multitudes of Israel were not used by God in that day, lest "Israel vaunt themselves against God, say-



ing, Mine own hand hath saved me" of two powers known prophetically  
(Judges 7-2). as "The King of the North" and

As events unfold the nations will "The King of the South" (Dan.  
be confederated under the control 11-40), whose modern names are

### THE CONTRAST



**JEWISH CHILDREN**

From a Nazi nursery rhyme book encouraging the baiting of Jewish children.



**JEWISH CHILDREN IN A PALESTINE COLONY**

Showing how the land of Palestine is blossoming whilst persecution  
is rife in Occupied Europe.

Russia and Britain. To both of these powers Christ will direct an ultimatum. "I will say to the North (Russia) give up, to the South (Britain). Keep not back, bring my people from afar, their silver and their gold with them." Thus the present restrictions on Jewish emigration to Palestine does not weaken prophesies concerning the return of Jewry, for such a condition as "keeping back" and "refusing to give up" was anticipated by Scripture (Isa. 43-6).

But prior to this event the "wedding feast" between Christ and his "multitudinous Bride" — the Ecclesia, will take place in the vicinity of Sinai. The joy of this occurrence is beyond description. It will not be hurried, but may take many months, allowing ample time for fraternal greetings among the "accepted"; permitting those of different ages to meet with those worthies such as Abel, Noah, David, Daniel, Paul, Peter and so forth, whose exploits and faith are the subject of Scriptural narrative. But even as the glorious Christ-body emanating from Abel is being consolidated in Sinai, so that great colossus emanating from Cain is being confederated by the North; the former to commence its glorious era of everlasting life, the latter to pass away with "great noise and fervent heat" (2 Pet. 3).

During the past 6,000 years, the seed of Cain have "multiplied, replenished and subdued the earth" (Gen. 1-28); they have mastered the air, through which they can now fly at the rate of 800 miles per hour. The earth has been mapped from pole to pole, and has been linked with steel roads that they may "run to and fro" quickly. The sea has been conquered and even its depths explored and chartered. Even the ether has been governed to the extent that the voice of man reverberates to the four corners of the

earth, and what is spoken in London, is instantly heard in Australia. But although the works of Cain's seed have been wonderful, the fruits of it will be passed over to the seed of Abel whose righteousness, in that day, will totally destroy that violence, vice, hatred and bloodshed that the war-like Cain and his seed have produced in the earth.

Thus both these families come to the zenith of their power simultaneously. The serpent seed under the leadership of Russia in the vicinity of Turkey, and the Seed of the Woman, known as the Lamb and His Bride in Sinai. Then, in the land of Palestine, will be reversed all the oppression and persecution suffered by latter at the hands of the former, and the Seed of the Serpent will be crushed by the Seed of the Woman.

Dr. Thomas has written: "Eden has been a field of blood from the beginning of the contest between the "Seed of the Woman" and the "Seed of the Serpent," until now, and will yet continue to be until the serpent power be broken upon the mountains of Israel. It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel, when put to death upon the accursed tree; and lastly, to fill up the measure of iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachias between the temple and the altar. . . . But is the Holy Land to continue for ever as it is at this day? This is a question of great interest to all who believe the gospel of the kingdom of God and his Christ. If the reader has accompanied me through this volume, he will, I doubt not, be ready to answer in full assurance of faith and hope, with an emphatic "No, it is impossible." Yea, verily, it is impossible that it can always be desolate and subject to the

horns of the Gentiles. If it were, the kingdom of God could never be established; for the Holy Land is the territory of the kingdom. To all, then, who believe "the things of the kingdom of God and the name of Jesus Christ," how intensely interesting must the future destiny of

this country be! Well may it be said by the prophet, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62, 6-8).

—Bro. J. MANSFIELD, Senr.

### THE GREATEST ADVANCE IN MILITARY HISTORY.

The Berlin correspondent of the Swiss "Neuezeitung," who inspected the areas devastated by the water released by the burst Mohne and Eder dams, was, no doubt, impressed by the inability of anyone to stem the rush of water even to the slightest degree. Commenting on events in the East he reported to his paper that "the Russians broke through the German lines with the force of a burst dam, and with results far worse than a mere retreat." German military circles no longer conceal the fact that numerous groups of the German army on the Central Russian front have suffered a tremendous shock, and have been almost crushed by the Russians' superiority in manpower and material.

Following their break-through at Minsk, the Russians have been advancing rapidly on to German territory. This gives rise to the question of what steps the German High Command is taking to face the growing Russian menace to its territory. Mention is made of an "East Wall" designed to withstand any Russian onslaught. These defences protect East Prussia and are situated about the Masurian Lakes, where Hindenberg and Ludendorf defeated the Russian thrust towards East Prussia in 1914. It is not likely that the people of Germany can gather much comfort from the announcement that the "East Wall" stands firmly in the path of the Reds. These people re-

member the West Wall in Normandy, the Gustave Line, the Adolf Hitler Line, and now the Gothic Line in Italy, the Fatherland Line in White Russia as well as the Tiger Line and the Panther Line after that. Rommel's Baron Line outside Caen has gone. No system of fortification is proof against infantry supported by an overwhelming amount of artillery.

The East Wall remains Germany's last line of defence against the invaders so that when this is over-run East Prussia will again know the horrors of war. These people were panic stricken when Russian troops advanced to Tannenberg in August, 1914, and cannot expect sympathetic treatment from an enemy whose country they have already invaded and devastated.

As the war proceeds it will become evident that Hitler will not be able to hold all three invading armies. It will then become necessary for him to decide which front he will hold, or, in other words, which troops—Anglo-American or Russian—he would prefer to reach Berlin first. But Hitler may not have the chance of deciding. It is God who "changeth the times and seasons; who removeth kings and setteth up kings." Through His prophets He has outlined the dominating position to be held by Russia, and the great advance that the Russian troops are at present making—said to be the

greatest military advance in history —is significant. With Daniel we can truly say: "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days" (Dan. 2, 21, 28).

#### THE BALTIC REPUBLICS

Latvia, Lithuania, and Estonia have again become a Russo-German battlefield for the second time in three years. Neither Germany nor Russia, which in turn have absorbed them, and fought over them, recognises the right of these states to an independent existence.

Originally part of the Russian Empire, the three Republics received their independence at the peace treaties of 1919-20. They were designed to act as buffer states between the larger nations, but instead they became pawns which their more powerful neighbours sought opportunity to grab. Poland took Vilna from Lithuania, and Germany Memel, whilst Russia took strategic bases from Estonia to bastion Leningrad. In an endeavour to maintain their independence and neutrality, the Baltic States concluded non-aggression pacts with Germany, Poland and Russia, but like most pacts these availed little when the time to war came. In 1940 they thought to escape the war by linking up with their powerful neighbour, and in July of that year, amid "a chorus of approval from the people" (according to the Russian papers) the Red Army garrisoned key points.

The Germans, in their advance against Russia, were received with enthusiasm as liberators, but the joy of the people was shortlived, and their hopes of independence were quickly dashed as they found themselves in a worse plight than before. Instead of any restoration of past conditions they became the serfs of the Nazi, helping feed and enrich the Reich.

Now the Estonians, Latts and Lithuanians await the return of the Russians, and it matters little whether they greet them as deliverers or not, for they will be unable to do anything but accept the domination of the Soviet, for this time the Reds come as conquerors taking the Baltic Republics in their stride.

#### TURKEY'S DILEMMA

Following much coming and going on the part of Ambassadors, it is considered that Turkey is again reviewing her international position with a view to entering the war. Since the time when she agreed to stop the passage of German vessels through the Dardanells, and prohibited the export of vital chrome to Germany, the war has taken a definitely favourable turn for the United Nations, while the deterioration of Nazi military resources has become more apparent. Russian victories have also undoubtedly impressed Turkish political circles, giving rise to the belief that the German armies are showing signs of breaking up, thus indicating the need to give more attention to Russo-Turkish relations. In this direction an approach has been made to Moscow with the idea of negotiating an agreement, but the attempt was abortive, for as the report stated: "The Russian terms were too severe."

And so Turkey is in a dilemma. The Turks realise that they must make momentous decisions without loss of time. If they desire to enter the war, no time has been so opportune as the present, and yet Turkey remains non-belligerent. It is therefore apparent that some deep-seated fear of Russia exists in Turkish minds.

In the meantime, we wonder what the "Russian terms" were which proved "too severe" for the Turks. Did they include the domination of

Constantinople by Russia?

The situation is but one of many which indicate the power and influence which Russia is wielding in Europe. In this conflict one thing overshadows all else—the emergence

of Russia as a power against which all others appear insignificant, in accordance with Ezekiel's prophecy of the latter days.

—Bro. G. Jolly.

## ARE WE NEAR THE SECOND ADVENT?

Many sincere men since the Apostles' days have been astray regarding the time of the expected return of our Lord, and in view of our own expectations, it is wise to review the position. How much is there still to be fulfilled before we can reasonably expect the return of our King?

Christ declared: "As it was in the days of Noah, so shall it be also in the day of the coming of the Son of man". Isaiah prophesied: "Darkness shall cover the earth, and gross darkness the people," whilst the Apostles were told: "On the earth distress of nations with perplexity, the sea and waves roaring." How well these conditions fit today, for we find a restless, anxious, perplexed and troubled world, which has a "form of godliness, but denies the power thereof."

According to Daniel, in the time of the end "knowledge would be increased," and we know how well this prophecy has been fulfilled in the past 100 years. The pouring out of the 6th vial on the Turkish Empire is also a well-known prophecy. For 120 years it has operated preparing the way (not of Gogue and his forces) but of Christ and His Saints. As there is, today, very little of Turkey left, we must be very close to the day of our Saviour's return.

Isaiah, by the Spirit, prophecies in Chapter 43-6 that "The Lord will say to the North, Give up, and to the South, Keep not back, bring my

sons from afar, and my daughters from the ends of the earth." How well the way is being prepared for the fulfilment of this prophecy by the action of Britain in keeping the Jews back from entering Palestine. It seems that a sufficient remnant has now returned, and the door of emigration is now closed.

In Isaiah 14, 29-32, Palestine is told not to rejoice at the downfall of Nazism for out of its roots would rise a power termed "a fiery flying serpent," which would afflict Jewry worse than the previous persecutor. The fulfilment of this Sign is in course of preparation today, for that "crooked serpent" the "great Leviathan" has been awakened, and will certainly fulfil this prophecy in the near future.

In the 11th Daniel we are told that the King of the South would push at Turkey at the time of the end, and the King of North would come against him like a whirlwind. In 1915 Britain (the King of the South) pushed at Turkey, and took over the protection of the Holy Land, and shortly we will see the fulfilment of the rest of the prophecy by the King of the North (Russia).

In Matthew Jesus told his disciples that in the day of the coming of the Son of man, the Sun would be darkened, the moon would not give its light; the stars would fall from heaven, and the powers of heaven would be shaken. How well this has been fulfilled, for we have seen all these things happen in the political

heavens in the last 75 years, and the powers are being shaken today as never before.

All these prophecies are given in God's Word as Signs, and we are told that when we see their fulfillment begin to come to pass to look up for our redemption draweth nigh. Paul writes: "The day of the Lord so cometh as a thief in the night,

for when they shall say Peace and Safety, then sudden destruction cometh upon them, and they shall not escape, but ye brethren are not in darkness that that day should overtake ye as a thief;" for the wise shall understand these things, and will prepare for the day of inspection that is shortly to be, when the perfect man is made manifest (1 Thess. 3, 3-4).

### CHAOS IN GERMANY.

Nazi Germany has been built up by violence and brutal suppression which has now found its inevitable expression in the attempted assassination of Hitler. Such a record of horror and suffering has this man caused that the first reaction is one of sorrow that the attempt was not a success, but we must always recognise that "the Lord God rules in the Kingdom of men" and His purpose at times requires that the "basest of men" shall rule (Dan. 4-17). "The wicked are God's sword" to discipline the nations for their iniquities, and to consummate His purpose. Not that God is indifferent to the fiendism of such as the German Nazi Party, for even as He judged Egypt for oppressing Israel, sunk Sodom into the volcanic abyss for its crimes, and punished Israel by the sword, famine, pestilence and scattering, so He will punish Germany and its rulers for their sins.

"The wicked," says Isaiah 57-20, "are like a troubled sea that cannot rest, casting up mire and dirt." Those violent, unscrupulous and immoral men who surround Hitler in his power are the "mire and dirt" cast up by the troubled sea" of German politics. He has set one against another so that in the rival interests and cross currents of jealousy so

created he alone ruled Germany. But the present crisis has elevated to the control of that country the most unscrupulous and violent of his coterie, one whose murders and excesses are unequalled in the world today. The bullying brutalities of Himmler and his Stormtroopers have been experienced — particularly by the Jews — in every country where German power has extended. Even Hitler has, at times, protested against their crimes, only to receive the reply from their chief, Himmler: "I have sword to guard your life and to protect your safety. In exchange you must leave me free to do what I deem necessary."

In its early days, the Nazi Party controlled two semi-military forces known as the S.A. (Brown shirts) led by Roehm, and the S.S. (black-shirts, or Storm-troopers) led by Himmler, and the rivalry that ensued resulted in the inevitable purge within the party. The S.A. was disbanded and Himmler accepted the job of murdering hundreds of the party's prominent men opposed to him, including his great rival, the vicious Roehm. Himmler today controls the Gestapo and Concentration camps, and he has warned: "In the event of an attempt on Hitler's life, even if it is unsuccessful, there will be chaos in Germany and a great pog-

rom." We can thus be sure that matters are not happy in Germany whose doom is certain.

Even if these violent and wicked men escape the wrath of the Allies, they are condemned by the certain decree of Scripture which declares

of the coming King of the Jews: "He will destroy them that destroy the earth" (Rev. 11-18). How privileged we are to be able to look past the violence of the present to the glorious era of the Kingdom of God.

—H. P. Mansfield.

## "The Jew"

Down through the ages gone,  
And time that's still to come,  
These ever shifting people  
Just wander as the scum.

Despised by every country  
Throughout the world in turn,  
They have no land of shelter  
For which they all must yearn.

Hard, cruel, unscrupulous,  
As man can ever be,  
They bring upon themselves  
The purge continually.

And why should this be so?  
They're human through it all,  
And live, and long for better days,  
And meanwhile get the fall.

The Good Book tells us long ago,  
That scattered they would be,  
As disobedience was their crime,  
And punishment they'd see.

These things have truly been,  
And still are being done.  
But One was born amongst them,  
Unlike the common one.

Gentle, meek, humble and kind,  
With sad but loving face,  
A carpenter and preacher,  
Of this the chosen race.

He also was despised,  
Betrayed and persecuted,  
When on the cross being crucified,  
For man he interceded.

"Forgive them Father," was his cry,  
 "They know not what they do."  
 And knew they not that hour,  
 It was their King they slew.

He died, and rose again  
 The Good Book also says,  
 And will once more return to earth  
 His Kingdom there to raise.

With Him as King these people,  
 Will rally round and serve,  
 And have a land wherein to live,  
 As people all deserve.

They'll lose their greed for gold,  
 And lusts for other things,  
 Beneath the vine and fig tree,  
 They'll serve their Saviour King.

—G. E. SEARLE.

#### CONCERT AT TOOGOOLOWAH, QUEENSLAND

Saturday evening, 27th May, was set aside as a grand night for the children and friends of the Toogoolawah Sunday School. It had been advertised far and wide, and the appointed hour found over 70 people gathered together from Baraba, Esk, Brisbane, and the district around Toogoolawah, which is about 75 miles from Brisbane by rail.

Items of song and recitation were given by the children, supported by a Lantern display showing coloured pictures of the Land of Palestine and the Jews, and various other items by the visitors from Brisbane and Buaraba.

Many were the expressions of pleasure from those present at the programme which had been arranged, and at seeing the wonderful way in which Palestine is being built up by the many Jews who have returned from the lands of persecution.

A collection was taken up on behalf of "The Jewish Children's

Refugee Fund, and amounted to £4/3/10.

### Jewish Refugee Childrens' Fund

Amount previously acknowledged . . . . .	£408 3 0
Toogoolawah Collection . . . . .	4 3 10
A Sister (Q) . . . . .	0 10 0
Thelma Boon . . . . .	0 2 0
Errol Boon . . . . .	0 2 10
John Boon . . . . .	0 2 0
A Friend . . . . .	0 2 0
J.M. (N.S.W.) . . . . .	5 0 0
Sister N. (S.A.) . . . . .	0 10 0
A Sister in Christ . . . . .	0 6 0
H.H. (Q.) . . . . .	0 9 0
Sister R.T. (V.) . . . . .	0 10 0
G.G. . . . .	2 3 6
C.T.M. (S.A.) . . . . .	0 10 0
G.P. (Q.) . . . . .	5 0 0
A Friend (Lobethal) . . . . .	2 0 0

£429 12 2

M. HARRIS, Sec.



## The Book of Revelation

Though this remarkable prophecy has been so long extant, so scriptural, logical, and consistent exposition of it has any existence in the world. "The servants of the Deity," (Rev. 1-1) for whose information and use it was revealed, have, doubtless, understood its teaching. They would not search for the things it represents in "kingdoms beyond the skies" for they have been well aware in all ages that it relates to things to be transacted upon the earth, and in that region of its subject to the Dominion of Daniel's four beasts. They could not, however, demonstrate it historically, of course, except as its predictions were gradually developed. But of their intelligence in the matter we have no means of judging, inasmuch as no writings of a reliable character have reached us.

"The learned," however, have frequently presented society with the result of their apocalyptic lucubrations; but with the general result of discrediting the prophecy and of causing men to deny its genuineness and apostolic origin. "The learned," by which is meant "the wise and prudent," skilled in dead languages, heathen mythology, and the "theologies" of Rome, Wittemburg, and Geneva, with all this ammunition have found the Apocalypse too hard for them. The riper their scholarship, the darker is the Apocalypse to the eyes of their understanding. It is of necessity a sealed book to them, and was never written with the expectation that their learning would enable

them to read it. It is above their comprehension, because, with all their lore, they are not learned in "the truth as it is in Jesus." It is as true of the Apocalypse as of the book of Daniel, that "the wicked shall not understand" (Dan. 12-10); and they are "the wicked" who, how pious soever they may be, are yet, when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are light weights compared with one of the poor, unlettered servants of the Deity, who are "all taught of God." These are "the wise," or "the instructed," of whom it is written, "the wise shall understand." (Dan. 12-10). The spiritual guides of the people, though learned and righteous overmuch, are not "the wise." They cannot, therefore, by any possibility expound Daniel and the Apocalypse; and this is measurably evinced by the fact that but few of them venture upon their exposition, and that those of them who have, have signally and miserably failed.

The Apocalypse (commonly known as "The Book of Revelation") is "the things concerning the kingdom of the Deity and the name of Jesus Anointed," with the times and the seasons, symbolically and dramatically exhibited: in other words, "the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets" (Rev. 10-7). The gospel must, therefore, be understood as an indispensable prerequisite to the true and correct exposition of the book. The peoples spiritual guides do not understand

this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of all their attempts at interpretation. Their speculations wander and are lost in the labyrinths of the unknown; while the Apocalypse treats of the kingdom and glory covenanted to Abraham, David, and their seed, to which the saints are invited in the gospel; and of their present and future relations to the nations and governments upon earth. The speculations of the schools have nothing to do with the mystery of the Deity prophetically revealed; thus is it possible, then, that men indoctrinated with their traditions can expound it? Their efforts, some of which have been exceedingly labored, have all hitherto, must, and will ever terminate in failure.

With these convictions, an exposition of the Apocalypse was in my estimation, at least, still a desideratum. It was "indicated by sign" to "the servants of the Deity" and as the Apostasy of which it treats has developed into the maturity of "the things which are," interpretation of the symbols and their descriptive writings is required, to enable those who are unskilful in the word, and the history of the past and present, to understand. I believe that this volume ("Eureka" Vol. 1), as far as it goes, will accomplish this; and enable the reader to discern the true character of his surroundings; and to prepare himself for the appearing of Christ, who is to come upon a heedless, blind, and self-sufficient generation, "as a thief in the night."

I have named this exposition "EUREKA." I have done this in conformity with the examples presented in the Bible, where several

of the books of which it is composed are designed by Greek names expressive of some relevant characteristics; such as GENESIS, or Birth; EXODUS, or Departure; DEUTERONOMY, or Second Law; ECCLESIASTES, or Preacher; and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconvenient to remember and repeat when reference is made to the book. But I have chosen the word "Eureka" without the aspirate, as expressive of a fact which, I think, the reader will be able to verify. It is the word shouted forth by Archimedes while running through the streets of Syracuse, upon his discovery of the hydrostatic principle, by which he could detect the imposition practised upon Hiero II, by the goldsmith who fabricated his crown. It is of the perfect tense and signifies, "I have found"! If the reader inquire of me, "What"? I answer, "An exposition of the Apocalypse in harmony with 'the things of the kingdom of God and the name of Jesus Anointed,'" which completes the title.

In conclusion, then, we commend this volume to the candid attention of the reader, in hope that it may aid him in the comprehension of a subject "at once so important, so difficult, and so controverted." "Blessed is he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near." (Rev. 1-3).

—Dr. J. THOMAS.

("Eureka" an exposition of the Book of Revelation, is obtainable from "The Logos" Office on subscription basis (3 volumes) price 36/6 plus postage—Editor).

## Meditations

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### The Nourishers of the Ecclesia

Exhorting and lecturing brethren are, to a large extent the nourishers of the Ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious—"meaty", as the Americans say. How can they do this? By following the teaching and example of Christ and the apostles. Where this is done the Scriptures will not be given a second place in the preparation of addresses, nor will the writing of orthodox commentators be flown to for ideas and information in preference to standard Christadelphian works. Brethren require to encourage one another as to what is rational in this matter. What is more sad than to hear a brother set forth with a flourish of trumpets, questionable thoughts gleaned from Bishop Brown, Canon Jones, and the "Rev" John Robinson, whilst displaying the grossest ignorance in regard to Bible Truth? Is such a thing as this entirely unknown among the brethren?

### Sinking Lower and Lower

The world in its morals sinks lower and lower. Since the war it has retrograded at such a pace that the Bible student is justified in concluding that its doom is very near. Men are talking loudly in terms of reproach and scorn of the "goody-goody" ways of the Victorian era (a period most cleanly, compared with the present). The piety of that time they condemn as austere, narrow-minded, and tinged with cant and hypocrisy. They rejoice, too, at the passing

of what they style the "abysmal gloom" of the old-fashioned Sunday. The clergy are largely responsible for all this declension. Many of these good-for-nothing ecclesiastics are arguing the innocence of Sunday sports, the ennobling character of the stage, and the harmlessness of a host of other things that would have horrified our grandparents. They say the world has its amusements, and counter-attractions on the world's lines must be introduced into church affairs if religion is to prosper. Under this plea they arrange their "bright and breezy" services, with bands and solo music, and organise for the young whist-drives and smoking concerts. To please their flocks (and themselves) and to wheedle from them their "filthy lucre," they likewise institute bazaars and garden parties, with all imaginable tomfoolery — pierrots, palmists, theatricals. It is Israel's conduct over again. Instead of God Mammon and Pleasure are worshipped, and their devotees increase more and more as the great day of reckoning draws near. Let Christadelphians open their eyes to the ungodly trend of these last days, and let them take care that they are not swept along by the beguiling and insidious rush.

.....

Believe and obey the gospel of the Kingdom, shine as lights in the world, holding forth the word of life; advocate it with wholehearted energy; and leave the world to its crotchets, and the saints will do all the good that is possible in this crooked and conceited generation, and all that God demands.

## An Example of Suffering, Affliction and Patience

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We know something of the comforts and advantages of the truth. Sometimes we may be tempted to think we know more of the other side—the distresses and mortifications and drawbacks connected with its possession. We may think there is extreme truth in the saying of Solomon, "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." When such may be our mood in the changeful experiences and conditions of human nature, we cannot do better than act on the exhortation of James, who says, "Take, my brethren, the prophets for an example of suffering, affliction and of patience." We are enabled to do so from the reading of Jeremiah 20.

Here we have the prophet in a very extreme state of affliction: "in the stocks" (V.2). None of us have been in the stocks. It is a form of penal infliction that has gone out of use in Great Britain and some other countries, but here and there the stocks are to be seen as a relic of the past: and we may form some idea of the bodily suffering undergone by those who were put into them for even the short space of twenty-four hours as Jeremiah was (V.3). Hands and feet locked into holes in a wooden frame compelled the unhappy victim to sit in one position on the ground in a public place all the time. We may be subject to disadvantages and annoyances on account of our faithfulness to the truth, but we have nothing of this sort to endure. I imagine a single night in the stocks would make us

feel our present tribulation to be very light indeed. Yet here is an actual prophet of God, with the word of inspiration in his mouth, subjected to this extreme humiliation and distress.

At whose hands? Here is something to think of; at the hands of the "chief governor of the House of the Lord" (V.1). One would expect barbarity from a heathen: for the head caretaker of the holy temple of God, it would be natural to expect something else. It was Jerusalem that killed the prophets and stoned those who were sent from God to her, down to God's own Son, "with wicked hands crucified and slain." Need we wonder at the opposition of religious people to the truth? It distresses some people greatly to find the curate or the vicar, or the rector or the dean or the bishop denouncing the truth as detestable heresy. It need not distress in the least. Even if these professional ecclesiastics had the Divine origin which they imagine; even if they had been originally appointed of God, as the Levites were; even if they had the authority of the anointing oil of the sanctuary upon them, it would be no new thing for an order of men originally divine to be so far astray from the spirit and purpose of their calling as to set themselves in opposition to the will of God and His faithful messengers: for here in Jerusalem was the whole hierarchy of the priests against Jeremiah. But how much more easily borne is the opposition of the clergy when we realise that

they are entirely human and artificial order of men, whose "call" is not of God but of man: who owe their position wholly to material ambition or social exigency or individual aspiration under the operation of a false system." I have not sent them yet they ran," said God concerning the false prophets. So He would certainly say of clergy did He speak now as in the days of old, and as He will speak again very shortly.

Why did "the chief governor of the House of the Lord" proceed to such extremities against Jeremiah? Because, as we read in Verse 1, "he heard that Jeremiah prophesied these things." What things? The things going before which are all summarised in the last verse of the immediately preceding chapter: "Thus saith the Lord of Hosts, the God of Israel, behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks that they might not hear My words." The people of Jerusalem, instigated by the religious leaders, persecuted Jeremiah for speaking the word of the Lord, which was distasteful to them. Is not this the present posture of affairs as regards the truth? What is our offence but just this, that we declare the word of the Lord in opposition to the traditions and ideas that are palatable to the people? We seek to bring them under the influence of the word of God. We have no other aim—no other interest. We seek to induce them to abandon the lying traditions of men and to embrace the authenticated verities of God's own revealed truth; and for this we are hated and rejected with a bitterness of animus quite equal to that which led to the killing of the prophets,

and quite equal to the repetition of the old sanguinary barbarities, if the nature of the times admitted it. Well, we look at Jeremiah and take comfort. If an original medium of God's living voice was so treated at the hands of God's actually chosen people and appointed priests we need not be alarmed or surprised at a similar unfriendliness towards the mere retailers of that word.

Jeremiah was inclined to abstain from any further declaration of the words of the Lord in view of its evident uselessness, and the fact that it was only a cause of trouble. We may sometimes share this feeling but if we let reason reign, we shall be exercised as he was, and feel His word like a burning fire shut up, which will give us no rest till it have free and constant vent.

The chapter closes in a despairing strain: "Wherefore came I forth out of the womb to see labour and sorrow?" "Cursed be the day wherein I was born; let not the day wherein my mother bore me be blessed." This is human weakness. The record of it is useful for all the children of God who have come after Jeremiah. It is an evidence to us that the prophets were men of like infirmities to ourselves, and further, it enables us to realise that the waves of darkness and despair that may sometimes overwhelm us in the extreme weakness characterising the earthly nature we now possess, are not for our destruction, nor even tokens of reprobation, but are simply part and parcel of the evil through which we are passing to the kingdom and glory of God.

Even in this very chapter, Jeremiah is able to burst out, as with a gleam of strong light in the darkness, "Sing unto the Lord: praise ye the Lord, for He hath

delivered the soul of the poor from the hand of evil-doers." And we know, on the authority of Christ, that a high and glorious place awaits him in the company of "Abraham, Isaac and Jacob, and all the prophets." So even now, in the midst of the burden and the groaning of this evil state, the cloud lifts ever and anon, and reveals a vision of reality that enables us

to rejoice in hope of the glory of God and to give thanks to His name. And we may look forward with anticipation not unfounded that our faith and work will be accepted in Christ: that our sins and shortcomings will be forgiven and that we shall be invited to a place in the glorious inheritance of the saints in light.

—"EXHORTER"

### Editorial.

## The Referendum

On August 19th the Referendum will be held to decide whether the additional powers sought for by the Government will be granted. All agree that Australia, in common with the rest of the world, is going through an abnormal period, and that the transitionary stage from wartime to peace will be one fraught with great difficulty. The transferring of vast numbers of servicemen and women to civilian life, the abnormal demand to replace worn-out plant and obtain goods at present in short supply, the sudden release of wartime restrictions, will, it is feared, create problems of great difficulty leading on to economic chaos.

But though the additional power to control these matters might be granted the Government, the student of Scripture realises that "it is not in man to direct his steps aright." In spite of all the plans for the future, the post-war world will not be one of freedom from fear and want, for even as the people begin to say "Peace and Safety" sudden destruction will rudely shatter all their dreams and theories of prosperity (1 Thess. 5-3). The state of

the world will worsen as man is disciplined from on high for his iniquities, and this "sudden destruction" will be seen as but the "beginning of sorrows" ushering in a "time of trouble such as never was" (Dan. 12-1). Thus, notwithstanding all the power the Government might be granted, it can never govern greed, prevent suspicion, nor control self, and these "three unclean spirits" are themselves sufficient to destroy all plans of peace, plenty and a happy future whilst as to subordinating his desires to the laws of God, nothing is further from the thought of man than this; "because of these things," says Paul, "cometh the wrath of God upon the children of disobedience" (Eph. 5-6). Instead of a post-war Utopia which the majority believe is coming, the state of the world is described in the words of Scripture: "Distress of nations with perplexity"; "men's hearts failing them for fear"; "the nations angry" (Luke 21, 25-26; Rev. 11-18). No truer words were ever used to describe modern conditions than these enunciated by Christ 2,000 years ago. It is an age of perplexity, and the nations look in

vain to the arm of flesh to deliver them from the multitudinous problems that are crowding in upon the social and economic structure of their society. All the man-made schemes of control will not prevent this state of affairs, for, as Christ warned, these difficulties have come upon the nations "as a snare", or, as it is expressed in Weymouth's version, "as a falling trap" (Luke 21-35).

But if it is beyond the arm of flesh to affect the amelioration of mankind, the student of Scripture is buoyed up with the knowledge that God has a plan which in its operation will accomplish that which mankind vainly seeks to do, until its consummation will be reached when "the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61-11). In this way—and not by an additional usurpation of power by man—"all nations will be blessed through Abraham and his seed" and the good news of the Gospel will be universally appreciated in the realisation of its promise. The article in this issue from the pen of brother Roberts—"A Peep at the Future", gives a slight indication of the state of things in that age.

As individuals who have been "separated by the Gospel"; "taken out from among the Gentiles a people for God's name", we are divorced from contemporary troubles realising that God's plan must prevail. It is, therefore, a matter of supreme indifference to us whether the power sought for by the Government is granted or withheld, for we realise that the present rule of man is but temporary and will give way to the divine rule of God on earth. Thus "our citizenship resides in heaven from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3-20), so that we "look for a city with foundations,

whose builder and maker is God" (Heb. 11-10). We long for that time when it shall be proclaimed, "The Kingdoms of this world are become the Kingdom of our Lord and His Christ, and he shall reign for ever and ever" (Rev. 11-14).

This being the case we, in accordance with the principles of the Truth, abstain from voting or participating in politics. We believe that "the Lord God rules in the kingdoms of men" and has outlined a destiny for them which cannot be evaded no matter how much power is vested in their governments. How illogical it would be for us to participate in politics, or to vote, when we know that these present things shall shortly pass away to make room for the Kingdom of God, and when we illustrate by our usage of the word "Ecclesia" (Called out ones) that we have responded to the divine invitation to separate from the Gentiles and consecrate ourselves a people for God's name. In these things our hope—our whole life—is inextricably bound up, and the fact that we abstain from voting is at the same time a protest against the iniquities of the age, as it is also a testimony to the fact that we know of a "more excellent way" of gaining peace, plenty, and security for all.

Nor can the realisation of our hopes be transferred into the dim and uncertain future. The signs of the times—the uprising of Russia as a dominating European power — the converging forces of destruction on Germany—the persecution of Jewry—the progress in the land of Palestine, together with other signs of equal importance, all testify to the fact that "this generation shall not pass away till all things be fulfilled." The Son of God will shortly arrive from heaven invested with power to perform the work of rehabilitation

and amelioration, not only of a state or a country, but the whole world. He will not need to appeal to the whim of the crowd for their vote, for He will be invested with divine authority; He will not need to pander to the selfish sectional interests of the various strata of society, or to resort to questionable stratagems to cause them to vote either "Yes" or "No", for He will command, and they, perforce, will obey. From "Zion shall go forth the law, and from Jerusalem the word of the Lord", and this testimony millions will obey. His control of the elements will bring about "freedom from want" for "the plowman shall overtake the reaper" (Amos 9-13); His righteous decrees will bring about "freedom from fear", for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4-4). His knowledge of "what is in man" (John 2-25) will be sufficient to control the self, greed, and suspicion prevalent on every hand so that the forces of sin shall be restrained for a thousand years; His righteous laws will elevate mankind socially, mentally and morally (Isaiah 11) ensure "goodwill between men" (Luke 2-14) and establish a righteous Government (Ps. 72); whilst His control of the military situation will mean the abolition of war (Mic. 4-3), the establishment of an enduring peace (Isa. 9-7), and the suppression of tyrants and oppressors (Ps. 72-4).

In this work, the faithful of all ages will assist, so that our lack of interest in present schemes does not spring from indifference to the fate of the world, but, rather, because we know the solution to "the desire of all nations" (Haggai 2-7), a solution that will only be reached by divine intervention.

On the subject of Government, Dr.

Thomas has well written:

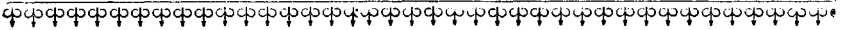
"Human government is based upon a usurpation of the rights of God. The right of governing man is inherent in God alone; but for wise purposes, he has legitimised, as it were, man's usurpation of self-government. For human government is based upon a usurpation of the rights of God. In the beginning, he gave laws to man, but man refused to obey them, and chose rather to be a law unto himself. Now, if all men would agree to obey God, human governments would be superfluous. A principle of love would be the foundation of all their actions—love to God and love to one another; which is but another phrase for perfect obedience and harmony. And this is the end of God's dealings with mankind; it is to re-establish with honour to Himself His rightful sovereignty; for the time is coming, as the Scriptures teach, when all the governments of the world, whether Monarchical, Constitutional or Absolute; or Republican, Federal or Central; will be abolished and become the sovereignties of our Lord and of His Christ. If all our minds were enlightened by the word of God, and we sincerely believed it, how earnestly we should long for that day when the governments of the nations would be superceded by that of the great King Jesus, whose sceptre is merciful, mild and just. Then, when the "knowledge of the Lord shall cover the earth as the waters cover the sea," mankind will dwell together in unity and peace. There will be no national prejudices then—no wars of governments to cause heart-burnings in the people. Men will then tread the earth in security, and enjoy the fruits of their labours and wear out the works of their hands."

—P. MANSFIELD





# The Writings of Our Pioneers



## WRITINGS OF DR. THOMAS.

The Truth must be known before it can be taught; it must be believed before it can be obeyed; and it must be obeyed before any earthbornes, pious or devout, can have any right to the immortality which comes through Christ alone.

—Dr. T.

“Love works no ill to its neighbours,” neither does it counter-nance iniquity; nor is it envious; but rejoices in the Truth, and is careful to do nothing that will impair the efficiency of its tried advocates—tried by the adversity of many years.—Dr. T.

When we contemplate the nations, all of them, by the “sure word of prophecy,” we behold them haughty, proud, idolatrous; their minds veiled with a covering of gross darkness; without divine knowledge; unrighteous; walking after the imaginations of an evil heart...strongly deluded, believing a lie; and drunk with the intoxicating sorceries of the scarlet-robed, adulterous, and lascivious “Queen”

—Dr. T.

If all understood the Truth, and were governed by it, who profess to believe it, there would be a very different state of things to what has obtained in any age or generation, past or present. But ecclesiastical perfection is not to be expected in the absence of Christ. Till He comes, the wheat will be mingled with the tares in such

proportion as to keep the faithful in tribulation and the exercise of patience. The Kingdom of heaven is still, parabolically a net cast into the sea, and gathering all sorts of fish, good, bad, and indifferent.—Dr. T.

The people of this generation are more expert in acquiring a superficial and theoretical outline of the Truth, than the spirit of a deep and comprehensive and affectionate appreciation of it.—Dr. T.

To divide rightly the word of Truth is, first study it without bias or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. — Dr. T.

To Britain, then the prophet calls as the protector of the Jewish nation in the evening-tide trouble, and commands it to send its messengers in **Swift Vessels** because the crisis is urgent, and to plant Israel as “an ensign upon the mountains” as it is written in another place, saying “The Lord shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.”

There are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it but both pre-millennial. God has said: “I will save the tents of Judah first.” This is the first stage of restoration.—Elpis Israel, page 441.

The destruction of the fourth East implies the total abolition of the civil and ecclesiastical constitution of Europe, Catholic, Mohammedan and Protestant.—Dr. T.

When Moses came down from the Mount, his face shone; when Christ comes from the Father's presence, He will come forth resplendent with the Father's glory.

His people will be gathered together to Him; in his presence they will forget their sorrows. Are any grieving at the wrongs of the spiritual situation as it now exists? Wait—it cannot be otherwise at present.

Is the Russo-Gogian Autocracy broken by the Stone-power before or after the end of the forty-year period? I should answer: in the course of it. Again: Is it broken to pieces before or after the resurrection of the Saints? After it, without doubt; for speaking of the destruction of the Clay power: that is, of a power that "ladeth itself with thick clay," by gathering unto it all nations and heaping unto it all people, and thus accumulating what does not belong to it: Habakkuk says to its chief, "Shall they not rise up that shall bite thee, unexpectedly, and awake that shall vex thee? For the Stone shall cry out of the wall, and the beam out of the timber shall answer it, For the Earth shall be filled with the knowledge of the Lord as the waters cover the sea. Yahweh is in His holy place; be silent, all the earth before Him." This is evidently a prediction of the resurrection of the power that is to destroy the Clay-dominion. The Clay power stands unconsciously waiting for this in the Holy Land and City. The saints gathered in the political

air or heaven, will witness its prostration as Israel witnessed the overthrow of Pharaoh in the past. —Dr. T.

If we are to please the carnally minded, we shall soon be the friends of the world, and in a state of spiritual shipwreck. Life as it now is will soon be gone. Christ's Standard will decide all at last. We must conform now. There is no popery in declaring the Truth.—R.R.

Steadfastness in and faithfulness to the things of the Spirit of God, are arduous achievements for flesh and blood. They are burdensome in the bearing and difficult in the completing, because of the lack of natural affinity between the mind of man and the great things of God. But they are not impossibilities nevertheless. The requisite degree of continuous enlightenment is to be got from the scriptures.—R.R.

The fire of judgment will try every man's work of what sort it is. Some heads will hide themselves for shame that were very subservient when Dr. Thomas was alive.—R.R.

It is even possible that in a whole Ecclesia there may not be a single individual acceptable in the sight of God.—R.R.

The Jews will never disappear from the earth; all other nationalities will. (Jer. 30.11). When God's purpose is accomplished, and death is banished from the earth's inhabitants, the House of Israel will have absorbed all. The times and institutions of the Gentiles will have disappeared to return no more for ever.—R.R.



Compiled by The Lamplighter.

## JEWISH NATIONAL MOURNING.

Sunday, 30th July, was observed by Jews as a day of National Mourning for the destruction of the second Temple and Jerusalem by the Romans in 70 A.D. At the Kadimah Hall, Carlton (Vic.), an impressive meeting was held at which Jewish victims of Nazi persecution were mourned. The meeting was arranged by the Zionist Council of Victoria, and Mr. S. Wynn presided. Addresses were given by Rabbi Dr. H. Freedman, Rabbi Dr. H. Saenger, and Dr. A. L. Patkin. A resolution imploring the United Nations to do everything in their power to save the remaining Jews in the occupied territories; to establish a Jewish national home in Palestine, and facilitate the migration there of Hungarian and Roumanian Jews who could still be saved, was carried. Christadelphians throughout the world join sincerely in prayerful anticipation of that day when 'Zion's King shall reign victorious'—when Israel shall be regarded as the chief of all nations (Amos. 6.1).

## "ELPIS ISRAEL" STUDY FORWARDING AHEAD.

Throughout the Commonwealth, a general awakening of interest in and

toward "Elpis Israel" is steadily being maintained by reason of the efforts of those brethren who have found the great work of Dr. Thomas conclusive and convincing. In the present swift-moving period the subject matter of "Elpis Israel" provides much food for contemplation—its vindication of Scriptural truths proves this remarkable book to be, not only a work of excellent reference value, but a sure and certain guide to Scriptural prophecy. Hastily scanning through the last twelve issues of "The Logos," the reader will find the growth of interest in "Elpis Israel," an inspiring feature of this present volume. Within its limits the class in Melbourne has been commenced, and is continuing with unprecedented success; the volume of correspondence from all States and N.Z., U.S.A., and Britain has trebled that of previous years. In face of stern opposition, especially in the days of Germany's great advance, lovers of "Elpis Israel" maintained a firm and steadfast belief in the Doctor's interpretation of the King of the North. With the wane of the Nazi star, and the sweeping success of the Red Army, "Elpis Israel" readers take new heart for they realise that the Doctor based all his statements on the sure word of prophecy.

## MRS. ARCHIBALD SILVERMAN IN SYDNEY.

Few women have visited most of the European and American centres and there met most of the prominent Jewish personalities of her day, states "Ivriah." Over a period of thirty-six years, Mrs. Archibald Silverman, speaking four languages—has had this unique experience. Unruffled by her journey from Melbourne, which had followed a long trip from the U.S.A., Mrs. Silverman arrived in Sydney recently and at her press interview—arranged almost immediately on her arrival—revealed great experience in the art of summarising important issues and presenting them in the most understandable manner to those unversed in Zionist matters. For Mrs. Silverman is a Zionist—rather one might call her the living flame of Zionism.

Mrs. Silverman told of the vast changes she had seen in her beloved Palestine, "That little piece of sunshine for us Jews" as she called it. She contrasted the Palestine she had known twenty-five years ago with the Palestine of to-day; the barren country of malaria riddled swamps with the thriving cities, the marvellous settlements, the modern cities, the centres of health and culture of to-day.

Of Tel Aviv, where twenty years ago she had been warned not to walk alone at night—or even by day—it was dangerous—to-day, there live 200,000 people; there are modern flats with hot water services, electricity and even air-conditioning, she said.

Mrs. Silverman's voice was lowered as she spoke of the massacre of her people, "not all the world's wealth could repay them for their suffering," and her indomitable faith in the ultimate achievement—the JEWISH HOME IN PALESTINE. It is this faith which has given her the cour-

age to cross the Atlantic twice since the war began—to work in England during the height of the blitz, to come to Australia in spite of the greatest difficulty. She is the only civilian woman to have twice crossed the Atlantic by Clipper since the war restrictions. Neither weariness nor the prospect of a very full programme, could dismay this remarkable woman. Almost immediately upon her arrival, she has inspired those who have come into contact with her.

## PROBLEMS OF JEWS YET TO BE FACED

Problems arising from the appalling tragedy of Jewry in Europe and the repatriation of the survivors of the greatest massed murders in history were discussed at Melbourne Rotary lunch today by Rabbi Max Schenk, of Temple Emanuel, Sydney, who is in Melbourne, with Bishop C. V. Pilcher, to launch in the St. Kilda Town Hall tonight an appeal for £50,000 to save Jewish victims of Nazi Germany.

Five million Jews, or one third of the total Jewish population in the world, had succumbed to Hitler's murderers, said Rabbi Schenk. Between 1,000,000 and 3,000,000 Jews remained in Europe, but they, too, were being slaughtered. News from Vilna, Kaunas, Warsaw and re-occupied areas in Russia and Poland showed that total destruction of Jews was the Nazi aim. These problems had to be faced:—

- (1) What to do with the survivors.
- (2) To what soil and status could they return?
- (3) Psychologically, would they wish to return to scenes of tragedy, and
- (4) How to avoid bitterness when they found that their homes and their belongings had chang-

ed hands several times, and that others were in occupation.

Palestine offered a solution to all these problems. It promised freedom useful work and happiness among their own people. Had it not been

for the 600,000 Jews in Palestine maintaining supplies and medical services to the Allied armies in the Middle East, when shipping was at a crisis, it was doubtful if Egypt could have been saved.

## E.I. Cottage Meetings

We wish to acknowledge the following donations to the work of the "Elpis Israel" Cottage Meetings:

Sis. D. M. (Canberra) .	£0	5	0
Fro. W. H. C. (Queens.)	2	0	0
Bro. W. (N.Z.) . . . . .	0	10	0
Bro. B.G.H. (S.A.) . . . . .	0	10	0
Bro. & Sis. M. (S.A.) . . . . .	0	10	0
Bro. G.D.G. (N.S.W.) . . . . .	2	2	0
Anonymous . . . . .	25	0	0

On July 18th a Devotional Meeting was held at the home of brother and sister Hulbert, Well St. Stepney. A good attendance of almost 50 brothers and sisters attended. Brother A. Hollamby presided for the evening, addresses were given by brethren F. Randall and J. Mansfield Senr.

Brother G. E. Brumby, Sec.

No one is ever helped into the Kingdom of God by theatre-going or novel reading. By these, the present life, which is a shadow, is stamped on the imagination as a reality; and the purpose of God, which is a reality, is made to appear a myth.

## DANCING AND CARD-PLAYING.

These are worldly pastimes. The saints have other business, namely, to "work out their salvation with fear and trembling" (Phil. 2-12). Earnest people will not be inclined to things which even the Apostate churches are crying out upon because of their evil associations and fruits. What fellowship hath Christ or his witnesses with the degrading, fleshenticing postures of modern dancing?

As to the dances referred to in the Word, such as Miriam or David, they were the expression of Joy in God; a very different thing.

Cards are played apart from gambling, it is true, but there is always that association cleaving to them which God's people will avoid. Card playing is not "redeeming the time." The more one lives in the atmosphere of God's Word, the stronger becomes one's disrelish for these pursuits.

—E. PITT.

The reading of the scriptures keeps in play a class of mental forces which enable a man to conquer, and to live as a good steward of the manifold grace of God.—R.R.

## THE JEWISH PROBLEM

Herein is the Gospel clearly outlined and a firm ecclesial stand maintained against Jewish persecution. See Gen. 12, 3; Acts 10, 22; Psl. 122.

Copies: 6/- per 100; 1/9 per 25. (Post Free).

## A Peep at the Future Depicted in the Bible.



### Editorial Note—

*The endeavour to assess the condition of the world when "the glory of the Lord covers the earth as the waters cover the sea" is an engrossing mental exercise, and the following article records Brother Roberts' impressions of things in that day. Of course the picture necessarily will fall short of reality, for "it hath not entered into the heart of man to conceive the glory that shall then be revealed." Nevertheless "the spirit hath revealed" sufficient to make the attempt to assess, in measure, such conditions not only possible but also most profitable, for the endeavour will assist us to obtain a more complete and vivid idea of that for which we are striving, and like Enoch, Moses and the Apostle John, we will be transported mentally into the "great and glorious day of the Lord," soon, we hope, to be revealed on the earth.*

*Of course Brother Roberts' picture is incomplete, and it may not appeal to the reader as well as some visions that he may conjure in his mind, but we feel that all will find it interesting, and that its reading will be a source of spiritual entertainment.—Editor.*

+

### THE KING.

A king reigns, who combines in himself all the sweetness and manliness of Arthur, all the grace and ability of Cyrus, all the energy and capacity of Alexander, all the talent and celerity of Napoleon, all the irresistible velocity of Charles XII, all the military invincibility and organising skill of Charlemagne, all the pertinacious genius and paternal

disinterestedness of Frederick, all the impressive and dignified splendour of Louis XIV, all the wisdom of Solomon, all the kindliness and fervour of David, all the patience and faithfulness of Moses, and all the patience of Job.

But differing from all kings that ever were before him, he has a body of incorruptible substance; life immortal; and a presence radiant with a natural glory and majesty.

And He excels them all in having power to control the natural elements, to still the storm, or cure disease. He can launch the thunderbolt, fertilise a country, or arrest the movements of man. His name is above every name even now. His mother was the descendant of kings, His Father was the Creator of the Universe. He was killed 1,800 years ago for His denunciation of wickedness, and raised from the dead, and taken away from the earth. He has now returned to reign where He was crucified. He is located centrally at the junction of the three great continents of the eastern hemisphere—in the land where His ancestors on His mother's side lived as strangers, under a promise that God would give them everlasting possession in a day then afar off (Gen. 13-15; Heb. 11-13). The land, for long a desolation, has been turned into a paradise (Isa. 9-15; Ezek. 36-35). He has built a stupendous temple on the original site of Jerusalem excelling in dimensions and glory all edifices ever erected in the earth before (Hag. 2-9; Zech. 6-13). This temple is "the place of his throne"—the centre of his government (Ezek. 43-7) His empire embraces the entire globe (Dan. 7-14). The whole earth waits for His law (Isa. 42-4),

which He promulgates from Zion (Micah 4-2).

### THE GOVERNMENT.

He is assisted in the work of the government by an innumerable body of friends, who have been fitted for association with Him by previous submission to the principles that actuate Him; by faithfulness to His requirements in the days of His absence; by acknowledgment of His headship when men disowned and dishonoured Him, and now by a physical transformation which has assimilated their resurrected bodies to His incorruptible and immortal nature (Rev. 1-6, 2-23, 5-10; 2 Tim. 2-12; Phil. 3-21; 1 Cor. 15-53; Luke 12-8, 19, 11-19).

There has been a prolonged and terrible war in which the old regime has perished in all countries. Kingdoms, empires, and republics have all disappeared before the terrible blast of His power, and His authority is now acknowledged everywhere, from Japan to the Emerald Isle; from the banks of the Neva on the north to the Cape of Good Hope on the south; and everywhere throughout the turbulent countries of the Western Hemisphere.

This government, for the first time in the history of the human race, supplies every condition requisite for their well-being. It does not, like human systems, either provide for physical wants merely, or starve the community with an excess of churches and priests. All the needs of man are supplied. Its authority comes from above, not from below; it cannot be put aside. It cannot be called in question. It requires no renewal. There is an end to elections. The rulers hold their authority by a permanent patent of nobility from God. They have omnipotence behind them.

It is written, "The earth shall be

filled with the glory of the Lord as the waters cover the sea." I will say no more at this time, except that if the Eternal Power that has, by whatever process, constructed the fair fabric of nature, has also a plan in operation for the redemption of the fairest creature that roams over the green and smiling fields of earth "under the great and solemn sky," we may well "Rest in the Lord and wait for Him," as recommended, and desist from schemes that will only madden and destroy with endeavours too great for man.

### A VISIT TO THE TEMPLE IN THE AGE TO COME.

It is a picture, but not a fancy. It is beautiful, but not a fable. It is ravishing to the imagination, and yet the presentment of truth as practical and actual and tangible as any sight to be seen at any time in the humdrum street of a modern city. It comes direct to us on the guarantee of Him who holds heaven and earth in His hand—who having cursed, can bless; who having smitten, can heal; who, having caused us to know the misery of His withdrawn countenance from the earth, and the consequent prevalence of disorder and death, can gladden our eyes by the spectacle of the tabernacle of God with men, and human life a beautiful and joyful thing for ever.

Come to the land of promise in the day of its glory—not as you are now—burdened with infirmity, with a nature easily fatigued, eye soon dimmed, power soon spent, and having but scant capacity to rise to the surrounding sublimities of the universe, or to apprehend sympathetically the subtle glories of the Spirit. Come, when it has been said to you, as to Joshua: "Take away the filthy garments from him. . . . I will clothe thee with a change of rai-

ment." Come, when mortality no longer weighs you to the earth, and when you know the new experience of having "the garment of praise for the spirit of heavenness." Come when you can step lightly and joyously abroad upon the earth in the freedom and power of *Spirit Nature*; when the cup of life mantles full and sparkling to the brim; when the strong, penetrating eye looks out of a glad heart to behold in all things the unfolded love, and wisdom, and glory of God; when every thought is a joy, every moment a pleasure; every breath the inspiration of an ecstasy that can only find fit expression in praise to Him that sits upon the throne.

In such a state, any land, any configuration of country, would furnish suitable sphere. But God puts His jewels in fit settings. He hath called and glorified His children, and "He hath prepared for them a city"—a city having foundations, whose Builder and Maker is God. Abraham sojourned in the geographical area of this city—in the land of promise—as in a strange country; but that is now long past. Forsaken and hated for ages, the land, at that time not far ahead, is now "an eternal excellency, a joy of many generations." God has fulfilled His promise and has made "her wilderness like Eden—her desert like the garden of the Lord."

#### THE JERUSALEM OF THE FUTURE.

"Come and see." We go; we stand on the hills of Judea, now no longer sterile and wild. They are clad with glorious vegetation, of every form and fragrance. The hills are clothed with pleasant woods, and the valleys rejoice in the smiling beauties of a rich cultivation—field and vineyard, fruits and flowers, corn and wine. The air is clear and warm,

and laden with pleasant odour. The view on all sides is magnificent and far-reaching. No smoke obscures the landscape, no fog on the valleys, no mist on the hills. The sky is cloudless, and the sun pours his healing flood of light on rejoicing land and ocean. The whirr of pleasant insect; the musical song of bird helps the sense of gladness that fills the air. Near are pleasant homesteads, standing each in its own plot or portion, neatly trimmed, well kept. Below in the valley, towns and hamlets peopled by righteous Israelites, are visible in the far receding distance, clearly visible in this transparent atmosphere, in which everything appears nearer than it is. Jerusalem is faintly visible on the northern horizon.

Let us hasten in that direction. Where we are is only the profane portion of the land—a scene of peace and righteousness and plenty, truly, but not comparable to "the holy portion of the land." Come to the holy portion of the land—the land given as an oblation to the Lord. We approach Jerusalem, or rather Yahweh Shammah (the new name of the new city) from the south. It stands in the southernmost section of the holy portion. It is an immense city, built upon a plan of perfect symmetry and proportion. It is very unlike the huddled clusters of human dwellings called towns with which we have been familiar. The general plan is an exact square, marked by an outer wall. The square is of enormous extent, measuring nine miles through at any point. The wall is of bright stone, and adorned with towers at regular distances. We only see the south wall. It stretches away right and left further than the eye can follow. It is over nine miles long on the south side, and on all the other sides the same. There are lofty ornamental gates at



regular distances. We descend from the overlooking hill and enter by one of these gates. We notice at a glance the stately character of the city. The streets are straight and wide, and shaded with trees, and, at regular distances, open out into squares and crescents. The houses are not high, and stand apart in gardens, except where here and there palatial blocks of buildings spring from the midst of the squares. We asked what these are, and are informed that they are reception houses for the accommodation of the visitors who daily come in crowds from all parts.

There is an immense number of people in the city, but the city is so vast that they do not appear numerous, except at certain points, as we pass along. Their aspect is such as we never saw in any city crowd before—so quiet, yet so cheerful; so brightly interested in everything, yet so orderly and respectful; so apparently cultured and well-to-do, yet having none of the fussiness and arrogance usually associated with prosperity. All are well clad, cleanly, intelligent, good, righteous, and happy—no boisterous merry-making—no foolish banter—no unseemly utterance. They are a few of the happy subjects of the Kingdom of God. They have come from all parts of the earth to do homage to the King—wives and families with them, leaving behind them prosperous homesteads and occupations to which they will return in a little season.

We hasten in a straight line along our nine-mile avenue of picturesque and happy human habitation—(we could take the help of an electric tram if we liked; for such has been provided in all the thoroughfares for the use of the people; but, in our new state, we prefer to walk; we can quicken our pace, when we want to do so, by gliding along in

the air, skimming the surface of the road, as we dreamt of in our mortal days. We get out at the gate of Judah; opposite which, after crossing an ornamental common of about half-a-mile in breadth that runs round the entire city, there opens a magnificent highway running in a straight line in a northern direction towards the Temple which is distant about thirty miles.

Along this highway we proceed. It is very broad, and of noble aspect. A line of tall trees in a broad band of turf divides it in the centre, and again in the middle of each side, giving four spacious roadways running side by side, lined with trees, and bordered with turf and flowers. The country on each side is laid out in fields and estates, which are in the occupation of the Levites of the second order who serve the Temple, whose lands, however, are accessible to visitors at all times.

The country becomes more magnificent at every step. At certain points, side roads strike off and return in many turnings and windings to the main road again. These side roads lead through woody solitudes of paradisiac beauty.

#### AN INTERVIEW WITH KING DAVID

Let us go down one of these roads and behold the fulfilment of the promise that Yahweh would make the place of His feet glorious. All is quiet, comforting, and beautiful. There is no dankness, but only a sense of bracing relief in the shade they give; no wetness on the ground, but only a pleasant soft hardness. There are no walls or fences at the side of the road. You may walk straight off the road on to velvet turf under the trees and among the shrubs. Here you find all kinds of fruit growing—all kinds of flowers in bloom. You are at liberty to put

forth your hand and do as you will. How delicious the odour everywhere! We stroll and stroll. We come upon a break in the wood where the ground descends into a gorge. We see clear out to the side of an opposite hill. A brook murmurs past where we stand. The sun streams over all. What a delicious hush! What a sense of joy in every fibre of being. We enjoy the scene for a few moments, when, hark! there is a burst of music! It comes rolling towards us from the top of the opposite hill. What is it? It is a mixture of voices and instruments—stringed instruments. How beautiful! The voices so musical, so full and correct—the instruments so adapted to the voices. There must be at least a hundred people. It is beautiful! It is ravishing! We stand and listen. We do not know the piece, yet it seems familiar. It is a psalm of praise to God. We hear it out, and then it falls quiet. We would like to make the acquaintance of the company. We direct our steps towards the top of the hill. Going along an upward leading path, we see people coming towards us. As we go forward, we approach them. They look enquiringly and smilingly at us; we look enquiringly and smilingly at them. We are not in the least embarrassed; only we were silent. Then the foremost of their company—a fresh elderly man with a noble look—so majestic, yet so friendly—with such exquisite tenderness of manner, and such kingliness of carriage—breaks the silence. He speaks Hebrew, but we seemed to understand it quite naturally. He says—

"You are friends, I know."

"We are."

"Friends of God?"

"Praise God, yes."

"You have come in a happy time—the time to favour Zion."

"Yes; it is a time we have long waited for."

"So have we all. God's word is sure, and has come to pass."

"Whither hail ye from?"

"Britain."

"Oh — Britain — Tarshish — yes; the most celebrated of the isles of the Gentiles. God has made great use of her in bringing about Israel's deliverance. We have just been indulging in a psalm on the subject."

"Yes; we heard you; we were greatly delighted. We should like to hear it again."

"Should you? Well, there is nothing to hinder. There is an open space at the foot of this gorge where it would be convenient."

We cannot express the indefinable pleasure we feel as we walk together down the hill-side towards the spot indicated. As we walk, we say--

"Might we be so bold as to ask who your company are?"

"They are a small band of the Lord's people, settled now in these parts, who have come out for an evening stroll. You ought to know who we are. You look as if you belong to the Lord's people yourselves."

"Well, in truth, we do; and we instinctively felt that you were a company of the saints—the immortal saints. Yet we felt fain not to presume on this our first visit to this most blessed realm."

"Have you been among the dead, then, my friends?"

"No; we belong to the current generation. We were alive at the coming of the Lord."

"Ah! you have been favoured not to see corruption."

"We do not feel it has been a greater favour than that enjoyed by those who, by a momentary wink, as it were, escaped from the vanity of human life, as it was in the Lord's absence, into the glory revealed at

his return."

"Well, there is something to be said on that score. For one, I should not have liked to live all the days that divided my mortal life from the resurrection."

"How long might the interval have been?"

"Nigh three thousand years."

"Whom may we have the honour of speaking to?"

The old man (looking so young in his hoary hairs) paused. Those near him who had gathered close to us, and were eagerly enjoying our conversation, said, "Who do you think?" We looked enquiringly.

"We cannot tell."

"Who wrote most of the Psalms?"

We bowed with unspeakable pleasure.

"King David? Oh, happy day!"

Our majestic interlocutor said:

"Even so: a morning without clouds, as the Lord promised!"

Arrived at the bottom of the glade, we stood together and sang the anthem we had heard them sing on the top of the hill—David leading. Oh, such voices! Oh, such blending of liquid melodies! Oh, such fervent pouring of the soul into the meaning of the words. The delight was unutterable. Preparing to resume the journey, we are asked whither bound.

"The Temple."

"Not to-night?"

"We had thought of it."

"Put it off till to-morrow. Come with us. We spend the night at Abraham's palace. There we shall introduce you to a number of friends."

#### AT ABRAHAM'S PALACE.

The proposal is overpoweringly good. But we are not embarrassed. We would have been so in the old mortal state. In the new man to which we have attained, we are simply

at home in a perfect satisfaction. We express our pure pleasure at the prospect, and start off with our company, numbering about 200 persons—men and women—all so lovely to look at and so bright to talk to. We find them comprise Jonathan, Asaph, Nathan, Uriah, Bathseba, and a number who were David's intimates in the days of his flesh. Others we do not know. We ascertain that they form David's personal circle in the new order of things.

Abraham's palace to which we are bent is some distance off. It stands within seven miles of the Temple, and we are still twenty miles away. There is need for speed, as the softening light warns us of the approach of the shades of evening. So, at a signal from our leader, we resort to the angelic mode of locomotion, and by a simple act of will, are able to propel ourselves through the air by a slight motion of the limbs at a short distance from the ground. We went at a rapid pace, but it was not at all fatiguing, and there was no sense of chill from rushing through the air. On the contrary, it was a delightful exercise. We seemed to get along like a company on very fleet bicycles, but without their violent contortions.

The air was balmy; and our progress through it only seemed to give us a higher sense of its exhilarating power, and bring out more distinctly the sweetness of the odours exhaling from the paradisaic vegetation clothing hill and dale.

In an hour's time we arrive at Abraham's palace — a magnificent pile, standing in a wooded seclusion. He had evidently a large company at home. They are waiting us expectantly. We are announced while yet a good way off, and they all come out on the balconies and corridors in front of the spacious build-

ing, and salute us as we pass within the grounds in front. Ornamental tables are arranged for a repast. There is a pleasant mingling on the green sward—much brilliant talking and silvery laughter—everyone so bright and well. Then they all sit down—about 600 people. A venerable figure rises—not bent or aged, but noble in the air of ripe maturity—hair and flowing beard of pure white; a countenance full of gravity and kindly repose, but having no sign of weakness. He calls upon every glorified son and daughter of the Lord God Almighty to give thanks to the Possessor of Heaven and Earth for the overflowing bounty of His goodness in Christ Jesus. In few meek and sonorous words, he presents the offering of thanksgiving. Then the other kingly old man stands also and says, "It is a good and pleasant thing to give thanks to the Lord. . . . Let us praise the Lord!" and the whole company rise with a readiness that seems like an elastic bound, and, all eyes on David, who raises his hand to lead, they break forth into a Psalm with such fervour of shout, such emphatic enunciation of words, and such beauty of musical utterance, that the mere exercise seems to rouse them into a fresh glow of the heavenly ardour that is normal with them all. They then sit down, and partake of grapes and various fruits. There are cooked dishes of various kinds for those who prefer. All is partaken of with perfect gastronomic relish.

There is much pleasant talk and interchange of animated glances between persons at different parts of the table. All eat heartily, but there are heavinesses or indigestions afterwards. It is not possible. The food partaken of becomes the subject of a slow, spiritual combustion, which assimilates every atom of it to the energy of the spiritual body; and the

process of this combustion is a source of pleasure to the eaters.

The repast finished, there is a breaking up of the company into groups, and an indiscriminate commingling, affording the opportunity of private snatches of conversation with any who may choose. In this way, we approach Abraham, who stands in the centre of a group, conversing in a deliberate, cordial, but stately manner. We listen, and do not presume to take part, though having many questions we would like to put. We know there will be plenty of time afterwards.

After two hours spent in this way, we unite in another song, after which we are all shown to separate apartments for the night. We are not tired. We had no inclination to go to sleep. We feel quite as bright as mortals usually do in the morning, and a little brighter, I fancy. Still, it was an acceptable change to enter a cool, lightly-constructed pleasant chamber, with slight and elegant furnishings, to spend the night alone. There was no darkness. There was a glorious moon overhead, showing a brightness rarely visible in western countries. The chamber was lit electrically; and, in addition to this, we felt in ourselves a light that made us feel as if darkness could not be. The night quickly passes; sometimes we pace the room in reflection; sometimes recline on the top of an elegant couch (no need for getting under the clothes); sometimes get up and read; and sometimes sing. When morning arrives, the sun pours her golden flood in at the windows, and we are ready for a new day without any sense of fatigue such as we should be sure to experience after such a night in mortal days.

Looking out of the windows, the eye takes in a noble stretch of country, looking away behind the beau-

tiful grounds of the palace, just in front. The country descends towards the Jordan in the distance, beyond which rises a rampart of purple hills running north and south. To the right and left, in the near neighbourhood of the palace, are distinctly marked spurs of the ridge on which the palace itself stands covered with wood. It is a picture of seclusion and peace in the morning brightness and the balmy air, yet without loneliness. Pleasant sounds and the occasional sight of a visitor stepping out to enjoy the scene, remind us that we are in the habitation of intelligence and love—in one of the abiding places of the Father's house now set up on earth.

Descending to a great hall on the ground floor, we find a large company mustered, joyous, bright and gay. I observe there is none of the quiet fatigue that mortals experience after an evening's social exertion such as we had had. All are fresh and lively. Exchanging hearty greetings with those next us, we sit down and wait the progress of events, our uppermost desire being an early departure to see the Temple.

Shortly, a psalm is proposed, in which all take part in the effective manner of the previous evening. Then the God of Abraham is addressed by Abraham, the father of us all, in simple, earnest words, that take us all with him to the throne of the Eternal. Shortly after, we are summoned to another room for the morning meal. Out we throng in pleasant crowds, and are conducted to a large banqueting hall, with skylight dome roof and walls largely constructed of glass, on which vines are trained, and which are adorned with various ornamental plants. Bright tables occupying the hall from end to end groan under a load of all good things, interspersed with

flowers. Abraham calls on David, who gives thanks with a fervour that thrills us all, and evokes a loud "Amen" from every mouth. We asked if Isaac and Jacob were present, and are told they are 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 in 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 fulness of the Godhead bodily."

We feel almost overpowered at the prospect of seeing the Lord Jesus in all his glory.

Breakfast being over, we discover there will be no delay in getting our desire gratified. The whole company are shortly ready, and on the road that lies in the direction of the Temple going south and west from Abraham's palace. The road lies through a mountainous district, exuberant with the choicest vegetation, and the morning air is rich with the odour of flowers.

We are not long in accomplishing the distance at a moderate walk. The intercourse we enjoy with first one and then another in that superb company would quickly while away a desert journey. What is 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.

## THE TEMPLE OF THE LORD.

At last the Temple bursts upon our view as we round the corner of a hill on which we stand at a considerable elevation. How shall I describe it? It is about a mile off from where we stand. It looks like a square-set symmetrical city of palaces. It is not what we have always understood by a Temple; that is, it is 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 do not look so large as they are. What we see from where we stand is, of course, the outer wall; but it is a very different thing from what is suggested to us by a wall. It is in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of over a mile. There must be nearly 200 arches in the line. Between every dozen arches or so is an entrance gate, towering considerably above the arches, and at each end of the line is an enormous tower, giving a well-marked finish to the wall. We can see inside through the arches, but what we see seems simply like a forest of palace-like structures, with a hill-top shooting through the centre, and crowned with what looks like a shrine. We advance 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 for ever.

Shortly we come upon a bridgeless stream of crystal water that comes flowing from under the house, and runs due east towards the Dead Sea, flanked with trees along its banks. This we cross with a graceful movement, passed gently through the air from one bank to the other. We are now near "the house," and see

of what an immense size the arches are—about 120 feet high. Through open arches, they are latticed, and plants which look like vines are trained among the lattice work.

We enter by one of the gates, and find ourselves in the first court, open to the air. Here are thousands upon thousands of people who have come for the special day mentioned at the breakfast table. It strikes me as peculiar that the country we had passed through was so lacking of people in view of this multitude. It is explained to me that the public access to the Temple is from the south only, by the highway we had traversed the day before, and that to the north, and east, and west, of the Temple is private to those who have to do with the service of the Temple. As we pass in the people made an avenue and bow themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet) we enter a gate of the inner range of arch-building, which resembles the outer wall, but stands a little higher; passing through, we are in the inner court, of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stands the Temple proper—not a square building, but an immense circle of arch building, three miles in circumference. This circle of building fills the whole view from right to left, gradually diminishing with the distance. We enter this circle by the gate opposite us, and passing through the building, find 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.

(Concluded next issue)

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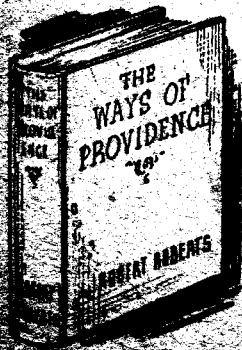
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