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FROM SEPTEMBER, 1944, TO AUGUST, 1945.

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# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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Thought for the Times

## "Looking to The Morrow"

The way of life is narrow, because the life to be entered is glorious, and glorious by reason of the things that constitute the way narrow; for where would be the glory of the future age if it were not for the righteousness that will be at its foundation, and the glory to God in the highest that will form its topstone of renown? Immortality would be a creature delight, no doubt; but divorced from its appointed co-ordinate of spotless righteousness, it would be like a precious stone in the dark. And in the wisdom of God, the foundation of all this righteousness and glory is being laid in these times of evil when the way of life is a way of self-mortification. Let us recognise the situation and act the part of wise men. The present order of things will not endure for ever. The trials we endure in the weakness of flesh and blood are but for a moment. They began only yesterday, and they will be all over tomorrow; and what a morrow that will be, if we successfully fight this no uncertain fight, pressing towards the mark for the prize of the high calling of God in Christ Jesus!—R.R.

International Affairs in Retrospect

## A Troubled World

### ITALY AND THE FALSE PROPHET

Whilst Germany dominated Rome the neutrality of the Vatican City depended upon the good behaviour of the Pope, who was not slow to realise that he must be very circumspect while his city was surrounded by the armies of a nation whose policy was not one of toleration towards Roman Catholicism. Thus the Pope lived precariously for many months never knowing if Hitler would see fit to take him into custody and confiscate his enormous wealth. Such wealth as would finance the Nazi war effort for several years. However, the Vatican City escaped this fate and the Nazis were forced to withdraw from Rome.

Freed of the German threat the world might expect the Pope to express a desire for a complete Allied victory that his following might find relief from their suppression in Nazi-occupied countries. To date, however, no such statement has emanated from the Papal throne, although this Cardinal Pacelli styled Pius XII has had much to say about peace. "Peace should be your motive," he told news-hungry reporters. "Write on war as a means to peace . . . a peace which can be stamped with approval by every well-meaning individual and all people, a peace which can assure to one and all the conditions necessary to live in a manner befitting the dignity of human nature."

But the Vatican has its own ideas about peace, and has stated that the League of Nations was a step

in the right direction, and would have been successful if "His Holiness the Pope" (?) had been given a controlling position to dictate his policy to the nations. Such a position, it is claimed, is rightfully his as the "vicar of Christ," so that he, and he alone, is capable of wielding such authority.

In theory the Vatican may be right in its suggestion that one person of outstanding ability could better manage the world's affairs than any variety of committees, but it is presumptuous to suggest the blasphemously so-called "vicar of Christ" is the person for the position. Isaiah has assigned to this position a "Counsellor," one designated "the Prince of Peace" (Isa. 9-6) who as "a king shall reign in righteousness" (Isaiah 32-1), and truly the only solution to the world's troubles is an appointment to its control of that One who by His righteous judgments and competent rule will maintain the obedience of its inhabitants. This the Lord of hosts hath purposed, and, as Isaiah asks, "Who shall disannul it?" (14-27). When the time comes the Pope, in league with other Gentiles, may endeavour to disannul the purpose of God in this respect but, as our hymn declares:

*"What though all the world resist Him!"*

*God will realise His plan!"*

Is it not significant that many should at this time see the necessity of the supreme control of world's affairs being assigned to one man?

### RUSSIAN INTRIGUE.

*"By peace he shall destroy many"*  
—Dan. 8-25.

The attitude of Russia to certain occupied countries has been the subject of considerable comment by America and Britain. The establishment in Moscow of Polish and German committees of liberation seem to preclude Russia acting unilaterally with her Western Allies, and seem to suggest that she is acting independently in the matter of post-war Europe. It was thought at one time that the Moscow and Teheran conferences had cleared the diplomatic air, but the recent attempt on Hitler's life directed attention to certain German generals who as prisoners of war in Moscow are co-operating with Russia through the Soviet-inspired Free German Committee.

Although united against a common enemy (or should it be "united by a common enemy") the Western Allies seem unable to fraternise conclusively with their Ally in the East, recalling to mind the words of Daniel over two thousand years ago, that the nations in this "time of the end"

are "iron and clay which cannot cleave together"—Dan. 2-43.

Some commentators are wondering what part such German generals as Gen. Von Seydlitz, who was captured at Stalingrad will play in the future since Moscow admits that picked groups of German prisoners are being trained for administrative work in defeated Germany. If, as Moscow says, the German army will be needed after Germany's defeat in order to ensure the stability and prosperity of Europe, then the Western Allies might well be ill at ease. What special training could these high-ranking Generals be receiving in Russia. We believe that some Soviet-inspired role will be played by the German army soon after the passing of Nazism.

Certainly Russian diplomacy indicates an attempt to establish in Germany and the occupied countries governments which are of Soviet inspiration. According to Ezekiel, the "Prince of Ros" is yet to become the "Gogue of Magog" (Ezek. 38-2).

—Brother G. Jolly.

## The Vintage of the Earth

The smiting of the Babylonian Image upon its Russo-Gogian feet by the Stone Power (Dan. 2-45) is only the beginning of National judgment upon the nations of the earth, for the dynasties represented by the gold, silver, brass, iron and clay do still exist after their political organisation under one imperial ruler is broken.

First there is the slaying of the Fourth Beast, a process, the beginning of which is the harvest, then there is the destroying of the body in the burning flame (Dan. 7, 9-14)

and the taking away of the dominion of the three beasts which consumes the judgment written, and constitute the vintage of the earth, which the Angel Son of Man with the sharp sickle is to gather and to tread "without the city." (Rev. 14, 18-20). The proclamation of the aionian gospel (Rev. 14-6) having been made in the midheaven, the hour of judgment, or the time of the treading of the winepress by the Angel had come.

The Angel is told to thrust in his short sickle and gather the clusters

of the vine of the earth; the sharp sickle is symbolical of the Prophets, Apostles and Saints (all who have been accepted at the day of inspection) with the remnant of Israel and Judah, and the vine of the earth (Rev. 14-18) is symbolical of the civil, military and ecclesiastical constitution of what is called "Christendom." The grapes of this vine are the nations clustered together into Empires and Kingdoms, and it is these that are cast into the great winepress of the wrath of the Deity.

The winepress of divine wrath is trodden "without the city" (Rev. 14-20). That is, the judgment to be manifested will not be confined to Babylon alone, for there is vast regions beyond these limits equally obnoxious to the fierceness and wrath of Almighty God, and all nations must be brought into subjection to Christ. How long a time will this tremendous bloodshedding take? In Rev. 14-20 we are told that the blood came out from the winepress "even unto the horse bridles" for "a thousand six hundred furlongs," and literally this would be about 5 feet deep and 200 miles long, but it is evident that the term is meant symbolically and refers to length of time. The "sixteen hundred furlongs" is the answer to "How long?" The principle of the square is often found in Revelation, and as the square of 40 totals 1600 so the treading of the winepress by Christ and his saints in command of the armies of Israel will continue for a space of 40 years.

Blood does not flow out from the horses only, but also from the "bridle men" in command of the horses

(nations) who manoeuvre them in battle, for, as Revelation says, "Blood comes even unto the horse bridles." In Jer. 51-24 the Spirit says: "With thee, O Israel, I will break in pieces the horse and his rider," and also in Haggai 2-22: "The horse and their riders shall come down, every one by the sword of his brother."

To perform the great work of restoration to a perplexed and warring world will take a considerable time, and as 1,000 years is as a day in God's sight, there is no cause for hurry. We are told by the Spirit in the Prophets that "according to the days of thy coming out of the land of Egypt, will I show unto thee (Israel) marvellous things." These forty years are included in the time of the end, called by Jesus the "regeneration," and in this period, the present constitution of the world will be abolished, for there will be no more armies or navies and war will not be studied again, whilst a general disarmament (at present impossible) will be enforced by the all-conquering King of Kings. Jesus, who will come the second time as a type of David, before he rules in peace and wisdom like unto Solomon, will spend the first 40 years of his reign in setting up his kingdom and bringing all nations into subjection to him. And as David ruled for 7 years in Hebron and 33 years in Jerusalem, so, I believe, Jesus will be at Sinai for 7 years setting up the perfect man, and 33 years at Jerusalem establishing his kingdom.

—Bro. E. Highman.

#### INCREASE IN PRICE OF "ELPIS ISRAEL"

If you do not already possess "Elpis Israel," obtain one from your Ecclesial Librarian, or write "The Logos." The present price is 12/10 (including postage). Advice from Birmingham states that upon exhaustion of our present stock a rise to 18/6 per copy will take place.

## Mrs. A. Silverman's Visit to Adelaide

The Adelaide Ecclesia experienced a treat in the address by Mrs. Silverman on "The Story of Palestine," Over 300 brethren, sisters and friends attended the meeting, and donations and collection for the evening on behalf of the Refugee Jewish Children's Fund (The Youth Aliyah) realised £377. During the course of a most inspiring address, that dealt alike with the flourishing condition of Palestine, as it did with the awful state of the Jews in Europe, Mrs. Silverman related how that some years ago, at a non-Jewish meeting in America, she had been asked to give a 3 minute address outlining the state of the Jewish refugees. Feeling the impossibility of doing so in the limited time allowed, she had replied by reciting the following poem which she had composed for the occasion in 5 minutes:—

#### "IF IT WERE I"

Even the Golden Rule has grown out of date

In this age of prejudice strife and hate,

When religion and science, sad to tell,  
Preach not the gospel these few plain words spell

"If it were I."

Had I in a Christian home first seen day,

It were my duty to live in such way

As to make Christianity a religion of love,

Sanctioned and blessed by the One up above,

"If it were I."

"Hath not one God created us?"  
that is the cry

Well worth remembering, did we but try;

And, then, 'stead of hatred discord and strife

We would see harmony and peace all through life.

"If it were I."

Were it I, born into a home sore oppressed

Striving 'mid hardships to make my lot blessed,

And then, when understanding seemed near at hand

Was driven forth, like a beast, from my fatherland.

"If it were I."

Just pause, e'er you judge, be fair to the Jew

Who, through ages of persecution emerges anew;

An outstanding gure despite all oppression,

Whose survival is a marvel beyond expression,

"If it were I."

Oh, what a wonderful world this would be

If each one strove with real sincerity

To put himself in the other fellow's place

Before passing judgment on religion, creed or race;

"If it were I."

Thus the true religion, see it as I can,

The real gospel, "The Brotherhood of Man."

In this age upon one sentence could be founded;

This one ray of hope, as yet by gloom surrounded,

"If it were I."

—Mrs. Archibald Silverman.

## "We Have No Need of Thee!"

Many were the mighty works which Korah in company with the rest of Israel witnessed under the leadership of Moses in their deliverance from Egypt. A fire by night, and a cloud by day led them out of the land of slavery. The sea opened, and the twelve tribes walked dry-shod into safety. They hungered, and sustenance was provided from heaven. As the nation was formed, Korah became one of its renowned princes, his eloquence assisting to elevate him into a most prominent position. But his success developed his pride and conceit, and in the heat of his insatiable ambition he turned on the one to whom, under God, he owed his exalted state, his deliverance from Egypt, and his hope for the future, and, in effect declared of Moses, "We Have No Need Of Thee." His words were: "Ye take too much upon you, seeing that all the congregation are holy, every one of them; and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16-3).

The rebellion of Korah was a test to Israel in which they dismally failed. Against his eloquence the stammering of Moses (Ex. 4-10) had little effect, and by his authoritative position he caused the vast majority of the tribes to *forsake an important element in the Law* they had but recently accepted. Therein they were warned: "Thou shalt not follow a multitude to do evil" (Exod. 23-2), but over 15,000 perished in the "gainsaying of Korah."

Historical events such as this were recorded for "our admonition and warning." The spirit of Korah has

existed in every age and was experienced by prophet and apostle *and is with us today.*

### PAUL'S DAY.

Paul was a tower of strength to the Ecclesias, and worked ceaselessly for their spiritual benefit, there were not wanting those who derided him for his imperfect speaking ability and his personal appearance. "His letters," they said, "are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (2 Cor. 10-10). The oratory of "Alexander the coppersmith" was doubtless responsible for many of the Ecclesias in effect saying to the Apostle, "We have no need of thee," for in writing to Timothy Paul says: "This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. 1-15).

### DR. THOMAS' DAY.

Coming closer to our times we have seen a similar spirit manifested. There are those who have differed from the teaching of Brother Dr. Thomas because they cannot reconcile his writings with their understanding of the Word of God. With such we have no complaint, the Word of God is the only source of appeal, and a person is foolish to accept any man's opinion unsupported by a "thus saith the Word of God." But the spirit of Korah, the cry "We have no need of thee" has been raised by many against such works as "Elpis Israel" and "Eureka" who have nothing to offer in exchange but their own opinions unsupported by the Word of God.

Dr. Thomas was not inspired, and his writings should not usurp the place of Holy Writ, but who would

doubt that he was an instrument in the hands of God to establish the Truth and the Ecclesias in these latter days? The clergy of Christendom have long discarded those two books Daniel and Revelation as impossible of understanding, in spite of the fact that of the former God has declared: "The wise shall understand" and the latter, "Blessed is He that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. 1-3). Have we, upon our knees in prayer, besought the fulfilment of that definite promise outlined by James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him"? (James 1-5). If so, let us do our part by making use of those valuable aids ("*Elpis Israel*," "*Eureka*," "*Exposition Daniel*," etc.) to the better understanding of God's inspired word. In his "*Thirteen Lectures on the Apocalypse*," Brother Roberts declares: "We owe it (his knowledge) to the kindness of God in having brought us into contact with the labours of a man who has been instrumental in our age in removing from the Scriptures the veil of misapprehension which hides them from the general understanding." But many have been the times when the international situation has appeared to contradict the Doctor's outline of prophecy, and brethren by their eloquence have drawn many in spiritual Israel to accept "some new thing" and in effect say of the Doctor: "*We have no need of thee!*"

In 1848 the author of "Elpis Israel" wrote: "Russia's doom will be upon the mountains of Israel." A few years later, the Crimean war broke out and Russia was hopelessly "turned back" without gaining a glimpse of the Mountains of Is-

rael. A murmuring arose against the Doctor and "Elpis Israel," but its author, like Moses, tried hard to stem the tide. He delivered special addresses upholding his exposition of the Scriptures. In the "Herald of the Age" (1855) he wrote: "It is Gomer (France), Persia, Libya, and Kush who is to be turned back. Russia has not yet attained to that position in prophecy when it becomes Gogue. An evil thought will come into his mind and he will say, 'I will go up to the land of unwallled villages. It is not until he has overthrown the Turks and himself become the political incorporation of 'the little horn' that the Lord's 'hooks' are put into Leviathan's jaws and he is caused to come into the mountains of Israel.'" "To put hooks into the jaws of Leviathan is to overcome him. Sennacherib was both hooked and bridled and he was turned back (Isa. 37-29). Russia is not yet (1855) hooked, nor can all powers combined put hooks into his jaws; but one Power can do it, even the Lord Jesus Christ. In the meantime Russia's career is onward until its power is accounted from above. What Russia cannot do by force it will accomplish by guile (how true to-day!). Gogue's colossal empire of the latter days will be dispersed into four metallic elements when Gogue, laden with clay, will fall to rise no more."

### BRO. ROBERTS' DAY

Twenty years later (1877) war was again declared. On this occasion the Turk with "none to help him" was completely routed by Russia and the Colossus stood at the gates of Constantinople. England and France again intervened, however, and Russia was again "turned back." Again an attack was launched against "Elpis Israel," and, on this occasion, Brother Roberts took

up the cudgels in support of the Doctor's exposition of Ezekiel 38. These were hard days for our late brother. Nobly he contended for the "faith once for all delivered to the saints" and combatted those heresies which troubled the Body, some of which are outlined on the cover of "The Logos" under "Our Policy." Today he sleeps awaiting the return of "the Lord from heaven" who will reward in accordance with His righteous judgment.

#### BR. WALKER'S DAY.

1904 again saw the Russian Bear in collision with Japan. It was indeed one of the most miserable failures the world ever witnessed. Russia was again "turned back." Again adverse critics arose against our standard works. In reply to these Brother C. C. Walker, who had taken over the editorship of "The Christadelphian" following the death of Brother Roberts, pointed out that many years were yet to elapse before the completion of the 1335 year period (1945) of Daniel 12-12, and it was at such a period that Russia was to meet its doom on the Mountains of Israel.

#### THE "CHRISTADELPHIAN" 1917.

In 1914/18 the "time to favour Zion" began to dawn, and God's judgments were being poured out over the Gentile earth. The Russian Bear entered the arena against Germany. Its armies were ill-equipped, ill-armed, ill-fed; nevertheless they devastated the military might of Austria, but were "turned back" when they attempted the invasion of Germany. As Germany's might increased many were beguiled by the false promise of "present appearances" to place the Doctor's tried exposition in the background, and acclaimed the Ruler of Germany as Gogue, the King of the North.

A deputation of brethren approached the Editor of the "Christadelphian" and sought space to publish a special address which had stressed this point of view. The Editor, in acceding to their wish, footnoted the article by stating his disagreement to such a decision. Time and patience, he said, would eventually prove Dr. Thomas' exposition right in this particular. In this he was correct, for the withdrawal of Russia from the fight was followed some months later by the defeat of Germany.

#### OUR PRESENT PERIOD.

In 1939 the present war broke out. Under Hitler, Germany enjoyed many notable successes. Russia was enmeshed in the toils of war and her armies driven back almost to Moscow. The whole of Europe lay at the feet of a triumphant Hitler. What an opportunity to prove wrong the Doctor's writings! Pamphleteers took up the task, and basing their interpretations of the Scriptures upon present appearances, rushed into print with their lucubrations. The divided state of Christadelphia on this point was apparent to the public, for whilst at some Ecclesias addresses were given wherein it was stated that Russia would dominate Europe and lead a confederacy of nations against Palestine, at the same time leaflets would be distributed stating that Germany would dominate Russia and lead the nations to Palestine. In such circumstances what was to be done? Dr. Thomas had been laid in the grave. Brother Roberts peacefully slept beside him, Brother Walker and other stalwarts of Christadelphia had all passed off the scene, and in vain we awaited a lead—a defence of the Christadelphian platform of over 80 years, from those who remained. 3,000 years ago Isaiah, in convincing Israel of error

exclaimed: "Come, let us reason together!" (Isa. 1-18).

This policy of approach impressed the Logos Committee, and immediate decisions were made to invite the publishers and propagators of the German-Gogue theory to debate the matter through the pages of the "Logos." To our regret, the offer was refused.

#### THE GREAT RUSSIAN ADVANCE.

Today the German aries are rolling back before the Allied attacks. The defeat of Germany, according to Mr. Churchill, will be mainly due to Russia's efforts. In fact, the formation of the Gogian confederacy can be visualised in the events today occurring in Europe. What a pity that thousands of the Australian public have been led to expect by Christadelphians a German victory over Russia! Such, however, is but a sign of our Lord's return (2 Thess. 2-3). To those, however, who have studiously assimilated the teaching of "Elpis Israel," the future shines bright with hope. In seeing the rising power of Russia they "Lift up their heads realising that their redemption draweth nigh." As the Doctor wrote a century ago, Germany is "doomed by fire and sword," and the "Gogueship will be assumed by the prince of Ros." The object of this article is to induce the reader to make a study of this splendid work, for he will find that as an aid to the better understanding of the Word of God it is unrivalled. If you have already read this work, re-read it in the light of present-day events.

In his preface the author has written: "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 the truth, study it with the Logos at his right hand, for he will find that but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined." In Chapter 1 he writes: "To the Bible then let us turn, as to 'a light shining in a dark place,' and, with humility, teachableness, and independence of mind, let us diligently inquire into the things which it reveals for the obedience and confirmation of faith. The object before us then will be, to present such a corrected view of this truthful and wonderful book as will open the reader's eyes, and enable him to understand it, and expound it to others, that he may become 'a workman that needeth not to be ashamed, rightly dividing the work of truth'; and be able intelligently to 'contend for the faith'; and by 'turning many to righteousness, to shine as the stars for ever and ever.'" The writer of this article can testify to the success of this object.—J. Mansfield.

#### A WARNING!

May the extreme seriousness of the foregoing be perceived. May exhorting and lecturing brethren and particularly magazines, freely fortify themselves in God's word, using as an aid that Phillip-like teacher, Dr. Thomas (Acts 8-31). As Korah was a test in Moses' day, and Alexander a test in Paul's day, so are such who today discourage by their evil criticism the study of Elpis Israel.

As with Moses and Paul so these attackers are the sole cause of division, creating amidst Ecclesias a divided and unlovable situation.

Surely after almost a century of test the works of Dr. Thomas have

been vindicated and established as WHO HAVE BELITTLED HIS  
 having God's blessing. SURELY TEACHINGS HAVE BEEN STOP-  
 THE MOUTHS OF THOSE WHO PED.  
 HAVE SPOKEN AND ALSO THEY

## "In All Thy Ways Acknowledge Him"

"In all thy ways acknowledge Him"  
 To whom thy path is known;  
 Thy wisdom is to trust His care,  
 Nor strive to walk alone.  
 Commit thy way to God. The rest  
 Leave to His will—He knoweth best.

"In all ways", in each rough path  
 Stretch forth thy feeble hands,  
 And seek protection from His love,  
 Who heaven and earth commands.  
 Thy strength in each emergency  
 Sufficient "for the day" shall be.

"In all thy ways," when clouds arise  
 And darkness clouds thy way,  
 He knows the grief—appoints e'en this  
 Deep sorrow—oh, then, "pray";  
 Thy burden roll upon the Lord,  
 And stay thyself upon His word.

"In all thy ways," thy strength brought down,  
 With lingering sickness pressed;  
 Too weak to raise thy head, thou may'st  
 Rest on the Master's breast.  
 Tho' now the end thou canst not see,  
 Thou yet shalt say, "Twas good for me."

"In all thy ways acknowledge Him,"  
 Leave every painful doubt  
 To Him, whose name is "Wonderful",  
 His ways past finding out.  
 In child-like faith His rod receive,  
 His precious promises believe.

## Letter From Abroad

To the Committee of "The Logos"  
 Dear Brethren,

Greetings with love and faith in our high calling of God through the Gospel according to His eternal purpose in Christ Jesus before the ages began.

Your special number of the "Logos" is more than a pleasure — it is a joyous treat — a feast of fat things. Kindly convey our united grateful appreciation of the splendid effort so ably set forth in its pages. The article "The Curse on Germany" is very timely and opportune and admirably expresses our thoughts and firm conviction in clear convincing terms, far better than any words of mine could do. To us, it and other articles are reminiscent of a series of articles which appeared in *The Christadelphian* magazine many years ago under the heading *The Day of His Coming*. At that time there was definitely an earnest expectation of Christ's imminent return to the earth. That former, earnest enthusiasm was ably supported by the late Brother R. Roberts but from various causes has waned, becoming weaker and weaker, almost reaching the Philadelphian, if not the Laodicean state as predicted in the Apocalypse. So we hope and pray this effort will not only stir up our pure minds by way of remembrance, but also arouse in many others the real meaning of this terrible war being waged between the world powers.

Present world conditions are a striking fulfilment of the sure word of prophecy so ably expounded by Dr. Thomas more than 80 years ago. With the knowledge of his writings in our minds, can we doubt what his attitude regarding the "Day of His Coming" would be if he

were in our midst? Would it not be  
*"Solemn, dreadful, glorious news  
 The Gentile times about to close  
 And Zion's King appear!"*

Dr. Thomas laid great stress on the period 1942-45 as the time of "the End." This period may yet usher in the time when the "nations shall be angry (time of trouble such as never was) and the time of the dead that they should be judged (the resurrection) and that thou shouldest give reward to thy servants the prophets, and the saints, and all who fear thy name both small and great, and destroy them that destroy the earth." This is "Armageddon" — then follows the "war of the great day of God Almighty, subjugating the world to Christ — a period of 30-40 years.

It is evident we are living in the end of the 6th vial period, just prior to the gathering together to the place called Harmageddon, and it is here our Lord's last gracious, loving warning to His "household" is given: "Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

What is that sign our Lord here warns his household to be watching for? May the answer not be found in Luke 21-20, which was the sign given to His followers then? May this prophetic sign not have a far distant future application to his household, that we may see the Gogian hosts converging towards the Holy Land (Jerusalem)?

Be this as it may, it is a fundamental principle of Scripture that without faith it "is impossible to please God." Our period of probation must be completed by faith—not by sight—it is our faith which gives us the victory. It is wisdom's course for us not only to be earnest-



ly waiting and watching as the wise virgins, but also to keep our garments unspotted from the world—the garments of righteousness — for it was granted her (the Lamb's wife) that she should be arrayed in fine linen, clean, and white, for the fine linen is the righteous acts of the Saints. Only such will be blessed and called to the marriage supper of the Lamb. May we be wearing the wedding garment and be invited to the marriage supper of the Lamb.

The brief biography of Dr. Thomas' Life was specially interesting as it was in a remote part of Central Otago 44 years ago Brother Graham first came in contact with the Truth by reading first "Christendom Astray" then "Elpis Israel" followed by "The Life of Dr. Thomas." This, with the Word of God, was the means of his enlightenment in the Truth, and was followed up by "Eureka" and most other works by the Doctor and Bro. R. Roberts, and he profoundly believes if Christadelphians individually would take the time and trouble to read and remember the invaluable writings of these two stalwarts in the Truth, there would be less declension from the Faith once for all delivered to the Saints, fewer divisions and certainly the whole Body would not be torn asunder and in such chaotic condition as it is at present. Truly history repeats itself, as it did in the first three centuries in Asia Minor, and today in some quarters there is but a step between Christadelphians and Campbellism from which it emerged so many years ago.

We would like to commend other articles in your "Special Issue," but space and time, we regret, will not allow, but be assured we are wholeheartedly and ardently in harmony and true fellowship with the subject matter presented therein.

The reading of it has been edify-

ing and strengthening, confirming our faith in the things that our Heavenly Father has promised to us in His Word, and we would again express our deep gratitude and thankfulness to your Committee for their splendid effort on our behalf. We shall endeavour to have others benefit by its perusal and hope to be able to enlist their support and become subscribers to your valued magazine, "The Logos."

With fraternal greetings in the one glorious hope, and in patient waiting for the Day of its manifestation and participation therein,

Your brother and sister,

J. P. and M. Graham.

(The "Special Issue" mentioned above was the May copy, in which matters dealing with events in Europe were given special prominence. On behalf of the Committee we thank Brother and Sister Graham and other brethren and sisters who wrote similarly, for their kind and encouraging remarks.—Editor.)

A man may be pious and not enlightened in the Truth; and a man may be enlightened in the Truth and not be pious. He must be both before he can be said to worship God in spirit and in truth.

Picture, then, a united assembly with these characteristics praising God! Prefigured under the Law as incense blended after the art of the Diviner Perfumer. No ingredient more conspicuous than another. Unanimity. Those with powerful voices considerately moderating them for the sake of those with weaker voices. Hymns that are not too high for the main body of worshippers; E or F being quite high enough. Then the comfort and profit of "the many" will mean the comfort of the individual, and all will be edified.

# Digest of Truth

OF INTEREST TO THE SEEKER AFTER BIBLICAL TRUTH

Vol. 1.

September, 1944.

Number One.

## EDITORIAL

### HOPE FOR THE FUTURE.

Mankind has become so dominated by trouble, so filled with the lust of vengeance and hatred, that all sense of proportion has been lost, and the post-war world looms grim with foreboding. From the Press there pours a multitude of books devoted to the problems of the future, each of which disagrees with the other, so that their combined effect is only to render darker that blackness of fear and doubt that surrounds us all.

Nor are the churches capable of dealing with the situation. Religion has lost its hold upon the people. Men and women no longer go to church to hear instruction upon the Bible, but to have their ears tickled by pleasing phantasies and pleasant musical items. As a progressive, influential, formative power in the life of the nation its force has become sadly de-

pleted; the church is in decline, and is vainly grappling with the problem of empty pews and the irreligiousness of its members. (Jer. 16-19, 2 Tim. 4-3).

In the surrounding gloom there remains but one ray of light. It is provided by the Bible alone. This book teaches that God has a purpose with this earth. He has not created it to be always the arena of war and bloodshed as at the moment. His purpose is benevolent in its scope, and is designed at the last to bring peace and goodwill towards all men, and to elevate humanity from the morass into which its affairs have sunk with its immorality, war, brutality and bloodshed. "Digest of Truth" is devoted to bringing before its readers facts concerning this grand and glorious purpose which will surely fill them with hope and confidence for the future when "the glory of the Lord will cover the earth as the waters cover the sea." (Hab. 2-14).

### THERE IS ONE FAITH—

Ephes. 4-5

This Faith is the only means of Salvation which God has provided. Christendom presents a veritable babel of faiths. This

condition of affairs was referred to by Christ in his query:—"When the Son of Man cometh shall he find (the) faith upon the earth?" (Luke 18-8). "Prove all things" saith the Scripture. Hence the true faith

is demonstrable. With the object of exhibiting from the Bible the only true faith, the book "Christendom A stray from the Bible" has been written. It will afford the reader an opportunity of examining himself as to whether he be in the faith (2 Cor. 13-5)—an opportunity which he is earnestly requested not to let slip. The closing days of the Gentile dispensation are rapidly passing. Christ will soon be here, and the opportunity you now have of preparing for that event, and of association with the Government which He will establish on the earth, will then be lost.

A loan copy of "CHRISTENDOM ASTRAY FROM THE BIBLE" is obtainable, free of charge, by application to Box 226 C., G.P.O. Adelaide, Sth.

Aust., or.....

### JERUSALEM.

If you are of the popular temper, you will feel no interest in the subject of Jerusalem. Nay, worse; you will make sport of it, and pour ridicule on those who introduce it to your notice.

But if you are of the uncommon temper of those who not only professedly accept the Bible as the word of God, but carry out that profession, in the daily study of the Bible, that it may be understood, and thoroughly received into the mind, in its light and comfort, you will be greatly interested in the subject of Jerusalem.

Perhaps you say: "I am as much a believer of the Bible as

you; but I do not see why I should be interested in Jerusalem." Think again; read again; and perhaps you may not only feel interested in Jerusalem, but come to see that you **must** be interested in her, in order to be well-pleasing to God.

1. Jerusalem is the place which God chose to place His name there. (Deut. 12-11; 2 Chron. 6-6).

Is not this a circumstance that would make every friend of God feel an interest in it—even if nothing more were to come of it? "A mere historic interest?" you say. Oh, much more than that. However, we pass on to what you may feel to be weightier.

2. Jerusalem is the City of Christ.

"Thy king cometh unto thee" is the language of prophecy addressed to Jerusalem (see Zech. 9-9; Mat. 21, 1-7). Because Jerusalem was his city, he forbade his friends to swear by it (see Mat. 5-35). If the city was so sacred in Christ's estimation as to lead him to prohibit his disciples from the familiar use of its name, ought it not to have a place in your reverence and affection? You say, "Sentimentally, perhaps." Come closer, and your feelings on the subject will grow stronger.

3. The manifestation of the glory of God upon earth in the coming day appointed is associated with the future of Jerusalem. For proof read Isaiah 65, 18-19.

4. Jerusalem, now down-trodden in affliction with her children, is divinely assured of happier days in God's word of prophecy. For proof read

Isaiah 40-2; 51-17; 52, 1-2.

Jesus says: "Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled." (Luke 21-24). Can you be indifferent to a consummation foreshown in the prophets and recognised and emphasized by Jesus in this way? If so, what say you to the next proposition?

5. If you are to have any part in the salvation God has promised, it will be as a lover of Jerusalem and in connection with her restored glory in the Holy Land.

For proof read Isaiah 66, 10-14.

6. At that time, the throne of Jehovah shall be established in Jerusalem.

For proof read Jer. 3-17; Isaiah 24-23.

7. The divine glory will thenceforth be established in Jerusalem for ever.

For proof read Isaiah 33-20.

For further information read "THE JEWISH PROBLEM," a booklet that will be supplied free of charge on application to Box 226 C., G.P.O. Adelaide, Sth. Aust.

### QUESTIONS ANSWERED.

Q.—Where in the Bible does it say that the righteous do not go to heaven, but that Christ will come from heaven to bring salvation to man?

A.—There are many such statements in the Scriptures. Here are two which we believe answer your question: John 3-13, "No man hath ascended up to heaven," and Heb. 9-28: "Unto them that look for him shall he appear the second time . . . unto salvation."

### THE SURE WORD OF PROPHECY.

When the history of the nations is compared with that which God has caused to be written, the wonderful solidity and infallibility of the Bible is perceived. Man cannot prophecy ahead, but the Creator of heaven and earth, who "knoweth the end from the beginning," has foretold certain events, and these have surely come to pass. Where today are the following six nations which at the height of their power, divinely inspired prophets declared would totally disappear — Nineveh, Babylon (reputed to be the strongest empire to ever exist on earth), Tyre, Edom, Ammon, and Philistia? As foretold they are today non-existent.

On the other hand the Bible foretold that the following nations would remain until the setting up of God's heavenly kingdom on the mountains of Israel (Micah 4)—The Jewish, Arabian, Persian, Libian, Ethiopian and Egyptian.

God declared that Nineveh, the capital of Assyria, was to be destroyed and become a complete desolation (Nah. 1-8; Zeph. 2, 13-15), and Babylon was to "become heaps and a dwelling place for dragons" (Jer. 51-37), and the land of Chadlea a "perpetual desolation" (Jer. 25-12). So true was the fulfilment that the very existence of Babylon was doubted until within the last 100 years its ruins were excavated by archaeologists! Tyre was to be thrown into the sea; its site was to be a place "for the spreading of nets" (Ezek. 26, 4, 12, 13, 15, 21). The

writer has visited these parts and the ruins of Tyre may be seen on a clear day under the sea.

The prophecies relating to these nations have been fulfilled just as God declared they would be, a guarantee that those other prophecies relating to the return of Christ and the establishment of the kingdom of God will likewise be fulfilled to the letter. —J.M.

### THE LESSON OF THE WAR.

2,500 years ago a valuable lesson was taught the most powerful man of the age—a dictator who ruled a universal Empire. Certain matters were explained to him that he might perceive that “the Lord God rules in the Kingdoms of men” (Dan. 4-17), that the destiny of nations is in His hands (Dan. 2-21), and that he has a purpose with this world which cannot be evaded (Vv. 44-45).

A similar lesson—although not so plainly told—has been shown this generation. In five years of war it has witnessed the triumph of the Nazi hordes from Norway to Africa. Their forces have threatened Egypt and Moscow, so that in 1941 the most powerful man in Europe was Hitler. But then came a swift reversal of fortunes illustrating Daniel’s point that “The Lord God rules in the Kingdom of men.” Beginning at Stalingrad, the disastrous retreat of the German forces commenced on every front, and in a few months the world wit-

nessed the sudden collapse of Hitler’s power until today Germany’s satellites are turning to Russia for assistance against their one-time “Protector.”

This is in full accord with the prediction of Scripture which requires that Russia, rather than Germany, dominate Europe. Russia is known to Bible students as “the King of the North” (Dan. 11-40), and “Gogue of Magog” (Ezek. 38-2, see V. 15) (In R.V. Gogue is styled, “Prince of Ros,” this being the ancient name of Russia). Russia is to be a “guard unto the nations (Ezek. 38-7) and to lead a confederacy of them “against Jerusalem to battle” (Ezek. 38-16; Zech. 14-1). In the light of these prognostications the growing might of Russia in Europe—the manner in which all nations are turning more and more to the “Autocrat of the North” for assistance and help is significant. It indicates that the culminating act of God’s purpose in these latter days is at hand; that soon the silence of centuries is to be broken, so that when the Dictator from the north shall “think an evil thought” and turn against his one-time ally (Britain in Palestine—Ezek. 38, 10-13) he will meet an opponent in Christ who shall “in that day stand upon the mount of Olives” (Zech. 14-4) to arrest the progress of the enemy, and to establish upon earth a reign of peace and righteousness in place of the bloodshed, war and misery of the present. —G.J.

[Copies of “Digest of Truth” are available to “Logos” readers for house to house distribution. Full particulars from the Editor.]



Compiled by The Lamplighter.

## “In Blessing, I Will Bless Thee . . .”

Logos Readers Contribute Willingly to Jewish Refugee Children’s Fund.

Actively associated with the ideals of every sincere Christadelphian is the cause of Zion, which, in effect, means the rehabilitation of the scattered Jewish people in their own land, Palestine. Much has been written in “The Logos” concerning the frightful atrocities experienced by the Jews of occupied Europe; many appeals have been made on their behalf and these pages have

been opened for financial contributions with excellent results.

The basis of all such endeavour has been the Abrahamic covenant concerning which divine personal favor has been promised to such who give practical assistance to the Jewish reconstruction work in Palestine. “They who bless thee, Abraham, will I bless,” sanctioned the Lord.

### JEWISH SUFFERING CONTINUES UNRELENTINGLY

Until the liberation of Nazi-controlled Europe, there had been no decline of Jewish persecution. The historians of this present conflict may depict no more fearful picture than the unleashed bestiality of Nazi-directed tyranny. Of almost unimaginable ferocity, the lurid pen pictures of newspaper correspondents are painted in colors of unfading brilliancy that bring to the heart an overwhelming sympathy—a prayerful recommendation that the

unfortunate people may be spared further trials.

Christadelphians throughout the world share, not only the sympathy of their Jewish brethren, but anticipate the dawn of their day of emancipation. That glorious dawn is not far distant. Israel will be saved out of her trouble, saith the Lord, and whilst surrounded by the curse of foreign nations Jerusalem will emerge the city of blessing for all peoples.

In close sympathy and actu-

ated by the urgency of their Jewish brethren's anguish, Logos readers have magnificently responded to the appeal for assistance of refugee children to Palestine. Logos com-

mittee take this opportunity of commending all who have contributed to the fund. With the pounds and shillings collected in this way contributors are assured that their financial as-



Pictured here are Jewish people harvesting sub-tropical fruits from orchards in Palestine controlled and cultivated per medium of J.N.F. funds.



Libraries are becoming more numerous in Palestine with the constant arrival of refugee children. Here are seen children in the school library of Mishmar Haemek.

sistance brings a thankful smile to the lips of some refugee mother and her children such as pictured in this issue. The response from readers all over the Commonwealth indicates

a zeal and fervour that matches the spirit of Moses and Joshua who gave their all in the liberation of the oppressed people.

It is of interest to our readers to know that the Keren

Pictured here is a mother with her child who were refugees on the s.s. "Nyassa," who have now arrived in Palestine, after being first imprisoned, then put into a concentration camp and fleeing through Austria, Italy, France and Poland. The experiences of such people and their fortitude against Nazi tyranny has been an inspiration to the world. Contributions made by Logos readers materially assist in the rehabilitation of Jewish refugees to Palestine.



Hayesod (Jewish Foundation Fund) is the main financial instrument of the Jewish Agency to assist new migrants in every way to train them for trades and agriculture, to educate the children and build new settle-

ments on J.N.F. land for many thousands more about to arrive. The 1944 Keren Hayesod appeal in Australia is at present being conducted by Mrs. A. Silverman, of U.S.A.

## Jewish Refugee Childrens' Fund

During the past twelve months some £450 have been forwarded to the Jewish authorities for the use

of the Youth Aliyah Fund on behalf of the readers of "The Logos." Since "The Logos" opened the ap-

peal some twelve months back, others have also interested themselves in this worthy cause so that during the year almost £1500 has been contributed by Christadelphians to the relief of Jewish children taken from the maelstrom of Europe. These are settled in Palestine, destined, we hope, to become citizens of the Kingdom of God soon to be established. The emigration of Jewish children to Palestine brings to mind the words of Jeremiah, where Rachel is exhorted to be comforted because her children "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).

In the sensible appreciation of that which is true and actual and good, we can make the language of Psa. 117 our own: "If I forget thee, O Jerusalem, let my right hand forget its 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."

At the conclusion of the last volume of "The Logos" a balance was on hand of £22/12/2, this is brought forward on this issue, so that the Fund now stands at:—

Balance brought forward	£22	12	2
Sister F.T. (S.A.)	1	0	0
Bro. E.T. (S.A.)	0	10	0
Bro. G.P. (Q.)	5	0	0
A Friend (S.A.)	2	0	0
Sister N. (S.A.)	0	10	0
Anonymous (N.Z.)	4	0	0
A Brother (Riverton)	5	0	0
Anonymous (Q.)	10	0	0
Sister E.G.	9	2	0
Bro. F.C.P. (Q.)	2	0	0
A Friend	0	2	0
Elpis Israel	5	0	0
Elpis Israel	1	0	0

TOTAL . . . . . £67 16 2

(We ask all contributors to check up on these lists and make sure that their amounts are acknowledged as being received.)

—Bro. M. Harris, Sec.

## A Peep at the Future Depicted in the Bible (concluded)

### THE ASSEMBLY IN THE TEMPLE

At the time of our arrival, this interior space was nearly empty; but by-and-bye, companies like our own began to arrive from all sides of the circle. As they arrive, they enter the circle, and take up a position which apparently had been assigned beforehand; for servitors, who were in charge all round the building, escort the new arrivals to their places. These servitors were graceful, pleasant-mannered, agile, well-informed young men in loose robes. (One of our company whis-

pers to me they are angels.) As the time wears on the arrivals become more numerous, until there is one continual stream from all sides. There is on all hands a pleasant hum, as of a multitude conversing. Presently the circle is full, and the inflow ceased. Quiet and order settle down. The assembly presents an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The prevailing costume is white with gold fixings. I have not asked who they are. I instinctively feel they are the assembled body of Christ; and

my rapturous interest in them is only held in check by the greater thought that Christ is presently to be introduced.

"Where is he?" I ask my companions. He is not yet arrived. His palace is some thirty miles off in a straight line east of the Temple, standing in the paradisaic glories of "the Prince's portion," overlooking the Jordan valley. The Prince's portion is an extensive tract of country flanking the Temple district east and west. In both portions, the Prince is surrounded by special friends, to whom he has assigned seats of residence and honour. The portion to the west is a sea-board, looking out on the Mediterranean, where also the Prince has a palace; but on State occasions, his arrival is from the palace on the east.

This I learnt in the interval while we are waiting. Presently, a hush falls on the assembly; then a brightness seems to break out simultaneously from all parts of it, as if hidden electric footlights had suddenly been turned on all over the building. Every face glows with light; every garment becomes lustrous and shining. It is not an oppressive brightness, but an atmosphere of subdued light and warmth that seems to diffuse a sense of unspeakable comfort and joy.

### THE ASSEMBLY MEETS WITH CHRIST.

In a few moments more, the air over our heads becomes alive with light and life. A multitude of the heavenly host became visible; the brightness grows to glory; there is a quivering excitement of rapturous expectation; a sound as of trees swayed by the wind; a movement at the eastern entrance, and lo, a dazzling figure, escorted right and left by a shining phalanx, emerges into view. Instantly, the angelic host

overhead breaks into acclamation, in which the whole assembled multitude joins. It is nothing like the "applause" to be heard in mortal assemblies. There is all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there is with this, a gentle fervour and musical cadence that seems to send waves of thrilling sweetness to the remotest corner.

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

Then an electric spasm of joy seems to pass through the assembly. There is a rustle, and a preparation, and a fixing of attention to Christ. He lifts his hand, and, as if by an inspiration, the whole assembly takes the lead from him, and breaks into a transport of tumultuous and glorious sound. Every energy is strained to the utmost. Mortal nerves could not stand it; but the assembly of the immortals seem to revel and gather increasing strength with every higher and higher effort of musical strain. "Blessing and honour and glory be to Him that sits upon the throne and unto the Lamb for ever. Worthy is the Lamb that was slain to receive

power, and riches, and wisdom, and honour, and glory, and blessing. Thou hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign with thee upon the earth.

The kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and he shall reign for ever and ever. Amen.

—Brother Robert Roberts.

## Meditations

### 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 wholesome 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.

### BE CHEERFUL.

Let us engage in business and the legitimate pleasures of life enthusiastically, with appreciation and thanksgiving. This is not wrong. Nay, it is wrong to act otherwise. We think

of God's wish, as expressed in His law to Israel—"Rejoice in all that ye put your hand unto" (Deut. 12-7), and of the words of Solomon—"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9-10). And how pleasing is the sight of one who is obedient to these Scriptures, and how wretched is that of one who is disobedient. The beautiful sun shines, and the fruitful seasons take their turn, to fill our hearts with gladness. This is God's arrangement, and to rejoice over it is pleasing to Him. We are too much disposed to look only at the dark side of life—to get into the habit of supposing that cheerfulness and enthusiasm over our affairs, and over the good things which God is unceasingly sprinkling in our path is the outcome of a mind that should not be encouraged. Let us weep when there is something to weep about (and alas, there is much to cause sadness), but at other times let us brighten up. Let us show by our looks that contentment and happiness have a place in our hearts. If we do this, we shall be far more useful in our little sphere.

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

## EDITORIAL

# Christadelphians and Zionism

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Our attention has been drawn to an article by "J.W.J." from the "Mutual Magazine" entitled "Christadelphians and Zionism." So dominated by an ignorance of the principles of Zionism, the character of its leaders, and the reasons for Christadelphian interest in its progress in Palestine does this article appear to be, that we would render it the silence it deserves, but for the fact that it has been republished in Australia. Lest the unwary should be snared by its serious and unscriptural contentions, some sort of a reply is called for. "J.W.J." declares that Christadelphians should not recognise Zionism nor render it any assistance, and the reasons advanced are: 1. Dr. Thomas would be opposed to it, 2. That it is merely a political movement and not of God, 3. That it is foredoomed to failure, 4. It is comparable to the action of Jacob who "resorted to trickery of a shameful kind," in order to secure benefits intended for Esau.

Sufficient to say at the outset that not one shred of proof is offered for the sweeping and widespread allegations made. Not a single quotation is advanced in their support. The sympathetic interest of the bulk of Christadelphians all over the world in the achievements of Zionism is roughly pushed on one side by a few dogmatic statements in the guise of reasoning. Interspersed there are also other statements which, to say the least, are most discourteous and untrue of many leaders of Zionism, such as that Zionists have no thought or care for Jehovah; its devotees will find like their compatriots of old (does he mean the Zionists under

Ezra and Nehemiah) they have been relying for aid upon a broken reed, etc.

It is our intention to show how puerile and shallow is the reasoning of this article, and for our purpose will take it point by point.

### 1. Dr. Thomas would be opposed to it.

"J.W.J." cannot find any words of the Doctor's that will lend support to this claim, but anything advanced in the Doctor's name is good propaganda, for the majority of brethren agree that his reasoning generally commands respect. In the absence of any words of Dr. Thomas "J.W.J." presumes to anticipate the attitude of the author of "Elpis Israel" to Zionism "had he lived to witness the fulfilment of his prediction"! The Doctor, reasons "J.W.J." "would have given no sympathy or support to a system which, to his enlightened understanding, would appear as a project having origin in the same political principles and ambitions as every system embodied in the kingdoms of men."

Why does not "J.W.J." allow Dr. Thomas to speak for himself? We are charitable enough to believe that he is not purposely misrepresenting the Doctor, but as we stated in our preamble his whole article is dominated by his ignorance of its subject. Thus he here manifests his ignorance of the "origins and ambitions" of Zionism, as he does of what the Doctor wrote. We quote from "Elpis Israel": "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 (Christ) 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." We believe, in view of this statement, that Dr. Thomas would have given what sympathy and support he could (after the Truth has been fully served) to a movement which although (for the moment) is on "purely political principles" and "in ignorance of Jesus as Messiah" is nevertheless, "the nucleus, or basis, of future operations" under Christ.

### 2. Zionism is a political movement, and not of God.

Because a movement is political, it is not necessarily not of God. Zionism as manifested under Moses, Ezra and Nehemiah, were political movements, but were also of God. The nature of the Kingdom under the Judges and Kings of Israel was political and of God. And that Kingdom which Christ will establish, the nucleus of which is today being prepared (Mat. 25) by the return of the Jews, and the "taking out from among the Gentiles a people for His name" will be a "divine political Kingdom established on the ruins of all existing kingdoms." We do not actively associate ourselves with politics today — whether Zionism, or any other ism — because our interest resides in the politics of tomorrow, but that does not mean that God does not use the politics of Zionism as a means of consummating His purpose in connection with the Jews.

### 3. Zionism is doomed to failure.

The answer to this is given by the quotation from "Elpis Israel."

"J.W.J." gives testimony to its author's "study of the prophetic word," his "enlightened understanding," and this we absolutely endorse, with the result that we believe that the present return of the Jews "serves as the nucleus or basis of future operations in the restoration of the rest of the tribes after his (Christ's) return" ("Elpis Israel").

Rather than "foredoomed to failure" Zionism will be given an added impetus by the labours of Elijah (Mal. 4. 5-6) and the coming of the "King of the Jews," in whom all its politics will then converge until "the Law shall go forth from Zion, and the word of the Lord from Jerusalem" (Isa. 2-3). It is to those Jews in the land (the majority of whom are Zionists) that Christ will first appear (Zeck. 14-4). It is to them that He will first reveal His person (Zeck. 13-6) and status (Zeck. 12-10). And whilst the bulk of Jewry are still in trouble and tribulation throughout the world, it will be those in Palestine who will first mourn for their past blindness, and joyfully accept as Messiah, Jesus of Nazareth. The whole Jewish world will then be exhorted to follow the example of their Zionist brethren and "come out" of the spiritual Babylon in which they exist (Rev. 14).

We are fully aware of the limitations of Zionism, and of the indifference to their own Hebrew Bible of multitudes of Jews. With the Apostle Paul we comprehend that "blindness in part has happened to Jewry", and will continue until "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11-25), but we would also impress upon all, that "for the hope of Israel, we are bound" together in the one hope of our calling, and remind all the exhortation of the Apostle to the

Gentiles: "Boast not against the branches (natural Israel) . . . for thou bearest not the root, but the root thee . . . Be not highminded but fear" (Rom. 11, 18-20).

But it is in the 4th point enumerated above that "J.W.J." excels in ambiguity and pointlessness. He first of all sits in judgment upon that patriarch of whom God declared: "Jacob have I loved, but Esau have I hated" (Rom. 9-13), and accuses him of "resorting to trickery of a shameful kind." Whether Jacob should be so condemned can be well left to God's judgment. Personally we prefer the position as outlined by Brother Roberts in "The Ways of Providence" pp. 48-52. In any case we entirely fail to see the connection between Jacob's act, and the principles of Zionism. This is unfairly left to the reader's imagination to conceive, and the reader commonly hearing in the world that there is always something of trickery attached to Jewish enterprises may conclude that such must be the case both with Jacob and with Zionism.

Zionism's devotees will find that they have been relying for aid upon a broken reed," says "J.W.J." What are we to make of this sweeping statement? Are we to assume that "J.W.J." believes that it is better for Jewish children to wander homeless and starving, the butt of persecution and torture in Europe, rather than be established by Zionism (under God) in Palestine? Is it better that the Danube run red with Jewish blood than the deserts of Israel's land begin to blossom as the rose? Is it better that Jews become assimilated into Gentilism (as is occurring in Russia) than they retain their Jewish identity as Zionists in Palestine?

We intended to take this article further and indicate by an appeal to the prophets how God is working

in the affairs of Zionism, and its effects in the matter of ethics as experienced in Palestine today, but already we have overstepped the limits of available space. We would, therefore, close with this warning. The blight of anti-Semitism has cursed the record of a dozen nations, and the history of mankind throughout the centuries testifies to the fact that it does not pay to curse the Jew. Nor is anti-Semitism confined to active persecution, for in its most virulent form it is found in the vague insinuation and denunciation of this ancient people of God; the half-lie has cursed the Jew so that today he is "a by-word and a hissing among all people." It can also be said with truth that anti-Semitism is not limited to the Gentiles, for there is that type of assimilated Jew who in his eagerness to illustrate that he has become Gentilised, leads the vanguard in the attack upon his people. But in its worst form anti-Semitism is found among Christadelphians who repeat as fact any piece of scandal they can find against this ancient people, and proceed to "boast against the branches" in utter disregard of Paul's advice, or of the warning and admonition of the Scriptures.

When the boundless resources of the earth are administered, in the hands of immortal and noble men, for the good of mankind and the glory of the creator, it will be a day of joy. Well might the angels rejoice in the prospect. (Luke 2-13-14).—R.R.

True worship, praise or prayer, must be offered in spirit and in truth. We must first hear and obey the Spirit's voice, and "The Truth will make us free"; first by uniting us to Christ by Baptism, and afterwards by "walking in truth."

## The Writings of Our Pioneers.

It is well to be zealous for ecclesial purity; but if we are to abstain from ecclesial association till we find an ecclesia that is perfect, we shall never have ecclesial association at all. We must have compassion as well as zeal. We are all imperfect, and unless we practice some of the charity that "hides a multitude of sins" we shall hinder and destroy instead of helping one another.—R.R.

Let us not forget, in the luxury of our private petitions — and public, too, for the matter of that — that it is an acceptable thing with God that we thank God for one another, and pray for another — yea, even for our enemies, as Jesus commands.—R.R.

The judgment will sit: the dread secrets of the divine remembrance will be disclosed, and to all will be meted out the reward according to their works. Oh, then, the gladness of the chosen, who stand victorious on the rock of life eternal, after the toilsome and tearful journey of "times dark wilderness of years and oh, the unavailing terror of the rejected multitude who depart with reprobation from the presence of the most glorious Son of God, filling the air for a moment with weeping and wailing and gnashing of teeth!

There would have been no Israel if God had not called Abraham and given him Isaac by a miracle (Sarah being both barren and past age—Heb. 11-11). There would have been no Israel if God had not guided Isaac's son, Jacob (called Israel) multiplied his seed, delivered

them by miracle from Egypt, and organised them as a nation by the hand of Moses. The nation of Israel was divinely created and formed as no other nation on earth ever was. It was redeemed as no nation has been. It is the only nation divinely surnamed and divinely owned. "You only," says God himself, "have I known of all the families of the earth" (Amos 3-2).—R.R.

To talk of preferring the words of Christ to the words of the apostles is to speak unenlightenedly. Jesus and the disciples were "all one," as he prayed the Father that it might be (John 17-21).—R.R.

"The Wicked" are a much larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves and the licentious. The wicked are to a great extent very pious and religious people. They have "a zeal of God, but not according to knowledge. Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's.—Dr. T.

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."—Dr. T.

A man may protest against Popery, or he may annihilate it, he may by his eloquence create a sympathy for the down-trodden nations, and

kill his ten thousands of the Philistines in battling for liberty and the rights of man — but what of all that? Is he therefore justified from all his past sins, and has he thereby acquired a right to the Kingdom and eternal life? By no means. These are to be obtained by believing the Gospel and obeying it, and thence forth living a sober, righteous, and godly life in this present evil world.—Dr. T.

My present conviction is, that the gathering together of the national armies against Jerusalem (Zech. 14-2) is after the appearance of Christ in the south; that is in Teman; he begins his career as "THE KING OF THE SOUTH" (Dan. 11-40); and before he appears upon Mount Zion. Hence, we have not to wait the advance of the Russian Gog against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass, but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman.—Dr. T.

"—Thou breakest the ships of Tarshish with an east wind." (Psa. 58-7). This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the East. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and probably America, in Maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful and magnificent fleet that ever floated upon the Sea of Tarshish. Its destruction will cause the "Queen of the Sea" to

abase herself, and to yield obedience to the Shepherd and Stone of Israel, whom even the winds and the sea obey.—Dr. T.

They hate those who stand up for the Truth without compromise, and do their best to bring them into disrepute. And they will succeed to a certain point; and beyond that they will not be permitted to go. We shall be prevailed against by our traducers "until the Ancient of Days come" and then the tables will be turned. This is my faith and patience which enables me to "endure hardship as a good soldier." The hardship is not pleasant.

"Everybody for themselves" is one of the first principles of this system of wisdom, and accordingly you will be told "Look out for yourself." This is ungodly council; shut your ears to it. What need is there for such an exhortation, when selfishness rankles in every bosom, with the life vigor of a serpent? . . . Give ear to the spirit's council. "Look not every man on his own things, but every man also on the things of others.

Soon then may Russia stamp "the residue" with his feet, firmly planting its heel in the neck of Gomer and his bands. The speedier this is accomplished, the nearer will God's kingdom be; and for which "the Heir of all things" taught his joint-inheritors to pray.

The Sun and the moon having been darkened, and the stars withdrawn their shining, Joel tells us that "Jehovah also (the Lion of Judah) shall roar out of Zion, and utter His voice from Jerusalem and the heavens and the earth shall shake. "that is, the Gentile heavens and earth: for the declaration is off-



set with the comforting assurance that, in the midst of this shaking, "the Lord will be the shelter of His people, and the strength of the children of Israel." He will not shake them, but "the powers of the heavens that oppress them.

Russia's naval power at the present amounts to nothing. . . . But the present is only provisional; and the power of Russia will rise again. As Daniel's "King of the North," it is declared of him, that "he shall come

against the divider of the Holy Land like" a whirlwind with chariots and horsemen, and *with many ships*. It is evident, therefore, that something must happen to revive the naval power of Russia before this event can come to pass.

The Bible rule is "*First PURE, and then peaceable!*" This is the divine principle applicable to the consciences of men, and to "peace on earth." "There is no peace for the wicked," saith God.

### At an "Elpis Israel" Class

## An Evening with the Doctor.

FRIDAY.—Spent last evening in the company of Dr. Thomas. Could not have done this apart from the aid of printing. What a blessing in the providence of God is printing.

To be placed in touch with a mind such as Dr. Thomas possessed is surely to be in the company of a man who "walked with God." What is it to "walk with God"? To walk with God is to listen to God and to follow closely His behests — to permit the divine mind to impress itself on the mind that listens. This Dr. Thomas did. If he found a statement contrary to the Scriptures then he rejected it, and, if circumstances called for it, antagonised it with all his might. What a teacher was he both in precept and example. How thankful to God should we be not only for raising up a man of such calibre but for perpetuating his work so that succeeding generations might have the benefit of it.

And yet how many professing to

hold the Truth turn their backs on this divinely guided man. It is not for anyone to suggest the motives which underly the conduct of his rejecters. Let such ask themselves this question: "Where should we be if all the Doctor's teaching were blotted out?" There is but one answer: "Back in the apostasy."

"Do you mean to say that Dr. Thomas was inspired?" query our opponents. No, Dr. Thomas was not inspired. The gift of the Spirit is not vouchsafed today. All that the Spirit would communicate is contained in the written word: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

How the human mind loves to invent and cast away God's words. This method was the origin of the

conceit of the immortality of the soul. "Thou shalt not surely die," said the lying serpent. How eagerly our first parents laid hold of the lie. And how tenaciously does mankind hold on to it.

When first I became acquainted with Dr. Thomas' teaching I spoke to a young lady about the non-immortality of the soul. Her response was: "Do you think that when I die I die like that cat?"—pointing to pussy on the hearth rug.

This is the exact Scripture simile concerning the generality of mankind: "Like sheep they are laid in the grave; death shall feed on them." The only difference between man and the animals is that a certain portion (not all) of mankind is related to a resurrection from the dead. The understanding of God's word is what lifts man above the brute creation: "Man that is in honour and understandeth not is like the beasts that perish."

(From "The Family Journal")

## "Beware of Covetousness"

Christ used the words "beware of covetousness" as a warning to His disciples, on an occasion when one of His audience asked His intervention in a family property dispute. Jesus knew that at such times the grasping spirit common to men comes to the fore, and he took the opportunity to bring forward another of his many lessons and told his hearers to "take heed and beware"; for a man's life consisteth not in the abundance of the things which he possesseth. To stress the importance of the matter, Jesus then gave the illustration of a man building up great stores of goods and wealth, forgetting that God could remove the power of it all from him at any moment. Both the man with the inheritance to be divided, and the man figured in the Parable of the Barns who desired to build larger barns to store his goods, forgot that the lust of possession is a snare which turns and deadens the heart to the higher considerations which should be the supreme desire of true believers. We must beware then of the very real danger to those who seek after temporal things to the

detriment of their spiritual obligations. There are many warnings in Scripture which show the significance attached to this matter by Christ and the Apostles. Such words as "Beware of Covetousness" — "The deceitfulness of riches" — "They that will be rich fall into temptation and a snare" — "the Love of money is the root of all evil" — all show the tendency of worldly goods to cheat the heart out of the true wisdom of God.

The brethren of Christ are at present living in a period of industrial expansion on a scale larger than ever before experienced. This expansion has opened great opportunities of promotion and advancement for those who have the ability and characteristics necessary for such positions. It is here that a definite danger exists. The advancement would of necessity carry with it increased remuneration and greater responsibilities, which may have a dangerous tendency to interfere with our study of the Word and attention to the things of God. The more of our time spent in pursuing worldly ambitions and successes, the less time

there is available for developing our spiritual life. There is a continual need to be on the alert to see where our affections are really placed, as it is written "Where a man's treasure is, there will his heart be also." Possessions and success can be a test of our faith, and Jesus said "seek it not." In his other teaching he adds, "If you have it, turn it to account as stewards who will have to account to their Lord at his coming." The injunction to us is that we are not to make life a slavery to the mere material means of its sustenance, since God has promised us what we need, and of which He alone is judge. If our heart is set on worldly success, it will be as a magnetic force drawing us under bondage to earthly things.

Solomon was one who besides having a great knowledge of the ways of God, was also a man of the world, and his profound wisdom can be a guide to us in our lives. After partaking of all the luxuries and benefits riches could bring him, he speaks of the insufficiency of worldly goods which cannot of themselves bestow true happiness, and tells us to enjoy quietly our food and drink. His conclusion was, that we must "Fear God and keep His commandments for this is the whole duty of man."

Although God has promised that He will provide for His own, yet that He does not mean His disciples to neglect their part in the provision of the promised daily bread is evidenced from the writings of the Apostles. Among these are the words of Paul: "If any will not work neither shall he eat" (2 Thess. 3-10), and "If any provide not for his own, especially those of his own household, he hath denied the faith, and is worse than an infidel" (1 Tim. 5-8).

What then should be our attitude to this matter? Christ gives us in-

struction which will ensure for us divine approval by placing earthly desires in their proper place. We are told in Matthew 6-33 to "seek first the Kingdom of God and His righteousness" and all things necessary will be added to us. Christ would place God and the hope of obtaining an entrance into His Kingdom first in the aims of a man's life, and would have temporalities placed second on the ground that God who made us and will bestow the kingdom, is not indifferent to the conditions that affect us now while we are in probation for His use.

—Brother H. A. Phipps.

The history of confusion and war resulting from lack of purity can be seen repeated today in the annals of those whose aim is peace at the expense of purity. "The wisdom that is from above is first pure, then peaceable" (James 3-17).

The warning of the Bible is thus summarised: "Behold then the goodness and severity of God: on them that fell severity; but towards thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off" (Rom. 11-22).

We know the Truth; we don't require to discuss what it is, or to waste time in the raising and tracing of curious suggestions that lead to nowhere, while perhaps leading off the right track.

Our business is to apply the Truth in the furnishing of the inner man with ideas of God which are to be imbibed in the daily reading of the Scriptures, and in the working out of those ideas in those practical courses of service and righteous and merciful action in which our acceptance before God depends.

—R. Roberts.

## The Christadelphian Treasury

Continued from Vol. Ten.

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

#### FLESHLY LUSTS.

"Dearly Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. 7-1).

This exhortation, and it is one which needs emphasising, is for men and women, married and unmarried, old and young. The age in which we live is exceedingly immoral and increasingly so. This is visible from its customs, talk, amusements, literature, and advertisements. "Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the Kingdom of God." With this statement before us shall we foster thoughts which insidiously and powerfully lead us in these directions? For our own gratification, or that of others shall we be the retailers of the world's rude, impure, lust exciting trash? Nay, rather let us follow Paul's counsel: "Whatsoever things are pure . . . think on these things."

Are we young and single? Then let us fall in with the Apostolic injunctions to Timothy to be "pure", to "flee youthful lusts", to be an example in "purity". Let us not deceive ourselves with the argument of the world that our single state is a justification for loose conduct. Are we courting? Then let us walk circumspectly. Are we married? Then our State gives no license for impure ways or converse.

What ever our condition may be, the principles of our life must be those of purity and chastity, a perpetual cleansing of the mind from all filthiness with which our inherent sin defiles us.

#### WORDLY AMUSEMENTS

When people desire to indulge in questionable pleasures, they usually persuade themselves that "there is no harm in it." It should be remembered that such was the manner of argument used by the serpent, and neither Eve nor Adam saw "any harm in it," but rather good.

Will those determined to pursue "whatsoever things are pure and of good report" indulge in card-playing? Will those people join dancing classes, who, like David, can say, "Examine me, O Lord, I have not sat with vain persons, I have hated the congregation of evildoers, and will not sit with the wicked (Ps. 26. 2-5),

Card-playing and dancing are pursuits of the children of *this world*, pursuits deplored by the more virtuous even of this world, and what is called the dancing craze can surely be pointed to as evidence that the perilous times have come, when people shall be "lovers of pleasure more than lovers of God" (2 Tim. 3. 4-5).

The day is rapidly approaching when the children of God may praise their Creator in the dances, but meanwhile, in the fasting period, while the Bridegroom remains away, their dances with the World would be as much out of place as Israel's singing the songs of Zion in the strangers' land.

—W. J. ELSTON

#### YE FATHERS.

The relation of the father to his children should be in miniature what we know the divine attitude to be

towards us—a blending of “goodness and severity”; the latter not prominent unless there is a refusal to walk in harmony with Him.

But though love is the basis of all, yet the truest kindness cannot exist without firmness, and if obedience is not insisted upon in early days, the child is not likely to realise the claim of God in later life.

### Section Eight.—Concerning Doctrinal Matters.

#### THE BIBLE SUPREME.

The partial inspiration theory is a case of trimming to the results of modern alien criticism. The Bible is King of books; we acknowledge the right of none to sit in judgment upon it; to do so is the highest species of arrogance that the Truth has made the acquaintance of in our day.

Of all books, the Bible is the sole dictator of duty and destiny; it defers to none, but commands unqualified surrender to its teachings and claims on the part of every one to whom it comes, on pain of eternal extinction. It is the highest authority, the very voice of God inviting our trembling acquiescence in His Will and Word.

“The Counsel of Yahweh, that shall stand”; who is the mortal that dare to impugn or impeach it?

—R. Roberts.

#### KNOWLEDGE AND RESPONSIBILITY

It is knowledge which makes a “constituted sinner” responsible for his sins; and if responsible, therefore obnoxious to the vengeance of God, if he die unpardoned.

When men are made acquainted with God’s law, they can no longer plead ignorance as an excuse, for it then becomes a matter of their own choice whether they become “constituted righteous” persons, or “enlightened transgressors”; for the

A firm and consistent example of always “setting the Lord before us”, and considering the end, is the most powerful influence of all in turning the thoughts of the young in a wise direction. Such an attitude is strong in moulding their life-long principles, and likely to cause the desire to “follow them who, through faith and patience, inherit the promises.”

—S. J. LADSON

knowledge of God’s law renders it absolutely impossible for them any longer to remain merely “constituted sinners.” It was “through the disobedience of one man (Adam) the many (his descendants, babes and adults) were “constituted sinners”; and so it was “by the obedience of the one (Christ) the many (or true believers) are constituted righteous.”

—Dr. J. Thomas.

It was the counterfeit wisdom of Israel that desired the peace of Egypt first; and, “behold then the severity of God.” Loving not purity first, “halting between two opinions,” Israel was cut off from peace, and Samaria stamped as the symbol of alloy.

God’s goodness includes the companionship of persons; some good, some otherwise. If this friendship resolves itself into mere socialibility, it will be a lever to undermine purity’s zeal. All our associations should be based on “that form of doctrine which was delivered us.” Impure doctrine destroyed peace in Eden. Peace first upset Lot; “he pitched his tent toward Sodom.” Peace was sought by Israel, but it was not attained because they sought not purity first.

Paul taught that compromise was not right.”

—J. M. Thomas.

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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## Thought for the Times

### THE COMPENSATIONS OF THE FUTURE.

It is scarcely possible for a heart in true sympathy with God to falter in the race for life, if they realise the seriousness of this question:—Can the sons of God give countenance to assemblies and occasions in which God is dethroned, and pleasure placed on the seat of honour and power? David is a true instance of such a heart, and he says, “I have hated the congregation of evil doers. I will not sit with the wicked. I have not sat with vain persons, neither will I go in with dissemblers.” Such will be the account that every faithful son and daughter of the Lord God Almighty will give of themselves. And what if such a course may bring present weariness (though a righteous man is less weary in solitude than in the crowd of those who set not God before them)? What if it shut you off from much that looks agreeable and entertaining and advantageous in the present time? The day that hastens is a day of great recompense for those who take up the cross and follow Christ. It is a day when the present evil world will be no more, when it will have passed like a dream, when the children of vanity shall lament in vain with weeping and gnashing of teeth, mourners shall be comforted, and the despised shall be exalted. There is no human joy, no earthly pleasure comparable to the joy and gladness that will electrify the ranks of those who shall come to Zion with singing, crowned with everlasting joy unspeakable in the day when, for them sorrow and sighing shall flee away.—R.R.

International Affairs in Retrospect.

## The False Prophet and Communism

"An unclean spirit out of the mouth of the false prophet"—Rev. 16-13.

Daniel 8-25 reads: "And through his policy he shall cause (papal) craft to prosper 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 bidden without hand." The subject of this verse is the Prince of Constantinople, a title to which the King of the North (Gogue) shall yet aspire to be. In commenting upon it in "The Logos" 1942 (p.182), the writer pointed out that "Bible prophecy leads one to expect a grand coalition between Russia and Roman Catholicism." Again in February, 1943 (p.141) in a reference to the same subject, the same writer declared: "The Bible indicates that Russia will totally absorb Turkey and will dominate Europe militarily whilst Rome does so ecclesiastically (Dan. 7-25; 2 Thess. 2, 8-9; Rev. 17). A temporary peace will ensue during which a certain amount of collaboration between these (at present) diverse systems will follow." This was repeated by the author in the pamphlet "The New World Order" wherein he stated: "A temporary peace will enable the two influences (Russia and Rome) to collaborate."

Daniel further referred to the Prince of Constantinople (whose title before the end, will be assumed by the Autocrat of Russia) in 11th chapter 36-39 as "prospering until the indignation is accomplished" and "as honouring the god of forces (or the Pope) a god whom his (Communistic) fathers knew not."

Whilst in Rev. 17 the Papacy is pictured as saying: "I sit a queen and am no widow and shall see no sorrow!" To the present, however, relations between Russia and the Papacy have not been particularly cordial. There has been little to indicate any future collaboration, but an article in the Adelaide "Mail" on Sunday, 17th September, indicates that a great change may shortly be apparent in the attitude of the Roman Catholic Church towards Communism. According to this article, "Communism, deriving its strength from Russia's present triumphs, is likely to be one of the determining factors in the future development of Italy." It intimated that the attitude of the Church was changing towards Communism, and stated that in view of this change it is believed that "The Pope is preparing a pronouncement on Communism." As a pointer to the direction of this "new pronouncement" it is stated that "Some of the objections which the Catholic Church could make to communistic doctrines 15 years ago now appear less valid." "The Soviet Government's reconciliation with the Russian Orthodox Church" and "the fact that a political group could be formed in Italy under the name 'Catholic Communists' shows clearly how much new directives by the Church are needed." The article concluded by stating, "The Pope may issue instructions in a simpler form, explaining how far collaboration is permissible between Catholics and Communists." Thus another step in the consummation of

God's plan seems in process of preparation, bringing to mind once more the warning of the Master: "Blessed

is he that watcheth and keepeth his garments."—H.P.M.

## France and Russia

Evidence is daily increasing illustrating the manner in which all nations are turning towards Russia, who will then "become a guard unto them" (Ezek. 38-3). The following extract from "The Century" 24/5/44 is significant:

"Just when it seemed as though President Roosevelt's antipathy for General de Gaulle had been overcome, General de Gaulle made a speech. It told the United States and Britain that when it comes to setting up a civil government in Nazi-freed France, the Algiers committee means to have the decisive word, and that the task of the Allied armies in France must be "exclusively strategic." And then, right in the middle of this speech telling England and America where to head in, the general dropped a sentence saying that France hopes for "co-operation" with the two Western powers, but wants to be a permanent

ally of "la chere et puissante Russie." Whereupon the Anglo-American allies hit the ceiling. President Roosevelt sent orders to General Eisenhower to break off all conversations with de Gaulle's deputy in London. Of course, it is true that the translation in most of the press, "dear and powerful Russia," gave a slightly distorted edge to de Gaulle's phrase. "Esteemed" would be a better translation of "chere" in this connection. Nevertheless, General de Gaulle's meaning can hardly be mistaken."

Events have moved since May when the above was written. Russia is more powerful than ever; France is almost cleared of Nazi troops, and in spite of the antipathy of English and American statesmen, it is apparent that "Gomer and all his hands" will be with the "King of the North" at the "time of the end."—M.H.

## Christ's Ultimatum to the Nations

*"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, earth, and sea"*

—Rev. 14-6.

The "heavens" referred to in the quotation above are the political heavens, whilst the "angel" or "messenger" is Christ's Ambassador deliv-

ering His ultimatum unto the nations consequent upon His notable victory over Gogue and his hosts. (See Eureka, vol. 3, pp.398-410.)

After the stirring events of the return of our Redeemer, and the subsequent Armageddon, there will come the Angelic proclamation in mid-heaven to the nations of the world, telling them the good news that the resurrection, immortalisation and inauguration of the called, chosen and faithful firstfruits, has been accomplished by Jesus Christ, who having

returned in power and great glory has set up the ancient throne of his father David on Mount Zion. On the basis of this knowledge, the angel will invite the allegiance of all nations to Christ as King of the whole world. "Fear God," he will proclaim, "and give glory to him. Worship the Creator of heaven and earth, for the hour of judgment is come" (Rev. 14, 6-7).

But this message will be rejected by the majority of the nations (Britain and America being notable exceptions—Ps. 72-10; Isa. 60-9)

## The Future Typified in the Law

Under the Mosaic Law (which was a "pattern of things to come") the Pentecostian Feast of Firstfruits was succeeded on the 1st day of the 7th month by the memorial of the blowing of trumpets, a sabbath of holy convocation, inviting the nation to a holy rest and assembly. Ten days later "an offering of fire was made unto Yahweh," and this 10th day of the 7th month was a Day of Coverings, a day on which the sins of the past were covered over by fiery exhortations. We know it as the Day of Atonement.

But before this day of affliction, the trumpets blew a memorial blast, to remind the people that the hour of the annual judgment and covering of sins had arrived.

The antitype of this arrangement is found in Rev. 14-6. The Pentecost is celebrated in the inauguration of the Deity's Kings and Priests on Mount Zion, representing the Bread of the firstfruits. Then follows the memorial proclamation through the mid-heaven by these Priests of the Deity, reminding the world that the judicial retribution so long threatened has arrived, and

who will follow the counsel of the spiritual heads of the people—blind leaders of the blind who will cause the people to err, and so to suffer the wrath of God in the "judgments written." "The nations shall rage; the people shall imagine a vain thing; the kings of the earth shall set themselves and the rulers shall take counsel together against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us" (Ps. 2, 1-2).

inviting men to turn from their iniquity to the reverential fear and worship of Him who made all things.

The proclamation is made by the Angel who symbolises the Royal Priests of the Melchizedec Household, who are the Saints redeemed and chosen after that day of inspection, and of whom John will be one, for in Rev. 10-11 he was told by the Spirit that he must "prophesy again before many peoples and nations and tongues and kings. He, with as many more as Christ requires, will proclaim the message to the ends of the earth, for in Psalm 68-11 we read, "The Lord will give the word; those who bear the tidings are a great host."

The proclamation is to be made through the midheaven. This is the "air into which the judgments of the 7th vial are to be poured after the message is finished (Rev. 16-17). It is the political aerial of Babylon the great. The destruction of Babylon (political Europe) and the overthrow of the governments of the world is decreed, and nothing can save them from abrogation and obliteration.

The precise time for the proclamation to be made is immediately after the smiting of the Gogian-image upon the feet by the Stone power, and before the grinding of its metallic and clay fragments to powder (Dan. 2-35). The proclamation is pentecostian and not judicial, and vengeful, for it announces the approach of judgment as impending, and not in actual manifestation, and invites a return to God as the condition of liberty or escape from the wrath to come. It may take ten years (a day for a year after the Mosaic pattern), for we know that the Deity is never in a hurry, but is deliberate, effective and sure. This period would still leave many years for the great outpouring of divine wrath on those nations who refuse the message.

The Sounders of the Truth, however, are effective bowmen, for speaking Yahweh's own words with knowledge and understanding they move the nations of Tarshish, Pul, Lud, Tubal and Javan to do the will of Yahweh, and therefore the governments of Britain and her dominions will be transferred to the Saints, thus accounting for the harmony and concert of actions between Israel and Britain in the latter days.

It is a grand mental exercise, to probe the events of the future, and, by the eye of faith, contemplate the day when, in association with Christ, we may do our part in establishing on earth that Kingdom of heaven of which the Master declared, "the meek shall inherit."

—Brother E. Highman.

## "Iron Mixed With Miry Clay"—Dan. 2.41.

The Balkan countries have long been noted for their ferro-claylike inability to form any political cohesion (Dan. 2-43), although at times, circumstances have caused them to ally themselves with the same power. Thus Rumania, Bulgaria and Hungary were not slow in grasping any opportunity to side with Germany, for the obvious reason that they believed they would be on the winning side. Germany's undisputed control of the air, her numerous and well-equipped armies, her mighty industries geared to a war-time schedule, comprised powerful reasons against which there was little argument. The Balkan countries, with the exception of Yugo-Slavia and Greece, chose to "co-operate" with Hitler. Not that they had much choice, for what little opposition did manifest itself was soon crushed, until Hitler dominated the

whole of the Balkan countries, with the exception of small mountain areas of Dalmatia.

This Balkan co-operation took the form of active military assistance. The cruel Bulgars helped garrison Greece, whilst Rumanian divisions advanced with the Nazis into Russia. The biting cold of a Russian winter, the disastrous defeat at Stalingrad, soon cooled the ardour of these conscripts, however. German Balkan divisions were alike halted and cut to pieces: the key port of Odessa fell, and Russian troops were soon massing along the borders of Transylvania.

The Balkans had paid heavily for their co-operation; satellite complicity had been far from successful, and the time to desert the "master-race" had arrived. The opportunity for Rumania presented itself as the Red troops crossed the borders of that

country, and an armistice was sought. Bulgaria quickly followed Rumania, and after seeking peace with Russia, began, as Mr. Churchill termed it, "to work her passage" by declaring war on Germany. Soon Russian troops joined up with Marshal Tito's Yugo-slavs, thus cutting off the German forces occupying Greece.

There has since developed in the Balkans an interesting situation: one in which religion will play no small part. This area will well repay watching, and we would do well to see that the dramatic and intensely interesting events in Western Europe, do not crowd out of our attention the more significant moves in the East. Although the war against

Nazism may end at Berlin, Russian conquests will yet take a southern turn against Turkey.

The people of the Balkans are mainly Roman or Greek Catholics, a fact which will facilitate any understanding with Russia. It is significant that Stalin has not only recently permitted the Russian Orthodox Church to arise from the Catacombs, but has also stated his willingness to co-operate with the Pope. When this is complete the collaboration of the Balkan peoples with Russia in an attack against "the land of unwallled villages" (Ezek. 38) will receive the support of the Priests.

## Science and the Soil

*"Let it alone this year also, till I shall dig about it and dung it" — Luke 13-8.*

The scientific improvement of cultivation has been the subject of investigation for some time, and since the introduction of chemical fertilizers in 1840 has been given added impetus. The record of Luke 13-8, quoted above, tells of a proved method of providing plant life with some of its essential requirements in those ancient days.

Agricultural establishments now have as a part of their studies a department of agronomy, which makes a particular study of soil deficiency and endeavours to advise the farmer of the treatment his particular farm requires. Samples of soil are examined and tabulated and successful combinations noted. In this way an attempt is made to discover why soil taken from one district is less suitable for the cultivation of clover or some other plant life than is the soil from another district.

When successful experiments are made known the progressive farmer is not slow to apply the new discovery to his soil, and soon commercial interests are marketing the new fertilizer.

One recent discovery is indeed very simple and inexpensive, but has produced astounding results. A farmer was asked permission to allow his grass paddock to be treated with the astoundingly small dose of two ounces of Molybdenum to the acre. The results were astounding, and soon "superphosphate with Molybdenum" was available.

Some of us may have wondered how "the desert shall blossom as the rose . . . and blossom abundantly!" How such a dry, dusty arid waste as Palestine can again become (as in the days of Abraham) a "land flowing with milk and honey," with dairy herds, and orchards, and flower gardens? How soil which the Light Horsemen of 1916 described as splashing up to the horse's belly as they galloped along" could ever become productive? There is no need

to wonder when we realise that the rehabilitation of the land is to be under the control of One to whom all knowledge is available. There will be nothing haphazard in the effects of the earthquake that shall follow the presence of Christ and the Saints on the Mount of Olives (Zech. 14-4). The Mount of Olives shall cleave in two, and a spring of water shall gush forth from Mt. Zion, creating two great rivers of living water which shall flow towards the Mediterranean and the Dead Sea. (Zech. 14-8). Thus the contour of the land of Palestine will be scientifically altered, and the "dusty, arid, wastes" shall be known no more, for "the river . . . shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because of their waters issuing out of the sanctuary (Mt.

Zion); and the fruit thereof shall be for meat, and the leaf thereof for medicine." (Ezek. 37-12).

With a complete knowledge of agronomy, and the absolute command of the elements Christ will cause to blossom not only the land of Palestine, but the whole earth. And who knows, but that the addition of a small amount of something to the soil of different places will make all the difference until the "ploughman shall overtake the reaper" (Amos. 9-13), "the wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose" (Isa. 35-1).

"A king shall rule in righteousness" and at the same time shall possess a complete knowledge of all the sciences which man has dabbled in. He will indeed be Omniscient (having infinite knowledge).

—Bro. G. Jolly.

## TRUE FELLOWSHIP.

To have fellowship with the Father and His Son, Jesus the Christ, we must have fellowship with the Apostles, by believing and doing the truth promulgated by them. This is styled "walking in the light of God" —in the light by which we have fellowship one with another (1 John 1. 3, 6, 7).

We might be in approved fellowship with all Christendom—Papal and Protestant, Church and Dissenters—and yet have no fellowship with God; "for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth"—because Papalism and Pro-

testantism, while claiming fellowship with God, are mantled in the darkness of human tradition, and pervert and persecute the truth, teaching for doctrine the commandments of men. It is the duty, therefore, of all who would embrace the Christianity of the Bible to lay hold of the things indicated for man's faith and obedience, and to separate themselves from all Papal and Protestant sects, and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a community of witnesses. "who keep the commandments of God, and have the testimony of Jesus the Christ" (Rev. 22, 11-17).

—Dr. J. Thomas.



Esteem the utterance of your mouth as of more import than the issuance of your money. Weigh your words in the balance of your judgment.

## Supplement to "The Logos"



# DIGEST OF TRUTH

OF INTEREST TO THE SEEKER AFTER BIBLICAL TRUTH

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*Editorial*

## THE HOPE OF MAN.

The 6,000 years of man's rule on earth has been an ignominious failure. He has placed his trust for "peace and goodwill" in human rulers, priests, presidents and governments. As generation follows generation into the silence of the grave, so the new follows the old in cleaving to the arm of flesh for deliverance from trouble. Until to-day a climax has been reached, and the whole world has become a seething mass of discord and discontent (Dan. 12-1). As with the national, so with the ecclesiastical — there also man cleaves to the arm of flesh for spiritual guidance. Individual study of the Word of God is neglected. Colleges are erected from which men gradu-

## THE KINGDOM OF GOD.

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

ate according to the desire of those in charge of them. We are not too emphatic when we declare with the Apostle Paul that "these have turned the ears of the people from the Truth and have turned them to fables" (2 Tim. 4-4).

"To the law and to the testimony," counselled the prophet Isaiah. "If they speak not according to this word, it is because there is no light in them." (Isa. 8-20.) God's Word shines brightly amid the surrounding gloom, and points conclusively to the future of the earth and of mankind. It speaks of the return of Christ, of the establishment of His Kingdom, of peace and goodwill towards men, and, more important of all, of individual salvation from the state of sin, disease and death to which all are heir.

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. 38-2); arsenals emptied (Micah. 4-03); 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 re-

gathered 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 Creator; "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 nations." (Isa. 61-11).

—J.M.

## THE QUESTION BOX

*Q.: Why do the Jews figure so largely in the scheme of prophecy?*

*A.: The purpose of Jehovah to establish a universal kingdom on earth, with Christ at its head, has a connection with God's past dealings with the nation of the Jews. This connection must be perceived before the bearing of God's purpose can be clearly understood. To assist in the attainment of this understanding, consider the following facts:*

1. The kingdom of Israel, as divinely constituted under the hand of Moses, and existent in the land of Palestine 3,000 years ago, was the kingdom of God.

*PROOF:* "Ye think to withstand the KINGDOM OF THE LORD in the hand of the sons of David (2

*Chron. 13-8). See also 1 Chron. 28-5; 29-23; 2 Chron. 9-8).*

2. It was divinely overturned and scattered to the winds on account of iniquity.

*PROOF:* "I will overturn it; and it shall be no more. UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM" (Ezek. 21, 25-27). See also Hosea 3, 4-5; Luke 21-24; Mat. 23, 36-39; Isaiah 63, 17-19; Dan. 8, 13-14.

3. It is to be re-established.

*PROOF:* "The Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem AGAIN" (Zech. 2, 12). See also Amos 9-11; Isaiah 61-4; 33, 20-21; Acts 1-6; Luke 1, 32-33; Acts 15-16; Zech. 1, 16-17; Psalm 102-13.

*Contemporary Events.*PROPHETIC PROGRAM FOR  
THE FUTURE.

1. Elevation of Russia to a dominating position in Europe—Ezek. 38-7.
2. Friction between Russia and Turkey leading to the control of the latter by the former—Dan. 11-40.
3. An attack by Russia against Britain in Egypt and Palestine.—Dan. 11; 41-42.
4. All nations drawn to Jerusalem to battle.—Zech. 14-1.
5. Divine intervention in man's affairs by Christ and His immortalised friends.—Zech. 14-3, 5.
6. The Kingdom of God established throughout the world with its headquarters at Jerusalem.—Isa. 65, 17-21.

Principles such as the above have been maintained by the majority of Christadelphians for almost 100 years, as they have eagerly watched the signs heralding the return of Christ and the establishment upon earth of the Kingdom of God. Thus when Russia was driven back to the confines of Moscow and Stalingrad by the hitherto victorious Nazi hordes, and when Britain was standing at bay on the borders of Egypt, it was still affirmed that Russia would yet emerge victorious from the struggle, and that Germany would not take Egypt (see "The Logos," Vol. 8, p.62).

It is, of course, apparent, that all that passes current in the world for the interpretation of Bible prophecy is not necessarily correct. "A little knowledge is dangerous" declared the old adage, and prophetic misconceptions are rampant in the earth. All

so-called interpretations of prophecy that do not have as their ultimate the fulfilment of the promises to Abraham are bound to eventually go astray, because, as Paul taught in Gal. 3, 6-9, the promises to Abraham form the basis of the Gospel (or Good News) that was taught in the Name of Christ.

What are these promises? They comprise the establishment of Israel as a great nation (Gen. 12-2); the possession of Palestine by Abraham and his (spiritual—Rom. 9, 6-8) seed for an everlasting possession (Gen. 13, 14-17). (This implying the bestowal of immortality); the control of the world by the King of the Jews (Jesus Christ) — Gen. 22-17; the establishment of Israel as a nation in their ancient land—Gen. 15-18 (Today in process of being fulfilled); and the ultimate blessing of all nations through Abraham and His seed (the Christ)—Gen. 22; 17-18.

It is because the fulfilment of the blessings of the Gospel lie in the future that the Bible deals with prophecy, for they will become the point to which all international events will converge. It is therefore interesting and significant to note the prominent position to which Russia is being elevated in the affairs of the nations, and it is apparent that this will increase, rather than decrease, in the post-war world. In detailing the events of the latter days, the Lord Jesus declared: "When ye see these things begin to come to pass, lift up your heads for your redemption draweth nigh."—P.M.

(Further literature dealing with the fulfilment of prophecy will be forwarded free of charge on application to "Digest of Truth," Box 226, G.P.O., Adelaide, S. Aust., or

## LET UNDERSTANDING RULE.

To-day's readings (1 Tim. 4 and 5) tell us that the Spirit expressly foreshadowed the evil state of things from which we suffer. "The Spirit speaketh expressly that in the latter times, some shall depart from the faith" (1 Tim. 4-1). The "some" spoken of here as departing from the faith are by Peter described as "many." "Many shall follow their pernicious ways" (2 Pet. 2-2). So many are they at last that "all nations" are ensnared (Rev. 17-2; 18-3); and the situation among men at last is so spiritually barren that Jesus did not anticipate finding faith upon the earth at his coming, though that coming was to be in response to the prayers of the faithful (Luke 18-8). Yes, he plainly says, that the state of things at his coming would resemble the state of things "in the days of Noah" when only one small family were found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day but that in a certain sense things are as they ought to be. Few are they who are found honouring the name of God and waiting upon Him in the way appointed in His word. Few are they with whom His commandment is a Law, and to whom the things in which He delights are a pleasure. Few are they to whom His Kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now are where they were then—seeking their own ways, find their own pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose a distasteful interference with their rights and occupations. It is an evil situation

—a dark and dreadful day. But let understanding rule, and we shall not be overthrown.—R.R.

THE LANGUAGE OF TRUTH IS  
SIMPLE.

This is a true saying. It may not be "easy" for everyone to understand it or see it when their attention is directed to it, but that is because of their inability or possibly their objection, to understanding it.

It certainly is clear, plain and understandable language when we read: "To thee and to thy seed will I give this land forever" (Gen. 13-15), to know that this means, the everlasting possession of the promised land at some future time. Hence we also understand eternal life is to be bestowed in connection therewith, else how can the land be possessed "forever"?

It is also quite clear to any reasonable mind, when he or she reads: "In thee and in thy seed shall all the nations of the earth be blessed" (Gen. 22-18) that this means that the nations are to be blessed at some future time in a certain Person, and as the nations are upon earth, such blessings will be in the earth (Isa. 61-11).

These and similar Scriptures are simple, plain and easily understood. It is when they are "wrested" and misapplied spiritually to teach otherwise, as for example, that the promised land is heaven or in heaven; that the blessings are to be in heaven and that those who receive them enter heaven at the time of their death, etc. Such interpretations are not only erroneous, but difficult of comprehension or comparison. The language of truth, however, is simple.

—G.F.A.

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]



## Lectures on Speaking.

## 1. What is 'Preaching' ?

*(The first of a series of Lectures, given by the late brother E. W. Maidment to the Lakemba Mutual Improvement Class. The lectures come by courtesy of brother J. H. Crewes.—Editor.)*

In presenting this course of lectures on the office of preaching, our purpose is the improvement of the Class in relation to giving expression to the Word of God, both in public and in private, and also that our younger members, who earnestly desire this office, may be edified and equipped for the work that lies before them. In a world where there are many good and happy things for us to do, God has given to you the best and happiest: to be Preachers of His Truth. For the purpose of these lectures I use the word "preaching" in its fullest sense; and it embraces not only preaching, but also Exhortation, Sunday Lectures, Teaching, and the exposition of the Written Word, and this latter, used in the Class, either here or in the homes of Brethren, is very profitable for instruction and in establishing the word. Preaching is the communication of the "Truth" by man to men and women. General oratory is *not* preaching; it may be political or academic on things relating to the world, but it is not the communication of the Word of God. Then we may read of the Truth in books, especially the Inspired Word of the Bible, but that lacks the personal element, so would not constitute preaching. Then we find that the reading of the Word needs direction and instruction. We are admonished

to "read, mark, learn and inwardly digest," but very few can do this without help. We find that in spite of the great prevalence of reading in these latter days, a very great proportion do not read with understanding, and also we have the spectacle of a large number of people, who, whilst readers of the Bible, fail to grasp and understand the Truth; a veil is before them; they cannot discern the Glorious Gospel, hence the necessity for preaching is to-day just as great as ever. This is the method chosen by Christ by which His Gospel should be introduced and spread throughout the world. He could have chosen other means, but no, He came preaching the Gospel of the Kingdom of God (Mark 1-11), and we have no record that He ever reduced His teaching into writing.

There is in preaching only two essential elements, "Truth and Personality," and it is in the proper presentation and balance of these two elements that effective and true preaching depends. In this introductory lecture we cannot go into this in detail, but the lectures that are to follow, will deal with these elements and their application for progress and success in this God-given calling. It is difficult to define the Truth as separate from Personality. Jesus said "I am the Truth," and He put all his blessed personality behind that claim, so that he who now speaks can only be a witness to the Divine Message: "Ye shall be witnesses of me," said the Lord. God presents His Truth to His people by means of witness, but first that

witness must be cleansed and prepared. John Baptist, the seventy, and the little company that left the upper room at Pentecost, were so prepared and tested until they were like fused glass, able to receive the Truth perfectly on one side, and send it out perfectly on the other side of their transparent natures, to the edification of all who heard; and so the Gospel was propagated. This was the method chosen by the Lord, and we can see why, for the "Truth" is pre-eminently "Personal." However, the Gospel is capable of expression dogmatically: its truest statement is not in dogma, but in personal life. I think that Jesus had some such meaning when He said, "as the Father hath sent me, so have I sent you into the world" and "He came preaching." The purpose of preaching is for men's salvation, and Truth

through Personality is true preaching. A preacher is the active Messenger of the Word of God, and must carry the double consciousness that he is both the Messenger and Witness; and so that his preaching will have all the authority and independence of the Truth, all the appeal of personal belief, and all the conviction and power which comes from one who is rooted and grounded in the Truth, he speaks out of his personal experience. We are to be messengers of God's Message and Witnesses for Christ, and we cannot be that unless we are firstly children of the Living God, and worthy vessels for His use. We must realise God's Infinite Authority and His Absolute Truth, and in our lives and our message, ever show forth His Glory and His Gracious Love.

—E. W. Maidment.

## THE GOOD SAMARITAN.

True friend—who saw me as I lay  
Sore-stricken on life's rough highway:  
Into my wounds pour's oil and wine,  
Oh! thou hast drawn my heart to thine.

For some there were who saw me lay  
Who came and look'd, then went away:  
Oh was it fear? or was it pride?  
They pass'd by on the other side.

A Friend there is, who saw us lay  
**Death**-stricken on life's rough highway:  
Whose love was such, His **Life** he gave  
That we poor outcasts He might save.

Restored to life He dwells above,  
Sweet impress of the Father's love:  
He still binds up the broken heart,  
And nought from us His love may part.

"Ye are my friends," He says to all  
Who keep His precepts, great and small,  
And ye shall "shine forth as the sun"  
For kindly deeds which we have done.

—E.P.

A. Character Study.

## Ezra---Man of God.

*Historical Environment.*

Ezra lived in the middle of the 5th century B.C., when the Persians dominated the world, and Israel's fortunes under their rule, had taken a change for the better. The seventy years of captivity prophesied by Jeremiah (Ch. 25-12), and commencing in the reign of Nebuchadnezzar had expired. Babylon had fallen, as foretold by Isaiah (Ch. 45) before Cyrus the Persian, and he, looking with favour on the Jews had allowed them the right to return to their homeland. Under Zerubbabel, the Governor, and Joshua, the High Priest, some 50,000 Jews returned during the reign of Cyrus to rebuild the Temple of the Lord. Cyrus was succeeded by Cambyses, then followed Gomates (Artaxerxes), an interloper, who reigned but seven months, but forbade the continuance of the work of the Jews (Ezra 4, 17-22). However, Darius, who succeeded after the murder of the interloper, permitted and helped the work (Ezra 6, 1-15) with the result that the task was completed in his reign.

A considerable gap now follows in Ezra's narrative. He next speaks of the events of the reign of Artaxerxes Longimanus, about 80 years after the return under Zerubbabel. It is Ezra's own lifetime, and in the 7th year of the king he obtained permission to visit his beloved Jerusalem, to see to the spiritual welfare of the people. Thirteen years later this same king permitted Nehemiah to lead others of his countrymen back to rebuild the walls of the city.

*Personal Characteristics.*

Of the man himself, and the work

he performed, we actually know very little. There are, in fact, but three incidents recorded of what was undoubtedly a very busy life of service to his God and his people. He was a priest, directly descended from Aaron (Ezra 7, 1-5). He was a scribe, a learned, earnest student, interpreter, and teacher of the Law, deeply conscious of his people's laxity, and desirous of doing all in his power to bring about a reformation. It is said of him that he corrected errors which had crept into the sacred writings from negligence or misapprehension on the part of transcribers; that he carefully collected and arranged all the books of which the Holy Scriptures then consisted; and that he transcribed the whole Hebrew Scriptures in the Chaldee character, to make them more intelligible to the people at large. If this be so, we have much to thank this man for even today. The zeal, piety and discretion with which Ezra performed his work claim out utmost admiration, and as has been said, he combined the qualities of a profound statesman with those of a sacerdotal character.

But no trumpets blare forth his accomplishments that men might hear and worship him, as is done with national heroes today. There never has been, nor is there today, any glorification, high-sounding titles, or pride-tickling adoration for such as Ezra. Theirs, for the most part, is a life set in the humble spheres, beset with persecution, unbelief of their message, uncertainty as to the morrow. And yet, above all, they possess the certainty of their hope, a confidence born of love, an inner

serenity producing "a peace of mind passing the understanding." For them is to be the reward of eternal life in that glorious Kingdom, which they, in their humble way, have helped to bring to pass.

*His Confidence in God.*

Ezra had obtained a commission from the king to set in order the things pertaining to the spiritual and civil lives of his people in Jerusalem. In pressing his request he had made a statement which seemed very rash, and which from a natural standpoint, it was very likely he would soon regret. He had claimed the power of his God to protect—"The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him" (Ez. 8-22). It seemed a rash claim because, as he admitted himself, it made him ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way." And he had a perilous journey to face—it was over a route infested with brigands and robber tribes, for which he and his slow-moving caravan of civilian men, women and children, carrying tremendous wealth, were an easy and highly desirable prey.

But Ezra was sure of his ground, and it is educational to consider how he went about ensuring the protection he was convinced was worth more than many bands of soldiers. He "sought the Lord" (Ez. 8, 21-23), proclaiming a fast, that he and his companions might "afflict themselves before God, to seek of Him a right way." If we compare Ezra's action with those of Judah in Isaiah's time we will see much of interest. They fasted too, and afflicted their souls, but all to no avail. The reason is not far to seek. "Behold," said God to Judah, "in the day of

your fast ye find pleasure, and exact all your labours. Behold ye fast for strife and debate and to smite with the fist of wickedness" (Is. 58, 1-4). And as Christ Himself quoted from Isaiah: "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men" (Mat. 15, 8-9). Ezra knew that the reason for God's previous silence lay with Israel, and not with God. He knew the remedy, and in applying it he was certain of a favourable answer. He had sufficient evidence recorded in the books he read and loved so much of the effectiveness of God's help in the cause of righteous men. Ezra had learnt well the lessons God's Word was intended to teach, and in righteousness and sincerity he and his companions proclaimed a fast, and sought their God, "afflicting their souls."

Let us, in the light of Ezra's experiences, heed carefully the exhortation of Psalm 5, and in whatsoever circumstances of life we may be in remember the admonition of Moses. "Be strong and of a good courage, fear not, nor be afraid: the Lord thy God. He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. 31-6). "The prayer of a righteous man availeth much." As God dealt with His servants in the past, so will He deal with them today—He does not change. As Ezra faced the journey to Jerusalem, leaving Babylon behind, and pressing forward with faith and determination, not flinching his responsibilities, or leaning on the apparent power of men, but placing himself with confidence in God's hands, so must we face our journey of life to the Heavenly Jerusalem—leaving behind, and ever remaining

separate from the things of the world or spiritual Babylon, and resting on God alone. If we can do this with the faith and steadfastness of Ezra, we, too, will reach our goal as unharmed as he did. "He was entreated of us," says Ezra, "And the Hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way" (Ezra 8-31).

*Corruption at Jerusalem.*

Arriving safely in Jerusalem, Ezra soon found much work to do. The princes came and advised him that many of the people, from the highest ranks to the lowest, had corrupted themselves by intermarriage with the surrounding peoples. The news greatly shocked Ezra, and his reaction is highly interesting, particularly in an age when the same corruption in the Ecclesias of God seems to be on the increase—alarmingly so. "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." (Ch. 9-3). Instinctively he turned to God in prayer—an impassioned prayer acknowledging Israel's sins and God's goodness, and seeking forgiveness and Divine aid for all the people.

This reaction gives an insight into the character of the man. His knowledge of God and His ways, and His requirements of His people had left a deep imprint on him. His gentleness (Nehemiah later used much sterner measures in combating the same evils); his faith and trust in God's goodness; and his natural qualities of statesmanship all combined to make him act as he did. He might have used the power which he undoubtedly had in his commission from the King to force the separation from foreign wives—some men in their righteous anger would have

done so. But what lasting good would have resulted? He would have made enemies of the people at a time when he desired to draw them near to Him.

The effect of Ezra's reaction was immediate. Deeply moved by his manifest grief, and awakened to the extent of their own evil practices, all the people resolved to remedy their mistakes and called upon Ezra to help them. He had been "as wise as a serpent, and as harmless as a dove." He had accomplished his purpose, written for himself another line in the "Book of Life," and helped his fellows to walk in the same pleasing way. There is much for us to learn from this incident—it shows the result of giving God's word free course in our lives, and how our actions and reactions to varying circumstances, can affect for good or ill, the lives of others. It shows also the necessity for separateness, especially as regards marriage (See also Nehemiah's experience and condemnation of "mixed" marriages—Neh. 13, 23-27).

*Working with Nehemiah.*

After this Ezra disappears from notice for some 13 years, when he reappears as Priest in Israel when Nehemiah was striving to rebuild the walls of Jerusalem, and also the moral and spiritual characters of the people. He seems to now play a purely spiritual part, expounding the Divine Law to the people, teaching them what God required of them, and showing them His goodness and mercy (Neh. 8, 1-3, 8). Under the direction of He and his fellows, the Feast of Tabernacles was revived, and on such a scale as had not been since the days of Joshua.

Then once again he passes from the record, this time until the Lord shall come to bring him back to life, and to the scene of his labours. The man-

ner, time and place of his death are not shown, but this matters little. Of this we can be sure—he died as he lived, a servant of the Almighty God. He was a man who strove to live and help others to live, a life well-pleasing to his Maker. He helped to prepare the way in Israel for the

Son of God, and now he sleeps after his labours, awaiting the day when the Son of God shall return, and raising him to life again, grant him the reward he so richly earned, in the mercy of God.

Bro. E. Wilson.

"ELPIS ISRAEL"

COTTAGE MEETINGS

We wish to acknowledge the following donations to the work of the "Elpis Israel" Cottage meetings.

Amongst its many activities it contacts regularly all in isolation wherever they may be. We will be pleased to receive addresses not already on our list.

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Bro. G. Brumby, Sec.

MEN OF CORRUPT MINDS.

The doctrines which are generally held are not founded upon the Word of God, but are the inventions of men of corrupt minds who have erred concerning the faith—doctrines which are destructive of "the Truth" as it is in Jesus." These have so beclouded the minds of men that the light is not perceived by them; a "veil of darkness is upon the peoples; they are under "strong delusion," believing a lie.

So deeply rooted is this departure from the Truth that all human efforts are vain to remedy it, and the outlook would be gloomy indeed if it were not for the promise of Christ's coming (Isa. 60-2; 25-7; 2-3; Jer. 3-17; Zeph. 3-9).

—F. W. Porter.

*"Exhortations" by Brother Bland.*

A brother is desirous of obtaining the two volumes of Brother Bland's exhortations. Any offers, together with price, can be made to "The Editor, the Logos."

Ancient Talmudic Literature.



A small truth can overcome much falsehood, even as a small light can disperse much darkness.

The more one thinks of the disgrace of a lie, the more he will value the truth.

A lie is worse than death, because it does not end with it.

There is none more detestable than a faithless friend.

## At an "Elpis Israel" Meeting

## The Keys of the Kingdom—Jewry

Monday—(Semaphore, S.A. Class) "Elpis Israel" pp.197: "Christ's birth and sacrifice a profound mystery" even to angels (1 Pet. 1). To be born of seed of woman (not man)—Gen. 3.15. Edenic conditions to be re-established world-wide. To come 'through Abraham' bringing a blessing to all nations (Gen. 12.3), also born through David controlling David's throne forever (2 Sam. 7). The mystery intensifies. The Son, to come through a virgin calling his name 'Emanuel'; a Wonderful Counsellor, a Prince of Peace (Isa. 9).

Israel perished through lack of knowledge (Hos. 4.6). David's throne brought to ruins. Awaiting that Son (Ezek. 21). A virgin of house of Abraham and David receives all-important message (Luke 1). Mary convinced (v.55). His political and national status outlined (v.32). Christ proclaims that mystery. Many turn from him (Jn. 6.66). Will his apostles also go?

Peter most outspoken. **We are sure that thou art the Christ, Son of the living God. Blessed be Peter. I give to Peter keys of the Kingdom of Heaven. Whatsoever Peter binds or looses on earth shall be sanctioned in heaven.** For want of knowledge Caiaphas sacrificed that Melchisidech High Priest because of his declaration: 'I am the Son of God' (Matt. 26). Raised from the dead. Mosaic law abolished in Christ's appointment. The twelve meet by appointment (Luke 24.49; Acts 2.1). Peter sole spokesman (marvellously aided by Holy Spirit). Addresses great concourse of Jews from all lands (v.5).

Jewish key introduced (v.22). Hearers realise their crime (nationally). Useless offering sacrifice under the law, Caiaphas being the chief criminal. 'Brothers, what shall we do?' In silence the eleven await Peter. Peter loosens them from the law binding upon them Christ. REPENT (not sacrifice animals) and be baptised in the name of Christ for remission of sin (v.36-38). That day witnessed immersion of 3000. These obeyed Moses in cleaving to Christ (Deut. 18.19). Peter's work finished for all time.

Those immersed preached in every direction (Matt. 18.20). Few accept it (Matt. 7.14). How, then, 250 years later can Rome certify that city at Peter's Chair? These have taken away Key of Knowledge (Luke 11.52). 'Tis but blind superstition and gross ignorance for a Gentile living in fashion and luxury in Rome to claim alliance with that rough, humble fisherman of 1900 years ago. Such a church introduced Christ as God the Son and not Son of God. He was introduced by the Church of Rome as a second person of a trinity and not on the principle of 'The Lord your God is ONE God.'

—J. Mansfield.

## An Exhortation to Sisters.

## On Adornment

(Note: The following article was written by a sister to sisters in Christ. It comprises an earnest appeal to avoid an evil so apparent in the world today, and which—due possibly, to thoughtlessness—is creeping into the Body. The article is not the outpouring of a carping critic, but is written in the spirit of entreaty based upon the essence of the Apostles' teaching. Paul wrote, "Exhort one another daily, and so much the more as ye see the day approaching." It is our earnest belief that the Day is at hand, and this calls for an uncompromising attitude on the part of those who exhort that they may "provoke unto love and good works" (Heb. 10-24), as it does an understanding spirit on the part of those who listen, that they may profit thereby. And even if, for the moment, the words of exhortation (like the chastening of the Lord), "seemeth grievous," it will, if we follow the Apostle's advice, and "suffer it" (Heb. 13-22) "yield the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12-11—Editor).

Dear sisters in Christ,

Let us, for a moment, consider something to which every woman puts some time and thought, namely our own personal appearance. Let us firstly ask the question, "What manner of persons ought we to be in all holy conversation (living) and godliness?" The answer comes to us from Paul in his letter to 1 Tim. 2-9: "That women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair,

or gold, or pearls, or costly array. But which becometh women professing godliness." This is by no means a word picture of the modern woman, who is a slave to fashion, and distorts her natural beauty with painted lips and lacquered finger nails.

The brother in Christ who is seeking a wife, looks for the sister who will be a good helpmate and mother for his children. One who will assist and not hinder in his walk toward the Kingdom, and who has adorned herself with a meek and quiet spirit. One who will endeavour to fill the minds of her little ones with spiritual thoughts, and not with the vanities of the world, teaching them to "come out and be separate, and to touch not the unclean thing." Can we do this if we follow the example of the painted, fashionable woman of the day? The child holds an eager face up for a kiss, can we deny it our affection because by so doing we may ruin our "make-up," or, in a moment of loving caress, leave a red, ugly smudge on the little face? Children are very observant. They talk of the clothes and appearance of their Sunday-School teachers. They long to grow up that they, too, might have pretty clothes and look like Miss So and So who is a favourite with them. She has lip-stick, mother has it, and they want it too when the time comes. So in a few years, another has gone back to the "weak and beggarly elements," to fashion loving, and pleasure seeking, by the example given them.

Not so very many years ago, "make-up" was only seen on the women of the street; today it is on

every woman, young and old alike. But because those of the world chouse to alter the natural appearance of their faces, should we? They make themselves appear hard: they *are* hard, for women have gone out into the world, left the care of home and children to others, and taken on themselves the work of men. We cannot admire, or wish to imitate them, for we know it is not in accordance with God's will. He has decreed that woman shall be subject unto the man, not equal, or superior to him, as they strive to be today.

We who know the Truth as it is in Christ, have every opportunity of making ourselves something higher spiritually, morally and physically than those who live in ignorance, "without hope, and without God in the world." As they "eat, drink, and are merry" we can meditate on God's plan and purpose with the earth, and purify our minds and hearts that we may not lust after their frivolities and pleasures. By the development of such a mind we will help fit ourselves for a place in the Kingdom of God.

In all ages, women have known the power their beauty holds, and at every opportunity have used it to further their own ends. The woman in business, the one who craves admiration from the opposite sex or jealousy and envy from her own, and the one who wishes to bolster up her courage in difficult circumstances, have alike used the same means. Jezebel hoped by her beauty to save her life. She painted her face, and tied her hair, and by so doing thought that Jehu would succumb to her charm. Not so, however. She came to a violent end, and earned for herself a name that is treated with contempt all the world over.

We all watch and pray for the return of our Lord, but what will be our reactions when the call ac-

tually goes forth, "Behold the Bridegroom cometh, go ye out to meet Him!" It will be worse than useless in that day to put on our most becoming and fashionable attire and to endeavour to make ourselves attractive with cosmetics and beauty aids. The beauty He desires is outlined in the Word, and is summarised by Peter as: "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." (1 Pet. 3-4). Christ will judge according to the inward man, and His judgment of the Pharisses was to the point: "But all their works they do for to be *seen of men*; they make broad their phylacteries, and enlarge the borders of their garments. Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." (Mat. 27, 25-27).

There is a higher ideal for us than the admiration and perhaps the envy of our fellows. There are many outstanding women of the Bible whose beauty was manifested in spiritual meditation, prayer to the Father, and daily striving to do His will. Proverbs 21 gives us a striking description of a virtuous woman, and there is not one word said concerning her beauty or personal appearance. But she is "wise in her advice to her son, industrious for the needs of her household, kind and gentle in her ways, and the heart of her husband" doth safely trust in her.

Sisters, we have a large responsibility in being true help-mates for our men, and in guiding our children along that straight and narrow path which leads to life everlasting. Let us help them to remain firmly en-

trenched in the one faith by our example of humble service and humility to God. For the price of a virtuous woman is far above rubies. Your sister in the One great Hope.  
—D.M.F.

## - - Meditations - -

—o—o—

### *The Time of the End.*

"The wise shall understand." (Dan. 12-10). What shall they understand? When shall they do so? The text tells us—"In the time of the end." Until then the secrets implied were to remain "closed up," "sealed" (Dan. 12, 4, 9). Have we reached "the time of the end?" Who can say? If we have we may now look for light on many points in the book of Daniel which has been troubling and baffling estimable brethren for years. Let us assume that the "time of the end" is here, and in that spirit start afresh to examine the prophet's writings. If we are premature in our calculations the exercise will do us no harm. But we think the time for the increase of knowledge has come. The openings out and developments of this great war seem to suggest it. The re-arrangement of the map, now taking place, may supply us with all the information we need in arriving at right conclusions. If we make no effort to understand we cannot expect any success. The incentive is—"The wise shall understand" . . . i.e. when the right time shall come. Let not the mistakes made in the past—particularly in regard to dates—discourage us (and where is the writing outside the scripture, which contain no mistakes?) neither let our disrelish for tackling the deep things of Daniel, lead us to dishearten those who are willing to engage in the exercise. Let us rather praise and fos-

ter an inquiring mind, for God has signified His approval of such (Dan. 10-12). In our study let us be modest, cautious, careful, prayerful—not dogmatic or reckless. Let us not get angry if others cannot endorse our views. Let us pursue our investigations with the object of discovering the truth, and not with the object of proving others wrong, or of merely justifying things that we may have previously said.

### *Humility Essential*

An ecclesia may possess good speakers, a shrewd executive, a first-rate hall, plenty of money, and yet die! If these possessions are to be of profit, the brethren must employ them as God's gifts, and as in His sight. Let us not forget that an ecclesia (if formed on the basis of the Truth), with all its privileges and abilities, is of God's creation, and that its life is in His hands. To hide that Truth by ignoring Him, is a sure road to ruin. We are so apt to be unwise in this matter—so prone to speak loudly and proudly of our achievements, whilst only feebly recognising that these, however, great, can only have efficiency when God is pleased to note them. To overlook God is not only madness, it is an insult which we cannot expect Him to brook. Let us brethren, in our exhortations keep this truth well to the front. There is none more vital.

—A.T.J.

Anger's origin is insanity, its results—regrets!



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

Compiled by The Lamplighter.

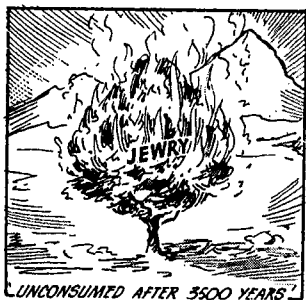
**A New World Order.**

**THE PERSECUTION OF JEWRY WILL END.**

Of recent years we have heard and read a great deal of the persecution of the Jewish people. Expression has been made through these pages of the hope that the trials of Israel may soon cease. Of the reality of this we are certain for the terms of Jeremiah's prophecy leaves no room for doubt concerning the blessing to be directed on Israel (Jer. 16:16).

We feel no better demonstration of the Jewish position with special regard to the easing of its burden can be found than in the pages of "A New World Order" a copy of which will be forwarded to any interested reader on request.

An outstanding point in this informative little booklet is the Miracle of the Burning Bush. You will read of this in Exodus 3. How we revelled over the story of Moses and the Burning Bush during Sunday School, but with maturity did we consider the matter any further. "The burning bush is a representation of Jewry." This is clearly understood when in face of burning persecution semblance of the nation still remains. 3,500 years have passed since Moses



witnessed the great event that must certainly have given the great leader faith and encouragement. It is a certainty that Moses was aware of the significance of the Burning Bush.

The fire of Israel's persecution will end with the return of the Messiah, which time is rapidly approaching. This is indicated from the angle of several prophecies.

"I have surely seen the affliction of my people, and have heard their cry and know their sorrows; and I am come down to deliver them."

# Jewish Letters of Appreciation

The Jewish authorities are very appreciative of the prayers, sympathy, and practical assistance manifested by Christadelphians towards the cause of Zionism, and lose no opportunity of expressing their heartfelt thanks. During the month the following letters have been received by "The Logos" Office, and are here published because they concern those Readers of "The Logos" who have so liberally contributed to the fund for the relief of Jewish Children.

*Letter from Mrs. A. Silverman*

The following letter has been received from Mrs. Silverman, the well-known Zionist, by Brother J. Mansfield Senr.

Dear Mr. Mansfield,

I hope you will overlook the delay in sending you these few lines of thanks and appreciation to you and Mr. Colquhoun for the wonderful evening I spent in your midst.

I've thought of you, so often since I arrived here, but I've been so terribly busy I haven't had a moment to myself until now, and I hasten to drop you a few words in order to assure you of my gratitude and my thanks.

I shall ever recall with pleasure the remarkably fine manner in which the meeting was conducted—indeed I could utter a word of envy, as I would wish for some of our Jewish Zionists to come and learn from you how to plan for a dignified and soul-satisfying "get-together."

And I couldn't help but wonder at the keen understanding on the part of your members, who though they themselves are safe and secure in this land, can yet feel for the Jewish people, to the extent of the substan-

tial money donations so readily given. It was indeed another rich experience in my life—one that will encourage and inspire me along the way for years to come.

I therefore extend my sincerest good wishes to you, Mr. Colquhoun, your dear families, and all your co-workers. I wish you continued success in all your undertakings, and trust we may have the joy of meeting again in Erez Israel—the Land of Israel—please God.

Most cordially yours,

Isa M. Silverman.

(The above refers to the Meeting held in Adelaide at which Mrs. Silverman spoke upon "The Story of Palestine."—Editor).

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**CHILDREN AND YOUTH ALIYAH**

*Movement for the Rescue of Jewish Boys and Girls from the countries of oppression and their rehabilitation in Palestine.*

To the Secretary,  
"Logos" Committee,  
Adelaide

Dear Sir,

We were indeed grateful to receive through Mrs. F. Lawson of the Women's International Zionist Organisation, Adelaide, your wonderful donation of £150/- and I am requested by the Executive of Youth Aliyah to express our very deep appreciation and thanks for your generosity and kindness.

The work you are doing towards the redemption of the Holy Land and of the stricken Jewish people in Europe is indeed wonderful and as additional evidence of your devotion comes to us we can only again express our very grateful thanks.

The funds which you send for the Youth Aliyah are particularly valuable inasmuch as they go towards the saving and rehabilitation of your lives so that these children may grow up into useful and happy citizens in Palestine.

Yours sincerely,

CHILDREN & YOUTH ALIYAH  
• H. B. Newman, Hon. Treasurer.

JEWISH REFUGEE CHILDREN'S FUND.

Previously acknowledged	£67 16 2
Sis. N. (S.A.)	0 10 0
B.G. (Vic.)	0 2 0
Anonymous	1 0 0
Bro. & Sis. H. (S.A.)	2 10 0

£71 18 2

(£150 has been forwarded to the Youth Aliyah Fund, on behalf of the readers of the Logos, thus leaving a debit balance to the present of £78/1/10.)

—M. Harris, Secretary.

### Voltaire and Paul

#### *Their Last Thoughts*

Read the account of Voltaire's end—read how he cursed his brother unbelievers when they came to see him in his last hours—how he alternately supplicated and blasphemed the God whom he had denied—how he was discovered with a book of prayers, trying to repeat some of the petitions—how he rolled from his bed in his awful agony, and exclaimed in his despair, "Will not this God, whom I have denied, save me too? cannot infinite mercy extend to me?" His physician was so awestruck with his terror that he left him, declaring that the death of the impious man was terrible indeed; his friend fled

from his bedside, saying it was a sight too terrible to be borne. Voltaire offered his doctor half his possessions, if he would give him six months of life. He said, "Sir, you cannot live six weeks," to which he replied, "Then I shall go to hell," and so he died. Even his nurse was so terribly impressed by the sight that years after, when she was requested to nurse a dying man, she asked first if he were a "philosopher," for she declared she could not incur the danger of witnessing such a sight as that she had been compelled to witness at the death of M. Voltaire.

—G. Gates, B.A.B.Sc.

#### *Now, read Paul's words . . .*

"I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them that love his appearing."—2 Tim. 4. 7-8.

My reason for this refusal (to join in prayer with a "Rev.") was that he was a man of unhallowed lips. Believing from my heart that these men are not Christians, it was impossible that I could regard one of their "Divines" as a hallowed or sanctified person. No act of worship, then offered through him, could as I conceive, be agreeable to God; and, therefore, to me, it would have been not only useless but impious. Again, I believe that acceptable worship can emanate only from Christians in their individual and collective capacity; I could not, therefore, have conscientiously prayed or worshipped, which is the same thing, in concert with a congregation so constituted as was that assembly.

—Dr. T.

## "Whom Do Men Say That I Am?"

(The following article was broadcast over 4BK. It has been slightly adapted for use in "The Logos"—Editor).

The answer to this question was that some thought one thing and some another, but the pronounced affirmation of Peter was, "Thou art the Christ, the Son of the living God." Many centuries have passed since then, but still the question is answered in a variety of ways. To some, Christ is a mythical person; to others, He is a figure of the past glorified by hero-worship; others again believe that he is but the creator of sublime phrases inculcating a new morality. But to the Christian, Christ remains the founder of a universal Kingdom to be seen in its fulness at His second advent, when that will be fulfilled for which he taught his disciples to pray, even "Thy Kingdom come, that thy will may be done on earth." Such need not the historian to convince them that Christ is an historical figure for their faith is founded on the inspiration of the Bible.

#### *Objections*

Enemies of the truth, however, have gone to no little trouble to try and prove the sacred narrative false. One of Tom Payne's strongest objections to the sacred record was that in Matthew's gospel 28 generations are mentioned, whereas in Luke's account 43 generations are given (cf. Mat. 1 with Luke 3). The names in the two genealogies are also different in certain particulars. This, to him, was an insurmountable difficulty.

Matthew's account, however, only indicated Christ's legal successor by means of his reputed father Joseph, the last lineal heir of Solomon; whilst Luke's gospel gave that of the virgin Mary, thus connecting Jesus with his

Royal ancestor David, by the tie of natural descent through his only human parent, Mary. Nor is Matthew's account compromised by certain omissions, for its object is to compress the actual generations into symmetrical sections, and they suffice to trace the legal connection of Christ with his ancestors. Such abridgements of pedigree were not unknown in Jewish usage, and a comparison of Ezra 7. 1-5 with 1 Chronicles 6. 3-15 will show how the 22 generations existing between Aaron and Ezra are contracted into sixteen. As Luke's purpose was to illustrate Christ's natural descent through Mary, any omissions would have been fatal. He thus supplies us with every generation in the ancestry of Christ, not only to the source of the Jewish nation, but right back to the origin of mankind, thus indicating the common interest of all in Him who came to be "a light to lighten the Gentiles, and the glory of His people Israel."

Ingenious attempts by such scholars as Andrew Drew, W.B. Smith, Jensen and others to explain the rise of Christianity without an historical Christ were made, but no measure of agreement among them was found beyond the denial of the reputed Founder's existence.

#### *The Rise of Historical Science*

The nineteenth century witnessed Rationalist scholars attempting to rescue from the mists of antiquity the facts concerning the origin of Christianity, and whilst their elaborations of the canons of Historical Science contributed to the scholarship

of the century, they still denied the Christ of the Gospels.

We enter the list of the critics; not in rebuttal of their philosophy, but in defence of the Gospels on the very principles of Historical Science established by themselves.

Christian tradition declares the Synoptic Gospels had their origin between the years 50 and 70 A.D. The more the Rationalist Schools studied this question, the nearer they agreed with the traditional view. Thus Keim places the origin of the Gospels between 70 and 117 A.D.; Weiss between 69 and 95 A.D.; Narnack between 65 and 93 A.D.; and Zahn between 60 and 75 A.D.

We advance and affirm with certainty that the Synoptic Gospels were written before 70 A.D. In that year Judaism was destroyed by the Roman armies which overthrew Jerusalem. If the frightful ruin, so minutely foretold by Christ, was already an accomplished fact when the Gospels were written, some reference to it would certainly have been made. But on the contrary the destruction of the city was set forth in the Gospels as unfulfilled, thus conclusively showing that they were written anterior to A.D. 70.

Although not one of the original manuscripts have come down to us (due to the perishable nature of the substance on which the narratives were written) copies of the originals, and translations, and copies of the translations multiplied, the oldest parchment copy being the Codex Vatican dated A.D. 360.

#### Historical Testimony

Nor were the historians of the times silent concerning the personality of Jesus. Josephus, the Jewish historian, who wrote shortly after the destruction of Jerusalem, styles Jesus a "wise man" a "doer of wonderful works" who was condemned by Pon-

tius Pilate "at the suggestion of the principal men amongst us." "And," wrote Josephus, "the tribe of Christians, so named from Him, are not extinct at this day." We would, moreover, have to destroy the Annals of Tacitus (A.D. 55-120), the Biographies of Suetonius (A.D. 75-160), and the Letters of Pliny (A.D. 62-114) if we wished to get rid of testimony to the fact that in the reign of the Emperor Tiberius there lived one called Christ; that Judea was the place of His teaching, and that He was put to death by Pontius Pilate.

Even if the New Testament had not been written, these classical notices would be sufficient to give the facts of Christ's existence an historical foundation in historical times. John S. Mills, a Rationalist, in his book "Essays on Religion" writes: "Whatever may be taken away from Christianity by Rational criticism, 'Christ still is left an unique figure.' He further affirms, 'Christ as exhibited in the Gospels, is historical. Nor would it be easy for an unbeliever to find a better translation of the rule of virtue than to live so that Christ would approve his life.'"

Ernest Renan, who at one time held the chair in the Paris University for Hebrew and Semitic languages, was sent on research work to Phoenicia. Whilst living on the confines of Palestine, he set out to get evidence to prove that the Christ of the Gospels was legendary. As a result of his work he was impelled to write: "I admit the authenticity of the Gospels, that they were written by the men whose names they bear, and all date from the first century, and to write the history of Christianity is to write the history of Christ, and all history is incomprehensible without Jesus."

When speaking to the woman of

Samaria, Jesus said: "The hour is coming when they who worship the Father must worship Him in spirit and in truth." Upon this declaration reposes the edifice of eternal religion, and although many honest endeavours have been made by Socialists to found universal happiness upon Political and economical measures, it will be found at last, these will all remain unfruitful until they take as

their rule the true spirit of Christ. Nor is the universal acceptance of Christ a thing to be left to chance, for when asked of Pilate, "Art thou a King," Jesus replied, "To this end was I born." At his second advent, Jesus will be King of Kings, and all nations shall "call him blessed" as they experience the wisdom of living in accordance with His righteous laws.  
—Bro. H. Clark.

## The Writings of Our Pioneers

The preparation of a people for the great desideratum of the age. "The Lord, a people whose character shall Churches" do not contain such a answer to Rev. 3-18; 19, 7-8, is the people. In fact, "the churches" are

### DEATH OF OLDEST ELPIS ISRAEL CLASS MEMBER IN S.A.

(This item was omitted from last issue owing to delay in post.)

Our late Brother Miller passed away on July 27th at his home at Bluett Springs, S.A. He was 85 years of age.

He was a keen supporter of "The Logos" and "Elpis Israel" Classes. He had been in the Truth for 40 years, 21 of which he lived in isolation at Bluett Springs, near McLaren Vale, S.A. He was very highly esteemed by the "Elpis Israel" Class members who visited him from time to time because of his kindly and humble disposition. He was ever desirous to discuss the Great Hope, and his prayers at the conclusion of the Breaking of Bread meetings were inspiring and an exhortation to all who were privileged to hear them uttered. His faculties for reading and study were in no way deterred by his age; this was evident in the fact that only 12 months prior to his death he re-read Bro. Sulley's work, "Ezekiel's Temple." His last days were spent in reading and meditation of the Word of God, and studying of the works of Bros. Dr. Thomas and R. Roberts. To those of us who knew him, he illustrated the characteristic of James 2:5. The signs of the times are such that we feel it will not be long before our beloved brother will—in common with all those of like precious faith who have fallen asleep in Christ—experience that resurrection from the grave that formed so prominent a part of his faith.—A.H.

precisely what college divinity is schools. They are mere nurseries of competent to create. "The truth as it pride, professional religion, and con- is in Jesus" is not taught in the ceit; and the "droppings of the sanc-



tuary" which their nurslings are appointed to distil, wear away the intelligence of the people, and leave them irresponsible to "the testimony of God." Nothing short of this, un-mixed with the traditions of men, can make people what they must be if they would inherit His kingdom. Other gospels will make other kinds of Christians than those who believe the gospel the apostles preached. We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus.

Dr. T.

Exhortation should be in the spirit of love and dignity, both 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 are on all hands imperfect and unedifying.

—R.R.

Paul purposely avoided all modes of presenting the Truth that had affinity with the meretricious lustre of human learning. "I came not unto you," he says to the Corinthians, "with the excellency of speech or wisdom, declaring unto you the tes-

timony of God. . . . My speech and my preaching was not with enticing words of man's wisdom." "Christ sent me . . . to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect . . . Ye see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise." Natural men may not sympathise with the divine policy thus formulated by Christ's faithful servant, but it remains the unchanged policy of the Gospel to the present hour, and it may be that God will force us to recognise this more distinctly.

—R.R.

It is a bitterness to have the gleaming sword in hand so often, but there is no alternative. The Lord knows our delight is on words of peace and tenderness; but the times are not favourable for these. The King's standard has been planted on a hill, and, from various directions false brethren advance aggressively to remove it, some on one plea, some on another. The Lord granting us life and strength we shall resist them all till the Lord arrive to do his own work with power; and to give to every true and faithful servant a share in the glory and victory.

—R.R.

#### INCREASE IN PRICE OF "ELPIS ISRAEL"

If you do not already possess "Elpis Israel," obtain one from your Ecclesial Librarian, or write "The Logos." The present price is 12/10 (including postage). Advice from Birmingham states that upon exhaustion of our present stock a rise to 18/6 per copy will take place.

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### Thoughts for the times.

## Separated from God's Goodness.

One thing, and one thing only, can separate us from this love. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God." God will have no regard for those who forget Him or neglect His commandments; those who sink into a state of self service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern: His commandments from their lives, will awake to find that where life and death, and men, and angels, and heaven and earth were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the fag ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses the call; for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, anguish, and death; while the man who obeys the Divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things.—R.R. . . .

International Affairs in Retrospect**A WARNING FROM GOD**

In the pages of "The Logos" we consistently find articles on the Signs of the Times constituting a warning that the second Advent is near, and, lest some of our readers may not appreciate the real reason underlying the continual search for signs, we draw attention to it here. In Amos 3-7 it is stated: "The Lord will do nothing; but He revealeth His secret unto his servants the prophets." In turn these prophets have recorded the secrets delivered unto them from God, so that we are enabled to search and read, and know the signs of the times in our day indicating the return of Christ. On the other hand, Christ criticised the Pharisees and Sadducees for being able to "discern the face of the sky," but neglected to discern the "signs of the times," whilst Daniel declared that only "the wise shall understand." In Rev. 1-3 it is likewise stated: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

A knowledge of these signs not only constitute a warning to prepare for the return of Christ, but it also stimulates our hope, and strengthens our assurance for the future. Jesus said: "When you see these things begin to come to pass look up, for your redemption draweth nigh;" "When ye shall see all these things, know that it is near, even at the doors;" "Watch ye therefore; for ye know not when the master of the house cometh . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13-35).

If we follow the exhortation of the

Master, is not our determination to "make our election sure" strengthened as we see the things He spake about being fulfilled. And are we not encouraged to continue in all good works? With Peter we can say, "What manner of persons ought ye to be in all holy living and godliness. (2 Pet. 3-11).

The wonderful fulfilment of prophecy during the past 75 years has brought us to the "time of the end" so that the numerous interesting articles appearing in the daily press become of vital interest to us, although to the world they may be of little significance. These messages warn us that the "Day of Inspection" is rapidly overtaking us, and if we are wise and awake to our responsibilities, we will forget the past, and discarding the "sins which so easily beset us" strive "towards the mark for the prize of the high calling of God in Christ Jesus."

When the lawyer asked Jesus the question, "Which is the greatest commandment?" Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind," and the second is like unto it, "Thou shalt love thy neighbour as thyself; on these two commandments hang all the law and the prophets." (Mat. 22, 45-40).

In commenting upon love Paul (the apostle to the Gentiles) declared: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling symbol, and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have

not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing."

What a momentous statement for us so ponder! It is contained in the 1 Cor. 13 for our admonition and learning, and in the same chapter we are instructed how we may obtain that great love which is so essential for our salvation. Let us study it well.

"Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the Truth, beareth all things, believeth all things,

hopeth all things, endureth all things. Love never faileth."

The Apostle John likewise wrote: "He that saith I know God, and keepeth not his commandments, is a liar, and the Truth is not in him" but whoso keepeth His word, in him verily is the love of God perfected.

If, therefore, we manifest the dual attributes of "watching the signs, and keeping our garments "unspotted from the world, the following words of Christ will apply to us: "Blessed are those servants whom the Lord when He cometh shall find so doing;" "beware, for the son of Man cometh at an hour when ye think not."

—Brother E. Highman.

**BRITISH POWER IN THE MEDITERRANEAN**

"Can ye not discern the signs of the times"—Mat. 16-3.

The significance of events in the political heavens go unheeded by the vast proportion of the world's population who are ignorant of the prophetic possibilities. But to us who understand the purpose of God these movements are important. They establish our confidence in God's word, and strengthen our faith in what he has promised.

The last few months have witnessed the progress of the Russian forces until today the newspapers record that their armies are stationed in Bulgaria, twenty miles off the Turkish border. On the other hand, Britain has taken the opportunity to occupy certain Grecian islands in the Mediterranean, some of which are adjacent to the south-Turkish border, and provide a counter to any threat from the Dardanelles. Of course Britain's ostensive motive is to relieve these Grecian islands of Nazi domination,

in these places, she might find it extremely difficult to withdraw from them. It is also significant to read in a dispatch from London that "It is Britain's unenviable task to maintain her own position in the Middle East among . . . fierce political cross-currents" among which was stated to be the desire for "a Russian outlet to the Mediterranean" and an "open Dardanelles."

Turning from contemporary events, it is interesting to note what Dr. Thomas wrote on these things almost one hundred years ago. In "Elpis Israel" he stated: "When the Bear pushes for Constantinople, it is not unlikely that the British Unicorn will make extensive seizures of the islands in the Mediterranean as an antagonistic compensation for the continental territory acquired by the autocrat in European Turkey. Britain is bound to maintain a maritime ascendancy in the Mediterranean. . . . When the

power of the British Unicorn shall be fully developed in maritime Greece, Egypt, Palestine, the Red Sea, and India, a leopard dominion will again appear upon the stage of action, and be prepared for the catastrophe of the latter days." (p. 333). "Russia will command the land, and Britain rule the sea. They will contend for the domination of the East; but neither will obtain it." (p. 328) "The triumph of Russia in the west will cause her (Britain) to strengthen herself in the east; and, as I shall show, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt. Thus the Red Sea will become a British lake; and by holding Gibraltar, Aden, and some commanding position at the entrance of the Persian Gulf, she will be enabled to retain for a short time longer her commercial and maritime ascendancy." (p. 420), "When it (Britain) beholds "the prince of Ros, Mosc, and Tobl' possessed of Constantinople, and contending for the Gogueship (Leadership) of Magogue (Germany); it will, then, doubtless make extensive seizures of the Isles of Greece, to strengthen itself in the Mediterranean, and to antagonise, as much as possible, the power of the Autocrat in that direction." (p. 437).

Thus, that which we now behold,

### RUSSIA AND TURKEY.

(A comment upon the article by brother H.M. in the June issue).

In your footnote to Brother H.M.'s article you state that whilst you agree to the "conclusions hereof," i.e. That "we may expect the over-running of the Turkish territory by the Russian

our pioneers looked forward to as a great sign of the consummation of the age. The "drying up of the Euphratean power" (Turkey) is for one purpose only, namely, that "the way of the Kings of the East (Christ and the saints) may be prepared" (Rev. 16-12), and ultimately we shall witness the King of the North sweep on with whirlwind velocity to accomplish this end. The voice of Russia shall herald forth from Constantinople (the Seat of the Dragon) —Rev. 16-3. By it shall the "false prophet" be exalted (see "Logos" July, 1942), and although it shall be the means of the destruction of the Nazi regime, it seems to me that Russia will use the German organisation to further her schemes of world domination. A European confederation of nations will be established (Dan 2; 32,45), against whom, it shall be said, "who is able to make war?" (Rev. 13-4). But even as the world is saying: "Peace and safety," sudden destruction will come upon them.

"But we, brethren, are not in darkness that that day should overtake us as a thief." Let us always be on our guard against the allurements of the present evil world. In view of the significance of the signs of the times, prayer and meditation on God's Word are privileges too valuable to neglect. Let us utilise every opportunity to this end.

—Bro. J. Mansfield, Senr.

theless believe that we are living contemporary with the events of the 6th vial." It is therefore evident that you do not agree with Bro. H. M. in his "belief" that we are wit-

vial upon the 4th Beast territory of European Christendom." I am of the opinion that this belief should be either shown to be worthy of acceptance by proofs sustaining it, or otherwise. But neither you, in your footnote, nor Bro. M.H. in his article, advance any proofs for your respective stands, although in his article brother H.M. admits that he is combatting "the present-day accepted belief."

May I then advance a few reasons why I am one of those who believe that (1) The events relating to the 5th Vial are long since past. (2) That contemporary events cannot be reconciled with those that were to occur under the 5th Vial.

Rev. 16-10 states: "And the 5th angel poured out his vial upon the seat ("Throne," see Eureka Vol 3, p. 511) of the Beast, and his kingdom was full of darkness, and they gnawed their tongues for pain." The seat of a kingdom is situated where the Government issues its mandates, and in the case of the Beast, the throne is situated in Rome. Now, according to H.M.'s theory, if we are witnessing the outpouring of the 5th vial, Rome should receive a devastation that would result in the Kingdom being filled with darkness. But what are the facts? Although this war started in Poland, extended to France and England, thence to Belgium, Denmark and Holland, thence to Rumania, Bulgaria, Russia, Yugoslavia, Norway and Finland, thence to Italy, Greece, Ethiopia and Libya, and will finally involve Turkey, Rome, the Throne of the Beast, has escaped with the least damage of any city. For the Germans, contrary to the usual methods, declared this city an "open city" thereby preventing its destruction, whilst the Vatican escaped almost without injury. How can these facts be made to fit in

Now the beginning of the pouring of the 5th vial (as we believe it) is briefly as follows. The issuing by Napoleon of his decrees from Schoenbrunn and Vienna for the humbling and spoilage of the Romish mother and her pope owing to his opposition of Napoleon's plans. This was in 1809, and on the 10th June of that year, pope Pius VII excommunicated Napoleon, an action that was received by the Dictator with ridicule, and an order for the Pope's arrest. The latter was then detained a prisoner at Savona until 5th August, 1811, and in 1812 he was removed to Fontainebleau. Such an experience must have made the Pope and all his following, "Gnaw their tongues with pain," and certainly resulted in the "darkening of his kingdom." The coalition of European horns against Napoleon, however, brought war "upon the seat or throne of the beast," and his "kingdom" thus "darkened" they "blasphemed the God of heaven because of their pains." (Rev. 16-11).

### THE POURING OUT OF THE 6th VIAL.

I believe that the 6th Vial began to pour out about the year 1820. Turkey was then the foremost nation in Europe, but in that year her decline commenced. Ali Pasha asserted his independence. He was followed by a Greek insurrection against the control of Turkey. In 1827 Greece, after prolonged fighting, was elevated into a kingdom under the protection of England, France and Russia. In July, 1826, the Sultan of Turkey destroyed the flower of his army—30,000 of his chief Jannizaries by grape-shot in the square of Etmeidan. In 1829 the French captured Algiers, since when it has been a colony of France. In 1831 a series of epidemics in Turkey extending for 20 years carried off over 500,000 inhabitants,

which was followed by the insurrection of Wallacia and Moldavia, now known as Rumania, and the kingdoms of Albania, Bulgaria, Servia and Czecho-Slovakia. In 1917 the Sultan was deposed, and the Holy Land freed.

This contraction of the symbolical "Euphratean power" has been going on before an astonished world for the past 124 years from 1820 to 1944, drying it up into "pools and rivulets" until Turkey is now but a shrinking shadow of her former great military power, and so fearful of the incroachments of England and Russia that she does not know which way to turn to escape them. But it is certain that whatever she does,

she cannot evade the "drying up" process that has been going on for so long, but which will meet its crisis, perhaps at the most unexpected moment. Thus, instead of us witnessing the pouring out of the 5th vial, we are drawing near the end of the 6th vial.

I write not so much as to combat Bro. H. M.'s belief, but to awaken the brethren to the facts that we are a long way past the outpouring of the 6th vial and are drawing near its end. It may be that the 7th vial has already commenced to pour out, and in this connection I would draw attention to an article in "The Christadelphian" for the year 1941 by "L.G.S."

—Brother W.S.

### Lectures on Speaking

## 2.—God's Witnesses to Truth

"What is truth" asked Pilate. "Grace and truth came by Jesus Christ." (John 1-17) "I am the Way, the Truth, and the Life, no man cometh to the Father but by me" (John 14-6). "Howbeit when He, the Spirit of Truth is come, He will lead you into all Truth" (John 16-13). So is the way of life defined by Jesus. The commandments laid down by Him are the expression of Truth as it is in Christ Jesus. Truth is the Word of God, and this word is the expression of His Will for us, and the communication of this in all its fulness to the assembly (nothing more, and certainly nothing less), is the first essential or element in preaching. Now Jesus, as you will note, in His preaching of the Gospel, included and dealt very clearly and exhaustively with the personal conduct of His followers. He gives us

in fact a rule of life to govern and direct our conduct; and the observance of this, in conjunction with obedience to His Commandments, constitutes the Christian Life. His apostles followed with the same teaching, but with even greater emphasis on the subject of the individual life; and it is this portion of the Truth which is usually presented by way of exhortation. We also learn from the Scriptures, that our Lord made much use of parable and metaphor, and He explained this; this form of exhortation, however, need not apply now, as we are in the days of Grace. But yet we find that occasionally the use of parables in the form of short stories pointing a moral are useful, especially when addressing children, or in lectures. Imagination forms a large part in the life of a child, and incidently, in the lives of

children also, so in these cases such a digression is permissible; but always be careful to qualify the story. If it is true in fact, say so; and if it is not founded on truth, but only imagination, make this clear, that it is only "make believe," as the children say. Do not under any circumstance allow any utterance other than the Truth proceed from you without qualifying it. Do not introduce a joke into your address. This is a very common failing in the orthodox

churches, but it is not for you; you are to be God's witnesses.

—Bro. E. W. Maidment.

"GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU"—Mat. 28. 19-20.

### Poetry Inspired of God.

## "Yahweh Is Supreme"

(The excellence of Divine poetry is only appreciated when its meaning is carefully analysed. The following adaptation of a modern translation of Psalm 93 illustrates how Yahweh, the God of Israel, exists supreme above the storms of life, remote from the roar of the political "sea and waves," so that though "men's hearts may fail them for fear for what is coming on the earth," the confidence of those who look to Him who exists "high above the roaring billows" remains unimpaired. Thus, in times of trouble or of adversity, in times of mental depression or of physical ill-health, we can gain infinite comfort by turning to Him Who stands supreme "high above the ocean breakers."—Editor.)

Yahweh reigns, robed in majesty;  
Yahweh is appalled with a girdle of power.  
Thou hast steadied and settled the world,  
Thy throne stands firm from of old,  
Thou art from all eternity.

The floods may storm, O Yahweh,  
The floods may storm aloud,  
The floods may storm and thunder;  
But high above the roaring billows,  
High above the ocean breakers,  
Yahweh stands supreme.

Thine own authority will never fail,  
Thy house will never lose its sanctity,  
O Yahweh.

## AT AN "ELPIS ISRAEL" MEETING

## No. 3.—Enduring Faith

**THURSDAY.**—Westbourne Park Class—Read from "Elpis Israel" p.75: "We can only enter the Kingdom through the fire; but, if a man be courageous, and hold fast the confidence and rejoicing of the hope firm unto the end, he will emerge from it unscorched; and be presented holy, unblameable, and unrebukable before the King."

"Without faith it is impossible to please him" (Heb. 11-6). Destitute of this attribute all our works of charity, all our efforts to propagate the truth, all our knowledge of the mysteries of the Word are useless. They will avail us nothing in the day of decision, soon to dawn.

Faith is not a blind urge; it is an intelligent belief in the principles God has established. Works of faith are the logical outcome of an intelligent belief; they are the open evidence of our hope in things promised.

Take as an example the case of Abraham. It was an intelligent belief in the promises of God (not a blind urge) that caused him to "go out into a place which he should after receive for an inheritance, not knowing whither he went," whilst his obedience in the offering of Isaac was the logical results of his implicit faith—his "conviction of things hoped for." God had declared, Through Isaac the seed would come. Isaac's future was thus assured by this promise. Abraham believed God.

It is possible for us to think we have faith, and yet deny God in principle. Israel is the classic example of this unbelief. Although they manifested a certain zeal for His service, and scrupulously obeyed the ordinances of the law, their faithlessness in principle (which has its roots in unbelief) was manifested when they "limited the Holy One" (Ps. 78-41). They doubted that He could provide a table in the desert, or overthrow the strength of their enemies. Though in word they proclaimed their faith, and chanted, "the people of the Lord are we" in action they denied Him, and belied their claim.

We can deny Him in like manner. In time of probation or trial the mind of the flesh obtrudes, and being ever a coward in spiritual matters, the tendency is to accept the easiest way out irrespective as to whether this way implies a "limiting of the Holy One of Israel." Faith and courage are two essential elements.

The question, Does not 1 Cor. 13 indicate that love is greater than faith? is answered as follows: "Love is superior to faith only in being more enduring, for when the Kingdom is established, faith will no longer be a necessity. But love destitute of faith now, will not gain for us a place therein. In the Scriptural sense, love cannot exist without faith, for a counterfeit love must not be mistaken for the true thing.

Faith is not inherited; it "cometh by hearing the word of God" (Rom. 10-17). Christ said: "When I come shall I find faith?" Prayer, meditation and study, combined with courage, will result in a faith which will gain for us the "Victory that overcometh the world." (1 John 5-4).



# DIGEST OF TRUTH

A monthly Publication of Interest to the Seeker of Biblical Truth.

Vol. I

November, 1944

Number Three

## Editorial

### A PLAN FOR PEACE

A conference in America between representatives of Britain, America, Russia and China has resulted in a plan being evolved for the conclusion of the present war, under which the Great Powers will pledge their military might to enforce a "permanent peace." By this means, it is hoped, a repetition of the miseries experienced by this generation will not be felt by the one that will follow. Among the summary of proposals appears the following statement: "A general international organisation shall be established to maintain international peace and security." (The "Advertiser" Oct. 11.)

These words are significant to students of the Bible. They recall the statement of Paul when in speaking of the signs heralding the return of Christ, he wrote: "The day of the Lord cometh as a thief in the night. For when they say 'Peace and security' (see "Young's Analytical Concordance) then sudden destruction cometh upon them" (1 Thess. 5, 1-4).

Mankind has yet to learn that universal obedience to the Divine will is the necessary precursor to universal

peace and happiness, and that whilst divine laws are persistently flouted, and the present irreverence for God, widespread immorality and violence continues, he cannot expect to find the utopia he so earnestly desires. Rather, as Paul warned, "Because of these things cometh the wrath of God upon the children of disobedience (Eph. 5-6). Thus the prophetic Word speaks of a coming "time of trouble such as never was" (Dan. 12-1).

We are not alarmists in stating these facts, but are merely endeavouring to point the only effective way to escape from the evils that are crowding in upon society. Universal peace and goodwill ultimately come, but only as a result of divine intervention in the affairs of men. The return of Christ, and the establishment of the Kingdom of God on earth will result in the "desire of all men" being realised in the righteous government set up (Hag. 2-7). In the meantime the call is to individuals to associate themselves with Christ by the acceptance of His truth and obedience to His commands. Only by redeeming the present can we hope to prepare for the future.

## THE KINGDOM OF GOD.

their shoulders at the suggestion that the religion of God has any relation to the political affairs of men. This is only for want of reading or want of thought. Impartial individuals, reasonable people, having senses exercised by reason of use, as Paul says, to discern, cannot fail to see, when their attention is directed to the prophets, that the workings of God have had reference, from the beginning, to the political affairs of men, and have now reference to the political affairs of men, but more particularly with regard to the future. In the past, so far as God has had a kingdom, it has been a political institution. He founded a political institution by sending Moses to Egypt, and redeeming the descendants of Abraham from the bondage of the Egyptians, making use of them against Pharaoh, for the purpose of causing himself to be known, and using them again as a military engine against the nations of Canaan, to destroy them for their wickedness. So that so far as the past is concerned, there can be no mistake about God's dealings having had regard to the political affairs of men; and so far as the future concerning it is equally manifest that the kingdom of God is to be the ancient kingdom of Israel restored under a new constitution of things. In Mat. 21-43 Jesus styles the kingdom of Israel the Kingdom of God. This is only in harmony with all the Scriptures; for in all the

Scriptures the kingdom of Israel is called the kingdom of God. I will give one or two illustrations of this fact. (2 Chron. 13-8). "And now ye think to withstand *the Kingdom of the Lord* in the hand of the sons of David. Then we find it stated of Solomon in 1st. Chron. 29-23: "Then sat Solomon on the *throne of the Lord as king.*" And then we read this statement in the 114th Psalm, that "when Israel went out to Egypt, . . . Judah was his sancturay, and *Israel his dominion.*" Jesus is in harmony with the Old Testament in styling the kingdom of Israel the kingdom of God, and the position to which we shall find ourselves committed, will be that that kingdom is to be restored again by Jesus, and that its mission will be to subdue all the kingdoms of the earth, and to subject all the world to one central government, to be established at Jerusalem, and that the universal dominion of which Jesus will be the head, will be administered by an order of men now being prepared by the preaching of the gospel; men who will be made immortal at the coming of Christ, and otherwise qualified to assist him in the execution of this great work, which will consummate the redemption of the world.

(Read "A New World Order" a free copy of which will be forwarded on application to Box 226 C, G.P.O., Adelaide, S. Aust.).

### THE QUESTION BOX

Q. "Can so many hundreds of thousands of people, including thousands of clergymen and ministers, be in the wrong?"

Answer:

It is usual to rely on numbers in deciding questions of religious belief, but as a general answer to the above

question, attention is invited to the following testimonies, which declare the fewness of those who receive the truth.

"Straight is the gate and narrow the way which leadeth to life, and FEW THERE BE THAT FIND IT" (Mat. 7:14) "F...

(Mat. 22-14). "Hath not God chosen the poor of this world rich in faith" (James 2-5) "Not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1, 26-27). "The wisdom of this world is foolishness with God" (1 Cor. 3-19). "God hath chosen the foolish things of the world to confound the wise; the weak things to confound the mighty; and things which are despised, to bring to nought things that are" (1 Cor. 1, 27-28). "As concerning this sect, we know that everywhere it is spoken against" (Acts 28-22). "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and

cast out your name as evil, for the Son of Man's sake" (Luke 6-22); "If ye be reproached for the name of Christ, happy are ye" (1 Pet. 4, 14-16); "I have given them thy word, and the world that hated them because they are not of the world, as I am not of the world" (John 17-14).

A more particular answer to the above question is given in the revealing book, "CHRISTENDOM ASTRAY FROM THE BIBLE" a loan copy of which is obtainable, free of Charge, on application to Box 226 C, G.P.O., Adelaide, S. Aust.,

or .....

### CHRIST EXPECTED.

There are many indications that we are on the eve of Christ's return. Occurrences which warrant this conclusion are in evidence on every hand. Discontent and unrest are rife among the masses. The Jews are returning to and cultivating the land promised to their fathers. War preparations are on the increase. Unbelief in the Scriptures is spreading. Disregard of Christ's commands is everywhere apparent. These are some of the signs which the Scriptures give to indicate the time of the Lord's appearing. Through false teaching, love of pleasure, and other causes, the world is asleep to the great fact of his promised advent, and terrible will be

the awakening. Christ comes to judge and reward the responsible dead and living—to establish the Kingdom of God, and to reign on earth as Universal King. In comparison with this stupendous event all present things will sink into insignificance. Those only are truly wise whose efforts are directed to the attainment of the salvation which is to come with Christ's appearing. To call attention to the truths connected with this subject is the object of "Digest of Truth."

+  
"THE DAY OF THE LORD SO COMETH AS A THIEF IN THE NIGHT"—Paul (1 Thess. 5-2).

### Contemporary Events

#### THE AGE OF THE HOMELESS

Scattered throughout Europe and Asia are some 60,000,000 homeless people. They have been forcibly taken from their homes and caused to live among surroundings entirely foreign

perhaps of a lifetime, have been obliterated, their farms and homes languish empty and forsaken, and families have been divided up, possibly never to see one another again.

removed from the terrible happenings of the old world, to realise the heart-rending conditions of those people of Europe and Asia. Stories of their suffering, of the death and terrorism which they experience become monotonous, but in their plight is being sown the seed from which will be reaped the harvest of the future . . . "A time of trouble such as never was." (Dan. 12-1).

What an age of wickedness and despair! Christ's return, however, will alter such conditions. The poor, the weak, and "him that hath no helper" will be aided. The refugee problem as well as all other present problems will be solved in perfect government. Instead of brutality and forceful arrogance, all things will be done in righteousness. International injustice will disappear; national wrongs will be righted. The "desire of all nations will come" in man receiving, for the first time, a truly righteous, just and beneficent government unto the control of Jesus Christ (Hag. 2-8; Ps. 72).

Meanwhile all the accumulating trouble serves to indicate how true was Christ's declaration that it would be a time of national distress "with perplexity." (Luke 21-25). No won-

der "men's hearts fail them for fear," and "the nations are angry" (Rev. 11-18), whilst the political earth "reels to and fro like a drunkard" so that "he who fleeth from the noise of the fear fall into the pit; and he that cometh out of the midst of the pit is taken in the snare; for the foundations of the (political) earth do shake" (Isa. 24, 18-20). "It is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts."

One of Christ's first works is to "destroy them that destroy the earth" (Rev. 11-18). This spells the doom to all tyrants and oppressors; it means that wars will be abolished, sin and iniquity suppressed, and the "age of the homeless" becomes a thing of the past. In this work the faithful of all ages will take their part. How important, then, that we prepare ourselves mentally and spiritually for that day. Thus, he who is truly wise will, in these times of stress and trouble, turn to the only source of comfort and assurance for the future. The Scriptures alone are "able to make one wise unto salvation." They, only, speak of God's purpose with the world, and point a way of escape from the troubles that are oppressing mankind all over the earth.—P.M.



Further literature dealing with the matters referred to in this issue of "Digest of Truth" will be supplied free of charge on application to Box 226C, Adelaide, Sth. Australia, or to

## From the Writings of Our Pioneers

### From the Pen of Dr. Thomas.

How necessary it is, even where faith exists, to add to it courage! A Faith without courage can never overcome the world; and they who fail in this conflict can have no part in the Kingdom of God.

Let the reader then, remember this, that Ros will not only be Master of Constantinople in the last days; but that the Lord of Hosts, even Jesus of Nazareth, will conquer them with fire, pestilence, and sword. This is the grand crisis of our age. This victory will terminate war upon the earth for 1,000 years. It will stand a monument more durable than brass, signalling the consummation of the times of the Gentiles and the introduction of a new and happier, yea, more glorious era, upon the blood-stained earth which we inhabit. The development of this crowning incident in human affairs is not only at the doors, but actually come upon the world, though the world does not

know and cannot, or will not perceive it.

What matters their profession of faith in the gospel of the Kingdom if that faith does not develop righteousness." and peace, and joy in the Holy Spirit? Will the wordy prayers of some, or the pharisaism and the gnat-straining of others, atone for that world of iniquity that flames forth from their fiery tongues.

The doctrine Paul taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order; and to the edification, or the building up of the body of Christ in its most Holy Faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display.

### From the Pen of ROBT. ROBERTS.

Premature expectation of the Lord's coming are not a discouraging feature when rightly regarded. They turned upon certain views of the prophetic work, which have been verified by events. They were a deduction from things predicted to happen which have happened . . . at the time appointed . . . viz. the fall of the coercive power of the Papacy, the drying up of the Euphratean power. These events bring the time of the end—the time of His coming. The mistake was in supposing they would bring that coming in the year that witnessed the Papal overthrow.

To such as wait upon the Lord, and serve Him with full purpose of heart, the signs of the times are full of legitimate interest and encouragement. The discernment and rejoicing in them are natural to the new man who is a stranger and a pilgrim in the present order of things; who has here no continuing city, but in bitterness of the present desolation, ardently desires and seeks that promised city, having foundations that will come with Christ. The general tokens of the approach of the close of the programme in its Gentile phase have been revealed expressly for his benefit.

## A FAITHFUL WORKMAN OF GOD

## Nehemiah, Builder of Jerusalem

## HISTORICAL ENVIRONMENT

Nehemiah was a man strong in purpose and in faith, and humble before His God. By the strength of his character, and his outstanding personal example of godliness, he succeeded in revitalising—at least temporarily—a people who had become weary, dispirited, spiritually weak, and morally lax.

The story is set in a period when the fate of nations was undergoing radical changes. Egypt and Assyria had fought their rivalry to a decision triumphant for the latter, and Judah had fallen before the power of Nebuchadnezzar between the years BC 606 and 586. The city of Jerusalem was destroyed, the Temple burned, and all the noblest families carried away captive. The people who remained were in a disorganised and poverty-stricken state.

Nebuchadnezzar had built a wonderful empire, but it did not last for long. Cyrus with his Medes and Persians overthrew Babylon about BC 539, and with the advent of this new power, the fortunes of God's people again underwent a change. Jeremiah had prophesied a captivity of 70 years, and in BC 536 (approximately) Cyrus gave lease for those Jews who so desired to return to their beloved city. Under Zerubbabel and Joshua 42,360 of them returned, and they immediately set about rebuilding the Temple. They met with much opposition from the surrounding tribes, but encouraged by Haggai and Zechariah, they completed the task in twenty years. Ezra the Scribe, about B.C. 469 obtained a commission from Artaxerxes, King of Per-

sia, to conduct a further return to Jerusalem, and there to restore the Temple Service and to inaugurate a civil magistracy with power to tax and execute law.

## NEHEMIAH'S WORK AT JERUSALEM

Nehemiah's work was but the culmination of all that had been done before him. He comes upon the scene in the reign of Artaxerxes Longimanus, thirteen years after Ezra's first visit to Jerusalem. He held a position of high honour and responsibility in the Persian court—that of cup-bearer to the King, but, like Moses, he still thought of his God and of his people. He heard discouraging reports from his dearly beloved Jerusalem—for while the Temple had been built, the city walls were still a heap of rubble, and despite Ezra's efforts, the people were spiritually and morally decadent. Earnest supplications to the Lord brought Nehemiah a commandment from the King to return to Jerusalem, and to "restore and to build" the city. It is from this decree given in B.C. 456 that the prophecy of the 70 weeks given to Daniel had its commencement: "The street shall be built again, and the wall, even in troublous times," said Gabriel.

Immediately upon his arrival in the Holy City, Nehemiah secretly viewed for himself, by night, the circumstances surrounding him. Then he approached the people, appealed to their patriotism, and showing his own experiences as evidence of God's approval of designs, induced in them the desire to rebuild the city and its walls. "The God of heaven, He will

prosper us; therefore we His servants will arise and build" was the inspiring attitude that Nehemiah commenced and carried through his work.

## ISRAEL'S ENEMIES OPPOSE THE WORK.

The task was no small one, and the means at the disposal of the people were so limited that it seemed almost to be impossible. So thought Sanballot, Tobiah, and other leaders of the Samaritans, Moabites, Ammonites and others who surrounded the city. They ridiculed the efforts of these feeble Jews. "They laughed us to scorn, and despised us," says Nehemiah. "What do these feeble Jews" they said, "Will they revive the stones out of the heaps of rubbish which are burned?" And Tobiah said, "If a fox go up it shall break down their stone wall."

But the people were undeterred, and under Nehemiah's able administration the mighty task was divided into portions. Each group, including even the priests and their families, set to work with a will. "So we built the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

So successful were these efforts that the adversaries soon became alarmed, and their ridicule changed to active hindrance. "They conspired all of them together to come and to fight against Jerusalem, and to hinder it." (Ch. 4-8). The obvious determination of such powerful opponents put a stop to his work, even to the point of using force, would have caused a lesser man than Nehemiah to falter. But this man, firm in his confidence in God, took immediate and effective steps to protect the city and its inhabitants. Let us note carefully his actions "We made our prayer unto God, and set a watch against them day and night because of them" (Ch. 4-9). He armed the people as

best he could, and exhorted them to have faith in God, and to be prepared to fight for their lives, and for their loved ones. The strategy was successful, for "God brought their Counsel to nought."

Nehemiah's actions form a lesson for us in our spiritual warfare. Our fight is as stern as Nehemiah's was; the reward for faithful service is the same as that which will be accorded him. God expects of us that we place ourselves as completely in His hands as did Nehemiah, but also that, like Nehemiah, we be prepared to work out our salvation, doing all we can to protect ourselves, using the weapons of His providing, in the manner exemplified for us by the Lord Jesus, our Captain and Governor.

But though the expected attack did not materialise, Nehemiah did not relax his vigilance. The people were now divided—half of them to labour, and half to stand by with "spears and shields, and bows, and habergeons;" while even those who worked did so with their swords girded to their sides. The trumpeter remained with Nehemiah, and all the people had orders to be ready to fight immediately they heard the trumpet sound, secure in the confidence that "our God shall fight for us." No one left the city at night, for even then it was desirable to have them at hand as a guard. Nehemiah records that "neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing." (Ch. 4-23). So the work proceeded despite all difficulties.

Perceiving that their stratagem had failed, Sanballot and his companions next turned their attention to Nehemiah himself, believing that if they could destroy him the work would cease. They sought to entice him to



leave the city. First they invited him openly to meet them in conference in a village. When he four times refused to meet them they sought by means of an artful letter to force him to meet them through fear. They accused him of setting up himself as a king, and of inciting the Jews to rebellion as soon as they fortified the city. They threatened, moreover, to advise the King Artaxerxes of his supposed intention. While the letter put Nehemiah in fear, he still refused them, and again implored his God to "strengthen his hands." Then they hired a false prophet to prophecy peril to his life, to put him in fear, but he perceived the plot and again they failed. And still the work went on with such good effect that "the wall was finished on the twenty and fifth day of the month Elul, in fifty and two days" (Ch. 6-15).

#### GOVERNOR OF JERUSALEM.

Nehemiah spent twelve years in Jerusalem as its governor. He restored the walls, and made of the ruins of Jerusalem a city once again. He appointed men to have charge over the city, and gave them good advice as to its protection. Then, as "the city was large and great; but the people were few therein," he caused "one of ten" by lot, of those who lived in the provinces to reside in Jerusalem for its protection, and to assist in rebuilding the houses, and generally making it a place in which they could be happy to dwell. Nehemiah surely had cause to be well satisfied with the results of his labours in the "work of restoration" under God's guiding Hand, despite the strenuous efforts of his adversaries including the "fifth column" activities of those in the city who corresponded with Tobiah, and sought to ingratiate him in Nehemiah's eyes.

ders with the spiritual and moral characters of the people. He set them a fine example, placing himself under God's Hand with humility; showing strength and faith in face of grave dangers and difficulties, and uncorruptness in his office. Because of the poverty of the people he refused to accept his lawful allowance as Governor, and even maintained a table, at his own expense for 150 Jews, besides any returning from captivity, who were always welcome. He protected the poor, firmly repressing the exactions of the nobles, and the usury of the rich. He made careful provision for the maintenance of the ministering priests, and the constant and sincere celebration of Divine worship. He insisted on the sanctity of the Temple precincts being preserved inviolable, and later, on his return to Jerusalem after visiting Babylon, he expelled Tobiah who had so strongly resisted his rebuilding work, from a chamber in the Temple provided for him by the High Priest, Eliashib. He expelled from all sacred functions those of the High Priest's family who had contracted heathen marriages, and rebuked and punished those of the common people who had committed the same sin. God's commandments regarding the Sabbath had been shamefully ignored, and Nehemiah demanded that they be kept, even succeeding in suppressing the mercenary trade with foreigners, which had become the accepted Sabbath occupation. Under such strong influence, the people gladly heard Ezra read from the Law of Moses, and finding therein the commandment concerning the feast of Tabernacles, they built themselves booths, and kept the feast, as it had not been done since the days of Joshua. They acknowledged their sins, praised the Lord, and sought His forgiveness.

Such is the story of the work of

He was at once the restorer of his people to their homeland, and the builder of their homes, their city, and their characters. But his work did not last. It was, despite its excellence, but an incident in the long and ever-changing history of God's chosen people. He was, however, like some of his contemporaries, a "man of sign." Soon there will come a Governor who will be not only Governor of Jerusalem, but, under the patronage of the God of Heaven and Earth, Governor of the whole

world. He will restore, purify, and feed His people; rebuild the Temple and City to undreamed-of splendour; and glorify for eternity those, who, like Nehemiah, have faithfully served their Lord.

We, who hope to be of that number therefore sing with confidence and feeling:

*"The vision hath an end,  
He who shall, will come,  
The man at God's right Hand,  
To build Jerusalem."*

—Bro. E. Wilson.

## Love versus Sentiment

"Love" in the world is one thing; "love" according to the ideal of the sects another; and the "love" of apostolic discourse yet another. The two former we may dismiss. The world's "love" is an ephemeral affair, having its foundation in the instincts, dying with use and age, and passing away in death. Orthodox "love" is a sickly distortion, lacking the elements that give strength and comeliness to the "love" of the Scriptures. It works spiritual mischief now, and is destined hereafter to vanish like smoke. The "love" of John's epistles has foundations, without which it cannot exist. This partly comes out in the very first sentence of the second epistle: "The elder unto the elect lady and her children, whom I love IN THE TRUTH." Outside the truth, a brother's love is not operative. He loves not the world, neither the things that are in the world, remembering that "if any man love the world, the love of the Father is not in him" (1 John 2-15). His friendships are bounded by the truth, as regards both men and things. In

Christ, he is a "new creature" (2 Cor. 5-17). After the flesh he knows no man. The friendship of the world is enmity with God (James 4-4). Therefore he cultivates no friendship with those who know not God, and obey not the Gospel of our Lord Jesus Christ. His love is bounded by the truth.

Does he, therefore, shut up his bowels of compassion against those who are without God? By no means. He recognises the obligations put upon him by the same law, to salute not his brethren only, but to do good unto all men, as he has opportunity even to his enemies. But there is a difference, between doing good to unbelievers and cultivating friendship with them; and the saint is careful to observe this difference, lest he come under the rebuke that greeted the ears of Jehoshaphat, on his return from friendly co-operation with Ahab: "Shouldest thou help the ungodly, and love them who hate the Lord" (2 Chron. 19-2). We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground,

and joining affinity in schemes of pleasure, profit or friendship.

The "love" that belongs to the household of faith is "for the truth's sake that dwelleth in us, and shall be with us for ever." This is John's definition of its source and scope. Everyone that is truly of the household, responds instinctively to it. To the carnal mind it appears very "narrow," but this is an illusion of ignorance. It is the truth breadth, for it relates to that which *shall be for ever*, while the world, which would have us unequally yoked, passeth away. The truth connected with "the shoreless ocean of eternity," while the friendship of the world is confined to a "narrow neck of land"—the brief existence of this animal probation. The at present "narrow" operation of apostolic "love" is also founded in wisdom; for unrestricted friendship with the world is full of danger; it draws away from the fear of God, the hope of the calling, and the holiness of the Master's house," whose house are we, if we hold fast the beginning of our confidence steadfast unto the end." It is therefore, a snare; pleasant and advantageous meantime, but having the suction of the maelstrom with it, drawing us to death; for when the Lord of Light stands on earth, to set in order destiny, according to the Father's purpose, the world will have, from His presence, "fled away."

"This is love," says John, "that

we walk after His commandments." No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that state of enlightenment and appreciation in relation to the things of God that impels a man to be a "doer of the word." John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. "This is the commandment," he says, "that as ye have heard from the beginning ye should walk in it." "We are wondering what he means when presently the light dawns; "for, many deceivers are entered into the world who confess not that Jesus is come in the flesh." He means that they should hold fast to the doctrine of Christ as originally delivered; because many were drawing the disciples away therefrom. The obedience of this commandment is the evidence of the New Testament "love," and it is also necessary for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following: "*Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward.*" There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrine of the deceivers of which he is speaking.

—R.R.

### INCREASE IN PRICE OF "ELPIS ISRAEL"

If you do not already possess "Elpis Israel," obtain one from your Ecclesial Librarian, or write "The Logos." The present price is 12/10 (including postage). Advice from Birmingham states that upon exhaustion of our present stock a rise to 18/6 per copy will take place.

## Meditations

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### THE BODY OF JOSEPH

Through what a land of poetry and peril was the body of Joseph brought out of Egypt! What painter is there bold enough to grapple with such a subject? Amid all the plagues of Egypt, there stood the coffin ready to be borne away . . . in the darkness which overshadowed the land it was not forgotten; the pillar of cloud; through the Red Sea was it carried, between that high and terrible wall of waters, which, when it passed, rolled back and became the grave of the haughty Egyptians. Through storm and battle, and the perils of the wilderness, and the thunder which shook Mount Sinai, was the body of the dead man borne. When Moses held up his wearied arm and conquered Amalek, it was still there. On the waves of war it was washed to the promised land; it followed the Ark of God when Jordan was divided and was, at last, buried in the field of Shechem, in the ground which Jacob had long before purchased of the sons of Hamor. In the annals of time there is no funeral procession on record that comes near in sublimity and grandeur to his who, when young, was sold a slave to the Egyptians.

### JEROBOAM, THE SON OF NEBAT

Jeroboam was a typical counterfeit saint. He was religious, but could not trust God. He could only reason according to the flesh. His policy and tactics were those of the common worldling by whom he would have been lauded as very cute and farseeking. Jeroboam, we read, was Solomon's servant, "a mighty man of valour," exalted by God to the position of king over ten tribes of Israel, on account of Solomon's unfaithfulness in marrying alien women

and yielding to the sin of idolatry. Jeroboam was told that, if he would be obedient, God would be with him and make his house "sure" (1 Kings 11-38). He proved himself, however, an ungrateful and worthless ruler. He made "Israel sin" and set a shameful example which was copied by all his successors. Contrary to the law, he chose Bethel and Dan as centres of worship; he instituted in these places the calf-worship; he established an unauthorised priesthood; and why? The answer is given in 1 Kings 12, 26-33. He could not trust God. Can we, in any sense, follow the wickedness of Jeroboam? Yes the opportunity occurs often. Every time we are tempted to infringe a commandment of Christ which runs counter to what our natural thought may deem expedient or practical, we can do so. The opportunity offers in affairs relating to business, home, and ecclesia. Let us think of Jeroboam, and show faith, although the course we have to pursue when viewed apart from the promises of God, seems to dispel disaster and ruin.

—A.T.J.

From the Pen of Brother Roberts

The prospect of trouble is a "gloomy" prospect in the abstract; but it wears a different complexion when looked at as a trouble divinely appointed as a prelude to a great peace and blessing. This is the character of the trouble impending. The age that is to witness the end of the human dominion and the beginning of the divine, as it has long been foretold, will be an age of "gloomy" outlooks—a "time of trouble" connected with war and war preparation.

## The Christadelphian Treasury

(Continued from page 32)

### ELECTION AND PREDESTINATION

Calvanism is the doctrine that we are predestined by God to be saved, or to be damned, in spite of our own efforts or conduct. It is both unscriptural and immoral.

There is, however, a Bible doctrine of Predestination, or Election. It is based upon the fact of God's foreknowledge, which Calvinism ignores (Rom. 8, 29-30). Paul illustrates this fact by a reference to Isaac. "In Isaac shall thy seed be called" (Rom. 9-7). Isaac was selected by God as the one through whom the promises were to receive fulfilment; Ishmael was rejected (Gen. 21-12). It was a divine selection based upon God's foreknowledge of the two men. Isaac was of the right type, and therefore suitable for God's purpose; Ishmael was unsuitable and consequently rejected. Similarly in the case of Pharaoh, God foreknew him to be a wicked man, and used him for a bad work.

There is no unrighteousness with God. He never selects a good man to perform a bad work for Him, neither does His foreknowledge compel a man either to be good or bad, but it enables Him to choose suitable instruments for His work. This Divine selection is still in progress. God is now "taking out" from the nations a people (of the Abraham and Isaac type) for Himself (Acts 15-14).

Read "Seasons of Comfort," chapters 86 and 87.

—W. J. White.

### GOD, NOT THE GOD OF THE DEAD.

What does the Lord mean by his argument against the Saducees? If Abraham, Isaac, and Jacob are *already risen*, the argument seems to me merely a catch and dishonest.

In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Moses' writings; and he did prove it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "that the dead are raised even Moses has shown at the bush, *when he called the Lord the God of, Abraham*" (Luke 20-37), etc.; that is to say, "that there is to be a resurrection of the dead, Moses teaches in calling Jehovah Abraham's God." How so? Because Isaac, and Jacob are dead men; therefore, for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, He is called the God of Abraham, Isaac, and Jacob, while they are actually dead, "because they all live to him" in the sense of *rising from the dead to live; for "God, who makes alive the dead, calls things not existing as though they were"* (Rom. 4-17). The Lord of glory dealt not in "catches" nor "dishonesty;" these are the weapons of spiritmongers, and of those who have more respect for the foolishness of men than the words of the living God.

—Dr. J. Thomas.

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## THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### Thoughts for the times.

## "The Age of Woe"

The graveyards fill, and the generations rush on, and the tale of vanity is told in a thousand mocking tones of woe. We hear an apostle say, "Ye have need of patience." In strenuous endurance, we say, "Yes; tho' spoken to the persecuted of the first century, it is no less applicable to the watchers of the nineteenth; who, amid a widespread travelling in pain, groan within themselves, waiting for the adoption."

We hear another say, "Cast not away your confidence, which hath great recompense of reward"; and we may say, "Amen! Come Lord Jesus, come quickly!" And our sighs, and struggles, and prayers are not unheeded on high. Have we not a Father who pitieth His children, and guides their conflict with appointed travail, that they may be partakers of His holiness, which they could never know without the bitter cup? Have we not a High Priest who is touched with the feeling of our infirmity, and whose messages to the seven churches show that he watches and regulates the affairs of his chosen? Yes, yes. Our privileges are greater than we at all times remember. Our position is more blessed than weak nature will suffer us to realise. We see through a glass darkly. We yearn for the day of seeing him face to face. We know that when he shall appear, we shall see him as he is.—R.R.

## International Affairs in Retrospect.

## Preparing for the Peace

*"There is no peace to the wicked saith God.—Isa. 57-21.*

The Allied press hails as "really heartening" the news that delegates to the Dunbarton Oaks (America) Conference have drafted an international organisation designed to establish world security after the war. These delegates had the task of finding a method of settling international disputes, having before them the failure of the pre-war League of Nations. It is reported that sufficient agreement was found on fundamental and necessary principles to establish an international organisation to maintain peace and security.

This endeavour has been prompted by a desire to prevent a recurrence of the appalling evils which have twice devastated the present generation, and, if the principles agreed upon are adopted, it will represent the second time that the present generation has attempted to establish lasting peace, and escape the destructiveness and terror of war. The perfecting of machines for destruction, the ever increasing violence of modern war, makes the establishment of an efficient peace-preserver an obvious and urgent necessity, whilst the failure of the first attempt acts only as a spur to make the second attempt a success.

The new League pays little attention to aggression, but stresses the necessity for the council to take action before aggression occurs. It demands that all nations, except the Big Five (Britain, America, Russia, China and France) shall not grow strong enough to threaten the peace,

whilst these five are expected to disagree amicably. As Mr. Churchill has said, the future of security depends "on the cordial, trustful and comprehending association of the British Empire, the United States of America, and Soviet Russia." If these three strive for world peace and agree on the means by which it should be established, then Dunbarton Oaks will not have striven in vain.

Criticism of the new Charter suggests that one set of rules has been devised for the Big Powers, and another set of rules for the rest. This may appear to be so, but there remains little doubt that the small nations will not venture to disturb the peace when threatened with the armed might of the Big Powers. The success of the whole scheme thus relies entirely upon the ability of the Big Five to live amicably together. No statement has emanated from Dunbarton Oaks telling what measures would be taken should one of the Big Powers, whose task it is to maintain the peace, should itself break that peace. Against the common enemy there is a strong will to agree, producing the greatest amount of concurrence — an amicability induced by hard experience; but with the defeat of this enemy, and as the noise of war begins to die away, and its horrors to be forgotten, then the history of mankind will be repeated, and the "peace and safety" which the world will be so vociferously applauding, will be disturbed by "sudden destruction" (1 Thess. 5-3). Russia one of the Big Powers who, with the

approval of the League, has armed itself to maintain peace, will break that peace when the time is advantageous.

One great and important element of which the delegates to this peace conference were in ignorance, was the statement of Daniel: "The Lord God rules in the Kingdom of men . . . and setteth over it the basest of men." And again, the declaration of Isaiah. "There is no peace to the wicked." Until the nations "earn righteousness" and "behold the majesty of the Lord" (Isaiah 26, 9-10) their plans of peace will

be continually troubled by the "judgments of God." The council of representatives which the nations have appointed to search out the best means of attaining to the universal desire and ambition for a permanent peace are oblivious to "the more excellent way." In any case, the plans and schemes of the whole world are shortly to be interrupted by the advent of the Prince of Peace who will establish His kingdom with justice and judgment, and the "increase of whose government and peace there shall be no end" (Isa. 9, 7-8).—Bro. G. Jolly.

## War, Famine and Trouble

On a narrow front between Geilenkirchen and Stolberg, in Germany, the mightiest battle ever fought in history is in progress, and over 1,000 guns are pouring a concentrated fire against the enemy, whilst tremendous forces are being thrown into the fray, for the Allies are determined to force the Nazi Power to its knees as soon as possible. Meanwhile, a powerful Russian offensive is being prepared on the Eastern Front, so that under the concerted pressure of the tremendous forces being brought against the German war machine, it should only be a matter of time before it collapses.

During the past few weeks, the disappearance of Hitler has mystified the world. Some think that he may have fled the country, but I feel certain that this modern Haman will have to pay dearly for his terrible deeds against God's chosen people before he passes from the scene to make way for Gogue, the tyrant from the north. The promise to Abraham has never been revoked, "I will curse him that curseth thee." In view of our expectations, it

is interesting — indeed thrilling — to watch the growing might of Russia. The latest country to make overtures to her for an alliance, is that first-born of the Papacy, France — the country from which the "evil spirits" are yet to go forth to bring all nations against Jerusalem to battle (Rev. 16-13; Zech. 14-1). In a recent speech the French Foreign Minister said: "Russia and France have a great task before them, and would together accomplish it." He further stated that "General de Gaulle's visit to Moscow is essential to France's future, and the peace of the World." Britain and America view French diplomacy with alarm, and a recent cable from England refers to "de Gaulle's black ingratitude for Allied aid." The article stated: "Here is this same France whose treachery, then capitulation, brought civilisation to the verge of destruction, whose betrayal cost us hundreds of thousands of lives, now behaving as a conqueror. . . . No wonder international accord is a nightmare. . . . How can you have a sympathetic British public backing, when Frenchmen show their colours

this way:

None are without significance. It is the reported complaint to America by the Emperor of Abyssinia, at the alleged refusal of Britain to evacuate the country. Possibly this may be the beginning of that discontent which will lead her into Russian influence (Ezek. 38-5; Dan. 11-43).

France, together with Finland, Poland, Czechoslovakia, Yugoslavia, Rumania, Bulgaria, Italy, Latvia, Estonia etc., will form that great political Mountain (the confederacy under Gogue) which before Zerubabel (Christ) shall become a plain (Zech. 4-7).

The accumulating troubles of the times are accentuated by the devastating drought in Australia this year, reminding us that Jesus warned that the time of the end would witness "war, famine and pestilence" (Mat. 24-7). "That also they in the isles shall not escape."

Only in the establishment of the "New heavens and new earth" under divine control can we hope for any relief from trouble in the future, and as 1944 draws to its close, let us concentrate more intently upon that "joy set before us" that we may be found approved in the great day of decision soon to dawn.

—Bro. E. Highman.

A further supply of books from England includes the following titles:—

**"THE ORACLES OF GOD"** by John Carter. Price 5/6.

An examination of the Bible's witness to itself. The Preface reads as follows: "At a time when what are claimed to be the 'assured results' of Higher Criticism are taken for granted in Lessons for Sunday School Teachers, in religious teaching in day schools, and in general literature concerning the Old Testament, an examination of what the Bible has to say about itself is timely. The Bible has the first claim to be heard, and there is no doubt about its witness. Bible claims and critical conclusions are in conflict; and while some who accept those conclusions still profess a faith in the Bible, the logical alternative to accepting the Bible's own claims can only be a rejection of the Bible. Error cannot be error and truth at the same time.

"It is hoped that the following chapters will prove of value to parents and Sunday School teachers who still regard the Bible as the Word of God, and who wish to equip themselves to meet the faith-destroying doctrines our children are taught in their school life."

**CONVICTION AND CONDUCT"**

by Islip Collyer, price 5/-.

This work treats with "faith" and its re-action in our conduct.

**"THE COURTS OF THE WOMEN"**

A beautifully written little work, written by a sister for sisters in Christ. The cost of this book is not, as yet, to hand, but should approximate 2/- per copy.

Word of Warning for Sisters.

## Modern Blasphemy

Young mothers, beloved in the Lord, you have need of courage. The days foretold by the Apostles are upon you. "Evil men and seducers" have "waxed worse and worse." "Blasphemers of God," "traitors" to Christ, "despisers" of the holy men of God "who spake as they were moved by the Holy Spirit," are the ones who now occupy the teacher's chair. Human lies are in the ascendant; divine verities are in the dust.

Your boy runs home from school. He says: "Mother, Mr. Dash asked the meaning of Jehovah, and I said He is the God of Israel. Mr. Dash asked if Jehovah was my God and I said yes. He says Jehovah, the hard, cruel God of the Old Testament, is not his God—his God is Christ's God."

Beloved Mothers, are you ready with the antidote to this poison? Can you show that Christ came forth from Israel's God and is the expression of God's love for mankind? Can you show that Christ's words and works were the gifts and power of Israel's God, and that to obey and honour Him was the great aim of Christ's life? Can you show that wicked men like Mr. Dash are grievously ignorant of the Scriptures? Can you forearm your children against this infidel teaching by unfolding the evidence of the truthfulness of God's Word in the simple conclusive ways which the Scriptures open out? Your need for vigilance, beloved mothers, will not decrease. Canon Barnes, a representative teacher of "English Modernism" ("Modern Blasphemy" would be a

fitter name for the cult), says a time comes when the "conclusions" reached by the learned "scholars" and "divines" must be presented to the ordinary men and women.

Here are some of the "conclusions" stated in the Canon's own words: "The account of the creation given in the opening chapter of Genesis is incorrect. Man was evolved through some ape-like stock from lower forms of animal life, and has slowly developed upon the earth for something like a million years", "to the belief that God works through natural laws no exception has been discovered" (this "conclusion" makes void every Bible miracle, including the resurrection of Christ); "science has made these facts (facts, forsooth!) a part of modern culture; they must take their due place in the modern presentation of the Christian faith"; "the Book of Daniel is not history." Those who oppose this teaching are guilty, says the Canon, of "resentful ignorance" and are "unlikely to retain the respect of educated men."

To meet this learned blasphemy as it trickles into your children's ears is the task before you. Your word can and should be the first, the last, and the most influential with your children. Ponder the Scriptures that you may know what to say. Courage, mothers, courage!

—C.H.J.

(The truth of the above words will be apparent to all with children of school-going age. Theories destructive of Bible truth are taught to those of most tender years and the influence of this teaching must

be antidoted if the child is to grow up with a true love and respect for the Holy Word of God. The most effective method of accomplishing this is to show in our own lives the reverence we have for God's teaching; to interest ourselves in the Sunday-school lessons and discuss them with our children; to let them see,

by our regular reading of God's Word, and our attendance at the meetings, that "we have been with Christ and have learned of him" and finally, as is suggested above, to be "always ready with an answer for the hope that is within us"—an answer that their young minds can easily grasp.—Ed.)

### Lectures on Speaking.

## 3.—The Personality of the Speaker

In presenting this third lecture of the series, we wish to study the personality of the speaker, and this we may do to some extent in two aspects—the personal, and the spiritual; though, as a matter of fact, there can be no separation of these two qualities.

1. Nervousness. This, in excess, may be a physical defect, calling for medical attention; but in most cases it is really a quality. A speaker who is not nervous is very insipid. He is like a violin with the strings let down below pitch. But we must not confound nervousness with:—

2. Self-consciousness. Most young men are very self-conscious. It may arise from fear, or pride, maybe some of both. Vanity is very prevalent today, and is very hard to eradicate. However, if your self-consciousness arises from pride, I recommend that you maintain your regular and active attendance to Mutual Improvement Class. Any pride you may have will be quite cured within a few months. With regard to fear; this may arise from a fear of the assembly. You see before you a sea of faces; they are all intently looking at you. Well, let us examine those faces. You do

not see any opposition, no hardness, no resentment expressed on them, nothing to be afraid of. They are all kind and expectant. They are waiting to hear from you the Word of God. Their one desire is that as a Witness you will be successful; and this desire is probably greater in them than in yourself. I see nothing but kindness, and encouragement, and certainly love.) Then there is that other fear, a fear that you are incompetent, or maybe that you are presumptuous in standing before the Assembly, or that you may not be word perfect or effective in presenting the Word of Truth. All speakers suffer from this fear, and I have found that there is only one remedy, and that is prayer. It is usually good to put the address right out of your mind before the service and pray. Join in the service, and pray for help and guidance, and you will find that the Lord will not desert His witness.

3. Posture. Stand erect with your shoulders back; you will want full lungs. Do not sag, but be quite free, not at all stiff or formal.

4. Open your mouth. You cannot get clear enunciation through the teeth. Use the palate, throat and

tongue. The palate is nature's own sound board, and a very fine one it is. It produces that full rounded tone, resonance. Keep the throat open, not constricted, giving full play to the vocal chords, and keep the tongue down, its use is for articulation, and you do not get this if the tongue fills the mouth. You will obtain much help from a few lessons in voice production under a good teacher, but not elocution lessons. Study under Italian school, not German, as this latter is too guttural, and we want practice in the open vowels.

5. Do not clip your words. This is a very common practice these days. For instance, do not say "sigin" but "singing." You will find that well rounded words carry much better. Face your assembly and speak directly to them. Do not address yourself to the side walls.

6. Be refined in expression. Do not use any coarse language, nor, under any circumstances, any slang words. Hold fast to plain, simple English, which is expressive and poignant enough for all purposes.

7. Reading. With regard to this, keep your mind from contamination. Read only good books, not stupid books or novels of doubtful morality. The poets provide good practice in well rounded phrasing, if read out aloud. It will be necessary to keep abreast of current events, and to this end read a good morning paper, as the editorials are usually couched in good English, and the news reliable without trimmings. But avoid sensational evening and Sunday papers; they are not usually couched in refined terms, and embrace much slang; also they usually include doubtful Hollywood news and immodest pictures, all of which you must avoid.

8. Finally, when you have finished speaking, stop talking.

Bro. E. W. Maidment.

*"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved."*—Mark 16, 15-16.

## Jewish Childrens' Refugee Fund

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"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."

"I will say to the North (Russia) give up, and to the South (Britain) keep not back; bring my sons from far, and my daughters from the end of the earth."

—M. Harris. Secretary.

What may we expect next? The young people are to be encouraged to teach when they should be learners. If foolishness is bound up in the heart of a child—and the scriptures state this to be the case—whither can these arrangements lead?

—R.R.

## From the Writings of Our Pioneers

—o0o—

I long to hear the signal gun of that coming strife, which shall bring down Christ from the right hand of power to mingle in the combat, with Israel as his battle-axe, and Judah for his goodly horse in the battle. Had his Kingdom belonged to the Kosmos, or constitution of things contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews. It belonged to the coming crisis looming ahead — to the Kosmos represented by Nebuchadnezzar's image standing upon its feet "in the latter days." Then his servants, Israel and the saints, will fight, and "break in pieces the oppressor", "because the Lord is with them", in person as well as power. The idea, therefore, of war being of anti-Christian character in the abstract is a mere notion. The righteous dead who have been murdered by the Sin Power cannot be avenged without it; nor can the Kingdom of Christ, which is to be the medium of peace to the world, be established in the earth if arbitration be resorted to instead of war.—Dr. T.

If offences were not forgiven, no flesh could be saved. Hence the point of Peter's question: "If the righteous shall scarcely be saved, where shall the ungodly and sinner appear?" Hence also David's declaration: "If thou, Lord shouldst mark iniquities, Lord, who shall stand?" (Ps. 30, 3-4). The rejected will not be forgiven because their case in no way commends itself to Christ's regard as a merciful judge. The point for all "anxious ones" is to see to it that there course should be such that they may obtain mercy. Let

them with iron resolution keep out of temptaion's way.—R.R.

"But isn't the slaughter of so many men dreadful?" observed a sympathetic mind. From a purely creature point of view, it is; but from the divine standpoint, which is the standpoint of every true son of God, it is but an incident in a vast and glorious programme. Mankind are nothing. They are as grass, so far as value or permanence is concerned. In the sight of God they are less than nothing (Isa. 40-17). They are wicked, regardless of His Word, disobedient to His law; and God dashes one against the other, making use of the wicked as his sword.

—R.R.

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 manifestoes, 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."—R.R.

We 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.—R.R.

Supplement to "The Logos"

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

Vol. One.

December, 1944.

Number Four.

Editorial

## WORLD UNDER DIVINE ADMINISTRATION.

The universal distress of the moment indicates the sore need of divine intervention and administration in the affairs of man. The Word of God contains such a promise as the only possible solution of international chaos; it thus presents a message of hope, and a direct answer to national aspirations and social problems.

The central position in the Bible message is occupied by Christ. Early in life He became conversant with two all-important covenants which formed the basis of His ministry. They are:

1. To Abraham: "In thy seed shall all the nations of the earth be blessed." (See Gen. 22-18; 12-3; Gal. 3-15).
2. To David: "Thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." (2 Sam. 7-16; Luke 1-32).

These are the two main arteries of Bible teaching, and combined indicate the establishment of God's Kingdom on earth. In unmistakable language we learn that Christ is to return as King, and that all nations shall be blessed under His administration. The following references will prove to the reader that God intends to establish on the earth in the very near future, a divine political kingdom with Christ as its King (Hos. 3, 4-5; Mat. 23; 36-39; Amos 9-11; Acts 1-6; Luke 1, 32-33). This forms the main theme of the Bible, but by reason of the doctrine of the immortality of the soul, man has been blinded to its truth.

To her cousin, Elizabeth, the following points regarding God's plan for the earth's New Order was imparted by Mary, the Mother of Jesus—

1. To obtain reverence by the might of His arm.
2. To vanquish the proud and their selfish purposes.
3. To dethrone the unrighteous and exalt the meek and righteous.
4. To satisfy the appetite of the hungry.
5. To assist Israel in recognition of His promise to Abraham.
6. To "destroy the destroyers of the earth." (See Luke 1, 50-53; Rev. 11-18)

Under such administration the "Desire of all nations shall come" in perfect government and peace (Hag. 2-7).

## THE JEWISH EXPERIMENT.

2,000 years ago, the Lord Jesus to mind the past, present, and future stood upon the Mount of Olives history of the city, and with a real- everlooking Jerusalem. As He gazed isation of its grim destiny, He cried:

killst the prophets, and stonest them which are sent unto thee, how often would I have gathered the children together as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate, and ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" (Mat. 23-37). To His disciples, he explained: "There shall be great distress in the land, and wrath upon the people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21-24).

During the ages that followed, the words of Jesus had terrible and literal fulfilment. The Jews were put to the edge of the sword; Jerusalem was desolated and its people scattered, and in their exile every degradation, every form of mental and physical torture was heaped upon them until, in the prophetic words of Moses, they became "an astonishment, a proverb, and a byword among all nations." (Duet. 28-37).

But even as Christ had limited a certain time for these miseries, so the Divine fiat had previously gone forth: "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). God's Word so fully foretells the future glory of this people that an earnest student of the Scriptures could, as early as 1848 write: "There is, then, a partial and primary restoration of Jews before the manifestation (of Christ) which is to serve as the nucleus of future operations after He has appeared in the kingdom. The pre-adventual colonisation

of Palestine will be on purely racial principles, and the Jewish masses will remain in a state of the Messianism 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" p441)

Thus some twenty-five years ago an interesting event took place. The Turk was driven out of Palestine, and after 1900 years of servitude Jerusalem passed out of the control of the Gentiles. The Balfour declaration, promising Palestine to the Jews, was made by the British Government, and endorsed by many other powers, and Jews were free to return to the land of their fathers. This was a notable sign indicating that "the times of the Gentiles" were running out.

Since then some 500,000 Jews, gathered from all nations of the earth, have returned to the home of their forefathers. They have reclaimed deserts and drained swamps; established forests and planted orange groves; renovated and rebuilt towns and cities. A notable example is Tel Aviv. In 1912 the site of this city was a desolate sand dune; today it is a thriving, modern, Jewish city of 100,000 inhabitants.

Recalling the words of Christ, this 'Jewish experiment' as it is called, is a notable sign of the times. It establishes the veracity of all that the prophets foretold; it is an evidence of the divine inspiration of the Bible; it is a vindication of God's justice and mercy; and, above all, it is pre-eminently the sign that the return of Christ is nigh. Before His departure from the earth, His disciples asked Him, "Wilt thou at this time restore the kingdom again to Israel," only to receive the reply that

were told, "This same Jesus shall so come in like manner as he went away." (Acts 1, 6-7, 11) The attempted erection of a Jewish state in Palestine is the great indication that this time is nigh; and that we can shortly expect Christ to return, to establish a universal kingdom with Himself as King.—P.M.

#### THE PROMISE OF ETERNAL LIFE.

(Condensed from a talk broadcast from 5AD, Adelaide)

The thought of death is distasteful to all, and there is no trouble too great, nor expense too high that we will not willingly incur to delay its dread hand. So heavily does the fact of man's mortality press upon his consciousness, that any theory that permits him to escape from its reality finds ready acceptance. Thus early in the history of the human race, doctrines were advanced that acted as a palliative to this unwelcome truth, and these received almost universal acknowledgment. "The Egyptians" said Herodotus, "were the first who asserted the doctrine that the soul of man is immortal," and pagan converts to the church sought to superimpose this theory on to the Christian belief. The resurrection of the body, so prominently taught by the Apostles, presented an insurmountable obstacle to these theorists, who recognising the inconsistency of raising a body for Judgment after the supposed immortal soul had "wafted to glory" some hundreds of years before, taught that "the resurrection was passed" and, according to Paul, thus "overthrew the faith of some" (2 Tim. 2-18). The prophet declared: "With lies ye have made the

ened the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ezek. 13-22).

The thoughts of the Psalmist truly illustrate the Bible doctrine of man's mortality; "Man that is in honour and understandeth not," he declared, "is like the beasts that perish." His hope was, "God will redeem my soul from the power of the grave, for he shall receive me." (Ps. 49, 15, 20). The whole Bible is consistent with the truths expressed in this Psalm. Solomon declared: "That which befalleth the sons of men befalleth beasts. . . as one dieth, so dieth the other . . . all are of the dust, and all turn to dust again;" "The living know that they shall die, but the dead know not anything" (Ecc. 3, 19-20; 9-5). The mortality of man is summarised by Paul: "As by one man sin entered into the world, and death by sin, so death passed upon all men" and the prophet, "The soul that sinneth it shall die." (Romans 5-12. Ezek. 18.4)

But if Eternal life is not, at present, possessed by man, it has been promised him on certain conditions. John wrote: "This is the promise that he hath promised us, even eternal life" (1 John 2-26), and the period when this should be bestowed is stated to be "in the day when God shall judge the secrets of men by Christ Jesus" (Rom. 2-16), a period that undoubtedly lies in the future all will agree.

God's purpose is exemplified in the life of Christ. He was once mortal, but is now "fashioned after the power of an endless life" (Heb. 7, 16), and as such is "the first fruits of them who sleep." By His resurrection, "Life and incorruptibility have been brought to light" and whilst on earth



he taught: "I am the way, the truth, and the life" (John 14-5). To the Pharisees he declared: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5-39). If money could purchase immortality many would undoubtedly avail themselves of the opportunity of investing their riches, but it is the "free gift of God" offered to rich and poor alike upon the conditions God has laid down. Through Christ, alone, has mankind any hope of the future. Only by acceptance of Him through the appointed way can we 'escape

the corruption that is in the world through lust" and be among that glorious host who will sing at the return of Christ, and the establishment of the Kingdom: "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth"—Rev. 5, 9-10.

(Addresses such as the above are given each Sunday afternoon at 1.45 p.m. from Station 5 A.D. Adelaide).

### THE QUESTION BOX.

*Question: What is Baptism?*

*Answer:* Baptism is an act of obedience required of all who believe the Gospel. It is a bodily immersion in, and not a face-sprinkling or head pouring with water. Its administration to infants, in any form, is unauthorized and useless; it is only enjoined on those who have intelligence enough to believe the glad tidings of the kingdom of God and the things concerning the name of Jesus Christ. To such it is the means of that present union with Christ which is preparatory to perfect assimilation at the resurrection. It is therefore, necessary to salvation.

*Proofs:* "Go ye into all the world and preach the gospel to every creature. He that believeth and is bap-

tised shall be saved; but he that believeth not shall be damned." (Mark 16, 15-16) "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3-21). "As many of you as have been baptised into Christ have put on Christ . . . and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3, 27-29). See also Acts 2, 38-41; Acts 8-12; Acts 8-38; Acts 9-18; Acts 16-15; Acts 16, 27-34; Acts 19-5; Rom. 6, 3-5.

(Answers to Bible questions will be replied to if directed to Box 226C., G.P.O. Adelaide, S.A.)

Further literature dealing with the matters referred to in this issue of "Digest of Truth" will be supplied free of charge on application to Box 226C. Adelaide, Sth. Australia, or to

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

### Question Answered.

## Did Christ Benefit by His Own Death ?

There have been diverse answers to this question. Some maintain that His death benefits only those He came to save; others believe that He himself profited from His own death; whilst a third class advance no opinion at all except their self-confessed ignorance, and state that He may have benefited from His own death, or He may not.

In view of this diversity of opinion, and of the importance of the subject, only one course is open to the searcher after Truth. It is to discover the declaration of Scripture, and believe that before the asserations of man. "To the Law and to the testimony, if they speak not in accordance with these, it is because there is no light in them."

Strangely enough, the Scriptures leave no cause for that doubt which is sometimes manifested. The writer to the Hebrews states: "The God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, THROUGH THE BLOOD OF THE EVERLASTING COVENANT" (Heb. 13-20). In Hebrews 9-12 he further declares: "Neither by the blood of goats or calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The words "for us" are in italics in the Authorised Version, an indication that they are not in the original, but have been added to the translation. In the Revised Version, and almost every other version, they are omitted. Authorities today maintain that these two words were added to the Authorised Version in defiance of gram-

matical propriety. "The verb is in the middle voice, and the meaning of that is remarkable in this connection. We have no middle voice in English; we have passive or active voice: you either do or are done to in English; but in Greek, there is another voice—a middle voice—a state of the verb in which you do a thing to yourself" (R.R.). The sense in which this verse is to be understood is as "Having obtained in himself eternal redemption."

Here are a few more quotations expressing the same idea: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5-8). "Though he was crucified through weakness, yet he liveth by the power of God" (2 Cor. 13-4). "The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13-20).

These Scripture quotations are conclusive that Christ benefited from His own death.—H.P.M.

Many now have a traditional idea that Christ will come again; but of "the Word" which teaches how to wait, and how to be accepted of him as holy, unblameable, and without rebuke at his appearing, the clergy and their peoples have not the least conception. They cannot therefore "hold fast what the Angel in Philadelphia had;" and consequently have no right or title to the coronal.—Dr. T.

# At the Gateway of the Year

## Some Thoughts on Responsibility and Privilege.

The most cursory observation of life seems to corroborate the idea that Christadelphians are not a privileged people. Many of our writers and platform speakers appear to know what they mean, I believe, is that we are a responsible people. Knowledge brings with it responsibility, and the greater the profession of faith the greater our responsibility towards the principles upon which that faith is based. We are a privileged people only when we are absolutely certain of our position in the economy of God. In this regard let God be the Judge.

I frequently travel to the City by bus and during the journey ponder upon the peculiarities and vagaries of life. On all occasions one can observe the self-satisfaction; the smugness of human nature. The truth of the metaphor concerning the clay and the Potter is ever apparent. One may observe evidences of arrogance in speech and countenance occasioned by the exigencies of the moment. An animated conversation is in progress concerning some activities connected with a shopping expedition or a picture gallery. Those two men in the corner are engrossed in a talk that is specifically with some transaction in business. A bunch of young men discuss with much gusto the possibility of Hitler's domination before the end of the year, advancing opinions based on evidence gathered from current newspapers. A young lady is buried in the pages of a colorful romantic novel. All crave for a contentment of mind, a condition that appears as elusive as the proverbial will-of-the-wisp.

The problem of human contentment finds no logical basis in all that the world has to offer. In the enjoyment of a few hours at the theatre; the success of a business transaction; the pleasures of shopping and visiting only encourages the unending repetition. Man is not satisfied unless he is continually engaged; unless business is a continual success; unless his excursions into the realm of sport and pleasure are regular occurrences. "He that loveth silver shall not be satisfied with silver; when goods increase they are increased that eat them; and what profit is there to the owners, save the beholding of such riches with their eyes." .....

A Christadelphian who observes human nature in this way may gather understanding and solace in the sanctity of his home from the words of Solomon . . . that there is no profit in the world apart from a respect towards God and His commandments.

... a century ago one man whom we respect and honor expressed these self-same thoughts. The proper relationship of man with his Maker was rendered intelligible by reason of a long experience in the life of John Thomas, M.D. This episode was the culmination of a period of intense study, not so much in council and book, but within the ambit of the young physician's mind. He was unsettled. His mind grappled for the peace and contentment that passeth all understanding, and the experience above referred to (an accident at sea) was sufficient to set the alert mind of the doctor working steadfast towards his goal.

Dr. Thomas learned through his own research that man for the last 1800 years had consistently drifted from the original apostolic faith. During this time the light of truth had been dimmed. He was determined to restore that light to all English-speaking peoples. He was determined by the aid of the Scriptures to elucidate the truth concerning man's relationship with his Maker.

His subsequent investigations (at all times logically based on Scripture) gradually took the form of a bulwark against opposition. His was a constant answer for the faith that he preached.

The appearance of "Elpis Israel" and "Eureka" (3 vols.) was a grave injustice to the established religions of the times, as they appear at this present day. But nought could be done against the doctor's assertions and the acceptors of this religion found the answer to that for which they had previously ineffectually grasped. They found no further contentment in mere pleasure seeking, business, sport and travel were secondary to the greatest content of all.

The acceptance of truth—the truth about God's relationship with man—is the one and only means of satisfying the natural desires for ambition, pleasure and worldly success. The restless exploration in the realms of pleasure and ambition find their judgment only in the highest form of truth—the revelation of God to man. Nought else brings genuine comfort and contentment. ....

The Scriptural investigations of John Thomas, M.D., began in an attempt to understand the means whereby man could attain to the family of God; his studies did not finish there. Before the young student lay the unexplored regions of national and political prophecy. In view of the eventual restoration of Edenic conditions to this earth again, the doctor was determined to understand the means by which the divine kingdom would be established. The path to such understanding lay through the shrouded Hebrew prophecies concerning the nations and a considerable amount of unproved theory.

With redoubled vigor he attacked the problem and for years continuously labored on the production of several works in which

evidence is given of the extreme lengths to which the author went in his elucidations. Today, we find his testimony correct. The doctor's objective in life was the complete understanding of the writings of the prophets.

Christadelphians honor John Thomas because he has provided them with an answer to the problems of life . . . he has in his works clearly outlined the path to a satisfactory solution to restlessness of human nature.

The brief spell of the theatre; the fleeting magnetism of travel, of luxury, of big business do not, as all will undoubtedly admit who have experienced them, provide the satisfaction to the soul for which all mankind craves. The doctor experienced these identical yearnings and they provided him with the background for his life's task. He gave us "Elpis Israel" and "Eureka" as a result.

The end of the year brings us to the joyous season of Christmas and the birth of a New Year. We join in the anticipation of all Christadelphians the world over of the fulfilment of the prophecy embodied in the song of the heavenly host over Bethlehem's plain. We take heart that through the life's work of one we have been enabled to implant our feet upon the highway of truth.

The responsibilities we accept are born of divine knowledge. If a Christadelphian feels privileged in the relationship he or she bears, then he has gained much in the matter of individual contentment and faith. We have, however, experienced a peace of mind that is beyond the ken of human understanding. A mind that gains solace, not from allurements that perish with the using thereof, and are of limited breadth and duration, but from contemplation and acceptance of the ways of God which are eternal.

By means of a servant 100 years ago, God has graciously invited Christadelphians of these latter times to sup with Him.

—The Lamplighter.



## An Alternating History of Trouble and Glory.

# JERUSALEM

Over three thousand years ago David said he would make the man who captured the hill fortress of the Jebusites into the captain of his host. So confident were the inhabitants in the strength of their citadel that they boasted that a garrison of lame and blind could defend it. Joab and his men crept up the watercourse and took the city, which David extended and beautified and chose as his capital city. But more important still, God chose it as the place in which He would put His name, and promised David he should have a seed who should reign on his throne for ever. David himself was not allowed to carry out his heart's desire, and built in Jerusalem a temple to the God of Israel, although he would in the future see his greater son upon the throne. Not very long afterwards he had to flee in hot haste from his palace before his own son Absalom. It was a divine punishment for his murder of Uriah. God brought him back again in peace. But towards the end of his reign his sin again brought evil upon his people, and the pestilence raged among them. When the sword of the death angel was stretched out towards Jerusalem God stayed His hand, and on the place where David offered his sacrifice the temple was afterwards built by Solomon, who sat upon the throne of the Lord in place of his father David. We can picture to ourselves the rejoicing when the temple erected by Solomon came to be dedicated to the service of Jehovah. It was in the days of Solomon that silver was esteemed as of no more value than stones in the city to which

riches flowed from all nations. To Jerusalem came the Queen of Sheba, with gold and precious stones and spices. Before Solomon's reign came to an end the smoke of heathen altars ascended within sight of the city, and in the reign of his son it was plundered by the Egyptians. Except for the short time when Athaliah reigned, kings of the house of David sat upon the throne for some five hundred years; the city passed through many vicissitudes; evil kings led the people astray; Hezekiah and Josiah restored the true worship; it was delivered into the enemy's hand, and it was signally delivered by divine intervention. God's prophets denounced the growing declension from His ways, but all the warnings did not lead back the people to the old paths. They had forsaken their God, and were deaf to all His pleading, and the threatened judgments were poured upon them. In the straightness of the siege the hand of the pitiful woman prepared the fruit of her own body to relieve the desperate pangs of hunger. The golden city ceased. Well might Jeremiah put into the mouth of the "daughter of Zion" the words, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow." For seventy years the city lay desolate while her people languished in captivity; their harps hung silent on the willows, for how could they sing the Lord's songs in a strange land.

Slowly once again a new city rose on the ruins of the old, and a new temple was built for the worship of God. Amidst what difficulties and

discouragement this took place let the narratives of Ezra and Nehemiah bear record. The city was taken, the temple desecrated by Antiochus, but was delivered by the divine blessing on the valour of the Maccabees. Kings again ruled in Jerusalem, but not of the line of David, and it was not long before the quarrels in the ruling family brought the Romans into the land, and they made the Idumaeen Herod a tributary king. In his days wise men from the east were led by a star to seek the new-born king of the Jews, and the news of their coming was brought to Herod. He determined to destroy a possible rival, and bitter lamentations ascended over the murdered children of Bethlehem, whilst the true heir to David's throne first fled to Egypt, and was then taken to Nazareth. When he was twelve years old he appeared in the temple, and amazed the doctors of the law by his understanding. Though he preached in Jerusalem on many occasions, his public work was mainly in Galilee, yet the closing scenes of his life took place in the city where he was afterwards to reign. He rode into the city (Zec. 9-9) amidst the plaudits of those who hailed him as the son of David coming in the name of the Lord. Within a few days they were clamouring before Pilate that he should be crucified, and just out-

side the city he was impaled on the cross. Without this city he was buried, and, raised again to life by God, he left the tomb in spite of the Roman guard. From the Mount of Olives on the east side of the city he ascended after the forty days spent with his disciples. The Jews had filled up the cup of their iniquity by crucifying their king, and within forty years after his death the judgment fell, even more terribly than it had done in the days of Nebuchadnezzar. For nigh two thousand years its people have wandered over the face of the earth, and the city has become a reproach. But now the people are returning, and the city and the land are enjoying a prosperity from which they have long been strangers. And now we must leave history and pass to prophecy. Once more the army of the nations is to desolate the land, and destroy part of the city. But then, in the time of Jacob's trouble, the Lord Jesus Christ, with the army of the saints, will appear on the Mount of Olives. The hostile armies will be driven in headlong rout, and the King of Glory will enter into the city to make it the capital of the restored kingdom of David and the centre of a world-wide empire.—C.H.G.

*"Most glorious things are spoken of thee, o city of God!"*

### BOUND COPIES OF THE LOGOS VOLUME 10.

"The Logos" Committee regret to announce that orders for bound copies of "The Logos" Volume 10 have far exceeded available supplies. Owing to a great increase in regular subscribers during 1944, it was found impossible to reserve a great number of copies for binding. There are, however, still a few bound copies of back volumes of "The Logos" priced 6/- each, and these make ideal gifts or prizes.

### At An "Elpis Israel" Meeting.

## No. 4.—E D E N

MONDAY.—Semaphore Class —  
Read from "Elpis Israel" p.55:  
*"When Moses penned the words 'in Eden,' he was westward in 'the wilderness of the land of Egypt.' From the expression, then, we are to understand that there was a country styled Eden in his day, which led to the eastward of his position. Adam and Eve were its aborigines."*

What remarkable events this territory has witnessed! There "Red Earth" (Adam) was caused to live, and being placed on probation failed; and significantly the closing words of Genesis read, "a coffin in Egypt." There the first conscientious objector (Abel) made his appearance, and, for the "Cause," submitted to his blood being shed. This territory witnessed the first ecclesia established . . . its apostacy . . . the "long suffering" of Noah . . . an Ark prepared . . . the storm of flood and rain . . . the destruction of apostate "son of God" and Cainite . . . the opening of a new era, when the rainbow shone above the waters, and the sacrifice of Noah accepted.

Eden comprised that territory known later as Palestine, Syria, Assyria, Babylonia, Persia. There the progenitors of Israel were tested: there Lot (covetously) claimed the "garden of the Lord" (Gen. 13, 10-12); there Abraham manifested his sterling faith, and for the "Cause" submitted to the loss of valuable property, only to have it repaid (in promise) a hundredfold (Gen. 13-14).

On the same soil Lot prospered, but whereas Abraham maintained his separateness, Lot became the leader of Sodon. Its wickedness vexed him (2 Pet. 2-7); the faith of his family was affected by its evil environment, and the destruction of Sodom witnessed the loss of his worldly possessions.

*On the soil of Eden, Abraham offered Isaac, and as a reward for such faith, received the promise of the whole earth as an everlasting possession . . . his seed to possess the gates of his enemies—Berlin, Moscow, London (Gen. 22, 17-18).*

Kings became rooted in Eden. Scripture symbolises them as "flourishing cedars" (Ezek. 31, 8, 9), a term relating to the royalties of Mesopotamia, Assyria, Palestine, etc. The King of Tyre was one of the most glorious of these "Cedars" (King Hiram was probably a proselyte of the God of Israel). . . . He is quoted as being "perfect until iniquity was found in him" (Ezek. 28, 16-19).

*Eden has ever been a field of blood. (Matt. 13, 3-5). There the prophets were derided and slain; there the Lord Jesus met his death; there the Jewish Commonwealth was dissolved in a sea of blood; and there the greatest battle of all time will be fought. All nations (comprising the seed of the serpent) are now being drawn towards it, but their power will be broken on Eden by the Seed of the Woman, even Christ, the greater than Abel.*

—J. Mansfield.

## The Christadelphian Treasury

Section 8—Concerning Doctrinal Matters.

(Continued from page 80)

### PREDESTINATION.

Predestination is a fact in regard to both good and bad. It is, however, something very different from that which is associated with Calvinism. This represents men and women as predestined to salvation or condemnation altogether irrespective of their own selves. The basis of predestination as taught in the Scripture is foreknowledge (1 Pet. 1-2; Rom. 8-29).

An interesting illustration of the matter is found in the cases of Jacob and Esau. "I loved Jacob and I hated Esau" (Mal. 1, 2-3), "the children being not yet born" (Rom. 9-11). A recognition of the characters of the two men will indicate the reason of the choice, based on the Divine foreknowledge. Jacob learned righteousness in the school of adversity, and became a prince unto God; Esau despised his birthright (Gen. 25-34), became profane (Heb. 12-16), and lived the wild life of the man of his age. "Who-soever will" is a truth, but so is the other saying: "Whom He did foreknow He also did predestinate" (Rom. 8-29).—W. H. Boulton.

### FAITH AND WORKS.

No immersed believer of the Gospel of the Kingdom, though saved from the penalty due to sins committed previous to adoption, can attain to glory, honour, incorruptibility, and life in the Kingdom of God unless he deny himself of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil age; looking for that blessed hope, and the appearing of the glory of the Great God and

of our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous of good works.—

—Dr. J. Thomas.

### COUNTING THE COST.

Count the cost (Luke 14, 28-29). Christ's words have been sadly misapplied. It has been said that by them Christ taught that man could and should weigh the responsibilities which obedience to the Truth, entails, and if the sacrifice be considered too great, or the requirements too difficult to be kept, the Truth could be ignored. This is utterly wrong. No such option exists. To despise God's goodness and commands in the Gospel invitation is a sin of no mean order.

Christ meant nothing, more nor less, than that a man on apprehending God's will should prepare for, and consider, with the view of successfully battling with the ups and downs of a godly life. And how wise is Christ's counsel. To be forewarned is to be forearmed. To unexpectedly experience difficulties and hardships is very unnerving, but to know beforehand that these will arise, and to realise the necessity for overcoming them is helpful, and enables us to brace ourselves to encounter them.—A. T. Jannaway.

Eden's future will be glorious. It shall blossom as the rose; the house of prayer for all nations shall there be erected; there will be established the metropolis of the earth; and its soil shall be wedded to the elect of God (Isa. 62-7), it shall be called, the Paradise of God

# THE LOGOS

*Upholding the Purity of the Apostolic Doctrine and Faith*

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### Editorial.

## A New Year Message to Our Readers

Two months ago, an optimistic and hopeful world was expecting an Allied victory by the end of the year. The attack in France was having phenomenal success; some wartime restrictions in England had been lifted; Russian forces had over-run Hungary, and appeared at the point of investing Budapest; a state of unity and cohesion seemed apparent among the Allied leaders which presaged well for future peace; whilst in the Pacific the might of Japan was being strongly challenged.

But optimism is a matter of light and shadows, of peaks and valleys, and the high hopes of yesterday are, too often, dissipated in the cold reality of today. A counter-attack by the Germans succeeded in driving the Allies back some 40 miles, whilst events in Italy and Greece, dissension in America, rocket-bomb attacks on England, and suspicions concerning the integrity of Russia, has resulted in a spirit of despondency sweeping the Allied nations, so that 1945 dawns upon a troubled and war-wearied world, with a symphony of dreadful sounds—the roar

of gunfire, the cries of humans in pain, the shouts and curses of men locked in mortal combat. It opens to the crashing of cities, to a rain of death and destruction from the air, to the perfecting of even more diabolical means of destruction, whilst brooding over all is such a spirit of fear and hatred that the world has never previously known. In such circumstances as these — and they are not realised to their full extent in Australia — how vain and future, what a hollow mockery are the greetings, "A merry Christmas and a happy new year"!

Undoubtedly the year that has just opened will be one of the most momentous in human history and the very events that cause it to be such, likewise proclaim that it can easily be the most momentous year in the lives of the saints—the year, in fact, that might witness the return in glory of their Lord and Master. Thus, in the spiritual sphere, 1945 dawns amid great possibilities — with an optimism and a hopefulness that does not rely upon the manoeuvres of armies, nor the wisdom of worldly

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Undoubtedly the year that has just opened will be one of the most momentous in human history and the very events that cause it to be such, likewise proclaim that it can easily be the most momentous year in the lives of the saints—the year, in fact, that might witness the return in glory of their Lord and Master. Thus, in the spiritual sphere, 1945 dawns amid great possibilities — with an optimism and a hopefulness that does not rely upon the manoeuvres of armies, nor the wisdom of worldly

leaders to bring its realisation. For many years — extending back to the days of Brother Roberts — brethren of thought, all over the world, have looked to this year as the fulfilment of the 1335 day period, with its message, "Blessed is he that waiteth and cometh" to it (Dan. 12-12). And whilst it is certainly true that we "know not the day nor the hour" of our emancipation, yet the signs of the times, whether considered ecclesially, internationally, or socially, fulfil the requirements outlined in the Word, so that we, in remembrance of Christ's words, can "lift up our heads" as we see these things "begin to come to pass," realising that "our redemption draweth nigh" (Luke 21-28).

In view of these great possibilities, then, we are wise if we devote some time to our personal standing in the Truth. Paul exhorted the Corinthians: "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 12-5). We can well commence such an examination by re-affirming a truth that is in danger of being lost sight of in Ecclesial life. Many believe, or act as though they believe, that the mere association with a body of people termed "Christadelphians" automatically assures their acceptance from the Judge when he returns. But the calling of the Truth is a call to individuals, not to Ecclesias. There were many individuals during the early days of Christianity who will receive immortality at the return of Christ, but there is not one ecclesia that will do so. Where today are the ecclesias of Ephesus, Smyrna, Philadelphia, let alone those of Thyatira, Pergamos, and Laodicea? All have succumbed to error and apostasy, and their lightstands have been removed. And given sufficient time (which does not at present

seem possible) will modern ecclesias escape a like fate? There are not wanting evidences to show that all the elements are present to develop such error and apostasy which would, in time, cause the name "Christadelphian" to be as meaningless as "Christian."

Those early ecclesias were warned and threatened by Christ — "Repent, or I will come against thee quickly, and fight against thee with the sword of my mouth, and remove thy candlestick out of its place", but to individuals in their midst He directed an appeal: "He that hath an ear, let him hear what the Spirit saith unto the ecclesias; to him that overcometh will I grant" an entrance into my kingdom. This appeal brought home to each individual a responsibility that could only be evaded at the penalty of rejection at the Judgment Seat. Did it cause them to search more earnestly the Scriptures which are capable of making them "wise unto salvation"? Did they set their hearts to search out for themselves "that good, and acceptable and perfect, will of God"? Did they re-affirm their individual separateness from the world, aye, and from any worldliness apparent in ecclesial life also? Whatever the early believers did or neglected, the voice of the appeal reaches down through the ages to our time, and the responsibility today rests upon us to affirm our own standing to these things. The messages for Christ testify to the fact that in the early days ecclesial endorsement was often given to matters opposed to the spirit of the Truth. There were not wanting "angels" (divinely appointed leaders) in the Ecclesias who supported error, or who were worldly minded; there were not wanting Philetus' and Diotrephes' who in their eminence influenced many to a course of action

opposed to the spirit of Apostolic teaching (2 Tim. 2-17; 3 John 9). There were not wanting spiritually endowed leaders who spake "perverse things to draw away disciples after them" (Acts 20:30). And so persistent and insidious and backed with authority, and apparently right, were these appeals that many who were not thoroughly grounded on the Truth were perverted from the path of righteousness.

Let the history of the past wisely guide us in the future. Isaiah records the words of Deity: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa 66-2). The personal, individual study of God's Word, the persistent reading of it will help immensely in developing these attributes. Rightly divided it will enable us to discern Truth from error, right from wrong. It will aid us to "prove all things, and hold fast to that which is good" (1 Thess. 5-21). Let us then determine, at the outset of 1945, to read more regularly and diligently the Word of God; to give more thought and meditation to that which we read; to devote more time to prayer; to sincerely endeavour to live in accordance with those things we read.

In one of his exhortations, Brother Roberts well said: "Future position will be determined entirely by present deportment; the important thing is to be filled with the knowledge of His will, in all wisdom and spiritual understanding. And how can we be in this state if we neglect the means whereby we may attain to it — the reading of the Word, and the assembling of ourselves together? We ought not to trust to secondhand information in this important matter. *Speeches we may listen to and articles we may read*

*are liable to be greatly diluted and corrupted by human thought.* We are apt to be misled by this one's opinion and that one's opinion as to what we should do. When we consider that in that day, with which any individual may be face to face immediately, human opinions and human professions will disappear like mist in the Divine presence, we can see how true it is that the only wisdom, at present, in the midst of all our toils and labour is to adhere to the Word of God, which is a lamp to our feet, and a light to our path. What will Christ care as to a man's "position" in the estimation of fellow-men? He has told us that that which is highly esteemed among men is an abomination in the sight of God. He looks not at a man's "position." We must remember that Christ is the embodiment of the great power that said by Isaiah, "My ways are not as your ways, nor My thoughts as your thoughts." We shall be judged by the simple standard, "Have you done what I commanded you?" That will be the one simple question; indeed, it is the very simplicity of it that seems to turn people away from it. "Have you done what I commanded?" We all know what we are doing, and we shall be able to give a right account, either for good or evil. Well, whatever we may say about ourselves, he will make manifest what we are, and our anxiety should be, while the Lord delays, to get on the right side of the account."

But in reply to this we may say that our state is similar to the Ethiopian of Acts 8-26, who, reading Isaiah 53, was so excusably dim of perception that he wondered whether the prophet "was speaking of himself or some other man." It needed the skilled understanding of Philip to guide him into "all truth." By



the aid of this teacher the Ethiopian became himself skilled in the understanding of the Scriptures, and was better able to derive the spiritual meat and drink from its pages. As Philip was to the Ethiopian, so works like "Elpis Israel," "Christendom Astray," "Eureka," "Seasons of Comfort" can be to us. They can aid us to the better understanding of the Inspired Word; they can help us to be wise in the "wisdom from above," "workmen that needeth not to be ashamed, rightly dividing the word of Truth;" they will assist to wean us from the milk and establish us on the meat of the Word. We can well afford to ignore the advice of those who derate the importance of these works, and in the privacy of our homes, during 1945, increase our understanding of God's Truth by their aid.

Let us, as 1945 opens out, leave no stone unturned in our endeavour to understand God's book the better; let us put Him and His Truth before the claims of friends or relatives; let us be more cognisant of our individual responsibilities to these things, and resolve to put all decisions, all advice (notwithstanding from what quarter it might come) to the touchstone of God's Word; let our motto ever be, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8-20), so that if Christ delays His coming, the end of the year will witness that in the spiritual sense it has been a profitable one for us, and that our characters more approximate to the standard required in "a people prepared for the Lord."

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## The Christadelphian Treasury

(continued from page 100)

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### THE GREAT SALVATION.

The Great Salvation exhibited in the Gospel of the Kingdom is national and individual. As a national salvation it delivers the nation from those that oppress them; suppresses vice, superstition, and crime; restrains evil, abolishes war, establishes justice and righteousness in the earth, and consummates a social regeneration of the world, which shall be "glory in the highest heavens to God, over earth, peace, and goodwill among men."

As an individual salvation, it saves believers of the Gospel—promises facts and mystery from sin, and the wages of sin, which is death. It saves them from sins which are past, when they become the sub-

ject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, personal and relative. What possibility is there of escape if this be neglected? We know of none. The Bible reveals none; and a salvation-doctrine not inscribed in light upon its sacred page is unworthy of a wise man's consideration.

—Dr. Thomas.

### THE RIGHTEOUSNESS OF GOD.

The phrase "the righteousness of God" is expressive of that system of means whereby sinners who are subjected to it became righteous in heart and state. It is contained in the Gospel of the Kingdom, and makes the Gospel "the power of

God for salvation to everyone that believeth." He that does as the Samaritans did is himself made the "righteousness of God in Christ" "whom God hath made unto the justified wisdom, righteousness and sanctification, and redemption" Rom. 1, 15-17; 1 Cor. 1-30; 2 Cor. 5-21).—Dr. J. Thomas.

#### THE OBJECT OF THE GOSPEL.

The Gospel comes to us that we may be saved from sin and death and inherit the Kingdom of God. God asks our faith in what He has declared, and in evidence of our faith He asks obedience. "He that believeth and is baptised shall be saved" (Mark 16-16). If we would be partakers of the inheritance of the saints in light, here are the conditions. Manifest belief in the good news of the Kingdom of God; yield obedience to the command to be baptised for the remission of sins; and henceforth walk in patient continuance in well-doing (see Rom. 2-6).

If such is our position, then the day of Christ will assuredly bring us glory and honour, association with Christ in His reign on earth, and the possession of joy unspeakable for evermore.—F. W. Porter.

#### THE MYSTERY.

The Gospel of the Kingdom hath a mystery connected with it. By a mystery is meant a thing kept secret and hid from mankind until revealed. The Gospel was preached to Abraham, but its mystery was not preached until the day of Pentecost. The revelation made through Peter on that day was "the revelation of the mystery which," says Paul, "was kept secret since the world began"

(Rom. 16-25).

The Apostolic preaching of Jesus Christ was the revelation of the mystery; the Old Testament exhibition of the Truth was the Gospel of God promised afore by the Prophets in the Holy Scriptures" (Rom. 1-2). The Gospel is revealed there without mystery. The things of the Kingdom, and the sufferings and resurrection of its King, are plainly revealed; but the use to be made of those sufferings in their precise and especial adaptation to the consciences of Gospel believers, in giving them the answer of a good conscience towards God, was the "hidden wisdom of God in a mystery"; it was not revealed. It was "the salvation of souls."—Dr. J. Thomas.

#### AT THE JUDGMENT

The wicked can be made alive and not see the life associated with incorruptibility. Paul says that the reason why they all must appear before the Judgment Seat of Christ is "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver in coming out of the ground must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life.

Isaiah 26-14 applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, not to rise into the resurrection state, are those who die under *helpless* ignorance. God does treat such as He does those who know the Truth, but will not obey it; or who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

—Dr. J. Thomas.



One should not accept leadership unless he is qualified for it. Like leader, like community; like community, like leader.

International Affairs in Retrospect.**Communism—The Hope of the Nations**

**"He heapeth unto himself all people." Hab. 2:5**

**A NEW ERA FOR 1945.**

The New Year marks a period when nations as well as individuals are prone to consider at length the achievements of the past year, and make plans and resolutions for the future. Today the world evinces stronger and greater hopes for the future than at any previous period. Mankind has been promised an early end to the present European conflict, and sees in the immediate future an opportunity to implement a new way of life such as never before—such a way of life as will, indeed, constitute a new era. The war has reached such a stage that the common man is fighting not only against Germany, but for that new era promised. Thus everyone is keen to see that his faction or party is in the majority—or is, at least, wielding sufficient power to enforce its proposals—when the crucial time arrives, and the din of battle recedes, it is replaced by the roar of the political "sea and waves" with their multifarious demands (Luke 21-25).

Europe is passing through a most critical phase of history. A change-over from war to peace has begun now that the United Nations have succeeded in liberating some of the occupied countries, and in these places an immediate start is being made to restore and rehabilitate both country and their inhabitants, and to replace the devastation experienced under the Nazi with the "new era" promised by the Allied leaders. This is where the trouble begins, for while some are impracticable and impatient, others are dissatisfied, and so opposing groups form.

One of the terms of the Atlantic Charter is that the liberated countries be permitted to elect whatever form of government the majority of the inhabitants desire. But here difficulties arise, for some of these countries are overrun by well-armed men who, as guerillas, fought against the Nazi, and now are prepared to use their might to establish a "new era" according to their political leanings.

**WHAT TYPE OF GOVERNMENT?**

In the past several types of government have been tried in a vain attempt to discover the perfect rule. The abuse of the Monarchical system resulted in the demand of the lower classes for political recognition and the formation of the Republican system of government. This, too, failed to bring about the perfect rule, and has been followed by the Dictatorial, Socialistic and Democratic forms of control, but these, also, have failed to satisfy the bulk of mankind. There therefore, remains only one other type of management which the nations can try, and that is Communism. This is the limit of a gradual swing to the extreme left, and to the individual who has suffered most in the present conflict *seems* to offer a greater measure of equality and security for the proletariat which, after all, forms the majority.

Cables from European countries recently liberated, indicate that difficulty is being experienced by the Allied armies in keeping order among those who would by force of

arms assert their rule, the most illustrative example being that of Greece. All reports indicate the rising strength of Communism, a system that is comparable among the metals of Nebuchadnezzar's image

with the clay of the feet and toes (Dan. 2-41). "Woe unto him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!" (Hab. 2-6).

## Greece

### "The Sea and the Waves Roar"

British concern over Greece has been sufficient to warrant the appearance in Athens of Mr. Churchill and Mr. Eden, for this country has become a test case wherein the ability of the United Nations to succour the liberated nations is under trial. Moreover, Britain is interested in

Greece for strategic reasons, and her prestige would undoubtedly be diminished if the Grecian scheme of reconstruction were to miscarry. Some reports attach significance to the appearance on Greece's Bulgarian frontier of Russian representatives just prior to the outburst of civil disobedience.

## Italy

### "Rome . . . A centre of intrigue"—Dr. Thomas.

The several political parties are gathering their strength in preparation for the day when the Allied Military Government signals that the country is sufficiently normal to conduct its own election, and thus much political intrigue has been in evidence. What party will be elected? Neutral pressmen in the North of Italy behind the German lines, tell of the strong Communistic element there, in spite of Nazi attempts at suppression. In the south the influ-

ence of both Britain and America has failed to check the rise of Communism.

It is generally admitted, also, that the Left has an ever increasing following in France. General de Gaulle has, at the moment, the support of most of the parties in France. After a stormy beginning, he won major support when he visited Moscow and concluded an agreement with Russia.

## Belgium

### "Were there not graves enough in Egypt"

Belgium was the scene of a nasty situation immediately after liberation, and what looked almost like civil war was averted by forcibly disarming those insurgents who previously had been active in ousting the Nazi. When the food situation became des-

perate prior to the re-opening of Antwerp, a situation arose similar to that of Israel in the Wilderness. There were audible murmurings for a return to the flesh-pots of the Nazi for at least, so the malcontents declared, there was food enough then.

## Russia

**"Be thou a guard unto them"—Ezek. 38:7.**

In marked contra-distinction to the countries liberated by Britain and America are those in the East which have been "liberated" by Russia. Less trouble has been experienced by the Soviet in the establishment of provincial governments, whilst the populations have not — or possibly dare not — shown any reluctance to accept the new form of control. This is very significant, indicating the general trend in Europe to Communistic leanings. In this respect the establishment within the next few days of the new Hungarian Provincial Government in Budapest should be of interest.

The United Nations have not only promised a "new era" to the liberated nations, but have generously seen fit to make similar bequests to their own populations. There is found the desire for a more equitable share of opportunity and distribution of this world's goods; a desire which their leaders will find powerless to implement effectively, although in many cases their aspirations are admirable.

The quest for a perfect government is bound to prove a futile one because mankind persistently refuses to look in the only direction from whence it can be found. Subjection to the Deity would result in "peace on earth and goodwill toward men." But even as the Allied nations have found it necessary to enforce their freedom upon the liberated peoples, so it will be necessary for the Lord Jesus, at His return, to enforce upon the nations that perfect government for which they have so long searched in vain (Ps. 72). No amount of political intrigue or determined canvassing can inaugurate it. Its supporters are, for the moment, only few in number, but are possessed of a full realisation of the certainty that it will soon materialise and supplant all present forms of control in every country. This universal government will be a Theocracy; a rule of Divine Authority, requiring the personal attention of the Lord Jesus Christ and his immortalised friends to order and establish it.

—Brother G. Jolly.

## Austria and Germany

**"I will curse them that curse thee"**

The great Russian armies are reported to be less than 100 miles from Vienna, the capital of Austria. One hundred years ago, this city was the headquarters of one of the greatest empires in Europe. Its Emperor controlled the greater part of the Germanic states, and on his accession was first crowned, "Emperor of the Holy Roman Empire," for the territory over which he had the suzerainty (and which included portion of Italy) was previously known by that title. But the Word of God

indicated that "the Beast" would be destroyed, and that the land of Magog would suffer destruction by fire and sword. "I beheld," said Daniel (ch. 7-11) "till the beast was slain and his body given to the burning flame." The consuming affects the body, and the destroying the remnant of his political carcass by the sword.

Dr. Thomas, in his great understanding of the Prophetic word of the Bible, has given us a wonderful advantage in these last days of Gentile rule to enable us to watch with

increasing interest the movements of the powers of the political heavens as they perform the will of God. In "Elpis Israel" he points out that Turkey and the Austro-Papal dominion constitute the body and little horn of "the beast" and that they would go into perdition first, entirely disappearing from among the powers that be, as completely as a carcass cast into Nebuchadrezzar's furnace. Since the Doctor wrote, the Austro-Papal dominions have entirely disappeared as a political force, whilst Turkey, has shrivelled up to a shadow of her former power.

After their fate is sealed, continued the Doctor, a power (Russia) would arise to conquer the toe or horn kingdoms, which are not suppressed, but made tributary to the conquering power, and are incorporated as vassal kingdoms into his domain. ("Elpis Israel" pp. 354-355.) These remarkable interpretations of prophecy are being fulfilled in our own time.

It seems to me that the Allies will have a very hard time yet before they finally conquer Austria and

Germany, and possibly the spectacular advances once made by the Red Army and the Allies may not be repeated. Nevertheless, Russian influence will spread over the weakened nations of Europe, and they will willingly combine under the leadership of that power when the time comes for their combined overthrow in Palestine.

With the complete disappearance of Turkey as a political force, and the downfall of Germany, the stage will be set for the establishment of that great Russo-Assyrian-Gogian Image, and also for the formation of the little stone power which is to become a great mountain, and crushing the Gogian image to pieces, fill the whole earth.

—Bro. E. Highman.

NOTE.—An article in reply to a recent one entitled "Russia and Turkey," and a letter commenting upon the statement "Dr. Thomas laid great stress on the period 1942-45," together with other features, are held over from this issue through lack of space.

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## THE DIVINE PROGRAMME OF THE NEW ORDER

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1. Abolition of war . . . Mic. 4-3.
2. Establishment of permanent peace . . . Isa. 9-7.
3. Abolition of insecurity in civil life . . . Mic. 4-4.
4. Establishment of a universal Empire with Christ as King. Zec. 14-9.
5. Suppression of tyrants and oppressors. . . Ps. 72-4.
6. Equitable distribution of world's produce. . . Amos 9-13.
7. Solution of the problem of soil erosion. . . Isa. 35.
8. Solution of unemployment problem. . . Isa. 61-4.
9. Equity and goodwill between men. . . Luke 2-14.
10. Re-organisation of education . . . Isa. 33-6.
11. Elevation of mankind, socially, mentally, morally—Isa. 11.
12. Establishment of righteous judgment. . . Ps. 72.
13. Solution of Jewish and other political problems. . . Zech. 14, 16-21.

A 3,000 years' run of fulfilled prophecy, without the failure and ambiguities of imposture, gives absolute certainty that God will perform what He has promised; therefore, that Christ will return; that Jerusalem will arise; that the glorious temple will be manifested; that the kingdoms of men will be brought into subjection to the Kingdom of God, and that the whole earth, put into the hands of the rejoicing and immortal resurrected friends of Christ, will become a scene of righteous, noble and happy life for all mankind.

Supplement to "The Logos"



# DIGEST OF TRUTH

A monthly Publication of Interest to the Seeker of Biblical Truth.

Vol. One.

January, 1945.

Number Five

Editorial.

## Prevailing Darkness of Vision

Speaking concerning the Redeemer coming to Zion when the Jews return from their age-long dispersion, Isaiah declares: "For, behold (spiritual) darkness shall cover the earth, and gross darkness the people; but 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." Mankind will awake to the fact that immortality, eternal life is the gift of God; and conditional upon having "the righteousness of faith." Jeremiah says that in the day of affliction when the Lord is in Zion, "That the Gentiles shall come unto him from the ends of the earth, and shall say, our fathers (spiritual) have inherited lies, vanity and things wherein there is no profit" (Jer. 16-19). In confirmation of this Paul writes, "the time will come when they shall turn away their ears from the truth, and shall

be turned unto fables." (2 Tim. 4-4).

Truly, the world at the moment is intoxicated with science "falsely so-called" and with religious fables; their eyes they have closed, and their hearts they have hardened, so that they cannot see "The light of the knowledge of the glory of God in the face of Jesus Christ." On the other hand Paul declares: "The gospel is the power of God unto Salvation to every one that believeth it" (Rom. 1-16). If any are saved, surely they must be saved in the way God has provided, that is, by believing the Gospel that was preached to Abraham (Gal. 3-8). To the Bible then let us turn, as to "a light shining in a dark place," and, with humility, teachableness, and independence of mind, let us diligently inquire into the things which it reveals for the obedience and confirmation of faith.

## THE BIBLE—A MOST WONDERFUL BOOK.

When we consider the Bible as a whole — a serious book as it undoubtedly is; a collection of writings of marvellous influence and equally wonderful as an example of Divine preservation — we cannot think that the large prophetic section of the Scriptures is objectless. God has not spoken through His prophets in order to obscure His intentions or for any frivolous reason, but instead has directed His message that those who

read and think may obtain an insight into the Divine purpose in creating and maintaining the world of people. The correct interpretation of prophecy, therefore, becomes valuable information to us as we realise at what stage in the purpose of God we are living. Think of the Jews who had been taken captive in Babylon. It was granted to Daniel to know how long that captivity would last and the period which

would elapse before their Messiah, promised ages before, would appear. This information would have the effect of consoling the captives in the midst of their dreary conditions of slavery, and would show them that though their fortunes as a distinct people were at a low ebb, yet the predetermined purpose of Jehovah to bless them and all nations through their promised Messiah was standing firm. Likewise, in our day, all who

believe that God has a purpose with mankind may know where we stand and be assured of the certainty of the plan being realised, if we pay heed to the prophetic Word which "shines as a light in a dark place."  
—"Bible Truth"

(A free copy of "The New World Order" will be forwarded on application to the address below.)

### The Question Box.

"GREAT IS YOUR REWARD IN HEAVEN"—Matt. 5:12, Luke 6:23

This passage is sometimes quoted to show where the reward of the righteous is. When correctly understood it will be found in perfect harmony with other passages of Scripture, which refer to the reward of the righteous as eternal life, the gift of God to be bestowed by the Lord Jesus Christ upon earth at His second coming.

The reward is now with Christ in Heaven, "This is the record, that God hath given unto us eternal life, and this life is in His Son" (1 John 5-11). "When Christ, who is our life, shall appear," says Paul, "then shall we appear with Him in glory" (Col. 3).

Peter says that God has begotten us to this living hope by the resurrection of Jesus Christ from the dead,

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1, 3-5), and in verse 7 Peter says this is "at the appearing of Jesus Christ," and in verse 9, that it is equivalent to "Receiving the end of your faith, even the salvation of your souls." And Paul, in Hebrews 9-28, says that "unto them that look for him" Christ shall "appear a second time unto salvation."

And John adds this testimony in Rev. 22-12; where he quotes Christ's own words: "Behold I come quickly and my reward is with me to give every man according as his work shall be."

### EVENTS AT THE SECOND COMING OF CHRIST AS REVEALED IN THE SCRIPTURES.

No. 1. The Resurrection of the just and unjust (Acts 24-15).

"The Lord Himself shall descend from heaven . . . the dead in Christ shall rise first" (1 Thess 4-16)

"At that time shall Michael stand up, the great prince which standeth for the children of thy people . . . Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12, 1-2).

"Thy dead shall live, together with my body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs and the earth shall cast out the dead" (Isa. 26-19).

"He shall judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice" (Ps. 50, 3-5).

"For the time is come that judgment must begin at the house of God" (1 Peter 4-17).

"For we must all appear before the judgment seat of Christ; that every one may receive the things in body according to that he hath done, whether good or bad" (2 Cor. 5-10).

"He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12-48).

"The nations were angry and thy



wrath is come, and the time of the dead that they should be judged" (Rev. 11-18).

"The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2-9).

While the resurrection of the dead is taking place, the Jews and the nations are unaware of the return of Christ and of the events associated with the resurrection.

Many opinions and suggestions have been offered by way of explaining these events together with the departure of the living saints to the judgment seat of Christ, but we prefer to adhere to what is written and be governed and guided thereby.

When the events become history (as they surely will), then shall we know and understand the details of the resurrection of the dead and the gathering of the living and resurrected ones unto the judgment seat of Christ.

Of this we are assured, even as Paul said: "*There shall be a resurrection of the dead, both of the just and unjust*" and this will take place at the second coming of the Lord Jesus Christ. It will be "*the first event,*" but will only appertain to those who are responsible to the Judgment, namely, those who know the will of God whether they obey it or not. It is also written that "after" the resurrection, "cometh the judgment."—G.F.A.

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### THE CRITICS ANSWERED

There are critics who say that the present developments in Palestine and among the Jews cannot be regarded as a fulfilment of prophecy because they are on such a small scale. Anyone who reasons in this way reveals an extraordinary ignorance of the Bible. It is true that the final development is to be on the grand scale, but the beginning of the restoration of Israel was to be just such as we have witnessed during the last few years. Read the thirty-seventh chapter of Ezekiel, and you will be constrained to admit that language could not be found to express more definitely the idea of a very gradual development, the first states of which would seem contemptible. The nation of Israel is presented under the figure of dry bones, even described as "very dry." Their political resurrection was foreshadowed by the symbolical transformation of the dry bones into a great army of living men. The first stage of this transformation was a mere shaking among the dry bones, resulting in bones coming together. The second stage was a growth of sinews and flesh and skin, but still the prophet says, "there was no breath in them." Another proclamation was made before the Spirit of God entered into the restored frames and made them live. It would be difficult to find a more effective way of teaching that the restoration of Is-

rael would be a gradual process and that the first stages would seem feeble and contemptible, like the rattling of dry bones.

The following chapter, Ezekiel 38, presents the same idea in more direct language. We are told that in the "latter days" the children of Israel will be in the land without protection as in "a land of unwall'd villages," and that a confederacy of nations from the North will come against them "to take a spoil and a prey." In this crisis God will interfere (Ezek. 38-23), and then the final restoration on the grand scale will be effected. God will hide His face no more from them, but pour out His Spirit upon them (Ezek. 39-29). The rest of the prophecy in the last eight chapters describes the building of a great temple and the dividing of the land among the re-established tribes of Israel.

Clearly it must be admitted that the events of the last fifty years have been in harmony with this forecast. In 1857 the movement among the "dry bones" was so slight that it was observed only by those who were watching for such a sign. In 1897 the movement was on a sufficient scale to call for some comment in the ordinary newspapers. Now with the Jewish schools and hospitals in Palestine and with Great Britain holding a mandate for the administration of the land, everyone

in this country knows that there has been a considerable development. To use the prophets figure, there has been a growth of sinews and skin, but there is not as yet any real life. The Spirit of God has not yet beath-

ed upon the movement.—I.C.

(Write to Box 226 C, G.P.O., Adelaide, S.A., for a free copy of the booklet, "The Jewish Problem.")

There is no ground for expecting any good time apart from Christ. We need no other than God has purposed in him. His mission contains every element of rescue from the morass of misery into which the world is slowly sinking. Who can break up and disband the crushing armies of Europe, but he? Who can establish a strong and wise and just and kindly government, but he? If he punish the world first, it deserves it; for there must

first be righteousness before there can be peace. If he destroy its institutions first, and enforce his own single authority on its unwilling populations, it is because it is good, for it cannot find well-being in its own ways. Six thousand years have tragically proved the inadequacy of every form of human government; it has all been a terrible failure. The divine remedy remains and will come.—R.R.

### THE SEVENTY-SECOND PSALM

*"Give the king thy judgments O God and thy righteousness unto the king's son. He shall judge thy people with righteousness and thy poor with judgment" (vv. 1-2).*

This psalm is recognised as being Messianic, having reference to the Kingdom which Christ shall establish over the whole earth at His return. It illustrates something of the conditions enjoyed at such a time. For instance, we learn that the following principles will be established:—

"Judge thy poor with righteousness (verse 2).

"Judge thy poor with judgment" (verse 2).

"Bring peace to the people" (verse 7).

"Save the children of the needy" (verse 4).

"Break in pieces the oppressor" (verse 4).

"Fear Him (God) throughout all generations" (verse 5).

"Make the righteous flourish" (verse 7).

"Rule from sea to sea even to the ends of the earth" (verse 8).

"All nations shall serve him" (verse 11).

"All kings shall honour him" (verse 11).

"His enemies shall be destroyed" (verse 9).

"He shall live forever" (verse 15).

"His name shall endure forever" (verse 19).

"All nations shall be blessed in him" (verse 17).

In verse 15 it reads, "And he shall live." The accent on "he" indicates that it is emphatic and to be distinguished from the "they" of the preceding verses. "He" the head, delivers and saves them, and "they" bring to him, lustral gifts, offerings, prayers and praise. The sense in which the word "live" is intended is undoubtedly "live for ever."

The closing words of the psalm, "The prayers of David the son of Jesse are ended" would imply that with the fulfilment of the things written in the psalm, which are prophetic of the Messiah and of Israel, then David's prayers will be realised, "for this was all his salvation and all his desire" (see 2 Samuel 23-5).

## The Truth Concerning Christmas

The sacred observance of a time of feasting and rejoicing on 25th December was a pagan, religious rite which a pseudo-Christianity superimposed upon its apostate faith, in an attempt to make its teachings more palatable to the surrounding pagans. It was named Christmas by the Roman Catholic Church, because Mass was held on that day. The celebration of the birth of the Sun which the Egyptians observed on 25th December, and of the birth of Dionysus which the Babylonians observed at the same time, was conducted with much feasting and revelry, the giving of presents, the burning of the Yule log, and lighting of candles — symbols which the present generation associate with Christmas. Gradually these same customs were introduced into the Church worship, and although proof is not lacking to show that the 25th December could not, in fact, witness the birth of Christ, yet "being of the world" and thus "loving its own" the Church (for to the term "ecclesia" — separated ones — it could no longer aspire) adopted to itself this feast, along with a number of other pagan symbols and called it Christmas, thus linking up the birth of Jesus with that of the Sun and Dionysus or Bacchus.

True brethren of Christ protested at the introduction of these worldly things into their sacred devotions and were castigated by the more "charitable minded" for so doing. They were said to be "self-righteous"; "narrow-minded"; "lacking in the true spirit" and so forth. Actually they were actuated by the spirit of the prophets who, in their day, protested against the introduc-

tion of pagan rites into the worship of the God of Israel.

However harmless the childish associations of Christmas may be, and however fine the spirit of goodwill and selflessness that the season is supposed to introduce and remind us of, any attempts to give it a religious basis, or to introduce it into our worship of God is a retrograde step, and one to be deplored. Even the introduction of "Christmas Hymns" into the sacred worship of Yahweh is a compromise in the spirit of the early departure; an imitation of the world; a sentimental adoration of the paganised form of Christianity which surrounds us. We are quite prepared to admit that the innovation may be in response to thoughtlessness, and with motives that are of the highest, yet a little thought will find agreement with the statement made above. Giving free rein to the "finest of motives" has often resulted in a sad and serious declension from the truth in days gone by, and it is an Apostolic prohibition "to do evil that good might come" (Rom. 3-8).

The people of Israel were condemned for their imitation of the sacred rites of the heathen that surrounded them. Ezekiel records how he was brought to the door of the Lord's house where he beheld the "women weeping for Tammuz" one of the gods of Babylonia, whilst others were "with their backs towards the temple, and their faces towards the east" worshipping the sun, whose principle feast was held on the 25th December, and celebrated as the Christians later celebrated Christmas (Ezek. 7, 14-16). "Wherefore, as I live, saith the Lord God; Surely,

because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee neither shall mine eye spare, neither will I have any pity" (Ezek. 5-11).

The author of "The Two Babylons" writes: "Within the Christian Church no such festival as Christmas was ever heard of till the third century, and that not till the fourth century was far advanced did it gain much observance. How, then, did the Romish Church fix on December 25th as Christmas day? Why thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the *heathen*, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet Paganism half-way was early developed; and we find Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition."

What a contrast the words of these so called "Christmas Hymns" show to the Truth! We are apostolically exhorted to "sing with the Spirit, sing with the understanding" (1 Cor. 14-15). How then can a body of people who proclaim their separate needs to Christianity, and state that the word "Christian" has lost all its one-time meaning, sing the obvious untruth:

*"Christians awake! salute the happy morn*

*Whereon the Saviour of mankind was born."*

Nor did the "herald angels sing"; that "God and sinners are reconciled in the birth of Jesus. This statement is absolutely contrary to the teaching of the Scriptures which show that there is no reconciliation between God and sinners whilst they remain such. By our immersion into Christ we become inducted into the class Scripturally known as "the saints" or "righteous" (Rom. 5-19) and although we continue to sin (1 John 1-8), we have, in the risen Christ an Advocate, a Propitiation, a Covering for sins. Paul teaches, "You that were sometime (onetime) alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death (not His birth as is erroneously stated in the hymn), to present you holy and unblameable and unreprouvable in his sight" (Col. 1-21).

Nor did the "seraph" proclaim:  
*"Goodwill henceforth from heaven to men*

*Begin, and never cease!"*

Great care needs to be exercised in the selection of hymns for our worship. We are, at such times, in the presence of the Deity — the Creator of heaven and earth — the Sustainer of life, and He is pleased in the intelligent adoration of His servants. It is a great pity to intermix with that worship hymns which in our enlightened perception we cannot endorse.

"Let your moderation be known unto all" counselled the Apostle. In the celebration of Christmas we do well to observe the exhortation. We need ever remember that we are called a peculiar people in God's sight; a people separated for His holy Name, and it is a point of our peculiarity that we "do not run to

the same excess of riot" as those about us. Let these facts concerning this season cause us to be most

moderate in our expressions and thoughts at such a time of the year.  
—H.P.M.

## Meditations

### THE WAYS OF PROVIDENCE

Paul was a "chosen vessel" to bear Christ's name before "Kings" (Acts 9-15). To appear before "Kings" was not Paul's arrangement. These were the last men in the world whose presence he would have courted. No, circumstances drove him, and God, though unseen, was the manipulator of the circumstances. Paul's fidelity, the hatred and envy of the Jews, the peculiarities of the Roman Law, were each laid hold of by God to bring about the end He intended. As in Paul's "pillar to post" movements, so in ours, God works mysteriously — as much by apparent failure as by open success. Although we cannot trace the divine hand, let us be trustful. "In all thy ways acknowledge him, and he shall direct thy path."

### WOMEN: A CONTRAST.

Sisters can play an important part in the work of the Truth — in the making and unmaking of an ecclesia. Let sisters recognise their power, and use it faithfully. How much sadder and harder would Christ's life have been if women had not used their brains wisely and kindly. One received him into her house (Luke 10-38). Others "ministered unto him of their substance" (Luke 8-3). The same remark applies to Paul. What grateful allusions to

sisters are contained in the Apostle's writing — Priscilla, "my helper"; Mary, "who bestowed much labour on us"; Phoebe, "a succourer of many," and others who laboured with him in the gospel (Phil. 4-3). Yes, a woman's influence is great both for good and evil. It always has been so. It was a woman who led Adam into sin, and a woman who kept David from it (1 Sam. 25, 32-33). A woman stiffened the back of Barak, and helped in the matter of Israel's deliverance (Judges 4 and 5), and a woman assisted to make poor Elijah's life unhappy, and bring God's nation to ruin (1 Kings 16, etc.). It was a woman, too, who was chosen by God to succour this prophet and preserve his life. Let Sisters appreciate their God-given power and use it lawfully—not to lead man into wrongdoing, nor to bolster him up in it, but to strengthen him in resisting it, which can invariably be done by a little gentle, loving, common-sense talk. Let sisters remember that their responsibility is commensurate with their ability. Let them think, as a warning, of the outcome of Eve's folly (Gen. 3-16); 1 Tim. 2, 14-15); and of Jezebel's wickedness and its sequel (2 Kings 9, 36-37); and, as an encouragement, of the commendation ascribed in the Scriptures to Deborah and Abigail, and the honourable mention by Christ of the widow of Sarepta.

★ God hates him whose mouth does not express what is in his heart.

At an "Elpis Israel" Meeting.**No. 5—What of 1945 ?**

*THURSDAY.—Torrenville Class.—* The last meeting for 1944, we departed from our usual custom, and reading the daily readings, exhorted one another to love and good works. Subjected to the chaos and violence of the age, which seems to increase in its intensity as 1944 nears its end, the whole earth mourns. In the symbology of the Scriptures, it resembles "mown grass" (Ps. 72-6) awaiting the beneficent rains of Christ's rule. Living in such an environment, the Bride can still rejoice, for the signs inform her that her Bridegroom is about to claim her for His own. "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3-6). In view of this fact, what a balm of Gilead, a thing of beauty, a peace of mind passing the understanding, an antidote against fear, is the message of the prophets! Read and re-read their inspired word . . . never let us forget that in such study God's co-operation is certain, and His help assured, if the conditions are observed (read James 1, 5-8).

*A few days hence, and 1945 with its violence and vice will greet us. It shall probably witness the cessation of this present war, although the roar of the political "sea and waves" (turbulent peoples) shall not abate. Then shall follow the exaltation of the "god of the earth" (Rev. 11-4) seated in Rome, by the "Prince of Rosb" (Ezek. 38 R.V.) who shall have gained the domination of Turkey (Dan. 11-40). 1945 witnesses Russia's army poised some twenty miles off the Turkish*

*border; it sees Palestine in readiness for its king, its soil tilled, its fields planted, its cities built. But the "King of the Jews" will prove more than a match for the "Prince of Ros," and shall bruise this seed of the serpent on the head.*

Contrast Jewry's coming King with the rulers of Russia! Their political emergence caused the death of ten millions of their nation's elite by sword and starvation. But at His birth there was no violence. A choir of the heavenly host in a chorus of praise, proclaimed, "Glory to God in the highest, on earth peace and goodwill to men." And although by the wickedness of men He was crucified, He was raised again by the power of God, and being received "at the right hand of the throne on high" was given "all power in heaven and on earth." Thus as Moses plagued Egypt, so the "one like unto Moses" plagues modern Egypt (Europe). He will completely dry up the political "River Euphrates" (Turkey — Rev. 16-22); draw all nations to Jerusalem for battle (Zech. 14-1); destroy the power of the King of the North (Dan. 11-45); overthrow Rome by earthquake (Rev. 18-21); and bring the whole earth under His glorious and beneficent rule (Zech. 14-9), exalting those of His brethren who have faithfully observed His teaching.

Then shall a new and magnificent choir of immortals thrill the listening earth with a glorious volume of sound which shall reverberate from one corner of the earth to the other; "Worthy is the Lamb that was slain

to receive power, and riches and wisdom, and strength, and honour, and glory, and blessing." To which the whole world will respond saying "Blessing, and honour, and glory,

and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

—Bro. J. Mansfield, Senr.

## A Letter to Young Christadelphians

### "LET NO MAN DESPISE THY YOUTH"

Dear Young Christadelphians,

Greetings in the Hope of Israel. This letter is written to those of you who are in their teens, standing on the threshold of manhood and womanhood. You are full of vitality and enthusiasm, anxious to taste all the experiences life has to offer. As Christadelphians you are in the favoured position of being able to view the broad way, which the world takes, and the straight and narrow way of Christ's followers. Which path are you going to take on your journey through life? It is not a matter of what you can get out of life, but what are you going to put into it? The world with its noise and show offers many attractions—Dances, Picture shows, Sport of all kinds, lighthearted and thoughtless gaiety, and a general desire to "eat, drink, and be merry." The straight and narrow path on the other hand, passes through fields of quiet thought and meditation, searching for spiritual food, and seeking to give humble obedience to the Creator. And yet, experience teaches that the joys of this narrow path are far greater and more enduring than the noisy pleasures of the world. The broadway leads to death, but the narrow way to life everlasting.

If you choose to follow a certain occupation, you will find that it is essential to study to fit yourself for

it. The Kingdom of God is similar in this respect. Paul exhorted Timothy "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." (2 Tim. 2-15). By following Paul's advice, you will grow in knowledge and spiritual understanding, for it is written: "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding" (Prov. 9-10). In Job this is rendered as, "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job. 28-28). God declared to Israel, "I have set before thee this day life and good, and death and evil" (Deut. 30, 15). The same choice is today set before you. Which will you choose?

You have (in most part) been brought up in homes where the Bible is read daily in the light of the knowledge of the Truth. Now is the time to build a solid foundation — the time to prepare for the years that may lie ahead if Christ delays His coming. You can now lay the foundation of a life spent in service to God, or one spent in the vain search for pleasure in the frivolities of the world. Christ, at the age of 12, was about His Father's business; David showed what you can do by his example of faith and courage; Samuel, at an early age, was

at work in the Temple, whilst Solomon, after all his experiences of life, including also the search for pleasure, exhorts: "Remember now thy creator in the days of thy youth" (Eccles. 12-1).

If you have chosen the way of Christ, you will choose your companions with care. The company you keep, like the books you read, will go a long way in forming your character. You will be helped in the race for eternal life by choosing companions who are ever ready to speak the word "instant in season and out of season," and "to give an answer to every man that asketh a reason of the hope that is within them." Admittedly companions of this sort are not easily found. "One man among a thousand," said Solomon in his experience, "have I found" (Eccl 7-28). Thus we are Apostolically advised to "Try the spirits whether they are of God" (1 John 4-1); we are told, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, heady, high-minded, lovers of pleasure more than lovers of God, from such turn away" (2 Tim. 3-1); "Flee youthful lusts and follow after righteousness, faith, charity, peace, *with them* that call on the Lord out of a pure heart."

In your youthful enthusiasm, and whilst your mind is at its greatest powers of receptiveness, do not neglect the study of those standard works of the Truth—books like "Elpis Israel", "Christendom Astray" "Nazareth Revisited", "The Ways of Providence." As your means allow, gradually build up your own personal library of the Truth's literature, and earnestly compare all that this literature says with the Bible proofs given, at the same time marking your Bible. In this way, the

foundation of Truth you have already accepted, will be immeasurably strengthened.

If you diligently set your heart upon seeking the Kingdom of God, you will find that any desire you may have for the pleasures of the world will be gradually overcome. It is absolutely impossible to serve God and the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Know ye not that *the friendship of the world is enmity with God?*" Therefore "put on the *whole* armour of God that ye may be able to stand against the wiles of the devil." Lukewarmness in the things of the truth is an abomination to God (Rev. 3, 15, 16).

Some of you have the ability to be leaders among the younger ones. What a large responsibility is yours! If you set the example for spiritual things others will follow. You may lose somewhat in popularity, but then Christ's followers never have been very popular with the worldly minded. Let your energy be used for the Truth and in helping others to find it. Remember, "He which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Guard the Truth as the pearl of great price, being careful to keep worldly entertainments away from the body.

Do you merely attend the meetings because your parents wish it? Or have you an earnest desire to become an active member of the body of Christ? Remember, if Christ delays His coming (although the signs undoubtedly indicate that He is at the door) you will be the elder brethren and sisters of tomorrow. As you sow now so will the Ecclesia reap



in a few short years. Let the work that you put into the building of your character commence on a sound foundation, so that when Christ comes He might find workmen fit for His Kingdom.

The signs of the times tell us that His return is near. Have you thought what your position will be when he does come? What will be your reaction to the cry, "Behold the Bridegroom cometh?" Will "confusion of face" be your experience as you realise that you have wasted your time, and denied your opportunities at the local picture palace? Or, like Paul, will you be able to say, "I have fought a good fight . . . henceforth there is laid up for me a crown of righteousness"?

Christ is coming to destroy all worldly institutions, therefore let us maintain our separateness from them, that, at His coming, we may not be contaminated with their uncleanness.

We are living in an age of national

unrest, when everyone is looking for "some new thing" to satisfy their lust for pleasure. Therefore, we must strengthen and fortify ourselves in spiritual things in order that we are not carried along with the tide. Let us "fear the Lord and serve Him in sincerity and in truth, lest we lose the crown of life which the Lord hath promised to them that love him."

"Rejoice, O young man and woman, in thy youth, and let thy heart cheer thee in the days of thy youth; walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things, God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity" (Ecc. 11-10). "To him that overcometh will I grant to sit with me in my throne" (Rev. 2).

Yours fraternally,

In the One Great Hope,

D.M.F. . . .

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## FROM THE WRITINGS OF OUR PIONEERS

The Truth is sure to disturb the schemes of little ambitions which have ordinarily much cunning but little prudence. These set themselves in fleshly opposition, as clearly appears from their violence and virulence. Passion swamps their reason, when, truth, ever calm, and trusting in God, advances to its goal with firm and equal tread, dethroning high thoughts and imaginations, and plants its victorious ensigns in purity and peace. The gospel of the Kingdom is a coal of fire to Diotrepes wherever he appears.—1853.

*There are few who discern the signs of the times. They hear of revolution upon revolution; of the universal effort of the people to gain*

*the ascendancy over monarchy and aristocracy; they hear of the chamber of peers being abolished in divers countries, and of attempts to effect the same thing in England; national religions, both in protestant and catholic countries, are being subverted; in short, they are aware that there is a struggle throughout Christendom between — democratic licence and kingly despotism, and yet they cannot see that the end of the Gentiles is at hand.—Herald.*

*The work of Christ's Brethren is to prepare themselves, and as many others as possible with them, to meet the King at His appearing.*

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—D. T.



# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



Contents for February, 1945.

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Thought for the Times

## Hurting People's Feelings

Here is great caution to our ways. Let none of us suffer as an evil-doer (1 Pet. 4-15). Let none of us be in trouble through misdeeds: let none of us be on the wrong side of "offences when they come. It is well to realise what "offences" mean here. Does it mean hurting people's feelings? If so, how shall we obey the command to reprove the "unfruitful works of darkness"? (Eph. 5-11). Christ hurt the feelings of the Pharisees; for it is written that on one occasion, the Pharisees were "offended" when they heard what Jesus said (Mat. 15-12). It is impossible to avoid hurting the feelings of those who are in the wrong in testifying against the wrong. This is not what Jesus meant by "offence." The word "offence" had a stronger meaning in English in the days of James 1. than it has now. It fails now to convey the full meaning of the original word, which is to hurt substantially; to cause to stumble; to bring into mischief. The idea is expressed by Paul where he says, "Through thy knowledge shall the weak brother PERISH, for whom Christ died" (1 Cor. 8-11). Woe to the man who turns believers out of the way. Here is a lesson of a sobering character which wise men will apply in many ways. It is a check against reckless independence of action. We have to consider consequences as affecting others. We may feel at liberty ourselves to do many things as between ourselves and God, which we shall be deterred from doing if we consider its probable effects upon those who may not discern so clearly. It is in this respect that Paul says, "We that are strong ought to bear with them that are weak, and not to please ourselves."—R.R.

## International Events

(Conducted by Bro. G. Jolly)

### European Crisis

It is impossible to adequately comment upon the dramatic turn of events in Europe. Words in print appear too cold by contrast with the exciting and significant Russian drive across Europe. It is exciting to the world who see in this drive the end of Nazi domination, but how much more significant it is to us who see in it the fulfilment of the prophetic program, a great sign that our divine King is at hand, to take in hand the affairs of men, so that God's "will may be done on earth, as it is in heaven."

The swift advance of the Red Army has overshadowed all other war news, and makes the efforts of the Allies in other fields appear feeble by contrast. It constitutes a world record in military history, and serves to illustrate the statement of Daniel who, in speaking of the Russian attack on Palestine, declared, they shall come "like a whirlwind" (Dan. 11-40). In the days of the marching infantry, or even the short, sharp gallop of the cavalry, such speed was unknown. It needed the "increase of knowledge" (Dan. 12-4) of these latter days, and the perfecting of modern mechanised means of warfare to produce such swiftness of attack.

#### RUSSIA NEAR BECOMING GREATEST POWER EVER

This is the significant heading placed over a short article by the

"Mail" special representative in Britain. Therein he states:

"How many people realise that in a few weeks Russia has made history that will be discussed for centuries; that Russia is on the brink of attaining power such as no single nation ever before possessed, almost as great as Hitler came within a hair's breadth of attaining?"

"Russia, beside mastering her own vast empire, now exerts a master influence in the following spheres:— Poland, Finland, the Baltic States, Bulgaria, Rumania, Yugoslavia, Hungary, and Czechoslovakia.

Her Balkan affiliations bring her to the Mediterranean and to the Near East and she has a five years' close alliance with France.

"Germany's future will be conditioned primarily in accordance with Moscow's wishes. There is thus a one-nation master of Europe such as the world never before has known."

To readers of this article, comment upon the above will of course, be superfluous. Their minds will instantly react to such passages of Scripture as Ezekiel 38; Dan. 11-40; Zech. 14-1, or to portions of our standard works such as "Elpis Israel," p.327-328.

The discord in Greece has quietened down somewhat. It is extremely difficult to arrive at a true estimate of events therefore undoubtedly the news to hand is subjected to the closest scrutiny before release. In

any case, it presages little hope for future world peace when such fratricidal trouble and bloodshed occurs. Truly only from one Source is lasting peace to be derived, and even today, surrounded though we are by events and circumstances that give little cause for joy, we possess in the "great hope of our calling" a "peace that passeth the understanding" of our uncomprehending contemporaries. For the world, however, the words of Isaiah still ring true, "There is no peace for the wicked, saith my God."

In the West, the Allies are slowly but surely gaining the upper hand, whilst in the Pacific the attack upon the Phillipines has been pressed home satisfactorily.

Altogether the events of the month have been pregnant with the greatest possibilities in relation to the "time of the end," and in the prophetic sense, the first month of 1945 has opened in a spectacular and encouraging manner.

This month we present three articles. The first illustrating the discord between Allies, but pointing out that America will unitedly with Britain oppose the encroachments of Russia in Palestine; the second indicating the events that may cause this to occur, and the third a consideration of the events of the fifth vial, together with a few comments thereupon.

#### DISCORD BETWEEN THE ALLIES

It is agreed by all that the results of the deliberations of the Treaty of Versailles were, in the main, futile, and only served to provide excuses which have since lead to the present war. Nevertheless, world conditions were extraordinarily favourable at the time for an enduring peace. The desire for it was universal, and it

— Lloyd George, Clemenceau, and Woodrow Wilson, were suited for the purpose. Germany, Austria-Hungary and Russia were defeated, and knew that they must accept whatever terms were offered to them. Italy and Japan were only second-rate powers. Britain, America and France were possessed of overwhelming strength, and as democracies seemed to possess all the capabilities necessary to remould a war-torn world. Wilson was as hopeful as any. He had been impressed with the Allies' dependence upon America during hostilities, and reckoned upon continued reliance during the early days of peace. In his "Fourteen Points" he had stated what was believed to be America's war aims, so that the peoples of Europe looked to America and to its President to establish a European standard of justice, liberty and peace.

But Wilson failed to ensure the passage by the Senate of the treaty of peace, a factor which contributed greatly to the failure of the Treaty of Versailles, and the League of Nations.

Wilson endeavoured to coerce some of the Allies by withdrawing financial support, only to find that the financial weapon on which he had counted had slipped from his hand. France was no longer dependant upon America. Wilson had made the mistake of not preparing for the peace while he could use finance as a lever.

Today the three great powers, Britain, America and Russia are not so favourably suited to conclude a lasting peace as were the powers that dominated the Versailles negotiations. There have been strained relationships between Britain and America with mutual accusations, whilst both seem suspicious of Russia. The foreign policy of America

like Woodrow Wilson, is hampered by a capricious Senate and seems afraid to implement his own course of action. Thus the prospects of a lasting peace are not as favorable as they were in 1919. Nor will they improve as time goes on, for as Dr. Thomas wrote in 1848, "the coming days will not be days of peace." Only the presence of the Prince of Peace can bring the "desire of all nations" and relieve the world of its oppressing burden of violence.

But although for the moment there appears to be mutual antagonism between America and Britain, those

who study the Word of God find that He has intimated that two nations will act in union to oppose the invasion of the "North" at the time of the

As a young "lion," America together with Britain will protest the Autocrat of Russia. "Art thou come to take a spoil?" (Ezek. 38:13). The temporary estrangement will be forgotten, and when the King is established in Jerusalem, possibly America, like Britain, will lay her power at His feet (Ps 72:10).—G. Jolly.

### AMERICA AND PALESTINE

The Word of God states that at the time that the Autocrat of Russia (Gogue) descends into the land of Palestine, the "merchants of Tarsish with all the young lions shall say unto him, "Art thou come to take a spoil?" It has often been asked, Where does America come into this scheme of things? As a one-time member of the British Empire, and an English-speaking country, America may be included among the "young lions," and it is significant to note that her interest in Palestine and the Near East is increasing.

At the end of the last war, Lord Curzon said, "The Allies floated to

victory on a sea of oil." 80 per cent. of that oil was supplied by U.S.A., and in this war the U.S.A. is supplying vastly greater quantities. Oil is an indispensable ingredient of victory in modern warfare, and it is therefore not surprising to find that the question of oil reserves for defence in the future is already the centre of controversy.

The Saudi-Arabian oil fields is one of the richest ever discovered. It is within a British sphere of influence, but is held by an American company which was given the concession by the Arabian King, Iba Saud, because he did not wish to be dominated entirely by the British.

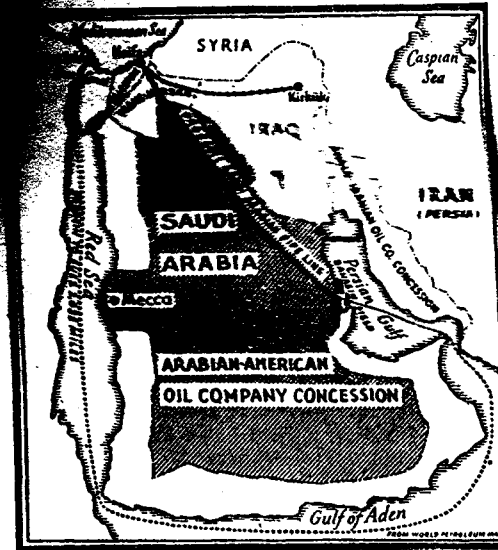
## FOR ECCLESIAL DISTRIBUTION

### THE JEWISH PROBLEM

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Sketch showing proposed oil line from Arabia to Haifa.

1,000 million barrels of its oil at 25 per cent. under prevailing market price, but the main idea is said to be to supply the European markets with oil and so conserve American oil for use in time of war. On the other hand, Britain is apparently willing for American participation in the Middle Eastern oil fields, feeling that it will ensure American help in maintaining stability in that region.

It has not, at present, been decided as to whether the Government of America or private enterprise

### THE FIFTH VIAL.

(In the June, 1944, issue of "The Logos" there appeared an article by "H.M." in which it was stated that we are today witnessing the pouring out of the 5th vial. This statement was replied to by "W.S.," who concluded that the events of the 5th

But to reach the European markets, the oil from the Saudi-Arabian oil fields must go by tanker through the Suez Canal, the rail line to Haifa, or by maintaining a pipe line through Arabia to Haifa, in Palestine, a distance of 1,250 miles. Notwithstanding the cost would be approximately \$150,000,000 it has been proposed that it be immediately built by the U.S. Government. To interest the American Military Power in this venture the Army and Navy have been given a 50-year option of

should build the pipe line, but the argument in favour of Government ownership in case of war, the U.S. armed forces would have to protect the property. It is thus interesting to see how these varying currents of interest are causing the scheme of prophecy to come to fruition, and realising the richness of this area, and its vital needs to world requirements, we can perhaps appreciate a little better the words of America and Britain to Russia, "Art thou come to take a spoil?" Truly, "The Lord God rules in the kingdom of men."—Bro. E. Highman.

vial are a matter of history, and that we are now living at the conclusion of the 6th vial. Below, "H.M." gives a reply to the article which appeared in the November issue.—Editor.)

All careful readers of "Eureka"

and "Elpis Israel" know that the Doctor had premature conclusions concerning the fulfilment of prophecy, that is to say, he believed the great Northern Confederacy of Ezekiel 38 would assume its shape in his day. Everything naturally appeared that way when Russia was nearly at the gates of Constantinople, and Turkey was becoming the "sick man of Europe." In line, then, with his earnest expectation of our Lord's return within a few years, his interpretation of the vials were, I believe, too early in the world's history.

The Doctor rightly believed that the Lord would come under the 6th vial, but he never believed as many Christadelphians believe, that the 7th vial would be pre-advantual, that is to say, before the Lord's return. Now let us examine the "few reasons" why "W.S." believes that: 1. "The events relating to the 5th vial are long since past." 2. "That contemporary events cannot be reconciled with those that were to occur under the 5th vial."

To me, the "seat of the Beast" and "his kingdom" (Rev. 16-10) are synonymous terms, for they show the sense of Rev. 16 to be in line with 17, 1-15 and ch. 16-13. "W.S." says the seat of the beast is Rome, but John says that the "woman" which was Rome sat upon many waters which in turn represented "people and nations and tongues." See Rev. 17, 1, 15. If Rome then *sits* upon these nations then this must be the *seat*.

All are agreed that the "mouth" of Rev. 16-13 is Rome. How, then, can the "seat" and "mouth" be one and the same thing? John clearly shows what these terms mean, and how can these facts be made to fit in with Bro. "W.S.'s" belief?

He says, "contemporary events can-

not be reconciled with those were to occur under the 5th I ask, Why cannot they? If "Christendom" is the beast (i.e., Roman Catholic) and there should not be any about it, what do we behold? Is not "his kingdom full of darkness?" Look at the condition all the nominally called Roman Catholic countries of Europe. Have they not all, more or less, "gnawed their tongues for pain" upon a scale as never before? If "W.S." or anyone else thinks not, I ask, when the world's history, has such a scene existed as we see today in Europe through the scourge of Hitler? The scourge of Napoleon was never like this one.

Another reason why it appears to be the 5th vial, is because it is purely European. Hitler's mission is now practically at an end, and so Russia appears as the next "star" actor upon the stage of Divine works in these closing days of Gentilism. The 6th vial is an Asiatic vial and thus is not being now poured out. If we live long enough we shall see it poured out at the hands of Russia. It will be the Russian vial, as I believe, whilst the present is the German vial, so to speak.

Dr. Thomas did not see the "Sovietising" of Europe preceeding Russia's coming great power as head of many peoples and tongues. There was no sign of it in his day, and that is just why he would be greatly surprised at the turn of events if he were with us today.

Yours sincerely, "H.M."

#### COMMENTS.

Rev. 16-10 reads: "The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." The Church

along with all other institutions has suffered during this conflict, but has not experienced the humiliation that it did under Napoleon. Hitler's forces did not make Rome an "open city" and the Vatican largely unmolested, but Napoleon did not scruple to "unseat" the pope, put him in chains, and drag him unwillingly to France. No matter how much Roman Catholics together with Protestant and other countries have suffered in the years, the adroit moves of the pope in contemporary, international events has elevated the position of the pope, so that all nations, including Japan, has sent their envoys to the Vatican. Further, the potent and clever propaganda of the Church all over the world, aided by the distresses of the times is making more and more to turn to the "mother of harlots." This, of course, is but another indication of the "time of the end" for at that time Scripture speaks of the (spiritual) "merchants waxing rich through the abundance of her delicacies" (Rev. 18.3). Thus, it seems to us that we have justified Dr. Thomas' interpretation of the 5th vial as occurring during the age of Napoleon. In his exposition "H.M." confuses two things that differ. The words "seat" and "kingdom" are not merely repeated forms of speech used by the Doctor to define the one object. The word "seat" is correctly rendered "throne" by "W.S." (see Dr. Thomas' translation, or "Young Concordance"), and if one asked where was the throne of the Holy Roman Empire, the answer would immediately be given, Rome. Thus the word "seat" refers to Rome, and the word "kingdom" refers to "the Holy Roman Empire" which is today existing. Nor are "all agreed that the seat" of Rev. 16-13 is Rome."

"Careful readers of Dr. Thomas would note in Eureka"; "The mouth" is "the government" the power signified by the symbol." Thus the "seat and mouth are not the same thing." In this we agree with "H.M." The "seat" or "throne" is the capital city; the "mouth" the government located in that city.

"H.M." assumes that the Papacy is today "full of darkness," but this is hardly correct, for it is a very active element in contemporary politics.

We agree with "H.M." that Dr. Thomas anticipated the fulfilment of the prophetic plan a little too soon, but we feel that "careful readers of 'Elpis Israel'" will take issue with him in his closing paragraph. The Doctor clearly indicates in his work the progress of events, and his interpretations of Bible prophecy are having remarkable verification. In "Elpis Israel" he referred to a European conflict which would submerge Germany, and prepare Europe for the domination of Russia. To accomplish this he, in effect, wrote that "Roman Catholic countries shall gnaw their tongues for pain upon a scale as never before." He makes mention of "Red Republicanism" and shows how God shall utilise its spirit to accomplish His purpose, whilst in the "Herald" he anticipated (from his study of the Word of God) the rise of the Dictators. Dealing with the Papacy he wrote in "Eureka": "This relic of an effect barbarism was decreed of Heaven to be wrathfully precipitated into darkness; and there to remain, until the reaction of unrepentant wickedness should cause its emergency from the shadow of death, in preparation for a second and final catastrophe at the hand of Christ and the saints." We are witnessing the fulfilment of these things today.—Editor.

## The First Commandment

It is written, "And thou shalt love the Lord thy God with all thy heart and all thy soul, and with all thy strength," also "Thou shalt love thy neighbour as thyself." So important was this love, that Jesus told the enquiring scribe, who, in measure, manifested it, that he was not far from the Kingdom of God. This being so, love must find a foremost place in our hearts; not only to our fellow-men, but most decidedly to our brethren and sisters in Christ Jesus, and, above all to God who has called us in love. He is supreme above all things, and knows love in its finest degree, in that He gave His only begotten Son so that we should have remission of sins. Even though in times past we walked according to the way of the world in sin, if truly repentant, we may now gain eternal life, but that love is beyond mortal man's conception.

We are more concerned in how we can love God. Love, we find, is the doing of things to please the object of our affection, so to manifest our love for God we must do those things which please Him (2 John 6). We know, by our reading of the Bible which is God given, that the Great Creator has laid down a certain line of procedure which is call-

ed God's will. In this is bound up certain things which He wishes those who want to love and honour Him to follow; these things have been exemplified by our Master, Jesus Christ. So, by following His example we find how to earn God's love, and at the same time love Him by obeying His commandments. They are not hard and tedious to follow, for Jesus has said, "Come unto me all ye that are heaven laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls." Among his sayings we find these wonderful words, "Ye are my friends if ye do whatsoever I command you." Jesus' friends! Who can describe the joy of such a position? If we are his friends then we must be God's friends, and so participate in His love, which we hope He is going to shortly manifest to the entire world at His Son's return. May we who are assembled here this night, together with our brethren and sisters everywhere, whether alive or asleep in Christ, hear those blessed words when He comes, "Well done good and faithful servant, enter thou into the joy of thy Lord."—Bro. L. Schrapel.

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Supplement to "The Logos"

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

Vol. One.

February, 1945.

Number 6.

Editorial.

### "THE FRIEND OF GOD"

—o—o—

Although the biography of Abraham may receive little reference in Church sermonising, the patriarch held a unique position in Divine affairs. He is Scripturally designated the "Friend of God" (Jas. 2-23) for the whole plan and purpose of the Bible centres around those wonderful promises that were given him because of his stirring faith and implicit obedience to the Divine will. Paul shows that the Gospel is comprehended in these promises (Gal. 3-8), and that the fulfilment of them is delayed that others might have an opportunity to associate themselves with the grand outline of things promised (Heb. 11, 39, 40).

Abraham was promised the possession of Palestine for ever (Gen. 13, 14-17); his posterity was to increase into a numerous and powerful nation, whilst from him would come that Seed whose death would provide the means whereby man could acceptably approach God (Heb. 2-14; Gen. 22, 17-18), and who would eventually establish His power throughout all the earth.

The fulfilment of these promises

necessitates the Jew becoming established in the land; the return of Christ to the earth; the resurrection of Abraham and those associated with his faith (Gal. 3, 26-29); the bestowal of immortal life on Abraham and those deemed worthy (Dan. 12-2); and the establishment of the Kingdom of God throughout the earth (Zech. 14-9).

There is in all the greatest reluctance to leave this earth for some theoretical abode called "heaven," but there is a universal desire to inherit portion of the globe and to enjoy longevity under ideal conditions. All yearn for a time when war and turmoil, avarice and greed, poverty and fear shall be no more, but under wise and beneficent government each one shall enjoy the fruits of his labour. The promises to Abraham present such a hope. Moreover, the acceptance of them, under the conditions laid down (Gal. 3, 8-9; 26-29) provide the individual with an opportunity of associating himself with Christ as an immortal ruler in the age to come (Rev. 5, 9-10).

[Copies of "Digest of Truth" are available to "Logos" readers for household use. Full particulars from the Editor.]

### THE SEVENTY-SECOND PSALM (The Millenium)

Beautiful picture, but must remain a dream if no other agency than those now in operation come into play. Human folly must be driven from the seat of authority; mankind must be violently brought into submission; right laws must be forced upon them with a rod of iron; and their administration must be placed in the hands of just and merciful rulers, who will govern for the glory of God and the well being of man;

and who will not be liable to removal by death. But what possibility of such a remedy is there in the resources of man? None. This is what the purpose of God provides for. We have the earnest of its accomplishment in the resurrection of Christ (Acts 17-31; Rev. 5-9; 10, 20-4).

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### THE WORLD'S NEED.

The well-being of man requires that the whole world should be under one government. If there was only one government, there would be no danger of one nation making war upon another; and there would be no need for those prodigious standing armies and formidable fleets that suck the blood and prosperity from the people by the stupendous cost of their maintenance, and no need for international customs duties, and war of tariffs putting shackles on human industry, and fetters on human life in all countries. Think what a difference this would make to the living facilities of mankind. The enormous sums that go yearly to pay fleets and armies would be available for the feeding, clothing, and housing of the poor. Not only so, but the enormous bodies of men set free for industry by the disbanding of the armies, would swell the ranks of the producers while reducing the number of the mere consumers. This change alone would make a vast difference to the state of the world.

Can Socialism hold out hope of this kind? So far from this, Socialism itself proposes to teach the entire population the use of arms.

so as to be able to repel foreign aggression!

The Bible tells us that when the day of Christ comes, there will be "One King in all the earth" (Zech. 14-9), and that "all peoples, nations, and languages shall serve and obey him" (Dan. 7-15), "and study war no more" (Mic. 4-3), "and his kingdom is to break in pieces all others." It will have no rival, no contemporary, no competitor: "A mountain filling the whole earth" is its symbol (Dan. 2-34, 44, 45).

First of all, the present systems want breaking up and dismissing. The ground wants clearing of all monopolies without compensation, that a right system may have a right start and a clear field for developments. No regeneration of the world can be effected without it. Any attempt to compensate or buy out the monopolists must strangle the new system with the old cords tied in a new way. The most long headed of the Socialists see this, but they dare not avow it for fear of destroying the chances of the Socialist propaganda.

Now the Bible plan proclaims in advance this very thing. To Christ it is said "I will . . ."

nations for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt *break them* with a rod of iron and *dash them to pieces* like a potter's vessel." "He shall save the children of the needy and break in pieces the oppressor." It says He will "fill the hungry with good things and the

rich he shall send **EMPTY AWAY.**" It reveals that the governments of the world will "make war against the Lamb, but the Lamb shall overcome them . . . and the kingdoms of this world shall become his and he shall reign for ever and ever" (Ps. 2-9; Luke 1-53; Rev. 18-14; 11-15).—R.R.

Contemporary Events.

### THE MIGHT OF RUSSIA

"The Most High ruleth in the kingdom of men," declared the prophet Daniel (4-17). In other words, God is shaping the destinies of nations to conform to His purpose, and Scripture indicates that eventually Russia, in collaboration with other European nations, will lead an attack on Britain in Palestine, "to take a spoil, and to take a prey" (Ezek. 38-12). Thus the growth of Russian influence in Europe is most significant in the light of Bible prophecy, and it has been aided to no inconsiderable degree by the phenomenal success of the Red Army during recent weeks. Attacking on a wide front, the Russians have rapidly over-run East Europe at a pace previously unknown to history. And whilst it must be conceded that they have not as yet, come up against the main German forces, such a blow has been struck, as to bring the final capitulation of the Nazi very much nearer. This huge force, with its noisy accompaniment of modern weapons of warfare, its roar of aeroplanes, its clatter and thunder of tanks, its din of mechanised transport, its detonations of shell and cannon, its fearsome agglomeration of modern fighting equipment, must be an awe-inspiring sight, as it surges forth to battle,

who, perhaps for the first time, have to defend their homeland. Germany will feel a little of the terror with which it has so wantonly and brutally inspired others.

It was an awe-inspiring sight to the prophet Isaiah who saw, in vision, the advancing Russians, together with their confederated allies, rapidly driving towards Palestine. Speaking of these days he exclaimed: "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! The nations shall rush like the rushing of many waters" (Isa. 17-12). There is no more irresistible force than a mighty river in flood; nothing quite so terrifying as a storm at sea. The destructive powers of the natural elements at such times are rivalled only by the misery and desolation that follows in the train of the uncontrolled passions of men. And if the destiny of nations is to rely only upon the success of the Russian forces, mankind will find itself in the power of a Frankenstein monster which will "conceive a mischievous purpose" (Ezek. 38-10 Margin) and turn to crush and devour those who previously supported it. But Isaiah directs the attention

Power than the "King of the North" (Dan. 11-40); even to he who reigns

"High above the roaring billows,  
High above the ocean breakers."  
To One whose power is supreme;  
who controls even the elements, and  
has power to say to the storm, "Be  
still!" only to be obeyed. To One  
who can as effectively control the  
political heavens as He can the  
natural.

Against such Power as this, the  
might of human ingenuity becomes  
as thistledown before the breeze. The  
rising flood of men's ambitions, the  
raging sea of their aspirations is  
calmed before the power of Almighty  
God. So, Isaiah continues, "God  
shall rebuke them, and they shall flee  
far off, and shall be chased as the  
chaff of the mountains before the  
wind, and like thistledown before the

whirlwind. Behold at eventide (the  
latter days) trouble; and before the  
morning he (Gogue, or the King of  
the North, see Ezek. 38-2; Dan. 11-  
40) is not. This is the portion of  
them that spoil us, and the lot of  
them that rob us" (Isa. 17, 13-14).

It is to the hope of this Divine  
intervention in the affairs of men  
that "Digest of Truth" directs your  
attention. Mankind will look in  
vain for any amelioration of their  
lot from any human source, for "it  
is not in man to direct his steps-  
aright." The Scriptures, however,  
not only reveal the trouble and de-  
struction of these latter days, but  
look to the time when "war shall  
be no more," when God shall estab-  
lish His kingdom over all the earth,  
and shall "cause righteousness and  
praise to spring forth before all  
nations" (Isa. 61-11).

#### "ELPIS ISRAEL"

These words mean "The Hope of  
Israel" ("Elpis Israel" p. 17 Pre-  
face). It is a phrase used by the  
Apostle Paul when speaking to the  
Jews on his arrival in Rome—"For  
the hope of Israel I am bound with  
this chain" (Acts 28-20). What is  
the "Hope of Israel?" It was the  
foundation of Paul's belief, obvious-  
ly. Therefore any religious system  
which might be guilty of ignoring  
or minimising this "Hope" must be  
false.

We have a book, titled "Elpis Is-  
rael," which in some 450 pages ex-  
pounds clearly, comprehensively, and  
more important, Scripturally, this  
term, but is there no short Scrip-  
tural definition? There is, and it is  
given us by Paul in his defences  
before the Sanhedrin and Agrippa.

To the former he said: "Of the hope  
and resurrection of the dead I am  
called in question" (Acts 23-6), and  
to the latter, "And now I stand and

am judged for the hope of the pro-  
mise made of God unto our fathers.  
. . . for which hope's sake, I am  
accused of the Jews. Why should  
it be thought a thing incredible  
with you, that God should raise the  
dead?" (Acts 26, 6-8).

Here is the definition: "The pro-  
mise made of God unto our fathers,"  
necessitating for its fulfilment, the  
resurrection of the dead. "If ye  
be Christ's then are ye Abraham's  
seed, and heirs according to the  
Promise" declared the Apostle (Gal.  
3-29).

"Elpis Israel" becomes the hope  
of all the saints of God, that "in-  
stantly serving God day and night,"  
they might come eventually to the  
Day of glorious fulfilment.—E.B.W.

(A loan copy of the book "El-  
pis Israel" is obtainable free of  
charge on application to Box 226C,  
Adelaide, S.A.).

#### Lessons on Speaking.

### 4.—The Value of Bible Study

Read your Bible as set forth in  
Daily Readings. I would not  
read more, but I want you  
to read with understanding and not  
to quickly without hurry and read  
slowly, do not skip any difficult  
words, but pronounce them clearly.  
Separate a short time for meditation  
on the Word as read. It is neces-  
sary for a speaker to have a Living  
Word, as well as the Written Word  
—the Spirit and the letter. But this  
is a future study. In addition, set  
for yourself a definite prayer time.  
If you are closely engaged in work  
during the day, then a short period  
—five minutes in the morning, and  
ten minutes at night—will suffice, but  
do not neglect this. I know that  
there are many attractive thoughts a  
young man may cherish before sleep-  
ing, but I ask you to forego these,  
and when you compose yourself for  
sleep, let your last thoughts be for  
God and His Christ. You will find  
that with this, your first thoughts  
on awakening will also be with Him.  
You may regard all this as very  
difficult and exacting, but, by the  
Grace of God, it is quite easy, and  
then, the wonderful calling, the great  
ambition to be a Witness for God,  
far outweighs any other considera-  
tion.

#### SINCERITY IN PRESENTATION

The best and greatest factor in  
speaking, as expressed in personality,  
is your own sincerity and convic-  
tion. You absolutely believe the  
Word of God, His Truth; and your  
personality, your manner, and ex-  
pression, must bring this home to  
your listeners; and they will realise  
that the Truth, in all its power and

beauty, is being held before them.  
Now the presentation of the Truth  
in itself is insufficient. You may  
clearly and faithfully expound the  
Truth, but that your hearers will  
understand it is not the only thing  
if they possess a knowledge of the  
Scriptures, that, in many instances,  
may exceed your own; so in this  
respect you will not be in the role  
of a teacher; but your duty will be  
to present the Truth with such con-  
viction and earnestness, that your  
hearers will accept it as the neces-  
sity of their lives. They will see  
and recognise that they must walk  
in accordance therewith, if they would  
be faithful followers of the Lord, the  
Christ. It is your part also to keep  
those feet, which are so prone to  
stray, safely in the straight and  
narrow path.

#### THE TYPE OF ADDRESS.

We now come to a very important  
part — the type of the address.

We define this under three head-  
ings: (1) The Positive. (2) The  
Neutral or Abstract. (3) The Neg-  
ative. The Negative type is not much  
used now. It is not constructive,  
nor quite suitable for present needs;  
it is based on chiefly Old Testament  
teaching and negatives such as "Thou  
Shalt Not." The Neutral or Ab-  
stract type is used chiefly in ortho-  
dox churches where it is in great  
favour, and also by inexperienced  
speakers. It expounds for the most  
part only a partial Gospel, the Gospel  
of "Justification by Faith only"; and  
so does not call for much individual  
separation from the world. Usually  
the congregations disperse with quite  
an unctuous and self-satisfied feeling.

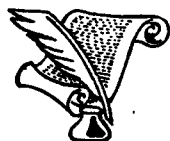


I would class an address as Abstract, which, whilst ably expounding "The Word", fails to bring home to the listeners the conviction for personal obedience and observance, not in word only, but in deed and in truth. The Positive, as the name implies, is a positive exposition of the Truth, or such part of it that comes within the scope of the address, followed by a clear and definite exhortation and appeal. In this type, be definite, but not dogmatic, in expounding the Word and the exhortation. Do not be apologetic in any way, and be fearless in your denunciation of wrong-doing wherever you find it. Do not hesitate to point the way

to your assembly, so that they will not only assimilate the Truth, but will also live in accordance with it. Be firm, but also be kind and gentle, and let love predominate. Study 1 Cor. 13, and take as your example and mentor, Christ Jesus.

—Bro. E. W. Maidment.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen"  
—1 Peter 4-11.



## Extracts from the Writings of Dr. Thomas.

With all these signs, then, unfolded and defined, the reader cannot henceforth justly aver that he can discern no evidence that the Judge standeth at the door and knocks. We advise him to stir himself, and trim his lamp, and store up oil in his vessel betimes; for assuredly the time cannot be long, ere the cry comes forth from Jerusalem, "the bridegroom IS come, go ye out to meet him."—Dr. T.

*and seasons for future ages. But the prophets and apostles had a principle of infallibility within them that philosophers knew nothing about. This was the Holy Spirit, which Christ told his apostles he would send them, which should bring all things to their remembrance and guide them into all truth. With this inspiration they were equal to all the exigencies of the situation.—Herald.*

*The apostles and prophets were all fallible men as they testify themselves. But fallible men can become unerring witnesses, and most accurate teachers; and can be so infallible in their intellectual operations as to calculate in advance, with the greatest accuracy, astronomical times*

I ask no quarter or favour, co-operation, or fellowship from those whose heart is not with Christ's brethren in this admirable enterprise (the dissemination of the Truth), which will soon be crowned with the presence of the Son of Righteousness shining in their midst.—Dr. T.

*Have You Subscribed to the Jewish Refugee Children Fund?*

### A Personal Letter to Our Readers.

## "REDEMPTION DRAWETH NIGH!"

(Reference is made in this article to the time-periods of Daniel 12. A few words explanatory thereof will be to the point. In answer to the query, "When shall these things be?" namely the standing up of Michael, and the resurrection of the dead, it was explained that the Daily (Jewish) sacrifice would be taken away and an "abomination that maketh desolate" (Roman Catholicism) set up (Dan. 12-11), and from that time there should elapse three periods (1,260, 1,290, 1,335). Historians agree that the elevation of the Roman Church was greatly aided by the laws of Justinian, and the decrees of Phocas. The latter proclaimed the pope as Universal Bishop. The bulk of Christadelphian writers who have attempted an explanation of Daniel 12 have used the date of this decree (606-610) as the basis for their computation of the three periods in question with remarkable results as follows:

606-610 X 1260 (Dan. 12-7) equals 1866-70: Termination of the temporal power of Papacy.

606-610 X 1290 (Dan. 12-11) equals 1866-1900: Birth of Zionism. First Zionist congress in Basle; British interest in Jewish question aroused.

606-610 X 1335 (Dan. 12-12) equals 1941-1945: Growth of Russian influence in Europe; Commencement of German's decline, and "Blessed is he that cometh to the 1335 period." "Thou (Daniel) shalt rest, and stand in thy lot at the end of the days" (verse 12).

Dear Reader, ✦

We who, in God's mercy, enter this

most eventful year of 1945 are greatly privileged, for glorious indeed are its prospects. The nearness of Christ's return is attested in a hundred different ways, and on the events contemporary with our day have been fixed the eager gaze of all the saints from the time of Abel down to our present period. Daniel saw it as a time of intense trouble to the nations, but of blessedness to "he that waiteth, and cometh to the 1335 days! Our Lord saw it as a day of national mourning, but of spiritual joy to the watcher. Throughout each age the watcher has rejoiced in witnessing some portion of God's plan being fulfilled, but because of the absence of the King, the sadness of waiting has prevented the full joy of anticipation. This state of things, however, has almost run its course, for although for a short period bloodshed, misery and crime may continue, yet the time is drawing near when the watcher shall behold the presence of "the Lord whom he seeks."

It is interesting and significant to recall to mind, that some 1945 years ago, little bands of watchers, having an understanding of the time periods of Daniel 9, 25-27, awaited with great expectancy the first advent of Messiah. How exact to schedule these events occur! Notice Matthew's computation: "All the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (Mat. 1-17). To one of these watchers — a very spiritually-

intimation of Scripture is that  
 ing seen Christ, we may never  
 With the eye of faith, Simeon  
 bridge the period of his com  
 oblivion, and perceive that day  
 resurrection when Christ would  
 "the glory of Gods people Isra  
 (Luke 2-32). Anna the proph  
 was another watcher of those th  
 Like the others, the theme song  
 her existence was the Hope of  
 rael ("Elpis Israel"). Although  
 "a great age," she continued to "l  
 for the redemption in Israel" (Lu  
 2-38, Margin).

We, today, who are awaiting the  
 second advent of our Lord, are im-  
 bued with the same knowledge of  
 the prophets as were those early mem-  
 bers of the synagogue. To us, like-  
 wise, there has been given a mes-  
 sage of courage and hope. It is  
 summed up in the words of Mal-  
 achi: "The Lord whom ye seek  
 shall suddenly come to his temple"  
 (Mal. 3-1). But with the encourag-  
 ment of this pronouncement, there  
 is coupled a word of warning: "But  
 who shall abide the day of his com-  
 ing?" Christ's second advent will  
 be different to His first. The nations  
 he shall break in pieces. The fierce-  
 ness of His wrath shall be "as a  
 refiner's fire" destroying those who  
 at present "destroy the earth" (Rev.  
 11-15). Whilst Peter declares of  
 the day of Judgment: "If the right-  
 eous scarcely be saved, where shall  
 the ungodly and the sinner appear?"  
 But this answers, only in a nega-  
 tive form, Malachi's question. The  
 prophet, himself, provides the reply  
 to his own question. "Then they  
 that feared the Lord spake often one  
 to another; and the Lord hearkened,  
 and heard it, and a book of remem-  
 brance was written before him for  
 them that feared the Lord, and that  
 thought upon his name. And they  
 shall be mine, saith the Lord."

Perhaps the message to Simeon  
 can best express the difference be-  
 tween his age and ours. To him it  
 was told that he should "not see  
 death before he had seen the Lord's  
 Christ (Luke 2-26), but to us the

in that day when I make up  
 souls; and I will spare them,  
 man spareth his own son that  
 him. Then shall ye return,  
 between the righteous and  
 ked between him that serv-  
 ed and him that serveth him  
 (Mal. 3, 16-18).

Therefore, during 1945, let all  
 bers of "Elpis Israel" classes  
 example from those of Mary's  
 and imbue themselves with the  
 of Israel; let those appointed  
 the work prepare it well for say-

Christ, "Blessed is that servant who  
 when I come, I find giving meat in  
 due season." Finally, let each one  
 by prayer, reading and meditation,  
 centre his or her "affection on things  
 above" and so prepare for that Day  
 which is drawing ever nearer, for  
 saith the Master: "Blessed are those  
 servants whom the Lord when he  
 cometh shall find watching. Verily  
 I say, he shall gird himself, and  
 make them sit down and will serve  
 them."

Yours fraternally,

J. MANSFIELD.

At An "Elpis Israel" Meeting.

## Paul of Tarsus

A Record of Faith and Courage.

"I am a man which am a Jew  
 of Tarsus, a city in Cilicia, a citi-  
 zen of no mean city." These words  
 contained a wealth of meaning to  
 the chief captain at Jerusalem, who  
 at once realised Paul's origin, and  
 saw that he possessed more rights  
 than the agitator for whom he had  
 mistaken him. Tarsus, now in Turkey,  
 is situated in undulating country  
 between the coast and the vast  
 Taurus range, which overlooks the  
 city, thirty miles away. In Paul's  
 day there were half a million inhabi-  
 tants at Tarsus, so that its influence  
 was widespread. It was a recognised  
 seat of learning, and although sur-  
 passed by the universities of Athens  
 and Alexandria, the eagerness and  
 desire for knowledge, of the Tarsian  
 students, were not surpassed by the  
 other centres.

Paul's citizenship was inherited.  
 Citizenship could only be obtained in  
 this manner, or received in some  
 cases for services rendered to the  
 city. In exceptional cases it could

be purchased (Acts 22-28). No one  
 could be a Roman citizen without  
 having a full Roman name, and  
 although Paul's first two names are  
 not known, he would have had to  
 use them in claiming legal rights.  
 The Greeks gave only one name to  
 a man, so that the Roman practice  
 of using three names dropped out  
 of use in Greek cities, like Tarsus,  
 which came under Roman influence.  
 The Hebrew name of a man was  
 an alternative, hence Paul was also  
 called "Saul." During and after his  
 visit to Cyprus, the Latin surname  
 "Paul" was used when he was in  
 Greek surroundings.

Following the practice among Jews  
 who were in considerable numbers  
 at Tarsus, Paul was taught a trade  
 in his youth. Tent making was a  
 natural occupation in Cilicia, as the  
 canvas came from the hair of Cili-  
 cian goats, and was specially adapted  
 for travellers on the great trade  
 routes. At Thessalonica, Paul work-  
 ed among the brethren so as not

to be a burden, but failing to earn enough, he accepted help from Philippi. Paul was brought up a Pharisee, who interpreted the written word when the prophets ceased in Israel. The Pharisees advocated a patient obedience to the Law, and although they looked for a Messiah, they rejected Christ when He came. Paul became a leader in the persecution of the saints, going from house to house searching them out. He forced them to blaspheme God, caused some to be put to death, and imprisoned many others. His persecution took him into other cities besides Jerusalem in pursuit of the Christians who fled. He did so without fear of Roman authority, as considerable freedom was permitted by law to Jews in dealing with Jews. No wonder then, that Ananias at Damascus at first protested against going to Paul.

After his selection by God to be an apostle, Paul's zeal took another form. In his letter to the Galatians, he gave a brief description of his early life and the manner in which he was separated for work among the Gentiles. Paul emphasised the power by which God selected His agents, and realised that right from birth he had been chosen as the apostle to the Gentiles. When the proper moment arrived, the revelation to Paul took place. This was the consummation of a preparation of which Paul had been ignorant, but he later saw that his early life as a Jew in a Greek city, having Roman freedom, had prepared him for his great work among the Gentiles. God had worked out His purpose in a natural way. No doubt his former persecution of God's people constrained Paul, in atonement, to "labour more abundantly than they all" (1 Cor. 15-10). His upbringing as a Pharisee "the strict-

est sect" kept him rigidly to the line of conduct he had decided upon in pursuit of eternal life, without wavering or the semblance of turning aside, as instanced in his dissension with Peter over the latter withdrawing himself from the Gentiles for fear of criticism of the Jews (Gal. 2, 11-12).

At Antioch in Pisidia, while speaking in the synagogue, Paul included the Gentiles on the same level as the Jews, in his address. The "men who feared God" were quick to see the significance of his words, and when dispersing they asked for a repeat address. On the next sabbath almost the whole city flocked to hear Paul. The "door" was opened to the Gentiles. The class that did not hear Paul included the women of rank, the local aristocracy to whom the Jews went in order to obtain magisterial action to expel Paul and Barnabas from the city. It was within the power of the magistrates to make such an order without a trial, for they considered that the safety of the people was supreme. The expulsion, however, carried no permanent restriction from returning. After a reasonable interval, especially in a new year when new officers came into power, the apostles were not likely to be interfered with. Paul might be termed a militant apostle, as instanced his appearance in the arena at Ephesus which was in direct contrast to the later Christians at Rome who walked unresistingly to their deaths. Paul fought, with all the power permitted him, for his life (2 Tim. 4-17; Acts 19-30). Again, when released from prison at Phillipi, he refused to depart unless entreated by those in authority (Acts 16-37).

In establishing and caring for the Ecclesias, Paul lived "in peril of waters, in perils of robbers, in perils

of the city, in perils of the wilderness, in weariness, in hunger and thirst." Yet, though he despaired of life, he blessed God "the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation." Partly by letters and by visits, Paul directed the Ecclesias, exhorting them to be "steadfast, unmoveable, always abounding in the work of the Lord" knowing that

their labour would not be in vain. For as he himself affirmed, "henceforth there is laid up for me a crown of righteousness that the Lord, the righteous judge, shall give me at that day (2 Tim. 4-8), and not to me only, but to all those who are found worthy at the coming of Christ."

—Bro. Allan Spiers.

## "Yahweh Reigns!"

The 90th Psalm presents a vision of the future when the Kingdom of God in all its glory shall have superseded the rule of man when the present state of violence and misery shall have given place to the grand era of glory to God in the highest, peace on earth, and goodwill towards men." It describes the awe inspiring majesty of the Divine Presence — the fiery flame, the flashing lightning, the clouds of darkness — symbols which illustrate the power, wrath, and remoteness of Yahweh, and recall to mind His previous manifestations to Israel at Sinai and during their march through the wilderness. These exhibitions of the Divine Presence were, at the same time, a source of terror to the enemies of Israel, as they were a comfort and a means of protection to the chosen race.

The powerful judgments meted out to the nations by the universal king, are then the subject of comment by the Psalmist. These will have the effect of causing the political heavens and earth to dissolve, and will finally bring the world under the control of a divinely regulated government of immortals. The nations will melt like wax" in the fervent heat generated by events at the epoch of the

manifestation of the "sovereign of the earth" whilst the mighty (whose idols have proved but vain sources of support in time of trouble) are exhorted to "worship Him" to whom all power rightly belongs.

Israel, however, rejoices. The nation has already suffered long, and at the epoch depicted in the poem will have experienced the full the "time of Jacob's trouble." But now it rejoices "at the saving judgments of Yahweh," whose authority is elevated far above the mighty of the earth. Nor is this rejoicing limited to natural Israel, for spiritual Israel likewise experiences a "gladness of heart" inasmuch as "light dawns for the just" and upright.

The future events, as illustrated in this psalm, show the wisdom of "setting our affections on things above" and it is on such a note that the "sweet psalmist of Israel" concluded his poem, for he exhorts the just to "Rejoice in Yahweh" and "give thanks at the remembrance of His holy Name. The following is a versified interpretation of Psalm 97.

### YAHWEH REIGNS.

Yahweh reigns in Majesty, let all the earth rejoice—

And let the multitude of Isles be

glad and sing;  
 For equity and justice, have established long His Throne—  
 With His mighty acts the universe doth ring.  
 A fiery flame precedes Him, devouring all His foes;  
 At His presence e'en the Mountains quake with fear;  
 Clouds and darkness, Flashing lightning, symbolise his mighty power,  
 While the nations see and own, "Yahweh is here!"  
 He is Sovereign of the Universe, in Majesty Divine.  
 Confounded are the worshippers of Baal;  
 Their idols shall be banished — their boasting brought to nought—  
 Not one jot or tittle of His Word shall fail.  
 Yahweh reigns! The Government proclaims His conquering power.

Fall and worship Him, ye "great ones" of the earth!  
 In His love and great authority, all Abraham's seed rejoice  
 Sing together, and be glad, with Holy mirth.  
 Rejoice, O Judah's daughter, for Zion shall be glad,  
 His supremacy shall cover all the earth,  
 Though the time of Jacob's trouble may have brought thee very low,  
 His saving grace shall give to thee new birth.  
 Rejoice of Spiritual Israel, for His holiness give thanks,  
 For light and joy are dawning for the just.  
 He delivereth them that love Him,  
 He preserveth all His saints  
 With gladness sing His praise, and ever trust.

—Sister Alice Coops.

## The Christadelphian Treasury

### NO CONDEMNATION IN CHRIST JESUS.

Those who contend that the righteous dead are to be raised immortal, and therefore do not have to appear at the judgment to have it decided whether they have proved worthy of eternal life, ask: "Does not Paul say that 'there is now no condemnation to those who are in Christ Jesus? How, then, can there be condemnation to any such in a judgment?'"

Such quotation, as used in this question, is "handling the Word of God deceitfully," and making the Apostle stultify himself. When the apostle whose verse is quoted it is seen to contain two statements: *first*, that there is no condemnation to them in Christ Jesus *who walk after the Spirit*, and *second*, that there is condemnation to them in Christ Jesus *who walk after the flesh*" (Rom. 8-).—Dr. J. Thomas.

Men are not only made, or constituted, sinners by the disobedience of Adam (Rom. 5-19) but they become sinners, even as he, by actual transgression. Having attained the maturity of their nature, they become accountable and responsible creatures. At this crisis they may be placed by the divine arranging in a relation to His Word. It becomes to them a Tree of Life (Prov. 3-18) inviting them to "take, and eat and live for ever." If, however, they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are thus doubly condemned. They are "condemned already" to the dust as natural born sinners; and, secondarily, condemned to a resurrection to judgment for rejecting the Gospel of the Kingdom of God, by which they become abnoxious to "the Second Death" (Rev. 20-14).



# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



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### Thought for the Times

## Temptations of the Young.

There is a gratification to the natural mind in going with the multitude in the ways of pleasure. There is always a fascination about the thing, especially if it is "respectable" and engaged in as something about which the lovers of pleasure can say there is "no harm" in it. The temptation to give in to this kind of seduction is liable to be felt in loneliness, endurance, and self-denial that belong to the present walk of fellowship with Christ. The temptation is especially felt by the young, who have not yet realised the hollow character of all the ways of man. They need especially to be warned, and if they are wise, they will heed the warning. There are two strong reasons why they should listen—always presupposing that they have earnestly made Christ their portion, and not taken up with him merely because friends have done so. There are things which make it impossible for those whether old or young, who desire the approbation of Christ at his coming to indulge in the pleasures of the world, whether in the form of the ballroom, concert-hall, theatre, or any of the other devices which sinners have invented for the whiling away of their heavy hours.—R.R.

## International Events

(Conducted by Bro. G. Jolly)

### Preparing for the Future.

The world is on the eve of dramatic events, and in order to be prepared for the future, much diplomatic activity has been proceeding between the Allied Leaders. During an eight-day conference at the Crimea, the "Big Three" laid down plans for the post-war world, adopted resolutions for the present, and evolved schemes to establish 'permanent peace' after the crushing of Nazi-Germany.

How revolutionary are the changes that have been made! In 1939 Britain declared war on Germany in order to preserve the Polish frontiers. The advance of the Red Army to the "Curzon Line" in Poland on September 17th, 1939, was denounced as a "stab in the back" by Britain. The Russian attack on Finland was denounced in America, and the President declared the Soviet Union "a dictatorship as absolute as any in the world."

But those were the days when Russia was looked upon as an enemy rather than a friend. The German attack on the Soviet altered the whole complexion of things, whilst the success of the Red Army has only served to emphasise the righteousness of Stalin's actions. Finland was advised to "make peace on Russia's terms, disband their armed forces, and rely on the self-restraint of Moscow, whilst Poland is to be given a piece of Ger-

many to compensate for the territory annexed by Russia.

The meaning of all this is, of course, that the utopia for which mankind is striving is a "will o' the wisp" a thing for idealists and philosophers, whose bright phantasies are dissipated before the light of reality. The destiny of nations is in God's keeping, and through His miriads of angelic workers He controls events. Although invisible to human perception, and apparent only to the eye of faith, these ministering spirits" (Heb. 1-14) will, none the less, effectively control the working out of the decisions made at Yalta, so that they will conform to the Divine Will, and thus provide one more stepping stone to the establishment of the Kingdom of God.



#### TURKEY DECLARES WAR

"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" (Extract from Author's Note in "The Jewish Problem").

During World War 1, Turkey made the mistake of throwing her weight into the scale on the wrong side, with the result that large portions of

her territory were taken from her. During the present war, Turkey has played an astute game, and has attempted to barter with each side, using her military potential and mineral resources to secure some beneficial point. Thus the diplomatic excursions of her ministers have proved a barometer of the fortunes of war.

But now the scale of fortune has so definitely swung in favour of the United Nations, that Turkey feels the time has come to cast in her lot with the Allies. A note was received from the British Ambassador at Ankara in which it was pointed out that unless a nation became an active belligerent by March 1st, it could not participate in post-war settlement conferences. Turkey took the plunge.

Throughout the war Britain has taken an unusual interest in Turkey, a point which is of interest to those who concern themselves with Bible prophecy. A pact was early concluded between France, Britain and Turkey, a pact that was first applauded, but with the successes of Germany was very little heard of. Indeed, Turkey maintained her exports to Germany, and as the Nazi troops were stationed in Bulgaria, a few miles off Turkish soil, allowed the passage of enemy ships through the Dardanelles. The retreat from Stalingrad, and the disastrous defeat of Nazi forces at the Crimea and Odessa, convinced Turkey that the time was ripe to limit the shipments of vital minerals (Tungstan etc.) to Germany. Soon trade relationships ceased altogether.

For many years Britain has used Turkey as a buttress to her possessions in the Middle East, and students of international affairs will have noticed her influence in the latter's decision to declare war. The

oil of Iraq and Arabia, the strategic importance of Palestine, Egypt and Suez Canal are possessions too valuable to lose, and a strong and friendly Turkey can act as a buffer to any aggressive Power from the North. On the other hand, Russia, since the days of Frederick the Great has had designs on Constantinople. But now British diplomacy has manoeuvred Turkey into becoming an ally of Russia; is this move a precaution against any Russian designs on Constantinople?

Any attempt to revive the Ottoman will, however, prove futile. The "Euphratean Power" must be dried up, and the "way prepared" for "the kings of the east" to cross the dried up bed of the political "River Euphrates" (Rev. 16-12).

In the meantime, Moscow's attitude to Turkey's entrance in to the war, is significant. "What can be the importance of such a decision," it asks, "now that Germany, with whom Turkey has maintained such close relations since the war began, is doomed and the hour of her rout draws nearer every day?"



#### PUT NOT YOUR TRUST IN PRINCES

Historians declare that the Balfour Declaration promising Palestine to the Jews was the one fine thing that arose out of the world war of 1914-18. Mr. Lloyd George who was then Prime Minister of Britain declared that it gave a "halo of righteousness to the Allied aims." In 1939 the Chamberlain Government proposed to destroy much of those proposals by drastically limiting the Jewish emigration to Palestine. This decision was bitterly attacked in the British House of Commons, and

among the most outspoken was Mr. Churchill, who, in a very fine address, denounced it as a breach of faith, the violation of a solemn pledge, "the end of the vision, of the hope, of the dream." He asked, "Is our condition so parlous and our state so poor that we must, in our weakness, make this sacrifice of our declared purpose?" He warned: "Never was the need for fidelity and firmness more urgent than now. You are not going to found and forge the fabric of a grand alliance to resist aggression, except by showing continued examples of your firmness in carrying out, even under difficulties, and in the teeth of difficulties, the obligations into which you have entered. I warn the Conservative party that by committing themselves to this lamentable act of default, they will cast our country, and all that it stands for, one more step downward in its fortunes, which step will later on have to be retrieved, as it will be retrieved by additional hard exertions. . . . The policy which you think is a relief and an easement you will find afterwards you will have to retrieve, in suffering and greater exertions than those we are making."

Notwithstanding these warnings, the British White Paper incorporating the decisions was adopted, and the emigration of Jews to Palestine officially ceased last year. In view of the terrible persecution this people has experienced, the propaganda that the Allied Cause has gained from such sufferings, the moral principles upon which the war is supposed to be waged, and in the name of justice, equity and right, one would imagine that the British Government would reverse the decisions of 1939.

Jewish communities have placed

great reliance upon Mr. Churchill to "right the wrong." They have yet to learn that the only source of true strength is from their God. He is uninfluenced by the demands of politics; He can save, no matter how weak Israel may be, nor how powerful her enemies. He does not need to conciliate Moslem opinion in order to prosecute His purpose. Israel's greatest King has in the Psalms recorded sentiments that will find a re-echo in every Jewish heart in these days, for in spite of Mr. Churchill's fine words of 1939 reports allege that following a conference with the rulers of Saudi Arabia, Ethiopia, and Egypt, "it was decided to support the British White Paper of 1939 limiting Jewish migration, and promising ultimate independence to a Palestine with an Arab majority." King David wrote: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Ps. 146-3).

★  
AN OPPORTUNITY MISSED.

The publicised reports of the recent conference held in Cairo between Mr. Roosevelt, Mr. Churchill, and leaders of the Arabian world, give the impression that the Arabs are to be given a new deal at the expense of the Jews in Palestine. Both Britain and America have become vitally concerned commercially and strategically in the Middle East, and no doubt desire to foster the establishment of a strong and united Arab people who are friendly to, and dependent upon them. The effect of such a scheme upon the future of

Palestine is a question of vital interest.

Britain first became interested in Palestine when the Turks were thrust back from the Suez Canal, and the strategic importance of the Holy Land was first demonstrated. Britain was not slow to capitalise on Allenby's success, and use Zionism by means of the "Balfour Declaration" to secure the moral and financial support of the Jewish people, and the sympathetic interest of America.

Britain immediately placed the control of her newly-conquered territory in the hands of the Colonial Office, as France did with Syria, indicating a desire to hold the land indefinitely.

Since then Britain has shown that her task in the Holy Land is an ungrateful and impossible one. There are those who doubt her sincerity, and state that the quarrels between Jews and Arabs are not effectively controlled in order that Britain may maintain an army at this most strategic point. They point out that Britain can control the millions of discordant elements in India, but finds it difficult to do so with the few in Palestine, the alleged reason being that she is obligated to grant self-government to mandated territories as soon as they are established on a firm and workable basis.

It is true that successive commissions have been appointed to discover the causes of internal strife, but it is significant that the conduct of the mandatory power has not been

allowed to come up for consideration.

Today Britain and America are feverishly working to build up their position in the Near East. Perhaps they see in a friendly, united and strong Arab kingdom the source of more assistance in a time of trouble than in a few Jews struggling desperately to restore their national home.

The truth is, however, that a great opportunity has been lost. God has declared, "I will bless them that bless thee." Moreover through the Prophet Isaiah, God has said: "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life" (Isa. 43-3). Britain has been given the ransom, and it is now her position to free the captive. But the indications are that the "King of the South" is going back on her contract. As such she will experience the wrath of Deity, and lose her ransom, even Egypt (Dan. 11, 42-43). Thus, although it may appear judicious to assist the Arabs at the expense of the Jews, it is actually the height of folly. The time is ripe for Zionism to cast off the leadership of British Imperialism and to assume that of the Messiah who must shortly appear to make Jerusalem a rejoicing and her people a joy; who will "say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth" (Isa. 43-6).

## WONDERS OF CREATION

## "Darkness and Light are both alike unto Thee."

This article is written for those who delight in contemplating the wisdom and glory of our Heavenly Father, and who are interested in an answer to the questions, "How can God see in the dark" and "Why can we not see God."

The scientific world says that light is a series of wave movements in the ether initiated by luminous bodies such as the Sun. These waves vibrate up and down at right angles to the direction of light, which travels at the tremendous rate of 186,390 miles a second, or one million miles every 6 seconds. Light is made up of a combination of various waves the colours of which are shown in the rainbow when the light of the sun is reflected in the falling rain. These colours vary in size according to the particular colour or shade, but they average approximately 1/50,000 of an inch in size. The waves of deep red light are the longest, whilst the deep violet waves are the shortest, these latter being 1/75,000th of an inch in size.

WE ARE FEARFULLY AND  
WONDERFULLY MADE

Ps. 139-14.

We appreciate the beauty of light and colour through the sight of our eyes, and this is made possible because of the delicate membrane of the retina, which is an expansion of the fibres of the optic nerve, spread out at the back part of the eye. Although only 1/80th part of an inch in thickness, it is composed of no fewer than ten different nervous

layers, and each layer, therefore is only the 1/800th part of an inch in thickness. Thus, as light travels at the speed of 186,000 miles per second, it is a matter of simple mathematical computation that when we look at a violet, the retina vibrates at the tremendous rate of 800,000,000,000,000 vibrations per second! The Psalmist could truly exclaim, "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." For in the marvel of the retina of the eye, we have an example of the infinite power of the Creator, who has thus created a living substance 800 billion times more delicate than the escapement of a watch. It would take over 22 years for a watch to tick as many times as the retina vibrates in a second!

### THE BEAUTY OF THE HEAVENS

All around us we have evidence of the wisdom and love of the Creator, but we often lack the intelligence to discern it. The glorious blue of the heavens is formed by tiny particles in the atmosphere some fifty miles above us, intercepting and sending down the short blue waves of the sunlight. If it were not for these blue waves, we would have a black depressing sky. Hence again we get a glimpse of God's consideration and love for His creation. How often do we take these things for granted.

### SEEING IN THE DARK.

*The eye is simply an instrument for*

*recording the shorter waves, from the short violet waves, to the longer red ones. Herschel the Astronomer, however, discovered that beyond the Red waves were others which have been named Infra-red Waves. These are radiant heat waves similar to light waves only much longer and are invisible to us. Again beyond the shortest light waves (the violet) were discovered an invisible radiation which has been termed Ultra-Violet Waves. It is these more than ordinary light which make impression on photographic plates, and enables plant life to perform its chemistry.*

The scientific man has learned to use the invisible Infra-Red Waves for piercing fogs, darkness and smoke. Want of space prevents me describing the Infra-Red Machine, but it has 200 to 300 times the piercing power of ordinary light. The R.A.F. has the "Magic Eye." By this adaption of Infra-Red Waves, the Bombers are able to select their targets as accurately through dense fog, as if the observer was using powerful binoculars on a clear day. God is the Creator of these rays and thus (as the Psalmist observed) "darkness and light are both alike unto Him" for He is greater than created objects and forces. All created things are but finite imitations of His perfections.

GLORY TOO POWERFUL  
FOR US.

But why cannot we see God? The Scriptures tell us that He veils Himself from mortal sight, but why does He do so? The answer is because the radiations of so glorious a Being as the Creator would destroy us. When Moses came down from the Mount after being in contact with the angelic medium, his face so shone that he had to veil it that the people might look upon him. How does God

veil Himself from our view? We are not told. It maybe by atmospheric interference, or by limiting our vision by constructing the eye that it can only receive those radiations which constitute ordinary light.

There are waves in abundance that are emitted by the sun but which fail to reach our eyes because our atmosphere refuses to let them through. If such waves penetrated our atmosphere in abundance they would burn and destroy us, but our eyes would never see the light that was killing us because of the limits of their construction.

If the radiation of a created object such as the sun could do this, how much more would the radiations of so glorious a Being as the Deity destroy us, who excelleth the glory of the Sun. We learn from Scripture that He dwelleth in light unapproachable. It is in love that He veils Himself from us although "darkness and light are both alike" unto Him. One day we may behold Him with strong immortal eyes. Meanwhile we would praise His great and glorious Name and His kindness to the sons of men. 1 Tim. 6-14 to 16.

—H. Clark.

Adamic condemnation is an inherited condition for which we are in no way responsible. Baptism makes no difference to that condition (see Rom. 7), though it is essential for prospective freedom therefrom. Believers die because they inherit the condemned sin nature, but if they are faithful they will be redeemed therefrom "when Christ, who is their life, shall appear" (Col. 3-4) and change the bodies of their humiliation that they may be fashioned like unto his glorious body (Phil. 3-21, R.V.).—W. H. Boulton.

## Divine Teaching in Our Lives

It is said that one of the chief characteristics of the man who shall "stand in the judgment" is "his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1-2). This Psalm emphasises an important truth, namely, that it is absolutely necessary that the Scriptures be persistently studied if they are to be the formative influence in our lives for which they were designed. The mere reading of them is not sufficient. There is a need to memorise what has been read, to compare Scripture with Scripture, and to carefully analyse the ideas expressed; in short, to "meditate" upon these things "day and night."

When this is done, it will be found that the divine teaching has become part of our mental being. In time it will dominate our thoughts, and thus influence our actions. Our conscience will respond to the promptings of the brain that is filled with this teaching, and we will be brought a step nearer the realisation of that State required by Christ in those who are "heirs of salvation."

"My thoughts are not your thoughts," declared God through Isaiah (55-8). Bible teaching is not natural to man. Each one of us experiences that of which Paul makes mention when he stated, "when I would do good, evil is present with me." The tendency of the flesh is astray from God. The life's experience of so notable a man as the Apostle Paul proved that the "carnal mind" or "mind of the flesh" is at enmity with God, and is not subject to His law (Rom. 8-7). It is dominated by the three great lusts that have, in their political manifestation, brought such misery to the earth—the lusts of the eyes, the flesh, and the pride of life (John 2-16). Now the law of God is given that these lusts may be controlled, or brought into subjection to the "spirit of the mind of Christ." But as this latter is not natural to us, we will only become dominated by its influence to the extent that we take in its teaching. The brother who imagines that it is possible to evolve "a character well-pleasing to God" without being "transformed by the renewing of his mind" through the operation of the Word of God, is only deluding himself, and is sure at last to realise the error of his surmise.

Brother Roberts, fully alive to these facts, compiled the "Bible Companion" in order that brethren and sisters might read regularly the entire Bible. He had little sympathy with the habit current in the religious world of selecting various texts and chapters, and neglecting much of the Word. He wrote:

"Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospels, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8-7; 1 Cor. 2-14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is—READ THE SCRIPTURES DAILY. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the word."

To these sentiments all will give, at least, lip service. They are so obvious as to almost degenerate into a platitude. Crystallised into a sentence they mean, "READ THE BIBLE DAILY." Elaborated they imply, Read earnestly, carefully, intelligently, learn to interpret, learn to rightly divide the Word of God, test everything—the writings of brethren Dr. Thomas and Robert Roberts not excluded—with what the Bible teaches.

If this is done conscientiously we will be amazed at the results. Firstly, the Bible will become a living book; secondly, we will perceive better the "will of God"; thirdly, we will be able to dissect mere sentimentality from the robust words of truth. This latter is very important, for there is nothing more conspicuous in the religious world than sentimentality, nor is there anything more devitalising to spiritual growth. There is a tendency, even among Christadelphians, to build up theories and establish ideas upon isolated verses of Scripture, with a total disregard to the general teaching. We well recall to mind listening to a brother expressing himself upon the subject of "Judging one another." Each one of us, we suppose, is so cognisant of his own shortcomings, that there is the greatest reluctance to criticise another. The gaining of salvation rests so completely upon the forgiving mercy of God, that boasting against another is excluded. Our own motives are so often misconstrued by others, as to constitute a serious warning against wrongly assessing the motives of others. The experiences of life, fortified by the commands of Christ, teach us the virtue of charity. But this brother went further. According to him any form of judging was entirely ex-



cluded. We were not, apparently, in a position to determine right from wrong. The denunciation of worldly habits was a violation of the command "Judge not." To express an opinion that a certain action was wrong, was to overstep the bounds of "charity." Apparently we must deceive ourselves that everything is right when in actuality we know it is wrong. Such reasoning is on a par with another statement also made in our hearing that "Christ never condemned or judged another."

Analyse these words and they dissolve into mere sentimentality. They appeal to the flesh, for they become a cloak to hide every sin. They fortify error, for when one stands up against it, and vigorously challenges it, the answer is "Judge not!" They aid wrong-doing, for when this is condemned (as it should be condemned) the wrong-doers wax indignant supported by such specious sentimentality. They appeal to the flesh, for the lusts of the flesh take refuge in their false implication. They encourage laxity, for they become a cloak covering indifference and apathy. How often has the staunch supporter of right been condemned, and the weakling sympathised with and encouraged because of such a theory!

And the theory is wrong, for did not Christ tell certain people that they would see "Abraham, Isaac and Jacob" in the Kingdom, and they themselves cast out? (Luke 13-28). Did He not stigmatise others as hypocrites? "whited sepulchres full of dead men's bones and all unrighteousness"? (Mat. 23-27). Did He not call one of His own disciples a "satan" whose ideas "savoured of the world" (Mat. 16-23); did He not term others "fools and slow of heart" (Luke 24-25)? Christ was most outspoken in His denunciation of evil, and the Apostles and disciples of the first century manifested a like zeal. He, Himself, commended the Ephesian brethren because they "could not bear them that were evil" (Rev. 2-1).

The Truth is not all hatred, nor is it all love. It is a blending of the two. We cannot love the Truth without hating error, for lukewarm Laodiceanism is obnoxious to God and man. One of the principles of a Scriptural love is that it "rejoices in the truth" (1 Cor. 13-6), and if criticism or opposition is ever necessary, its motives should be, "Service to the Truth." In this connection we need to follow the Master's exhortation, "Judge righteous judgment" (John 7-24).

How otherwise are we to follow His instruction, "By their fruits shall ye know them" (Mat. 12-33). How otherwise are we to determine whether "a bishop is blameless" (Tit. 1-6)? How otherwise are we to "turn away" from those who are "lovers of pleasure more than lovers of God" (2 Tim. 3-4) or those who "have a form of godliness, but deny the power thereof?"

But it might be asked, "How then are we to understand Christ's specific command, "Judge not"? Christ's command is a warning against falsely imputing the motives of others; a warning against us judging those fit for the Kingdom of God or not. This is the prerogative of the Judge Himself, and if we usurp His position, we ourselves will be in danger of condemnation on that Day.

Above all things, however, we need to develop "fervent love one toward another." According to Paul, the well-spring of this love is the "full assurance of understanding" (Col. 2-2); a growth in knowledge which "renews the new man" (Col. 3-10), and develops the spiritual characteristics at the same time as it removes all "heresies and evil surmisings," and destroys that earthly wisdom which produces only "envying, strife, confusion, and every evil work" (James 3-16). As events move towards that time when Christ shall be revealed again on earth, let each one by daily meditating upon God's Word, develop that "wisdom from above" which is "first pure, then peaceable" (James 3-17).

## LECTURES ON SPEAKING

### No. 5—The Idea or Style of the Address.

The greatest preacher the world has ever known or ever will know, is Jesus. Learn of Him, study His sermons, carefully analyse them until you realise their wonderful power, their nobility and appeal with the sub-strata of actuating love. Perhaps you will better understand this if we briefly examine a short portion of a sermon by Jesus in Matt. 6-25. Here He is preaching the Gospel of the Kingdom. Conditions in those days were very like those of to-day the cares, of the world were just as acute, and so this lesson is very appropriate to us. Here we find our blessed Lord propounding one of the eternal truths—"The Father Love of God." He exhorts and advises, finally appealing for an act of obedience to the Divine Will. He places before us two simple, but yet very powerful, illustrations, and the

analogy in two extremes; then comes the definite and positive statement of God's Omnipotent Power, and then the very positive conditions for the fulfilling of His Will towards us. Note the calm, majestic delivery, its kindness, gentleness, and through it all one can feel and realise His eternal Love.

Always remember that you are the servant of the Assembly. Apply the first portion of John 13 to yourself; follow in His footsteps. Never get self-satisfied, complacency is a deadly enemy. If ever you leave the platform feeling satisfied with yourself or your address, then you are due for a very strict self-examination. Always be honest, both with and to the Assembly and yourself. Never give utterance to a word, either publicly or privately, which, at the moment you say it, you do

not believe. Be vital, fully alive, pray for, and work for, fullness of life, both spiritually and physically. Preaching is not a work of art, though the modern tendency is to make it so. It is much higher than this. Its end is the salvation of man from sin and the recovery and perfecting of their characters. This is done by Christ, so the preachers' work is to bring men to Christ, and this he must do with all the fullness and richness of a true disciple. To preach Christ, the saving power of the Word, and that power is to

reach wherever men are wrong. Wherever the abundance of sin has gone, then the super abundance of Grace must flow, and it is the preacher's call to open the way for that Truth and Grace which is in Christ Jesus. To this end do not hesitate to preach doctrine. Present it in all its power and fullness, and always challenge sin. Condemn, in no uncertain words, any evil practice, wherever it may be found, whether in politics, morals, or economics. All this is in the ambit of the preacher.—Brother W. E. Maidment.

## Meditations

### SHIFTING THE RESPONSIBILITY.

Oftentimes we charge believers in the orthodox devil with unfairly shifting responsibility for wrong-doing from their own shoulders to those of this imaginary being. Let us be careful not to commit the same blunder by ascribing to the weakness of the flesh, instead of to our own rebellious minds, the responsibility of certain sins of which we may be guilty. It is easy to pass, with wilfully closed eyes, the line which marks off the "I could not help it" from that of the "I could help it." Before we quote, especially in our prayers, Paul's words "It is no more I that do it, but sin that dwelleth in me", let us be very sure that we, like the apostle, are walking after the Spirit (Rom. 8-1), also like him are making reasonable endeavour to govern our wicked passions (1 Cor. 9-27). The difference between a fleshly-minded and a spiritually-minded man is this: the one does just what he pleases; the other

regulates his likes and dislikes by the Word of God. There is, of course, much that we unwillingly and helplessly say and do in the way of evil, and, as before said, it is easy, if we are not exceedingly vigilant, to wander into forbidden territory where the pleadings of transgressors will not be heeded. Is it possible to judge correctly our position in this matter? At times it may be difficult, but we know, that if we keep sinning the same sin, and confine ourselves to wishes instead of to determined efforts to conquer it, we are on dangerous, if not fatal ground. We think that it is to such that the terrible words of Paul apply—"If we sin wilfully (habitually and persistently) after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin.—A.T.J.

### CHRIST'S EXAMPLE.

The presence of Judas in that little company that gathered in the upper room must have been a sore

trial for Jesus. Although Judas had not openly manifested his wickedness, Christ knew his villainous mind, and the cruel work he had set for himself. No wonder Christ was "troubled in Spirit." If ever there was a time for Jesus to have shown revenge or unrighteous anger, this was it. But no word of bitterness or retaliation escaped his lips. Such is the example we are bidden to follow! How numerous are the opportunities for us to show Christ's mind! Do we embrace them? There have always

been, and always will be (till the devil is bound), traitors in the Lord's camp. Let us not allow their presence or their evil deeds to make us act in an ungodly manner. Let us heed the admonition: "not rendering evil for evil, or railing for railing; but contrawise blessing." Our power to the faithful lies where Christ's did—in the recognition that situations of trial are God's appointment, and serve an all-wise purpose, though what the purpose is we may not always know.—A.T.J.

## "Hold Fast the Profession of Faith."

"We ought to give the more earnest heed of the things which we have heard, lest at any time we should let them slip." These were the grave words which the writer to the Hebrews warned the Jewish Christians of his day. He continued: "If the word spoken by angels (i.e. the Law) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we (who have accepted Christ) escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

Although these words were not written expressly for us, we can, with profit, take heed to the exhortation. In the Apostle's day, the danger was that the newly immersed Christian Jews should let slip the things they had heard, and so drift away from the Truth in a tide of temptation. The peril was great, for all the habits and associations of former times tended to draw them back to the Law, whilst the disapproval of

their patriotic brethren made the conditions of their lives more difficult. And so the writer to the Hebrews placed before them the consequences of drifting in such a way as to powerfully influence their minds. He showed them how that God had spoken through a Son who was now highly exalted above all principalities, powers, might and dominion; above every name that is named; above the angels who had given the Law; above Moses who had received it. Therefore they should give heed. From experience they knew what the consequences were of disobedience to the law, for every transgression brought its punishment.

It is now our turn, as we study these words, to "give the more earnest heed." The currents flowing about us may be different to those of the Apostle's day, but they are none the less dangerous for all that, tending to draw us away from the "faith once for all delivered to the saints." The instructions to us are, To come out of the world and be separate, to touch not the unclean

thing. Whilst being "in the world" we are told to be "not of it." Thus we rub shoulders with it every day, coming in contact with its pernicious influence, so that the risks we run are grave. Continual reading of the Word of God ("Faith cometh by hearing, and hearing by the Word of God"); meditation on the things of God, regular meeting together with those of like precious faith, are the only safe means of warding off the ever-present danger of going back into the "beggarly elements of the world." There is only "a fearful looking for the day of judgment" for those who have acted traitor to the Truth. Though they may deceive themselves, they will stand before him whom they cannot deceive and will hear those fateful words, "Depart from me ye cursed."

It is recorded that Moses took the book of the covenant and read it in the hearing of the people who said: "All that the Lord hath said we will do." Moses then took the blood of animals and sprinkled it on the people, saying, "Behold the blood of the covenant, which the Lord hath made with you." (Exod. 24-7). Now if this covenant which was ratified by the blood of animals was binding on Israel, and every transgression therefrom brought a just recompense of reward, where shall we stand if we despise the covenant we have made with God in the waters of baptism, ratified by the blood of God's own Son? Jesus Christ is the foundation stone, laid by God, of a temple in which He will be pleased to dwell. Association with this temple brings its responsibilities, and Paul has written: "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble every man's

work shall be made manifest for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is." These are grave words, upon which a great deal of thought should be given. They can serve to introduce the words of exhortation recorded in Hebrews 10-23: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. Let us hold fast the profession of our faith without wavering. Let us consider one another to provoke unto love, and to good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, for sins, but a certain fearful look there remaineth no more a sacrifice for of judgment which shall devour the adversaries. He that despised Moses' Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of Grace?"

"Hearts sprinkled from an evil conscience" are hearts freed from sin, in the recognition of forgiveness for Christ's sake. This forgiveness is obtained when a true understanding results in the obedience of baptism. Baptism, devoid of an understanding cannot be obedience of faith. "In the full assurance of understanding" baptism becomes the "birth of water" which has followed the begettal by the

Word, and those so born are children of God, with the right of approach unto the Father. Having these qualifications, then let us continually draw near, with a true heart, in full assurance of faith" for by such a means we shall be strengthened spiritually, and aided in evolving a character well pleasing to God.

We are told, "He is faithful that promised." Our hope is grounded upon promise—even the promises of God made unto the fathers. God is

faithful. The promise is sure. Only our part is in doubt. We have made a right beginning in our confession of Christ. The end will also be alright if we "hold fast." Nevertheless, every generation has seen its quota of waverers, and our generation is no exception to this rule, so that the appeal of the Apostle, written so long ago, comes down through the ages to our time: "Let us hold fast that which we have that no man take our crown."—Bro. F. Randal.



Compiled by The Lamplighter.

### IMPORTANT DEVELOPMENTS IN JEWRY.

The present year has already proved a noteworthy one in regard to the fulfilment of the purposes of the Almighty as pre-saged in His Word. This issue of The Logos makes timely reference to many national treaties, overtures and invasions, all indicative of a mighty and fast-moving drama that will presently reach its climax in the sudden revelation of the Prince of Peace in person. But, whereas all such is a witness of the integrity of the prophetic utterances of many hundreds of years ago, the events in Europe do not outshine in prominence the prophecy concerning Zion.

Zionism is the greatest indicator of the Divine programme of this and all past ages. Dr. Thomas refers to it in terms of the greatest significance and whilst he did not live to see the colonisation of Palestine under British mandate, yet he was certain of its fulfilment.

A glance at the Old Testament—in every Book therein—bears out with surprising thoroughness the particular part Jewry must occupy in the Divine Programme and we, of today, are in

the privileged position of actually witnessing the fulfilment of the declarations of the prophets! Dr. Thomas, to whom we owe our allegiance to the Truth, passed away in full expectancy that a few years would see the realisation of many of the prophetic utterances, and his biographer (Robt. Roberts) in summarising the list—a formidable one—of national crises foretold by the Doctor, concluded by saying, "There remain but the capture of Constantinople by Russia, the seizure of Egypt by Britain, and THE COLONIZATION OF PALESTINE BY THE JEWS UNDER BRITISH PROTECTORATE, to complete the verification of a programme already wonderfully realised by the events of the last 23 years." (1873)

Now, today, we are witnessing the final phases of Jewry's "time of trouble." The briefest span—a year or two, perhaps—separates the present remnant from the position of "chief amongst the nations." The national Hamans are about to reap the result of that which they have sown, indeed, we see this today in actuality. Presently, "Zion's king shall reign victorious; all the earth shall own his sway." Lovers of Zion—they who have given "a cup of water" in the name of the Lord (not in their own) will receive the blessing which Mordecai merited in his humility before God, his faith in ultimate victory and his generous and unswerving attitude towards the people of God.

**ZION REPRESENTED AT PEACE CONFERENCE.**

**Dr. Weizmann to leave for San Francisco.**

We learn with interest that the forthcoming Peace Conference at San Francisco will include a representative of Zion in the person of Dr. Weizmann. A discussion concerning the future of mandated territories will no doubt occupy an important place on the agenda. Mr. Churchill has already stated in the House of Commons that the future of the Middle East would be settled at the Peace Conference. The Prime Minister referred so little to Palestine that this is taken to indicate a more hopeful sign. Lord Strabolgi declares that the best solution to the difficulties of Palestine is that it should become a straight-out Dominion of Britain.

In a subsequent discussion Dr. Chaim Weizmann declared that there was no other solution of the Jewish problem but the resurrection of the Jewish nation in its homeland. "We have now resolved to realise our auto-emancipation once and for all," he said.

Ben Gurion opposed the policy of waiting and declared, "what we have built up surpasses anything achieved by colonisation anywhere in the world; therefore we are entitled to demand now that Palestine should become a Jewish State."

Gruenbaum attacked the Governments of the United Nations on account of their failure to take effective steps and to prevent mass-annihilation of Europe's Jewry.

**JEWISH CHILDREN REFUGEE'S FUND.**

The continued receipt of cash donations towards the Jewish Children Refugee Fund per medium of The Logos is most encouraging and we are pleased to report the following further donations:—

Previously acknowledged ... ..	£101 15 2
"Elpis Israel" ... ..	0 16 0
I.S. (Q.) ... ..	1 0 0
Sis. E. (S.A.) ... ..	0 10 0
Sis. N. (S.A.) ... ..	1 0 0
Sis M.M. (N.Z.) ... ..	5 0 0
D.V. (Q.) ... ..	0 10 0
E.M. (Vic.) ... ..	5 0 0
Elpis Israel ... ..	1 0 0
B.A.L. (N.S.W.) ... ..	1 0 0
Sis. M. (S.A.) ... ..	0 10 0
J.M. (N.Z.) ... ..	9 19 0
Sis. N. (S.A.) ... ..	0 10 0
Sis. M. (S.A.) ... ..	0 10 0
F.C. (Canada) ... ..	0 4 0
E.A.G. (Q.) ... ..	0 10 0
A Brother ... ..	2 0 0
Anonymous ... ..	1 0 0
Lovers of Zion ... ..	11 0 0
Sis. N. (S.A.) ... ..	0 10 0
<hr/>	
Total ... ..	£144 3 2

(As a cheque for £150 was presented to the Jewish Authorities some time back on behalf of the Readers of "The Logos," there still remains a debit balance of £5/16/10).—M. Harris, Sect.

**CHILDREN AND YOUTH ALIYAH**

Central Standing Committee, £700.

The Federal Youth Aliyah Committee acknowledges with gratitude the generous support of its work of saving Jewish children it has received and is continually receiving from Christadelphian Ecclesiae throughout Australia.

Adelaide Christadelphian Ecclesia, £197/1/3.

Adelaide Christadelphian "Logos" Committee, £450.

Adelaide Christadelphian "Zion Group" Fund, £368/10/-

The following contributions have been received since November 1st, 1943:—

Adelaide Christadelphian "Elpis Israel Class" Committee, £50.

The Australian Christadelphian

Total—£1,765/11/9.

AT AN "ELPIS ISRAEL" MEETING

No. 5.—Escape from Egypt.

TUESDAY.—Goodwood Class—Read from "Elpis Israel" p.374:—"This time of trouble is contemporary with the resurrection . . . Ascertain the calamities of former ages, and however terrible this period will excell them all."

We are now nearing Easter, and the celebration of the Passover in remembrance of Israel's deliverance from Egypt. And as the plan of God nears its completion, we witness a repetition of this wonderful event. Moses was a type of Christ. With much patience he led Israel out of Egypt, and the Egyptian army attempting to interfere, perished under the waters of the Red Sea. So great was this act, and so vividly did it portray the mighty power of God, that Israel was commanded to annually commemorate it. It established them in the eyes of the nations as "a people terrible from their beginning." (Isa. 18-7).

Modern nations will shortly be forcibly reminded of the truth of this statement. So impressed shall Britain be when she witnesses God's outstretched Arm in connection with Israel, that her Air (Isa. 60-8) and Mercantile Marine Power (Ps. 72-10; Isa. 60-9) will be gladly placed at the disposal of the King of the Jews.

Addressing His people, this King declared: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Mat. 23-39). Thus even as Moses plagued Egypt, so the "greater than Moses" plagues Modern Egypt (Europe). The "Big Three" vainly imagine that the destiny of nations is in their keeping. They plan for years of peace and collaboration little realising that the outline of the future is in the keeping of One who has declared, "I will gather all nations against Jerusalem to battle" (Zech. 14-2), "and will there plead with them" (Ezek. 38). The schemes of the "Big Three" are bound to go astray, because they fail to see the true light in the "gross darkness" that "covers the earth" (Isaiah 60-2). The day will shortly dawn when ignorance will be exposed as such, and the whole world will proclaim: "Surely our (political and spiritual) fathers have inherited lies, vanity, and things wherein there is no profit." (Jer. 16-19).

But it will not only be the ignorance of the Gentiles that will be manifested in that day, but also that of Israel in rejecting their king. They will experience a time of great distress, as did their compatriots in Egypt. "Jerusalem shall be taken; its houses rifled; its women ravished" (Zech. 14-2). All their years of the toil, building and planting in Palestine will seem in vain. At the height of their distress a message will reach them. The Prophet declares: "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid say unto the cities of Judah, "Behold Your God!" Then, in the midst of their misery Jewry shall proclaim: "Blessed is he that cometh in the name of the Lord!" (Isaiah 40-9).

"Therefore, the days come, that it shall no more be said (at Passover), The Lord liveth, that brought up the children of Israel out of the land of Egypt; but (this will sink into insignificance beside a greater festivity of rejoicing when it shall be said, The Lord liveth, that brought up the children of Israel from all the lands whither he had driven them; and He will bring them again into their land that He gave unto their fathers." (Jer. 16-15).—J. MANSFIELD.

"Blessed is he that cometh to the 1335 Period."

Nineteen Forty-Five

At a time of great crisis, not only in the world, but in the Body of Christ, when the Signs of the Advent seem so bright, this article is sent forth for the sober reflection of the Body, with the prayer and strong desire that it may help, even in a tiny manner, in the "preparation of a people for the Lord."

GREAT EXPECTATIONS

How the brethren have longed for the day of Christ! What earnest prayer, what watching! And as we gaze back over the years, to the early days of the Truth in England, how the keen expectation of the brethren is manifest in the writings we still may gaze upon today! 1867 — how they watched! 1897 — how they watched! And still He did not come. We today have watched (and let not our watch grow tiring), the years of 1942 to that in which we are now striving. But not us alone! Open in front of me as I write is "The Christadelphian" of Oct. 1, 1883, and this is what strikes my eyes:

If believers at baptism become new creatures in Christ Jesus, can it be said that they are still under the Adamic curse. If sins are forgiven at baptism, why are we not likewise freed from Adamic condemnation? The question indicates a failure to appreciate things that differ.

"The Prophetic Dates: 'A brother in the colonies (Brother Meek, of Oamarm, Australia), submits the following suggestion as to the proper working out of the Papal prophetic period:

Death of Phocas who establish the Pope of Rome A.D. . . . . . 610 The appointed 3 1/2 times of Papal ascendancy .. 1260

The Pope's coercive power ends .. . . . . 1870 The 1290 years of Dan. 12-11 overlap 1260 by . 30

End of the 1290 .. . . . 1900 The 1335 years of Dan. 12, 12-13 overlap the 1290 by .. . . . . 45

The Age of blessedness . 1945

Furthermore, on page 234 of "Elpis Israel," (Fourth Edition, 1866), Dr. Thomas passed an observation which may yet bear fruit. **Unknowingly,** he directs our attention to 1945. He states, "A dominion requires time for its destruction as well as for its formation. Hence, as the ten-horned Beast was 75 years in completing its constitution, there is a fitness in the arrangement which provides 75 years for the disintegration of the same." Our brother erred in bringing the 75 years to end in 1867-70. That is obvious. But take the principle of a breaking down process of 75 years,

even as there was 75 in its building up from the decree of Justinian in 534 A.D. to the confirmation of Phocas in 609 which established firstly, and then guaranteed the supremacy of the Roman bishop, we find, that, commencing 1867-70 when the pope lost his temporal power, the end of the period brings us to 1942-45, the years which have seen the nations working up into a state of hatred and fury unparalleled in history. Have we grounds for great expectations at this time? Firstly, let us view the matter from another angle.

#### ARE TIMES DISCERNABLE?

If they are not, why have they been given? Surely not for us to spend many long hours wrestling with problems which yield no solutions! The revelation of God, given at the hands of the angels, has included the times revealed by the angel Palmoni (see Margin Dan. 8, 13) "The numberer of secrets", or "the wonderful numberer." The "70 weeks" prophecy of the angel is clear, so clear that even orthodox commentators can see the point, surely the further revelations are to be made clear to the servants of the Deity, whose delight is in the meditation of His Word! Truly Jesus said (Mat. 24, 36), "But of that day . . . knoweth no man . . . but my Father only," and in Mark's account, even Jesus is excluded from that knowledge (Mark 13-32). But whilst Jesus did not then know, when He ascended into the heavens, a great and wondrous revelation was His, and it is recorded in Scripture as

"The revelation which God gave unto Jesus, to show things which must shortly come to pass" (Rev. 11). Remember also, the picture presented in the 5th chapter of this book. The Son is presented with the sealed book, and His opening of the seals, reveals His foreknowledge of the things to come upon the European earth—information which has been passed on to the Servants (Ch. 1-1), and which permits them to understand better the mysteries of the prophets, for "the wise shall understand." Yes, times are discernable, but only with diligent study and prayer. God opens His book to the searcher, not to the casual one who peruses to quench the thirst of curiosity.

#### WHO SHOULD KNOW?

What if the world does profess ignorance of this great theme, silence of press and pulpit only indicates the true state of their condition, vicious and corrupt both of them. Turn not to the scoffer, the mocker, orthodox (so called) commentators, they are dumb, from amongst ourselves alone can rise the knowledge. We should know, and if we do not know exactly where we stand, it shows that there is something lacking in our knowledge of Christ.

#### FULFILLED TIMES AND THE PRESENT POSITION.

We are on the brink of the return of the Master! That is the truth forced upon us by the facts before us now. We know that the 1335 days expire this year. The previous periods of 1260 and 1290 brought the

downfall of the Papacy and the rise of Zionism. Was this mere coincidence? Who would dare to voice such a shallow suggestion—Perhaps a papist, but not an enlightened follower of Christ! Does not the last period mentioned bring us to 1942-45? Yes! Are we, now that we are right on the very crest of the prophetic period, shrinking from allowing it to exercise a logical result in our own minds? What have the last 30 years brought forth? 1914—the 2,520 years of Gentiles rule came to an end, and today we behold the horrible death-struggles as oblivion fast closes upon it. The 2400 years of Daniel 8-13

#### KNOW YOUR BIBLE?

1. Who are the first twins mentioned in the Bible?
2. Where do you first come across a bottle of milk? Who drank from one before he was murdered?
3. Which animals were made first?
4. Who was the first musician? What did he play?
5. Who was next to Methuselah in age?
6. What was first out of the Ark?
7. Who introduced mechanised warfare?
8. Was Adam's first child a boy or a girl?
9. Who first used water-proofing material?
10. Who were the first sentries?
11. How many escaped from Sodom?
12. Who thought the white of an egg was tasteless?

(Answers on page 168)

is believed to have expired in 1944 based upon the ascendancy of the little horn of the goat in 456-7 B.C. Thus we see Russia, sweeping to supremacy in Europe, and despite the many twists and turns the next few months will undoubtedly take, getting ready for her great latter-day work, together with the myriad signs of the moral decline in national and individual life in all the various aspects. Should not all these things, even if we cannot see them clearly, guide us in our answer to the query, "Is this the time?"

#### IS THIS THE TIME?

Brothers and sisters, one and all, the time has come for us irrespective as to whether we can follow in these thoughts or not, to realise that the "day is far spent," that the time of debate as to whether the Lord is close should have long past, and realising that the giving of prophecy is to give us a lamp in darkness, that we might be strengthened to moral purity, to be READY for our Lord, our Master, our Judge; realising this I say, we should live in daily expectation, dwelling ever within the shadow of His all-embracing love. There is only one point to my mind, which allows of any doubt. Daniel's 2400 days prepares for the cleansing of the land—the stage is set for that. The coming down of Russia, the overthrow and the cleansing. The time is close. Daniel's 1335 years would, in its fulfilment, place Daniel in his lot—resurrection and exaltation. Would this be immediately at the end of the

1335 days, or would there be those few years, one or two, which seem to overshadow all prophetic periods and their fulfilment? If so, then 1945 might not bring the Master, but never forget, that it will at least bring Him within a few short years, and unless our hearts abide in Him, that space of time will not find us ready for Him.

### WHAT DO WE LOOK FOR?

The Pharisees came to Jesus for signs. They shut their eyes to what was happening around them, turned their heads from beholding what the common people witnessed gladly, and eventually with the power of His resurrection before them in the humbled Roman soldiery, they bribed that lies might be uttered. They shut their eyes wilfully! How often do we hear the exhorting brethren denounce the blindness of these men? Does not the apostle warn us that Israel is an example to us? Are we seeking greater signs than these before our very eyes, and finding reasons for not devoting our lives to the service of the Master? If we are, then our way is folly! Folly! Remember, apathy has eaten the heart out of the Truth in all ages, breeding slothfulness and unbelief. And if we allow ourselves to be caught up in mad rush for daily bread today, and put aside our work in Christ till "after the war" perhaps we will never have the opportunity, and according as we have labored so shall be justly receive.

### THE CONCLUDING THOUGHT

What shall I say? Do not be downhearted by the severity of my inference in this article. Respond to it. Show that we are spiritually alive. How? By one and all, throwing themselves wholeheartedly, and with singleness of eye, into the great work of the Master's vineyard. Remember, though the heat of the day be heavy upon us, the harvest of the vineyard produces that which gladdens the heart of man, and how our hearts will be gladdened in that day if, having borne the heat of the day and laboured well, we shall sit down to drink that wine anew with Him in the Kingdom of Eternity.

"Immersed in sloth and folly,  
the people Lord we see,  
And few of us stand ready,  
with joy to welcome Thee."

We sing it brethren, let us  
prove that it is wrong!

—Bruce Philp.

### NOTE.

(A correspondent in a recent copy of "The Logos" declared that "Dr. Thomas placed much stress upon the year 1945." Another writer takes issue upon this statement, and feels that the writer must have been quoting from memory or is confusing the Dr. with some other later brother. We are inclined to agree with this conclusion, for a careful check of the main writings of our late brother has failed to reveal such a statement. If any of our readers know of anything to the contrary we would be pleased to hear from them.—Editor.)

Supplement to "The Logos"

# DIGEST OF TRUTH

A monthly Publication of Interest to the Seeker of Biblical Truth.

Volume 1.

March, 1945.

Number 7

Editorial.

### THE DECLINE OF MORALS

"What chance has a child to become a good citizen, whilst its parents drink, gamble, and engage in illicit love affairs?" asks a correspondent in "The Advertiser" of January 7th. As a remedy he suggested that "All should realise they are moral agents" and favours decent people organising to combat such evils. Another remedy suggested in the same paper was that a weekly publication be established by church leaders devoted to showing that the basis of good government is found in Christian principles. Another column expressed alarm at the great increase of divorces, and it was stated that an average of 5 soldiers per day in the Seventh Army receive news concerning the misbehaviour and divorce proceedings of their wives. The rest of the paper was largely given up in recording the latest news concerning the war, bloodshed, and crime which abounds on every hand. Destruction is ever present in the air, on the land and sea, and under the ocean.

Depressing as such news is, it is a sure and certain sign that the end of a dispensation is at hand. It exactly resembles Noah's age for violence, and Lot's for vice (see Genesis 6-13). So evil had those generations become that God destroyed them and Peter linking the present age with those times prophesied the destruction which we now experience. He declared that the "Heavens" (nations) being on fire should be dissolved, but that the righteous should look for new heavens and new earth wherein would dwell righteousness (Christ's rule) (see 2 Peter 3-13). The present immorality is thus seen as a notable sign of Christ's return, for the Master, himself, declared: "As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of Man."

Thus, strange though it might appear to those who do not truly realise the "great hope of the gospel," true followers of Christ rejoice at these "signs." They "lift up their hands, realising that their redemption is nigh." (Luke 21-28). They do not, of course, rejoice because of the misery that mankind is experiencing, but because they realise that the time is at hand when that great promise to Abraham (which forms the basis of the gospel —Gal. 3-8-9) will be fulfilled. Abraham was promised: "In thee and thy seed shall all nations be blessed" (Gen. 12-3). The reports from "The Advertiser" indicate that the nations are not at the moment experiencing this "blessing." How is the promise to be fulfilled? The answer of the Scriptures exposes the futility of all the suggestions mentioned above, and centres the attention upon the return of Christ who will suppress this immorality (Isa. 11), destroy the destroyers of the earth (Rev. 11-18), make violence to cease (Psl. 72-4), elevate the righteous (Psl. 37; Dan. 12-3), do away with oppression (Isa. 14-4), and bring "glory to God in the highest, peace on earth, and goodwill towards men" (Luke 2-14).

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

## THE GOVERNMENT WE WANT

We want a government that draws the inspiration of its policy from above and not below; that gives law by inherent wisdom and not by the consent of unenlightened majorities—a government that cannot be influenced by popular clamour, or overthrown by popular violence, whose right is both might and right of Divine origin; whose laws will over-ride monopoly and obstruction—will judge righteous judgment, showing no respect of persons—a government that will be able to achieve and preserve a right distribution of the land and property, and a right organisation of human life in all that concerns occupation and surroundings—the state of towns, the hours of labour, and the form and spirit of public institutions. We want a government that will bring God to the front; that will encourage and develop the nobleness of earnest submission to His will, and repress and finally extinguish the frivolities and folly in which human energy is now ignobly expended. We want glory to God in its real and rational form, then peace and goodwill among men will ensue as the results of intelligent Godliness. (By the Author of "Christendom Astray"—a loan copy of which will be supplied free on application).

## GOSPEL

The Anglo-Saxon word "GOSPEL" is "euangelion" in the Greek. This is a word compounded of "eu," an adverb of quality, signifying "good"; and "anghelia," a message delivered in the name of anyone: "euangelion," therefore, signifies "a good message" which becomes "good news" to those previously unacquainted with it. It is styled "the Gospel of God" (Rom. 1-1), because it is a good message emanating from Him. It is also called "the Gospel of the glory of the blessed God" (1 Tim. 1-11), because it is a good message of future glory, on account of which all that partake in it will call Him blessed. It announces a good time coming, when the knowledge of the glory of Jehovah shall fill the earth as the waters cover the sea (Hab. 2-14); for Jehovah swore to Moses, saying: "As truly as I live, all the earth shall be filled with the glory of Jehovah" (Num. 14-21). This is good news of glory from God to everyone that believes it.

—Dr. J. Thomas.

## CONTEMPORARY EVENTS.

### RUSSIA NEAR BECOMING GREATEST POWER EVER

Your attention is directed to the following statement by "The Mail" special representative in Britain: "How many people realise that in a few weeks Russia has made history that will be discussed for centuries; that Russia is on the brink of attaining power such as no single nation ever before possessed, almost as great as Hitler came within a hair's breadth of attaining? Russia, beside mastering her own vast empire, now exerts master influence in the following spheres:—Poland, Finland, the Baltic States, Bulgaria, Rumania, Yugoslavia, Hungary, and Czechoslovakia. Her Balkan affiliations bring her to the Mediterranean and to the Near East, and she has a five years' close alliance with France. Germany's future will be conditioned primarily in accordance with Moscow's wishes. There is thus a one-nation mastery in Europe such as the world never before has known."

The significance of the above statement to Bible students is apparent by the following extracts from the book "Elpis Israel" based upon the author's understanding of the Inspired Word of God. These extracts show that for many years students of God's word have been expecting such a condition of things to operate in Europe such as we are today witnessing. "Elpis Israel" was written 97 years ago, and is obtainable from most public libraries.

"From these premises, then, I think, there cannot be the shadow of a doubt that the Autocrat of Russia, when he shall have attained to the pleni-

tude of his power and dominion, is the subject of the prophecy contained in the 38th and 39th of Ezekiel . . . . As we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword." Dealing with the confederation of Europe, the author (Dr. J. Thomas) wrote: "I shall be able to show, from other parts of the prophetic word, that power destined to play the conspicuous part indicated above is RUSSIA. That it will dominate the kingdoms . . . ." "Russia will command the land, and Britain rule 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, Christ, and the saints." (Elpis Israel, p. 328).

It is not generally realised that God, in ages past, through the prophets of Israel, foretold certain events which would precede the establishment of His Kingdom in the "time of the end"—our days. In this connection, the mighty power of Russia is destined to play a most conspicuous part in world affairs. Her rise to power is not accidental, for, as Daniel declared: "The Lord God rules in the kingdom of men" ( ). Thus God is controlling events, and will ultimately introduce His Divine political kingdom upon this earth in place of the chaos of man's rule.

In Ezek. 38-15; Dan. 11-40 a Power (Russia) is spoken of which will invade Palestine from the North. With this power is confederated other powers (see Zech. 14-1; Ezek. 38, 2-6) which are named by Ezekiel with the titles familiar to his day, but which can be traced to their modern equivalents today. Thus "Meschec" is Moscow with its city of Moscow; "Tubal" is Tobolski; "Magog" is Germany; and "Ros" (see R.V.) is the ancient name for Russia. We find that one called "Gogue" is leader of this confederacy, being the "prince" or "autocrat" or "dictator" of the Russian Socialistic States with whom are associated Persians, Ethiopians, Libyans, etc. We are informed that the object of this confederacy is to make a sudden attack upon the Near East (Ezek. 38, 10-12), at a time when a few Jews have returned to Palestine, dwelling confidently under British protection, as they do today.

In this present war, Russia is striving for the mastery over Europe. She is quickly assuming the place allotted her as head of the European and Asiatic peoples. The whole of Europe will ultimately succumb to Russian political domination, in spite of British or American fears, in accordance with Divine prophecy.

The antagonists of Russia in the day of her attack on Palestine are said to be "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (Ezek. 38-13). "Sheba" and "Dedan" are British possessions; "Tarshish" was the ancient name given to Britain; whilst the "Lion" is the heraldic symbol of the British power. Britain, her colonies, and America will oppose this Northern Host, but they will not be its conquerors, for another Power will intervene. Zechariah 14-3 declares: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." God will deal with these desecrators of His holy land; His fury will be unabated until He has pleaded against Gogue with pestilence, blood and confusion (Zech. 14, 12-13; Dan. 11-45; Ezek. 38, 21-23). Then God will be sanctified in the eyes of the nations; they will recognise His will as supreme, and lay their crowns at the feet of His Son (Ps. 72-11).

In the Bible, God has revealed the outline of future world events (Amos 3-7). Read and study this wonderful book for yourself.

G. Brumby.

(Additional information upon the above interesting subject will be willingly supplied on application to the address below).

## HUMAN NATURE . . . WHAT IS IT?

Philosophy and orthodox religion say it is a thing made up of two parts—body and soul (and some add, spirit); that the soul is the real, conscious, thinking part of man, in its nature indestructible and immortal; that when the body is destroyed in death the soul is liberated and departs to another sphere of existence, there to undergo endless happiness or misery, according



to the life developed in the body. This doctrine is known in theology as Immortality of the Soul. This is a pagan fiction subversive of every principle of eternal truth, as will be discovered by a consideration of the evidence which proves:

1. That Man is a creature of dust formation whose individuality and faculties are the attributes of his bodily organisation. Proofs: Gen. 2-7; 3-19; 5-2; 3-23; Job 33-6; 4-19; Ps. 103-14; Gen. 1-27; Jon. 10-9; 1 Peter 1-24; Jas. 1; 10-11; Eccles. 3, 19-20; Job 14-10; Ps. 12-7; Ps. 104-29; Isa. 45-9; 1 Cor. 15; 47-49.

2. That Man is mortal (that is, subject to death or dissolution of being) in consequence of the disobedience of Adam, which brought down the penalty of sin. Proofs: Job 4-17; Rom. 5-12; Gen. 2-17; 3-19; 3, 22-23; 1 Cor. 15-55; 89-48; 30-3; 86-13; Job 33-22; Gen. 7-22; Isaiah 2-22; 1 Tim. 6-16; 1-17.

3. That in the Death state, a man, instead of having "gone to another world," is simply a body deprived of life, and as utterly unconscious as he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence, the necessity for "resurrection." Proofs: Ps. 6-5; Eccles. 9, 5-6; 9-10; Ps. 146, 3-4; Isaiah 38, 18-19; Job 11-17; 14, 10-12; 10, 18-19; Ps. 39, 12-13; Acts 13-36; 2, 29-34; Gen. 2-7.

4. "Soul" in the Bible means creature in its primary use, but is commonly employed to express the variety of aspects in which a living creature may be contemplated, such as person, body, life, individuality, mind, disposition, breath, etc. It never expresses the idea of immortality. Proofs: Gen. 1-24; 1-20; Job 12-10; 1 Kings 17, 21-22; Gen. 35-18; 1-29; 22-11; Ex. 12-16 (see margin) Prov. 6-30; Lev. 17, 10-12; Num. 31-28; 22-11; Jos. 11-11; 10-32; Jer. 4-10; Job 36-14 (margin) Jer. 2-34; Ezek. 18-19; 22; 25-27; Job 7-15; Acts 3-23; Rev. 16-3; Acts 2-31.

5. "Spirit" in the Scriptures, as applied to man, is no more expressive of the philosophical conception of an immortal soul than "soul," but signifies breath, life, vital energy, mind, disposition, etc., as attributes of human nature while alive. Proofs: Jas 2-26; 1 Sam. 1-15; Josh. 5-1; Eccles 8-8; Heb. 1-14; John 4, 1-14.

"THE SOUL THAT SINNETH IT SHALL DIE"—Ezekiel 18-4.

"ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD"—Rom. 3-23.

Further literature dealing with the matters referred to in this issue "Digest of Truth" will be supplied free of charge on application to P.O. Box 226C, Adelaide, S. Aus., or to:—

TUNE IN TO 5AD EACH SUNDAY AFTERNOON AT 1.45 PM FOR ENLIGHTENING ADDRESSES UPON VITAL SCRIPTURAL SUBJECTS.

WHY WE PUBLISH "THE DIGEST."

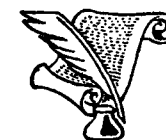
The apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once for all delivered to the saints" (1 Tim. 6-12; Jude 3).

This contention is a matter of the performance of which is not optional, nor dependant on the probability of success or failure. We have nothing to do with consequences.

...will obey the faith it is still... to contend for it. We are... to save ourselves, and... if we can; and it contributes... the salvation of one's self to... for the faith." If others... not be saved, we cannot help... shall have done the best we... and there we must leave it... to "converting the world,"... popular sense, by preaching... a result is not contemplated in... scripture. The gospel was not... for the purpose defined by... energy; but as a call or invitation... glory, honour, and immortality... Kingdom of God. That is to... God intends to set up an in-... actable kingdom among the... ons which shall rule over them... The king and peers of its... ns are to be holy, just, and im-... al, which naturally the sons of... are not. They are to be "equal... the angels, and the children of... being the children of the re-... ction" (Luke 20). This is a... and holy degree, and a re-... nement which necessitates the

postponement of the setting up of the kingdom until God has provided such "a people for His name" (Acts 15-14). To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were invited to this holy degree it is styled "a holy calling;" and the degree itself the subject of "the one hope of the calling;" and those who accepted the invitation are said to be "called to God's kingdom and glory" (1 Thess. 2-12), and sometimes simply "the called." The time allotted to this work of collecting together with the future rulers of the nations (Rev. 2, 26-27; 5-10; 20-4; 22-5) to the gospel invitation in the name of Jesus Christ, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14-23).—Dr. Thomas. (Free literature explanatory of Bible Truth will be forwarded on application to the address below).

Extracts from the Writings of Robt. Roberts



"Proclaim ye war among the Gentiles." (Joel 3, 9-10). This is being done. We wait the sequel with anxiety and desire. The triumph of Russia, in some way or other is the event to be looked for as the immediate prelude of deliverance. It will be interesting to watch how this comes about.

Signs of Christ's coming are already visible—not among the stars but in our heads, where signs will not

be given, but in the heavens of prophetic discourse—the upper sphere of human affairs—among Nations and Governments and States. The Scribes and Pharisees could read the state of the sky, but could not discern the signs of the times, as Jesus told them. So it is with many now—they have no discernment of the real signs which have been telling us for many years, as they tell us louder and louder each month, that the Lord is at the door.

The school of trouble is a hard one, but sweet is the lesson it teaches. It is a school we should never attend of our own accord. We all naturally incline to comfort, therefore, we have to be sent among the thorns when needful. We have to be kept at trouble's school like children at the schools. This means the skilful and vigorous, though loving, manipulation of our affairs from on high.

We have "our reading." We are looked at. Have a novel, and read that from morning to night, and you will attract no attention—but read the Bible, you are a curiosity—either a Pharisee, a hypocrite, or a lunatic! shall we be ashamed? Why should we be? Brave it out.

There liveth not a man upon earth that sinneth not. Forgiveness

**ANSWERS TO BIBLE QUIZ.**

1. Esau and Jacob (Gen. 25.24).
2. Jael opened a bottle of milk and gave Sisera a drink before murdering him (Judges 4.19).
3. Great Whales (Gen. 1.21).
4. Jubal. Harp and Organ (Gen. 4.21).
5. Jared (Gen. 5.20).
6. The raven (Gen. 8.7)
7. Uzziah "made in Jerusalem engines invented by cunning men" (2 Chron. 26.15).
8. A boy—Cain.
9. Noah used pitch to make the Ark watertight.
10. Cherubims and the flaming sword to guard Eden (Gen. 3.24).
11. Four—Lot, his wife and two daughters.
12. Job (Job. 6.6).

and the Lord's commendation. Doing the best we can, will such as fear and strive to obey is the Editor's hope, whose estimate is fixed at a very high standard from what some imagine.

*Men are inclined to glory in their members, and this is always offensive to God. Gideon had to reduce 32,000 to 300 before God would deliver Israel by his hand, "Let them vaunt themselves against me, say, Mine own hand hath saved me" (Jud. 7-2). David sinned grievously in numbering Israel for the glory of the King.—2 Sam. 24-10.*

"Discussing everything and setting nothing" has produced in some quarters a race of spiritual starvelings, lean and bony and cold and shivering and in many cases scarcely alive, and in some cases actually dead, twice dead, plucked up by the roots. If there is any healthy saintship upon earth at the present moment—lean and comely and well-favoured, glorifying God and blessing man by the abundance of the fruits of the Spirit—in all faith and confidence, zeal and joy and love, it is to be found where the truth has been preached as the apostles preached, not as a thing of root hunting and scholastic disputation, but as a thing of broad demonstration of fact and faith for the purification and comfort of men.



# THE LOGOS

**HOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.**

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**Thought for the Times**

**THE TRUTH'S DEMAND**

What a refreshing thing it is to see men and women under the power of the fear of God. We need not fear men; we need not fear what brother this or brother that may say, because in a certain time in the order of Nature, all men will be in their graves, and there will be no reality in relation to us then except God, His purpose and His judgment. Therefore we need not vex ourselves, or encumber our spiritual operations with anxieties about the opinions of our fellows; let us be right with Christ. To be right with Him requires that we be in earnest, and all the time in earnest. I recollect his somewhat abrupt declaration to a young man who came to him saying: "Lord, I will follow thee, but suffer me to go and bury my father," and to whom Jesus said: "Let the dead bury their dead; go thou and preach the Kingdom of God." What is the implication of that saying, unless it be to suggest that the young man in question by proposing to do something else besides seeking the Kingdom of God, was as a man turning his hand from the Kingdom? Christ's stern declaration is that such a man is not fit for the Kingdom of God. That implies that there are some who are "not fit," and some who are "fit." Those who are fit are those who lay hold with full purpose of heart and accept the calling in Christ in its entirety. That calling is a thing that is very exacting indeed; it claims absolute ascendancy with those of whom it lays hold. It is a very different thing from the religion preached from the pulpits of the churches and chapels. The clergy gives the people to understand, though they do not say so in express words, that they need not be very much taken up with religion, that a sprinkling of it will be sufficient; whereas the truth of Christ demands to be the object of the principle of action, the subject of supreme affection, the all-consuming thing.—R.R.

## International Events

(Conducted by Bro. G. Jolly)

### "Time No Longer"

These words are from Revelation 10-6, and relate to the swift fulfilment of prophecy in the "time of the end." They are applicable to these days when crisis follows crisis with bewildering rapidity, and events move quickly in accordance with the pre-determined purpose of God. So swiftly is the war in Europe moving to its climax, that it outdates any commentary upon it in a monthly periodical, and before this issue of "The Logos" is in the reader's hands, the fall of Berlin, and even of Germany, may be a matter of history. We can, there-

fore, only exhort the reader to observe closely the words of Jesus, "What I say unto ye, I say unto all, Watch!" The events recorded in our daily papers are of the greatest significance in the light of prophecy, and the shape of things to come, as Scripturally foretold some thousands of years ago, is now becoming apparent in contemporary events. In this respect the Russian attitude to Turkey, the Vatican approach to Moscow, the British decision on Palestine among other things, are of the utmost importance.



#### SAN FRANCISCO CONFERENCE

In the Crimea, adjacent to an area where the full extent of Russia's sufferings at the hands of Germany is apparent, the "Big Three," representing Russia, Britain and America, gathered in conference to prepare the basis for the coming peace. Among the things proposed was that a conference of the Allied Nations be held in America on April 25th. "Adversity," declares the ancient proverb, "can produce strange bed-fellows" and at Yalta, the "Iron" powers of Capitalism sought means whereby they can "mix" with the

"clay" of Communism in order to stabilise the post-war world Daniel supplies the answer to these efforts as follows: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay" (Dan 2-43).

In their search for world security, the leaders of nations ignore the only source from whence it can be derived. It is a principle of Bible teaching that the breaking of God's laws in an individual or national sense is always punished with Divine Judgment. Isaiah declares, "There is no peace to the wicked,"

and the ideals and schemes that men put forward for peace and security are bound to go awry whilst they continue to ignore this first principle.

The Creator of heaven and earth is not indifferent to the fate and condition of His creation, and has revealed in the Scriptures His plan for the amelioration of the state of mankind, and for personal redemption. In the meantime men and nations continue to ignore the Divine laws, and as a consequence continue to suffer Divine judgments. This is the teaching of the Apostle Paul (Eph. 5.6).

Thus, neither the Yalta Conference between the Big Three, nor the San Francisco Conference between the Allied nations will be productive of peace because the latter will, as the former has, ignore Divine principles. The delegates may propose certain things but their efforts will be in vain. They have confederated together, but their confederation will be broken to pieces to provide the means for the final drama of Gentiles times—the descent of Russia on Palestine "to take a spoil and to take a prey." In speaking of modern times Isaiah prophesied, "Associate (or confederate) yourselves, O ye people, and ye shall be broken to pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken to pieces. Take counsel together (as at Yalta and San Francisco), and it shall come to nought; speak the word (i.e., make certain proposals) and it shall not stand" (Isa. 8 9-10).

The world is placing its faith in the conference of April 25th but their anticipations of "peace and safety" will be no more successful than the efforts of the pre-war

League of Nations to avert war and destruction.



#### MOSCOW AND THE VATICAN

The might of Russian arms has elevated the Soviet to a dominating position in world politics. "Be thou a guard unto" the nations, declares the prophet addressing the "Prince of Ros" (Russia) (Ezek 38, 1, 7. R.V.), and many nations are voluntarily or by compulsion subjecting themselves to the guardianship of Russia. As the orbit of her power penetrates ever deeper into European territory, and is assumed over those countries whose population is predominantly Roman Catholic, so the Vatican has begun to revise her attitude towards the Soviet. Previously these two elements were antagonistic. In "The Logos" for February, 1943 (p. 141) there is stated: "*The Bible indicates, however, that Russia . . . will dominate Europe militarily whilst Rome does so ecclesiastically. A temporary peace will ensure during which a certain amount of collaboration between these (at present) diverse systems will follow.*" (This article was in substance reproduced in pamphlet form as "A New world Order") The latest reaction of the Vatican is, therefore, interesting. From London comes the report: "You can pooh pooh denials of an attempt to achieve understanding between Moscow and the Vatican. "Both the Vatican and Moscow want an understanding, but at their own price. Stalin seeks concord with all Roman Catholic countries to form a bloc towards obtaining at least a benevolent blessing of his foreign policy." The "New York Times" says that "the

Vatican will seek a diplomatic arrangement whereby Russia would recognise the Vatican's right to deal with religious matters in the areas of eastern and central Europe occupied, or likely to be occupied, by the Red Army."

What saith the Scripture? Daniel, speaking of the King of the North who shall be broken by Christ, declares: "Through his policy also he shall cause craft (i.e. the Roman craft) to prosper 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 with out hand." (Dan 8-25). In these words the prophet foresaw the time when collaboration between the Pope and the Prince of Ros who shall contro Constantinople, shall precede the descent of "many people" upon Palestine, only to be destroyed "without hand," or by Divine intervention.



#### TERMINATION OF RUSSO-TURKISH TREATY

In the last issue of "The Logos" (p. 142) reference was made to the Turkish declaration of war against Germany. We pointed out that "British diplomacy had manoeuvred Turkey into becoming an ally of Russia" and asked the question "Is this move a precaution against any Russian designs on Constantinople?" Reference was also made to the Author's Note in "The Jewish Problem" wherein it is stated: "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."

Events that have since occurred, suggest that if Turkey's declaration of war against Germany was inspired as a precautionary move against Russian designs on Constantinople, it has apparently, sadly miscarried, and, as was anticipated, "events are beginning to react against her." Following the Russian statement that Turkey's entry into the war had no significance, the press and radio launched a series of attacks on the Turkish regime and Turkish politicians, which finally culminated on March the 21st when the Moscow radio announced the termination of the Russo-Turkish treaty of friendship and neutrality. Since then, unconfirmed reports, suggest that Russia is now making demands on Turkey involving the future control of the Dardenelles. Thus circumstances are drawing ever closer those two great powers (Russia and Britain) who will contest in Palestine the supremacy of the world. When this event occurs, however, both the kings of the North and South will find it snatched from their grasp by the "kings of the east" (Rev 16-12).



#### DEATH OF PRESIDENT ROOSEVELT.

The past month has witnessed the death of two notable men in world history—Lloyd George the British statesman, and Mr. F. D. Roosevelt, President of U.S.A.

Lloyd George was known as "the man who won the war," the war in question being the Great War of 1914-1918. During that period he was for England what

Churchill is to-day, and a favourite saying of his was, "Germany wins battles, I win the war." In 1915 he became Minister of Munitions and organised munitions supplies with such success that he was made War Secretary and, shortly after Prime Minister in 1916 which position he maintained until 1922 His ministry witnessed the application of the Christadelphian body in England to be granted exemption from active service as Conscientious Objectors, and whilst this was not granted in full, alternative service of a civilian nature was allowed in place of service in the forces. The Balfour Declaration promising Palestine to the Jews was likewise made during this period, and received the support of the Prime Minister.

The death of President Roosevelt has come as a profound shock to the Allied Nations, and even the Japanese Prime Minister has extended "his profound sympathy" to the American people. He was a remarkable man in many respects. Although an American aristocrat and a man of affluence, his sympathies were with the lower strata of society, and in politics sought to alleviate their lot. He was the only man in American history to exceed a second term as President, and in November of last year was elected for the fourth time. At the age of 39 he was stricken with infantile paralysis which left him with his legs paralysed, but by sheer will power he asserted himself above his disability, and on March 4, 1933 he assumed the office of President of the United States. America was then experiencing the greatest depression in history, and to counter this, President Roosevelt instituted

what was known as the New Deal. This sought to overcome unemployment by a programme of public works, an ample supply of cheap credit, an increase in buying power, the large scale construction of houses, etc.

In international politics, the President early expressed his sympathy for Britain as against Germany, but the entrance of the U.S.A. as a belligerent was retarded by the influence of the isolationists of America. Nevertheless, as far as lay within his power, he assisted the Allied cause.

The Japanese attack on Pearl Harbour brought America actively into the war, and in place of the voice of the Isolationists there was heard "the noise" which Jeremiah prophesied, "shall come even to the ends of the earth" (Jer. 25-31). Thus Roosevelt took his place alongside Churchill and Stalin in the war councils of the Allied Nations.

Reports state, that of recent months the strain of war has been apparent in the appearance of the President. Being ignorant of God's purpose to bless all nations through Abraham and his Seed, Roosevelt was, possibly, impressed only with the problems that face the post war world, and maybe realised how far off a true and stable peace was, if left to human ingenuity.

"God," declared Daniel (2-21), "removeth kings, and setteth up kings." President Roosevelt was one of the most outstanding figures in contemporary politics and in the plan and purpose of God has performed his part. In his lifetime he exhibited a sympathy for Jewish national aspirations, and as such, was of service to his country, for, as was told Abraham, the blessing of God rests upon those

who bless His people. In his death he will become but a memory, which will recede as time marches on. The only stable thing in life and of this Roosevelt was ignorant is the Gospel which is "the power of God unto (eternal) salvation to every one that believeth" (Rom 1-16).

★  
GERMANY—CURSED OF GOD.

In Genesis the Word of God says, "I will bless them that bless thee, and curse him that curseth thee" (Ch. 12-3) whilst in Isaiah it says, "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet" (60-14).

How surely the word has been fulfilled since that time, for Scripture records many examples of the fulfilment of both the cursing and the blessing, among the examples being Egypt, Babylon, and Chaldea. In our times we have witnessed this great curse poured out upon Turkey and now upon Germany.

From the first day of Hitler's persecution of the Jews, he brought this curse upon himself, and thereby sealed his doom and that of the nation. The history of his sadistic operations against God's people for many years makes terrible reading, and he, no doubt, can rank among the greatest of Jewish persecutors for millions of Jewish people have suffered torture, persecution, and atrocities under his regime.

The downfall of Germany was wonderfully predicted by Dr.

Thomas 100 years ago when he wrote in "Elpis Israel" p. 354: "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 . . . extending from the Euphrates to the German Ocean, and including Turkey, Italy, Roman Africa, etc., and again on P. 432: "The Austrian and German empire is doomed to extinction by fire and sword."

Although all the evil that has fallen upon God's chosen people has been brought upon themselves by their own wickedness, and has been predicted in Scripture, this does not excuse those nations who curse the Jew. God who can read the thoughts and intents of the heart, uses the wicked to punish the wicked as Isa. 10 12; Jer. 25 12; Zech. 1 15 teach.

Now that Germany is feeling the full effect of this curse upon itself, the way is clear for the establishment of that last great confederacy which God will use as the last great troubler of His people, and which, at the time appointed, will also receive its full share of this curse. This is beautifully portrayed as a warning to Israel in Isaiah 14, 29-32; when the prophet warns the nation: "Rejoice not thou, Palestine, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent . . . for there shall come from the north a smoke, and none shall be alone in his appointed times."

E. HIGHMAN.

*Supplement to The Logos*

## The Divine Charter of the Future.

We are living at the epoch in the world's history when, in accordance with Bible teaching, a righteous and infallible ruler may be expected from God to take in hand the chaotic affairs of man, and establishing a universal kingdom, dispense righteous judgment from one end of earth to the other.

Can any reliance be placed upon such expectations? In this age when Bible reading is sadly neglected, and leaders of religion decry its inspiration and infallibility, and often lead the attack against it, an answer to this question is needful. A decisive reply is given, however, when the history of nations is compared with Bible prophecy, for the Creator of heaven and earth, who "knoweth the end from the beginning," has foretold certain events, which have surely come to pass. Where, to-day, are the following six nations which, at the height of their power, divinely inspired prophets declared would totally disappear?—Nineveh, Babylon, Tyre, Edom, Ammon, and Philistia. As foretold, they are to-day non-existent.

Nineveh, the capital of Assyria, was to become a complete desolation (Nah. 1-8; Zeph. 2, 13-15), and Babylon was to become "heaps" (Jer. 25-12). So true was the fulfilment that the very existence of Babylon was doubted until within the last 100 years its ruins were excavated by archaeologists! Tyre was to be thrown into the sea; its site was to be a place "for the spreading of nets" (Ezek. 26, 4, 12, 13, 15, 21). The writer has visited these parts, and the ruins of Tyre may be seen on a clear day under the sea.

On the other hand, the Bible foretold that the following peoples would remain until the setting up of God's heavenly kingdom on the earth (Micah 4)—the Jews, Arabs, Persians, Ethiopians and Egyptians.

The certain fulfilment of these and other prophecies show that the Bible is undeniably true, and reason demands that we give it the attention it deserves, for nothing on earth can equal its value and importance. It shines brightly amid the surrounding gloom, and speaks conclusively of the return of Christ, the establishment of His kingdom, peace and goodwill towards men, and of individual salvation from the state of sin, disease and death to which all are heir. The reader is therefore admonished to be as wise as were the Bereans of old who searched the Scriptures to see whether the doctrines propounded by the Apostle Paul were verified by Scripture (Acts 17-11).

## THE RECORD OF HISTORY.

For 6,000 years man has clung to the arm of flesh for deliverance from trouble, the result being that the whole world is now a seething mass of discord and discontent. As with the political, so with the ecclesiastical—there also man cleaves to the arm of flesh for spiritual guidance. Individual study of the Word of God is neglected. Colleges are erected from which men graduate according to the doctrines of men rather than those of God, and thus the ears of the people are turned from the truth unto fables (2 Tim. 4-4). "To the law and to the testimony," counselled Isaiah, "If they speak not according to this word, it is because there is no light in them" (Isa. 8-20).

Jesus foretold: "As in the days of Noah, so shall it be in the days of the coming of the Son of Man" (Mat. 24-27). The days of Noah were noted for widespread perversion of God's truth, violence, immorality and irreligiousness (Gen. 6) and present conditions confirm Christ's forecast. Noah's generation perished by flood, but the world crisis which at present looms on the political heavens is likened to a "lake of fire" which shall "melt with fervent heat" the political "heavens and earth" (2 Pet. 3-12). This crisis will usher in "the great day of the Lord" (Rev. 16-14) and the battle of Armageddon.

By humbly submitting to God's will, Noah and his family were able to escape the judgments of their generation, and a way of escape is also held out to-day to those who are prepared to submit to God's terms. Paul declares: "The Gospel is the power of God unto salvation to everyone that believeth" (Rom. 1-16), whilst Peter teaches that there are "exceeding great and precious promises" by means of which we "might become partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1-4).

## THE PROMISES OF GOD.

The early chapters of Genesis record the first of these "great and precious promises." They show the conditions of creation were originally "very good" until our first parents, led on by the ungodly reasoning of the serpent, disobeyed, and sin, disease and death became common to humanity (Gen. 3-19). The serpent had deceived Adam and Eve by teaching them that they should "not surely die" (Gen. 3-3). Christendom (so-called) falsely reasons in a similar manner. It denies the truth of the inherent mortality of man (Ps. 6-5; Eccles. 9, 5-6; Eccles. 3-19; Eccles. 9-10), and substitutes the theory of an immortal soul. This teaching makes void the Word of God and causes the people to believe a lie (John 8-44). Thus the Pagan believes in his "happy hunting ground," and the Christian believes in his "future abode" in heaven beyond the skies. Scriptures are silent regarding these phantasies.

The Edenic incident was summed up by Paul in the words: "By one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned" (Rom. 5-12). The reader is requested to notice that sin originated with man. But here, again, certain "false teachers" as unwilling as Adam and Eve to accept the

blame for the sins they commit (see Gen. 3, 12-13) shift the responsibility on to a being of their own imagination, and thus the personality of a supernatural devil is accepted.

The Scriptures know nothing of such a being. It speaks of "devil" and "satan" but these words mean "adversary." Peter's words were, on one occasion, adverse to the Truth, and in rebuke Christ called him "satan" (Mat. 16-23). On one occasion God had cause to oppose Israel, and a comparison of 2 Sam. 24-1 with 1 Chron. 21-1 will show that on that occasion He is represented as a Satan or Adversary.

In Hebrews 2-14 Paul teaches that Christ came that "He might destroy him that had the power of death, that is, the devil." Now if we can define that which has the power of death, we have an answer to the question, What is the devil? There is but one answer, and it is supplied by the Scriptures. "The sting (or power) of death is sin" declared Paul (1 Cor. 15-56). Because of sin, Adam was sentenced to death (Rom. 5-12). It is the great adversary of mankind. All are subject to it, and the person who believes that his wrongdoing is caused by the promptings of a supernatural being deludes himself. James declares: "Every man is tempted, when he is drawn away of his own lust (desires) and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren" (James 1, 14-15).

But though mankind is subject to sin and death, a promise of redemption was made to Adam and Eve. They were taught by God: "I will put enmity between the seed of the serpent and the seed of the woman. It shall bruise thy head, but he shall bruise thy heel" (Gen. 3-15). The seed of the serpent is sin, and the power of sin is death, and it is these two evils that Christ came to eradicate. He is not the second person of a Trinity (see Isa. 44-8; 45-5; Acts 2, 22-24), for, as Paul taught: "In the fulness of time God sent forth his son made of a woman, made under the law to redeem those who were under the law" (Gal. 4-4). The Jews, however, rejected Jesus so the opportunity of salvation was made available for all who "believe the Gospel and are baptised" (Mark 16-16). In suffering death upon the cross Christ was "bruised in the heel" by the serpent power, or sin politically manifested in the Jewish and Roman authorities who conspired to effect His condemnation. In life, however, He had manifested a thorough obedience to the will of His Father, thus conquering sin, and because of this God raised him from the dead, and in His great mercy, now offers salvation to as many as will approach Him in the acceptable way.

## THE FRIEND OF GOD.

The Edenic covenant was amplified to Abraham, a man who manifested an implicit faith and trust in God. Although the biography of Abraham may receive little reference in church sermonising, the patriarch held a unique position in Divine affairs. He is Scripturally designated the "Friend of God" (Jas. 2-23), for the whole plan and purpose of the Bible centres around those wonderful promises that were given him because of his sterling faith and implicit obedience to the divine will. Paul teaches

that the Gospel is comprehended in the promises God made to Abraham (Gal. 3-8), and that the fulfilment of them is delayed that others might have an opportunity of associating themselves with the grand outline of things promised (Heb. 11, 39-40).

Abraham was promised the possession of Palestine for ever (Gen. 13, 14-17); his posterity was to increase into a numerous and powerful nation, whilst from him would come that Seed whose Life, death and Resurrection would provide the means whereby man could acceptably approach God (Heb. 2-14; Gen. 22, 17-18), and who would eventually establish His power throughout the earth.

The fulfilment of these promises thus requires the Jews to be established in Palestine, the return of Christ to the earth, the resurrection of Abraham and those associated with his faith (Gal. 3, 26-29), the bestowal of immortal life on Abraham and those deemed worthy (Dan. 12-2), and the establishment of the Kingdom of God throughout the earth (Zech. 14-9).

There is no desire in any of us to leave this earth for some theoretical abode called "heaven," but there is a universal urge to inherit portion of the globe, and to enjoy longevity under ideal conditions. All yearn for a time when war and tumult, avarice and greed, poverty and fear shall be no more, but under wise and beneficial government each one shall enjoy the fruits of his labour. The promises to Abraham present such a hope, and comprehend the gospel or good news which Christ taught nearly 2,000 years ago. Moreover the acceptance of them under the conditions laid down (Gal. 3, 8-9, 26-29) provide the individual with an opportunity of associating himself with Christ as an immortal ruler in the age to come (Rev. 5, 9-10).

The territory promised Abraham is not in heaven beyond the skies, for its very rivers are defined, so that it is impossible to make a mistake in regard to the locality. God declared unto Abraham, "Unto thy seed I have given this land from the river of Egypt to the River Euphrates." (Gen. 15-18.) It is significant that the Jews have never in their history possessed all of this territory. True, portions of it have been theirs, but if the reader studies a map of Jewish possessions under David, their most illustrious king, he will find it falls far short of the territory which God promised Abraham he would give him. What conclusions are we to make from these facts? That God is false? Perish the thought! That He refuses to honour His pledge? No, the answer is that the time has not arrived for the promise to be redeemed. The future will reveal its fulfilment.

Stephen, addressing the Jews, explained how that although Abraham was promised Palestine he had not received "so much as to set his foot on" at the time of his death (Acts 7-5), whilst Paul declared that Abraham and all the worthies "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them." (Heb. 11-13.) In other words, they are to-day dead, awaiting that resurrection (Acts 26-19) and the redemption promised.

### THE SEED OF ABRAHAM.

The question arises, Can we, being Gentiles, become Abraham's seed? For the promises are only made available to "Abraham and his seed," and all others being represented as "outside the covenants of promise, without hope, and without God in the world" (Eph. 2-12).

The answer to our question is explained very fully in Galatians, Chapter 3. We would recommend that the reader very carefully examine this chapter. He will therein find that those who believe the Abrahamic promises and "put on Christ" "in baptism" (v. 27) are "heirs according to the promise" (v. 29). As such they become "adopted Jews" (Rom. 9, 4-8), and the "hope of Israel" (Acts 28-20) involving a "resurrection from the dead" (Acts 26, 6-8; 24, 14-15) becomes their hope.

#### THE MAN AFTER GOD'S OWN HEART—Acts 13-22.

In Matthew 1-1 the genealogy of Christ is summed up as "Jesus Christ, the son of Abraham, the son of David." There is greater significance in this statement than is apparent on the surface. Abraham and David are linked with Christ because the gospel is founded on the promises that were given to these two worthies. David was Israel's greatest king. Reigning in Palestine about 1,000 years before the birth of Christ, he manifested keen regard and faith in the requirements of God. God was very pleased with David, and through His prophet declared that the kingdom over which he reigned would be established forever with his son, Jesus Christ, occupying the throne. The language used was significant, for David was told, "I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. . . And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. And thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever." (2 Sam. 7, 11-16). David is thus promised two things—1. That after his death a seed should come to whom should be given the kingdom; and 2. This seed should establish the house and kingdom of David for ever in David's sight. How can these conflicting things be possible? Only by the resurrection of David from the dead, and the granting to him of immortality. Again, as in the case of Abraham, we find that nothing is said concerning going to heaven at death, and Peter definitely taught that "*David hath not ascended up into heaven.*" (Acts 2-34).

In the 89th Psalm David referred to this promise as his "chief delight", and the same delight is characteristic of all those who possess the same hope as the King of Israel. In this connection David wrote: "A brutish man knoweth not, neither doth a fool understand" (Ps. 92). Where do you stand in this matter, reader?

There are those who, in order to support some theory of heaven going at death, or the destruction of the earth at the return of Christ, teach that the covenant to David was fulfilled in Solomon his son. But the covenant God made with David as set out in 2 Sam. 7, 12-16 cannot possibly refer to the accession and reign of his son Solomon, for

it is spoken of as unfulfilled 300 years after Solomon had passed off the scene (Amos 9-11); 250 years after (Isa. 9-7); 400 years after (Jer. 33-17); 500 years after (Zech. 6-12); 1,000 years after (Luke 1-32); and Peter, under the inspiration of the Holy Spirit says David knew the Covenant had reference to Christ (Acts 2-30).

The covenant to David is still a matter of promise. He passed off the scene with the realization of one day seeing his Son reigning throughout the length and breadth of the earth. He was aware of the significance of the day of trouble (which we now experience) but beyond this time he could picture the establishment of the Kingdom as God declared unto him. In view of these things he composed that glorious 72 Psalm wherein he represents the beneficent rule of Christ reviving the troubled nations as "rain upon the mown grass" and "as showers that water the earth" (V.6). Scripture represents the ancient kingdom of Israel as the Kingdom of God. 1 Chron. 29-23 records: "Solomon sat on the throne of the Lord as king instead of David" (see also Mat. 21-43; Ps. 114) so that the Kingdom which Christ shall establish shall actually be the re-establishment of the Kingdom of God on earth.

#### "OVERTURNED UNTIL HE COME."

Unfortunately for Israel, however, the nation did not manifest the same faith as David. The Kings and people became so wicked that God declared He would put a temporary end to the Kingdom until the promised seed of David should come. Because of this, some teach that the return of the Jews in this age has no significance. In effect they declare that because of the wickedness of David's descendants, God has cancelled the definite promises to the faithful David and his equally faithful predecessor Abraham. It would be difficult to see any justice in this if it were true, but the theory is absolutely false, and only finds its place in certain religious systems because of other false teaching adopted. The error of it is apparent by the following message which the prophet directed to the last wicked king of Judah: "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God; Remove the diadem and take off the crown; this shall not be the same; exalt him that is low (i.e. the lowly Nazarene), and abase him that is high (the haughty Zedekiah). I will overturn, overturn, overturn it (the throne of David) and it shall be no more until he come whose right it is, and I will give it him" (Ezek. 21,25-27).

Thus since the reign of Zedekiah the nation, exactly in accordance with the prophetic word, has been scattered, and David's throne has been in ruins. This is the prophesied "overturning" which should continue until "He comes whose right it is." The word "until" marks off a period of time during which the Gentile nations should occupy the land of Palestine. In B.C. 586 Palestine was annexed by Babylon, and subjected to the yoke of foreign powers until the year 1917 when the Turks were routed by General Allenby in command of the British forces. Palestine has now become the national home of the Jewish nation, and the land is flourishing. The Jews will never have a king however until

Christ, the son of David returns to be king for ever. In this connection, the word "until" mentioned above finds an echo in some words which Christ used some 1,000 years later. To the Jews He said: "Thy house shall be desolate until ye shall say, Blessed is he that cometh in the name of the Lord." (Mat. 23-37). This is explained by Paul: "There shall come out of Zion the Deliverer (Christ), and shall turn away ungodliness from Jacob" (Rom. 11-26). In the meantime the words of Jeremiah are having their fulfilment: "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).

#### THE PROMISED SEED.

At the birth of Christ, there were a few who by their study of the promises referred to above, were in expectation of that glorious event. To Mary, the angel of God conveyed this message: "Thou art blessed among women, for thou hast found favour with God and shall bear a son and shalt call his name Jesus. He shall be called the Son of the Highest and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob (Israel) forever, and of His kingdom there shall be no end." (Luke 1-36). To David God had said: "I will be his Father" (2 Sam. 7-14), and to Mary it was explained that the "Spirit of God would overshadow her" and in due course the Saviour of mankind was born.

At the age of 30 He devoted His life to preaching the Gospel of the Kingdom of God. He taught how the King, the Nation and the Land would be subjected to severe trial. The King would suffer an ignominious death but later would be raised to God's right hand awaiting the appropriate time to return (Acts 3-21). The Nation would be put to the sword, and scattered among all peoples (Luke 21-24). The Land would be desolated until the regeneration when it would blossom, and dry parched lands would be replaced by sparkling streams and green fields.

At the close of His mission He commanded His disciples to go into all the world and preach the Gospel (the promises to Abraham see Gal. 3-8) for "he that believeth and is baptised would be saved" (Mark 16-16). "Teach us to pray," they asked Him, and included therein is: "Thy Kingdom come, Thy will be done on earth as it is in heaven." To their query regarding the benefits derived from association with Him, He replied: "In the regeneration when the Son of Man shall occupy the throne of His glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mat. 19-20). For this purpose the restoration of Palestine and its people is rapidly progressing.

In the stillness of the Mount of Olives they questioned Him regarding the "signs" preceding His Second Coming. The 21st chapter of Luke provides the answer to the query. Many of the things spoken have had their fulfilment and to-day we await the final consummation of God's plan which shall usher in the establishment of the Kingdom of God in redemption of the promises made centuries ago.



## COMING CHANGES.

The promises to David, like those to Abraham involve the following which God swore He would establish (see Gen. 22-16, Psalm 89 35-36).

1. The return of the Jews to their own land (Jer. 33, 16-17).
2. The return of Christ to the earth (Acts 1-11).
3. The resurrection of those associated with the promises (1 Cor. 15-12).
4. The establishment in Jerusalem of the throne of David with Christ as King (Luke 1-32. Isaiah 65, 17-25).

5. The extension of this Kingdom over all the earth (Zech. 14-9).

Now it will be apparent to the most superficial reader that the redemption of these promises is impossible without drastically altering the present political order of things. "The Kingdoms of this world" must give place to "the kingdom of our Lord" is the teaching of Rev. 11-15, and no matter how remote such a change may at present appear, the certainty of its consummation is testified on the authority of God's word. Heed not the siren voices of those who attempt to ridicule the plain teaching of God's Word, or who discourage the study of these things on the plea that they are antiquated, the Apostle Peter foresaw the time when some would say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3-4).

Therefore we offer a brief outline of events which Bible prophecy indicates will lead to the establishment of the Kingdom of God on earth. Because of the lack of space, our review will necessarily be very limited, and will lack the proof that a more detailed work can give. We do therefore exhort the interested reader to contact the address given at the conclusion of this work, and further matter explanatory of these things will be willingly and freely given.

Remarkable and convincing evidence of the unfolding plan of God is discernable in Palestine to-day. Approximately 2,500 years ago an impressive prophetic vision was revealed to the Prophet Ezekiel—the purport of which is recorded in the 37th Chapter of Ezekiel. The record of this wonderful vision delineates Jewry likened as "dry bones" in a valley. The Prophet was asked: "Can these bones live?" The reply was "Lord God thou knowest." As the prophet looked upon this impressive indication of the death-like condition of Israel he observes that the apparently dead heaps of bones began a movement which was followed by the clothing of flesh and sinews and eventually breath entering into them and the full significance was as indicated by the Prophet that these apparently dead bones representative of the whole House of Israel stood upon their feet as a nation born in a day (Ezekiel 37: 11-16).

The divine explanation is given thus: "O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. . . . I shall put my spirit in you and ye shall live; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (V. 11-16). Ezekiel further states that there would be a "great noise and a shaking" (V.7) causing the deliverance of Israel. 1914 witnessed the outbreak of the greatest war in history

to that date. It caused "a noise and a shaking" of an extent previously unknown. It witnessed the proclamation of the Balfour declaration promising Palestine to the Jews, and the liberation of Jerusalem itself, after which the war came to a sudden end.

The Balfour Declaration passing successfully through the British Parliament, a mandatory claim upon Palestine was granted Britain by the League of Nations. The terms of the Declaration provided that Palestine would be the national home for the Jewish people. No more restraint, no more oppression! Palestine was now destined to flourish as it did of old, and for some 20 years, despite riots and trouble, great progress was made. But the Bible also indicates that the return of Christ would witness a tragic period for Jewry (Jer. 30). 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. 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).

## RUSSIA'S ATTACK ON PALESTINE.

The next chapter of Ezekiel (the 38th) carries the great drama of the ages a step further. It prophesies the establishment of a European confederacy of nations under one termed Gog. Readers of history will concur with the fact that at the culmination of national trouble a ruler of great influence generally arises to take matters in hand. In the present national conflict in Europe one will arise suitable to the occasion and will weld together the nations into a great alliance. Ezekiel names this person Gog. He will be the most powerful ruler the world has ever known. This confederacy of nations, following the destruction of Germany, will appear to deluded millions as the beginning of a grand era of peace. But their ejaculations of "Peace and safety!" (I. Thess 6.3) will be rudely shattered by the drums of war. "Sudden destruction" will disturb their ambitions for the future and it is of events concerning this destruction that Ezekiel speaks.

The Revised Version renders the 1st verse of Ezekiel 38 a little differently from the ordinary version. It reads: "Set thy face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal." "Rosh" was the ancient title of Russia, "Meshech" for Muscovy with its capital Moscow, and "Tubal" has reference to Tobolski and Siberia. Addressing Gog the prophet says: "Thou shalt come from thy place out of the uttermost parts of the north" (V.15 R.V.). If a line was drawn on a map from Jerusalem to "the uttermost parts of the north" it would point to Moscow. The identity of Russia is therefore complete. Magog was ancient Georgia, the birthplace of Stalin, but the inhabitants (known as Sythians) migrated west and are to-day represented by the German peoples. Gomer was later known as Gaul, and is to-day known as France, Belgium, etc. The Gogian host comprises a confederacy of European nations.

But, it might be asked, How is it possible to identify the Gogian host with contemporary events? In the first place Ezekiel declares that the prophecy concerns the "latter days" (V.8), and secondly, it occurs at a time when the Jews are endeavouring to establish themselves in Palestine, which land is represented as being "brought back by the sword" as it was in 1017 (V.8).

Ezekiel 38 should be studied in conjunction with Dan. II, 40-45 and Zech. 14 which describe the same event. With the few identifications given above, the reader may be able to pursue with clearer perception the designs of the nations as referred to in the Scriptures. Russia shall descend and come "like a storm" (Ezek. 38-9). So great shall be the army that it shall "cover the land like a cloud" (Vv 10-11). The object will be to "take a spoil and a prey"; "to ransack the inhabited parts of the land and cause chaos, confusion and despair (V.12). Thus shall "all nations be gathered to Jerusalem to battle" (Zech. 14-1).

Nor will the attack of Russia be without success. Turkey shall be occupied (Dan. 11-40) and Egypt shall fall (Dan. 11-43). The Defenders will be Britain and her allies. In Scripture they are represented as "Sheba, Dedan, the merchants of Tarshish and all the young lions thereof" (Ezek. 38-13). "Sheba and Dedan" are British possessions. Tarshish was used in ancient times to denote both India and the British Isles, whilst the "young lions" represent the British colonies. Thus the term represents the British Empire, amongst which can be included America. These challenge the Russian forces. They make a bold stand against the "King of the North." The strategic importance of Palestine in close proximity of the Suez Canal, Egypt and the Far East is too apparent to need comment.

As a counter to the Russian seizure of Egypt, Britain will strengthen herself in Palestine (Dan: 11, 4-4) causing Gog to advance north against Jerusalem, where "all nations shall be gathered to battle" (Zech. 14-1). In the ensuing battle Jerusalem shall fall (Zech. 14-2) and Britain shall be driven back into the hill country of Edom and Moab (Dan. 11-41, Isaiah 16-4).

But even as it seems that Gog will assume the title of Master of the World, a new Power will intervene. Daniel says: "In the days of these kings shall the God of heaven set up a king which shall never be destroyed . . . it shall break in pieces and consume all these kingdoms, and shall stand for ever (Dan. 2-44). Zechariah says: "Then shall the Lord go out and fight against those nations. . . . His feet shall stand upon the Mount of Olives." (Ch. 14, 3-4). The forces of nature will combine to defeat the ambitions of Gog. Hailstones, tempest, lightning and earthquake shall cause such panic and fear among his hosts that all sense of discipline will be forgotten, and they will turn their destructive weapons upon each other (Zech. 14-13), and the army of Christ will complete the rout of his forces (Zech. 14-5).

The breaking up of these Gentile nations will be followed by the establishment of the Kingdom of God as was promised to the worthies of old. For the return of Christ will precede the descent of Russia on Palestine, and even as the King of the North is following up his suc-

cesses in that land, so the resurrection of those who have associated themselves with the faith of Abraham and David will take place. From them will be selected those worthy of an inheritance as a ruler with Christ in the age to come, and these are they of whom the prophet speaks when he says, "The Lord my God shall come, and all the saints with him" (Zech. 14-5).

#### THE KINGDOM OF GOD.

The political firmament in that day will be the throne of David or Israel restored (Acts 15-16). Its headquarters will be at Jerusalem (Zech. 8-22), and Christ, the Son of David, will be its King (Isa. 9-6). Peter declares that there shall be an entirely different order of rulers and people set up in place of all present rule and authority (2 Pet. 3-13). The present muddling in political affairs will be a thing of the past, oppressive taxation, poverty, depression, slums, malnutrition will be known no more. Wars shall cease (Ps. 72), peace and goodwill shall radiate between men (Luke 2). Jerusalem shall become a name and her people a praise throughout the earth, whilst of those false teachers who in religion and politics have led men astray it is proclaimed: "The Gentiles shall come unto thee (Lord) from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." The glorious condition of the future is summed up by Isaiah as "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 nations." (Isa. 61-11). It is to the time when this state shall be a reality that the world is fast approaching. The signs of the times—the growing might of Russia, the destruction of Germany, the confederating of the nations, the persecution of Jewry, the upbuilding of Palestine, all testify that the time is nigh of which Christ referred when He said: "When ye see these things begin to come to pass, look up for your redemption is nigh" (Luke 21). Who of us would refuse a part and a lot under such wonderful circumstances when the righteous rule of Christ will be apparent in the length and breadth of the earth? It is within reach of all.

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—

THE SECRETARY,  
"THE LOGOS" PUBLICATIONS,  
BOX No. 631 E,  
G.P.O. ADELAIDE, SOUTH AUST.

Editor's Note      "FUTURE" in pamphlet form  
Note.—It is intended (God will be suitable for distribution to the  
ing) to reproduce the article stranger. Further particulars will  
"DIVINE CHARTRE FOR THE be submitted in our next issue.



Compiled by The Lamplighter.

## The Land of Their Fathers

THE TREND OF JEWISH HOPES AND AMBITIONS.

In conformity with the utterances of the prophets of Israel a decided inclination is noticeable amongst Jewish organisations and in Jewish literature towards a full and unlimited return to Palestine. This ideal is not limited to local Jewry but is a world wide movement embracing every country in which the scattered nation is harboring. This indeed, will be the chief aim of the San Francisco Conference—to remedy an unenviable position, so that Jewry may be enabled to give full scope to its ambitions in the complete freedom of their own national home.

This all bears out the prophetic statements of Biblical times and leaves no room for the Christadelphian to wonder—or, doubt—the remarkable advantage he has in the actual fulfilment of the prophecies transpiring about him.

We publish herewith some testimonies culled from various journals illustrative of the trend of Jewish hopes and ambitions. They also indicate the complete fulfilment of God's purpose in regard to his people.

### GOD'S CURSE ON HUNGARY.

Hundreds of persons crowded in the Cathedral in Budapest heard Cardinal Seregy appeal to all Christians to protect the Jews. In a scathing attack on the German and Hungarian military authorities for their liquidation of the ghettos, the Cardinal declared that "God's curse descended on Hungary because its Jewish citizens were treated with inhuman cruelty." He referred specifically to the wholesale butchery of the Jews by retreating German and Hungarian armies and described it as the "deeds of barbarians." Mercy to women and children is above anti-Semitic laws and racial theories, he said.

### SAYS JEWS WOULD WIN IN TEST WITH ARABS.

Noted Columnist Decries British Intervention.

Asserting that "fear of trouble underlies the surface calm" in Palestine, Anne O'Hare McCormick, New York Times columnist, reports from Jerusalem that "under

asked what would happen if a settlement were made which stirred the Arabs to a real uprising, one of the most moderate leaders, a man who has gone around the country preaching against violence in any form, replied 'we don't fear the Arabs,' and in such a show-down, provided no outside power intervened, the Jews would be able to hold their own."

Miss McCormick reports "it is significant that . . . in the pre-war period of disturbances (in Palestine), the attack came from the Arab side and Jews displayed extraordinary restraint and discipline in face of terrible provocation."

Miss McCormick suggests that Palestine as "a strategic pivot of air routes between east, west, north and south, should become headquarters of the universal peace organisation the peoples of the world desire as never before."

### LUDWIG LEWISOHN WRITES HIS REFLECTIONS.

In its issue of October 28th, "The Saturday Evening Post" made great amends for whatever small disservice it may have done Jews and the Jewish cause in other years. It published an article by Edgar Snow, author of "People on Our Side," called "Here the Nazi Butchers Wasted Nothing." The article is a detailed and authentic description of the Nazi murder factory at Maidanek, that terrifying and monstrous grave of the Jewish people, that blot of indelible shame and horror on the German name forevermore.

I have neither the space nor the inclination to repeat any of the details given by Mr. Snow. Let them be read in their at once sordid and awe-inspiring horror. Let us

remember this—this, at every moment of our lives:

It is not true that such things have been before. They have no parallel in the darkest hours of most savage ages.

It is not true that there is any mitigation of the unspeakable German crime in any circumstances of recent history. Nothing that happened to Germany or the Germans has any relation to this monstrous and gigantic wallowing in unmotivated bestiality.

It is not true that only the chief Nazis who commanded this thing are guilty. Black with irreparable guilt are the thousands who built these murder-factories, who stoked the furnaces, who made and used these poison gases.

There are conclusions. They are these: Nothing that the Jewish people asks of Christendom can be too much. Nothing it asks can mean even a shadow of real restitution, a scrap of even-handed justice. Think only of the children, the many, many thousands of children who were led to their death, knowing that they were being led. We should not even have to haggle over Palestine; no one should insult himself or us or stir his shame or touch our wounds that know no healing by bargaining or empty promise or mere friendly assurance. To mention Arab interests or colonial policy or any secondary or adjustable or remediable matters in the fact of our martyrdom is as insolent as it is shameless. Even the crimes committed by a few grief-crazed youth among us—deeply as we deplore and condemn them—should be treated by the world—if not by us—with tenderness and forgiveness and understanding. What are they compared

to the ineffable crimes which have been committed against us and for which the United Nations have not yet offered us one healing act?

If ever a group of men had a case before the judgment bar of history, of the world, of God—it is we, the surviving Jews of this age; it is we, the Zionists of America and of the world. If ever men have been wronged and have born those wrongs with dignity without hate, without even the desire of retaliation—it is we, the Jews of this age. But there is a limit beyond which humanity and kindness become abjectness and weak-mindedness and folly. Let us demand the Commonwealth in Palestine; let us demand with an iron voice the instant rescue and redemption of those remnants, broken in fortune and body and soul, who are all that the arch-murderers and the sloth and inactivity of Christendom have left us. Let us, American Jews and therefore free men and men of moral insight, go to the American Jewish Conference and speak these truths for all the world to hear—these truths that are beyond all refutation and make these demands that are beyond all denial and all question.

(The New Palestine).

**JEWISH CHILDREN REFUGEE'S FUND.**

Previously acknowledged	144	3	2
G.V. (Q.)	10	0	
H.H. (Q.)	15	0	
Wellwisher (Q.)	3	5	0
A Friend (V.)	1	0	0
Sister E. (S.A.)	10	0	0
"Elpis Israel" (S.A.)	1	0	0
Brother and Sister M.H. (S.A.)	10	0	
<b>Total</b>	<b>£151</b>	<b>13</b>	<b>2</b>

**18,000 CHILDREN BROUGHT TO ZION.**

Thirteen thousand Jewish children from fourteen countries of Europe and the Orient have been brought to Palestine since the inception of the Youth Aliyah (Youth Immigrants) Bureau, founded by Miss Henrietta Szold eleven years ago.

George Landauer, in reporting on the Youth Aliyah, revealed that a total of £2,100,000 had been spent for the children's immigration and upkeep, half of which has been contributed by the Hadassah Organization of America. This year 5,000 children's immigration certificates were made available, and a special large fund will be needed for the immediate transfer to Palestine of 2,000 children.

To be "justified by Spirit" (1 Tim. 3-16) is the second item of the "Great Mystery of Godliness." The flesh in, or through, which the Deity was manifested was, for the brief space of thirty three years, inferior to the angelic nature which is Spirit. It had been "purified" by the sprinkling of its own blood upon the cross; it came forth from the tomb an earthly body, which, in order to become Spirit, and so "equal to the Angels," had to be "justified," rectified, "made perfect," or quickened "by Spirit."

The flesh of manifestation, justified by Spirit, is styled by Paul in Rom. 1-4 "pneuma hagiounes," "Spirit of holiness," of Spirit nature, which is essentially holy. The Jesus body was "justified by Spirit" on being raised from the earthly nature to the divine, by ascending to the Father on the third day, and forty days afterwards was received up in glory (John 17-5; 3-13);

Supplement to "The Logos"

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

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Editorial

## "FEW THERE BE THAT FIND IT"

It is no new thing in the earth for wisdom to be manifested by the few. All through the ages it has been the same. The God-neglecting and God-rejecting multitude have gone along the broad road to destruction. They have followed a bubble, and the bubble has led them over the precipice. They have sought their own pleasure, and been absorbed in their own business, and made gold their god, and they have not seen the unsheathed sword of divine vengeance threateningly above their heads, till at last—after long forbearance it has descended and they have been destroyed. It was so in Noah's day—the way was narrow then, and but few found it. Eight souls saved out of the world's population! How the modern critics would have condemned Noah had they heard him preach! No doubt his contemporaries did the same. They rejected his word. They despised his message. They laughed at his mission. They thought he had gone wrong in his head. They watched him as—for years—he slowly constructed the ark, and they thought what a fool he was! Ah! but the flood came

at last, and they came in all probability—knocking for admission, but the door was shut, for "God shut him in," and shut them out, and they were swept away to destruction—"All in whose nostrils was the breath of life died. Noah only remained alive, and they that were with him in the ark." (Gen. 7, 22-23). It is an illustration of the two ways, the broad and the narrow, and the result of treading the different paths. The Bible abounds with similar illustrations, as does the history of the church. You cannot point to a time when the true worshippers of God have been in the majority. They have always been a few. Men of faith and action have always been in a minority, and always will be till the Master comes, and by his presence and power causeth "righteousness and praise to spring forth before all the nations" (Isa. 56, 11). You must be prepared for this. The masses will never be affected by divine truth in the sense of accepting it and living in accordance therewith. The world will never be converted by rival sects preaching what they think to be the gospel. Power only will

bring the world to its senses, the power of the Son of God displayed in awful judgments upon the earth. Till then, if you would be saved, you must join the few. You must count the cost of isolation. You must make up your minds to tread a comparatively unfrequented path. You must come out from the world—and from

the church which embraces the world. You must be separate. You must take up the cross, or you will never, no, never wear the crown.—J.A.B.

(Read "Christendom Astray from the Bible," a loan copy of which is obtainable free on application.)

### THE HOPE OF THE BIBLE

The earth presents many sad sights to those who have eyes to see. Where truth should be exalted for the hope and salvation of perishing man, we see contradictory creeds and bitter conflict. Instead of a generous distribution of the earth's bounties amongst her children, we see millions toiling in hunger; instead of peace and prosperity, we see war preparations and oppressive taxation. We see wealth concentrating itself into the hands of the few—the poor growing poorer; despairing men rising in rebellion. Alas! Alas! is there no prospect of relief? There is. From these sad sights we turn to a picture, bright and beautiful, drawn by God in His infallible but neglected Word. In this we see Christ once more among us, ruling over all the

earth (Zech. 14, 9; Rev. 11, 15), one law (Isa. 2, 3), one religion (Zech. 14, 16, 17), no war (Ps. 46, 8, 10), no miscarriage of justice (Jer. 23, 5), no mis-management (Isa. 11, v. 5), no tyranny (Isa. 29-20)—no complaining in the streets (Psa. 144, 14)—the poor and helpless cared for (Ps. 72, 4)—the earth yielding her increase (Ps. 67, 6)—grateful hearts everywhere (Ps. 113, 2-3). To share in this future blessedness is the hope of the only true gospel—the gospel of the Scriptures. All who come within its sound receive a message and an invitation from God. Let us not shut the door against Him.

(A copy of "A New World Order" will be forwarded free on application.)

### THE QUESTION BOX

**Question:** "Digest of Truth" continually reiterates that the earth rather than heaven is to be the everlasting inheritance of the righteous. What Scriptural evidence can you offer in support of this statement?

**Answer:** The evidence is overwhelming, as is shown by the following testimonies:

Gen. 13-15: For all the land which thou seest, to thee will I give it and to thy seed for ever.

Rom. 4-13: "The promise that he (Abraham) should be the heir of the world was . . . through the righteousness of faith."

Ps. 37-9: "Those that wait upon the Lord shall inherit the earth. The meek shall inherit the earth

and delight themselves in the abundance of peace" (v. 11). "The righteous shall inherit the land and dwell therein for ever" (v. 29), (see v. 34).

Prov. 11-21: "Behold the righteous shall be recompensed in the earth."

Dan. 7, 27: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high."

Mat. 5, 5: "Blessed are the meek; for they shall inherit the earth."

Rev. 5, 9, 10: "Thou (Christ) wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Now, dear reader, it is impossible for testimony to be clearer than this. Where is there room now for the theory that finds expression in the following fanciful words?

"Beyond the bounds of time and space,

Look forward to that heavenly place,

The saints' secure abode."

How can heaven be the eternal abode of the righteous, when it is so positively said that the meek shall inherit the earth and dwell therein for ever? If good men go to heaven at death why did not King David go there? If he did not go there why should we expect to go? He did not; for the Apostle Peter declares: "For David is not ascended into the heavens" (Acts 2, 34); and it is said further, "And no man hath ascended into heaven" (John 3, 13).

Now the everlasting inheritance in the earth, when God shall have blessed it and all nations upon it is the one gospel, which gospel was preached to Abraham: "And the scripture foreseeing that God would justify the heaven through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."—T.W.

### Contemporary Events

#### HITLER'S PLACE IN PROPHECY

Students of prophecy agree that the terrible domination of Europe by the Nazi has brought the world a stage nearer the consummation of God's plan with the earth. Hitler's early successes brought him within an ace of gaining world dominion, but by a series of remarkable reverses Germany is today experiencing a disastrous defeat. The significant trend of the present war has vividly illustrated the Bible truth—"The Lord God ruleth in the kingdom of men" (Dan. 4-17).

Thus many Jews who could afford to ignore the exhortations of Zionist propagandists on behalf of the

Jewish National aspirations were forced to emigrate back to Palestine by the violence and brutality of the persecution which they suffered under the Nazi overlords. Jeremiah prophesied as much, saying, "Behold I will send for many fishers. saith the Lord, and they shall fish them." This was fulfilled by the work of the Zionist propagandists "And after," continued the prophet "will I send for many hunters (Nazi anti-Semites) and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16-16).

In another place Jeremiah prophesied the spread of war and

violence all over the world in the "time of the end." "Thus saith the Lord, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25-32). Hitler has contributed greatly to this condition of things. By his pernicious doctrines he has materially aided the spread of "evil from nation to nation" leading to the present global war. "I will call for a sword upon all the inhabitants of the earth, saith the Lord" (Jer. 25-29).

Hitler has acted the subordinate part of a scourge to humiliate the nations so as to bring them within the orbit of Russian influence preparatory to the final drama of the age. Prior to the war Europe was largely anti-Russian, and nations such as France, Germany, Italy and Poland were sufficiently powerful in their own esteem to withstand the advances of any other dominating Power. To-day the might of all European nations has been humbled to the dust so that (divinely controlled) circumstances have elevated Russia to the dominant position.

The defeat of Hitler has also been indicated in prophecy. Speaking of the Jews the prophet declares: "Rejoice not because the rod of him (Hitler) that smote thee (the Jews) is broken (by war); for out of the serpent's root shall come forth an adder, and his fruit shall be a fiery, flying serpent (Russia). Howl, O gate; cry, O city; thou whole Palestina art dissolved, for there shall come from the north (Russia) a smoke" (Isa. 14.

Other Scriptures endorse Isaiah's testimony that following the collapse of Germany, Russia will assume the dominating position in Europe, and will eventually lead a confederacy of nations on to Palestine, to be opposed by Britain. At this stage in history, the power of Christ will intervene in national affairs. With His saints (Zech. 14-5) He will break the power of Russia, finally establishing his authority throughout the earth (Zech. 14-9).

Only by Divine intervention in the affairs of Man can there be any hope for permanent peace, and this is provided in the Hope of the Scriptures, expounded in the Bible.—P.M.

Further literature dealing with the matters referred to in this issue of "Digest of Truth" will be supplied free of charge on application to Box 226C, G.P.O., Adelaide, S. Aust., or

#### PRINCIPLES OF THE TRUTH — 1

The Gospel is the Key of the Scriptures to an understanding of the things of the Kingdom of God and Name of the Lord Jesus Christ. It is the Key of the Grave and of Death, for it is "the Power of God unto Salvation." It is the Key of the Kingdom, for it reveals all about the Kingdom of God and the Lord Jesus Christ. Here are some of the Truths it teaches:

THE FATHER He is one God, dwelling in heaven, yet every where present. (Deut. 6 4; Eph. 4 6; 1 Tim. 2 5; 2 Chron. 6 21; Luke 11 2; 1 Tim. 6 16).

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thought for the Times

## Scriptural Definition of Love

"This is love," says John, "that we walk after His commandments" (2 John 6). No man loves after the Spirit's fashion who disobey. Apostolic "love" is that state of enlightenment and appreciation in relation to the things of God that impels a man to be "a doer of the word." John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. "This is the commandment," he says, "that as ye have heard from the beginning, ye should walk in it." We are wondering what he means when presently the light dawns; "for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." He means that they should hold fast to the doctrine of Christ as originally delivered; because many were drawing the disciples away therefrom. The obedience of this commandment is the evidence of New Testament "love," and it is necessary also for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following: "Look to yourselves, that ye lose not those things which we have brought; but that we receive a full reward." There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrine of the deceivers of which he is speaking.

—R.R.

## International Events

Conducted by Brother G. Jolly

### CAPITULATION OF GERMANY

The unconditional surrender of Germany has come as a dramatic climax to a month of sensational events, in which the deaths of President Roosevelt, Mussolini, and Hitler rank among the most prominent. In terms of bloodshed, material destruction, widespread misery and suffering, the late war against Germany is without peer in history, and it will leave behind it a legacy of hate that many years will not efface—which will, indeed, remain until that day of Victory arrives when Christ will triumph over His enemies, and “the Kingdoms of this world become His” (Rev. 11-15); when hatred, fear, pain, suffering, and brutality will give place to righteousness, joy, peace and goodwill towards all. The cost of human life in the war against Germany is estimated as exceeding 22 million souls.

During the past five years, the Hand of God has been plainly evident to those who have intelligently watched the signs of the times. In 1941 Hitler exercised a degree of power in Europe unknown to history. The whole of the continent lay prostrate at his feet. Like Nebuchadnezzar, “all people, nations and languages trembled before him; whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down” (Dan. 5-19). But Hitler’s “heart was lifted up, and his mind hardened in pride” (V.20). He knew nothing of the Scriptural counsel: “Woe to him that buildeth a town with blood, and stablisheth a city by iniquity” (Hab. 2-12). His “desire became enlarged as the grave which cannot be satisfied” (Hab. 2-5), and having subjugated Europe, he attacked Russia.

Fortified by their understanding of the prophetic word, Christadelphians had expected some such move as this. In 1848 Dr. Thomas had written: “*The German and Austrian empire is doomed to extinction by fire and sword.*” In “*Compel Them to Come In*” (issued 1933) it was stated: “*The German nation, under the regime of Hitler, will come under the category of this curse*” (p. 17) whilst of Russia it was said: “*The might and power of Russia will increase to such an extent that she will be the strongest power in the world*” (p. 32). Five months before the outbreak of war, the “Logos” maintained: “*Unless Hitler modifies his plans, we can expect a Russo-German crisis to arise which in its results may mean the assumption of Gogue, the Prince of Ros over the land of Magog*”; whilst of Russia it was said: “*It is possible in the event of any invading force overwhelming her defences, for her armies to retire practically without limit, or to such an extent as to make an opposing force impotent to seriously threaten her existence as a nation.*”

So that, as Napoleon found to his cost, the huge territory of Russia is sufficient to make her impervious to attack” (Editorial, May, 1939).

In September, 1939 war broke out following the invasion of Poland by Germany. Early in the war Russia was neutral, having signed a pact with Germany. Twelve months earlier, however, in 1938, brother C. Provis commenting upon Ezekiel 38 in “The Logos” had stated: “*As a peaceful alliance is out of the question, it only remains for a war between these powers (Germany and Russia) . . . and from the reading of Ezekiel (supported by Dr. Thomas’ exposition) it would appear that Russia is to be the victor.*” At the outbreak of war the same attitude was maintained in spite of Russian neutrality, and in a supplement to the September, 1939 “Logos” (Prophetic Notes”) there appears: “*We believe that the end of this present conflict will witness a powerful Russia dominating Europe, including a weakened Germany. Germany will thus be humiliated, both for her persecution of Israel, and her blasphemy to God. German forces will thus help in the ultimate Russian push in the Near East (Dan. 11, 40,45). The downfall of Germany in this present conflict will probably result in a ‘Peace and Safety’ cry arising, which will end in ‘sudden destruction’ . . . the descent of Gogue on Palestine (1 Thess. 5, 1 3).*”

Thus, during the months prior to June, 1941 when Germany attacked Russia, writers in “The Logos” continued to warn its readers to expect such a condition as this. By 1942, however, Germany had driven Russia almost back to the confines of Stalingrad, whilst Egypt was closely threatened. Nevertheless, the prophetic word encouraged “Logos” writers to maintain that Egypt would not fall to Germany, and that the Nazi would be driven from Russia who would then dominate Europe. At this time “The Logos” offered space to debate the question with certain who were teaching that Gogue would emanate from Germany. The debate, however, was never accepted, but the theory was discussed by Brother Jolly in three articles in the December, 1941, January and February, 1942 issues under the title “*The ‘German Theory’ Exploded.*” Events, however, soon occurred to justify Dr. Thomas’s exposition of the prophets.

History has since revealed that Hitler, by his attack on Russia, “dug a pit, but fell into the ditch which he made. His mischief returned upon his own head, and his violent dealing upon his own pate” (Ps. 7, 15-17).

With the final defeat of Nazi Germany, the attention of the world has shifted from the West to the East, from Europe to the Pacific, from Germany to Japan, but this is only temporarily. Notwithstanding any doubtful success that may attend the nations’ attempt to evolve a system to provide for the peace of the world it will be disturbed by “sudden destruction” (1 Thess. 5-3). True peace is impossible in the absence of the Prince of Peace. Civil troubles will replace military ones; famine will play its terrible part, and the power of Russia will disturb the equanimity of statesmen, eventually occupying Turkey, and leading a confederacy of nations against Britain in Palestine.

## RUSSIA TO OCCUPY GERMANY

In the meantime, it is interesting to note that the reported terms of Surrender provide that "the Russian army will occupy the greater part of Germany, its zone extending from the Reich's eastern frontier to the Elbe." In view of Ezekiel's definition of the "Prince of Ros" as "Gogue of the land of Magogue," this is significant. Commenting on Ezekiel's prophecy, Dr. Thomas declared, it "must be future, for as no Emperor of Russia has been also emperor of Germany." He made certain statements concerning Gogue as follows:

1. Gogue will belong to the Ros (Russia), and not to the German Empire.
2. Gogue will become ruler of Germany in fact by conquest.
3. Weakness of the local rule, and anarchy of the people will precede the de facto sovereignty of Gogue over Germany.

He further states: "When this (German empire) is broken up the Gogueship (leadership) will be assumed by the Autocrat, or Prince of Ros, Mosc, and Tobl (Russia)." "Some time hereafter, and that not far off, a Czar of Russia will be both Emperor of Germany and Autocrat of all the Russians." ("Elpis Israel").

Where do we stand in the light of these events? Christ said, "When ye see these things begin to come to pass, lift up your heads for your redemption draweth nigh." The march of events undoubtedly indicates the nearness of Christ's return, and the continual exhortation of the Master to his disciples was to "Watch." "What I say unto you," He declared, "I say unto all, Watch." The prophetic word permits us to view in broad outline the course of events, and, as David observed, is capable of making us "wiser than our foes." But the blessing is not only to him that "watcheth," but to him that "watcheth and keepeth his garments." The events which we are privileged to witness may act as a warning and an exhortation to us if we are alive to the fact of their interest. Let us increasingly seek Divine strength in the only directions possible—by the study of the Scriptures, by meditation upon the things taught, by continual prayer to the throne of grace. This constitutes the spiritual food without which we will become spiritually "weak and sickly."

## RUSSIA'S DOMINANT POSITION

"Russian ascendancy must be established in Europe before its hosts can be poured into Palestine."

"Russia will deceive all their (the nations) calculations and fill them with consternation when the time comes."—Dr. Thomas.

The San Francisco Conference has emphasised the dominant position held by Russia in world affairs. Her country is so extensive and her resources so immense that her position is almost impregnable. This was thoroughly demonstrated when she was attacked by Germany. Having ample territory in which to manoeuvre, the Red Army retreated

in order for hundreds of miles, thus causing Germany to extend her lines of communication to almost breaking point. The Nazi advance into Russia merely served to compress a giant spring which eventually exploded against them with devastating results. In line with this prophecy, her factories are scattered throughout her territory, and are, for the main, situated well beyond the range of the most modern bomber, the type of structure which is most important in view of the success of the air war in Germany. So conclusive has the defeat of Germany been, that no further evidence is necessary to prove Russia's ability to wage a war of aggression.

Thus Russia to-day holds a position which students of prophecy have long anticipated, for in spite of numerous pre-war reports telling of her unpreparedness, lack of modern equipment, and poor fighting qualities, the fulfilment of Ezekiel 38 required a victorious Red Army. Her refusal of Hitler to seek an armistice when the Allied armies crossed the Rhine, resulted in his army being as utterly and as completely defeated as it possibly could be. Its once arrogant and proud divisions disintegrated, and were forced to seek an ignominious surrender piece-meal, thus giving confirmation to Dr. Thomas's statement, "The Austrian and German empire is doomed to extinction by fire and sword." The ruins of German factories and towns bare mute evidence of the thoroughness by which the "fire" of the Allied Air Forces and the sword of its armies brought Germany "down."

At the moment, the Soviet's diplomacy seems to be directed towards establishing in the countries around her borders, a number of governments sympathetic to her interests, and which would, in an emergency, dance to her tune. Addressing the latter-day Autocrat of Russia, the prophet declares: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be ye a guard unto them." (Ezekiel 38-7). The "guardian" care of Russia for those governments sympathetic to her interests is a prominent feature of contemporary diplomacy.

## DEATH OF HITLER

The reported death of Adolph Hitler has surprisingly brought messages of condolence from several countries outside Germany. This ambitious man who came within a hair's breadth of controlling all Europe, is reported to have lost his life while directing the defence of Berlin. No efforts are being spared to confirm the German report concerning their Fuehrer, lest he go "underground" and continue to organise fanatical resistance. His life was spent in the cause of Germany and Nazism which he promised would still be in existence a thousand years hence.

Hitler used the chaotic conditions arising out of World War 1, as stepping stones to power. Once in control, he set about ridding Germany of what he termed "the despicable Jew." Thousands crossed the frontiers in the early days of his rule, devising means of taking their



wealth with them; he then began to segregate them in Ghettoes and concentration camps. This modern Haman was directly responsible for the death of five million Jews in Germany and occupied Europe. But, like Haman, Hitler is to-day dead, and the cause for which he laboured so assiduously has crumbled to the ground; but the Jew remains as virile as ever, and the "Hope of Israel" shall blossom forth into a universal Empire which shall, in truth, continue for 1,000 years, bringing blessings and peace to all nations.

"I will curse them that curse thee"—Gen. 12-3.  
A MOST POTENT INFLUENCE IN WORLD AFFAIRS

Perish Judea!

- Who is the enemy of the German race? . . . The Jew.
  - Who set England against Germany before the War? . . . The Jew.
  - Who hounded on France to make an end with Germany after the war? . . . The Jew.
  - Who sapped the strength of the German people in war, and ensured their collapse at the end of it? . . . The Jew.
  - Who, as capitalist, exploits the worker? . . . The Jew.
  - Who, as Communist, inflames and then betrays him . . . The Jew.
  - Who sets Protestant against Catholic, town worker against farm worker? . . . The Jew.
  - Who corrupts and corrodes the nations with his vile and pseudo-culture? . . . The Jew.
  - Who is the enemy of the entire human society? . . . The Jew.
- (Hitler's curse on the Jew—an extract from "Mein Kampf.")

Hitler and his brutal anti-Jewish regime, like abominable branches on the tree of humanity, are cast aside (Isa. 14-19). The world frantically rejoices. Its press declares that Germany has ceased to exist militarily, politically, or nationally, and her people wander homeless amid the ruins of their once proud cities. Before me as I write are two books to which all the Christadelphians are greatly indebted. One is the Bible; inspired and infallible Word of God, whose teaching is "a lamp unto our feet," and whose testimonies, meditated upon, will give us "more understanding than all teachers." The other is "Elpis Israel," our standard work which faithfully and consistently aids to the better understanding of God's Word. From the former we read concerning Jew and German: "Rejoice not Palestine because the rod of him that smote thee is broken, for from the north" there is yet to appear an

enemy which will cause Jewry to howl with anguish. (Isa. 14, 29-32). It is, however, significant to spiritual Israel, that prior to the descent of the northern host, they are represented as "feeding" and "lying down in safety" (V.30). From "Elpis Israel" we have been lead to expect the destruction of Germany. Its teaching has aided many to proper understanding of God's economy, and has set them upon the way leading unto life eternal.

JEWISH REFUGEE CHILDREN'S FUND



Previously acknowledged	£151	13	2
Sister N., S.A.	1	0	0
Sister V.H., Q.	2	0	0
Wattle Flat Ecclesia	3	6	0
Sympathiser	2	0	0
Sister B.G., Vict.	2	0	0
Sister M., S.A.	10	0	0
J.B.R., Q.	4	9	

TOTAL £160 15 11

Very shortly the words of Isaiah will be an accomplished fact: "I will say to the north, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Until this happens, the opportunity is still open to us to assist those in distress during this great hour of their trial.

M. HARRIS, Secretary.

But what of "Mein Kampf" of which the world eagerly purchased some 5 million copies? What a monument of literary rubbish this document now presents! Therein Hitler bitterly cursed the Jew in total ignorance of the teaching of Scripture, which is now seen as a most potent influence in world affairs. Jeremiah declared of the Jew: "All they that devoured thee shall be devoured; all thine adversaries, every-one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. Behold the whirlwind goeth forth with fury, falling with pain upon the head of the wicked. The fierce anger of the Lord shall not stay until he perform the intents of His heart. In the latter days ye shall consider it." (Jer. 30, 16, 23, 24). Germany's treatment of the Jew illustrates the gross ignorance of her spiritual guides, so that the leaders "became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools" (Rom. 1-21).

To Abraham God declared: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12-3). Similar words are repeated throughout the Scriptures, and in Zechariah 2-8 the nations are warned: "He that toucheth the Jews, toucheth the apple of God's eye" (Zech. 2:8). With

multitudes of spiritual guides world-wide why should such gross ignorance of God's promises to Abraham exist? The answer is as stated by Paul: "They have changed the truth of God into a lie, and even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment" (Romans 1, 25, 28). "Strong delusion" possesses them, and millions respond to the lies they propagate (2 Thess. 2, 11-12). Had rulers, statesmen, and people been instructed in the truths of God's Word—had they blessed where they cursed, and cursed where they blessed, the course of history would have been different, and mankind would have been spared the suffering and bloodshed it has experienced.

Jewry was never at a lower ebb nationally or spiritually when as illiterate slaves they cried under the cruel lash of Egypt. They were,



however, likened to Moses as a bush fiercely burning, yet never consumed (Exodus 3), typifying the persecution Israel would suffer, but from which it would be ultimately saved. As he looked upon the miracle, God declared to Moses, "I have seen the affliction of my people Israel . . . have heard their cry . . . know their sorrows, and have come to deliver them." Then followed a declaration which the whole political and religious world fails to grasp: "I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB." This, said He, "is my name for ever, and this is my memorial unto all generations." (Exod. 3-15). Upon the promises to Abraham and David, the whole structure of Scriptures stands (Gen. 12-3; 1 Sam. 7-18; Luke 1-32; Gal. 3). They centre on "Jesus the king of the Jews" being also the King of the whole world. Believing this, Abraham did not fail to offer Isaac as a sacrifice, knowing that though slain, God would raise him from the dead, for the promised King was to come through the loins of Isaac. Such strength of faith was rewarded by a promise which stands firm and true: "Because thou hast not withheld thine only son, in blessing I will bless thee, and thy seed shall possess the gates (capital cities) of his enemies." (Gen. 22-17). Who are the enemies here referred to? They are those ignorant of His truths, and who oppose His purpose. The redemption of the promise is at hand, when all nations shall be forced to give allegiance to the King of the Jews (Zech. 14-9).

In preparation for this, the King will shortly return, and gathering his elect together, from Abel to the present time, will select those worthy of an inheritance in the Kingdom to be established. In the meantime the Autocrat of Russia will control Turkey, and having confederated Europe, "come like a wolf upon the fold" in Palestine (Zech. 14-1). Here he will be opposed by the English-speaking countries, but the battle between the Kings of the North and South will be interrupted by the intervention

of the Kings of the East (Rev. 16-12). God has declared that all nations shall be subject to Christ, so that those two world confederacies are merely mortgagees to the earth, and on the expiry of their term, which is now near at hand, the mortgage will revert back to Abraham and his seed. Britain will then be found holding back the Jew from Palestine and Russia unwilling to give them up, so that one of the first orders of the day from the Almighty King will be a declaration to "the south (Britain) Give up, and to the North (Russia) keep not back" (Isa 43). In the Logos—EIGHT.

meantime the decree is, "They shall prosper who love Jerusalem" and God recommends His people to "pray for its peace." This the clergy fail to do. Isaiah exhorts all to "Give Him no rest till He establish, and till he make Jerusalem a praise in the earth" (Isa. 62-7).

These like the Nazi regime to-day, and the Czarist regime of a decade ago have perished. History can provide nothing to exceed the atrocities of Hitler's rule, which has caused the death of 5 million Jews. Used as the scapegoat for Germany's troubles, they received the full brunt of Nazi vindictive brutality who thus earned the curse of God (Gen. 12-3), which has since fallen on them. By these means Jewry has been recompensed "double for her sins" (Jer. 16-18). The prophecy of Jeremiah 16-16 required that in the last days political "hunters" would arise who would "hunt Jewry from every mountain and hill," and thus bring about a desire in them to return to Palestine, the land of their fathers. In this sense, Hitler fulfilled the purpose of God, although, like the Assyrian before him, this was not his intention. "He meaneth not so, neither doth his heart think so," declared Isaiah, "but it is in his heart to destroy and cut off nations not a few" (Isa. 10-7), and because of this the "stout heart" and "glory of Assyria" was humbled in the dust. Let the interested reader study Isaiah 10, 5-23; he will find therein a prophecy directed against Assyria, but applicable to Hitler to-day, and which will be fulfilled by Gogue, the Assyrian of the latter days, in the near future.

The signs of the times gives us great hope that the day is at hand when Isaiah 60-14 and Jeremiah 16-19 will be fulfilled. In the former we read concerning the Jew: "The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel"; whilst in Jeremiah we read: "The Gentiles shall come unto thee (Jehovah) from the ends of the earth, and shall say, Surely our (spiritual) fathers have inherited lies, vanity, and things wherein there is no profit."—J. Mansfield.

"EVEN SO, COME QUICKLY, LORD JESUS!"

### RUSSIAN CO-OPERATION

Termed "a conundrum wrapped in enigma and posed in a quandary," Russia presents no small difficulty in European affairs. Taking a very keen interests in all countries between her and Germany, she has exhibited what might be termed imperialistic and expansionist aims. As

her armies advanced Westward, she ignored the Refugee Governments of which there were eight in London, and dismissed their approaches as too passive, setting up patriot pro-Russian Governments in the territories she liberated. This has become a matter of concern to America and Britain who desire closer co-operation with Russia in order to establish a lasting peace. Greece has been saved from sovietisation, but it is alleged, in this case British forces only beat Soviet emissaries into Salonika by the matter of hours.

The Czechoslovakian, Dr. Benes is said to be startled by Russian talk of controlling part of Moravia. He, at least, thought he rested secure by his pact with Moscow. France, in her recent provincial

elections, polled so heavily in favour of the Communist party, that De Gaul was non-plussed. France, too, has a pact with Russia. Britain also has a pact with Russia, although its terms are not fully known. It is, however, no small matter of concern that Russia did not consult Britain or America before setting up a pro-Russian Government in Vienna.

By these means the confederation of Europe under Russian domination is a great possibility. The fulfilment of Ezekiel 38 and Daniel 2 requires this. The nations occupying the territories represented by the metals of the image seen by Nebuchadnezzar, will be combined in one great alliance, only to be broken to pieces by "the little stone" power.—Bro. G. Jolly.

## Lectures on Speaking

### No. 6—Presenting the Address

In our last instalment we commenced the study or style of the address. This we will continue, and then proceed to the study of the style in its personal application, then the subject or topic, and the method of making the address. There is, what we may call the personal speaking style, as independent of the style of the address. Both of these are unique and are part of the personality of the speaker. We each have our own peculiar style, and every man's speaking style should be his very own, not copied or imitative, and it must be spontaneous, not studied. However, we are not invariable we are capable of im-

provement, and so a style is capable of cultivation; but it grows with the man, as he is filled with the knowledge of the Word, and of Love, and learns the discipline of language. Then you are dependent on your relationship with God; if you are a true disciple, it will be manifest in your style, both personal and as expressed in the address. Many men never get beyond the abstract style, and this is reflected in them. You cannot be an abstract religionist and please God.

#### SELECTING THE TOPIC.

The selection of the topic or subject is very important, but it should be easy. Any difficulty

would arise from our own sterility of mind, or from stilted ideas. We must be centred on the things of God, no difficulty will then arise; and so important is this selection that we must be sure that it is in the Will of God; and this can only be ascertained by prayer and meditation. The topic must definitely be on the Truth, practical and positive, and yet simple, quiet, refined; and you may use just a text or a whole chapter of the Word. If just a text is chosen, couple it with the context, unless it shows the full truth in itself; otherwise do not divorce the text from its context. Supplement this with other scriptures bearing on the same topic. This needs great care, as you require a clear exposition together with continuity and unison. Another method is to select a whole chapter, choose such parts as are applicable and concentrate on these scriptures and expound them as fully as you are able. This is preferable to passing from one part of the Scriptures to another.

Having decided on the topic and chosen the scriptural truths applicable for exposition and exhortation, you have the framework of the address, and it is not advisable to change this of your own accord. I say this advisably, strange things may happen to messengers of God's Message. It may be that you are tempted to abandon a message after having carefully prepared it. Be very careful here, as in such cases the new choice may not be acceptable, and so will be insipid and strained, and then again the reverse may happen. I have met instances where a carefully prepared address has been removed from the mind of the speaker at

the last moment, and he has, perforce, to present quite a different message extempore. But the first choice under different environment was effectively delivered. However in general practice the first choice is usually the correct one.

#### ARRANGING THE SUBSTANCE

Now fill in the first part; expound and illustrate the scriptures chosen; do this positively, not in the abstract, and so bring this part into what I call a personal application to your assembly. I mean bring them into a personal appreciation of the Word. And then the exhortation. Make this firm and concise, but at the same time gentle, and with love. Keep the scripture truth well to the front. And then comes the Appeal. Make this full, personal and heartfelt. You may become somewhat emotional here, but do not let this trouble you, your assembly will be quite responsive. And then conclude by leading them into that place of glorification of the Father, as Jesus invariably did this. There is one other thing to remember in the order of exhortation and this is: "That evil practice leading into sin, is not the real evil." The trouble is the heart estranged from God, a soul gone wrong, and it is on this basis that the remedy must be applied.

And now the final making of the address. Three methods are in general use, and each has its own qualities and disabilities. (1) The address written out in full and read. (2) Notes used and expounded in the course of the address. (3) Extempore.

The first mentioned will give a full and correct rendering, but it is usually lacking in expression and deficient in personality, and so

we may lose these very important factors. A good reader, though, will, with practice and a close attention to phrasing, overcome this to a great extent. The second mentioned, that of notes written and used for the address. It is important that the notes must be in order, dealing with all the points of the address; the expansion must be very clear and embracing, synchronising with the notes. Careful memorising is called for, and this method requires great care in preparation, but is usually very clear and concise, and very effective.

The third, that form of address usually regarded as Extemporaneous, being delivered without the aid of M.S. or notes, but in actual practice is far from being extempore. It is really the result of careful study. Parts will be written, read, and rehearsed in private exercises until the whole is vividly impressed on the mind. And so it

is usually delivered with power and conviction. This method calls for concentrated thought, and a complete, sound knowledge of the Scriptures. It provides for a full scope of personality, and provided that the selection and exposition of the Truth is well balanced, it is the most efficacious form of address. One danger is that the speaker may fall into an excessive emotional state, but can be easily controlled. Emotion reasonably displayed is rather an advantage. Each of these three methods are worthy of careful study. Adopt the method most suitable to yourself. Allow ample time for preparation, all your spare time for a week is not too much, more if you can manage it. In fact, you should let the embryo address absorb all your thoughts. Try and live in the atmosphere of the Word of Truth, and above all do not neglect prayer.

Brother E. W. Maidment.

## True Wisdom

### We Reap As We Sow.

*(In view of the significance of the international situation, a greater amount of space than usual has been devoted this month to "Current Events." A mistake would be made, however, if we permitted the excitement of these things to crowd from our minds the true object of the Gospel—the development of a character suited to Christ's purpose in the Age to come. The blessing is not only "to him that watcheth," but to "him that watcheth and keepeth his garments" (Rev. 16-15). We therefore present some words of exhortation capable, in these times, of building us up in our "most holy faith."—Editor.)*

We live in an age when God's name is scarcely mentioned except in profanity; and when there is no more effectual way of earning the reputation of soft-brained folly than to allege the fear of God as a reason for your course in any matter. If God's name is not mentioned in profanity, then it is in the insincerity of cant, which is little better. Between the extravagances of an unscriptural devotionism on the one hand, and the chilling exactitudes of a science atheistically applied on

the other, it is a difficult thing to find and keep the medium path of true wisdom. But such a medium path is to be found; and happy the man who, finding it, keeps it. The fear of the Lord, which is rational and sincere, is to be found now as it ever has been found. How did men come to fear the Lord in the apostolic or prophetic ages? Not by inspiration, but by knowledge divinely revealed and acting upon their reason. Men love where they know. Acquaintance is the first condition of friendship. Hence the Scriptural injunction: "Acquaint thyself with Him and be at peace." This process of acquaintance is further defined as a drawing nigh: "Draw nigh to God, and He will draw nigh to you." Again, further, as a seeking: "Seek the Lord while He may be found; draw nigh to Him while He is near." We have no prophet in our midst at whose mouth we may enquire of the Lord. We have no temple to which we can go, and do homage with peace offering before the manifested presence of Deity. But we have the essence of all these privileges in possessing the Scriptures of the truth. Men could do no more in ancient days than obtain access to the divine mind, and become acquainted with the divine character and the divine will. The most in which they differed from us was that in some cases they could obtain the mind of the Lord in a given dilemma. This was a great privilege. Still, the greater privilege of becoming acquainted with the revealed character of God, His will, His law, His purpose, is equally ours *if we make it so*.

Ah, much depends upon the last five words. Men reap as they sow even now. If we are content with a one-talent knowledge of the truth—if we rest upon that mere outline-knowledge of the Scriptures which leads to the belief and obedience of the Gospel—if having become sufficiently enlightened to put on the name of Christ, we thenceforth leave the subject at rest, and devote our energies to other knowledge, and other pleasures, and other cares, we shall never attain to that knowledge of God that results in His love and fear; we shall never become subject to that rich indwelling of the word of Christ which Christ desires in those to be chosen. Wisdom is not to be attained with a slack hand. "Wisdom is the principal thing; and with all thy getting get understanding." But she is not to be got with less effort than men usually put forth in other gettings. On this point, we have all been more or less spoiled at the start by the loose and unscriptural views that are in circulation in almost all religious communities. It is everywhere represented that salvation is an easy thing; that, in fact, you have only to allow yourself to be saved; that you almost put God under obligation in consenting to let Him save you. How contrary to Scriptural representations of the matter. Truly it is "without money and without price" that we are invited to wisdom's feast; and truly the yoke of Christ is easy and the burden is light; but to the feast we must come and stay; the yoke we must put on and wear. To each of us the Spirit says: "*incline thine ear to wisdom and apply thine heart to understanding . . . cry after knowledge . . . lift up thy voice for understanding . . . seek for as silver and search for her as for hid treasure*." Then shalt thou understand the fear of the Lord and find the knowledge of God." The spirit of God in the apostolic writings speaks not differently. Jesus speaks of *striving* (more literally

agonising) to enter into the kingdom of God; and Paul, of "working out the salvation with fear and trembling."

Now to what does all this come in plain language? (though I do not know that language could be much plainer). Does it not come to this, that we must make ourselves continual and studious readers of the Scriptures?—readers who aim not only to understand, but, in their actual lives to carry out the principles and the commandments contained therein? Few would demur to this proposition in the abstract; but many deceive themselves and others by simply saying "Amen" to the theory, and neglecting to do that which is necessary to carry it out. They praise wisdom in the abstract, but leave her unappropriated and unsought after. They re-echo good words about the Bible, but leave the Bible unattended to. They acknowledge the Bible to be the word of God, but they give the chief place in their lives to the words and the works of man. They give to the affairs and the friendships of this present life the best of their vigorous attention with the rising of every sun; but a daily attention to the unfading life to come, in the daily reading of the Scriptures, sinks either to a languid or neglected performance or, worse still, to a performance that they oppose or speak deprecatingly of, as of questionable utility.

Reader, as you value the right ending of the whole matter; as you value the verdict, at the end of the journey; as you value the satisfaction of an approving conscience; as you value the sweetness of an acquaintance with wisdom; as you value the friendship of an Almighty God for mortal man; as you value an immortal life when our present shadowy days upon earth shall have run; as you value a joyful harvest from a bountiful seed sowing; as you value the haven of rest in the kingdom of God, when the toil and the conflict of present probation are over, take the right side on this question. Leave to themselves the mistaken men who preach smooth things. Make yourselves one with the men after God's own heart who have said: "Oh, how I love Thy law. It is my meditation all the day. Thy word is a lamp unto my feet and a light unto my path. How sweet are Thy words unto my taste, yea, sweeter than honey to my mouth . . . I esteem the words of Thy mouth more than my necessary food."

To such, the wisdom of heaven and earth thus speaks: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrongeth his own soul: all they that hate me love death."  
—R.R.

### The Curse of the Cross

If a man kept the Sabbath in the most approved manner, but neglected the sacrifices, or ate swine's flesh, he was accursed as a thief or a robber; for to one under the Law it saith: "Cursed is every one that continueth not in *all things* which are written in the book of the Law to do them"; hence, even the sinless Jesus was cursed by it, because he was crucified; for it is written, "Cursed is every one that hangeth on a tree" (Deut. 27-28; Gal. 3, 10, 13).—Dr. J. Thomas.

Supplement to "The Logos"

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

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Editorial

## A DIVINE CHARTER FOR THE FUTURE

Men and women everywhere are looking to the post-war world with anticipation. They hope that it will reveal those "four freedoms" the Atlantic Charter, and more recent discussions between nations, have promised. Unfortunately, however, the Bible teaches, and history reveals that "it is not in man to direct his steps aright." The near future, under his rule, will not realise the eager desire of countless millions—it will prove a period of trouble, anguish and fear for what lies ahead, and apart from Divine intervention, the world will drift into a repetition of bloodshed exceeding that from which it is just emerging. Every form of government tried has been found incompetent to deal with the greed and selfishness of man.

The Bible, however, centres hope upon the establishment of a universal Theocracy (rule of God) on earth. The call of the Scriptures is to individuals to associate themselves (by anticipation) with that form of government, the establishment of which, in accordance with prophetic expectations, cannot be long delayed. A divine charter which provides for the amelioration of society spiritually and materially is outlined in God's Word, and its ultimate fulfilment is guaranteed by the power and authority of the Creator of heaven and earth. This Divine Charter is calculated to give assurance and hope for the future at times, like the present, when doubt and uncertainty pervades the earth.

We hope, shortly, to publish a booklet outlining "*The Divine Charter for the Future*" and showing how the proximity of its inauguration is indicated by contemporary events. A copy of this work will be forwarded free on application, and we urge you to apply now that it may be posted to your address on publication.

### PRINCIPLES OF THE TRUTH—2.

(We invite you to apply for a fuller elaborations of these principles.)

THE HOLY SPIRIT is that sun, by which His will and purpose are carried out (Jer. 23-24; Job 33-4; Ps. 104-30).  
Him as the light and heat from the

**THE SON** the Lord Jesus Christ was begotten by that Spirit, born of Mary, and thus declared to be the seed of David, and also the Son of God (Ps. 2-7; Luke 1-35; Rom 1, 3-4).

**MAN**—Adam was a creature of the dust, and when animated with the breath of life he became a living soul (Gen. 2-7).

**SIN AND DEATH**—He was sentenced to death because of sin and all his descendants are under the dominion of sin (Gen. 3-19; Rom. 5-12).

**THE NATURE OF CHRIST**—In all things he was made like unto his brethren, and praying to be delivered from death, was heard, because of his obedience (Heb. 2-17; 5-7; Rom. 6-9; Phil. 2, 8-11).

**THE SACRIFICE OF CHRIST**—His death was on our account for the putting away of the sin-stricken nature, and his resurrection is the means by which eternal life is offered to all who believe and obey the Gospel (Heb. 9, 23-26; Acts 2-38; 13-38; 1 Cor. 15-17).

## Fulfilled Prophecies

### THE DESTRUCTION OF TYRE

*(Every age has witnessed the fulfilment of prophecy, vindicating the truth of God's Word, and the certainty of those momentous events it foretells for the future.—Editor.)*

Ancient Tyre was the richest trading centre in the world. From distant lands its mariners brought wealth of many kinds to its markets. Tyre had been established centuries before God inspired Isaiah to write: "And it shall come to pass in that day that Tyre shall be forgotten 70 years . . . after the end of 70 years the Lord will visit Tyre, and she shall return to her hire." (Isa. 23, 15-17).

In Ezek. 26, 3-5, 12, 14, 21, we find more prophetic utterances concerning Tyre: "Therefore thus saith the Lord God: Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea." "And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stores and thy timber, and thy dust in the midst of the waters." "Thou shalt be built no more." "Though thou be sought for, yet shalt thou never be found again."

Isaiah wrote before 690 B.C. About 110 years later (in 585 B.C.), Nebuchadnezzar, King of Babylon, besieged Tyre. After 13 years he conquered it in 572 B.C. He destroyed the city, and made the people slaves. They remained in this condition till the King of Persia released them in 502 B.C. (70 years later). Isaiah had said "Tyre shall be forgotten 70 years." But, there is more to tell. The released Tyrians built

a new city on an island about half a mile from the original city. When Alexander the Great came along about 330 B.C. (240 years after Ezekiel was written), he found a high wall round it, and he could get no foothold. He had a causeway built across the water to the island, along which his troops could pass. Seizing the ruins of the original city, he threw them into the water, and still was short of material. So he scraped the dust from the old city to help make the causeway, and thus fulfilled the prophecy in detail. He left Tyre a bare rock. It has never been rebuilt. Its position is unknown, because it was obliterated. The ruins, thrown in the sea, and now used for drying fishing nets. These incidents were prophesied hundreds of years before they happened.

## Contemporary Events

### RUSSIA TO OCCUPY TURKEY

What of the future? All are interested in the answer to this question, and there is one book which will enlighten us upon it. That book is "The Holy Bible," a book separate from all others, written by the inspiration of God operating through holy men of old. The Bible, therefore, is infallible, and is God's great gift to humanity, telling it of His great and precious promises, and unfolding His great plan with the earth.

Therein we read: "It is the glory of God to conceal a thing, but the honour of kings is to search out a matter" (Prov. 25-2); again, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets" (Amos 3-7). The Bible is designed to be studied, and if a person conscientiously does this along the lines suggested in James 1 5-8, he will receive knowledge that will reveal to him the future, and set him on the path leading to life eternal in the Kingdom of God.

It is evident from Daniel 4-17 that God is guiding the destinies of nations, for the prophet, when revealing the future to Nebuchadnezzar, explained: "This (revelation) is by the decree of the watchers, and the demand by the word of the Holy ones to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

Now in regard to our subject title we read, "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the Kings of the East might be prepared" (Rev. 16-12). "Revelation" is the book of symbols (Rev. 1-1), and it is in correctly interpreting the symbols that we gain an understanding of events "which must shortly come to pass" (Rev. 22-6). For instance, the Euphrates River here stands as a symbol for the



...: EUPHRATES (TURKEY) SHALL BE DRIED UP.

nation which controlled it, which is Turkey, whilst "water" is used symbolically in Scripture to indicate "people" or "nations" (see Rev. 17-15). The "Kings of the East" or "Kings of a Sun's rising" as it should be rendered, represent the saints who at Christ's return are deemed worthy to be made "kings and priests, and to reign on earth" with Christ for 1,000 years (Rev. 5-10; 20-4).

In accordance with the prophecy, the power of Turkey has gradually receded during the past 125 years until today she is but a remnant of her former glory, and only exists on sufferance. Her final eclipse is indicated in Dan. 11-40, in which we read, "At the time of the end, the King of the South (a term representing the power controlling Egypt) shall push at him (the occupier of Constantinople), and the King of the North shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over." The first portion of this prophecy was fulfilled in 1917 when Britain took Palestine and Syria from Turkey, and the second portion will be fulfilled in the near future by Russia, who will confederate all Europe under her control, and lead an attack against Britain in Palestine.

This prophecy has been written by the finger of God, and is certain of fulfilment. Peace on earth is an impossibility (Hag. 2-7) until that great and glorious day when Jesus Christ will rule as King over all the earth (Zech. 14-9).

In 1848 a diligent Bible student, Dr. John Thomas, wrote a book entitled "*Elpis Israel*" which very clearly interprets matters regarding the present-day nations in the light of the Bible, and which we would strongly recommend to any person who may desire to further his knowledge of God's Word. Therein he states: "When Russia makes its move for the building up of its image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected but stealthy advent of the King of Israel will be on the eve of becoming a fact, and salvation will be to those who not only look for it, but have trimmed their lamps by believing the gospel of the Kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

—E. G. Highman.

Further literature dealing with the matters referred to in this issue of "Digest of Truth" will be supplied free of charge on application to Box 226C, Adelaide, S. Aus., or to:—

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

### Editorial

## "Rejoice Not, Palestina!"

During the short time of its existence, the Nazi impulse—the creation of Hitler and his propagandists—produced a legacy of brutality, misery and hate unequalled in world history. Political opponents were cruelly tortured, or fled the country under threat of lifetime servitude in diabolical concentration camps, freedom of speech and religion were ruthlessly suppressed, and the will of millions was subjugated to the desires of dictatorial authority. Historians are apt to view with repugnance the terrorism of the so-called "dark ages," but they can offer nothing which exceeds in violence the experience of these modern times.

The full force of this violence has been felt by the Jew. He was blamed for the trouble and dissension in politics, the defeat of 1914-18, the inflation of 1922, the depression which followed, the Communistic Revolution in Russia, for every problem that disturbed the equanimity of German national existence. Hatred of the Jew became a first principle of Nazi political doctrine, and was fomented in many ways. It was encouraged by the German authorities from the very cradle, being taught in the nursery classes and in the more advanced schools. It was elevated into a form of patriotism, and the measure of a German's loyalty was gauged by the extent of his hatred for God's ancient people. The world has been shocked by the revelation of German atrocities, but these have been known to the nations for many years; let Christadelphians realise that they were directed against Jews as against other people, and that by these means some millions suffered death, or were condemned to an existence that was worse than death.

Thus amid the rejoicing that is arising from all parts of the earth consequent upon the collapse of the Nazi Regime, and the death of its leaders, Jewry has the greatest cause to be loudest in its demonstrations of pleasure, and to applaud with enthusiastic acclamation the success of the Allied arms. But the Word of God, which is at all times neglected by Gentile and Jew, introduces a more sober note. Its prophets being granted an understanding of things "which must yet come to pass" stress that these manifestations of rejoicing are somewhat premature. They warn that great miseries have passed, only to make way for greater evils to come. The world has experienced but "the beginning of sorrows," and there is still to come a period that will cause the bloodshed of the past few years to sink into insignificance. This is termed by a Daniel "a time of trouble such as never was" (Dan. 12.1), by Isaiah, "the judgments" and "indignation" of the Lord (Isa. 26. 9-20), and by Jeremiah, "Yahweh's controversy with the nations" (Jer. 25-41, when death and destruction shall be so widespread as to make impossible the burial of all those slain, and the future shall look so black and menacing that lamentation for the dead shall seem out of place (Jer. 25-33). Nor will the "time of Jacob's trouble" come to a sudden end with the proclamation of peace.

for before the Jew inherits the land of his fathers under conditions of peace and goodwill, their "iniquity and sin" will be "first recompensed double" (Jer. 16-18).

Thus rejoicing for the moment by Jew or Gentile is premature, for despite the hopes of Statesmen, the future will not reveal that era of peace and goodwill that they promise. The Scriptures exhort the Jew to humble himself under the mighty God of Abraham, to seek the Lord whilst He may be found, and warns against an over exuberance of rejoicing because of events still to come. Speaking of a time which shall consummate in the "Lord establishing Zion" (V.32) Isaiah exhorts: "Rejoice not thou, whole Palestina, because the rod of him that smote thee (Hitler's Germany) is broken; for out of the serpent's root shall come forth a cockatrice (adder), and his fruit shall be a fiery flying serpent (Isa. 14-29). The effect of this war upon Russia as an international power is apparent to all. She has gone forth "conquering and to conquer" and is beginning to place an iron despotism over the other nations. This can be expected as the fruit of Germany's collapse, and Russia will emerge as a "fiery flying serpent" dominating the nations of Europe in the post-war world. In Ezekiel 38 God declares: "I will put hooks into thy jaws, and will bring thee forth" (V.4), whilst in Zechariah He says: "I will gather all nations to Jerusalem to battle" (Zech. 14-2). In this battle the Jews shall experience anguish of spirit and sorrow, as they not only suffer persecution, but witness the destruction of all their efforts of national rehabilitation in Palestine. In Isaiah 16-4 Gogue is termed "the spoiler," and the effect of his depredations will cause to be heard a Jewish voice of "trembling, of fear, and not of peace" (Jer. 30-5). It is because of these events, still to come, that Jewry is warned against over-rejoicing at the present time. "Howl, O gate; cry, O city; thou whole Palestina, art dissolved; for there shall come from the north (Russia) a smoke, and he shall not be alone in his appointed times" (Isa. 14-31), for he shall have the whole of Europe with him.

But if natural Jewry is counselled against rejoicing, what of Spiritual Israel? Here the position is altogether different. Spiritual Israel is told to rejoice, because the events which they witness immediately precede the return of Christ to the earth. This contrast is illustrated in many places of Scripture, thus in Isaiah 14, 29-32, after outlining the destruction of Germany, the prophet declares: "And the firstborn of the poor (i.e. those poor in spirit, but rich in faith), shall feed, and the needy shall lie down in safety," but of Jerusalem he says: "Howl, O gate; cry O city" because of the impending attack from the north. In 26th Isaiah the prophet exhorts: "Hide thyself as it were for a little moment, until the indignation be overpast," whilst in Jeremiah exclaims: "O Lord, my strength, and my fortress, and my refuge in the day of affliction." During the past month we have witnessed the destruction of Germany in accordance with Isaiah 14-29, and if the events therein prophesied occur in the sequence outlined, the return of Christ is the next event of importance to occur. The words of the Master can therefore be realised: "When these things begin to come, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21-28). There is little doubt that we have entered

into the 1335 period of Dan. 12-12—a period which shall witness the return of Christ. Whether it will be this year or next we know not; as far as the prophetic programme is concerned it could occur on the morrow. But whenever it may occur let us be ready for it. Let us be in the position of maintaining our separateness from the world, of walking wisely and in accordance with knowledge, of reedeeming the time for the days are evil.

Hitler is gone; the Nazi party has come to an end. They have played their part in the purpose of God, and have had their little day. During the period of their triumph millions obeyed their slightest wishes; in their death they are unlamented and the world goes on. Hitler and Mussolini endeavoured to rule the world, but they were unsuccessful. The only successful rulers of the world will be those appointed of God, whose voices will be raised in acclamation to their Overlord; "Thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests; and we shall reign on the earth" (Rev. 5-10).

On the eve of dramatic events, the message of "The Logos" goes forth to every individual Christadelphian, "Prepare to meet thy God, O Israel" (Amos 4.12).

## MESSIAH'S REIGN

### MESSIAH'S REIGN.

The doctrine of Messiah's reign with the saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets, from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation; that that nation, with Abraham and his seed, the Prophet like unto him, shall possess the Holy Land for ever; that all nations shall be blessed in them, and that the whole earth shall be full of Jehovah's glory. This is the future state which Moses preached as the Gospel to Israel, nor was the preaching confined to him.

The proclamation was amplified in all the prophets. The songs of Jehovah are full of it. Isaiah announced it in glowing terms, and tells us in vision that he saw the King upon his throne, who is to reign in righteousness on Mount

Zion, and in Jerusalem in the presence of his ancients or saints whose death shall be swallowed up in victory (Isaiah 6, 1-5; 32. 1; 24 23; 25 8).

Jeremiah testifies to the same effect, telling us that Jehovah will raise up to David a righteous branch, that this man shall be King of Israel, reigning and prospering and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that he shall be for the righteousness of the nation; that then Jerusalem shall be called the Throne of Jehovah; that all nations shall be concentrated to it as the throne of the Empire, and that they shall all be enlightened and blessed in their King, who shall be called the ruler of the whole earth (Jer. 3 17; 23, 5 6; 33 15; Isaiah 54 5).—J. THOMAS.



## The Glory of God in the Heavens

## "Seek Him that Maketh the Seven Stars and Orion."—Amos 5.8

The prophet earnestly exhorts the house of Israel to renounce their idols and seek Jehovah of whom he gives a magnificent description, calling them to repentance and to worship Him "who maketh the Seven Stars and Orion." Job, when celebrating the Almighty Power of God declares that it was God who maketh the Pleiades (Seven Stars) and Orion. Job 9-0. Take notice how God would have us recognise Him as the Creator of these constellations, for in Job 38-31 He asks, "Canst thou bring in the sweet influence of the Pleiades, or loose the bands of Orion?" The Pleiades consist of six stars visible to the naked eyes, whilst on a clear night, the seventh may be seen. With a good telescope, however, 2,000 stars can be seen in this group. Where Job lived, the Pleiades would be seen in the spring, and are elegantly referred to as the vernal renovation of nature. Thus the question put to Job is equivalent to asking him could he control the seasons and bring in the mild and open benignity of spring, as opposed to the severe and icy inactivity of winter.

In Genesis, God had declared that the stars should be for signs and seasons, so that we need not be surprised to find in the Bible and ancient literature, reference made to notable constellations. Old records show that the ancient worshipped the Pleiades and magnificent temples were erected in their honor. From Amos 8-26 it would seem that the Israelites were star-worshippers at that time. Jeremiah condemned them in his day for worshipping the heavenly bodies. The ancient Chinese worshipped the Pleiades as the Seven Sisters of industry, but whether this had any influence on their habits of diligence in that particular field cannot be traced. This is the reputed origin of the name Seven Sisters so often given to this group, and is an illustration of the manner in which names of familiar objects are handed down from generation to generation, and from race to race. To Greek mythology they were known as the seven daughters of Atlas.

Scientific investigation and discovery have removed much of ancient romance, and those who take the trouble to watch the Pleiades rise of an evening no longer allow their imagination to weave fantastic theories of the significance of these stars. They form what is called an open cluster, and are so far away that their light travelling 186,000 miles per second takes 325 years to reach the earth, and it would take light 30 years to cross the cluster. Thus we get a little idea of the immensity of the Pleiades, and, in view of their magnitude, respond to the words of the Psalmist, "What is a man that thou art mindful of him."

—H. Clark.

## From the Writings of Our Pioneers.

"To our Master we stand or fall." Leaving the irresolute and undecided to settle the matter for themselves, we go to work. We cannot afford to waste time discussing such cold preliminaries. The time is too short, and the old man naturally too strong, to be taking care lest we serve Christ and the Truth too much. The Bridegroom is at the door; the thunders of God's overthrowing judgments are at the point of out-bursting, and shall we pause to consider whether it is legal or not to say so? Away with such faithless formalities, such luke-warmness, such spiritual blunt and incapacity.

With all his meekness and gentleness, Christ could address his pious and pompous antagonists as "whited sepulchres," "hypocrites," "fools," "blind guides," "blind leaders," "children of hell," serpents, vipers, and so on. He could describe Herod as "that old fox"; Peter, James and Jude in perfect imitation of Christ's style, could speak of the false teachers of their time as "natural brute beasts," "wandering stars," "clouds without water," "lovers of the wages of iniquity," "evil beasts," "slow bellies," and a good many other things. We, therefore, do not sympathise with the squeamish objection of popular "Christianity" on the subject of style. Honesty of utterance, even if erring on the side of severity, so far from being incompatible with true Christian character, is a distinguishing feature of it.

I am not learned in the conventional sense. I know more of God's book than any other document under the sun; and in this I am content and thankful. To cause men to know what it contains is a higher work than making them acquainted with the oddities and quiddities of human wisdom. I leave those who are content with husks to make their bow at the shrine of human wisdom. I am determined to know nothing but Jesus Christ and him crucified. Shortly with Him I hope to stand, when human learning and human pride, with all its nasty paraphernalia of parchments, paper, inkmarks, books, libraries, contradictions, disputations, bewilderments and general craze, shall have disappeared in the abyss of rottenness and eternal decay.

Do not be misled by scholastic attainments. These will not stand you instead of the Truth. Many, no doubt, curled the lip at the "Carpenter" of Nazareth, and the "fishermen" of Galilee, even as men now point the finger of scorn at the lowly Christadelphian, forgetting, or not knowing that God hath said: "Let not the wise man glory in his wisdom . . . but let him that glorieth, glory in this, that he understandeth and knoweth me."

These are troublesome times for the faithful. The ecclesias are disturbed by brethren who follow the "many winds" of false doctrine

that blow from every point of the compass, causing trouble and upsetting the faith of many. It is very comfortig to know the Scriptures have predicted all these things, therefore we must expect them at the time of the end. "Many shall be purified, and made white and tried" . . . "The wise shall understand" (Dan. 12.10). May our heavenly Father keep us in the way of right.

—R.R.

## The Christadelphian Treasury

(Continued from Page 140)

### Believers and Adamic Sin

If believers at baptism become new creatures in Christ Jesus, can it be said that they are still under the Adamic curse? If sins are forgiven at baptism, why are we not likewise freed from Adamic condemnation? The question indicates a failure to appreciate things that differ.

Adamic condemnation is an inherited condition for which we are in no way responsible. Baptism makes no difference to that condition (see Rom. 7), though it is essential for prospective freedom therefrom. Believers die because they inherit the condemned sin nature, but if they are faithful they will be redeemed therefrom "when Christ, who is their life, shall appear" (Col. 3-4) and change the bodies of their humiliation that they may be fashioned like unto his glorious body (Phil. 3-21, R.V.).

—W. H. Boulton.

### What is Sin?

The word sin is used in two principal acceptations in the Scripture. It signifies in the first place "the transgression of law"; and in the next, it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh "which as the power of death"; and it is called sin because the development, or fixation, of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled "sinful flesh"; that is, "flesh full of sin"; so that sin in the sacred style, came to stand for the substance called man.

In human flesh "dwells no good thing" (Rom. 7, 18, 17), and all the evil a man does is the result of this principle dwelling in him.—Dr. J. Thomas.

### Anonymous Articles

Several anonymous articles have been received for publication in "The Logos" and "The Digest of Truth." The "Logos" Committee is not adverse to brethren or sisters using pen-names with which to sign their literary contributions (although it prefers them to use their genuine names), but it is absolutely essential that the identity of the contributor be known to the Editor. The publication of certain matter has been held up pending this information .

—Editor.

# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thought for the Times

## Fight a Real Fight!

We must fight a real fight. Do not let us pose merely. Do not let us go through the attitudes and beat the air. Do not let us profess the name and attend the meetings, and all the while in private life "walk as other Gentiles walk." We are called to be saints, or holy ones, or those who do the will of God, and not those who merely say Lord, Lord. To be such involves self-denial, cross-taking up, and cross-carrying. It involves the doing of things "that He says," and these relate to the common ways of private life. In this we have to fight ourselves often, for the spirit lusteth against the flesh, and the flesh against the spirit. This is the battle in which we have to overcome, upon which so much depends. How are we to overcome? John answers: "This is the victory that overcometh the world, even our faith." What is "our faith?" Paul answers: "Faith is the substance of things hoped for." It is a question of confidence in things to come. Whence comes this confidence? Paul tells us: "Faith cometh by hearing, and hearing by the word of God." It comes to what Paul said to the Ephesian elders in his farewell address: "I commend you to God and to the word of His grace which is able to build you up and give you an inheritance amongst all them that are sanctified" The advice remains good to this day. The diligent, sympathetic daily reading and studying of the oracles of the living God, with prayer to Him who slumbers not nor sleeps, will fortify a man for successful conflict with all the enemies he has to encounter on the road to eternal life.

—R.R.

## International Events

Conducted by Brother G. Jolly

### The Month in Retrospect

It has been said that the war in Europe finished a month before the Allies were ready for it. Certainly the nations evince a lack of preparation for the problems that are arising, so that the political firmament is charged with rumours and counter-rumours, suspicions, accusations, and alarms. It is a "time of trouble *with perplexity*," and there appears "no way of escape" out of the troubles that are crowding on a war-weary world. In the absence of any logical plan, or clear-cut issue, to solve the difficulties of the post-war world, the politicians are reverting back to power politics once more wherein possession becomes nine points of the law, and justice, equity, and truth are conspicuous by their absence. Thus Russia has imprisoned a delegation of Polish nationals from London on the plea that they were undermining the Soviet control of Eastern Poland; Marshal Tito has occupied Trieste an important seaport on the Adriatic, noted for ship-building, which was taken by Italy in 1918; whilst France has landed troops in Syria, whose independence she promised some two years back. Added to these major troubles are general distrust, dissatisfaction, and the difficulties of feeding a continent which for over five years has devoted all its resources to destruction rather than production. In the face of a common enemy men will unite, for it is easier to wage war than to living in amity and peace. Under Gentile rule the evils of human nature are given too loose a rein for the latter to ever eventuate, except under the righteous rule of Christ, for, as Isaiah declares: "There is no peace for the wicked."

### A TROUBLED WORLD

*Needs the righteous laws and wise decrees of the Prince of Peace!*

May 1st—Holland reports that the Germans let the sea in on some of the most fertile soil, rendering it almost useless for years to come. It is estimated that it will produce barely one-tenth of its former yield. ("I will destroy thy root with famine."—Isa. 14-30, see also Isaiah 5-10).

May 8th.—A sobering note of warning is made in the midst of the joyous celebrations of "V.E. Day" . . . "The war in the Pacific has still to be won."

(And Scripture reveals that these things are but the "beginning of sorrow." True peace is impossible in face of the universal ignorance and opposition to God's will.—Eph. 5-6.)

May 15th.—The New York "Aurore" emphasises the rift between the Great Powers and expresses the fear that two antagonistic blocs may be formed, each armed to the teeth."

(Zechariah prophesied as much over 2,000 years ago, and also gave the solution to the problem: "O great mountain, before Zerubbabel thou shalt become a plain. Not by army, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4, 7-6.)

May 16th.—The "Daily Herald," London, states: "May is the last month in which any worthwhile planting can take place in Europe." There is no sign that any large scale production can be organised in time. Germany will be unable to produce her own requirements.

May 18th.—An autonomous Government has been formed in Ruthenia and is seeking union with the Soviet Union.

May 19th.—New York: "The Russians have not yet admitted Allied delegates into Austria and Hungary, while those admitted into Rumania and Bulgaria have been unable to pursue their work. It is reported that the Russians are asking for a broader zone of occupation in Germany."

London, May 20th.—"The danger of Trieste becoming a focal point of Italian and Yugoslav hostility, and a danger to peace, as did Fuime (1919) is now too obvious.

London, May 23.—"More food cuts for British civilians were announced by the Minister of Food."

**"UPON THE EARTH DISTRESS OF NATIONS WITH PERPLEXITY,  
THE SEA AND THE WAVES ROARING."**

### A SIGHT TO GLADDEN THE HEART

*"Abraham saw my day and was glad."—John 8-56.*

"Faith is the substance of things hoped for, the evidence of things not seen." Thus Paul describes the driving force which moved the faithful to "obtain a good report." They "died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them." (Heb. 11-13). By the eye of faith they rejoiced to see the great day of God Almighty, and were glad. Time has never been without its quota of witnesses for the Truth who have, by faith, realised the possibilities of participating with Christ as co-rulers of redeemed mankind.

In our momentous days, the political situation alters with such rapidity that it is difficult to keep pace with events. Avoid reading the newspaper for a day or so and our knowledge of current happenings seems hopelessly out of date. Such things as "turning points in history" occur so frequently that we become prone to treat them with indifference.

We must bestir ourselves and realise the import of these things. They herald the nearness of Christ's return, and our redemption; yet

their very frequency may cause us to become immune to their great prophetic significance. Christ said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21-28). We have seen more evidence of God's intervention in the affairs of men than, perhaps, any previous generation, so that it could almost be said that we no longer live by faith, but by the clear, unhampered sight of the eye, and all we now await is the final, grand consummation of God's purpose.

What previous generation has witnessed so significant a sign as the return of the Jews to Palestine? When has the "time of Jacob's trouble" been so much in evidence, or so widespread? We have witnessed such a "beating of ploughshares into swords," such violence, such destruction, such total war, as to dwarf into insignificance all previous epochs of bloodshed! Whilst the rise of Russia from the throes of revolution, the domination of Europe by the Soviet, the defeat of Germany, and the signs of approaching famine, are so much in evidence as to need little mention. The eyes of prophets and disciples of the Truth for ages have been looking for such a time as this (see Ezek. 38-17); and now we see it with unimpaired vision, whilst the details of it are broadcast over the radio hourly.

The Lord Jesus spake some words to his disciples which can be applied to us to-day. He said: "I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." We are privileged above prophets and kings in this respect. "Blessed are the eyes which see the things that ye see." We are blessed only if we realise the import of the things we see, and in view of the warning of the Scriptures, "watch and keep our garments, lest we walk naked, and they see our shame." (Rev. 16-15.)

G. JOLLY.

## FRANCE AND THE MIDDLE EAST

The crisis in Lebanon and Syria serves to illustrate the importance these tiny states hold in the strategy of the Middle East, and how far the world is from a true and lasting peace. Syria has a population of approximately 3 million inhabitants, and is divided into four states. Religiously the people are hopelessly divided, there being a score of different sects, although Lebanon is predominantly Christian. At the conclusion of the 1914-18 war, the Arabs proclaimed Emir Feisal King of Syria, but the Allied Powers granted a mandate to France, and Feisal was given the sovereignty over Iraq. And, in any case, the Syrians want complete independence.

The terms of the mandate provided that Syria would become an independent nation as soon as the Syrians manifested their ability to rule, but it is significant that the French placed the direction of the country in the hands of their Colonial Office rather than their Foreign Office. Since then, the country has had a chequered history; riots and civil war

became a common occurrence and were crushed with typical French ruthlessness. By treaties concluded in November and December, 1936, France granted independence to Syria and The Lebanon, to take effect after three years. In return the two Syrian States had to conclude treaties of alliance and commerce with France, providing for the maintenance of French garrisons in Syria and The Lebanon. In 1941, the Free French Movement under De Gaulle, proclaimed the independence of Syria, but with the cessation of hostilities in Europe, French troops were landed in Lebanon. The French claimed that these were to replace the garrisons named in the treaties of alliance, but the Syrians maintained that the numbers of troops landed comprised reinforcements, and in any case, the Syrians want complete independence. Thus the ire of the inhabitants has been aroused and the present crisis aggravated.

Of what importance is Syria? It is the gateway to the East and to Palestine and Suez—the "lifeline of the British Empire." It is the key position on the air route to the Persian Gulf and to India. It contains a valuable naval base at Beirut, and various airfields throughout the country. Although it does not contain any oilfields, a branch line of the Kirkuk-Haifa line carries oil to Tripoli, where huge refineries have been set up. Syria is a prize too rich for France to lose, if the latter is to take any leading position in world affairs.

We visited this territory in 1933. Damascus, the capital, is reckoned the world's most ancient city, and is named in the Bible, as the birthplace of Abrahams steward. By old-world standards it is a beautiful town, surrounded by hills, and watered by the River Barado, the Abana of the Bible. By an admirable system of channels and pipes, many of them of high antiquity, the waters of this river are not only conveyed through every quarter, but into almost every house. Moreover, the river is used extensively for irrigation, so that although situated in desert country, Damascus is surrounded by orchards, gardens, vineyards and fields which cover a circuit of at least 60 miles. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" asked Naaman the Syrian (2 Kings 5-12).

In 1933, however, there were many evidences of the political friction that has disturbed the country. In the hills, barbed-wire entanglements encircled the city which had been shelled by the French and portion left in ruins. They had given the Syrians eight days to quell a rising, at the conclusion of which time the French ruthlessly suppressed it, and left the ruins with the dead underneath as a warning and a lesson to the inhabitants.

Syria is referred to in the 17th Isaiah where it is prophesied that Damascus should become "a ruinous heap." It is significant that this chapter closes with a "woe to the multitude of many people and nations" whose "rushing" will be rebuked by God" (V. 12-13). "Behold at eventide trouble" declared the prophet (V. 14). We are living in the time of "eventide trouble," and the power responsible for much of the present day trouble is France. She is Scripturally represented as the "Frog power" whose spirit is found in different centres stirring up the nations to the battle of Armageddon. The present trouble is typical of her

mission, and it is not without significance that she is calling for a conference "to embrace all Middle Eastern Questions affecting France, Britain, *Russia* and America" ("Advertiser," June 5th). Russian interest in this vital part is increasing day by day, a necessary prelude to the descent of Gogue upon Palestine, "to take a spoil and to take a prey."

—BRO. J. MANSFIELD.

### "WITH PERPLEXITY"—Luke 21

This is the nature of the "time of trouble" which is now beginning to engage the attention of statesmen, for with the conclusion of the European war there has commenced the battle for European peace, and many are the problems and perplexities that have to be solved.

A scene of almost unbelievable devastation has been laid across Europe from the western borders of Germany and Italy to points beyond the longitude of Moscow—an area roughly 600 miles deep and 1,000 miles wide. Germany itself is the main ruin, for the land looks dead and blighted with its unploughed fields, blown-up bridges, and ruinous cities. The Scriptures declare: "There shall be upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear"; again, "Great earthquakes shall be in divers places, and famines and pestilences and fearful sights" (Luke 21). In Isaiah 24 it is prophesied: "Behold the Lord maketh the earth empty, and waste, and turneth it upside down, and scattereth abroad the inhabitants thereof, and it shall be as with the people, so with the prince, as with the servant so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller." How well this describes present conditions upon the earth, and foretells of greater trouble to come, until "the time of trouble such as never was" shall be revealed. (Dan. 12-1).

To-day millions of people in Europe are living in foul cellars and holes burrowed into the debris. They have no sewerage, water or light, and they are waiting indifferently the starvation and epidemics which must inevitably come. The Allies cannot neatly side-step the garbage heap that is Germany and let nature take its course, for whether they like it or not they must help Germany along with the rest of Europe, for famine brings disease. Already the Government officials are doing a splendid job in controlling outbreaks of typhus, typhoid, diphtheria and smallpox which have broken out in certain places, but the crisis for Germany and devastated Europe will come next winter, for no matter how hard the people work, there is not the faintest hope that this year's harvest will suffice to feed the population. Britain's rations have been reduced, for the authorities know that to let Germany starve it to breed pestilence and disease which would sweep over the continent and the world, bringing greater misery than the war itself.

The Word of God indicates that the "time of the end" shall be noted for famine, and the years of war have prevented the cultivation of food in Europe, whilst the drought in Australia has caused the death of roughly 30 million sheep.

Thus amidst famine, pestilence and revolution the stage is set for the last great act of Gentile power. Russia will arise to gather unto itself all nations (Hab. 2-5) finally meeting its doom against the King of Kings and His army in Palestine, after which "the desire of all nations shall come" ((Hag. 2-7).

To all brethren and sisters, there is a great verse written in the 21st Luke: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (V. 36).

BRO. E. HIGHMAN.

### GOG—EZEK. 38, 39.

The "King of the North," like Assyria of old  
Will come down like a wolf on the sheep in the fold;  
The people at rest from the nations made free,  
As they peacefully rest by the deep Galilee.  
"The mountains of Israel have been always waste,"  
But they "dwell safely" in them, hither come without haste.  
He hath promised to "feed them" in green pastures to lie,  
In the land of their fathers, the still waters by.

But see, there, a host like a dark cloud appears,  
"Horse and horsemen" in armour with bucklers and spears;  
Like the bright flash of lightning, the fire from the gun,  
Like the deep boom of thunder, the fight has begun.  
Mighty army of nations from North, East and West,  
Bent on evil and spoil of the people at rest—  
Dwelling safely in hamlet, and vineyard, and town,  
Till thou like a scourge from the north parts come down."

But thou, Mighty Gog, great in peoples and race;  
The "Lord God with fury come up in His face."  
With power Almighty bids firm earth to shake,  
Lofty mountains throws down and all nature to quake.  
Ah! behold what a sight, see that dark gathered hosts,  
The bright shields and gay banners that were their vain boast;  
How slight to protect them from hail stones and fire  
For the Lord hath come forth in the pomp of His ire.

Ah! proud Prince! great colossus! what now is the fate  
Of thy legions, base minions who find all too late—  
That to strive with the Maker of earth, sun and air,  
Is to tempt the destruction all sinners must share.  
In the mountains of Israel thy bands are laid low,  
"One-sixth" only left thee to northland to go,  
And the Lord in His mercy and wisdom will show  
To the heathen of nations, He reigns now below.

## The Crowd's idle curiosity held no appeal for Christ.

# VANITY

"For there is no man that doeth anything in secret, and he himself seeketh to be known openly" (John 7-4). These words were spoken by Christ's brothers when they were trying to persuade him to go to the Feast of Tabernacles. They wished him to prove the powers that he claimed to have had, for "even his brothers did not believe on him." But Christ did not come to flaunt the Power that God had given Him before all and sundry, that they might boast relationship to Him. He came that He might quietly attend His "Father's business," which was to preach the Kingdom of God, and to call men to repentance.

Christ desired the opportunity of bringing the people together to hear him proclaim his message. He had no desire to be made a hero, or to pander to the idle curiosity of the crowd, but human nature is ever ready for new excitements and thrills. For this reason, he occasionally requested that his miracles of healing should be told to no one, but, we read, "straightway it was noised abroad and the multitude gathered together." Unfortunately they gathered to view the miracles he performed, and were not interested in the message he proclaimed. They could not understand why one, with such extraordinary Powers, should desire to do his good works quietly, and not before an admiring audience. The world is very proud of its talents, and seeks publicity and admiration on every occasion that offers.

It seems natural for some, after having had the opportunity of performing a kindness, to satisfy their vanity by seeking praise for it. But Christ teaches: "Take heed that you do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee as the hypocrites, that they may have the glory of men. Let not thy left hand know what thy right hand doeth." Paul said: "Though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not itself, is not puffed up." If we do our alms to be seen of men it is done in vanity and is profitless in the sight of God. "Verily, verily," said Jesus, "ye have your reward," namely, the praise of men. A covetous and greedy desire for this world's goods is another source of vanity, and will, at the last, be found of little value, for it is written, "The meek shall inherit the earth."

All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, can be summed up in one word—Vanity. This was the experience of Solomon, for after he had tried everything life could offer, he summed it up as "Vanity of vanities, all is vanity." God, however, will reward the man and woman of faith as He sees fit, in His own good time. We are wise, therefore, to bridle our tongues, for even admiration can easily be provoked to spite and jealousy.

The Pharisees manifested a lack of humbleness of spirit, as Christ showed in his parable of the Pharisee and the publican. The former, full of confidence, thanked God that he was a God-fearing, devout man, "unlike this publican"; whilst the latter came in fear and trembling, and would not even approach near to the altar, but stood afar off, and humbly sought forgiveness for his transgressions. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted" in that great day when He comes to make up His jewels.

It is possible for us to become vain of ourselves as Christadelphians, even as the Pharisees did of their profession. They boasted that they had Abraham for their father. They were very proud of their God-given law, the miracles that God had performed on their behalf, the marvellous temple wherein they worshipped, but in their pride they became vain, self-centred, and arrogant. The priests lived to be elaborately dressed, and to be greeted as "Rabbi" in the market places. They thought that all that was required of them was to sit back and enjoy God's goodness. When Christ came and exposed them for hypocrites they hated him and sought to kill him. We, too, as spiritual Israel, have Abraham for our father. We have an understanding of the Bible which the world has not. We have a law given us by Christ, and many other advantages in which we may pride ourselves, but let us not become puffed up and complacent as did the Jews. God has been good in what He has given us, and we should in humility faithfully serve Him in return.

Boasting is another form of vanity. It is a bad habit, and one we should strive to avoid. We have nothing to boast about. We had nothing when we came into the world, and we can take nothing when we go back to the dust again. Our lives are in God's hands to give or to take away. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away." "For that ye ought to say, If the Lord will, we shall live, and do this or that."

There is a straight and narrow path before us in which the vanities of this world are not found. There is no time for habitual picture going, card playing, and wireless programmes in which the world delights. They are composed by the world for its own pleasure, and their influence will seep our minds with a vanity that will tend to draw us away from the principles of the Truth. Christ is our example—it is an example of humble service implicit obedience, constant striving to do God's will, and to overcome the infirmities of the flesh. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are; yet without sin." He bought us with the price of his own blood, therefore we are not our own. In this there is no room for vanity, but a constant search to work out our salvation with humility and fear; to lay up treasure in heaven, and to walk humbly in the Master's steps.

May our prayer be even as David's of old: "Turn away mine eyes from beholding vanity, and quicken thou me in thy way."

## Question Answered.

## What Comprises Blasphemy Against the Holy Spirit ?

The Pharisees did not question the miracles of Christ, but they tried to explain them away by a theory which they propounded on more than one occasion, and with increasing emphasis and distinctness as the fame of His miracles grew more prevailing. "This fellow" said they, "hath Beelzebub, the prince of the demons; and by the prince of the demons casteth he out demons" (Mat. 12-24; Mark 3-22).

How foolish this theory was, Jesus showed in a sentence; and how wicked, he presently declared in words which are not exceeded by any of his utterances for terrible solemnity. On the first point he argued that if Beelzebub were a prince of the invisible realms it was not likely he would use his power (through Jesus or in any other way) to pull down his own kingdom: "Every kingdom divided against itself shall not stand; and if satan cast out satan, he is divided against himself; how shall then his kingdom stand?" But the Pharisees were of the class of theorists who are inaccessible to reason, and on whom he could only "look round about with anger, being grieved at the hardness of their hearts" (Mark 3-5). Nevertheless, for the sake of others who were to be reached by his recorded words for ages afterwards, he finished his argument, and uttered words of heavy moment. "If I cast out demons by the Spirit of God, then the Kingdom of God is come unto you. . . . All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come" (Mat. 12, 28-32). Mark adds "Because they said, He hath an unclean spirit" (Mark 3-30). It needs not this addition to show the meaning of Christ's words about the blasphemy against the Holy Spirit. The whole connection shows it. It was the crime of the Pharisees that was in view. The unforgivable blasphemy of the Holy Spirit of which they were guilty consisted in knowingly and wilfully attributing the work of the Holy Spirit to another agency.

That the offence should be unpardonable was, in the circumstances, just. It was against reason, against the evidence of their senses, and in wilful rebellion against Almighty God. According to the confession of Nicodemus, the Pharisees knew that Jesus was "a teacher come from God; for no man can do these miracles except God be with him" (John 3-2). It was therefore on a par with the "presumptuous sin" for which there was no forgiveness under the law (Num. 15-30). The spirit in both cases was the same—a spirit of wilful, wanton, presumptuous rebellion against the light—a spirit which in any case makes the difference between

that "sin unto death," and that sin which is not unto death of which John speaks (1 John 5-16). It is this which gives character to the declaration of Paul in Hebrews that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come (a description applicable only to those who were the subjects of the miraculous gifts of the apostolic age)—if they shall fall away, to renew them again unto repentance" (Heb. 6, 4-6); and also the statement that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary" (Heb. 19-26). This "wilful sin" is further defined as "treading underfoot the Son of God, counting the blood of the covenant an unholy thing, and despising the spirit of grace" (V.29)—in other words, wilfully and knowingly turning the back upon the truth, in consideration of worldly demands or desires. This is a sin analogous to the blasphemy against the Holy Spirit perpetrated by the Pharisees.

Much mental torment that might have been spared has been endured in connection with this subject of the blasphemy against the Holy Spirit. Sensitive persons have feared they may have been guilty of the offence without being aware of it. An enlightened apprehension of the subject will show them that such a case as sinning against the Holy Spirit without being aware of it is not possible; and further, that it is doubtful if the offence is possible at all in our age when the Spirit does not visibly assert itself. The ground of the special responsibility existing in the apostolic age was the evidence. "If I had not done among them the works which none other man did, they had not had sin" (Jno. 15-24). In our day, the evidence has become obscure and difficult of apprehension for the common run of minds. The Bible is truly the work of the Spirit of God, and the man who says it is human literally commits the sin which Jesus says will never be forgiven. But the circumstances are different, and it is questionable if in the circumstances of an era like this, when God's face is hidden, such an offence would be estimated so heinously as in a day when the voice and hand of God were visibly displayed in attestation of His truth.

### "Every idle word"

Before Jesus left the subject, he made a declaration much deserving to be pondered by all who recognise the voice of God in him. It bears seriously upon a habit of irreverence and thoughtlessness of speech which is more prevalent in modern than in ancient times. He said: "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mat. 12-36). This solemn statement was evoked by the rash sayings of the Pharisees that his miracles were the work of Beelzebub; but it is evident that Jesus intended it to have a very wide application to "every idle word." The saying of the Pharisees gives us to understand what is meant by an "idle word"—not an idle word in the literal English sense of a meaningless word

said in an idle purposeless mood, but a word spoken unwisely and with a meaning detrimental to the honour or truth or majesty of God. Such may be spoken through ignorance or "of malice aforethought." In either case it is an offence, though more of an offence in the latter case than the former. It is an offence to which men are peculiarly liable in this age.

R.R.

### WHY WE PUBLISH "THE DIGEST."

The apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once for all delivered to the saints" (1 Tim. 6-12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependant on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world," in the popular sense, by preaching, such a result is not contemplated in the scripture. The gospel was not preached for the purpose defined by the clergy; but as a *call* or *invitation* to glory, honour, and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just, and immortal, which naturally the sons of

men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection" (Luke 20). This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for His name" (Acts 15-14). To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were *invited* to this holy degree it is styled "a holy calling;" and the degree itself the subject of "the one hope of the calling;" and those who accepted the invitation are said to be "called to God's kingdom and glory" (1 Thess. 2-12), and sometimes simply "the called." The time allotted to this work of collecting together with the future rulers of the nations (Rev. 2, 26-27; 5-10; 20-4; 22-5) to the gospel invitation in the name of Jesus Christ, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14-23).—Dr. Thomas.

If the way is narrow, and the standard high, it is God who has made them so, and it would be madness in us to tamper with them while professing to accept them.

## The Land, the People, and the Future

### 1.—A Blessing on Palestine (Ezek. 36)

The 36th to 40th chapters of Ezekiel present a remarkable sequence of events that is having its fulfilment in our times. The prophet firstly introduces the condition of Palestine, and prophesies the blessing God shall bring upon it. He then introduces the reader to the people who shall inherit this land. They are symbolised as a "heap of dry bones" in a very hot and dry valley. A resurrection takes place, however, and the bones begin to live; a necessary prelude to the coming glory of Israel under Jesus their King. The 38th and 39th chapters tell of the Gentile reaction to these things—how that a confederacy of nations from the north shall descend upon Palestine to destroy all the good that shall have been accomplished, but instead of fulfilling its purpose, it shall be overthrown by the miraculous intervention of God. The 40th chapter takes the reader into the Kingdom age; tells of the glorious temple to be built, the religious rites of the nations in that day, the relative positions of the Prince (the Lord Jesus), the saints, and the nations of Israel.

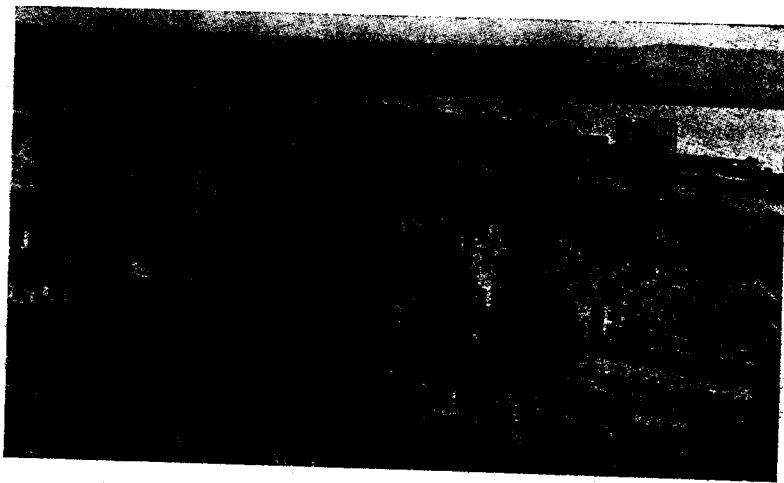
Our purpose in a series of articles to briefly touch upon these things, in order that the interest of the reader may be sufficiently aroused to more minutely study them for himself. In relation to Ezekiel chs. 37-39 we would recommend the study of the 3rd part of "Elpis Israel," and also portions of "Eureka"; for the concluding portions of Ezekiel's prophecy, the interested student could not better the consideration of Brother Sulley's excellent work: "The Temple of Ezekiel's Prophecy."

In company with other brethren, we were privileged some years ago to visit Palestine. Two outstanding features impressed us: 1. The great progress that Zionists had accomplished in the rehabilitation of the soil, rebuilding the cities, reclaiming swamps, and establishing farming settlements; 2. The dry and arid conditions of the land—this wilderness of sand and rock, bleached by the hot, dry sun. Faith was certainly required to believe that it was yet destined to become "the joy of the whole earth." As we saw it, there was little to commend it, but the promises of God recorded in His holy Word.

But Palestine was not always in this condition. In Abraham's day it was a most pleasant land. It is Scripturally represented as a "land flowing with milk and honey"—a land of beauty and fertility. It is recorded that when Lot lifted up his eyes, and beheld all the plain of Jordan, it appeared "as the garden of the Lord." (Gen. 13-10). If Lot were to "lift up his eyes to-day, a very different picture would be his. He would see it as Ezekiel saw it in vision—as we see it to-day—"desolate wastes," "cities forsaken," "a prey and derision to the residue of the heathen round about." With the exception of those places (still greatly in the minority) that have experienced something of the blessing of God, and the labours of the Zionists, the greater part of Palestine still illustrates the prophet's remarks. What is the reason for the desolate condition of this once well-favoured land? Ezekiel explains: "When the house of



Israel dwelt in their own land, they defiled it by their own way, and by their doings. Wherefore I (God) poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it." (Ezek. 36-37). The iniquity of Israel is well known to students of her history. They polluted God's holy name by worshipping the idols of the nations that surrounded them; they desecrated the Holy Land by erecting idols to these gods, by the human sacrifices they made to Moloch, and the abominable way in which they imitated the rites of pagan deities. Even when the nation gave lip service to the



"YOUR CITIES WASTE"—THE RUINS OF CAPERNAUM.

God of Israel, their "heart was far from Him" (Isa. 29-13). The Law required that once in seven years the land should enjoy a sabbath; the ground was not sown or reaped, nor the vineyard pruned, nor its fruits gathered in. The spontaneous growth of field and orchard was free to all. (Lev. 25, 3-7). But, said God, "my sabbaths they greatly polluted" (Ezek. 20-13). For such a sin, the Law defined punishment as follows: "I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. Because it did not rest in your sabbaths, when ye dwelt upon it." (Lev. 26, 31-34).

Before this occurred, however, Palestine became a scene of bloodshed and discord. There the prophets in tribulation proclaimed their message, and suffered violent deaths; there, on two occasions, its inhabitants refused to accept God as their King (see 1 Sam. 8-20; John 19-15). The Spirit through Christ declared: "Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute from

city to city; that upon you may come all the righteous blood shed upon the earth; from the blood of righteous Abel (the first conscientious objector) unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Mat. 23-34).

Shortly after these words were spoken, the Romans overthrew the commonwealth of Israel, and scattered its people to the four corners of the globe. The might of Rome gave place to that of the Arabs, who were succeeded by the power of Turkey. The "land was divided for gain" (Dan. 11-39) by its conquerors, in the process of which every tree was taxed, and the soil neglected; by these means the land "was made desolate" (Dan. 9-27). Upon the ruins of Jerusalem's Temple (said to be the site where Abraham offered Isaac) there was erected the Mosque of Omar, whilst a motley selection of Mahomedans, Greek Catholics, Roman



The Mosque of Omar

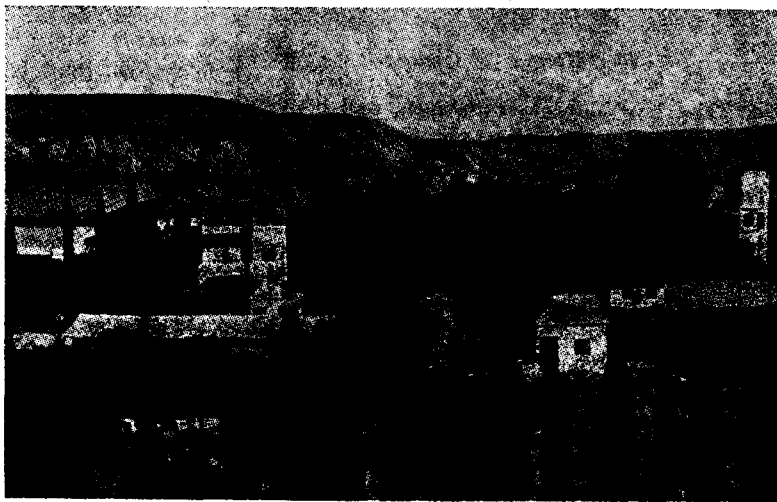
Catholics, Coptics, and Protestants seized the so-called "holy places" and established their churches thereon. "Aha," they say "even the ancient high places are ours in possession." (Ezek 36-2). Rank swamps and arid deserts replaced the smiling vineyards and fertile fields, so that it was said, "The land devourest up men, and bereavest nations." (V. 13). In the process of colonisation many Jews have lost their lives in clearing this land of malarious swamps, and in competing against the arid conditions.

But the land which witnessed the trials of the prophets and wise men including the Son of God, is to be the scene of their triumph and glory. Abraham was promised he would inherit Canaan for ever, and from him have sprung, with similar hope and faith, "so many as the stars of the sky in multitude, and as the sand which is on the sea shore innumerable" (Heb. 11-13). The time is nigh for the resurrection of Abraham and his seed to inherit the land, and it is for this purpose that the blessing of God is now being poured out upon it. "Behold I am for you, and will turn unto you, and ye shall be tilled and sown; ye shall increase and bring forth fruit; and I will do better unto you than at your beginnings" (V. 9). Thus the decree has gone forth to the land of Palestine: "O mountains of Israel, shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come" (V. 18). During the past few years, the productiveness of Palestine has increased a hundredfold, whilst the population of Arabs and Jews has doubled itself, in fulfilment of the prophecy: "I will multiply men

upon you" (V. 11). "Cities have also been builded, and the wastes inhabited" (V. 10). The Jewish city of Tel-Aviv—the name is the Hebrew term for "The Hill of Spring"—is notable in this respect. In



1909 a tract of barren sand dunes stretching to the north of Jaffa was bought with money supplied by the Jewish National Fund, and the development of a residential quarter was begun. The World War of 1914 stopped the scheme; but later, with increased Jewish immigration to Palestine, it proceeded apace, and in 1921 Tel Aviv was granted a

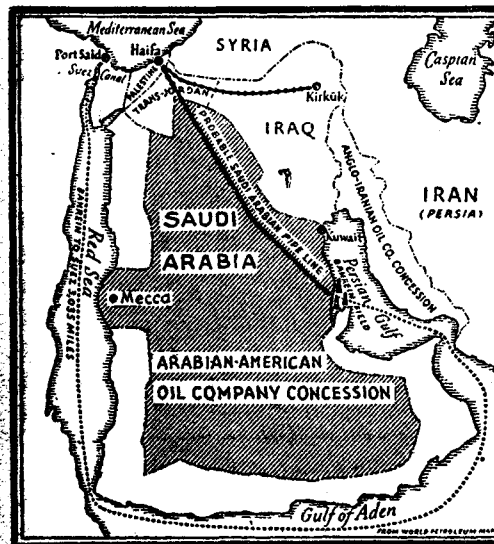


Dagania, Palestine

charter bestowing municipal privileges. Today it is a thriving and important business centre with a population of 150,000. Tel Aviv has a motto which is significant and prophetic. It is: "I shall build thee, and

thou shalt be built."

We were privileged to see something of this progress during 1933 when we visited Palestine. In those days the Harbour at the Port of Haifa, in the Zone of Zebulun, was in course of building. This has since been completed, and is an important British naval centre, being a veritable "haven for ships," whilst out of its sands there is sucked into huge reservoirs the oil which is pumped through pipe-lines from its source in Kirkuk. Jacob truly declared of the "last days": "Zebulun shall dwell at the haven of the seas, and he shall be for an haven of ships" (Gen. 49-13), whilst Moses prophesied (Deut. 33): "Zebulun shall suck of the abundance of the seas, and of treasures hid in the sands." To reach Haifa this pipe-line traverses the territory that was once inhabited by the Tribe of Asher. Asher's territory, like that of Italy,



Strategic Importance of Haifa is increased by oil lines.

resembled the form of a foot, through the tip of which the oil now passes. Moses declared of Asher: "Asher shall dip his foot in oil" (Deut. 33-24). To-day many gallons of oil passes through the territory of Asher. During recent years, lovers of Zion have eagerly watched the progress of the land of Palestine. They have listened to its propagandists, sampled its oranges, viewed films illustrating its progress, and rejoiced with Jewry in the development of a movement that heralds the establishment of the Kingdom of God. Soon the whole world will learn with wonder of its accomplishments. The fertility of its soil, the progress of its people, the wonder of its divine King, and the authority of His immortal co-rulers will be apparent from one end of the earth to the other. To it will "the riches of the Gentiles flow." It shall enjoy "the former and the latter rains," and men shall say, "This land that was desolate is become like the garden of Eden." (Ezek. 37-35).

In the meantime "all Idumea" "Red" . . . "Earthy" . . . a term applicable to both the Arabs, and the whole Adamic race may "appoint the land into their possession with the joy of all their heart, and with spiteful minds, to cast it out for a prey" (V. 5), but the time is at hand, as all the signs indicate, when Abraham, together with the elect,

shall take possession thereof. It is for this reason, and not for Jewry's sake that the blessing of God rests to-day upon it. God declared: "I do not this for your sakes O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went" (Ezek. 37-22). Nevertheless, a blessing shall likewise be poured out upon the nation; a "new heart and a new spirit" shall be theirs, and under their divine rulers they shall be elevated into the "head and tail" of the nations in the millennium for which the land is now being rapidly prepared.

—Bro. J. Mansfield.

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"Rejoice not Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." (Isa. 14-29).

"Though I scatter you, yet will I regather you; and your latter glory shall be greater than your former."

—M. Harris, Sect.

**THE HIDDEN MYSTERY.**

Into the hidden wisdom of the Old Testament both prophets and angels desired to look; but they were unable to lift the veil (1 Peter 1, 10-12). The mystery could not be successfully searched out, but was, in the wisdom of the Deity, to remain an impenetrable secret until in His own previously arranged and appointed times He should think proper to make it known. The fullness of times was at length reached in the last days of the Mosaic Dispensation.

In those days, now eighteen centuries past, "He commanded the

light to shine out of darkness into men's hearts for illumination of the knowledge of the glory of the Deity (already extant in the prophetic writings) in the face of Jesus Christ." This Spirit light shed its illuminating rays upon the hidden knowledge of the divine glory through the doctrine taught by Jesus Christ and His Apostles, which they delivered to the world "not in the words that man's wisdom teacheth, but which the Holy Spirit teacheth," and which, as "the Revelation of the Mystery," they afterwards reduced to writing and transmitted to posterity as "the New Testament of Jesus Christ."—Dr. J. Thomas.

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

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**Editorial**

**READER, THINK!**

What a misfortune to spend our spiritual energies in looking for that which God has never promised! Such a mistake implies ignorance of the real "hope of the gospel"; and this "ignorance," says Paul, "alienates from the life of God" (Eph. 4-18). What God has never promised, no one will ever receive; for how should the idle longings of man divert the purposes of the immutable Almighty? Especially when the gratifying to those longings will involve the failure of the promises really given. "According to your faith be it unto you." This is a divine principle (Mat. 9-29). If a man squander his faith upon that which has no foundation in truth, he sows to the wind. The faith which builds its house upon the foundations of rock of the assured promises of God will alone withstand the storm that will sweep away the "refuge of lies."

We invite the Reader to compare the contents of "Digest of Truth" with the Bible. He will find that it is fully in accord therewith, whilst further literature, explanatory of the Scriptures will be forwarded, free of charge, on application to the address given at the conclusion of this leaflet.

**THE QUESTION BOX.**

*Question:* "What does the term, 'The Holy Spirit' imply?"

*Answer:*

Although the doctrine of "The Trinity" is extensively taught in Christendom, a careful and unbiassed study of the Scriptures will prove that it is not found within the covers of the Bible.

The Holy Spirit is not a person, but it is the effluence and influence from God, as the light and heat of the sun proceed from the sun. It is not a third part of a Triune God, but God's power, effluence and influence. It is said that "God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10-38). Now, reader, we appeal to your common sense. If each—God, Christ and the Holy Spirit—were "God very God, co-equal and co-eternal," how could the first be said to anoint the second with the third in order to impart "power" from the first to the second through the third? If they were co-equal, the imparting of power from

one to another would destroy the "co-equality." If they were co-equal what "power" would one have to impart to another that the other was not already in possession of? Will your common sense allow you to believe that one of three co-equals anointed a second co-equal with a third co-equal? Can you think for a moment that one person anointed a second person with a third person? Note the following testimonies:

Ps. 104-30: "Thou sendest forth thy Spirit, they are created."

Job 33-4: "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Luke 1-35: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."

There is, therefore, only one God and Father of all; and Jesus Christ is the Son of God, having been begotten of God through the Holy Spirit. God was the one who begat; the Holy Spirit was the power or influence emanating from Him under the direction of His will in the begetting; and Christ was the Son of God begotten, who, after *growing in wisdom* and stature was made perfect by the things which He suffered (Heb. 2-10).

—T.W.

(Read "Christendom Astray from the Bible," a loan copy of which will be forwarded free, on application).

### Contemporary Events

#### BRITAIN SURVIVES IN CHRIST'S MILLENIAL KINGDOM

Britain—according to the scriptures—has a place in the Millennial Kingdom of Christ. "For the kingdoms of this world shall become the kingdom of our Lord and His Christ and He shall reign for ever and ever." (Rev. 11-15). "Yea, all kings shall fall down before Him and all nations shall serve Him". (Ps. 72-10). And among the kings who shall render this service to the Christ of God, are the "kings of Tarshish and the isles." They shall offer "presents and gifts" to the King of Kings and the Lord of Lords. Now the presentation of gifts by kings to another sovereign is a token of loyalty and submission. It is an act of allegiance and homage. Who then are those Kings of Tarshish, of Sheba, and Seba, who bow in lowly reverence at the throne of Christ?

They are the Scripture names for Britain and her dependencies.

#### Britain the Tarshish of Bible Prophecy.

Therefore as Britain is to bow to the sovereignty of the Lord Jesus Christ the British Empire shall not be swallowed up in this war (this article was originally published in 1940). It may suffer, and suffer grievously, but it shall not be extinguished.

We shall now consider the names Tarshish, Sheba, and Dedan, and note their applicability to the British Empire of to-day. In 2 Chron. 9-21 we read that King Solomon's navy traded with India. It is stated that "the king's ships went to Tarshish every three years bringing gold, silver, ivory, and apes and peacocks." It is remarkable says Dr. Sale Harrison, that the Hebrew for apes and peacocks are Indian words of the Tamil dialect which is one of the twelve Dravidian languages of India. It is evident, then, that in Solomon's days apes and peacocks were

called by their original Indian names; showing that they were indigenous to India. The Tarshish, then, with which Solomon had commercial relations, is the British India of to-day. Britain is the power on this vast, ancient, and wealthy territory.

But there was also a Tarshish to which Jonah fled from the presence of the Lord. This lay in the west for in contradistinction to Solomon's navy, Jonah boarded the ship for Tarshish at Joppa (modern Haifa). In Ezek. 27-12 this Tarshish is represented as supplying Tyre with a multitude of riches, among which was silver, tin, lead and iron. History tells us that the ancient Phoenicians (Tyrians) obtained these metals from Britain. Their ships came to the tin mines of Cornwall. Therefore, the British Isles are the Tarshish which traded with Tyre. The Phoenicians called these islands Baratanic the tin islands. The name Britannia, says Webster, is "the name of a metallic compound, or alloy, consisting chiefly of block tin with some antimony and a small proportion of copper and brass."

But Tarshish was not only remarkable for its mineral resources; it was also a great merchant and maritime power. This appears from the 38th Ezek. 13 where we read of "Sheba, Dedan and the Merchants of Tarshish" in "the latter days" (V. 8) opposing an attack by a great northern power (V. 15) (which can be identified as Russia) on Palestine (V. 16).

Thus Tarshish has four features which identify it with Great Britain.

1. Its mineral resources of silver, iron, tin, lead and gold.
2. Its fauna, the ape and peacock.
3. It is a Merchant nation.
4. It is a pro-Jewish nation.

There is only one world power today which possesses all these characteristics, viz., the British Empire. Therefore, Great Britain is the Tarshish of Bible prophecy.

There is still another mark of identification, viz., Tarshish was a "lion" power, having "young lions" or colonies (see Ezek. 38-13). The lion is the emblem of British Sovereignty today.

To this feature we may add the further fact that Britain is also Sheba, and Dedan; for geographically, these countries are in Arabia, within the sphere of British political power. Indeed Sheba and Dedan include Iraq and Mesopotamia, which at present are subject to British control. Therefore Britain shows all the earmarks of the Tarshish of Bible prophecy:

- (a) She is in Iraq and Mesopotamia;
- (b) She is in Sheba and Dedan south of the Persian Gulf;
- (c) She is a Lion Power, with young lions;
- (d) She is the ruler and possessor of India, the home of the peacock;
- (e) In a word, Britain is the Bible Tarshish.

Further information concerning this important subject is contained in the booklet "Britain in Prophecy," a free copy of which will be forwarded on application.

—J.R.Y.

## AN EARNEST APPEAL

We ask all sincere, Bible-loving people to open their eyes to the great difference that exists between the religion of the Bible and prevailing theology. The former is practical and substantial, and adapted in all respects to the needs of this troubled world, whilst the latter is visionary and inconsistent. What does the world want? All know what it now has—toil, suffering, death. These woes are not for ever to press upon the earth's inhabitants. God purposes to send Christ to effect an alteration. The day for his reappearing is fast approaching. The signs which show it are numerous and distinct. The Gentile times have run their course, and the world is on the eve of mighty changes. The government of the nations is about to pass into the hands of the strong, infallible Son of God. Christ will put down all misrule, destroy the oppressor, sweep away every false creed, and abolish war and every curse. He will cheer, enlighten and give unending life to dying man. These are the plain, soul-satisfying promises which the Bible holds out. The religious world knows little or nothing about them. Most people are preoccupied with fabled notions of a shadowy hereafter, which offer no satisfaction to the thoughtful mind, and no solution of the apparently aimless and perpetual drifting of this sorrowing, sinning world.

### PRINCIPLES OF THE TRUTH—3.

(We invite you to apply for a fuller elaboration of these principles)

**THE SACRIFICE OF CHRIST.**—His death was on our account for the putting away of the sin-stricken nature, and His resurrection is the means by which eternal life is offered to all who believe and obey the Gospel (Heb. 9, 23-26; Acts 2-38, 13-38; 1 Cor. 15-17).

**ETERNAL LIFE** is not a present possession because it is a matter of promise, of hope, and to be sought for (1 John 2-25; Tit. 1-2; Rom. 2-7; 1 John 5-11; Col. 3, 3-4).

**THE KINGDOM OF GOD** will be the kingdom of Israel restored; a political kingdom ruling over the whole earth. Christ is to be the King, and at God's appointed time will return from heaven; as the heir promised to David He will sit upon His throne (2 Sam. 7-16; Amos 9-11; Dan. 2-44; Zech. 14-9; Acts 3, 19-26; Acts 1-11, 2-30; Luke 1, 32-33).

**THE SECOND ADVENT.**—The partial settlement of the Jews in the Holy Land, and the world-wide distress and trouble, are but two among many Bible signs that the second coming of Christ is near. He will abolish war, and all earth's troubles (Isa. 2, 1-9; 65, 16-25). Then shall be "Glory to God in the highest, and on earth peace and goodwill toward men."

Further literature dealing with the matters referred to in this issue of "Digest of Truth" will be supplied free of charge on application to Box 226C, Adelaide, S. Aus., or to:—

## "SEEK HIM THAT MAKETH THE SEVEN STARS AND ORION." — Amos 5.8.

(In our last issue we presented a consideration of the constellations known as the Pleiades or "Seven Stars"; here we complete the subject by some remarks upon "Orion.")

Let us consider "Orion" which was the subject of reference by both the Creator and the Prophets. We will see further marvels which must cause our minds to ascend upwards in reverence to Him who made the constellations. With the approach of the warm season this group comes into view, and makes an impressive sight, being visible with Sirius, the most brilliant star in the sky; its bluish tint indicates the intense heat known to exist at its surface. Aldeban, a beautifully golden star, rises about the same time. Altogether they make a beautiful setting.

Orion is named after the mighty hunter of Greek mythology, and Sirius belongs to the constellation known as the "Great Dog of Orion." As Orion rises we first see Regel, a magnificent blue star 18 million miles in diameter, with a surface temperature of 16,000 degrees—nearly three times as hot as our sun. Then appears the three bright stars which form the belt, and below that are three faint stars forming the sword. Beelgeuse then follows, a huge golden star 270,000,000 miles in diameter. Our Sun sinks into insignificance in comparison with this giant, but Antares in the Scorpion Constellation is larger, being 300 million miles in diameter. There are many other giants in the heavens, all with temperatures exceeding that of our Sun. Plaskets, which to the naked eye appears as an ordinary faint star between Orion and the Great Dog, is revealed through the telescope, as two stars, one of which is 75,000 times greater, and the other 65,000 times greater in mass than our Sun, whilst they have a surface temperature of 28,000 degrees—four times hotter than the Sun. We cannot conceive the energy contained in such bodies, nor with our finite minds, appreciate the mighty power of God, the Creator of all energy.

A remarkable object in the centre of the sword of Orion is Theta Orionis. Seen under a good telescope it is revealed as a multiple star consisting of six companions revolving around a common centre of gravity. It is almost beyond the power of human comprehension to grasp the complexity of motions of a star with three suns, whirling about one another, raising tides of flame and molten waves thousands of miles high on one another's surfaces, but Theta Orionis has six of these companions of varied brightness. The behaviour of this multiple star is truly beyond our comprehension. But He who made the stars guides them that not one faileth. "He bringeth out their host by number, not one goeth astray." Their motions and positions have been arranged with Infinite wisdom. As we consider the variety and magnitude of the stars, are we not compelled to admit that the heavens comprise a fitting temple for the Creator's glory. The Psalmist declares: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." (Ps. 115-16).

—Bro. H. Clark.

## The Christadelphian Treasury

(Continued from Page 216)

### Sinful Flesh

Human nature, or "sinful flesh," has three principal channels through which it displays its waywardness against the law of God. These are expressed by "the lust of the flesh, the lust of the eyes, and the pride of life." All that is in the world stands related to these points of our nature, and there is no temptation that can be devised but what assails it in one, or more, of these three particulars. The world without is the seducer, which finds in all animal men, unsubdued by the law and testimony of God, a sympathising and friendly principle, ready at all times, to eat of its forbidden fruit.

This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us.

Dr. J. Thomas.

### No Innate Moral Law

There is no innate moral law the transgression of which is sin. The thinking of "conscientiousness," unenlightened by the Word, is essentially erroneous, being always contrary to the mind of God.

—Dr. J. Thomas.

### Innate Wisdom

It is a mere conceit of the fleshly mind that man is born into the world with light within, which requires only to be cherished to be sufficient to guide him in the right way.

God only is the source of light; He is the glorious illumination of the moral universe, and He transmits His enlightening radiance through the medium sometimes of angels, sometimes of prophets, and at other times through that of His Son and the Apostles, by His all-pervading Spirit. Hence it is that the Scripture saith: "God is 'light,' whose truth 'enlightens the eyes.'"

But what is truth? It is "the light of the glorious Gospel of Christ," who is the polished, incorruptible, fleshly mirror which reflects the Image of God—an image, at present, but obscurely impressed upon the fleshly tablets of our hearts; because we know only in part, perceiving things by the eye of faith, until hope shall disappear in the possession of the prize.

—Dr. J. Thomas.

### Human Nature and the Devil

Human nature is the Devil; and if ignorant and uncontrolled by the Truth, will act devilishly. Nothing good is to be expected from it for there is in it "no good thing" (Rom. 7-18; 8-7; Gal. 5-19, Mat. 15-19; Phil. 3-3).

—Dr. J. Thomas.

### Editorial Note

We regret that many items to which we hoped to have given some attention have been crushed out of this issue of "The Logos." We wish, however, to acknowledge receipt of various articles, pamphlets, periodicals, advertisements, etc. More particular reference to these will be made in the July number (God willing).

—Editor.

# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thought for the Times

## Praise Ye The Lord!

By him (Jesus) therefore, let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to his Name. What is this but the continual command of the Spirit in the Psalms: "Praise ye the Lord"? A necessary lesson, indeed, that needs to be continually dinned in our ears! We have come from a state of things in which no sentiment is more distant or unreal than ascription of honour and thanksgiving to God. The carnal mind reigns in the world in all its rank development: "It is not subject to the law of God, neither can be." God is not in all their thoughts. They say, "Our lips are our own; who is Lord over us?" If there is one lesson we have to learn more than another, it is that it belongs to our calling in Christ to "offer sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." "God will be praised." This He declares Himself: "I will be exalted in the earth" (Ps. 46-10). "My glory I will not give to another" (Is. 42-8). "He that offereth praise glorifieth me" (Ps. 1-23). He has revealed that all things are formed for His glory, for His pleasure they were created. All intelligence is out of Him, and we must bow to Him, as saith the Scripture: "Every knee shall bow to Me, and every tongue confess." Adoration of Him is the highest act of created intelligence. The fear of the Lord is the beginning of wisdom. Nothing exists by itself, or for itself. All exist in God; all power, and strength, and wisdom, beauty and wealth is of Him. Nothing can be without Him; all would perish by a word if He gave it. But he is great and wise, and kind, and long-suffering; and so the world is established that it cannot be moved.

R.R.

# International Events

(Conducted by Brother G. Jolly)

## The Month in Retrospect

As was expected by Students of the Bible, the change-over from war to peace in Europe is proving most difficult, and problems are arising requiring careful consideration at the hands of those who control the affairs of state. In Britain the housing problem and food rationing have been emphasised by a most bitter general election, in which the people have been asked to choose between a reactionary Conservative Party whose policy of appeasement (under a different leader) was directly responsible for the present conflict, and a socialistic Labour Party whose record under MacDonald some years ago was most disastrous. In the conflicting interests thus aroused, "the sea and the waves roar" with a vehemence anticipated by Christ to His apostles—Luke 21-25.

The Occupied Territories have their problems peculiar to their relative positions. The King of the Belgians is reluctant to relinquish his position, and a section of his subjects seem equally determined to oppose his return. The French trouble in Syria still continues, and the bitterness of the former at the actions of Britain in the latter country can only have one result—the drift of French sympathies towards Russia in accordance with the expectations of Ezekiel 38. Trouble has also arisen between France and Spain, and on June 23rd the border between these countries was closed to commerce.

In fact, every country in Europe is suffering from the effects of the war. Their problems are difficult and appear to defy solution. "Distress of nations *with perplexity*"—"without a way of escape" as Luke 21-25 can be rendered epitomises the conditions on the Continent. Broadly speaking these problems can be divided into three main sections: (1) To prevent Germany again plunging Europe into war; (2) To maintain a peaceful Europe; (3) To promote the domestic and international wellbeing of each country.

In these columns we have re-iterated the primary need for international harmony, it is, subjection to the will of God. It is because the nations refuse this that "the wrath of God" cometh upon them (Eph. 5-6). Their confidence is placed in the clergy and professors of Religion; they worship the "god of the earth" (Rev. 11-4) instead of the God of Heaven, and thus their problems continue. Thus, although Germany has unconditionally surrendered, and special attention is being given to the Junkers and heavy industrialists who were more particularly responsible for Nazi aggressive behaviour, and the Allied Control Commission has as its object the stripping of Germany's ability to wage war, they will not be successful in maintaining the peace of Europe. A Christadelphian Sunday School Scholar could educate the leaders of the nations in the fact that the

peace of Europe will still be disturbed by "Gogue of the land of Magogue," who shall come out of "his place in the north parts" "to take a spoil and to take a prey."

Christ characterised the conditions of men's hearts in these days as "failing them for fear, and for looking after those things which are coming on the earth." The science of destruction is showing signs of getting out of hand, so much so, that the fear is expressed that future wars will decimate mankind. The answer to this belief is the Charter drawn up at San Francisco, which Rex Miller, the American Radio Commentator (being absolutely ignorant of the truth of God's purpose) declares to be "the world's last chance." This so called "last chance" will no more prevent wars than did the League of Nations. The effort is doomed to failure, for only the return of Christ and the assumption of His power over the nations will bring this desired result. In His day the nations "will learn righteousness," and on the basis of this will enjoy peace and equity among men. Then will everybody appreciate the significance of the title designated to Christ—"The Saviour of the world."

## "DISTRESS OF NATIONS WITH PERPLEXITY"

The World needs the righteous laws and wise decrees of the Prince of Peace!

## Russia and Religion

Prophecy indicates that Gogue (like Justinian of 6th Century) will use Greek and Roman Catholicism to further his power. Daniel says, "his policy shall cause craft to prosper in his hand" (Dan. 8-25). This was the expectation of Dr. Thomas, but the anti-religious laws and attitude of Soviet Russia were thought to disprove these anticipations, but the "Time" Magazine of 9/3/45 reports:

"For the first time the Moscow radio had a good word to say about the Catholic Church: its Italian priests *deserved praise* for their "*patriotic and democratic activity . . . to save the world from a new catastrophe.*" Not to be outdone, Rome nodded approvingly at Soviet notions of morality: "The Vatican" reported Rome's Tribuna del Popolo, "has not hidden its pleasure over the fact that Soviet films present a standard of morality much higher than films of other nations . . . This is among consoling indications . . . that the Church may soon resume its spiritual activity in Russia." Last week the prospects for some sort of truce had progressed beyond the rumour stage.

High Vatican authorities have indicated that the Church wants to reach an understanding with the westward moving Soviet Union. For its part, says the Church, "the objective is strictly non-political; all it wants is for the Kremlin to grant complete religious liberty to all persons in Russia and in the Russian sphere of influence. In return, Rome says that the Kremlin can count on the Church to place no obstacle in the path of justifiable Russian political expansion."

The Kremlin has said little, and made no concessions whatever of the

8-10 million Catholics inside Russia. But evidence and logic are on the side of religious freedom for the 84 million Catholics in Russian dominated territory. The Church has been left strictly alone in Poland, even in the property-sharing schemes of the Lublin Government. Such a policy, while helping to dispel the general belief that Bolshevism is the enemy of religion, would unquestionably make it much easier for Russia to expand its spheres of influence. That both sides would benefit from a truce is the best of all reasons for one.

### R.S.L. and Conscientious Objectors

Clashes between the sect known as Jehovah's Witnesses and the Returned Soldiers' League in S.A. have resulted in a number of resolutions being adopted by the League Branches, presumably directed against Conscientious Objectors in general. These will be forwarded to the Federal Government for consideration. Christadelphians are a people "called out of Gentile darkness" for the Name of God. As such, they are "in bondage to Christ" who commands them to "render to Caesar the things that are Caesar's, but to God the things that are God's" (Mark 12-17). They "honour the King" (1 Pet. 2-17), and "submit to authorities" (Rom. 13-1), providing the authorities do not require them to violate the commands of Christ. When this occurs they believe it is "better to obey God than man" (Acts 4-19), and therefore occasionally come in conflict with the authorities. It has ever been so (see 1 Pet. 5-8).

"The News" reports that among the resolutions is the following:

"Australian Nationals whose disloyalty to the Crown has been proved, be deprived of all civil rights and their property be confiscated" (see Luke xii. 3-5).—Editor.

### Fated Never to Marry

Isaiah 4-1 introduces a graphic method of intimating that war would make such havoc as to create a scarcity of men, and women would be glad to obtain husbands on any terms, saying: "We will eat our own bread, and wear our own apparel: only let us called by thy name, to take away our reproach." To "eat their own bread" is to provide for their own necessities of life, as is often done in these times. The truth of Isaiah's picture is illustrated from the following report from London:

"It is estimated that about one in every five girls now growing to womanhood in Great Britain faces inevitable spinsterhood." "Something like a million British women were robbed of the chance of a husband and children by the 1914 war." "The fact that one in every seven American girls now seems headed for certain spinsterhood is social dynamite, said one expert, sufficient to rock the foundation of the American social system."

"BLESSED IS THE NATION WHOSE ELOHIM IS YAHWEH!"

## What Is the Meaning of "Ecclesia" ?

This was a question recently put in court during the hearing of an application by a brother to be registered as a Conscientious Objector. Here is the answer.

Dr. Thomas devotes some five pages of his exposition "Eureka" to defining the difference between the words "Church" and "Ecclesia." The former is a corruption of the Greek word "*Kuriaka*," signifying "pertaining to a lord." Thus "Something pertaining to a lord" is the etymological signification of the word, "Church," and although, in a certain sense, an ecclesia is something pertaining to a lord, and that Lord, the Lord of heaven and earth, yet the ideas of property and Lordship are not contained in the word "ecclesia." Moreover ideas are conventionally associated with the word "church," which are altogether unscriptural. "Ecclesia" is compounded of the Greek words "*ek*," meaning "out of," and "*Klesis*" "a call or invitation." Hence "*ekklesis*" is "an invitation to come out," and the assembly of people convened in consequence of their acceptance of the invitation is an "ecclesia." In the Greek, the word "*Kuriake*" or church is never used to define the faithful, the word invariably being "*ekklesia*," which has been translated "church" 112 times, and "assembly" three times. The Spirit is very particular in the selection of words to define its meaning, and we are wise to emulate the example. In his Appendix to "The Emphatic Diaglott" brother Wilson (for the translator was a Christadelphian) says concerning "*ekklesia*": It "occurs 114 times, and is derived from "*ekkaleo*," "I call out." It is an assembly of *the called*."

The mission of the Apostles was to the Jews first, and afterwards to the Gentiles for the purpose of announcing to them an invitation from the Deity to certain things which *when accepted*, became to the invited, "The hope of the calling." In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of God—that He had appointed a day in which the whole inhabited earth should be ruled in righteousness by the anointed Jesus, whom he had raised from among the dead (Acts 17-31). But that before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in His great mercy and goodness, determined to invite Jews and Gentiles to a share in that kingdom and glory with eternal life, upon certain specified and indispensable conditions (Ephes. 3). It was an invitation to "take out of the nations a people for His Name" (Acts 15-14). It was to separate a class of people from the general body of mankind, which class should constitute the "One Yahweh Name," and that by this Almighty Name, the world should be ruled in righteousness. When this Name is complete, that, when the last believer shall be inducted into it, and all its elements shall be glorified, it will constitute the Ecclesia in its largest sense. In the present state they are "the ecclesia of chief borns who have been enrolled in heaven" (Heb. 12-23). The Apostles were



engaged in enrolling men and women for the future administration of the world's affairs (Rev. 2, 26-27), but they become elements of this people of the Name upon certain specified and indispensable conditions. They are invited to God's kingdom and glory, and they accept the invitation in believing the gospel of the Kingdom and the Name of Jesus Christ, and subjecting themselves to "the obedience of faith." The gospel must be known, understood, believed and obeyed with an honest and sincere heart before men and women become members of "the ecclesia of Chief borns." They are then "the called" and made holy in Jesus Christ; therefore called "saints" or "holy ones," the "sons and daughters of God," the "seed of Abraham" and "heirs according to the promise."

From these premises, then, it is evident that an ecclesia is a community of men and women, who have accepted the invitation, and having been washed from their sins by baptism, are the heirs of the Kingdom. The reader will perceive that the distinction existing between "church" and "ecclesia" is not fanciful, but real and important. The churches of the Gentiles are not ecclesias, nor should the Ecclesia of God be confused with such. They are communities of sinners, the possession of a lord known as the "god of this world" (Rev. 11-4; 1 John 2-16), whilst an ecclesia is a community of saints who shall possess the earth.

—Bro. E. Highman.

## Lectures on Speaking

### 7.—Presenting the Address

(This is the last of the late Brother E. W. Maidment's series upon speaking. The advice and suggestions which he has proffered in these articles are of the greatest value, and we commend them to all, and particularly those who engage in platform work. Brother Maidment was a member of the Lakemba Ecclesia, and these articles were originally prepared for the Ecclesial Mutual Improvement Class . . . Editor.)

We will now briefly consider the assembly. Study the assembly, and know it as fully as you can, as a knowledge of the whole will reveal the unit. There is much in what scientists call mass psychology. There is something in the aggregate which is not in the individual, a character in the whole which is not in the separate unit. You can speak much more fully to an assembly than to the individual; and when in a community, the individual will accept and subscribe to much, that taken to him personally, he would challenge, probably in an effort to protect his pride or attitude. The assembly is composed of all sorts and conditions of men and women. We have the dogmatic type, usually the pillars of the Ecclesia; their presence is profitable, they help to keep you strictly to a close definition of the Truth. Then the supercilious ones, who are also the critical, they are a tonic, which, whilst not altering the tenor of the Truth, will spur to greater effort in expression and exposition. Then the careless ones who just come from habit, probably have grown up in the Ecclesia and are following a subconscious impulse. These can be developed into very conscientious seekers, and

provide you with opportunity and scope for conversion. But the preponderant section are the seekers after the fulness of Truth and the Higher Life. Thank God for these; they are soul of the Ecclesia. They portray personal holiness. You see them before you, and they are your inspiration; the very best in you is drawn out, and you must present the Truth to them in all its Divine Simplicity and Love. They must not be disappointed, the sympathy, faithfulness, and love in them, is the operation of God's Saving Grace, and these are they to whom your message will be chiefly directed. It will also reach the casual, the supercilious, and the scornful ones. Preaching to them, you preach to all, and to the edification of all.

We now come to the actual delivery of the address. During the morning leave the subject matter of the address alone. Give your mind a rest, but separate yourself in prayer, and place yourself and your address before the Lord, for without Him we can do nothing. Take your part in the service; pay close attention to the prayers and readings; and join in the singing. The latter will open up your voice. Consider the assembly and pray for them. Then when you open you will be confident, and your utterance clear, developing in power as you expound the Word of Truth. Then the Exhortation, and finally the Appeal. When you will close the address, the assembly will have received it, so do not seek to enlarge or qualify it in any way. As I have before mentioned, "When you have finished speaking, Stop Talking."

Now, finally, your personal responsibility. You must have a very deep sense of responsibility. If you are to be a messenger of God's Message, it entails that you live a pure and holy life, fully separated to the Lord's Service. You must know His commandments and keep them. You must attain to a full knowledge of the Word of Truth, and then have the ability to expound and exhort, clearly, concisely, and in the Spirit of Jesus. Your life must be filled with the Divine Love; and that Love must flow from you to the assembly, speaking the Truth in Love. All this entails separation from the things of the world, and much close study; but I know that if you are sincere, this happy and most desirable state will, by the Grace of God, be consummated in you. The best that you can give out of a pure and consecrated life, is due to the Ecclesia. Never think that you can preach "over people's heads." Speak positively what you believe; be meek; be humble, for the Lord Jesus requires this of you; and rejoice fully in the knowledge, that our Father has given to you the great privilege of declaring His Love and His Truth, through our Lord, Jesus Christ

### Notes on "Elpis Israel"

On June 25th the "Elpis Israel" Classes commenced sending to brethren and sisters in isolation notes taken from "Elpis Israel," in addition to other matter. It was a remarkable coincidence that on 25th June, 1945, the last of these notes were compiled. In effect, they condense the 480 pages of "Elpis Israel" to approximately 80 pages. These notes are obtainable on application to Brother A. Hollamby, 40 Tutt Avenue, Kingswood, S.A.

## The Christadelphian Treasury

(Continued from page 240)

### Devil and Satan

The terms Satan and Devil are simply expressive of "sin in the flesh" in individual, social, and political manifestations; and that no such being as an immortal agent of evil, wielding the powers of omnipotence and omniscience, exists in the whole creation of God, and is an absolute impossibility, since according to the Scriptures, whosoever attains to eternal life does so through well-doing, and is vitalised by the spirit substance of the Divine Nature (which is essential life, and goodness, and truth); and such an one can therefore neither sin, nor suffer, nor die, because born of God, and consubstantial with the Father Spirit, and like the Lord Jesus the Christ himself in his perfect exaltation, a Son of God in power by spirit of holiness through a resurrection from the dead.

—Dr. J. Thomas.

### Believers and Personal Sins

Personal sins are in a totally different category from the inherited sin-nature. We are personally responsible for them. They will effectually debar us from the Kingdom unless they are forgiven, whereas we need no forgiveness for an inherited condition. Baptism has been appointed as the means of obtaining that forgiveness (Acts 22-16) through the forbearance of God (Rom. 3-25). But we may sin after baptism; what then? Thanks be to God, He has made provision in Christ Jesus, our High Priest for this. "If we confess our sins, he is faithful and just to forgive us our sins" (1 Jno. 1-9). It is all of his mercy: "God for Christ's sake hath forgiven you" (Eph. 4-32).—W. H. Boulton.

### Christ's Offering for Himself (Heb. 7-27)

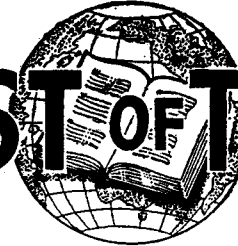
Jesus, the Mediator of Covenant and Promises "better" than the Mosaic, is the theme of the Epistle to the Hebrews.

Whereas (V.19) "The Law made nothing perfect," i.e. required continual (literally from day to day) offering of sacrifices for sin for everybody (Lev. 9-7) as first portion of our verse; but (Rom. 8-3) Christ's sacrificial death removed this necessity.

When Aaron made atonement he sprinkled the sacrificial blood on himself, the Tabernacle, the Altar, and the Mercy-seat (Lev. 16, 6, 15, 16, 33), for (Heb. 8-22) "almost all things are purged (with blood) the tabernacle, the shadow of Christ, was defiled, by contact with Israel's uncleanness and transgressions, requiring cleansing by continual shedding of blood; so Jesus the substance, born of a woman, had the nature condemned by sin to death, and was thus enabled to actually conquer sin's flesh in Himself (V.26); for, being obedient unto death, by shedding His own blood, He, first, obtained redemption (Heb. 9-12 and 26 to 28; and Heb. 13-20), next for all related to His salvation in the appointed way; the sequence is similar as foreshadowed by Aaron, with this difference; with Christ it was "once for all," not daily; hence, Jesus "better" priesthood as indicated in verse in question.—E. W. Evans.

Supplement to "The Logos"

# DIGEST OF TRUTH



A monthly Publication of Interest to the Seeker of Biblical Truth.

Vol. 1.

July, 1945

No. 11

### Editorial

#### "JEHOVAH'S WITNESSES" versus "THE TRUTH"

The January issue of "Consolation," a "Jehovah Witnesses" periodical, contains an article upon the translation of the New Testament known as "The Emphatic Diaglott." In commenting upon the excellence of this translation, the article states: "Mr. Wilson (the translator of 'The Diaglott,' was reportedly a Christadelphian. Christadelphians believe the organised churches are apostate, do not believe in the 'Trinity,' do not believe in the 'inherent immortality of the soul' or in 'eternal torment,' but hold that eternal death is the punishment awaiting the wicked. Though free from these basic errors, they are in bondage to religion. . . ."

In reply to this, Christadelphians admit their "bondage to religion," for as the Apostle James shows there is a "pure and undefiled religion" in contradistinction to the multitude of false teachings extant throughout the world. Christadelphians are always prepared to give chapter and verse for their beliefs, for their teaching is founded exclusively upon God's Word. Thus their doctrines have never varied, which cannot be said of many other sects. "Jehovah's Witnesses" loudly proclaim their separateness from "organised religion," and from the Papacy in particular, but when their teachings are examined, there are many points of identity with these systems they disclaim. They still cling tenaciously to the pagan and papal doctrine of the personality of the Devil which is represented as a powerful monster tempting mankind to sin; they still support "organised religion" by teaching that Christ "pre-existed," and that the saints will rule in heaven.

In contradistinction to this, the Bible teaches that "Every man is tempted when he is drawn away of his own lust and enticed" (James 1-14). It defines "the devil" as "him that had the power of death" (Heb. 2-14), which, according to Paul, is "sin" (1 Cor. 15-56; Rom. 6-23). It states that the accepted saints will rule "on the earth" (Rev. 5-10) "with Abraham" (Gal. 3-9). It represents Christ as being in the loins of David (Acts 2-30), who is told that God "will make" (future tense) his seed, "His firstborn" (Ps. 89-27; Col. 1-13).

"Consolation" finds fault with "The Emphatic Diaglott" because:

"The Greek words for Devil and Satan, *diabolos* and *satanas*, are always translated and never allowed to stand untranslated as proper names of the wicked one." This is a strange criticism! In place of a true translation, the writer would have one tainted by his own doctrinal interpretations which, as a matter of fact, an unbiased study of the Scriptures will prove to be false.

"God be true, though every man be false" (Rom. 8-4 Diag.). Let "Jehovah's Witnesses" re-consider the foundations upon which they build. Free literature, explanatory of these principles, will be forwarded on application to the address at the conclusion of this leaflet.

### PRINCIPLES OF THE TRUTH—3.

(We invite you to apply for a fuller elaboration of these principles.)

ETERNAL LIFE is not a present possession because it is a matter of promise, of hope, and to be sought for (1 John 2-25; Tit. 1-2; Rom. 2-7; 1 John 5-11; Col. 3, 3-4).

THE KINGDOM OF GOD will be the kingdom of Israel restored; a political kingdom ruling over the whole earth. Christ is to be the King, and at God's appointed time will return from heaven; as the heir promised to David he will sit upon his throne (2 Sam. 7-16; Amos 9-11; Dan. 2-44; Zech. 14-9; Acts 3, 19-26; Acts 1-11; 2-30; Luke 1, 32-33).

THE SECOND ADVENT—The partial re-settlement of the Jews in the Holy Land, and the disturbed international conditions, are but two among many Bible signs that the second coming of Christ is near. He will abolish war, and all earth's troubles (Isa. 2, 1-9; 65, 16-25). Then shall be "Glory to God in the highest, and on earth peace and goodwill toward men."

IS MAN IMMORTAL?—No man hath immortality (1 Tim. 4-16). He is a mortal being and without the interference of Christ will, like a flower and the grass, have an ending as well as a beginning (Job 4-17; John 17-2; Phil. 3-21; Job 14-12).

### Contemporary Events

#### THE FULFILMENT OF PROPHECY

(The following is the "Author's Note" to a new publication we intend to issue shortly entitled "*The Divine Charter for the Future*." We invite you to apply for a free copy of this booklet.)

The present work is a digest of a book ("Compel Them to Come In") produced during 1933. In preparing it for publication, it has been interesting to note how the purpose of God has unfolded with the years. Expectations which our study of the Bible led us to then expect have since become history. In 1933 we showed that the purpose of God required to sink in the scale of nations. "*The German nation, under the regime of Hitler will come under the category of this curse*"—Gen. 12-3.

On the other hand, it was stated, "*The might and power of Russia will increase to such an extent that she will become the strongest power in the world*" (P. 32).

In a later booklet, "*The New Order*," it was pointed out, "*Russia will dominate Europe, with Rome occupying the ecclesiastical throne. A temporary peace will enable the two influences (Russia and Rome) to collaborate.*" It is to-day (1/4/45) interesting and significant to note that Russia and the Vatican have been discussing the possibility of a pact to stabilise their relationship with each other.

Again in "*The Jewish Problem*" (1/1/44) we wrote: "*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 subjection to her northern neighbour.*" Much history has occurred since that was written almost 18 months ago. Russia now dominates Europe; and Turkey has become allied against Nazi aggression, but events are beginning to react against her. The coolness with which Russia viewed Turkey's entrance into the war, the accusations and insinuations that the Soviet has levelled against her, and the demands she has since made in regard to the Dardanelles and Istanbul (Constantinople) are most significant, and constitute a most interesting sign of the times.

We refer to these anticipations to stress the fact that prophecy does relate to current events in spite of what religious leaders are teaching to the contrary. By his understanding of God's Word, the author of "*Elpis Israel*" was able in 1848 to give an outline of future events that has had, and is still having, remarkable fulfilment. He wrote of the overthrow of Germany by Russia (p. 432), the colonisation of Palestine by Jews under British control (p. 441-443), the British occupation of Egypt (p. 445), the decline of Turkey (p. 371), and many other events. The author of "*Elpis Israel*" directed his readers to the Scriptures which, he said, are capable of making men wiser than their teachers (Psalm 119-99). We do likewise.

J.M. 1/4/45.

### "PROVE ALL THINGS HOLD FAST THAT WHICH IS GOOD"

In the present state of Christendom we see a sad fulfilment of prophecy. Christ and the Apostles foretold that the truth which they established in the earth would be supplemented by error, that error would overspread all nations, and that the closing days of the dispensation would be characterised by ignorance, ungodliness, unbelief, and enmity towards God. The realisation of these predictions before our eyes forces home the conviction that Christendom is disowned by God. That the doctrines and practices of Christendom are opposed to the commandments of God is obvious. For example, where has God authorised His followers to call themselves as do the false shepherds of Christendom, "His Holiness," "His Eminence," "The Right Reverend," "The Very Reverend," "Reverend," etc.? The very titles assumed by these men are

sufficient to brand them as belonging to an apostate system. Where has God authorised men to leave, as do the laity, the study of the Word, and the proclamation of the Gospel, to the clergy?

Dear Reader, Surrender your judgment to no man. God has made salvation an individual question. He bids us to follow blindly no one, but to search the Scriptures for ourselves.

### AN EXPLORER AND "CHRISTENDOM ASTRAY"

There is an interesting reference to the book "Christendom Astray" in the biography of "Birdie" Bowers of the Antarctic, published in 1938. Bowers was one of three men who died in a tent on the Great Ice Barrier in 1912—the others being Scott and Wilson. He was born in 1883, and the reference is in his log for June 20th, 1900, when he was serving on a four-masted iron barque *Loch Torridon*, being then twenty-seven years old. He says: "Crossed the Equator, the weather is hot and oppressive. . . It is so hot I am sleeping on deck and read. I have just read a very interesting book called *Christendom Astray*. It throws a light on many religious problems, and gives you a lot to think about."

(This book does throw light on many religious problems, and gives one a lot to think about. A loan copy will be forwarded to you free of charge on application.)

### THE AGE TO COME.

No more shall nation against nation rise,  
Nor ardent warriors meet hateful eyes;  
Nor fields with gleaming steel be covered o'er;  
The brazen trumpet kindle rage no more;  
But useless lances into scythes shall bend,  
And the broad falchion in a ploughshare end;  
No sign, no murmur, the wide world shall hear,  
From every face be wiped off every tear;  
All crimes shall cease, and holiness prevail,  
Returning justice lift aloft her scale;  
Peace o'er the world her olive wand extend,  
And white robed innocence from heaven descend.

(This state will only come from the personal rule of Christ on earth. The 72nd Psalm portrays the glorious conditions at such a time, and they contrast sharply with the world wide unrest and distress of the present. The hope of the Bible centres attention upon the establishment of the Kingdom of God on earth, when the "Lord shall be king over all the earth" (Zech. 14-9)—Editor).

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

### The Land, the People, and the Future

## 2.—"Can These Bones Live?"—Ezek. 37.

(Continuing our series upon the closing chapters of Ezekiel)

The beginning of Jewry's long night of sorrow commenced in Ezekiel's day, and has continued until the present. By the eye of faith, however, the prophet could bridge this long period of misery and persecution for his people, and visualise the time when a true heir of David would re-establish his overturned throne, and dictating his policy to the world in terms of iron, finally unite all nations into one happy contented family. Fully cognisant of the idolatrous conditions into which Jewry had sunk, Ezekiel was conveyed by the Spirit to a valley full of parched bones illustrative of the abject condition of the nation after the vultures of Gentilism had completed their work. Not a vestige of flesh remained on these bones which lay bleached by the heat of sun. "Son of man," he was asked, "can these bones live?" "Oh Lord God," he replied, "Thou knowest." These bones, he was told, represented the "whole house of Israel" (Ezek. 37-11).

Ezekiel lived to witness his people captive under Babylon. But the conqueror carried his cruelty too far; the curse of God fell on the nation, and Babylon went into decline. The powers of Persia, Greece and Rome followed in sequence. But Jewry suffered under them all. Nevertheless, true Israelites were buoyed up with the declaration of God: "Although I make a full end of all nations whither I scatter thee, yet I will not make a full end of thee" (Jer. 30, 11-16). During their subjugation under Rome, startling news of a coming Deliverer reached the ears of their local ruler, Herod, who enquired of the Scribes where this expected Messiah would be born. The answer was: "In Bethlehem of Judaea, for thus it is written by the prophet . . . Out of Bethlehem shall come a Governor, that shall rule my people Israel" (Mat. 2-6). At this Herod became alarmed, and ordered the slaughter of all male children of Bethlehem from two years and under. Then, in the words of Jeremiah the prophet, "there was a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2-18). The years have not assuaged this grief, and the tears of Leah have mingled with those of Rachel. To Mary the angel declared to her children: "He shall reign over David's throne for ever," and Mary declared to Elizabeth, "God hath helped his servant Israel," whilst Zechariah said: "He hath raised up a strong Saviour for us, to save us from all who hate us." To his disciples the King indicated that although they were but humble men, and unlearned in the ways of the world, he would elevate them to positions of great glory and power; they would be established upon thrones judging the twelve tribes of Israel (Matt. 19/28), and in collaboration with their Master reorganise the political, ecclesiastical and social orders of the world. But in answer to their query as to what signs shall

precede the establishment of these conditions, he confirmed the vision of dry bones seen by Ezekiel, for he declared: "*Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled*" (Luke 21-24).

### Jewish Downtreading.

These words were fulfilled some 30 years later when in A.D. 70 the streets of Jerusalem ran with the blood of its slaughtered inhabitants. In A.D. 130, after an attempted insurrection by the Jew Bar Kocha, the remnant were driven out of the city which was destroyed and ploughed up. Thus Jewish national life became as dry bones seen by the prophet. Politically it was dead, but the hope of Israel, although it rested in a temporary grave formed by the Gentile nations, was not permitted to be forgotten. Jerusalem was finally turned into a Roman colony by Hadrian, who changed its name to Aelia Capitolia, and erected a temple to Jupiter on the site of Solomon's Temple.

In 313 Constantine laid the foundations upon which was later built Roman Catholicism. These were supported by the Code of Justinian, and the decrees of Phocas which in 610 proclaimed the Pope of Rome as "infallible," "god of the earth," and "head of all churches." This is the period from which is computed the time-periods of Daniel 12, and the emancipation of Israel.

In A.D. 1240 the Turkish Desolator began its downtreading of Jerusalem and the Holy Land, but God was preparing a people to bring about its emancipation. These were God's "witnesses" (Rev. 11), known in France as Huguenots. Under Louis 14th they were cruelly persecuted, politically "killed," and all their rights were suppressed. The aristocracy of France, together with their king, had sown the wind, and the nation was destined to reap the whirlwind. In 1793 (105 years after the political death of the "witnesses"—see "Eureka," Vol. 2—the suppression of the Huguenots and of the commoners had its inevitable result. Revolution broke out, and in the ensuing trouble a "voice out of the political heavens invited the revolutionaries to 'Come up hither'" (Rev. 11-12). The power of France blossomed anew under the dictatorship of Napoleon, and the vibrations of that "earthquake" (Rev. 11-13) are still to be felt to-day—especially among the friends of Phocas—Roman Catholicism.

But the principles upon which the French Revolution was fought demanded equality for all, and although Napoleon hated the Jews, this policy compelled him to recognise this people, and a Jewish Sanhedrim was formed. The might of Napoleon caused the Roman habitable to flow with blood, bringing humiliation upon Catholicism everywhere, and the countries of Piedmont and Switzerland which witnessed the massacres of the Albigenses and Paulicians now saw their revenge, whilst Rome which had for so long governed the minds of millions was humbled and brought low. A wave of liberalism swept Europe, assisting materially the political resurrection of Jewry from its grave. When Napoleon had completed his work, he was removed to the clay from whence he had been taken, and the 6th vial of God's wrath commenced to be poured out upon the Turkish Empire.

### Turkish Evaporation.

In 1820 the Greeks rebelled against the rule of the Sultan, and this was but the "beginning of sorrows" for Turkey, whose power began to recede until its ruler became known as "the sick man of Europe."

1848 was a remarkable year in many respects. It witnessed the publication of two important books, namely "Elpis Israel" by the spiritual Jew, Dr. Thomas, and "Manifest der Kommunisten" by the fleshly Jew, Karl Marx. Both were revolutionary, one Scripturally, the other politically. "Elpis Israel" caused many to become immersed into the Commonwealth of Israel, and await the time when the King of the Jews should return, when, under His banner, they will assist in breaking to pieces the Gentile nations, and re-establish the Kingdom of Israel as a universal dominion. "The Jews," wrote the Dr., "would return to Palestine as agriculturalists in unbelief of the Messiah, under the protection of Britain," who would be compelled by circumstances to assist (P. 442).

Karl Marx was the son of a Jewish lawyer in Prussia. He graduated at the Berlin University. He wrote that the proletariat (working class) could not emancipate itself except by breaking all chains, and by dissolving the whole constituted society. "Then the day of German resurrection would be announced." He founded in Germany the first Communistic Society, and was expelled from the country. This root budded in the hands of Lenin in Russia, who founded the universally known newspaper "The Pravda."

In many countries Jewry began to stir from the dust of centuries. Britain waived the oath required from those who entered Parliament, and thus allowed Jews to be represented therein. Baron Rothschild was the first to be represented in the House of Lords. In 1828 Disraeli (later Lord Beaconsfield) wrote: "The History and Destiny of the Jewish Race." He yearned to see Palestine, and finally did. The strategic importance of the Suez Canal was impressed upon his mind, and in 1875 he acquired the controlling interest for Britain. In 1882 Egypt was ceded to Britain as had been foreseen by "Elpis Israel." Isaiah had declared that Egypt should be "a ransom" for the release of God's ancient people. About this time Russian persecution against Jewry was increased, and the world learned with horror of the murder and pillage that raged unchecked under the Czarist regime. It caused many Jews to look longingly at their ancient home, and in 1896 Dr. Herzl wrote a pamphlet "The Jewish State" giving expression to this desire, and the binding together of Jewry. The Zionist Organization was the result, with its programme of Jewish colonisation in Palestine. One Jewish writer, J. de Haas, in 1901 stated: "Even among non Zionists and Zionists there is a stirring of the dry bones."

The prophet Ezekiel, however, looked far ahead of 1900, for whilst the Zionist organisation may have caused the "dry bones" to "come together" (Ezek. 37-7), there was yet (1) "sinews" required (V. 6); (2) "flesh" to cover them (V. 8); (3) "skin to envelope them; (4) "the breath" of life to be breathed into their nostrils, and (5) they were required to stand upon their feet an exceeding great army.



fruition, and the Russian Revolution swept the Czarist regime from power, and replaced it by Communism. Thus there were brought to birth simultaneously amid much pain two movements which are destined to reveal in their fulness the Kingdom of God and Kingdom of Satan.

There has recently been published a report of the progress made by Jewry in Palestine entitled "Efforts and Achievements." In the light of Ezekiel's prophecy it makes interesting and thrilling reading. We learn that 2,000 factories have been erected; in two decades £P.110,000,000 of private capital has been invested; the Jewish population has risen from 55,000 in 1918 to nearly 600,000 to-day; the "Palestine Experiment" has united Jewry as never before; that £2,066,000 have been devoted towards Education and Culture, and £411,000 for Health and Social Services. This little pamphlet is full of interest to spiritual Israel who has, for many years, been anticipating such a state. Finally, it is with interest that we note the recent Australasian campaign led by Mrs. A. Silverman, realised the sum of £100,000. Christadelphians will remember with pleasure the splendid evenings she conducted when here.

Thus from a very "dry condition" these Jewish "bones" have grown. The interest of Christadelphians has ever been watchful of their condition, and it is significant to notice that Jewry is now becoming cognisant of Christadelphia. In the "History of Zionism," by N. Sokolow, recognition is made of the sympathetic and practical interest of Christadelphians, whilst in the November issue of "The Zionist" there appeared an excellent article by Dr. Fabian, of Adelaide, outlining the hope of Christadelphians. He therein stated: "With vision that was far in advance of his age, Dr. Thomas in his preface of 'Elpis Israel' calls the subject matter of his book national and not sectarian. It treats of a nation and its civil and ecclesiastical institutions in past and future ages, and enlightens both Jew and Gentile in future age."

—J. Mansfield.

## MILLENNIUM.

The word "Millennium" is derived from two Latin words—"Mille" a thousand and "anno" a year; and signifies, therefore, a "thousand years." It is used to describe the belief that Jesus Christ, who is now at the right hand of God, will return to the earth for the purpose of establishing His Kingdom thereon and in association with His immortal and glorified saints rule the world in righteousness for this period.

It expresses the glorious fact that it is the intention of God to interfere in the affairs of men; to set on Mount Zion His Son, Jesus the Christ, as King of the World under whose sway the evil that now covers the earth shall be removed and the nations blessed with righteousness, peace and every good for a thousand years. (See Rev. 20, 2 4 6 7; Dan. 7-14).

—F. W. PORTER.

## Editorial Notes

### Sunday School Notes

We have received from the Superintendent of the Country Branch of the Adelaide Sunday School (Brother L. J. Colquhoun) copies of the lessons forwarded to children in isolation. There are three sections—Kindergarten, Junior, and Senior—so that the youth of all ages are catered for. The lessons are set out in a clear and simple manner, and the general production leaves nothing to be desired. The Kindergarten lesson is particularly fine in this respect, the text being illustrated with drawings which the little ones are invited to colour in.

Some time ago, the "Elpis Israel" classes began the work of forwarding Sunday School lessons to the children of brethren and sisters in isolation, in addition to the monthly copy of "The Guiding Light." Towards the close of 1944, however, the Adelaide Sunday School proposed to commence this work, and to it was given the list of names and addresses of children previously contacted by the Classes. Since then the work has been improved and extended.

The Sunday School is an important branch of the work of the Truth. We are divinely commanded to bring up our children in the nurture and admonition of the Lord, so that we, as parents, should seize every opportunity to extend the knowledge of these glorious truths to our children. Brethren and sisters in isolation will be wise to apply, on behalf of their children, for these lessons, which will also be willingly forwarded to the children of interested friends, if such is desired.

Application should be made to The Superintendent, Adelaide Christadelphian Sunday School (Country Branch), 105 Halifax Street, Adelaide, South Australia.

### "Christ's Victory Over Sin"

A 20-page pamphlet by Brother E. J. R. Milne, of Hastings. The author contends that although Christ came "in the condemned line of Adam," He maintained such an accord with the Mind of His heavenly Father that he was not drawn away of His own lusts. Christ's victory over sin was so complete that the carnal mind was never permitted to assert itself to the extent of tempting him to depart from the will of God. In regard to the temptation of Christ recorded in Matthew 4, the exposition of "Elpis Israel" is accepted by the author, who thus contends that the tempter was external to Christ. The author's arguments concerning this last point are very powerful, and, in our opinion, conclusive, although it is possible to drive a point like this further than is wise.

### The Fifth Vial of Revelation 16

Readers will have noticed articles over the initials "W.S." and "H.M." dealing with the above subject. We have to hand further papers dealing

with the vials of Rev. 16, but they do not add anything further to that already stated. Time has confirmed Dr. Thomas' exposition in "Eureka," and to this work we would commend the interested reader.

JEWISH REFUGEE CHILDREN'S FUND.

Table with 2 columns: Item and Amount. Items include 'Previously acknowledged', 'Sister N. (S.A.)', 'Mission (Canada)', etc. Total amount is £183 16 3.

Total . . . . . £183 16 3

We also wish to acknowledge receiving parcels of stamps and clothing which have been forwarded to the appropriate authorities.

"Fear thou not; for I am with thee. Be not dismayed; for I am thy God, I will strengthen thee; yea I will help thee, yea I will uphold thee with the right hand of my righteousness."

—M. Harris, Secretary.

Human Nature

Human Nature is not noble and beautiful, as Ruskin states. It is corrupt—the abode of sin, and therefore condemned. Paul expresses the truth: "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. 8, 18, 20).

The Scriptures tell us of the lusts of the flesh, but never of its virtues. The flesh works grave-wards—it thinks, but thinks sinfully and fatally. "The mind of the flesh is death." "If we live after the flesh ye must die" (Rom. 7, 6, 13, R.V.).

Our salvation depends upon the possession of a spirit mind (a mind created by the implanting of the Spirit's teaching), and it depends likewise upon the exercise of this mind in controlling the flesh. "They which are the children of the flesh, these are not the children of God" (Rom. 9-8).

—A. T. Jannaway.

THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.

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Thought for the Times

Christ Our Example

We ought in every sense to exhibit the light as he who was the light of the world did. He is our example—the first born among many brethren—the forerunner—the chief. Whenever we want to test ourselves, or determine the particular line of conduct to pursue in reference to any matter, we cannot do better than to look at Him—the author and finisher of our faith, and ask ourselves what He would have done in similar circumstances. Our answer will always be ready to hand, for his life is detailed with very great minuteness in the four Gospels; all we have to do is to become familiar with these details. The real source of the spiritual weakness is non-acquaintance with these. Let the word of Christ dwell richly, and there is power to overcome. And it is because people do not keep the company of the Truth that it fails to dwell richly. Let them keep its company, and they will by and by see and feel its reality. In plain English, let them give the study of God's book that place in the economy of their lives which they are commanded to do in those words of the spirit by Solomon, which pronounces a blessing on the man who standeth daily at wisdom's gates, and waiteth at the posts of her doors; who meditates, as David hath it, day and night on the law of the Lord, and whose delight is therein. Those who do not give the Word this place in their lives, sin against themselves. They neglect that which is for their own benefit, for a man loses a great deal, even as regards the present experiences of life, who allows himself to omit the study of the Word from his daily programme.

—R.R.



## Do Events Herald the Early return of Christ?

# Prepare to Meet Thy God, O Israel!

In place of our usual monthly review of international events, we present a report of a special meeting convened by the Arranging Brethren of the Lakemba Ecclesia on the theme "Do Present Day Events Herald the Early Return of the Master?"

Some one hundred brothers and sisters assembled at the Lakemba Meeting Hall on Tuesday, 24th July, to hear addresses by various speakers on the above subject. After several days of very indifferent weather, we were thankful to our Heavenly Father for the pleasant weather which prevailed. It was cold, but fine, a brilliant moonlight night with not a cloud in the sky—a night when "the heavens declared the glory of God." This undoubtedly helped to make the evening a success, for many of those present had to travel many miles to attend.

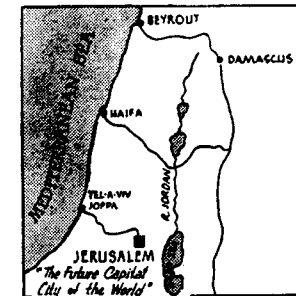
Commencing sharp on 8 p.m., Bro. Joseph extended a word of welcome to all those who had accepted Lakemba's invitation to be present, and the evening fittingly commenced by the singing together of Hymn 89: *How Long O Lord Our Saviour, Wilt Thou Remain Away.* These words expressed the great hope which had drawn us all together for the occasion—even the re-appearance of the Son of God on earth to redeem His waiting brethren, and give them "beauty for ashes, and joy for mourning." After the singing of the hymn, Brother French approached Yahweh in prayer, and expressed the gratitude of all present for the many blessings they had received, and asked for a blessing on the gathering. Revelation 19 was then read.

Brother Joseph announced that the evening had been divided into three sections:—(1) "The Rise of Russia in Europe and Asia" (2) "Germany's Place in Bible Prophecy; (3) "The Greek and Latin Churches." He stated that after the appointed speaker had spoken in each section, it would be left for any brother present to add to the words spoken. Two brethren had been appointed to sum up the evening's discussion.

## Our Sure Foundation

By way of opening the discussions, the Chairman read to the meeting a paper prepared by Bro. H. P. Mansfield, Editor of "The Logos" on behalf of the "Elpis Israel" Classes and "Logos" Committees. It was indeed pleasing to have this paper, the subject taken being the theme of the evening—"Prepare to meet thy God, O Israel!" The paper pointed out how that Dr. Thomas in "Elpis Israel" had anticipated by the sure word of prophecy, the British control of Egypt, the growth of British power in the Mediterranean, the decline of Turkey, the colonisation of

Palestine by Jews under British control, decline of Papal temporal power and influence in Europe, and the control of Turkey by Russia. Brother Mansfield observed that the remarkable fulfilment of the vast majority of these anticipations was a striking tribute to the sure foundation upon which we build, and is in striking contrast to the flimsy foundation of the Apostasy. A certain Adelaide clergyman named Maughan had passed a criticism of "Elpis Israel" in a sermon delivered about 1870, which was published in a book *The Memoirs and Sermons of Dr. Maughan*. This criticism rejoiced loudly in the fact that the anticipations had not then been realised, from which the "Rev." Maughan concluded: "we may therefore, breathe freely, thank God, and take courage." How hollow his words sound to-day, when the anticipations he criticised have become history! Brother Mansfield then pointed out, that to us in this wonderful age, came the message of Jesus: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments." (Rev. 16-15). The urgent need of to-day was to prepare for the great Day that is coming. Therefore, knowing these things, let us not say within our hearts, "The Lord delayeth His coming." Let us rouse the brethren to the significance of present events, knowing that "the Lord whom we seek shall suddenly come to his temple."

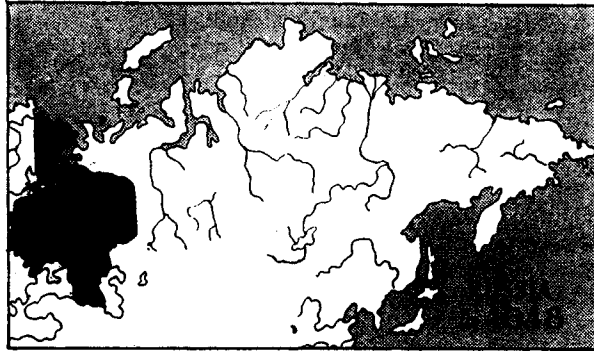


## The Rise of Russia

With this address from our Adelaide brethren presenting an excellent background to the evening, the Chairman called on Brother B. Philp to speak to the first section: *The Rise of Russia in Europe and Asia.*

Brother Philp emphasised the need for a realisation that we can build on each other's mistakes in prophecy, realising that none prophecy to gratify personal self, but for the edification of the Body of Christ, that we might not be in darkness as to the advancement of the prophetic word. That was the object of our gathering—to build on each other's thoughts that all might be edified. He stated that the evidence presented in *Elpis Israel* as to the place names of Ezekiel 38 left no doubt in the matter as to who will lead the confederacy into the Holy Land. It will be Russia. The early belief had been justified. But to what extent would Russia rise, and why? That was our concern on this occasion. Russia in Asia, as well as in Europe must have our attention. Dr. Thomas' paraphrase of Ezekiel 38 brings the eastern aspect into the matter very prominently. What was the position to-day? From the world cables had come three interesting news items during the last few days. Brother Philp read these which were to the effect, firstly: that Afghanistan was striving to maintain neutrality—not the neutrality of remoteness, but the know-what's good-for-you-don't-trust-anyone neutrality of the cross roads—and the writer quoted an old Afghan proverb—"The unhappy goat between the Lion and the Bear." Secondly: Pandit Nehru, Indian Congress leader, has said in Lahore that the return of British, Dutch,

or American Imperialism to Burma, Java, Sumatra, Indo-China, the Philippines, and other countries, would not be tolerated. The third item, and most significant, was that Stalin was demanding the return of the 1936 *status quo* in Sinkiang, the great border province between Russia and China, which would mean Soviet administration. This information



was coupled with a report from Chiang Kai Shek's headquarters that some of his followers believed the Communists at Yen-an, North China, were endeavouring to organise a group to include Sinkiang, Outer Mongolia, Tibet, and Manchuria, which will challenge Chiang's authority over China. A reference to the atlas shows that this would extend Russian influence to the Continent of Asia, adjacent to the Indian frontier—the most serious threat ever experienced by the British in restless India.

Russia would rise to this great strength so that when the armed camps of the nations—north and south—met the crushing and humiliating overthrow of the Holy Land, God would be sanctified in the eyes of many nations. They would be shocked to a realisation that there is a God in heaven, and the ways of the sons of men are not unnoticed by Him. Russia was moving to final power in Europe, and these things, coupled with the expiration of the 1335 days of Daniel 12 in 1945, brought the prophetic scene to such a stage that a 20 years' delay was out of the question. The rise of Russia in Europe and Asia proclaimed with clarian tone, *The Master is at the Door*.

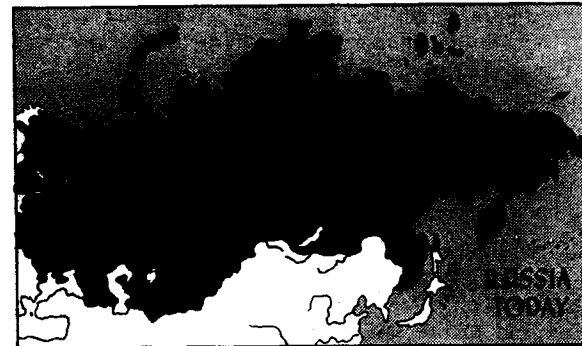
### "Signs of the Morning"

At the conclusion of Brother Philp's address, Brother Etherington stated that after hearing what he had to read from the exhortation *Signs of the Morning in Further Seasons of Comfort* we would be convinced as to the nearness of the Master.

The final portion of that exhortation was read, wherein Brother Roberts stated that the "signs of the times" were "like islands in the ocean, indicating that we were getting nearer to the mainland." The wars among the nations have appeared "as a series of startling rockets" telling us that our destination was drawing ever nearer. He spoke of the things which would have to come to pass—the rise of Russia, the

colonisation of Palestine by the Jew under Britain—the possibility that this re-gathering of the Jew and the judgment of the household might occur together. Time has proved this last conjecture incorrect, "but" continued Brother Etherington, "these things have since come to pass. All that remains is the return of the Master."

This, writes Brother Roberts, is a juncture of affairs that will affect us with joy or fear, according as we have been living in harmony or otherwise with the calling to which, by the Gospel, we have been called. If we have consented to accept the part of strangers and sojourners with Christ, estimating and conducting ourselves as His stewards, making His commandments the rule of our lives, bearing testimony to Him, and occupying in His service, in the midst of a world that denies Him and dishonours God, all the while fostering our affections for the glorious hope that will be realised in his appearing, then we shall naturally conform to Christ's own suggestion: seeing these things, we shall "lift up



our heads, for our redemption draweth nigh." If, on the other hand, while knowing and assenting to the facts concerning Christ, we have lived negligently of His commandments, consulting present ease and comfort, and accepting the smiles of a world that disowns Him, we may reasonably regard the prospect with apprehension. If we have laid up our treasure on earth, we cannot be surprised that Christ comes empty-handed for us from heaven. If our hearts condemn us, God is greater than our hearts, and knoweth all things. There is yet time. Let us examine our own selves. If the record of the past does not appear satisfactory, it is high time to repent and do the first works. If, on the other hand, we can say with Paul, that the "testimony of our conscience" is that, "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world"; we have cause to rejoice at the tokens in the eastern horizon, which tell us of the approaching rise of the Sun of Righteousness, to fill the world with light and glory.

### "Germany's Place in Bible Prophecy"

The Chairman called upon Brother J. Mansfield, Junr., to open the discussion on this subject. Brother Mansfield said: "In dealing with the

subject matter allocated to me, I wish to emphasise two aspects of Germany's place in Biblical prophecy. The first is in respect to Jewry. The second, the remarkable impetus and exaltation politically and nationally, that her downfall has achieved for Russia. "These things I tell you before they come to pass, that when they have come to pass, ye might believe," declared Jesus to His apostles. From this statement we perceive the divine intention of prophetic previews and are enabled to spiritually enjoy great benefit from its illuminating power. It not only makes us "wiser than our fellows," but also ensures our absolute conviction in God and His salvation, creating within our hearts an attitude of belief, a strength of character, and a spirit of determination to keep the sayings of His book. In treating with Germany's place in prophecy, it is well at the outset to keep in view that prophetic declarations are in all instances related to Abraham's land and Abraham's people. In this respect, we have convincing testimony that, in our time, Germany has occupied a place in Bible prophecy."

Referring to Jeremiah 16-16 Brother Mansfield explained how God would send "fishers and hunters" after Israel. He reviewed the pre-war condition of Jewish life in Germany, showing that German Jewry, 600,000 strong, were not stirred with the spirit of Zionism. In 1933, their year of destiny in Germany, they were enjoying full citizenship rights, were losing their national character by intermarrying with the Gentile nation, and were enjoying the material benefits of their national degeneration. The rise of the Nazi party put an end to this. Their experiences since, have wakened within the hearts of those who remain a burning desire to get out of Europe, back to their refuge in Palestine. Germany, after playing her part, found the Divine edict against her—"No sword formed against thee, Israel, shall prosper." Fire, sword, and annihilation have fallen upon Germany even as Dr. Thomas forecast. Brother Mansfield concluded with the thought that "she has not only wrought her own destruction, but has been responsible for elevating Russian prestige in a very impressive manner."

Upon the Chairman calling for further thoughts on the matter, Brother French rose and spoke. He stated that he hoped it would be quite safe for him to speak to the meeting about Germany. He would far rather be premature in his expectations, than be found sleeping as one of the five foolish watchers when the Master returned. He was amazed at the apathy and indifference manifest by some brethren to the matter. "The fact remains that the German nation has done more to bring about Armageddon than any other nation. You have coupon books in your purses, amazing income tax assessments in your pockets. Who caused it? Hitler. His shadow lies across the world, and this man has done more to bring about the time of which we speak than any other." Brother French gave it as his opinion that the sixth vial's work has been done,



and the seventh was now in operation. He warned to watch the Pan-Arab Movement very closely, with King Farouk longing for the mastery of the East.

### "The Greek and Latin Church"

This phase of the evening was in the hands of Brother Doble. In his unexpected absence in Brisbane, the paper was read by Brother Trumble. It was listened to very attentively, and was most instructive, covering many details of the rise of the Roman apostasy, and its struggle with the Greek bishop in Constantinople for the ecclesiastical supremacy. He wrote: "Our interest chiefly centres on the Beast and the Great Whore of Rev. 17 who sat on many waters. It is here well to realise that whilst Dr. Thomas taught the destruction of the papal mouth as a temporal constituent of the beast, he fully realised the futurity of Rev. 17 as the final elevation of the papal power immediately prior to Christ's appearing." Page 158 of "Eureka" 3 was quoted: "He has nearly reached the end of his 'dreadful and terrible' career, but there yet awaits him a vast extension and a constitutional development of thirty years' duration." As this was written in 1867, the consummation is still in the future. Now let it be emphasised that the "beast" itself is not the ecclesiastical power, but the secular. Until 1867 the papacy was an integral part of the "beast." In the final phase, in Rev. 17, the papacy is no longer an integral part of the secular beast, but is presented as a gaudy, adulterous woman sitting astride the "beast." The powerful influence which welds the kings of the earth into an anti-Christ bloc, is ecclesiastical, not secular. It is "the bridle in the jaws of the people." Her spiritual influence dominates the masses who constitute "the body of the beast." Brother Doble's belief was that this vast extension of power would not come until Christ is enthroned in Zion. The nations will gather together against Him. The result being that Babylon, root and branch, will be destroyed out of the earth. The "man of sin" will be consumed by the brightness of the glory of Christ. "This is the destiny of the Catholic Church, as I see it," concluded our brother, "Greek Catholicism has little significance. The subject, as part of the last message of Jesus (the book of Revelation), is worthy of intensive study. May our prayer soon be answered, "Come Lord Jesus, come quickly."

Brother Errington next spoke, and said, "I would say, Jesus is coming—get ready. The signs are numerous and amazing. One of the greatest signs to my mind was the preservation of Rome. Many people believed it would be destroyed. It was freely stated that Stalin would be pleased to do it, that Germany was sure to do it, that Britain might be forced to do it, but those who believed in the Bible knew it would be God who would destroy it, and except for a few trucks in the marshalling yards, it was untouched. Destruction poured down on Berlin, Moscow, Leningrad, London, but Rome was almost untouched. The freeing of Jerusalem in 1917 was not received with the enthusiasm and vigour it should have been, and yet it was a great sign, and perhaps we are underestimating the significance of this one. The governments of the world are tottering, and Christ is at the door. We do well to watch the sign in Rome. I think also that the Greek Orthodox Church may rise in power, and may be used by Stalin against the Roman Catholic

Church."

First Summary

The time had passed all too quickly, as the chairman observed, and it was now necessary to close the discussion. Accordingly he called on the two brethren appointed, brethren J. Rosser and W. Pearce, to sum up the evening's discussion. Brother Rosser spoke first. He quoted Peter's words that prophecy was to us the light that shined in darkness, until the Day-Star arose in our hearts. "I think," he said, "it is generally agreed that the coming of Christ is imminent. The sure word of prophecy has been fulfilled before our very eyes, so that, today, we walk as much by sight as we do by faith. We have seen the unveiling of the great prophetic story, and Jesus has said. "When ye see these things, lift up your heads." It is dangerous to have a blue-print idea of the sequence of events, and be watching for just one more sign. As far as I can see, there is nothing more to happen prior to the return of Christ. In our day we have seen Russia like a great giant, rise from the sleep of centuries. The nations are trying to appease her appetite, but it is never appeased. Dr. Thomas' views have been vindicated. Even though Russia at the moment is not a Jew hater, Ezekiel speaks of the evil thought that will come into her mind.

Germany rose to great power, but God restrained her. Read very carefully the 14th Isaiah. It may have an application to Germany in prophecy. There is foretold the destruction of this one after rising to great power. The prophecy speaks of one who should rise to great power only to suffer destruction. But Palestine is warned not to rejoice because of the rod of him that smote Israel is broken, because "a smoke from the north" shall come. Isaiah 14 is worthy of consideration when considering Germany in relation to the prophetic word.

Concerning the Roman and Greek churches, I believe that destruction of the beast and the lady rider is after the return of Christ, mainly because those who are with the Lamb in this great battle are "the called and faithful and true." The papal and protestant churches teach that anti-Christ will appear in Palestine, and will make a covenant with the Jews. The return of Christ and His relation with Israel will therefore appear as the fulfilment of this prophecy concerning the anti-Christ, and will encourage them to "make war with the Lamb."

In 1 John 3-2 we read, "When he appears, we shall be like him." Brothers and sisters, let us be prepared for that great day. Let us be careful of the things that we say and the things that we do, for these shall count in His sight. God grant that when the day does come, we will be able to say with the beloved John: "Even so come Lord Jesus, because we are prepared to meet thee."

Second Summary

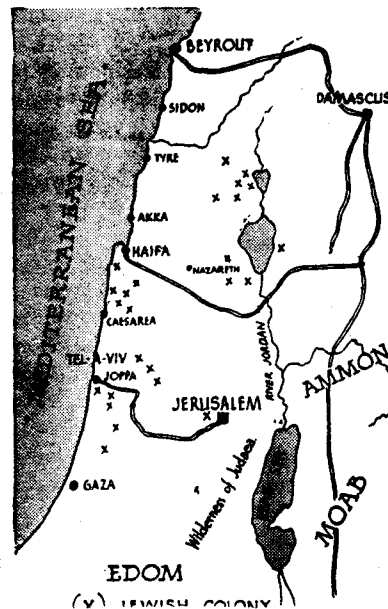
Brother Pearce was called upon to conclude the summing up. "Like brother Rosser, I have so many notes here which represent my cogitations on prophecy during the course of this war, that we could be here till midnight," he stated, "but I take it that the main feature of the meeting tonight is to determine whether we can truly represent to the people around is that the coming of Jesus is imminent. We know that other bodies in the past have made some very spectacular mistakes. Now, that

we do not know the day nor the hour is very patently the teaching of Jesus and so it is possible for us to have a personal belief that His return is imminent, and truthfully say that He may come at any time. Over the past 100 years prognostications have been made and the opening paper by our brother Mansfield drew our attention to our own movement. I feel that we sometimes stand too close to the subject. If we mentally review the facts of fulfilments over the period, I feel that we shall be able to confidently think that we are in the latter end of the "time of the end."



I would like to mention my own thoughts on Rev. 16, and the drying up of the Euphrates. This was to prepare the way of Christ and the saints, not for the coming in of the King of the North, but, of course, it has this final application. We can primarily say that the drying of the Euphrates is to introduce Christ and the saints before the inundation of the land of Palestine, so that from that point of view, I think it is very suggestive.

I think brother Phil p's remarks on the rise of Russia in Europe and Asia very profound. We have Russia rising in the East, and there is none to challenge her power. I think, also, that we can realise the profound consequences of the amalgamation of the Eastern phase with the western leg of the image. In connection with this phase, let us again test the matter. Is the coming of Christ imminent? We know the stone-power must be prepared coeval with the rising of that great colossus at the last, and therefore, at any time it is possible that Jesus will come and require the preparation of His household.



The hand of God is apparent in causing many to return, whereas the others are destroyed. Dr. Thomas taught that the Prince of Ros was to assume the position of Emperor of Germany. When the Gc ship is thus assumed, he will be drawn into the land.

In connection with the Roman and Greek churches, I would just like to bring forward the thought that the great system Jesus comes to destroy is Babylon. The whole world is Babylon, and we as brethren of Christ know the separateness of the church of God from Babylon. I think that there must be the profound amalgamation of Gog with the debased apostasy, and so we will find when Gog is manifest in his fulness, he will be friendly to the pope as a spiritual influence, even whilst there has been a consuming of

the temporal power of the papacy. It will be destroyed when it is in concert with the last confederacy.

Brother Mansfield's remarks in connection with Germany presents us with a two-fold sign. The closing of the 1335 days has brought great destruction on Germany.

Now in saying these things I think that the whole of the threads of the evening are drawn together, and I think we are of a concensus of opinion that we can truly and faithfully represent to those that are about us that the return of Jesus is imminent, and in this connection, I would just like to advance this thought, that whilst we as brethren of the Lord have waited for Him, He has delayed His coming, but there has been a purpose for it. The reason is to cultivate watchfulness. That is the position today—if we say the Lord delayeth His coming, it is disastrous to the household. We should be prepared now, ever watching, lest "coming suddenly, He find you sleeping." Brother Pearce concluded by observing that the first advent of Jesus as a thief had not taken unawares those who watched on the basis of Daniel's prophecy of 490 days. The faithful in Israel today will not be found sleeping if they watch on the basis of the 1335 days prophecy of the same prophet. "These things," he concluded, "should encourage us to study the signs of the times, and I feel the evening's reflections have strengthened us and given us a stronger hope as brethren of Christ, that when He appears we shall meet Him with joy and not with fear."

### Concluding Thought

The chairman concluded with the few words, epitomised as "Watch, brethren, watch." The meeting then rose, and after joining together in singing Hymn No. 98, "Wake, awake, for night is flying," brother Peden closed the meeting with the prayer, expressing the prayer of the meeting to the Father that the day might indeed be at hand.

The meeting then dispersed, after quite a deal of discussion on the evening spent, and we are confident that it was indeed good that we all should have been together, to talk on the great things of the Kingdom and the Name. May the Father bless this gathering, that it might help the ecclesias generally to realise the nearness of the Advent, and the demand of the Truth that we walk perfect before the God of all Creation.

### Editorial Comment

Lakemba's innovation could be imitated by other ecclesias to profit, for there is no subject more stimulating to faith than such a consideration as is epitomised above. Malachi says: "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him" (Mal. 3-16).

Words in print appear cold by contrast with the great significance of contemporary events, and to say that "The Lord is at hand" almost degenerates into a platitude—it is so apparent. Since the meeting was

held at Lakemba, events have moved a step further. Mr. Churchill (his work apparently completed) has been removed from office, and Stalin alone remains of the original "Big Three." The Labour Party has replaced the Conservative party in England, and the effect of this should profoundly affect events, and cause the growth of Russian influence in Europe to expand still more rapidly. In Persia, where Russia refuses to withdraw her troops (see Ezech. 38-5), the Soviet and British policies are clashing whilst it is reported that Russo-Turkish talks have broken down because of the Germans' demand on the latter for territorial cessions in the Dardanelles area (Rev. 16-12). The war in Europe has ceased only to give way to the "distress of nations with perplexity," the roaring of the political "sea and waves;" of men and women that only the righteous governments of Christ will eradicate.

We, as a body, have lived through a remarkable period. We have suffered very little, if at all. The reason is, we believe, that the 1335 period has been reached, of which it is said, "Blessed is he that cometh to the 1335 period"—a period when the return of Christ can occur at any moment. We need to be vigilant. There is no "delay" in the sense of Christ's return, for at the "set time" He will come to "favour Zion." The blessedness however, will be only for those who deserve it—who have "kept their garments"—who have "made themselves ready." The realisation that Christ is at hand without this necessary preparation of character will bring only disaster and dismay at the last. "Prepare to meet thy God, O Israel!"

### DEATH AND GLORY.

The great consolation which Paul offered to those who were sorrowing over those that had fallen asleep in Jesus (see 1 Thess. 4) was that they should be glorified at the same time with those who should be alive at the coming of the Lord. He did not comfort them with the thought that they had gone to glory, but with the hope that glory was coming to them in the day of Christ—coming to the sleeping and to the living saints at one and the same time. We do not now hear Christians comfort each other with any such words. "We trust," say they, "that our loss is his gain." They do not refer to the time when Jesus shall come to bring back the sleeping ones; and when they say we "sorrow not even as others which have no hope," they twist the passage to make it refer to the hope that the departed are already in glory. We not long since heard a remark which seemed to us the exact truth—that the doctrine of the resurrection had come to be viewed much as men regard a piece of furniture for which they have no use. They set it away in their attics for safe keeping. Whenever they take an inventory, they put it in; but they never bring it into use. The resurrection is still in the creeds of men, and they have an impression that it is a good thing; but in general they quite overlook it, and even when sore bereavements come, they usually fail to repair it for comfort.

—J.S.J.

Supplement to "The Logos"



# DIGEST OF TRUTH

A monthly Publication of Interest to the Seeker of Biblical Truth.

No. 12

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Vol. 1

Editorial

## TODAY'S OPPORTUNITY

The Bible is a difficult book to understand because "it is the glory of God to conceal a thing," that it may be searched out by the honourable and noble-minded. But it is made all the more difficult of comprehension by the multitude, because their eyes are closed, their ears are hard of hearing, and their hearts made gross, by the morbid influence of the "strong delusion" (2 Thess. 2-11) entailed upon them, which, as a veil upon the face of nations, prevents the light of revelation from shining unto them.

Now, it is our object in publishing "Digest of Truth" to briefly present certain aspects of God's Truth in the hope that some may be sufficiently interested to search deeper into these matters. A prayerful study of God's Word will dispel the darkness of perception universally manifest, unravel the secrets of God, and lead the student along the path to eternal life in the Kingdom of God.

We freely admit that the times are not conducive to such a study. The pursuit of money or pleasure is the engrossing object of the majority, and little thought is given to the deeper things of life. But the Kingdom of God will be established on the earth whatever men may think or desire to the contrary, and no matter how many sermons are preached by the clergy against it. To-day's opportunity lies in the wise and thoughtful preparing for it, that they might participate in the glories to be then revealed. The Bible alone will reveal the truth of these things, and explain the conditions for an inheritance therein, and to it we direct the reader. The fulfilment of prophecy indubitably indicates that the return of Christ is at hand, and he is wise who leaves no stone unturned in his search for Truth. Literature, explanatory of the Bible will be forwarded free of charge on application.

[Copies of "Digest of Truth" are available to "Logos" readers for house to house distribution. Full particulars from the Editor.]

## WHAT IS NEEDED.

The attention of the world is centred upon the efforts of "The Big Three" to preserve universal peace. This article, however, explains what is really needed.

What is wanted is a Wise Dictator, who putting all parties aside, shall give to the world the right thing, and be able to compel its universal adoption. Such a man is an impossibility in the human era, and if he were found, the world would kill him, sooner than surrender its liberty of ruling itself. But God has appointed a day in which He will judge the world in righteousness by such a man, whom He has appointed for the purpose, whereof He hath given assurance unto all men, in that He hath raised him from the dead (Acts 17-31). This man is the Seed of Abraham, in whom it has been long promised, all "families of the earth shall be blessed" (Gal. 3, 8, 16); the Seed of David is he also, to whom is guaranteed, at the time appointed the throne of David, and the empire of the world (Luke 1-32; Dan. 7, 1,4).

The time is near; the promise certain, and its fulfilment sure.

"THE DESIRE OF ALL NATIONS SHALL COME."—Hag. 2-7.—  
(A free copy of "A New World Order" will be posted to your address on application.)

## TO-MORROW'S NEWS TO-DAY.

By means of the prophetic word, it is possible to gauge "To-morrow's News To-day." We therefore present the first of such a series, and suggest that you write us asking for a fuller explanation of these matters.

### RUSSIAN INFLUENCE SPREADS! Europe Swings Left!

These headlines will meet your eyes very prominently as the weeks speed by. Peace found Britain without a policy for defeated Europe! And Russia? Let Poland, Yugoslavia, Rumania, Occupied Germany answer! Oh, the brilliance of the statesmanship of Russia. Already her strength is seen in the liberated countries. What of the future? Watch the traditional western European bloc against Russia VANISH! Watch the balance of power swing towards the Kremlin. Watch the Communist Party rise in France, see Catholic Franco vanish from amongst the great heads of Europe, the mastery, Europe will look to the Kremlin! The Scriptures and the left wing of Spain rise from the ashes. Russia will again have spoken. The destiny of nations is outlined in God's word.

— B. PHIL.P.

## THERE IS ONE FAITH

It is a common belief that doctrines count but little in God's purpose, and that whatever the reward in store for the accepted, it will be received

by the worthy of all sects and parties, but what saith the Scripture?

The Scriptures teach that there is but *one* faith (Eph. 4-5), and that this faith is the only means of Salvation which God has provided. Christendom presents a veritable babel of faiths. This condition of affairs was referred to by Christ in his query—"When the Son of Man cometh shall he find (the) faith upon the earth?" (Luke 18-8.) "Prove all things" saith the Scripture. Hence the true faith is demonstrable. With the object of briefly exhibiting from the Bible elements of the true faith "*Digest of Truth*" is published. It will afford the reader an opportunity of examining himself as to whether he be in the faith (2 Cor. 13-5)—an opportunity which he is earnestly requested not to let slip. The closing days of the Gentile dispensation are rapidly passing. Christ will soon be here to "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1-8).

#### PRINCIPLES OF THE TRUTH.—4

A LIVING SOUL is not an everlasting soul." It simply means a natural body, which is of the earth, earthy (Gen. 2-7; 1 Cor. 15; 44,45,47).

THE SOUL.—It cannot be immaterial or immortal, because we read of a priest buying souls, of souls being destroyed, of souls being in the grave, etc. (Lev. 22-11; Josh. 10-28; Psalm 89-48). In Job 12-10 and Num. 31-28 we read that animals have souls.

THE SPIRIT.—The word spirit has more than one meaning in the Bible. It stands for a *haughty disposition* in Prov. 16-18; *false teachers* in 1 John 4-1; and in Josh. 5-1 living men are declared to be without any spirit. The primary meaning of the word is the *air we breathe*, as in James 2-26. It animates the dust formed bodies of men and beasts (Job 33-4; Gen. 2-7; 7-15; Ecc. 3-19; at death it returns to God who gave it Job 34-14, 15; Ecc. 12-7).

AFTER DEATH, WHAT THEN?—The dead are completely unconscious, and there is no hope for them apart from a resurrection (Psa. 6-5; 146-4; Ecc. 9-5; 6, 10; 1 Cor. 15-18, 32). The irresponsible class will not rise (Ps. 88-5; Isa. 48-17; Obad. 16).

#### THE POLITICS OF THE KINGDOM OF GOD.

*It is the purpose of Jehovah to establish upon this earth a kingdom which shall be everlasting in its duration. Of this kingdom, Jesus Christ shall be the king, and the glorified saints the subordinate sovereigns and princes, whose government will be absolute and divine. Jerusalem will be its capital, the Holy Land its head-quarters, and the restored Twelve Tribes of Israel its more immediate subjects while all the nations of the earth shall be under its domination.*

The purpose of God in creating the world, and in bringing it to its present political constitution, by checking the full manifestation of the evil that exists, is that He may found a kingdom and empire which shall be literally "universal" (Dan. 2-44; 7-14), and under the government of

which all nations may be blessed (Gen. 12-3; Ps. 72-11). The Hebrew nation, established in the Holy Land, will be the kingdom (Ex. 19, 5-6; Mic. 4; 6-8; 5-2; Ezek. 37, 21-28); and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a *family of nations*, of which Israel will be the first-born; Abraham, the federal patriarch; and Christ, his seed, THE KING.

This divine family of nations will be so highly civilised that the present state of society will be regarded as dark and barbarous; for then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11-9). The blessedness of this divine civilisation is detailed in "the Gospel" which is therefore styled "the glad tidings," or "*gospel of the kingdom of God*" (Mat. 4-23), while the divine civilisation itself is the "dispensation of the fulness of times" (Eph. 1, 10, 21), or "world to come"; styled also "the age to come." The Bible is full of the glorious things pertaining to this, the real "golden age" of the world.

The government of the nations during that period will be such as their necessities demand—just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom He may account worthy of association with Him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. 1, 5-6; 2, 26-27; 5, 9-10; 22-5); so that—strange as it may seem—mortal and immortal men will thus be living contemporaneously upon the earth.

This family of "many nations," of which God has constituted Abraham the "father" (Gen. 17-5; Rom. 4-13), will continue under one and the same constitution a thousand years, at the expiration of which there will be a change (Rev. 20, 6-7; 1 Cor. 15, 44-46). Sin—and by consequence, priesthood and death—will be universally abolished; and the earth will be inhabited by immortals only; for it is written: "The wicked shall not inhabit the earth" (Prov. 10-30). Hence, the final state of things upon our planet will be a *divine monarchy of everlasting continuance*, under which there will be but one nation (Jer. 46-28) and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the first human pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even the peopling of the earth with an immortal race, which shall have attained to immortality on the principle of believing what God has promised and doing what He has commanded.

The above, in brief, outlines the purpose of God with this earth. Do not dismiss it as far-fetched, but carefully consider the statements made with the Scripture proofs given. To those who have eyes to see, and the knowledge to discern, the hand of God is apparent in contemporary events preparatory to the establishment of His kingdom on earth. The re-gathering of the Jews in Palestine—a prominent feature of our times—is but one of many signs indicating that the "times of the Gentiles are almost fulfilled" (see Luke 21-24). Literature explanatory of the matters referred to in this "Digest of Truth" will be forwarded free of charge on application to

## The Land, the People, and the Future

### The Confederacy from the North

(Continuing our series upon the closing chapters of Ezekiel.)

1917 witnessed the establishment of Communism in Russia, and the national home of Jewry in Palestine (i.e., Kingdom of God). Today, some 28 years later, we are awaiting the culmination of these movements (i.e., Kingdom of men) in the growth of Russian influence throughout Europe preparatory to the forming of the Gogian confederacy, and the return to the earth of the King of the Jews. This, of course, does not mean that we have to await the former event before the latter, for prophecy indicates that the return of Christ will take place some time before the Gorgian confederacy descends upon Palestine "to take a spoil, and to take a prey."

At the moment the King of the Jews is controlling the nations, and guiding their actions. Men are elevated into ruling positions who will, like Pharaoh of old, in the hardness and stubbornness of their hearts perform the will of God, whilst endeavouring to satisfy their own ambitions. They vainly imagine that events are progressing in accordance with their own desires and glory, and would treat with the utmost contempt the suggestion that all things are done for the ultimate happiness of a very small class of persons styled in Scripture, the saints. For the benefit of these Christadelphians (brethren of Christ) all events of major importance are foretold in God's Word, enabling them today, amidst a world of mourning and sorrow, to "lift up their heads, realising that their redemption draweth nigh" (Luke 21-28).

From that Word they learn that God intends to "bring forth" the ruler of Russia (Ezek. 38-4), who, overthrowing Turkey, and establishing himself in Constantinople will, like Justinian of old, exalt Rome as the ecclesiastical head in the kingdom of men. He will then confederate Europe together, and descend upon the mountains of Israel only to be overthrown by the King of the Jews who shall have resurrected and gathered to His presence His faithful ones of all ages. In this there will not be any unnecessary haste. Gogue will be permitted to develop his purpose whilst the saints fraternise together in loving unity, immune from worry. Instructions will be given as to our political status in the Kingdom of God, and the plans will be revealed for the overthrow of the kingdom of men, particularly ecclesiastical Rome, and the establishment of a world-wide theocracy whose law shall go forth from Zion (Ez. 39, 21-29.)

In this connection, the Nazi regime had its place in God's purpose. By its aggression it awakened the Gentiles to warlike activity as foreseen by Joel (Ch. 3). By its persecution of the Jew it caused Israel to look with greater interest towards Palestine (Jer. 16-16), so that today Jewry is not only ready, but anxious, to return Zionwards at the call of its King. Having devoured God's ancient people, the Nazi regime

is now devoured and in fulfilment of His promise, Germany has been given to the burning flame, and its remnant to famine. (Isa. 14.)

Russia's destiny as outlined in Ezekiel's prophecy, will force Britain to relinquish her hold on Germany in favour of Gogue. At present Gogue is but Prince of Rosh (head) Meshech (drawn by force) and Tubal (the earth's confusion). He is not yet Gogue of the land of Magogue (Germany). But a brief period will elapse ere Ezekiel 38 will have its completion, and Gogue will control the territory of Magogue. (Ezek. 38, 2-6).

Since Dr. Thomas declared in 1848 that Britain would colonise Palestine with Jews, that once desert country has sprung to life, its people, once "dry bones" have been "brought back by the sword," Palestine's waste places have been tilled and its cities built, and Jerusalem once ploughed up by its enemies is now in readiness of its King (Ezek. 38-8). The strategic importance of this territory, which Gogue will covet, is apparent to all. It is represented by Ezekiel as being the centre of the earth, and, indeed, it is the meeting place of three great continents—Europe, Asia, and Africa (Ezek. 38-12). Moreover Palestine is most vulnerable to attack, being represented in Ezekiel as being "without walls, and having neither bars nor gates." (Vv. 8-10). Such is the very desirable possession pictured by Ezekiel to Gogue who is exhorted: "Be thou prepared and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." (V.7). The "evil thought" of Gogue, which in its effect would seek to overthrow the declared purpose of God, is but another evidence of that madness which today seizes the nations as it did their prototype, Nebuchadnezzar, in the days of his boast (see Dan. 4-16).

The confederacy of nations which Gogue shall establish will include Scandinavia, France, Spain, Portugal, Italy, Greece, Bulgaria, Rumania, Yugoslavia, Persia, Ethiopia and Libya. (Ezek. 38-5.) Unto these nations Russia will become a "guard" (V.7). We may, therefore, watch with interest the moulding of these alliances as time proceeds. The present unrest in Turkey, Palestine, Syria, Persia and Japan is causing international interest to converge upon the East, and the present conference between Churchill, Stalin, and Truman is not without its significance. With or without its influence the world will be ultimately divided into three factions—the Russian confederacy, the British-American confederacy, and Jewry. The leaders of these three divisions are Scripturally designated the King of the North, the King of the South (Dan. 11-40), and the King of the East (Rev. 16-12). The latter, knowing fully of the movements of the Kingdom of men will draw them towards "Jerusalem for battle" (Zech. 14-1.)

With Europe and Asia at his call, Gogue shall think an evil thought. He shall say: "I will go to the land of unwalled villages, to them that are at rest, to take a spoil and to take a prey, to turn my hand upon the desolate places that are now inhabited, upon the people gathered out of the nations." This "evil thought" of the latter day Assyrian will be used by God to bring to fruition His purpose of establishing "peace and goodwill toward men." Thus, although Gogue "meaneth not so, neither



doth his heart think so" (Isa. 10-7) he becomes an important part of God's economy. Speaking to the "remnant of Israel" God declares through Isaiah: "O my people that dwelleth in Zion, be not afraid of the Assyrian . . . for yet a little while and the indignation shall cease, and mine anger in their destruction. Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature, shall be hewn down, and the haughty shall be humbled, and Lebanon shall fall by a mighty one." (Isaiah 10, 24, 34.) Thus although for a short moment Gogue may declare, "Aha, even the ancient high places are ours in possession" (Ezek. 36-2), but a sixth part of his world confederacy shall escape the wrath of God (Ezek. 39, 1-22). Job truly said: "God increaseth the nations, and destroyeth them; he enlargeth the nations, and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man." (Job 12, 23-25). Contemporary events illustrate the truth of Job's words.

At the moment Russia is throwing dust in the eyes of British and American statesmen by her protestations of peace and goodwill, but this will be wiped away when her aggression is made apparent. The desperate and hopeless position of Britain in the middle East will be realised by all. All her diplomacy will be used to avert the destruction that shall loom. "Sheba, Dadan and the Merchants of Tarshish with all the young lions shall say: 'Art thou come to take a spoil?'" British opposition will be ineffective, however, and Israel shall be brought to the lowest extremity.

But the Holy Land is not the possession of either Russia or Britain. It was given to "Abraham and his seed" for an everlasting possession, and when the Russian attack on Palestine shall be in progress, the Seed of Abraham shall be marshalling His forces at Sinai. "His feet shall stand upon the mount of Olives" (Zech. 14-3). He will see "Moab (Britain) as a wandering bird cast out of her nest" (Isa. 16); the desolation of Jerusalem shall be apparent before him. To Britain he shall say, "Let mine outcasts dwell with thee, Moab. Be thou a convert to them from the face of the spoiler; for the extortioner (Gogue) is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." (Isa. 16-4.)

The impotency of Britain to make good her proud challenge will be apparent to the world, for not only will her land forces be in the direst peril, but the power of her navy will also be at an end—destroyed by "an east wind." God is to be "sanctified in the eyes of the nations," and Britain will be made to realise that the destruction of Gogue will be by divine intervention. Realising this, and being impregnated with the teaching of the 2nd coming of Christ, she will be the first of the nations to bow before His might.

Thus, even as David stood between the Philistines and Israel, so will the greater son of David, together with His illustrious progenitor stand between Gogue and the Allies. The subsequent events are described as follows: "It shall come to pass at the same time when Gogue shall come against the land of Israel, saith the Lord God, that my fury shall come

up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the Land of Israel. And I will call for a sword against him throughout all my mountains, said the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and blood; and will rain upon him and his bands and upon the people that are with him, an overflowing rain, great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. (Ezek. 38-19, 23).

The result will be that Israel shall glorify herself in the Lord. They will "look upon Him whom they have pierced" (Zech. 12-10), and he shall "turn away ungodliness from Jacob," so that, as Paul taught, "all Israel shall be saved" (Rom. 11-26). Ezekiel declares: "Thus saith the Lord God; Now 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; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me. Neither will I hide my face any more from them; for I have poured out my spirit upon the House of Israel, saith the Lord God." (Ezek. 39, 25-29.)

—J. MANSFIELD.

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By His example we learn how to conduct our lives

## THE COMMANDMENTS CONCERNING CHRIST

The commandments concerning Christ have a practical as well as spiritual application. In the days when Christ was gathering a band of devoted disciples about Him, He often used the simple term, "Follow me." It was from this great Teacher that the disciples learnt, by His example, the manner in which their lives should be conducted, and what their thoughts concerning Him should be. Paul, by revelation, learnt the same principles, and these apostles who obtained precept and practice at first hand, have left their record of Christ's commandments concerning Himself, besides their own exhortations to follow Him. These commandments relate not only to a faith in Christ coming again to inherit the Kingdom prepared for Him, but also to an everyday application of what we have learnt of Christ's life.

Just as "faith without works is dead," it appears that well-doing without Christ brings no recompense apart from the personal knowledge of having done good; for without Christ there is no salvation, and there is no other name whereby we may be saved. Knowing this, Paul entreated the Ephesians to let Christ dwell in their hearts by faith, that they might know the love of Christ. To the Colossians he also wrote that they ought to seek those things which are above, "where Christ sitteth on the right hand of God." Having this faith, we ought to combine it with the works which concern our Saviour, so that "when Christ, who is our life, shall appear then shall we also appear with Him in glory."

In case we should allow the affairs of this life to stand too prominently in our thoughts, we should bear in mind Paul's writing to the Hebrews, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

A main consideration in our practical application is that we should confess Him before men, for otherwise we shall be denied in turn. Our love for Him, too, must be placed above that of parents and even our own lives, although we know that the love of parents has a rightful place (Eph. 6-2; 5-33). Paul, in writing of Timothy enjoined him not to be ashamed of the testimony of our Lord, nor to be afraid concerning it, because God knoweth them that are His (2 Tim. 2-19).

The example that Christ left us is that "He did no sin, neither was guile found in His mouth, and who bare our sins in His body that we should live unto righteousness." Volumes could be written to illustrate the examples to be followed, but in general the conduct of our lives should be to "show forth the virtues of Him who hath called us out of darkness into His marvellous light."

One of the simplest commandments concerning Christ is the emblematic breaking of bread, instituted by Jesus Himself, to be observed during His absence. It serves both as a reminder of Christ's love for us, and as an expression of the love of those who partake the emblems. For this weekly remembrance is the occasion of an offering of our thanks and praise to God besides a strengthening of our faith by exhortation.

By diligence in observing these commandments it is possible "to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

—Bro. A. Spiers

### THE LOGOS — VOLUME 12

The first copy of our new volume will commence (God willing) with our next number. The policy of the Magazine will remain unaltered. It is devoted to the spiritual edification of a people called out of Gentile darkness unto Divine Light. It will continue to contend for the purity of the faith once delivered unto the saints, and endeavour to stimulate a greater interest in Bible reading and study.

Despite rising costs of production, we intend to maintain the price of "The Logos" as formerly, namely 5/- per 12 issues, including postage. Orders for this periodical will be accepted in N.S.W. by Brother D. Mansfield, 18 Charwell Bondi; in S.A. by Brother G. Brumby, Leicester Street, Parkside, South Australia; or direct to "The Logos," Box 226 G.P.O., Adelaide, South Australia.